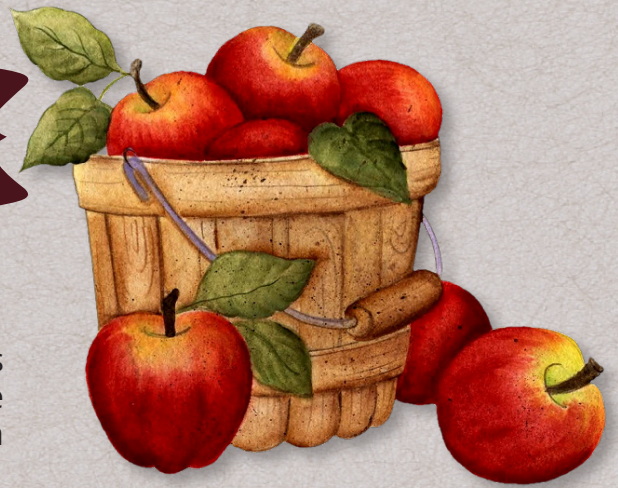


# Mitzvot of the Land *in a nutshell*





# 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

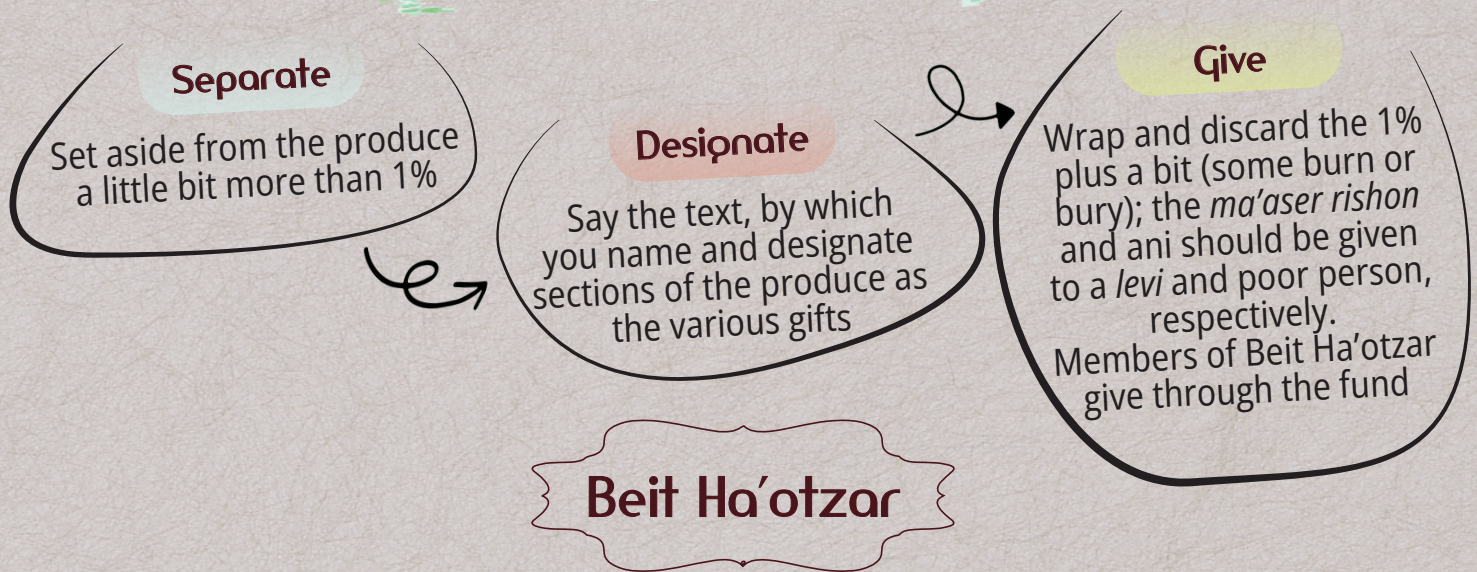
**Definition:** Meant to be eaten in Jerusalem in a state of purity. Separated only on certain years in the *shemithah* cycle (1,2,4,5).  
**Meant for:** Produce owners who are pure and whomever they give permission to.  
**Required amount:** One-tenth of the produce left after *ma'aser rishon* and *terumot* 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.





## Bi'ur Ma'aserot

*Terumot* and *ma'aserot* apply in three-year cycles: the first two years – *ma'aser sheni*, the third year – *ma'aser ani*. On the last day of *Pesach* of the 4<sup>th</sup> and 7<sup>th</sup> year of the *shemita* cycle (a.k.a. *bi'ur* time), the Torah commands us to ensure that we finish separating and giving all of the *terumot* and *ma'aserot* from the previous three years:

**Untithed produce from the previous years -**  
tithe before *bi'ur* time.

***Terumot* not given to a *kohen*, *ma'aserot* not given to a *levi* or poor person -**  
give to appropriate people before *bi'ur* time.

***Terumot* or *challah* not yet disposed of or burned -**  
dispose/burn appropriately before *bi'ur* time.

**Those with coins used for *chillul ma'aser sheni* and *neta revay* -**  
destroy coins or transfer their sanctity to sugar; dissolve the sugar in water and pour it down the drain.



## Viduy ma'aserot

**On the seventh day of *Pesach*, the text for *viduy ma'aserot*, the tithal confession, is recited.**

Today, some *posekim* hold that one should not say *viduy ma'aserot* since we cannot properly perform all of the *mitzvot* involved with *terumot* and *ma'aserot* we do not give anything to a *kohen*, we cannot eat the *ma'aser sheni* in a state of purity, etc. However, some do recite the verses of the *viduy ma'aserot* today in commemoration of the *Beit Hamikdash*.



## Orlah & Neta Revay

The Torah forbids eating the fruit of the tree's first three years (*orlah*). The fruit of its fourth year (*neta revay*) is supposed to be eaten in Jerusalem in a state of purity.

**Today:** Fruit of the first three years are forbidden to eat or benefit from. Since we cannot eat fourth-year fruit in a state of purity, we transfer its sanctity to a coin. Thereafter, it is permissible to eat the fruit.

For the formula for transferring the sanctity of *neta revay* to a coin, see page 15.

### When you buy a new tree

**The tree's *orlah* count begins the moment the tree is planted in the soil, even if it is a mature tree.**



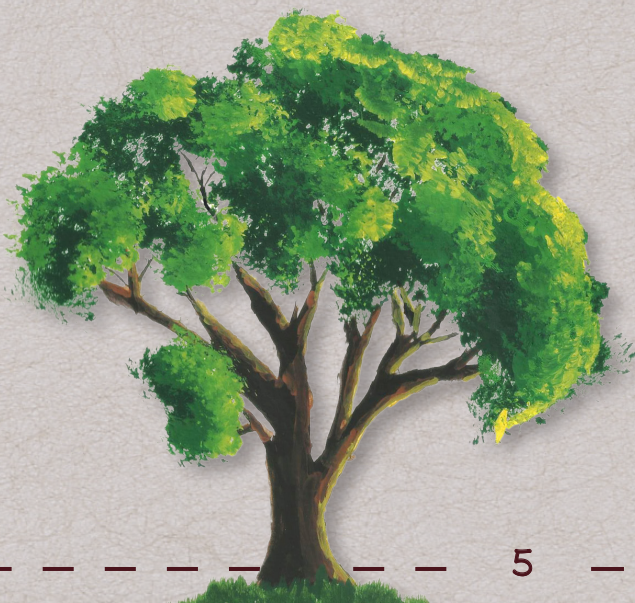
If a tree grew in a nursery and was connected to the ground, it is possible to include the years it grew in the nursery in the *orlah* count and continue the count when transplanted at home. To continue the *orlah* count, throughout the entire time the tree was in the nursery it needs to be planted in a significantly large enough clod of soil, have wide holes on the bottom of the planter (2 cm diameter) and be placed on the ground without a barrier between the tree and the ground (at least the 2 cm hole at the bottom of the growing bag).



In nurseries without halachic supervision, there is no way to know whether these conditions were met throughout the tree's nursery years. For this reason, it is necessary to restart the three-year count from the time of transplant in the garden.



When buying a tree from a nursery under halachic supervision, the trees are labeled with the year the tree was planted. The label states when it will be permissible to eat the fruit.





## How do we count orlah years?

The *orlah* count includes three components:

1

The *orlah* year changes on *Rosh Hashanah*, 1 *Tishrei*.

2

The tree will be one-year old on *Rosh Hashanah* even if an entire year did not pass from the time it was planted, as long as it was planted before 16 *Av*.

3

After the tree is three years old, fruits that began to grow on the tree until 15 *Shevat* of that year are still forbidden to eat. Only fruits that began to develop after that point will be permissible to eat.

For example: A tree planted on 15 *Av* 5781 will be considered three-years-old on 1 *Tishrei* 5784, and fruits that began to grow on it after 15 *Shevat* 5784 will be permissible to eat (but their *neta revay* sanctity needs to be transferred to a coin before eaten.)

## Buying fruit in the marketplace

The Chief Rabbinate keeps track of the *orlah* count of orchards in Israel. Growers with kashrut supervision may only sell fruit that grew in orchards with trees that are no longer *orlah*.

For some fruits there is a dispute whether they are halachically defined as trees, which are subject to *orlah* (ex: papaya, passionfruit, raspberry). Regular *kashrut* certification is lenient and permits selling such fruits that grow in the plant's first three years.

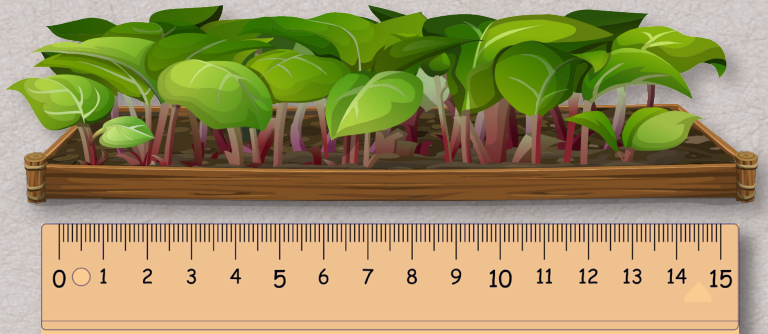
Vendors without kashrut certification may sell *orlah* fruit. One should avoid buying fruit at such places.



## Kilei Zera'im: Interplanting

Planting two types of plants close to one another is considered *kilayim*, a forbidden mixture. This prohibition does not apply to trees, so it is permissible to plant trees in close proximity to one another or plant vegetables near a tree (except for grapevines).

Some herb bushes are considered trees (perennial, woody) and *kilei zera'im* does not apply to them (ex: rosemary, lemon verbena, tree wormwood). Between two types of vegetables leave a distance of one-and-a-half *tefachim* (approx. 13 cm).



The vegetables should be separated from the spot the vegetable was planted in the ground. However, it is not forbidden for branches or leaves of the plants to become entangled with one another. For legumes or invasive vegetables (specifically cucurbita – pumpkin, squash, melon, cucumber), the necessary distance is greater. To calculate the distance, use the *kilayim* calculator on the Torah VeHa'aretz Institute website.



## Home sprouting

It is forbidden to sprout several types of seeds in a tray on cotton or other growing strata. However, if sprouting in water or in the air without growing strata, it is possible to be lenient and sprout several types of seeds together.

## Kilei Hakerem

It is forbidden to plant annuals in close proximity to grapevines. If done, both the grapevine and the plants may become forbidden to eat. This prohibition does not apply to trees, so it is permissible to plant trees next to grapevines and even to train grapevines onto trees. Some herb bushes are considered trees (see above) and this prohibition does not apply to them. Between grapevines and other plants, leave a distance of 6 *tefachim* (48 cm).

The distance is measured from the base of the grapevine stem to the plant base. However, even if the annuals are planted a considerable distance from the grapevine, ensure that the vines do not grow over the plants.

So too, avoid planting annuals under the trellis where the grapevine will later attach itself to. For a vineyard or a row of grapevines, the necessary distance is greater. For more information, check out the *kilayim* calculator on our website.





## Kilei Ilan - Grafting

To produce trees with both hearty roots and excellent fruit, grafts are usually performed: a trunk with a suitable root system (rootstock) is selected, onto which another type of branch is connected (scion), which will yield the fruit. Over the years, the grafting process has been perfected to the point that today most fruit trees sold in nurseries are grafted.

The Torah permits grafting trees only when the rootstock and scion are from the same species. However, it is forbidden to graft two different species of fruit trees onto one another.

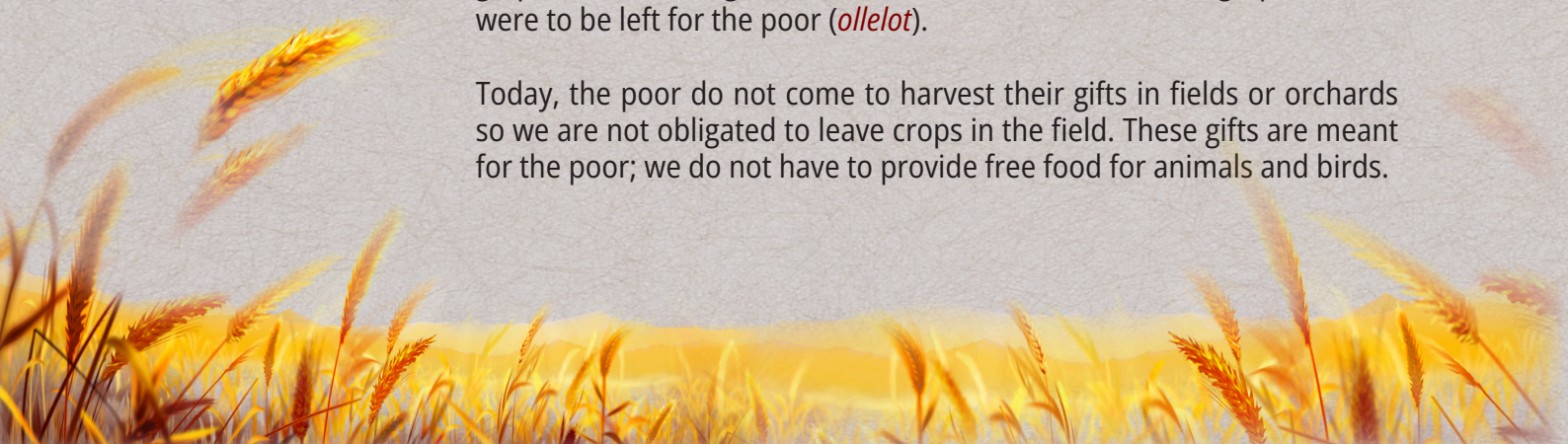


According to most rabbinic authorities, trees grafted in a prohibited fashion may not be planted, watered, or otherwise tended to. For this reason, when buying trees in a nursery, it is important to check that the graft is permitted (and in this way also avoid helping those involved in forbidden actions). Especially check the following trees: almond, apricot, cherry, hackberry, loquat, nectarine, peach, pear, and plum. To avoid this prohibition, it is best to purchase fruit trees in nurseries with halachic supervision for kosher grafts.

## Matanot Aniyim: Gifts for the Poor

When harvesting crops from the field, the Torah commands us to leave part of the crops in the field or fruit in the orchard for the poor (*pe'ah*, a corner) and to avoid gathering crops that fell (*lekket* for grain, *peret* for grapes) or were forgotten (*shichechah*). So too, unformed grape clusters were to be left for the poor (*ollelot*).

Today, the poor do not come to harvest their gifts in fields or orchards so we are not obligated to leave crops in the field. These gifts are meant for the poor; we do not have to provide free food for animals and birds.







## Challah

From each batch of kneaded dough, the *Torah* obligates us to separate a small amount of dough, *challah*. This *challah* is meant for a *kohen* and should be eaten in a state of purity.

Amount of dough obligated in challah

From a batch of dough containing at least 1.2 kg of grain flour, separate *challah* without a blessing. From a batch with 1.66 kg and more, separate *challah* with a blessing (some authorities rule that a larger quantity is required to say a blessing). Optimally, separate the *challah* from the dough. If already baked, it is still possible to separate *challah* from the baked goods.

Baked goods from a soft, watery batter are not obligated in *challah*, such as thin pancakes.

What do you do with the challah?

Today, *kohanim* are impure so we do not give them the *challah*. Instead we either burn the *challah* or double wrap and dispose it.

## Hafrashat Challah events

In order to say a blessing on separating *challah* at an event where the dough is baked and *challah* loaves are distributed to the participants at the end, there are two possibilities:



Distribute the *challah* loaves randomly; participants do not necessarily receive the *challah* loaves that they prepared.



One of the participants takes home a large amount of bread (containing at least 1.66 kg flour).

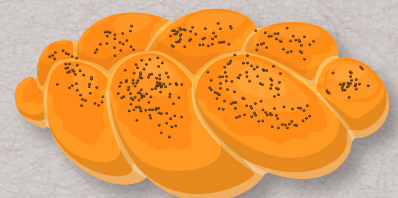
## Hafrashat challah at preschools and elementary schools

Sometimes teachers prepare dough and give out dough to each student to form a loaf (whereas each piece of dough is less than the amount requiring the separation of *challah*).

If afterwards, the teacher plans to bake all of the loaves together in the oven, the teacher should separate *challah* from the dough without a blessing.

If each student takes their dough and bakes it at home separately, the dough is exempt from the obligation of separating *challah*.

If the flour was bought using the school (or preschool) budget, it is possible to say a blessing on the separation, even in the latter case.





# Chadash

The Torah forbids partaking of the five grains (wheat, barley, spelt, oats, and rye) that grew during the same year before the bringing of the *omer* offering, which was brought annually on 16 *Nissan*. Following the destruction of the Second *Beit Hamikdash*, even though it was technically permissible to eat the grain from the morning of 16 *Nissan*, Rabban Yochanan Ben Zakkai instituted avoiding eating this grain until nightfall, in remembrance of the *Beit Hamikdash*.

All grain products (flour, bread, cereal, beer, and various products that contain gluten and grain-based starch) that passed the date 16 *Nissan* are not subject to the *chadash* (new grain) prohibition. This applies also to grains still attached to the ground on 16 *Nissan*. In contrast, grain that took root and began to grow only after 16 *Nissan* will be forbidden to eat until 16 *Nissan* the next year.

In Israel the *chadash* prohibition is not prevalent since the local climate is suited for growing winter grains that take root before 16 *Nissan*. Furthermore, Israel's Chief Rabbinate do not approve the import of kosher products that include *chadash* grain.




**Outside Israel** – *Shulchan Aruch* rules that the *chadash* prohibition applies even outside the Land of Israel. However, there are communities that are lenient regarding the prohibition, especially with grains that grew on land belonging to non-Jews. Many *kashrut* agencies outside Israel certify products with *chadash* grain, relying on the lenient opinions.




# Guide for the Home Garden

Those with home gardens should be aware of several key issues associated with the land-dependent *mitzvot*:


## Vegetable and herb patches




Trees and perennial herb bushes classified as trees may be planted in close proximity to one another.



Distance legumes from vegetables by 48 cm.



When one of the vegetables belong to the cucurbita family, separate the two vegetables by 96 cm or ensure that the leaves do not spread and cover the other vegetable.



Avoid planting vegetables of different types or herbs classified as vegetables less than 13 cm from one another.

Herbs classified as trees	Herbs classified as vegetables	Curcubita
Hyssop ( <i>za'atar</i> ), lemon-verbena, oregano, rosemary, sage, Yemenite basil	Basil, chives, coriander, cumin, dill, lemon grass, mint, parsley	Cucumber, melon, pumpkin, squash, watermelon

## Planting trees

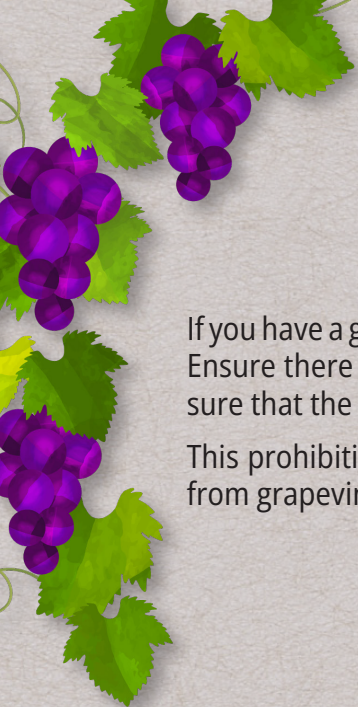
Fruit trees should be purchased at nurseries with halachic certification to ensure that they are not grafted in forbidden manner and to know when the *orlah* count began.

**Halachally supervised nurseries** – To continue the *orlah* count from the tree's nursery years, ensure that the clod of earth encasing the tree's roots does not crumble during the transplant. To accomplish this, first dig a hole in the ground, place the sapling inside together with its growing bag, gently cut off the bag, and cover the clod with soil.

**Unsupervised nurseries** – Count another three years from the time the tree is planted in the garden. Also check the scion-rootstock combination to ensure that the tree is not grafted in a forbidden way.







## Grapevines

If you have a grapevine in your yard, avoid planting annual vegetables, legumes, herbs, or grains near it. Ensure there is a distance of at least 48 cm between such plants and the grapevine trunk. Also make sure that the grapevine does not spread over these plants.

This prohibition does not apply to trees or herbs classified as trees, which do not require distancing from grapevines.

## Terumot and ma'aserot

in the garden

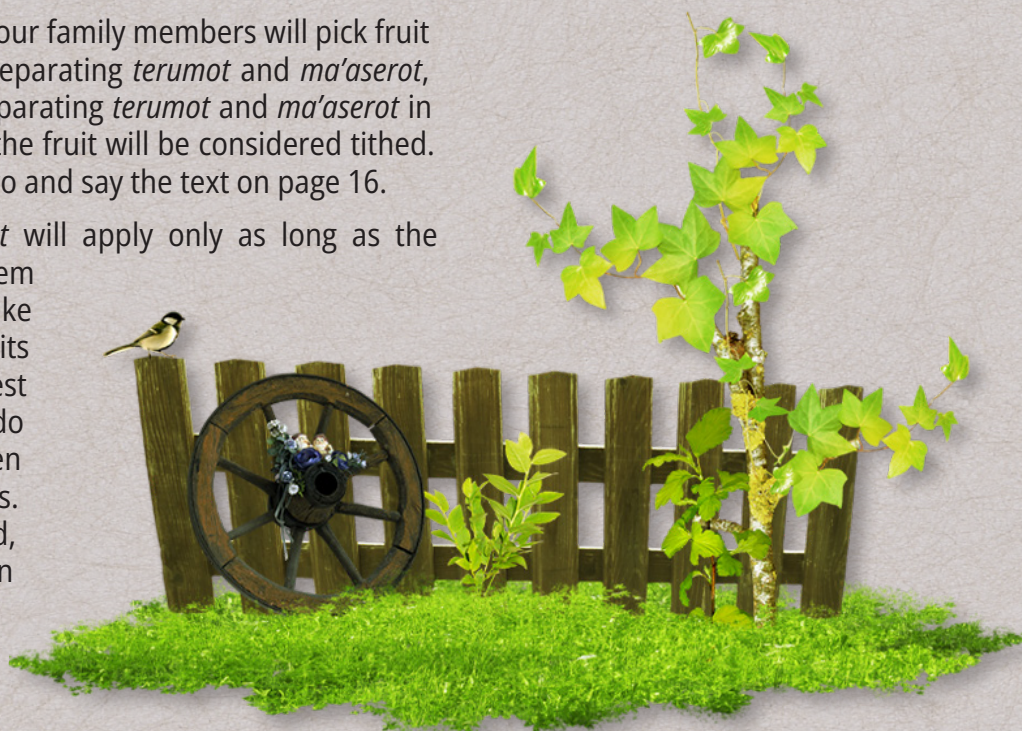
The obligation to separate *terumot* and *ma'aserot* applies in private courtyards. If fruit trees grow in the private yard itself, the Sages permit picking one fruit at a time and eating it there without separating *terumot* and *ma'aserot*. However, fruits that are generally cut up or split before eating are considered (at least) two fruits, and are obligated in *terumot* and *ma'aserot*. Examples include citruses and melon. These should be tithed even if eating only one.

in advance

## Terumot and ma'aserot

If you are concerned that your family members will pick fruit from the garden without separating *terumot* and *ma'aserot*, you can say the text for separating *terumot* and *ma'aserot* in advance. In this way all of the fruit will be considered tithed. To do this, pick a fruit or two and say the text on page 16.

The *terumot* and *ma'aserot* will apply only as long as the fruits you separated for them continue to exist, so make sure you keep the fruits available throughout harvest time. It is recommended do this once a week and then wrap and dispose the fruits. The next week, if needed, say the conditional text on different fruits.





## Orlah and neta revay

Avoid eating fruit from the trees' first three years from when they were planted (for how to calculate the years, see page 6). During the fourth year, transfer the sanctity of the fruit to a coin (we recommend becoming a member of Beit Ha'otzar, which handles the coin) and only afterwards eat the fruit.



## Uprooting fruit trees

The Torah forbids uprooting fruit trees unless it is for an extremely pressing reason. Uprooting trees that cause some harm but do not pose a hazard (ex: cause dirt, raise the walkway) – is forbidden. Transplanting fruit trees together with a clod of soil large enough to sustain them is not considered uprooting and is permissible for any reason.





# Formulas terumot and ma'aserot neta revay and Challah

## Regular text for separating terumot and ma'aserot



Say the following blessing only when separating from *tevel* (definitely untithed produce)  
(skip if you're not sure):

**Blessed are You, our G-d, Master of the Universe,  
Who sanctified us with His commandments  
and commanded us to separate  
*terumot* and *ma'aserot*.**

ברוך אתה יי א-להינו  
מלך העולם,  
אשר קדשנו במצוותיו,  
וצונו להפריש  
תרומות ומעשרות.

Continue here:

What I am about to say will apply to each type  
of produce separately:

מה שאמר עכשו יחול  
על כל מין בנפרד:

The 1% that is on the bottom of the produce I have set  
aside remains *tevel* for the time being.

המאית הנמצאת בתחתית של מה  
שהנחתי בצד תשאר בינתיים טבל.

The rest of what I have set aside  
is *terumah gedolah* for all of the produce.

שאר מה שהנחתי בצד -  
הרי הוא תרומה גדולה על הכל.

The 1% I mentioned and another 9% on the top  
of the produce I wish to rectify is *ma'aser rishon*.

המאית שהזכרתי ועוד תשע מאיות  
בצד העליון של מה שכרצוני לתקן -  
הרי הן מעשר ראשון

The 1% I mentioned is *terumat ma'aser*.

המאית שהזכרתי - הרי היא  
תרומת מעשר.

Another 9% on the bottom of the produce  
I wish to rectify is *ma'aser sheni*,  
and if the year requires *ma'aser ani*, it is *ma'aser ani*.

עוד תשע מאיות בצד התחתון של מה  
שכרצוני לתקן - הרי הן מעשר שני,  
ואם צריך להפריש מעשר עני - הרי  
הן מעשר עני.





Say the following blessing only when separating from definitely untithed produce that is definitely obligated in *ma'aser sheni* (skip if you're not sure):

**Blessed are You, our G-d, Master of the Universe, Who sanctified us with His commandments and commanded us to redeem *ma'aser sheni*.**

ברוך אתה יי א-להינו מלך העולם,  
אשר קדשנו במצותיו,  
וצונו לפדות מעשר שני.

Continue here:

What I have designated as *ma'aser sheni*, plus a quarter of its value, is now desacralized – each level of obligation to a separate *perutah*-and-a quarter in my designated coin.

מה שקבעתי למעשר שני בתוספת רבע מערכו -  
הרי הוא מחלל, כל דרגת חיוב על פרוטה ורבע בנפרד,  
במטבע המיעדת לכך, בשבילי.

If there is fruit of *neta revay* (fourth-year), the fruit plus a quarter of its value is now desacralized – each level of obligation to a separate *perutah*-and-a quarter in my designated coin.

ואם יש כאן פרות רבעי, הרי הם בתוספת רבע מערכו,  
מחללים, כל דרגת חיוב על פרוטה ורבע בנפרד,  
במטבע המיעדת לכך בשבילי.

## If only redeeming *neta revay* fruit

While the tree's fourth-year fruit is exempt from *terumot* and *ma'aserot*, its sanctity needs to be transferred to a coin before eating. Say the following blessing and the text to follow:

**Blessed are You, our G-d, Master of the Universe, Who sanctified us with His commandments and commanded us to redeem fourth-year fruit.**

ברוך אתה יי א-להינו מלך העולם,  
אשר קדשנו במצותיו,  
וצונו לפדות נטע רבעי.

The fourth-year fruits, plus a quarter of their value, are now desacralized – each level of obligation to a separate *perutah*-and-a quarter in my designated coin.

פרות הרבעי בתוספת רבע מערכו, מחללים,  
כל דרגת חיוב על פרוטה ורבע בנפרד,  
במטבע המיעדת לכך בשבילי.



# Separating terumot and ma'aserot in advance



This separation will apply each time someone picks a fruit from the tree or takes a fruit that falls from it, starting now.

הפרשה זו תחול בכל פעם שמישהו יקטף פרי מן העץ, או יקח פרי הנושר ממנו, מעתה.

The various separations will apply in succession, according to the customary order, first on the part of the fruit at the top of the fruit I set aside, and afterwards on the parts underneath it, going downwards.

ההפרשות השונות יחולו בזו אחר זו, לפי הסדר הנהוג, תחלה בחלק הפרי שמצוי בצד העליון של הפרי שהנחתיו בצד ובהמשך בחלקים שתחתיו לכיוון מטה.

What I'm about to say will apply to every type of produce separately:

מה שאומר עכשו יחול על כל מין בנפרד:

The gram on the top of the *tevel* (untithed produce) in the fruit I set aside will be *terumah gedolah*.

הגרם העליון ביותר מהטבל שבפרות שהנחתיו בצד - יהיה תרומה גדולה.

The 1% of the fruit I wish to rectify each time, which will be on the top of the *tevel* in the fruits I set aside, and another 9% that will be on the top of the fruit I wish to rectify each time, will be *ma'aser rishon*.

המאית מהפרי שכרצוני לתקן בכל פעם, שתהיה בצד העליון של הטבל בפרות שהנחתיו בצד, ועוד תשעה חלקים כאלה שיהיו בצד העליון של הפרי שכרצוני לתקן בכל פעם - יהיו מעשר ראשון.

That 1% that I set aside, which I stated will be *ma'aser rishon*, will become *terumat ma'aser*.

אותה מאית שהנחתיו בצד, שאמרתי שתהיה מעשר ראשון - תהיה תרומת מעשר.

Another 9% that will be on the bottom of the fruit I wish to rectify at that time will be *ma'aser sheni*.

עוד תשע מאיות שיהיו בצד התחתון של הפרי שכרצוני לתקן באותה פעם - יהיו מעשר שני.

And if it is required to separate *ma'aser ani*, it will be *ma'aser ani*.

ואם צריך להפריש מעשר עני - יהיו מעשר עני.

This *ma'aser sheni*, plus a quarter of its value, will be desacralized by transferring its sanctity – each level of obligation to a separate *perutah*-and-a quarter in my designated coin.

מעשר שני זה, בתוספת רבע מערכו, יהיה מחלל כל דרגת חיוב על פרוטה ורבע בנפרד, במטבע המיועדת לכך בשבילי.

And if there are *neta revay* (fourth-year) fruit, they, plus a quarter of their value, will be desacralized – each level of obligation to a separate *perutah*-and-a quarter in my designated coin.

ואם יש כאן פרות רבעי, הרי הם בתוספת רבע מערכם יהיו מחוללים, כל דרגת חיוב על פרוטה ורבע בנפרד, במטבע המיועדת לכך בשבילי.



# A quest's separation - weekdays



This separation will apply to each portion when I place it on the side of my plate.

הפרישה זו תחול על כל מנה בעת שאני  
בצד הצלחת.

What I'm about to say will apply to every type of produce separately:

מה שאומר עכשו יחול על כל מין בנפרד:

The gram on the top of the *tevel* (untithed produce) in the fruit I set aside will be *terumah gedolah*.

הגרם העליון ביותר מטבל שבפרות שאני בצד צלחתי - יהיה  
תרומה גדולה.

The 1% of the produce I wish to rectify each time, which will be on the top of the *tevel* in the produce I set aside, and another 9%, which will be on the top of the produce I wish to rectify each time, will be *ma'aser rishon*.

המאית מהפרי שברצוני לתקן, שתהיה בצד העליון של הטבל  
בפרות שאני בצד צלחתי, ועוד תשעה חלקים כאלה שיהיו  
בצד העליון של הפרי שברצוני לתקן -  
יהיו מעשר ראשון.

That 1% I set aside, which I stated will be *ma'aser rishon* will become *terumat ma'aser*.

אותה מאית שאמרתי שתהיה מעשר ראשון -  
תהיה תרומת מעשר.

Another 9% that will be on the bottom of the fruit, which I wish to rectify at that time, will be *ma'aser sheni*. And if it is required to separate *ma'aser ani*, it will be *ma'aser ani*.

עוד תשע מאיות שיהיו בצד התחתון של הפרי שברצוני לתקן -  
יהיו מעשר שני.  
ואם צריך להפריש מעשר עני, יהיו מעשר עני.

This *ma'aser sheni*, plus a quarter of its value, will be desacralized – each level of obligation to a separate *perutah*-and-a quarter in my designated coin.

מעשר שני זה, בתוספת רבע מערכו, יהיה מחלל, כל דגת חיוב  
על פרוטה ורבע בנפרד, במטבע המיעדת לכך בשבילי.

And if there are *neta revay* (fourth-year fruit), they, plus a quarter of their value, will be desacralized – each level of obligation to a separate *perutah*-and-a quarter in my designated coin.

ואם יש כאן פרות נטע רביעי, הרי הם בתוספת רבע מערכם יהיו  
מחללים, כל דגת חיוב על פרוטה ורבע בנפרד  
במטבע המיעדת לכך בשבילי.





## 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”*



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