



פרשת תרומה
 אדר א תשפ"ב

CHASSIDUS LEARNING EVENING

On Sunday night we will be hosting another community Chassidus Learning Evening for Anash.

All men and Bochorim are invited to join together in learning Maamarim of the Rebbe for the month of Adar and Purim.

8:00pm in the Werdiger Hall starting with Mincha followed by Chavrusa learning and concluding with Maariv at 9:15pm

Hot refreshments will be served.

The Chassidus Learning Evenings are one of our most beautiful programs, bringing Anash together in a spirit of unity to study the teachings of our Rebbe.

UPCOMING SHIURIM

Please visit our website to see the schedule of our regular weekly shiurim including; the Chassidishe Parsha with Rabbi Johnson, Weekly Parsha with Rabbi Broh, Nach with Rabbi Gordon, Halacha with Rabbi Stern and more.

SHEMITTAH SERIES

Rabbi Y. Johnson will be giving a special 4-week Shemittah series in honour of 5782 being a Shemittah year. The series will cover Shemittah in Halacha, practise, history and Chassidus.

Stay tuned for the details of dates and locations.

A collection of Torah
 thoughts produced by
 Kollel Menachem

אין בית המדרש בלא
חידוש Chiddush



A shiur at the Yeshivas Kayitz program

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Three Offerings; Three Pillars

Terumah, the name of our Parsha means an offering. The word Terumah (in slightly different variations) appears three times in the opening Pesukim.

דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְיִקְחוּ לִי תְרוּמָה מֵאֵת כָּל-אִישׁ אִשׁ אֲשֶׁר יִדְבְּנוּ לִבּוֹ תִקְחוּ אֶת תְּרוּמָתִי: וְזֹאת הַתְּרוּמָה אֲשֶׁר תִּקְחוּ מֵאִתָּם זָהָב וְכֶסֶף וְנְחָשֶׁת:

"Tell the children of Israel that they should take for Me an offering; you shall accept gifts for Me, from every person whose heart inspires him to generosity. And this is the offering that you shall accept from them: gold, silver, and copper"

On the literal level the Pesukim are discussing a singular offering, namely the contributions towards the building of the Mishkan. However, our sages teach that the three references allude to three different Terumos. (This is the reason for the custom of giving three coins for the half-shekel given on Erev Purim).

The first Terumah refers to the half Shekel contribution that was given by the Jewish people in the desert. This silver was used to build the Adanim - the silver sockets that formed the base on which the walls of the Mishkan stood.

The second Terumah refers to the annual half Shekel contribution that was collected and used to purchase the communal sacrifices for that year.

The final Terumah refers to the general donations towards the Mishkan. Unlike the first two donations which were restricted to half a Shekel of silver, these donations included all of the 13 materials that were needed for the construction of the Mishkan as listed in the Parsha; gold, silver, copper etc.

Chassidus explains that these three Terumos correspond to the three pillars of Divine service on which the world stands; Torah study, Avodah (the sacrifices) and Gemilus Chassadim (acts of Kindness).

With this in mind, we can understand the nuanced differences in how the Terumos are alluded to in the Pesukim and the different wording used.

The first mention of Terumah corresponds to the pillar of Torah. The word תְּרוּמָה contains the letters of the word תּוֹרָה, with an extra נ, which alludes to the 40 days over which the Torah was given on Har Sinai (נ having the gematria of 40).

Concerning this Terumah it says "and they should take for Me Terumah" - וְיִקְחוּ לִי. Since the Posuk

describes an act of donating, it should have used the word "ויתנו" meaning "and they shall give for Me" rather than "take for Me".

The Torah was given from Above to below. As the receivers of the Torah that is alluded to in the word Terumah, the use of the word 'take' makes sense.

In addition to meaning "they shall take for Me", our sages interpret the verse to mean "they shall take Me". The Zohar teaches that Hashem and the Torah are one. The Rambam writes that He and His wisdom are one. By studying Torah and understanding it with our minds, it is as though we are "taking" Hashem.

The second Terumah - the half Shekels used to purchase the Korbanos, corresponds to the pillar of Avodah - the Temple service. This also includes prayer which was established by the sages to replace the Korbanos after the Temple was destroyed and the sacrifices could no longer be brought.

The second Terumah adds the words אֲשֶׁר יִדְבְּנוּ לִבּוֹ. The other mentions of Terumah do not include the qualification that it be from those "whose heart inspires them". Prayer is "the service of the heart", an emotional experience and connection to Hashem.

The final Terumah reflects the pillar of Gemilus Chassadim. In a broader sense, this refers to the observance of the physical Mitzvos. The third Terumah was the taking of different mundane materials and elevating them to become part of the Mishkan - a dwelling place for Hashem.

Similarly, in the performance of Mitzvos, we take physical items within the world and elevate them to become vessels for G-dliness e.g. leather for Tefillin, wool for Tzitzis and the agricultural Mitzvos. This is the concept of a Dirah Betachtonim, transforming our world to be a dwelling place for Hashem.

The purpose of the Mishkan is expressed in the verse וְעָשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְתוֹכָם. The mystics point out that the verse literally reads "and they shall make for Me a Mikdash and I will dwell within them", referring not to the physical Mishkan but to every Jew.

Through our offerings of Torah study, heartfelt prayer and most importantly our observance of Mitzvos, we "take" Hashem, so that His presence resides inside of us; in our hearts, our minds, our body and soul and from there to our homes and the rest of the world.

The weekly Halacha analysis

Shemittah produce in Chutz Laaretz - Part 2

Rabbi Yonason Johnson

I was at the fruit shop the other day. Seeing that I was Jewish, the owner was very proud to show me the fruits and vegetables from Israel. I know that this year is Shemittah. How does this affect these fruits and vegetables and can I buy them?

In last week's edition on determining the Shemittah status of produce, we discussed the criteria of where the produce is from. In this edition we will explore some other relevant considerations.

Which year is it from?

Just because fruit is sold in Shemittah year, it does not mean that it will necessarily be considered as Shemittah produce.

What is the status of produce that grew in the sixth year but was picked or harvested during Shemittah? Conversely, what is the status of produce that grew during Shemittah that was picked in the year following Shemittah? The answer to these questions depends on what type of produce it is.

The status of vegetables is determined based on the year in which it was picked (לקיטה), irrespective of when it grew. Since vegetables are generally sold within a short time from harvesting, fresh vegetables in the stores in Shemittah year will inevitably be Shemittah produce, even though they were planted and grew in the sixth year.

The status of grains and legumes will be based on the year in which they reached one third of their maturity.

The status of fruits (with the exception of Esrogim) is based on the year in which it achieved – הניטח when it becomes edible.

Fruits from early in Shemittah year would not have Shemittah status as their הניטח would have taken place in the sixth year. This is especially so nowadays where fruits can be kept fresh for months in storage facilities.

However, the converse is true as well. Fruits in the first part of the 8th year will have the status of Shemittah produce as they would have become edible during Shemittah. Fresh vegetables being sold in the 8th year will almost certainly have been picked in the 8th year and will be permissible.

In Eretz Yisroel, calendars are printed with

dates for each type of fruit and vegetables from when and until when they are considered to be Sheviis. They will also list the date from which Biur as required as well as from when Sefichin (discussed below) applies.

Products made from Shemittah produce will be different as well. For example, wine made from Shemittah grapes may only be bottled and sold a number of years after Shemittah occurred. The same will apply for frozen fruits which may be stored for a long period of time. All products need to have a reliable Hechsher which will have investigated and identified the status vis-a-vis Shemittah.



Vegetables and the Gezeira of Sefichin.

Nowadays, most of the discussion above only applies to fruits that grown on trees, but not to grain or vegetables due to the Gezeiras Sefichin.

Unlike trees, grains, vegetables and legumes need to be planted anew each year which cannot be done during Shemittah. However, if they grew by themselves during the Shemittah year they are technically permitted. An example would be from seeds that had fallen from the previous harvest and germinated by themselves. These are referred to as Sefichin.

Chaza"l saw that people were planting crops during Shemittah in violation of the laws, but claimed that they had grown by themselves. As a result, the sages decreed a prohibition on Sefichin, so that no grains or vegetables that grew during Shemittah may be eaten at all.

If they grew during the sixth year and continued growing into the seventh year, the Gezeira of Sefichin does not apply and the vegetables will be permitted to be eaten with the status of Kedushas Sheviis.

So, to answer your question; If the produce found in Chutz Laaretz meets the criteria to be defined

as permissible Shemittah produce, it may technically be purchased and eaten in accordance with the laws of Kedushas Sheviis. Nonetheless, this may not be advisable, especially if one is unfamiliar with the laws of Kedushas Sheviis and Biur.

Other related issues: Terumah Maaser

Halachic concerns on buying Israeli produce do not only apply in Shemittah. Produce from Eretz Yisroel from other years requires the separation of Terumah and Maaser.

Produce of Shemittah that qualifies as Sheviis is Hefker and does not require Terumah and Maaser. If produce from the Shemittah year does not qualify as Sheviis e.g. fruit from the 6th year that was picked in Shemittah, Terumah and Maaser are still required.

Again, those who live in Eretz Yisroel will be familiar with the procedure of separating Terumah and Maaser and fruits and vegetables sold under Hechsher will have had their Terumah and Maaser separated already.

The procedure is relatively straightforward and one may do it themselves when purchasing produce from Eretz Yisroel if they are confident to do so properly. One can find detailed instructions online.

Orlah

Fruits from the first three years of a tree are always forbidden as Orlah. It is forbidden to eat or to benefit from. This applies in Eretz Yisroel and Chutz Laaretz alike and applies to trees owned by Jews and gentiles.

In Eretz Yisroel, even doubtful cases of Orlah are forbidden e.g. if one is unsure if the fruits comes from a tree that was within three years or not. In Chutz Laaretz, a case of doubt is permissible. This is why we may purchase fruit in Chutz Laaretz without concern. In Eretz Yisroel, to avoid Orlah (and other Halachic issues), one may only purchase fruit under a reliable Hechsher.

Even in Chutz Laaretz, fruits from Eretz Yisroel will be subject to the stringency of doubtful cases. Therefore, if one knows that the produce is from Eretz Yisroel but does not know from which year it is, one would have to be stringent.