

Halachos of TuB'shvat

1. The day of TuB'shvat

- 1.1) *TuB'shvat* is the *Rosh Hashanah* for the trees; therefore the *minhag* is to eat fruits on *TuB'shvat*¹.
- 1.2) *Tachanun* is not said at *Mincha* on the afternoon before *TuB'shvat*, nor on *TuB'shvat* itself².
- 1.3) There is a *minhag* to *daven* for a beautiful *Esrog* on *TuB'shvat*³.
- 1.4) Some have the *minhag* to make *Esrog* jam out of the *Esrog* that was used the past *Succos*. *Shehechyanu* is not recited on this jam⁴.
- 1.5) It is commendable to learn the *halachos* of *Terumos* and *Ma'asros* on *TuB'shvat*⁵.

2. Halachos of Terumos & Ma'sros

- 2.1) One who lives in *Eretz Yisroel*, or even someone who lives outside of *Eretz Yisroel* but is eating produce grown in *Eretz Yisroel*, must fulfill the *mitzvah* of separating *Terumos* and *Ma'asros*.
- 2.2) When purchasing these products or when served these products in a restaurant, one is allowed to assume that *Terumos* and *Ma'asros* were taken off and can eat the food **if there is a reliable hechsher in the establishment**.
- 2.3) One who buys produce directly from a farm, or from a store that does not have a reliable *hechsher* (i.e. in the *shuk*), is obligated to separate *Terumos* and *Ma'asros*. Speak to a *Rav* for clear directions on how to separate. (It's not so difficult.)
- 2.4) It is prohibited to separate *Terumos* and *Ma'asros* on *Shabbos* and *Yom Tov*. If one forgot to separate before *Shabbos* or *Yom Tov*, a *Sheila* should be asked.

Shabbos Shirah

- 1.1) Many have the *minhag* to feed bread to birds on *Shabbos Shirah* (*Parshas Beshalach*). There are two reasons given for this *minhag*:
 - 1- To remember the birds that sang '*Shira*' for us when we crossed the *Yam Suf*.
 - 2- The *Mann* did not fall on *Shabbos*; rather, a double portion fell on Friday. The first week in the *midbar* that this happened, *Dasan* and *Aveirum* went on Friday night and put out *Mann* to discredit the words of *Moshe*. The birds ate all this *Mann* up, thus avoiding any potential *Chilul Hashem*.
- 1.2) It is not considered a disgrace to bread to feed it to birds⁶.
- 1.3) It is forbidden on *Shabbos* to place food before animals that do not rely on a Jewish person for food. This applies to any *hefker* animal, even if the animal will not normally find its own food.

¹מג"א סי' קלא אות טו.

²מחבר סי' קלא סעי' ו, ומשני"ב שם ס"ק לב. ועי' בלבוש קלא סעי' ו שמוסיף דימים אלו ימי שמחה הם ולכן לא אמרינן תחנון.

³בני יששכר מאמרי חודש שבט מאמר ב - ראש השנה לאילנות.

⁴לקט יושר או"ח עמוד קמט. ועוד יש שסוברים דאפי' על אתרוג עצמו אין לברך שהחיינו הואיל והוא דר באילן משנה לשנה, עי' בשו"ת הלק"ט ח"ב סימן רנו.

⁵עי' בדברי האדרת בספרו 'נפש דוד' ושם כתב "ומאז נראה לי שמה שהראשונים קבעו יום זה ליום טוב שלא לומר בו תחנון הוא להזכירנו מצות הפרשת מעשר אילנות."

⁶עי' משני"ב סי' קעא ס"ק יא בסוף דבריו, שצידד להקל במקום שאין לו דבר אחר להאכיל כי אם מאכל אדם. ועי' בלשון הרמ"א סי' שכא סעי' יב "אבל מתר לפרר לחם לפני התרנגולם בשבת דהואיל וכבר נטחן אין לחש וכו'". משמע שהעצם דבר להאכיל לחם לעופות בודאי היא מותרת.

Therefore, it would be prohibited from putting out bread for birds on *Shabbos* (even on *Shabbos Shirah*⁷). However, there are three reasons to be lenient on *Shabbos Shirah*:

1- The whole *issur* of feeding animals applies only if the food is placed directly in front of the animal. If the food is placed outside in the open, and afterwards the birds come and take it, this may be permitted⁸.

2- The purpose of feeding the birds is to remember the joy of *Kriyas Yam Suf* (and specifically to recall that the birds sang '*Shira*' for us) and not for the sake of feeding the animals⁹.

3- Since the intent of feeding the birds is for a *Mitzvah*, it is permitted¹⁰.

1.4) One who has the *minhag* to feed bread to the birds can follow it (due to the reasons above). If one does not have this *minhag*, he or she should put out the bread on *Erev Shabbos*- and not on *Shabbos* itself if they would like to fulfill this ענין.

⁷משנ"ב סי' שכד ס"ק לא. וכ"כ השועה"ר (סעיף ח'), וקיצור שו"ע (פי"ז: י"ח).

⁸מקור חיים לבעל חוות יאיר (סי' שכד).

⁹ערה"ש סי' שכד סעי' ג.

¹⁰ערה"ש שם בשם התוספת שבת.