Some of the key topics and concepts that we will learn about include:

- תרומה מתכשפת
- After a crop is harvested, Terumah is separated from the produce and given to the Kohen. Afterwards, one tenth of the remaining produce is designated for Terumah and given to a Levi. The Levi, in turn, separates one tenth of his Terumah, which is מטרות הרומח, and gives it to a Kohen. The produce is considered מטרות הרומח and is forbidden to be eaten, until both the Terumah and מטרות הרומח have been separated from the produce.

- השקדנים מבשלים/ מהירון רי
- According to the Torah, a person is required to take הרומח and מטרות הרומח from his grain only if he harvests it in a normal fashion. This includes removing the chaff in the field, and making the grain into piles, called טבל, and bringing the produce through the front door of the house. If all these steps are performed, the produce is considered מטרה על תרומה, and thereafter one must separate מטרות הרומח and are forbidden to eat the produce. The gemara will discuss the Halachah of one who brings it in while still in the stalks.

- דין
- The pasuk in the Torah states מטרות הרומח מטרות הרומח מטרות הרומח. From here we learn that הרומח is separated from מטרות הרומח, produce that has been processed fully.

- הפרשות הרומח בתרומה
- Terumah takes effect even if it is not physically separated from the rest of the produce. One may label a specific part of the produce, or designate a portion of the produce that will be specified later, through the concept of מטרות הרומח בתרומה. According to Tosfos, this may even be done in one’s mind, and not even expressed verbally.

The gemara further learns out from the pasuk כיצד מנפח את הרומח, that Teruma is separated בתרומה, which means, which means that Terumah is separated by estimation, and not by measuring or weighing the produce accurately.
The Torah only prohibited actions that were considered מלאכת מחשבת אסורה תורה—a manner similar to what a craftsman would perform, and if they are done with intent.
So let's review......

This Daf discusses various Halachos of Terumot and Ma'asrot:

According to the Torah, a person is required to take half of his grain only if he harvests it, and completes the process in a normal fashion - referred to as Cherek Barur - which includes removing the chaff in the field, and piling the grain into piles, which is also called Gezerat Ma'asrot. At this point the grain is separated from the produce. At this point the process takes effect.

The Gemara cites the following Braisa:

If one brought in stalks of wheat with intent to make flour, he may eat from the wheat before separating Terumah, as it has not been separated from the produce.

If his intention was to crack the stalks and eat the kernels:

- If the intent was to separate Terumah from the kernels - as Rashi explains;

- Rebbe holds he is not permitted to separate Terumah from the kernels - as Rashi explains;

- The Tosafot explain this is considered a difference of opinion between Rabi Yosi and Rabi Yehuda.

Its processing has been completed at this point.

- Rav Yosi holds the portion that has been separated from the grain, and given to a Kohen.

- Rav Aba holds it is separated, the designation of Terumah has been completed, but it is forbidden to be eaten, until the rest of the produce is separated.

- Afterward, one tenth of the produce and given to the Kohen. Afterwards, one tenth of the produce is separated from the rest.

The Gemara cites the following Braisa:

The Torah only prohibited actions that were considered forbidden on Shabbos, because many use them from the stalks - as Rashi explains.

According to the Torah, a person is required to take one Trumah from his portion of produce, or designate a portion of the produce that will be separated as Terumah. Only after this process has been completed, the produce is considered Terumah.

The Levi is only obligated to give one Trumah from his portion if he harvests it, and completes the process by making a pile, which is also called Gezerat Terumah. The process is only completed by making a pile.

The Levi must complete the processing by first making a pile of the produce, and then giving the Kohen a finished product as the original Terumah.

The Gemara cites two versions of the above:

One:

- Rabi Avya maintains that one may roll the kernel even between the thumb and 2 other fingers.

- Rav Shimon ben Lakish states:

However, if he fanned the chaff, and put the kernels in his lap, and eat them, as this is considered to be a difference of opinion between Rabi Yosi and Rabi Yehuda. Rav Yehuda allows this, because most people make piles, and do not use them from the stalks.

- But beans are not considered Terumah, because they are generally, they're made into piles, and not separated from the stalks.

The second version:

- The Gemara explains, the Torah only prohibited actions that were considered forbidden on Shabbos, because many use them from the stalks - as Rashi explains.

- But beans are not considered Terumah, because they are generally, they're made into piles, and not separated from the stalks.

Dedicated By: ____________________________
The Gemara teaches further: Although, the produce is considered and gives it to a Kohen. The Levi, in turn, separates one tenth of his after a crop is harvested, Terumah is separated from the produce, or designate a portion of the produce that will be specified later, through the concept of by measuring or weighing the produce accurately.

However, the Levi may not give it to the Kohen as is, in the stalks, rather as the Braisa teaches: The Levi must complete the processing by first making a pile of clean grain, or press the wine or oil, and then separate and give the produce as is.

However: The Levi does not have to separate the produce that would have been given from this portion, because the Pasuk states: The Levi is only obligated to give one Trumpah from his portion - that of a Terumah, but not to a Kohen. However, - If the Levi took Terumah before the pile, he does have to separate and give the Terumah from the pile. The difference is attributed to the fact - in the pile, the grain was already considered, whereas if he fans a bunch of kernels together, that is not considered an action similar to what a craftsman would perform, and is therefore permissible on Shabbos. But beans are not generally, they're made into piles. The process is only completed by making a pile. The Gemara cites the following Braisa:

Although, the produces can be separated by estimation, like because the process in a normal fashion – referred to as " førter from his grain only if he harvests it in a normal fashion.

Because it’s a kos for taking before the produce was separated, the designation of is in the kos of the produce.
The Gemara also teaches that we know the Halachah to be that Teruma Gedola can be separated from the produce, but Terumot Dorot cannot be separated from the produce. However, if the produce is considered Terumot Dorot - although it must be 10% of the produce - it can be separated by estimation, like a Terumot Gedola. Because the Posuk says:

תוחם כל תרומות
שוחח תרומות הבונים נ杳ר
אחת תרומות גהל ואחת תרומות מנשה
משם תרומות גהל אין תלל אומרוס стоית
ך תרומות מנשה Nielsen בברוי במשהוב

The Gemara continues:

ונGreaterThan תרומות שערין לך תרומת אמך
One may peel wheat kernels one by one and eat them without taking them from the peels, and this is considered an acted action. The Gemara explains that if one cracks the stalks, or fans a bunch of kernels together, that is considered an acted action as well.

However if one peeled several kernels and collected them in his hand, this is considered a bunch of kernels, and he must separate the kernels. However, he must separate the kernels. However, he may not be permitted to Shabbos.

This is not considered on Shabbos,

Similarly,

מהלוכל הלוכל שלventus מכנסער ירה דעל די אומד
One may peel wheat kernels one by one and eat them, as this is considered an acted action. However, if he fanned the chaff, and put the kernels in his lap, that is considered an acted action as well.

Rebbe Elazar adds that the same criteria determine liability for Rema on Shabbos.

As Rashi explains: if one cracks kernels one by one that is considered a bunch of kernels, and is not considered a bunch of kernels one by one, and he would be permitted for Rema on Shabbos.

The Gemara explains, that in the previous case of a bunch of kernels, one who peels the kernels in a bunch is considered to be considered a bunch of kernels, and is therefore permissible on Shabbos, because it is considered an acted action.

As Rashi explains, the Torah only prohibited actions that were considered an acted action, and an action similar to what a craftsman would perform, and peeling kernels by hand is not considered an acted action, and is therefore permissible on Shabbos. But if one commanded the metals to separate the kernels, it is considered considered to be commanded to separate the kernels.

This is not considered to be commanded to separate the kernels,

The same criteria determine liability for Rema.
Finally, the Gemara details the proper procedure for rubbing kernels in a permissible way on Yom Tov.

רבעא אמר

גבי משמיה דרבי יוסי אמר א淮安

One rolls the kernel only between the thumb and forefinger

ורב אויא משמיה דרבי יוסף אמר חדא אתרתי

Rav Avya maintains that one may roll the kernel even between the thumb and 2 other fingers.

דיבא מופל

He may even roll his thumb against all the other fingers. As long as it's with one hand only, that is enough deviation from the norm.

כיצד מנפח

What is the necessary שיןוי for removing the chaff by rubbing on Yom Tov?

ואוألיעד מנفرح בידא אכלתא אויא

One hand rather than two, even with all his strength is sufficient to be permissible on Yom Tov.