



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Beitzah Daf Yud Gimmel

- **Abaye** said, the machlokes between **R' Yehuda** and **R' Yose the son of R' Yehuda** (mentioned previously) is only regarding stalks of grain. However, regarding kitniyos, all would agree that they become tevel when they are bundled (even if they were not threshed and smoothed into piles).
 - Maybe we can say that a Mishna is a proof to **Abaye**. The Mishna says, that if one has a bundle of "tilsan" that is tevel, he must only take Terumah based on the amount of seed, not the amount of the stems (although the stems of tilsan taste like the seeds). Presumably this follows **R' Yose the son of R' Yehuda**, who holds that although bundled stalks of grain don't become tevel, bundled kitniyos (like tilsan) do become tevel.
 - The Mishna may follow **Rebbi**, and would therefore be no proof to **Abaye**.
 - **Q:** If it follows **Rebbi**, why give the case of tilsan? Even stalks of grain would become tevel in this way!? **A:** Even according to **R' Yose**, it would be a bigger chiddush to say other kitniyos besides tilsan (other kitniyos are usually threshed and smoothed, so it would be a bigger chiddush to discuss those). The reason the Mishna discusses tilsan is to teach that Terumah need only be given for the amount of the seeds, even though the stems taste the same as well. Therefore, it may be that the Mishna follows **Rebbi** as well.
 - Another version says, that **Abaye** said, the machlokes is only regarding stalks of grain. However, all agree that kitniyos does not become tevel when they are simply bundled.
 - **Q:** The Mishna (quoted above) discusses tilsan of tevel, presumably tevel in regard to Terumah!? **A:** The Mishna is referring to tevel in regard to terumas ma'aser, which gets such status as soon as the tilsan is given the designation as ma'aser (even if it was taken before the regular Terumah was given).
 - **Q:** If so, why does the Mishna say that he must crush the stalks to remove the seed? Why can't the Levi say, just as I got the ma'aser in unprocessed stalks, I may also give the terumas ma'aser to the Kohen in unprocessed stalks!? **A: Rava** said, the Levi must process the stalks as a penalty for having taken the ma'aser before the Terumah was given. We find this requirement in a Braisa as well.
 - **Q:** How can the Mishna say that he gives terumas ma'aser based on an estimation as to how much seed there is? Terumas ma'aser must be given based on an exact measurement!? **A:** The Mishna follows **Abba Elazar ben Gimmel**, who learns from a pasuk that terumas ma'aser may be given by estimation just like regular terumah.
 - We said above, that if ma'aser is taken before the terumah was separated, it automatically becomes tevel with regard to terumas ma'aser. **Rava** explained, since it gets the status of ma'aser, it gets the status of tevel for terumas ma'aser as well.
 - **Reish Lakish** said, if a Levi takes ma'aser before the terumah obligation took place, he need only give terumas ma'aser, and not regular terumah (based on a pasuk).
 - **Q: R' Pappa** asked, based on the pasuk we should say that he need not give both terumos even if he took the ma'aser after

the terumah obligation, but before it was actually taken!? **A:** **Abaye** said, another pasuk teaches that the Levi does need to give regular terumah, so this must be the case the pasuk refers to.

- A Mishna says, if one peels off kernels from the stalks he may eat them without giving ma'aser, if he peels them off one by one and eat them as he peels them off. However, if he peels them and collects them in his hand, he is chayuv to give ma'aser.
 - **R' Elazar** said, the same Halacha would apply to be chayuv for doing a melacha on Shabbos (if it is peeled and eaten he would be patur, if it is peeled and put in the hand, he would be chayuv).
 - **Q: Rav's** wife and **R' Chiya's** wife would peel and collect for eating later on Shabbos!? **A: R' Elazar's** statement was made on the later part of the Mishna, which discusses separating the kernel from the chaff.
 - **Q: R' Abba bar Mamal** asked, can it be that peeling and collecting the kernels is considered to be the final steps for ma'aser purposes but not for purposes of Shabbos? **A: R' Sheishes the son of R' Idi** said, we find a Mishna that says that piling cucumbers and onions is considered to be a final act for purposes of ma'aser, but one would be patur for doing so on Shabbos. The reason being, that on Shabbos one is only chayuv for performing a "mileches machsheves". Peeling would be chayuv in ma'aser and patur for Shabbos for this same reason.
- **Q:** How should one rub the ears of grain on Yom Tov (presumably it should not be done as it is done during the week)? **A: Abaye in the name of R' Yosef** said it should be done using only his thumb and one other finger. **R' Avya in the name of R' Yosef** said, he may even use his thumb and 2 fingers. **Rava** said, since he is doing it differently than usual, by using only one hand, he may even use all fingers on that hand.
- **Q:** How should one fan with his hand to separate the chaff from the kernels? **A: R' Adda bar Ahava in the name of Rav** said, he should do so while holding the mixture in his fingers (not in his palm). In Eretz Yisrael they said, once he is doing it differently than he does it during the week (by spilling it from hand to hand), he may even hold the mixture in his palm as well. Based on this **R' Elazar** said, he may fan it with one hand, and he may use all his might when doing so.