Today we will learn about Yom Tov preparation.

Some of the topics we will learn about today include:

A machlokes between Bet Shammai and Bet Hillel and a discussion about the halacha of carrying on Yom Tov, including exploring the concept of separating a small portion from that dough, which is then given to the Kohen, which is called Chalah.

Whenever a person kneads dough made from one of the five species of grain (wheat, barley, oats, rye or spelt), he must separate a small portion from that dough, which is then given to the Kohen, which is called Chalah.

This means that since a Melachah is permitted on Yom Tov for the sake of food preparation, that Melachah is completely permitted, even for matters not related to food preparation.

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

- The concept of Chalah
- The Kohen, which is called Chalah.
- The concept of separating a small portion from dough that is then given to the Kohen.
- The halacha of carrying on Yom Tov, including exploring the concept of separating a small portion from dough that is then given to the Kohen.

Machlokes between Bet Shammai and Bet Hillel regarding bringing to the Kohen on Yom Tov -

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Whenever a person slaughters an ox, sheep or goat, there are certain parts of the animal which one must give to a Kohen:

- זרוע - the right front leg
- לחיים - the jawbone
- כרכם - the stomach

These are generally referred to as the מנותות כהונה, although other items we give the Kohen, such as Trumah, Challah, etc., are all part of the מנותות כהונה.
1. **Another Machlokes**

Regarding Carrying on Yom Tov

This Machlokes can be explained two ways:

Rabbah suggests that this is a basic argument of whether, carrying, is permitted on Yom Tov.

Therefore, one may carry everything on Yom Tov.

In support of this, Rabbah quotes a Pasuk in which says:

The Pasuk specifically mentions Shabbas, to teach:

Rav Yosef disagrees with Rabbah, because the Mishnah lists only non-Muktzah items, when it could have listed even Muktzah items, since, as Rashi explains;

Handling Muktzah was only forbidden out of concern that one may carry it outside.

However, the Chachamim would not forbid common items needed on Shabbos.

Therefore, if there is no mention of Shabbos, there would be no restriction on Yom Tov either - and the Mishnah should have taught a greater novelty, that according to Bais Hillel one may carry even Muktzah items on Yom Tov.

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So let's review.....

Our Daf begins with another Machlokes - regarding carrying on Yom Tov.

Zugt the Mishna:

Bais Shamai say that it is forbidden to carry anything on Yom Tov that is not related to food directly for food for Yom Tov.

Bais Hillel permit carrying these items on Yom Tov.

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Therefore, if there is no mention of Shabbos, there would be no restriction on Yom Tov either - and the Mishnah should have taught a greater novelty, that according to Bais Hillel one may carry even Muktzah items on Yom Tov.
Therefore, explain the Machlokes as follows:
- The concept of מותמר - rab ve-eifer - is if one may bring on Yom Tov, based on the Mishnah: מותמר שהוטמאת חלה והתרמה נמי של חולץ
- Bais Shamai say that one may not bring the תרומה על כל דבר בימוי מצו
- Therefore, this Machlokes of מותמר would apply to all Melachos as well. For example, מותמר שולחין דרבנן - רבי קורן אשת עולות - which is burned completely on the Mizbeiach - מותמר להכין - liable for because it is מותמר מותר, as is further illustrated in the following דינו בтемירא דרב נחמני: לא אמרינן מותר של חולץ.

The concept of מותמר is applicable to all Mechachos as well. Therefore, this Machlokes of מותמר would apply to all Melachos as well. For example, מותמר שעורה - corban, is burned completely on the Mizbeiach - מותמר להכין - liable for because it is מותמר מותר, as is further illustrated in the following דינו ב tema דרב נחמני: לא אמרינן מותר של חולץ.

Similarly, מותמר - kindling a fire - OR - מותמר - cooking - בישול - Not for the purpose of eating - מותמר - מותר, because מותמר מותר לתרומות, because מותמר מותר לתרומות, because מותמר מותר לתרומות, because מותמר מותר לתרומות.

The entire מחלוקת removes the requirement of שולחין דרבנן, meaning that the תרומה על כל דבר בימוי מצו, which is a greater novelty, that according to בית הלל it would be מותר, which is burned completely on the Mizbeiach, מותר של חולץ.

Therefore, this follows: זרוע - לחיים, HOUSES - Luck, because, it is מותר להכין, even non-food related items may be carried.
Therefore R' Yochanan discredited the following Braisa:

If one cooks the meat of an animal with milk, and eats it on Yom Tov, he is liable for Melachot.

For creating a fire on Yom Tov, which is a separate cooking -
For eating the food, and his cooking is also a forbidden item on Yom Tov.

Tosfos holds that although it is forbidden to crack open shells, the correct statement is that one may bring these items on Yom Tov, because these items may be separated on Yom Tov.

Zugt the Mishna:

Bais Shamai says that one may not bring Shelal Shelach from Yom Tov to a Kohen, whether they were separated before Yom Tov, or on Yom Tov.

Bais Hillel permit bringing these items to the Kohen on Yom Tov.
The Gemara now brings several opinions as to what exactly ב"ש and ב"ה are arguing about.

Rebbe Yehuda holds:
ולא תחלקו בין ביצת חול ולבישת חלה ומ分かる מצוות שהחול והבלה Yênיחין
Both ב"ש and ב"ה agree that one may bring to the Kohlen מנהות that were separated before Yom Tov, together with those separated on Yom Tov.

The entire מנהות is if one may bring מנהות that were separated on Erev Yom Tov alone.

Rebbe Yosse holds:
ולא תחלקו אלא ביצת חול ולבישת חלה
Both ב"ש and ב"ה agree that one may bring the מנהות on Yom Tov, whether they were separated on Yom Tov or not, because these items may be separated on Yom Tov.

The entire מנהות is if one may bring מנהות that was separated before Yom Tov.

Shemuel and Rav Yehuda agree that one may bring מנהות that were separated before Yom Tov, because one might inadvertently come to actually separate מנהות that were separated on Yom Tov, which is forbidden.

Bais Hillel are not concerned that one will inadvertently separate מנהות on Yom Tov.

Acherim holds that מנהות should not be brought to a Kohlen מנהות forUYJGWT, because one might inadvertently come to actually separate מנהות on Yom Tov.

Their argument was about whether they are allowed to bring מנהות that were separated before Yom Tov.
The Halacha follows the opinion of Rebbe Yosse and according to Bais Hillel, and thus one is allowed to bring even Terumah to a Kohen on Yom Tov, as is further illustrated in the following story:

Rav Tovi had wine of Trumah.

A neighbor had mustard seeds, which had to be cracked open in order to use, and asked if this is permissible on Yom Tov. To which Rava replied:

One is permitted to roll ears of wheat and crack open kernels on Yom Tov. Since even on Shabbos this would be considered a indirect method of threshing, which would be forbidden only on Yom Tov, they were not forbidden, and these items would be permissible on Yom Tov, where there are special dispensations for Yom Tov.

The Gemara asks:

If one is allowed to crack open shells on Yom Tov, this act would make the Trumah already separated from the herd, and therefore one is allowed to separate on Yom Tov, based on the distinction by the Bais Hillel in the Mishnah:

One may not be considered open on Yom Tov, because it could have been done before Yom Tov, but one may be considered open on Yom Tov, because it could not have been done before Yom Tov, since the Trumah were already separated from the herd.

If one is allowed to crack open shells on Yom Tov, this act would make the Trumah already separated from the herd, and therefore one is allowed to separate on Yom Tov.

Based on the following made by the Bais Hillelin the Mishnah:

The Gemara relates another story:

A neighbor had mustard seeds, which had to be cracked open in order to use, and asked if this is permissible on Yom Tov. To which Rava replied:

Since even on Shabbos this would be considered a indirect method of threshing, which would be forbidden only on Yom Tov, they were not forbidden, and these items would be permissible on Yom Tov, where there are special dispensations for Yom Tov.
Indeed, there are indeed situations – such as משלול משלולות - where it only becomes obligated in Trumah on Yom Tov, and in those cases he may indeed separate Trumah on Yom Tov. However, our Mishnah is referring to most Trumah which becomes obligated before Yom Tov.