

## Zevarim – Simanim

דף קיט – Daf 119

## 1. Why maaser sheni was not eaten in נוב וגביען

A Baraisa states that the Torah separately mentioned as periods of במה (i.e., נחלה and מנוחה "and Shiloh and Gevulot") between (ירושלים and שילה) prohibited to teach that during the periods of נוב (between גבעון and נוב) were permitted. Reish Lakish asked Rebbe Yochanan, why does the Mishnah not teach that one was required to bring his *maaser sheni* to אהרן (from שטן) from the gezeirah shavah. Therefore, ביאר Rebbe Yochanan answered that we derive from the mishnah that נוב and גבעון were not in the City of אהרן – *since the City of אהרן was not in the City of Dovid* – *maaser also did not need to be eaten there*.

## 2. What "echlaga" and "menucha" refer to: four opinions

The *passuk* explains that **because you** were permitted in Gilgal, **because you** [will] have not yet come to the resting place and to the inheritance. The Mishnah on Daf 112b taught that מנוחה "מנוחה" refers to שילה, and נחלה "נחלה" refers to שילה, prohibiting during those periods (but permitting them in שילה). A Baraisa records this interpretation as Rebbe Yehudah's opinion, but Rebbe Shimon says the reverse: "מנוחה" refers to ירושלים, and "נחלה" refers to שילה, based on *pesukim*. The Gemara explains the order of the *passuk* to be saying, "not only will you not have reached (Yerushalayim), but you will not have even reached נחלה (Shiloh)." A Baraisa in Rebbe Yishmael's yeshivah taught that both שילה and מנוחה refer to נחלה. [Rashi explains that Rebbe Yishmael says elsewhere that became permitted again after Yerushalayim's destruction, and certainly holds the same after שילה's destruction.] Finally, Rebbe Shimon ben Yochai says both שילה and מנוחה refer to ירושלים, and holds were permitted even during שילה. The Gemara asks, according to Rebbe Yishmael, why was permitted to sacrifice on שילה during the *zman* when the *zman* was prohibited?

3. If **חיצוי** – a demarcation line for blood require which were brought on **גדולה** in the same time

The Mishnah on Daf 112b listed numerous *halachos* of sacrifices which are not required on a private *bamah*, such as *סמייה*, *Kohanim*, and others, including *מחיצה בדמים* – *a demarcation line for blood*. According to our *girsas*, Rami bar Chama says that the exemption of a *ketubah* from a demarcation line only applies to “*korbanos* of a *bamah*” (i.e., which he intended to bring there) which were actually brought on a *bamah*. However, *בקדשי* *bamah ketubah* – *דרבינו ר' חייזר* – *regarding korbanos of a private bamah which he sacrificed on a communal bamah*, there is a requirement for a demarcation line (i.e., the blood must be thrown on the correct half of the *bamah*). In another version, Rami bar Chama says the opposite: the requirement for *חיצוי* only applies to *korbanos* of a *bamah* *gadolah* which were brought on a *bamah*, but *korbanos* of a *ketubah* which were brought on a *bamah* *gadolah* do not require *חיצוי*. This disagrees with Rebbe Elazar, who said about an *oulah* of a private *bamah* which one brought inside the partitions of a *gadolah* – *קלתו מחיצות לכל דבר*, *bamah gadolah* *gadolah* *gadolah*, *bamah gadolah*.

## *Siman* – Kite

The boy **eating his maaser sheni** while flying his **kite** far away from Nov and Givon, standing next to two boys from Shiloh and Yerushalayim fighting over who should use the **מנוחה** and **נחלה** **kites**, had no idea how to answer a boy who asked **if** **קדשי** **במה גדולה** **חצוי** **במה גדולה** **which were brought on a** require **במה גדולה**.

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## Kite



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### 3 things to remember

1. Why **maaser sheni** was not eaten in **Nov** and **Givon**
2. What " **נחלת** " and " **מנוחה** " refer to: **four opinions**
3. **If** **קדשי** **במה** **קענה** which were brought **on** a **במה** **גדולה** – **חיצוי** **במה** **גדולה** a **demarcation line for blood**

