

Zevachim – Simanim

פרק יד – פרת חטאת

דף קיט – Daf 119

1. Why *maaser sheni* was not eaten in גבעון

A Baraisa states that the Torah separately mentioned "מנוחה" and "נחלה" (i.e., שילה and ירושלים) as periods of *במה* prohibitions to teach that during the periods of גבעון and נוב (between שילה and ירושלים), *במות* were permitted. Reish Lakish asked Rebbe Yochanan, why does the Mishnah not teach that one was required to bring his *maaser sheni* to גבעון? Rebbe Yochanan answered that we derive from a *gezeirah shavah* (שם שם) from the ארון. Therefore, כיון *since the ארון was not* in the משכן נוב and גבעון (rather, it was in קרית יערים, and later in the City of Dovid), *maaser also did not need to be eaten there*.

2. What "מנוחה" and "נחלה" refer to: four opinions

The *passuk* explains that *במות* were permitted in Gilgal, "כי לא באתם עד עתה אל המנוחה ואל הנחלה" – *because you [will] have not yet come to the resting place and to the inheritance*. The Mishnah on Daf 112b taught that "מנוחה" refers to שילה, and "נחלה" refers to ירושלים, prohibiting *במות* during those periods (but permitting them in גבעון and נוב). 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 מנוחה (Yerushalayim), but you will not have even reached נחלה (Shiloh)." A Baraisa in Rebbe Yishmael's yeshivah taught that both מנוחה and נחלה refer to שילה. [Rashi explains that Rebbe Yishmael says elsewhere that *במות* became permitted again after Yerushalayim's destruction, and certainly holds the same after שילה's destruction.] Finally, Rebbe Shimon ben Yochai says both מנוחה and נחלה refer to ירושלים, and holds *במות* were permitted even during שילה. The Gemara asks, according to Rebbe Yishmael, why מנוח was permitted to sacrifice on a *במה* during שילה, and answers: הוראת שעה היתה – *it was a special momentary ruling*.

3. If קדשי במה גדולה which were brought on a *demarcation line for blood*

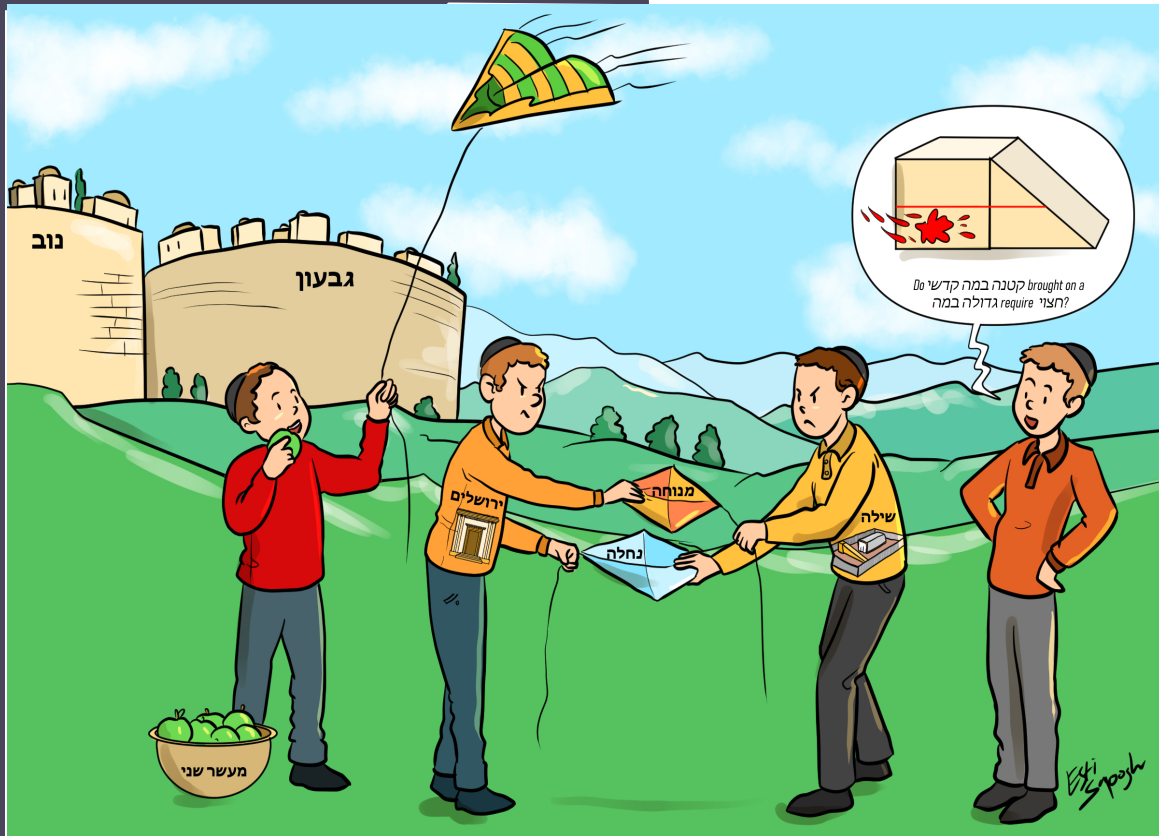
The Mishnah on Daf 112b listed numerous *halachos* of sacrifices which are not required on a private *במה*, such as סמיכה, Kohanim, and others, including מחיצה בדמים – *a demarcation line for blood*. According to our *girsa*, Rami bar Chama says that the exemption of a *במה קטנה* from a demarcation line only applies to "*korbanos* of a *במה קטנה*" (i.e., which he intended to bring there) which were actually brought on a *במה קטנה*. However, בקדשי במה קטנה – *regarding korbanos of a private bamah which he sacrificed on a communal bamah*, יש חיצוי – *there is a requirement for a demarcation line* (i.e., the blood must be thrown on the correct half of the מזבח). In another version, Rami bar Chama says the opposite: the requirement for חיצוי only applies to *korbanos* of a *במה קטנה* which were brought on a *במה גדולה*, but *korbanos* of a *במה גדולה* do not require חיצוי. This disagrees with Rebbe Elazar, who said about an עולה of a private *במה* which one brought inside the partitions of a *במה גדולה*, כל דבר – *the partitions contain it for all matters*, i.e., subject it to all laws of a *במה גדולה*.

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 which were brought on a *demarcation line for blood*.

דף קיט | DAF 119

Kite



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3 things to remember

1. Why *maaser sheni* was not eaten in נוב וגבעון
2. What "מנוחה" and "נחלה" refer to: four opinions
3. If קטנה במה קדשי which were brought on a גדולה במה require חצוי – a demarcation line for blood

