

Zevarim – Simanim

פרק יד – פרת חטאת

דף קיז – Daf 117

1. The בזבז did not protect inadvertent murderers, but did in the שילה in מחנה ליה

A Baraisa stated: בשיילה לא היו אלא שני מחנות בלבד – *in Shiloh, there were only two camps*. However, Rava proves from the laws of who must be sent out of various camps that all three must have been present. Instead, he explains that had only two camps – *for refuge* for inadvertent murderers; although there was a מחנה ליה, it did not function as a place of refuge for killers. This implies that the מחנה ליה did protect killers, which is supported by a Baraisa: "ושמתי לך מקום – and I will set "for you" a place [where a killer will flee to], implying ליה – *in your (Moshe's) lifetime*. "מקום – *a place* implies – *your (Moshe's) place* (i.e., the Wilderness, and they were exiled to the Wilderness, and they were exiled to the Wilderness.

2. Which *korbanos* could be brought on a *בנמה*: five opinions

3. The *machlokes* about a *nazir's korbanos* on a private **במה**

Rebbe Meir and the Chochomim argued in the above Baraisa whether a *nazir's korbanos* could be brought on a privatebasis. We *darshen* that Moshe told Yisroel that when they would enter Eretz Yisroel, *ישרתת תקריבו* – *you may bring "proper" (voluntary) korbanos*, but *חוות לא תקריבו* – *you may not bring obligatory [korbanos]*. Rebbe Meir holds that a *nazir's korbanos* are also *ישרתת "proper"*, since acceptance of *מצוות* is voluntary. The Rabbonon hold *korbanos* of *מצוות* are considered *חוות*, since he only volunteered to accept the restrictions of a *nazir*, and that automatically obligated him in its *korbanos*. Shmuel suggested that they only argue about the *טומאת* and *אשם* of a *nazir*, but all agree he may bring a *nazir's* *שלמים* and *עולה* (since these are generally voluntary *korbanos*). However, Rabbah quotes a Baraisa that even the *shlomim* of a *nazir* could not be brought, proving that the Chochomim argue about the *shlomim*. Therefore, Rabba concluded that they only argue about the *nazir's* *עולה* and *shlomim*, but even Rebbe Meir agrees that the *טומאת* and *אשם* of a *nazir* could not be brought on a *bema*.

Siman – Gabbai with a set of keys

The **Gabbai with a set of keys** who wouldn't open the gate for the **רוֹצֵחַ** to enter the **Shiloh** since it didn't serve as a place of refuge, told him to go hide behind the **five people standing around a בָּמָה** and arguing over which **korbanos** can be brought on it, and ask the **nazir** bringing his **שְׁלָמִים** on it for directions to an **עיר מִקְלָט**.

daf קין | DAF 117

Gabbai with a set of keys



The **Gabbai with a set of keys** who wouldn't open the gate for the **ro'ach** to enter the **Shiloh** since it didn't serve as a place of refuge, told him to go hide behind the **five people standing around a bema** and arguing over which **korbanos** can be brought on it, and ask the **nazir** bringing his **shevah** and **shalmim** on it for directions to an **ur miklat**.

3 things to remember

1. The **machlokes** about **shiloh** in **machaneh le'ah** did not protect **inadvertent murderers**, but did in **the desert**
2. Which **korbanos** could be brought on a **bema**: **five opinions**
3. The **machlokes** about a **nazir's korbanos** on a **private bema**

