

Zevachim – Simanim

פרק יד – פרת חטאת

דף קיז – Daf 117

1. The **מחנה לוי** **did not protect inadvertent murderers, but did in the מדבר**

A Baraisa stated: בלד – *in Shiloh, there were only two camps*. However, Rava proves from the laws of **טמאים** who must be sent out of various camps that all three **מחנות** must have been present. Instead, he explains that **שילה** “had only two camps” – *לקליטה* – *for refuge* for inadvertent murderers; although there was a **מחנה** לוי, it did not function as a place of refuge for killers. This implies that the **מחנה לוי** in the **מדבר** 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 **בחייו** – *in your* (Moshe’s) *lifetime*. “**מקום**” – *a place* implies **מקומך** – *your* (Moshe’s) *place* (i.e., the **מחנה לוי**). “**אשר ינוס שמה**” – *that he shall flee to*, **במדבר** – *this teaches that they exiled* [killers] *even in the Wilderness*, and they were exiled to the **מחנה לוי**.

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

A Baraisa presents five opinions about which **korbanos** could be brought at a **במה**. (1) Rebbe Meir says: **כל נידר ונידב** – *any [korban] which is vowed or donated* could be sacrificed at a private **bamah**, but any **korban** which is not vowed or donated, i.e., obligatory **korbanos**, could not. Also, **מנחות** and **korbanos** for **נזירות** were brought on **במות**. (2) The Chochomim say: **לא קרבו יחיד אלא עולות ושלמים בלבד** – *individuals only brought olos and shelamim*, but not **מנחות** or **korbanos** of **נזירות**. (3) Rebbe Yehudah says that any **korbanos** which the **יחיד** or **ציבור** could bring in the **מועד** אהל in the **מדבר** could also be brought in the **מועד** אהל in **גלגל**. His statement implies that Rebbe Meir and the Chochomim held an individual could not bring **חובות** (e.g., **חטאות**) even in the **במה גדולה** in **גלגל**, and Rebbe Yehudah disagrees, and says the only difference between the **מדבר** and **גלגל** is whether private **במות** were permitted. (4) Chochomim disagreeing with Rebbe Yehudah appear to be identical to the first Chochomim, and the Gemara will explain that they hold **נסכים** were also brought on private **במות**. (5) Rebbe Shimon says even the **ציבור** would only bring **פסחים** and **חובות** whose time is fixed, such as the **תמיד**, but not other **קרבנות** **ציבור**.

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 private **במה**. We **darshen** that Moshe told Yisroel that when they would enter Eretz Yisroel, **ישראל תקריבו** – *you may bring “proper”* (voluntary) **korbanos**, but **לא תקריבו** – *you may not bring obligatory [korbanos]*. Rebbe Meir holds that a **nazir's korbanos** are also “**ישראל**”, since acceptance of **נזירות** is voluntary. The Rabbonon hold **korbanos** of **נזירות** are considered **חובות**, 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 **חטאת** and **אשם** of a **nazir**, but all agree he may bring a **nazir's עולה** and **שלמים** (since these are generally voluntary **korbanos**). However, Rabbah quotes a Baraisa that even the **שלמים** of a **nazir** could not be brought, proving that the Chochomim argue about the **שלמים**. Therefore, Rabba concluded that they only argue about the **nazir's עולה** and **שלמים**, but even Rebbe Meir agrees that the **חטאת** and **אשם** of a **nazir** could not be brought on a **במה**.

Siman – Gabbai with a set of keys

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

דף קיז | DAF 117

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3 things to remember

1. The **שילה** in **מחנה לוי** did not protect inadvertent murderers, but did in the **מדבר**
2. Which **korbanos** could be brought on a **במה**: five opinions
3. The **machlokes** about a **nazir's korbanos** on a private **במה**

