Zevachim 120 – Good Morning Raboisai

1️⃣ Bamah Ketannah vs. Bamah Gedolah — A Full Chazara

The daf opens with a comprehensive review of **what applies** and **what does not apply** on a **private bamah (במה קטנה)** versus a **public bamah (במה גדולה / Mikdash)**.

On a private bamah:

- ❌ No **semichah** (leaning with full weight)
- ❌ No **tzafon** (north requirement)
- ❌ No **zerikah** on the corners
- ❌ No **tenufah**
- ❌ No **hagashah**
- ❌ No **minchah**
- ❌ No requirement for a **kohen**
- ❌ No **bigdei kehunah**
- ❌ No **klei shares**
- ❌ No **kiyor** (washing hands & feet)
- ❌ No **yesod**, **kerenos**, **kevesh**, or **ribua** (square shape)

All of these apply **only** when the korban is brought *lifnei Hashem* — on the **Mizbeach in the Mikdash**.

2️⃣ Birds and Minchah on a Bamah

Machlokes:

- **If there is a minchah on a bamah** → there can be **birds**
- **If there is no minchah** → there are **no birds**

Reason:

- The Torah uses the word **"זְבָחִים"**
    - Implies **animals**, not birds or flour
- Therefore:

- Birds and minchah are either **both allowed** or **both excluded**

3️⃣ Blood Placement — Above or Below the Red Line?

Key rule:

- The **red line (חוט הסיקרא)** exists **only** on the Mizbeach
- On a private bamah:
  - ❌ No above/below distinction

Important case:

- If a korban was **designated on a private bamah**,
  then later brought to the Mikdash:
  - Its blood is placed **below the line**
  - Because its origin was **bamah ketannah**

Conversely:

- A korban designated on a **public bamah**
  retains **red-line rules**, even later

4️⃣ Can a Korban Move Between Bamot?

Major question:

- If a korban was brought on a **private bamah**,
  then brought into the **public bamah**,
  and then taken back out — what is its status?

Comparison:

- Similar to the sugya of:
  - Korban placed on the Mizbeach
  - Then removed

Outcome:

- **Teiku**
- We do **not resolve** whether the public bamah "grabs" it permanently

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5️⃣ Shechitah at Night — Private vs. Public

Machlokes Amoraim:

- **Public bamah / Mikdash**:
  - ❌ Shechitah at night is **pasul**
- **Private bamah**:
  - ✅ Shechitah at night is **valid**

Proof:

- Shaul HaMelech allowed shechitah at night on a private bamah

Conclusion:

Daytime requirements exist only *lifnei Hashem*.

6️⃣ Skinning the Olah — Even in Your Backyard

Despite earlier assumptions:

- **An Olah must be skinned** even on a **private bamah**

Machlokes:

- **Rabbi Yishmael**:
  - In the Midbar they did **not** skin
- **Rabbi Akiva**:
  - All details were given at Sinai
  - Skinning always applied

Halacha follows:

Even a backyard Olah requires **hefshit**.

7️⃣ What Applies Everywhere — Even on a Bamah

These laws apply **both** on private and public bamot:

- ✅ **Shechitah**
- ✅ **Hefshit & Nituach**

- ✅ **Pigul**
- ✅ **Nosar**
- ✅ **Time limits (זמן אכילה)**
- ✅ **Tumah**
- ✅ **Dam matir** (blood permits eating)

Reason:

These are intrinsic to the korban itself,
not dependent on location.

8️⃣ No Concept of "Yotzei" on a Bamah

Key chiddush:

- On a bamah:
    - There is **no "inside" or "outside"**
    - Therefore:
        - No פסול of **yotzei**

However:

- **Nosar** still applies
- Leaving meat beyond its time → must be burned

9️⃣ Why Time Still Applies

Kal vachomer:

- If time limits apply to **birds** (with fewer restrictions),
  certainly they apply to **animals** on a bamah

Conclusion:

מקום does not define time —
the korban itself does.

✨ Takeaway – Zevachim 120

- A private bamah removes most Mikdash requirements
- Core korban laws still apply everywhere
- Blood placement depends on **where the korban was designated**
- Night shechitah is valid only on a private bamah
- An Olah must always be skinned
- Pigul, nosar, and time limits are universal
- There is no “yotzei” on a bamah
- Several transition cases remain **teiku**

לעילוי נשמת אמי מורתי רות בת הרב מנחם מנדל