

---

## פרשת נשא

---

### פרק זה פסוקים ב-ג

ב צו את־בני ישראל וישלחו מן־המחנה כל־צרוע וכל־זב וכל טמא לנפש: ג מזכר עד־נקבה תשלחו אל־מתוץ למחנה תשלחום ולא יטמאו את־מחניהם אשר אני שכן בתוכם:

### רש"י

וישלחו מן המחנה. שלש מחנות היו שם בשעת חנייתו, תוך הקלעים היא מחנה שכנינה, חניית הלויים סביב כמו שפירש בפרשת 'במדבר סיני' (לעיל א:נג) היא מחנה לוייה, ומשם ועד סוף מחנה הדגלים לכל ארבע הרוחות היא מחנה ישראל. הצרוע נשלח חוץ לקלן, הזב מתר במחנה ישראל ומשלח מן השמים, וטמא לנפש מתר אף בשל לוייה ואינו משלח אלא משל שכנינה.

### מושג

שלש מחנות היו שם בשעת חנייתו.

### Translation:

There were three 'camps' in which they stayed at the time of their encampment.

### Explanation:

When Bnei Yisroel camped in the desert they surrounded the Mishkan. The area which was enclosed by the curtains of the Mishkan courtyard, called מחנה שכינה, was the holiest, as no impure person was allowed. The area outside the curtains in which the Leviim camped was called מחנה לוייה; it was a bit less holy as a טמא מת was allowed to enter. The outer camp, where the tribes camped, מחנה ישראל, was even less holy, allowing a זב to enter. A צרוע was forced to leave all three camps<sup>1</sup>. In the המקדש the three 'camps' were present as well<sup>2</sup>. The entire היכל was considered מחנה שכינה, the הר הבית was מחנה לוייה and within the walls of ירושלים was מחנה ישראל.

### Looking in the Pasuk:

A hint to the three camps is found in the fact that the word מחנה appears three times in the Pesukim. The order of impurity mentioned in the Pasuk, זב, טמא, צרוע, לנפש, conotes the decreasing level of their impurity.

### Musag Learning Outcomes:

Know: The names and locations of the three מחנות both around the משכן and around the המקדש and which type of impurity is not permitted in each.

Understand: The parallels between various levels of טומאה and the areas from which they are excluded.

Think: Careful reading of Pasuk, noticing redundancies and order, hint to Halacha<sup>3</sup>.

---

1 See note #1

2 וכשם שהיו במדבר שלש מחנות מחנה שכינה מחנה לוייה מחנה ישראל כך היו בירושלם מפתח ירושלם ועד פתח הר הבית מחנה ישראל מפתח הר הבית ועד שער ניקנור מחנה לוייה משער נקנור ולפנים מחנה שכינה. (תוספתא כלים)

3 See note #2

---

## NOTES

---

1. Rav S.R. Hirsh explains that the faults which typify the מצורע, זב, וטמא מת explain their exclusion from the various מחנות.

a. The מצורע is one who is being punished with leprosy due to his lack of care in regards to his relationship with his fellow man<sup>4</sup>. He therefore is excluded even from מחנה ישראל, suffering isolation. During this time of isolation he will realize his need for human interaction and learn to be more careful regarding his interpersonal relationships.

b. A זב, however, is a result of immoral behavior. He does not cause distance between himself and others, as does the מצורע, but quite the opposite, he does not keep the proper separation as is required by laws of morality. He is distancing himself not from his fellow man but from Hashem. He therefore is excluded from the מחנה לוייה: the Leviim being the symbol of purity and moral clarity.

c. The טמא מת has not sinned (unless he is a כהן), but has come in contact with a dead body. His impurity is not a punishment but rather a result of his 'near-to-death' experience. The body, without the Neshamah, is purely physical, and one who comes into contact with the Neshamah-less body is influenced by the pure physicality, which causes the impurity of טומאת מת. Such a person may not enter the most spiritual of places, the מחנה שכינה, until he has purified himself.

In short, טומאת מצורע is the result of a social fault, טומאת זב the result of a moral fault, and טומאת מת the result of a spiritual fault. Each is therefore excluded from the מחנה:

מחנה שכינה = spiritual = טמא מת \* מחנה לוייה = moral = זב \* מחנה ישראל = social = מצורע

2. There is a fascinating מדרש רבה (פרשה ז סימן י) which understands the Pesukim to be talking not only about an individual impurity but rather one on a national level as well. When the Pasuk says וישלחו מן-המחנה it refers to a time when the Jewish people will not keep the Mitzvos and will be 'sent from the camp', exiled from ארץ ישראל, the camp where the Shechinah resides. The reason is because עבודה זרה, that they have transgressed the 3 cardinal sins<sup>5</sup>, כָּל-צָרוּעַ וְכָל-זָב וְכָל טָמֵא לְנֶפֶשׁ (צרוע), גילוי עריות (זב) ושפיכות דמים (טמא לנפש). This is the first שילוח, the first exile, of בבל. The Pasuk continues, מִזְכָּר עַד-נִקְבָּה תִשְׁלַחוּ, referring to the time when בבל will be destroyed and we will come under the rule of the Persian empire (but since no actual exile took place, the words שילוח מן do not appear). The words וְלֹא-בָד אֶת-כְּלֵי-הַיְהוּדִים foretell the Persian decree מְנַעַר וְעַד-זֶקֶן טַף וְנָשִׁים (מגילת אסתר ג:ג). The following words אֶל-מַחֲוֵיץ לְמַחְנֵה תִשְׁלַחוּם refer to the second exile from ארץ ישראל by the Romans<sup>7</sup>. And finally, the words וְלֹא יִטְמָאוּ אֶת-מַחְנֵיכֶם refer to the Greek rule, where we read כשנכנסו יוונים להיכל טמאו כל השמנים שבהיכל (שבת כא:). The Pasuk concludes with the words אֲשֶׁר אָנִי שֹׁכֵן בְּתוֹכְכֶם, in which Hashem is informing us that even in the darkness of Galus, the Shechinah remains with us<sup>8</sup>.

3. Questions for further thought:

a. How is it possible that some areas are holier than others if Hashem's presence fills the world?

b. When looking at the sins connected to the types of impurity, what does it tell us about the severity of the sins?

---

4 כל המספר לשון הרע נגעים באים עליו (ערכין טו:)

5 The Gemoroh (יומא ט:) teaches that the first בהמ"ק was destroyed because they transgressed the 3 cardinal sins.

6 The Midrash teaches that the צרעת in the desert was a result of the עגל הזהב.

7 Here the reason for the exile is not mentioned in the Pasuk. This fits perfectly with the Gemoroh (יומא ט:) which teaches, ראשונים שנתגלה עונם נתגלה קצם, אחרונים שלא נתגלה עונם לא נתגלה קצם, *the first ones (גלות בבל) whose sin was revealed, the end (of their exile) was also revealed (70 years), however the second ones (גלות אדום) whose sin was not revealed, the end (of their exile) was also not revealed.*

8 According to the simple meaning as well, the Pasuk is teaching us that Hashem remains with us always, even if we are impure. This is learned explicitly from the Pasuk (ויקרא טז:טז) ואתם תטמאו אתם תטמאו ואתם תטמאו from which the Midrash infers חביבין הן ישראל שאף על פי שהן טמאין שכינה עמהם. Since the Shechinah remains even if we are impure we are therefore told to leave the areas of enhanced holiness in order to not defile the קדושה.