Zevachim 117 – Good Morning Raboisai

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1 Three Camps in Yerushalayim

We review the classic division of **three machanos**:

1. **מַחֲנֵה שְׁכִינָה**
   – The entire **Beis HaMikdash**
2. **מַחֲנֵה לְוִיָּה**
   – The **Har HaBayis**
3. **מַחֲנֵה יִשְׂרָאֵל**
   – The rest of **Yerushalayim**

Tumah rules:

- **טָמֵא מֵת** → must leave Machaneh Shechinah, may stay in Machaneh Leviya
- **זָב / בַּעַל קֶרִי / נִדָּה** → must leave Har HaBayis entirely and go to Machaneh Yisrael

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2 Ezras Nashim – A Unique Status

A special area exists:

- **עֶזְרַת נָשִׁים**

Important chiddush:

- It is **not** exclusively for women
- Men were allowed to enter as well

However:

- A **טְבוּל יוֹם** (immersed but waiting for sunset):
  - **May not enter**
  - But receives **no physical punishment**

This reflects a lower-level restriction.

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3 Shiloh – Only Two Camps

In **Shiloh**, where the Mishkan stood for ~369 years:

- There were **only two machanos**

- One camp was missing

Question:

Which one?

Answer:

- **Machaneh Yisrael was missing**
- There was:
    - Machaneh Shechinah
    - Machaneh Leviya

This preserves separation between tumah categories.

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4 Why Three Camps Are Essential

Problem if only two camps existed:

- A זָב and a מְצֹרָע would end up together
- But the Torah says:

בָּדָד יֵשֵׁב

Each category of tumah needs its **own space**.

Conclusion:

- The Torah structure **always preserves three levels**
- Even if their geography changes

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5 Midbar Parallels Yerushalayim

In the **Midbar**:

- The same three-camp structure existed:
    - Mishkan → Machaneh Shechinah
    - Levi'im → Machaneh Leviya
    - Klal Yisrael → Machaneh Yisrael

Rules of tumah movement were **identical**.

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6 Cities of Refuge – Where Did the Rotze'ach Flee?

Question:

- In the Midbar, where did an accidental killer go?

Answer:

- To **Machaneh Leviya**
- This served as a form of **ir miklat**

Proof:

- Hashem told Moshe:

"וְשַׂמְתִּי לְךָ מָקוֹם"

- This refers to a protected Levitical zone

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7 What About the Levi Himself?

If the killer was already a Levi:

- He would flee to a **different Levitical city**
- Not remain in his own

Once a city protects him:

He must stay there — not wander elsewhere

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8 Bamot After Entering Eretz Yisrael

When Bnei Yisrael entered Eretz Yisrael:

- First **14 years** (conquest + division):
    - **Bamot were permitted**
- Only **voluntary korbanos** could be brought:
    - עוֹלָה
    - שְׁלָמִים

But:

- **Chovos** (חַטָּאת, אָשָׁם)
  → **not allowed** on a private bamah

9️⃣ The Nazir Question – Neder or Chovah?

A Nazir chooses voluntarily to become a Nazir,
but at the end must bring **three korbanos**:

- עוֹלָה
- חַטָּאת
- שְׁלָמִים

Machlokes:

- Are these korbanos considered:
    - **Voluntary** (since Nazirus was chosen)?
    - Or **obligatory** (since once Nazir, they are required)?

Outcome:

- **Chatas and Asham** → clearly **chovah**
- **Olah and Shelamim** → debated

🔟 Private vs Public Bamah

Key distinctions:

- **Bamah Ketannah (private)**:
    - Only voluntary korbanos
- **Bamah Gedolah (public)**:
    - Wider range of korbanos

Different Tannaim argue:

- Which korbanos are allowed where
- Especially regarding Nazir offerings

1️⃣1️⃣ Final Clarification – What Everyone Agrees On

Everyone agrees:

- **Chatas and Asham**:

    - Never brought on a private bamah
- Even if triggered by voluntary behavior (Nazirus)

Disagreement centers on:

- Nazir's **Olah and Shelamim**

✨ **Takeaway – Zevachim 117**

- Three machanos are a foundational Torah structure
- Ezras Nashim has a unique, intermediate status
- Shiloh had only two camps, but tumah separation remained
- Machaneh Leviya served as refuge in the Midbar
- Only voluntary korbanos may be brought on a private bamah
- Nazir korbanos raise the key question: choice vs obligation
- Chatas and Asham are always chovah — never bamah-eligible

לעילוי נשמת אמי מורתי רות בת הרב מנחם מנדל