



## The Long Way Out

The first two *perakim* of *Shevuot* discuss the prohibition of *tumat Mikdash ve'kodashav*. In other words, the prohibition of entering the *Beit HaMikdash* or partaking in *korbanot* in a state of *tumah*. The *Mishnah* also discusses how the atonement is achieved when the prohibition is violated. Much of the focus however is when the violation requires the *korban olah ve'ored* to be offered. This would be when there is *yediah* (knowledge) both prior and after the violation, but at the time he entered, the person forgot that he was either *tameh* or that the location he entered, was prohibited to enter while *tameh*.

The *Mishnah* (2:3) however discusses a case where the individual became *tameh* in the *azara* (courtyard of the *Beit HaMikdash*) and then forgot one of the two details above. The question the *Mishnah* addresses is how long he would then have to be there before being liable to bringing the *korban olah ve'yored*. The *Mishnah* explains that if he bowed or delayed for the time it would take to prostrate fully, he would be liable. The *Gemara* (16b) explains that this would be the time it would take to recite the *pasuk* from *Divrei HaYamim* (II 7:3), from “and they bowed” till the end of the *pasuk*. The *Mishnah* adds that if he took the most direct path out, he would be exempt. If he however took the long way, he would be liable.

The *Gemara* explains that the length of the exit is not a matter of speed. If the individual took the shortest path, but took very small steps, heel-to-toe, such that it took the whole day to exit, he would still be exempt.

The *Mikdash David* (38:1) notes that there are two reasons why one would be exempt when leaving by the shortest path. The first is that it is *ones* – what else can he do to leave? The second is that since he is engaged in leaving, it is not considered as *shehiya* – staying in the *Beit HaMikdash* whilst *tameh*. From the *Gemara* cites above, it would seem that it is the latter of the two explanations. The individual can certainly do more than walking heel-to-toe, yet he is exempt since he is continually engaged in leaving.

The *Yerushalmi* (2:3) however explains that one would be liable for taking the longer path if it was longer by ten *amot*. That is because the *Yerushalmi* explains that this is the distance one could walk in time it would take someone to bow.

The *Mikdash David* explains that the *Yerushalmi* and *Bavli* have different understandings of why one is liable if took the longer exit path. He understands that since the *Yerushalmi* provides that distance of ten *amot* which is associated with the time it takes to bow, the issue is one of *shehiya*. One is not liable for the short distance, but any excess is considered *sheyia* and liable provided it is ten *amot*.

Based on this, we can understand the discussion in *Yerushalmi*. According to the *Ridbaz* the question is if someone took the long path, is he liable for the excess in the beginning or the end. On the one hand, from the beginning he was given the time it takes to leave on the quickest path. Consequently, he should be liable for the time beyond that. *R' Yossi* however argues that he is obligated to leave for that final stretch, so how can he liable then. It must therefore be the time in the beginning of his exit for which he is liable. *R' Chaim Kanievsky* (*Yoma* 5:1) however explains that the question is regarding one that delayed the time it takes to bow and then exited the fasted way. The considerations are nonetheless the same. Either way, it is clear from this discussion that *sheyia* is the issue. The question is when or whether the walking is itself considered *shehiya*.

Returning to the *Mikdash David*, he explains that according to the *Bavli* however the issue is not *shehiya*. As explained above, the time it takes to leave is not important provided it is the shortest path. Instead, one is liable for the (excessive) steps taken in the *Beit HaMikdash* whilst *tameh* – even a single step. He explains that accordingly, even if he walked rapidly on the longer path in the time it would take to go on the short path, he would still be liable.

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## Revision Questions

מכות ג': ט"ז

- What does *R' Chananya ben Akashya* say and the end of the *masechet*? (ג': ט"ז)

שבועות א' – א' – ג': א'

- Which three areas of *halacha* are “*shtayim she'hein arba*”? Explain. (א': א')
- When is someone obligated to bring a *korban oleh ve'yored* for a *shevuah*? (א': ב')
- For the other cases, what is *mechaper*? (א': ב'-ג')
- What are the two opinions for what is a *mechaper* for a person that did not have *yediyah* at all? (א': ד')
- What is *R' Meir*'s opinion with respect to the function of the *se'irim*? (א': ד')
- Describe the debate around the opinion of *R' Shimon*? (א': ד')
- How does *R' Shimon ben Yehuda* differ in his understanding of *R' Shimon*? (א': ה')
- What *korban* atones for one that entered the *Mikdash* in a state of impurity deliberately? (א': ו')
- What does the *seir ha'mishtaleach* atone for? (א': ו')
- With respect to which *aveirah* is there a difference between the *korban* for *kohanim* and the rest of *Yisrael* and what are the respective *korbanot*? (א': ז')
- Complete the following expression and explain: (ב': א')  
 \_\_\_\_\_ שיהן \_\_\_\_\_ ידיעות הטומאה
- Where exactly has someone entered (in a state of *tum'ah*) if they are obligated to bring a *korban oleh ve'yored*? (ב': ב')
- Explain the process by which the *azarah* could be extended. (ב': ב')
- When would someone who got *tameh* while in the *azarah* be required to bring a *korban oleh ve'yored*? (ב': ג')
- What is the case regarding *niddah* that is similar to the discussion in the previous *Mishnah*? (ב': ד')
- Regarding which form of *helem* is the subject of the debate whether the person would bring a *korban oleh ve'yored*? (ב': ה')
- Complete the following expression and explain: (ג': א')  
 \_\_\_\_\_ שיהן \_\_\_\_\_ שבועות
- What is the law if someone made a *shevuah* not to eat, and they ate and drank? (ג': א')

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Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
16 February י"ח שבט	17 February י"ט שבט	18 February כ' שבט	19 February כ"א שבט	20 February כ"ב שבט	21 February כ"ג שבט	22 February כ"ד שבט
Shevuot 3:2-3	Shevuot 3:4-5	Shevuot 3:6-7	Shevuot 3:8-9	Shevuot 3:10-11	Shevuot 4:1-2	Shevuot 4:3-4

