



The Miracle of Bowing

The *Mishnah* (5:5) lists ten miracles that occurred in the *Beit HaMidkash*. One of these was that when the people stood in the *Beit HaMidkash* they were cramped, yet when they bowed it was spacious. What is the nature of this miracle?

The *Tifferet Yisrael* writes that the *Mishnah* is referring to the three festival, *Pesach*, *Shavuot* and *Sukkot*, when everyone would come to *Yerushalaim*. Given the number of people that came, it was surely cramped. Yet when they bowed, miraculously there was four *avot* space between each person. Why was the miracle necessary? The *Tifferet Yisrael* explains, when they bowed, they would confess or pray. The miracle therefore allowed them to open up without fear of embarrassment.

The *Bartenura* explains similarly, but only refers to confession and not prayer. *Rashi* (*Yoma* 21) also explains the necessity of the miracle in the context of *vidui* alone. Perhaps the *Bartenura* understands that this bowing was the one performed on *Yom Kippur*. People gathered in the *Beit HaMikdash* to witness the *avodah* of the *kohen godel*. When they heard the *kohen* say the explicit name of *Hashem*, those in the *azarah* would bow.

Rav Soloveitchik explains that there are two possible understandings of why they bowed on *Yom Kippur*. One possibility is that it was in reverence to hearing *Hashem's* name. If that were the case then they would have bowed each of the ten times the Name was uttered. The difficulty is that the *Mishnah* in *Yoma* only mentions the bowing in the context of the sin offering brought for all of Israel. Even in *amitz koach* that

describes the order of the day and does mention bowing for the other offerings, does not mention it when recounting the lottery that determined the use of the two goats, which also included calling out *Hashem's* name.

The *Rav* therefore suggests, that the bowing was not out of reverence, but part of the obligation of *vidui* (confession). According to *amitz koach*, this was occurred when the *kohen gadol* performed *vidui* by the *korbanot*, yet not required at the time of the lottery. The *Rav* continues that perhaps according to the *Mishnah*, the reason why the bowing is only mentioned once, is because the obligation to perform *vidui* was only when the *kohen gadol* performed *vidui* on the *korban* that was for all of Israel, but not the early *korbanot* that were for himself and the *kohanim*.

According to the *Rav's* explanation, the miracle was not one of convenience, but to help everyone perform *vidui*, that they were obligated to perform. Furthermore, it was not simply to provide room in what was the cramped space, but it provided them ample space to perform *vidui* properly, uninhibited.

Why is bowing such an integral part of *vidui*? Perhaps the answer is found in the comment of the *Ruach Chaim* on our *Mishnah*. He explains that while standing upright is a sign of arrogance, bowing is a sign of humility. While people were arrogant, they felt crowded, yet when humbled, there was room for everyone. Based on this comment we can understand, for *vidui* to be sincere and complete, it is necessary for it come from one in state of humility.

Yisrael Bankier

Revision Questions

אבות ד' כ' – ה' ג"א

- To what does *Elisha ben Avuya* compare one that learns when he is young? (ד' כ')
- To what does *R' Yosi bar Yehuda ish Kfar HaBavli* compare learning from an elderly sage? (ד' כ')
- Who argues with *R' Yosi bar Yehuda* and what is his rationale? (ד' כ')
- According to *R' Eliezer* what three things remove a person from the world? (ד' כ"א)
- What eight "roles" of *HaKadosh Baruch Hu* should one be conscious of and inform others about? (ד' כ"ב)
- What five events occurred and will occur against our will? (ד' כ"ב)
- Why was the world created with ten utterances? (ה' א')
- Why were there ten generation from: (ה' ב')
 - *Adam to Noach?*
 - *Noach to Avraham?*
- Who bore ten trials? (Two people.) (ה' ג-ד')
- What four things numbered ten as *Yisrael* was taken out of *Mitzrayim*? (ה' ד')
- What were the ten miracles in the *Beit Ha'Mikdash*? (ה' ה')
- What ten things were created on *erev Shabbat bein ha'shmashot*? (ה' ו')
- What seven traits are found in a *Chacham*? (ה' ז')
- What calamities are a result of the following public sins:
 - Some people stop separating *ma'asrot*?
 - Everyone stops separating *ma'asrot*?
 - People stop separating *challah*?
 - *Chayavei kritut* or *mitah bidei shamayim*?
 - Trading with *shmittah* produce?
 - Corruption in the courts and *halacha*? (ד' ח')
 - *Chilul Hashem*?
 - The three cardinal sins? (ה' ט')
- At what four times is there an increase in *dever* and why? (ה' ט')
- Considering the four traits of man, what is considered that trait of: (ה' י')
 - An average person?
 - An *am ha'aretz*?
 - A *Chasid*?
 - A *Rasha*?
- Which of the above traits do some consider the trait of a person from *Sdom*? (ה' י')
- What are the four different character traits regarding anger and appeasement and the *Tana's* assessment of each? (ה' י"א)

Melbourne, Australia

Sunday -Thursday

10 minutes before *Mincha Mizrachi Shul*
Melbourne, Australia

Friday & Shabbat

10 minutes before *Mincha Mizrachi Shul*
Melbourne, Australia

Efrat, Israel

Shiur in English

Sunday -Thursday

Rabbi Mordechai Scharf
9:00am
Kollel Magen Avraham
Reemon Neighbourhood

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Rabbi Chaim Brown
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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
29 September כ"ט אלול	30 September א' תשרי	1 October ב' תשרי	2 October ג' תשרי	3 October ד' תשרי	4 October ה' תשרי	5 October ו' תשרי
Avot 5:12-13	Avot 5:14-15	Avot 5:16-17	Avot 5:18-19	Avot 5:20-21	Avot 5:22-23	Avot 6:1-2

