



Bowing in the Heichal

The *Mishnah* (7:1) discussed how the *kohen gadol* would enter the *heichal* to bow. It describes how he was accompanied and how other *kohanim* would follow to bow there, after he left.

The *Bartenura* explains that entering to bow is not considered entering for no purpose. The *Tosfot Yom Tov* explains that this is important since there is a prohibition to enter the *kodesh* haphazardly: “One may not enter the *kodesh* and any time”.

The *Tosfot Yom Tov* continues that from a simple reading of the *Bartenura*, it implies that entering at any time to bow would be permitted. That is how the *Kesef Mishnah* (*Biat HaMikdash* 2:4) understood the position of the *Rambam*. He continues that when the *Rambam* rules (*Sanhedrin* 19:4) that if a *kohen* entered the *heichal* not at the time of *avodah* he would receive lashes, he must understand that bowing also constitutes *avodah*. Indeed, the *Rosh* maintains that bowing is considered *avodah*.

The *Kesef Mishnah* however continues by citing the *Semag* (Neg. 303) who explains that our *Mishnah* is referring to the bowing that was performed at the completion of the *avodah*. This implies one would not be allowed to enter at any other time to bow.

The *Tosfot Yom Tov* continues that the *Tosfot* also appears to maintain this position: “bowing is *tzorech avodah*”, required for the *avodah*. The *Tosfot Yom Tov* notes that the *Tosfot* did not explain that bowing is *avodah*, but rather *tzoreach avodah*. This implies that it is only permitted alongside *avodah*.

The *Tosfot Yom Tov* however aligns with the first understanding, that entering to bow is permitted independently of any other *avodah*. That is because in *Chagigah* it teaches that even *kohanim*, who were *Amei*

Aretz and were not fit for *avodah* would enter to bow (*Tosfot Chagiga* 26b, s.v. *shelo*).

The *Beer Sheva* even finds even the second explanation difficult. The *Gemara* in *Sanhedrin* (60b), when deriving the activities prohibited in the context of idol worship differentiates between *shechita* and bowing, with the later not being considered one of the *avodot pnim*. He continues that suggesting that the difference is that bowing is considered *torech avodah*, is still not sufficient, since the *Gemara* derives other prohibited activities from bowing that has no connection to *avodah* at all.

An answer to this question may be found in the *Kol Sofer*. He probes the type of bowing that are considered *avodah* (in line with the explanation of the *Bartenura*). He explains that only bowing in the manner where one is lying down, with legs and arms stretched out is considered an *avodah*. He cites the *Gemara* in *Chagiga* that teaches that the biblical prohibition of bowing on an *even maskit* (stone floor) is specifically in this manner. Bowing one’s head alone, does not constitute *avodah* on its own, but rather sign of submission as part of *avodah*. It is important to note that even that form of bowing would be a capital offence in the context of *avodah zarah*. The *Rambam* (*Avodah Zarah* 6:8) brings this difference. For *Avodah Zarah* one would be liable by bowing and bringing one’s face to the floor even without stretching out, whereas for an *even maskit* only if one stretched out would they be liable.

With this distinction at hand, we can answer the *Beer Sheva*’s question. Our *Mishnah* is referring to full bowing. In that manner, a *kohen* could enter to bow, because that is considered an *avodah*. The other *Gemara* that treated bowing differently did so because it was discussing *Avodah Zarah* where a broader range of bowing is prohibited, even the types that are not considered *avodah*.

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Revision Questions

תמיד ד': א' – ז': ב'

- Who would hold down the *tamid*? (ד': א')
- How was the morning *tamid* slaughtered? (ד': א')
- How would this differ to how the afternoon *tamid* was slaughtered? (ד': א')
- Describe how the *tamid* was stripped after slaughter. (ד': ב')
- Describe how the different parts of the *tamid* were removed. (ד': ב'-ג')
- What part was washed? Where was it washed and how many times? (ד': ב')
- What was left attached to the left flank? (ד': ג')
- Where were all the parts placed? (ד': ג')
- Where would the *kohanim* go next, and what would they do there? – ד': ג' (ה': א')
- What extra *bracha* would they recite on *Shabbat* and why? (ה': א')
- Who were invited to take part in the lottery to decide who would offer the *ketoret*? (ה': ב')
- What was decided in the fourth lottery? (ה': ב')
- What happened to those *kohanim* who did not receive any specific role? (ה': ג')
- What did the person who was elected to offer *ketoret* carry? (ה': ד')
- What did the person that would accompany him carry? (ה': ה')
- Described what this person would do and how it was different on *Shabbat*. (ה': ה')
- What were the three uses of the *psachter*? (ה': ה')
- What were the three activities that resulted from the sound of the *magreifah*? (ה': ו')
- What would occur prior to the *ketoret*? (ו': א')
- Describe how the *ketoret* was offered. (ו': ב'-ג')
- What did everyone do when the *ketoret* was offered? (ו': ג')
- Describe how the *kohen gadol* would enter the *kodesh* and what would he do there. (ז': א')
- Describe where and how the *kohanim* would then “bless the nation”. (ז': ב')
- How would *birkat kohanim* differ when said in the *Beit Ha'Mikdash* both in content and action? (ז': ב')

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
12 April כ"ה ניסן	13 April כ"ו ניסן	14 April כ"ז ניסן	15 April כ"ח ניסן	16 April כ"ט ניסן	17 April ל' ניסן	18 April א' אייר
Tamid 7:3-4	Middot 1:1-2	Middot 1:3-4	Middot 1:5-6	Middot 1:7-8	Middot 1:9-2:1	Middot 2:2-3

