



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Menachos Daf Kuf Tes

MISHNA

- If someone said "harei alai olah" he must bring it to the Beis Hamikdash, and if he instead brings it to Beis Chonyo he has not fulfilled his obligation (since a korbon brought there is passul). If someone said, "harei alai olah to be offered in Beis Chonyo" he must bring it to be offered in the Beis Hamikdash, but if he offered it in Beis Chonyo he has fulfilled his obligation. **R' Shimon** says this is not an olah (and there is no obligation to even bring an olah).
- If someone said "hareini nazir" he must shave his head in the Mikdash (when the term is over), and if he instead shaved in Beis Chonyo he is not yotzeh. If someone said "hareini nazir to shave in the Beis Chonyo" he must shave his head in the Beis Hamikdash, but if he shaved in the Beis Chonyo he has fulfilled his obligation. **R' Shimon** says this is not a nazir at all.

GEMARA

- **Q:** How can the Mishna say that offering the olah in Beis Chonyo fulfils his obligation? It is a korbon shechted outside the Mikdash, which makes it passul and as if it was killed without a shechita!? **A: R' Hamnuna** said, it is considered as if he said, "Harei alai olah on condition that I am not responsible for replacing it".
 - **Q: Rava** asked, in the Mishna's case of nazir is it as if he said that he is becoming a nazir on the condition that he is not responsible for the korbanos? A nazir who doesn't bring the korbanos does not become permitted for wine and tumah!? **A:** Rather, **Rava** said, the case of olah is regarding a person who meant to bring a gift, not a korbon, and says that he will only trouble himself to bring it to Beis Chonyo, not to the Mikdash. Similarly, the case of nazir is where he intended to cause pain by limiting himself, not to accept a true nezirus, and says that if he can bring his korbanos to Beis Chonyo he will do so, but will not trouble himself to bring them to the Mikdash.
 - **R' Hamnuna** would say that he agrees to this explanation of nazir, but would remain with his own explanation of the case of the olah.
 - We find that **Rabbah bar bar Chana in the name of R' Yochanan** and a Braisa say like **R' Hamnuna**.

MISHNA

- The Kohanim who served in the Beis Chonyo may not serve in the Beis Hamikdash, and certainly this is true for Kohanim who served in a house of idol worship. This is based on a pasuk which says that they may not serve in the Beis Hamikdash but they may eat from the korbanos. This teaches that these Kohanim are like Kohanim with a mum: they get a share of the korbanos and may eat them, but they may not do the Avodah.

GEMARA

- **R' Yehuda** said, a Kohen that shechted a korbon for avoda zara and then did teshuva, a korbon that he then offers in the Beis Hamikdash is perfectly valid.
 - **R' Yitzchak bar Avdimi** said, this is based on a pasuk which says that a Kohen who did an avodah for avodah zara becomes passul to do the Avoda in the Beis Hamikdash. However, since shechita is not an Avodah, it does not make him forever passul to do the Avodah in the Beis Hamikdash.
 - If a Kohen did zrika for an avoda zara b'shogeig, **R' Nachman** says he may do the Avodah in the Beis Hamikdash and **R' Sheishes** says he may not. **R' Sheishes** bases his view on the pasuk quoted above, which uses the word "michshol" and "avon". He says that one of these words refers to a shogeig and teaches that even an avodah done b'shogeig will

make a Kohen passul. **R' Nachman** bases his reason on a Braisa that learns from a pasuk that a Kohen may do the Avodah for his own chatas that he brings for having served an idol. This can't refer to where he served the idol with shechita, because then he would be allowed to do Avodah for a korbon even if that shechita had been b'meizid. Rather, it must be referring to where he did zrika b'shogeg for an idol, and we see that he may then still do the Avodah in the Beis Hamikdash. **R' Sheishes** says that a shechita b'meizid for an idol *would* make a Kohen forever passul to do the Avodah, and therefore it may be that the pasuk only refers to a shechita that was done b'shogeg, but a zrika b'shogeg would make him forever passul.

- They follow their views elsewhere. We have learned, with regard to a Kohen who did a shechita for an idol b'meizid and then did teshuva, **R' Nachman** says may then do the Avodah in the Beis Hamikdash. **R' Sheishes** says he may not. **R' Nachman** says he may, because the shechita that he did was not an avodah. **R' Sheishes** says he may not, because the shechita b'meizid makes him a priest of the avoda zara.
- **R' Nachman** brings proof from a Braisa. The Braisa says, a Kohen who did an avodah for an idol and then did teshuva, may do the Avodah in the Beis Hamikdash. Now, what is this referring to? It can't be a case of shogeg, because then he doesn't have to "do" teshuva, he is in a state of teshuva just by realizing what he did! Rather, it refers to a case of meizid. Now, this can't refer to a zrika, because then even if he did teshuva he would be passul for the Avodah. Rather, it refers to a shechita b'meizid. **R' Sheishes** explains the Braisa as referring to a shechita b'shogeg and says that when it says he did teshuva it means – if he did teshuva from the start, meaning it was b'shogeg, then he is still valid to do the Avoda in the Beis Hamikdash.
- If a Kohen bowed down to avoda zara and then did teshuva, **R' Nachman** says he may do the Avodah in the Beis Hamikdash and **R' Sheishes** says he may not.
- If a Kohen accepted an avoda zara upon himself and then did teshuva, **R' Nachman** says he may do the Avodah in the Beis Hamikdash and **R' Sheishes** says he may not.
- The Gemara says that all these cases of dispute are necessary to be taught. If we would only have the case of the Kohen who did the zrika b'shogeg for avoda zara we would say that only there **R' Sheishes** says he becomes passul for the Avodah, because he did a true avodah, but in a case of shechita b'meizid for avoda zara we would say that he agrees with **R' Nachman** that he does not become passul for the Avodah. If we would only have the case of the shechita, we would say that it is only there that **R' Sheishes** says he is passul, because he did some form of avodah, but in the case of a Kohen who bowed to avoda zara we would say that he does not make him passul. If we would only have the case of bowing down, we would say that in that case **R' Sheishes** says he is passul, because he did an act, but in the case of accepting the avoda zara upon himself, which is mere words, we would say that it does not make him passul. This is why all these cases were necessary to be taught.

V'EIN TZARICH LOMAR DAVAR ACHER...

- From the fact that the Mishna says "and certainly this is true for Kohanim who served in a house of idol worship", it must be that the Mishna holds that Beis Chonyo was not avoda zara. The Mishna must therefore follow this view. A Braisa says, the year that Shimon Hatzadik died, he told the people that he would die. He explained that each year he would see an "old man" dressed in white accompany him into and out of the Kodshei Kodashim, and that year an "old man" dressed in black entered with him, but did not exit with him. After that Succos, he got sick for 7 days and passed away. Upon his death the Kohanim no longer gave the bracha using the Shem Hameforash. At the time of his death, he said that his son Chonyo should take his place. Chonyo's brother, Shimi, was 2 and a half years older than him and was jealous. He tricked Chonyo into wearing women's clothing to do the Avodah and then told the other Kohanim that Chonyo wore that clothing as a promise to his wife to show how much he loved her. All the people tried to go and kill Chonyo, who then ran all the way to Alexandria, built a Mizbe'ach there, and offered korbanos to avodah zara. This is the view of **R' Meir**. **R' Yehuda** said, that

what happened was that Chonyo refused the position and instead gave it to his brother Shimi. He then regretted giving up the position and tried to have his brother killed by tricking him into wearing the women's clothing. Shimi told the people that he was told by Chonyo to wear that clothing. The people then chased Chonyo to kill him and he ran all the way to Alexandria, where he built a Mizbe'ach and brought korbanos for the sake of Hashem. A pasuk supports this view as well, because the pasuk talks about a Mizbe'ach being built for Hashem in Mitzrayim. The **Chachomim** said, from here we see the lengths a person will go for honor.

- A Braisa demonstrates this last point. In it, **R' Yehoshua ben Prachya** says, initially if someone would suggest that I become the Nasi I would have him tied up and put before a lion. Now, that I am the Nasi, if someone would suggest that I step down from the position I would pour boiling water on him. We see this with Shaul as well. At first he refused to become king, but later was willing to kill Dovid so that he remain king.
- **Q: Mar Kashisha the son of R' Chisda** asked **Abaye**, what does **R' Meir** do with the pasuk of **R' Yehuda**? **A:** It is as taught in a Braisa, that after Sancheirev was defeated, King Chizkiya went out of Yerushalayim and found many princes sitting in golden carriages. He made them swear not to serve avoda zara and then let them live. He then built a Mizbe'ach in Mitzrayim and offered korbanos for the sake of Hashem (which is what that pasuk refers to).
- **R' Huna** darshens a pasuk that teaches that Bavel was a galus where the Yidden were not under terrible governmental oppression, but the other places of galus were not as kind.