



Lechem HaPanim from more than a week

The *Lechem HaPanim* were the twelve loaves that were placed on the *shulchan* on *Shabbat* along with the two *bezichin* (spoons of frankincense), staying there for a week. The next *Shabbat* they were removed and after the *bezichin* were burnt, the loaves were shared by the two *mishmarot* – the group of *kohanim* that had just served and the *kohanim* that would be serving in the coming week.

The *Mishnah* (11:8) deals with a number of cases. If the *bezichin* were placed on the *shulchan* a day late and burnt the next *Shabbat*, the *korban* is *pasul* since it must be on the *shulchan* for a full week. If the *bezichin* were placed on the *shulchan* on time, but burnt a day late, the *korban* is also *pasul*. The *Tifferet Yisrael* explains that this is because the *bazichin* would be *pasul* due to *lina* – being left over beyond the allotted time.

The *Mishnah* continues that if both the *lechem hapanim* and the *bezichin* were placed on the *shulchan* a day late – on Sunday – and the *bezichin* were burnt the next *Shabbat* then the *korban* is *pasul*. What is the solution? The *Mishnah* continues that they can be left on the *shulchan* till the following *Shabbat* – fourteen days after they were initially placed on the *Shulchan*. The *Bartenura* explains that the *Shulchan* only sanctifies the *lechem hapanim* on that first *Shabbat*. Therefore they would not be *pasul* that *motzei Shabbat* despite having been on the *shulchan* for over six days.

How do we understand the solution of the *Mishnah*? *Rashi* (90a) explains that the solution is for both the *lechem* and the *bezichin*. In other words, the *Mishnah* is teaching that the *bezichin* should not be burnt and both should be delayed till the second *Shabbat*. If however the *bezichin* were burnt on the first *Shabbat* then the *korban* is *pasul*. This also appears to be the opinion of the *Rambam*.

The *Tosfot* first explains like *Rashi* does. In their second answer however they understand the *Mishnah* is asking how to deal with the *lechem hapanim* after the *bezichin* have already been offered incorrectly on that first *Shabbat*. In other words, despite the *bezichin* being offered only after having been on the *shulchan* for six days and their offering being invalid, the *lechem hapanim* can still be valid if left till the next *Shabbat*. In this manner, *Rashi* in *Yoma* (29b) has a different reading of the *Mishnah* that does not include the text that the *korban* is *pasul*, which aligns with this answer of the *Tosfot*. The *Chazon Ish* (24:5) explains that since the *lechem hapanim* and *bezichin* were not placed on the *shulchan* at the correct time, they are not paired together. Other *bezichin* can be placed on the *shulchan* with the bread till the next *Shabbat*.

The *Chazon Ish* adds that according to the *Rambam* once the first *Shabbat* arrives, they *bezichin* and *lechem hapanim* are connected and the offering of the invalid offering of the *bezichin* on that first *Shabbat* would affect the *Lechem Hapanim* as well.

The *Chazon Ish* continues that *Rashi* in *Yoma* might agree that if the *bezichin* and *lechem hapanim* were initially placed on the *shulchan* on *Shabbat* they would be connected together. Burning the *bezichin* immediately would indeed invalidate the *korban*. If however they were placed on the *shulchan* on Sunday as in our case, to use the language of the *Gemara*, it is as if a monkey placed them on the *shulchan*. Their placement has no legal significance and they are not connected. The arrival of the first *Shabbat* and their presence on the table is not significant. According to *Rashi*, they would need to be removed from the *shulchan* and placed again on the first *Shabbat*.

Yisrael Yitzchak Bankier

Revision Questions

מנחות י"א:ה' י"ג:ד'

- Explain how the *lechem ha'panim* was placed on the *Shulchan*. (י"א:ה')
- According to *Abba Sha'ul* where were spoons of frankincense placed? (ה':א"א)
- Describe the *Shulchan*. (י"א:ו')
- What were the two tables in the entrance hall to the *kodesh* used for and what was the difference between them? (י"א:ז')
- Describe how the *lechem ha'panim* was changed? (י"א:ח')
- How was the *lechem ha'panim* distributed if *Yom Kippur* fell on *Shabbat*? (י"א:ט')
- What is the law if the *lechem ha'panim* and *bazichin* were placed on the *Shulchan* on *Shabbat* but the *bazichin* were only burnt after *Shabbat*? (י"א:י')
- What should be done if the *lechem ha'panim* and *bazichin* were placed on the *Shulchan* after *Shabbat*? (י"א:יא')
- Explain how the *shte'i halechem* would have been eaten two and three days after baking? (י"א:יב')
- Explain how the *lechem ha'panim* would have been eaten nine, ten and eleven days after baking? (י"א:יג')
- From what point onward, can *menachot* that became *tameh* no longer be redeemed? (י"א:יד')
- Regarding which four sanctified items does redemption not apply? (י"א:טו')
- If someone articulated that he wished to bring a *mincha machavat* and brought instead a *mincha marcheset* when is that offering valid and when is it invalid? (י"א:טז')
- What other case is brought similar to the one in the previous question? (י"א:טז')
- What is the law if one volunteered to bring a *mincha* offering made of barley? (י"א:יז')
- What is the law if one volunteered to bring a *mincha* offering from one and half *esronim* of fine flour? (י"א:יז')
- Who argues with the previous two laws? (י"א:יח')
- What is the maximum size of a *mincha* offering that can be brought in one utensil? (י"א:יח')
- What are the two reasons giving for this limit? (י"א:יט')
- What volumes of wine is one not able to volunteer as *nesachim*? (י"א:יט')
- Explain the debate regarding whether one can volunteer oil. (י"א:כ')
- What restriction to the volunteering of a *mincha* offering does not apply to any other offerings? (י"א:כ')
- What is the law regarding one that volunteered to bring a *mincha* offering but:
 - Does not remember the size he specified?
 - Did not specify which type? (Provide both opinions.) (י"א:כ"א')
 - Does not remember which type specified? (י"א:כ"א')
- What is the law regarding one that volunteered to bring "menachot"? (י"א:כ"ב')
- What is the minimum that one must bring if he volunteers to bring:
 - Wood? Frankincense? (י"א:כ"ג')
 - Gold? Silver? Copper? (י"א:כ"ג')
 - Wine? Oil? (י"א:כ"ד')
- What are the "five kematzim"? (י"א:כ"ד')
- What is the law if one volunteered to bring a specific amount of gold but did not remember the amount? (י"א:כ"ה')

Local Shiurim

Melbourne, Australia

Sunday -Thursday
10 minutes before *Mincha*
Mizrachi Shul
Melbourne, Australia

Friday & Shabbat
10 minutes before *Mincha*
Beit Ha'Roeh
Melbourne, Australia

Efrat, Israel *Shiur in English*

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

ONLINE SHIURIM

Rabbi Chaim Brown
www.shemayisrael.com/mishna/

Rav Meir Pogrow
613.org/mishnah.html

Rabbi E. Kornfeld
Rabbi C. Brown
<http://www.dafyomi.co.il/calendars/myomi/myomi-thisweek.htm>

SHIUR ON KOL HALOSHON

Rabbi Moshe Meir Weiss
In US dial: 718 906 6400
Then select: 1 – 2 – 4

Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
27 th April כ"ז ניסן	28 th April כ"ח ניסן	29 th April כ"ט ניסן	30 th April ל' ניסן	1 st May א' אייר	2 nd May ב' אייר	3 rd May ג' אייר
Menachot 13:5-6	Menachot 13:7-8	Menachot 13:9-10	Menachot 13:11 – Chullin 1:1	Chullin 1:2-3	Chullin 1:4-5	Chullin 1:6-7

