



## Preparing the Lechem HaPanim

The *Mishnah* (11:2) records the debate regarding the preparation of the *shte ha'lechem* and the *lechem ha'panim*. The first opinion is that the kneading and preparation could be performed outside the *azarah*, whereas the baking was performed inside. *R' Yehuda* however maintained that the entire preparation was performed inside. Finally, *R' Shimon* argued that the even the baking could be performed outside the *azarah*.

The *Tosfot Yom Tov* explains that the first opinion maintains that the containers used to measure dry goods, in this case the floor, were not sanctified to be considered *klei sharet*. If that were the case, it would not have been appropriate<sup>1</sup> to take the flour outside the *azarah* to knead and prepare the dough. By requiring the baking to be performed inside the *azarah* it implies that the oven is considered one of the *klei sharet*. The *Gemara* however asks that if that was the case, the second statement of the first opinion does not make sense. The *Tana Kama* adds that the baking does not override *Shabbat*. *Rav Sheshet* asked that if the oven sanctified the *shte halechem*, the loaves baked before *Shabbat* should become invalid having been left overnight – *pasul be'lina*. The *Tosfot* explain that indeed the two statements are not a consistent position, but rather express two different opinions. The *Rambam* however includes both these rulings (*Tamidin U'Musafin* 4:7,10). How do we resolve this conflict?

The *Tosfot Yom Tov* understands that while the *Gemara* presented the question, in the *Rambam's* reading of the *Gemara*, the first opinion was not rejected. Indeed, in his commentary in the *Mishnah* he writes that it is not clear why the kneading could be done outside, but the baking

had to be performed inside. The *Aruch HaShulchan* (*HaAtid* 110:10) understood that from the question posed, the *Gemara* concluded that a *kadosh* oven was not used in the case where the *lechem hapanim* had to be prepared before *Shabbat*.

The *Chazon Ish* (*Menachot* 24:10) however answers that while the oven does indeed *mekadesh* the loaves to be considered *kodshim*, they will not become *pasul* due to *lina*.<sup>2</sup> That would only be the case once they are placed on the *Shulchan*. In other words there are three stages of *kedusha* for the *lechem ha'panim*. When the flour is measured, it can no longer be redeemed, and it is *assur* to become *chametz*. Once baked, it would become *pasul* if a *tevul yom* touched it (like a *korban*). Finally, once placed on the *Shulchan* it could become *pasul* due to *lina*.

The *Chasdei David* (*Menachot* 11, s.v. *Achat*) however explains that when *Rava* responded that the questions was posed by a person as tough as iron, it was not that he accepted the question. Rather that it was only a question for *Rav Sheshet* because he was being tough to persist with his opinion. What opinion was that? The *Chasdei David* explains that there is a debate regarding whether the *klei sharet* sanctifies that which is placed inside it, if it is not its appropriate time – as in our case a day early. *R' Sheshet* maintains it does. That is why the two statements contradict one other. *Rava* however disagrees. Consequently, when the *lechem hapanim* was baked in the *klei sharet* prior to *Shabbat* it did not sanctify it and it will therefore be able to be offered the next day.<sup>3</sup>

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<sup>1</sup> The *Tosfot Yom Tov* cites that the *Tosfot. Rashi* explained that once sanctified, the flour would become invalid if removed from the *azarah*. The *Tosfot* however argues that that is not the case. The *Tifferet Yisrael* elaborates that it is only fully burnt *mincha* offerings that would become invalid if removed from that point. In the case of *shte halachem*, it is only after the *shte kevasim* are slaughtered, that removing the flour would create a problem.

<sup>2</sup> He cites *Rashi, Meila* 9a, who maintains this position

<sup>3</sup> The *Chasdei David* adds that this explains why the kneading is performed outside. This was to make it clear that it was been done in advance, stressing that even when placed in the oven inside (like all other *menchot*) it would not become *pasul be'lina*.

## Revision Questions

מנחות י' ב' – י"א ר'

- From where should the *Omer* ideally be brought? (י' ב')
- Describe how they harvested the barley for the *Omer*. (י' ג')
- Describe how they prepared the *Omer* once it reached the *azarah*. (י' ד')
- What was done with the excess barley? (י' ד')
- Describe how the *Omer* was offered? (י' ה')
- What was permitted once the *Omer* was offered? (י' ה')
- What was decreed (with respect to this law) once the *Beit Ha'Mikdash* was destroyed? (י' ה')
- What was permitted once the *Omer* was offered? (י' ו')
- What was permitted once the *Shte Halechem* was offered? (י' ו')
- Which five grains are obligated to have *challah* removed? (י' ז')
- What other law listed in this *Mishnah* applies to these grains? (י' ז')
- Grain found in which field could be cut prior to the *Omer* being cut? (י' ח')
- What condition is added to the previous rule? (י' ח')
- Which people did not heed to this condition? (י' ח')
- For what three purposes could new grain be cut prior to the *Omer*? (י' ט')
- What are the three conditions regarding the cutting of the *Omer*? (Hint: Where, what and when?) (י' ט')
- What is the law if these conditions are not fulfilled? (י' ט')
- Regarding the laws of kneading and baking the *shte halechem* and *lechem ha'panim*, what laws do they share and when do they differ? (י"א א')
- Explain how the *lechem ha'panim* was baked? (י"א א')
- Can they be baked on *Shabbat*? (י"א ב')
- Where were the *chavitei kohen gadol* prepared and baked? (י"א ג')
- Which processes in their preparation would override *Shabbat*? (י"א ג')
- What is *R' Akiva*'s general rule regarding the previous question? (י"א ג')
- What were the dimensions of the *shte halechem* and the *lechem ha'panim*? (י"א ד')
- How does *R' Yehuda* suggest we remember these dimensions? (י"א 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? (י"א ה')
- Describe the *Shulchan*. (י"א ו')

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12 October כ' תשרי	13 October כ"א תשרי	14 October כ"ב תשרי	15 October כ"ג תשרי	16 October כ"ד תשרי	17 October כ"ה תשרי	18 October כ"ו תשרי
Menachot 11:7-8	Menachot 11:9-12:1	Menachot 12:2-3	Menachot 12:4-5	Menachot 13:1-2	Menachot 13:3-4	Menachot 13:5-6

