



Time for Eating the Lechem HaPanim

In the first *perek* of *menachot* we return to learning about *pigul*. Recall that if one performs one of the *avodot* with the intention of either consuming that which must be consumed or offering that which must be offered after the required time, if that was the only error, the *korban* is rendered *pigul*. Eating a part of that *korban* would then be punishable with *karet*. We return to discussing *pigul* because *menachot* are different to regular *korbanot*. Unlike *zevachim*, *menachot* have two "*matrin*" – two things that must be offered in order to permit the remainder to be consumed. The *Mishnah* discusses this added level of complexity and how it affects the laws of *pigul*.

Having raised this difference, the *Mishnah* also discusses other *korbanot* that have more than one *matir*. One of these is the *lechem ha'panim* – the show bread. The *lechem ha'panim* consisted of twelve loaves that were placed in two columns on the *Shulchan* from one *Shabbat* to the next. The *bezichin*, spoons of frankincense, that were also placed on the *Shulchan*, acted as the *matirin* for the *lechem ha'panim*. In other words, it was only once both were burnt, that the *kohanim* could consume the *lechem ha'panim*.

The *Mishnah* (2:2) records the debate, that if one offered the *bezichin* with the intention of eating one of the columns of bread outside the allotted time, then *R' Yossi* maintains that that column is rendered *pigul*, while the *Chachamim* argue that all the *lechem ha'panim* are *pigul*. The *Mishnah* (2:5) records another debate, where only one of the spoons was burnt with the intention of eating the *lechem ha'panim* later. *R' Meir* argues that the *lechem ha'panim* are rendered *pigul* whereas the *Chachamim* disagree requiring this incorrect intention for the both *matirin* for the *korban* to be *pigul*.

What is the time for eating the *lechem ha'panim*? The *Bartenura* explains that the *kohanim* must eat the *lechem ha'panim* on the *Shabbat* it is removed. The *Rambam* explains that this is based on the *pasuk*, "on the day of *Shabbat*, on the day of *Shabbat*, it shall be arranged."

The *Tosfot Yom Tov* finds this position difficult. Firstly, the above cited *pasuk* relates to the placement of the *lechem ha'panim* on the *Shulchan* and not to their consumption. Furthermore, the *Mishnah* later (11:7) teaches that if *Yom*

Kippur coincided with *Shabbat*, the *lechem ha'panim* was consumed that night, after *Shabbat*. That *Mishnah* is clear proof that the consumption is not limited to the day of *Shabbat* alone. Furthermore, the *Bartenura* there explains that this is because one has the day and light to consume the *lechem ha'panim*.

The *Tosfot Yom Tov* therefore argues that the time limit is *Shabbat* day and the following night. He suggests that this is because *mincha* offerings are described as "*kodshei kadashim*, like a *chatat* and *asham*". He explains that just as with these *kodshei kadashim* one has the day and night to consume them, the same applies to *lechem ha'panim*. (This is indeed the source the *Rambam* sites for the *shtei ha'lechem*.)

The *Chidushei Mahariach*, defends the *Rambam's* source, explaining that he cites the placement and removal of the *lechem ha'panim*, since once the bread is removed, it is considered as if it has been sanctified in one of the *kli sharet* (vessels of service). Consequently it became *pasul* if left over night - *lina*. Furthermore, when the *Bartenura* explains that the *kohanim* have that day to consume the *lechem ha'panim*, he is referring to the "day" in the world of *kodshim*, which includes the following night. Note that the *Chidushei Mahariach* differs greatly from the *Tosfot Yom Tov*. Unlike the *Tosfot Yom Tov*, who understand that there is a designated time limit for the *lechem ha'panim* which is similar to other *korbanot*, according to the *Chidushei Mahariach*, the limit is a by-product of the issue of *lina*.

The *Chazon Nachum* however understands that according to the *Rambam* both *pesukim* are needed. During most of the year, the time to consume the *lechem hapanim* is the daytime only. The *pasuk* that follows the description of its placement continues "and it shall be consumed in a holy place" connecting its removal with the consumption. The second *pasuk*, the refers to it as *kodshei kadashim*, is for when it cannot be consumed during the day, i.e. on *Yom Kippur*, to teach that in that case, one has *motzei Shabbat*. The *Chazon Nachum* suggest the *Rambam's* explanation on the later *Mishnah* supports this explanation: "It is known that ... [the *lechem ha'panim*] is also eaten on *Shabbat* if not prevented by the fast."

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Revision Questions

זבחמים י"ד: ז' – י'

- After the *Mishkan* was in *Shilo* where was it located when the *bamot* were once again permitted? (י"ד: ז')
- What term refers to “*Yerushalaim*” in the *pasuk* refer to the prohibition against sacrificing on *bamot*? (י"ד: ז')
- What are the prohibitions transgressed and their punishment if one offered a sacrifice outside, if he: (י"ד: ז')
 - Sanctified the sacrifice when the *bamot* were prohibited and offered when the *bamot* were prohibited?
 - Sanctified the sacrifice when the *bamot* were prohibited and offered when the *bamot* were permitted?
 - Sanctified the sacrifice when the *bamot* were permitted and offered when the *bamot* were prohibited?
- What is the difference between a *bamat yachid* and a *bamat tzibur*? (י"ד: ז')

מנחות א' – ג' א'

- What is the law if *kemitza* was performed on a *mincha* offering for the purpose of a different *mincha* offering? (א' א')
- Which two *mincha* offerings are the exceptions to the previous question? (א' א')
- Which three other action relating to the *mincha* offering share the same law? (א' א')
- Can anyone perform *kemitza*? (ב' א')
- What does *Ben Beteira* say can be done to a *mincha* offering that had *kemitza* performed with the *kohen*'s left hand? (ב' א')
- How should *kemitza* be performed? (ב' א')
- Is a *mincha* offering invalid if too much oil was added? (ג' א')
- Is a *mincha* offering invalid if too much *levonah* was added? (ג' א')
- Provide some examples of how *pigul* applies to *mincha* offerings? (ג' א')
- Does having a *pigul* thought definitely mean the *korban* will become *pigul*? (ד' א')
- Explain the debate regarding a “mixture” of *machshevet chutz le'zmano* and *machshevet chutz le'mekomo*. (Where else have we seen this debate?) (ד' א')
- Explain the debate regarding one who performs *kemitza* with the intention of offering the *levonah* outside its specified time. (ב' א')
- Which two other cases are debated in a similar manner? (ב' א')
- Explain how a *korban todah* can cause *pigul* to *lachmei todah*, but *lachmei todah* cannot cause *pigul* to a *korban todah*. (ג' א')
- What two other cases share a similar ruling? (ג' א')
- Explain the debate regarding one who had *machshevet pigul* when burning the *kometz* but not when burning the *levonah*. (ה' א')
- What other case is debated in a similar manner? (ה' א')
- What is the law if when slaughtering one of the *kivsei atzeret*, a person had *machshevet pigul* regarding the other? (ה' א')
- Explain the debate regarding one that performs *kemitza* with the intent to eat it the next day. (א' א')
- What is the minimum size that one has in mind with *machshevet pigul* in order to make the *mincha offering pigul*? (א' א')

Melbourne, Australia

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

Friday & Shabbat
10 minutes before *Mincha*
Mizrachi Shul
Melbourne, Australia

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Shiur in English

Sunday -Thursday
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Kollel Magen Avraham
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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
8 December י' כסלו	9 December י"א כסלו	10 December י"ב כסלו	11 December י"ג כסלו	12 December י"ד כסלו	13 December ט"ו כסלו	14 December ט"ז כסלו
Zevachim 14:7-8	Zevachim 14:9-10	Menachot 1:1-2	Menachot 1:3-4	Menachot 2:1-2	Menachot 2:3-4	Menachot 2:5-3:1

