



Volume 5. Issue 13

Lechem Ha'Panim

With the beginning of the eleventh *perek* we started learning in more detail about the *lechem ha'panim* - the "show-bread" placed on the *shulchan* in the *kodesh*. One of the laws that we learnt is that baking the *lechem ha'panim* would not override *Shabbat*. Therefore, even though the *lechem ha'panim* would stay on the *shulchan* for the duration of the week and be replaced on *Shabbat*, the new bread was baked prior to *Shabbat*.

This law presents a problem for a well known and fascinating *Gemara* (*Chagigah* 26b):

Reish Lakish taught: The *Torah* refers to the *shulchan* as "*Shulchan Ha'Tahor*" implying that it can become *tameh*. But why? The *shulchan* is an immobile wooden vessel and therefore cannot become *tameh*. Rather [indeed it can become *tameh* because it was movable] as [the *Torah*] teaches that they would lift the *shulchan* and show those that came to Jerusalem for the festival the *lechem ha'panim*. They would say to them "see how dear you are to *Hashem*, just as they were placed on the *Shulchan* so are they removed. As *R' Yehoshua* explains, a great miracle occurred in the *lechem ha'panim*, just as it was placed on the *shulchan* so was it removed. As the *pasuk* states: "placed hot-bread on the day it was removed" (*Shmuel* A 26:7)

Rashi explains that the miracle was that even though the *lechem ha'panim* had been on the *shulchan* for a week, it was still as hot as when it was placed on the *shulchan*. *Tosfot* cannot accept that this was the *miracle*. He explains that according to our *Mishnah* the *lechem ha'panim* was baked on *erev Shabbat* and therefore, by the time that they were placed on the *shulchan* they would have cooled down. Instead he offers his own explanation that the miracle was not that they were still hot, but rather that they were still fresh and moist.¹ He does offer an explanation for *Rashi*

that perhaps the *lechem ha'panim* were kept insulated in the warm oven in which they were baked until they were ready to be placed on the *Shulchan*.

The *Beit David* argues that *Tosfot's* question is not a question at all. He explains that the bread maintained its heat from *erev Shabbat* to *Shabbat* also in a miraculous manner; it was part of the miracle. The *Shoshanim le'David*² defends the *Tosfot* that such an answer is not possible as the simple understanding of the *Gemara* is that the miracle of the *lechem ha'panim* being removed in the same state as they were placed on the *shulchan* implies that the placement itself was not under any miraculous circumstances.

The *Shoshanim le'David* nonetheless rejects the explanation that the *Tosfot* provide for *Rashi*. Firstly there is no indication anywhere that the *lechem ha'panim* had to be kept insulated in the oven. Quite the reverse! In *masechet Tamid* (31b) we learn that the table in the entrance hall to the *kodesh* on which the *lechem ha'panim* were placed, prior to them being placed on the *Shulchan* was made of marble. Even though there is a principle of "there should be no poverty in a place of wealth", marble and not silver or gold was chosen, as the *lechem ha'panim* were hot when placed on the table and unlike marble, the metals would heat up and spoil the bread as they would be resting there a long time. He understands therefore that they were placed on that table already on *erev Shabbat*, immediately after baking.³ He therefore explains that when the *Gemara* says that they were as fresh on the day that "they were placed", it refers to the day, *erev Shabbat*, that they were placed on the marble table in the entrance hall.⁴

[For an explanation of why this miracle in particular demonstrated *Hashem's* love for his people, please turn over.]

Yisrael Yitzchak Bankier

¹ If one were brave enough they could ask the following question on the *Tosfot*. The simple understanding is that the *olei regalim* would be able to "see" the miracle. If the miracle was that it maintained its heat then we do not have a problem. As the *Ritva* explains (*Yoma* 21b) the *lechem ha'panim* was placed on the *shulchan* when it was steaming hot and this steam was visible at a great distance. But if the bread maintained its moistness, then the *olei regalim* would need to have come and actually touched the bread. Furthermore the *Yerushalmi Shekalim* (6:3) specifically states that the miracle was in the maintenance of heat.

One should be aware that in *Menachot* the *Tosfot* offer no resolution and explain simply that this *Gemara* goes according to the opinion the baking did override *Shabbat*.

² Found in the *likutim* on the *Mishnah*.

³ He brings the *Bartenura Shekalim* (6:4) and *Tosfot Yom Tov (Menachot* 11:7) in support of this idea.

⁴ The *Shoshanim le'David* maintains this can be derived by the language that *Rashi* uses. See inside. One may also find support for this idea in the *Taklin Chadatin (Shekalim* 6:3, s.v. "ein mazkirin") who refers to the placement of the *lechem ha'panim* on the marble table as "*techilat siduro*".

Revision Questions

מנחות י' – י"ב: א'

- What was permitted once the *Omer* was offered? (י' רי)
- What was permitted once the *Shte Ha'Lechem* were offered? (י' רי)
- 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 ha'lechem* and *lechem ha'panim*, what laws do they share and when do they differ? (י"א: א')
- Explain how the *lechem ha'panim* were 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 ha'lechem* 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* were 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')
- 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: ז')
- How was the *lechem ha'panim* distributed if *Yom Kippur* fell on *Shabbat*? (י"א: ז')
- What is the law if the *lechem ha'panim* and *bazikin* were placed on the *Shulchan* on *Shabbat* but the *bazikin* were only burnt after *Shabbat*? (י"א: ח')
- What should be done if the *lechem ha'panim* and *bazikin* were placed on the *Shulchan* after *Shabbat*? (י"א: ח')
- Explain how the *shte ha'lechem* would have been eaten two and three days after baking? (י"א: ט')
- Explain how the *lechem ha'panim* would have been eaten nine, ten and eleven days after baking? (י"א: ט')
- From what point onward, can *menachot* that became *tameh* no longer be redeemed? (י"ב: א')
- Regarding which four sanctified items does redemption not apply? (י"ב: א')

Local Shiurim

Sunday -Thursday

Between mincha & ma'ariv
Mizrachi Shul

Friday & Shabbat

10 minutes before mincha
Mizrachi Shul

Hashem's Love for Yisrael

On the previous page, we learnt that the miracle of the *lechem ha'panim* maintaining its heat throughout the week demonstrated how dear *Am Yisrael* is to *Hashem*. Why? The *Imrei Tzvi* explains that the students of *R' Shimon ben Yochai* asked why *Hashem* gave *Am Yisrael mun* each day in the desert and not on a yearly basis. He explain with a parable: there was a king who provided his son with his needs for an entire year, once year. The son however began only to visit him once a year! He therefore changed the policy to provide for his son on a daily basis in order to see him frequently. Similarly, as *Bnei Yisrael* received food on a daily basis they would be concerned regarding the following day and turn their hearts to *Hashem*. Another answer however is provided that there were more practical considerations; either *Hashem* wanted them to have hot food each day, or the load would be too much for them to carry.

The miracle of the *lechem ha'panim* would seem to support the first answer. If the *lechem ha'panim* could maintain its heat, so too could the *mun* in the desert. It must be then that *Hashem* provided the *mun* on a daily basis due to his deep love for *Am Yisrael* and his desire for a connection with us on a daily basis. Similarly, our need to turn constantly to *Hashem* for sustenance should be interpreted in a similar manner.

(See *Sefer Ha'Mitzvot* 97 for a further understanding of how this *mitzvah* is connected to our sustenance.)

Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
27 th July כ"ד תמוז	28 th July כ"ה תמוז	29 th July כ"ו תמוז	30 th July כ"ז תמוז	31 st July כ"ח תמוז	1 st July כ"ט תמוז	2 nd July א' אב
Menachot 12:2-3	Menachot 12:4-5	Menachot 13:1-2	Menachot 13:3-4	Menachot 13:5-6	Menachot 13:7-8	Menachot 13:9-10

