

Menachos – Simanim

פרק יא – שתי הלחם

Daf 100 – ק – דף

1. If the לחם הפנים or לבונה was put on or removed from the שולחן on the wrong day

The next Mishnah states that if one correctly placed the לחם הפנים onto the שולחן on Shabbos, but placed the בדיכין of לבונה on Sunday, and then burned the לבונה on the following Shabbos, the לחם is פסול (since the לבונה was not on the שולחן for a full week, as required). Therefore, one is not liable for eating the לחם for prohibitions of פיגול, נותר, or טמא. If both the לחם and בדיכין were correctly placed on Shabbos, but he burned the לבונה on Sunday (rather than the next Shabbos), it is likewise פסול.

בת – If he arranged the bread and the spoons on the שולחן after Shabbos, and burned the לבונה on the following Shabbos, it is פסול, since the לחם and בדיכין were not yet on the שולחן a full week. Rather, כיצד יעשה – what should he do to validate לחם and בדיכין placed on Sunday? He should leave [them on] for the next Shabbos, because even if [the לחם] is on the שולחן for many days, it does not matter, and will not be invalidated through לינה (as explained below).

2. If כלי שרת (or the שולחן) are mekadesh, שלא בזמנן, and if לילה is מחוסר זמן

A Baraisa states that a *minchah* which underwent *kemitzah* at night is invalid and burned. Rebbe Avin's father explained that the *kometz* cannot simply be returned to the *minchah* (to perform the *kemitzah* again by day), because כלי שרת are *mekadesh* offerings inside them שלא בזמנן – even when it is not their proper time, so the sanctified *kometz* cannot be returned. However, this is refuted from our Mishnah, which taught that the לחם and בדיכין which were placed on Sunday should remain for an additional week. If כלי שרת are *mekadesh*, then the שולחן was *mekadesh* the לחם then, and it would be disqualified the following Sunday, having remained on the שולחן over a week!? Rava confirms this refutation and explains that the earlier Baraisa holds לילה אין מחוסר זמן – the night before an offering's proper time is not considered premature, so the *kometz* was sanctified at night. The Gemara objects that the לחם should still be sanctified the first Friday night and disqualified the second Friday night!? Rava agrees, and says the Kohen must remove the לחם before Friday night and return it by day. Alternatively, since the לחם was placed on the wrong day, נעשה כמי שסדרו הקוף – it is as if a monkey arranged it, and the שולחן is not *mekadesh* it even when its time arrives.

3. Possible days the שתי הלחם and לחם הפנים can be eaten (baking is not דוחה Yom Tov or Shabbos)

The next Mishnah states that the שתי הלחם are eaten either two or three days from when they are baked. If they are baked Erev Shavuos, they are eaten on Yom Tov (the second day from baking). If Shavuos fell on a Sunday, they are baked before Shabbos, and eaten on the third day. The לחם הפנים is eaten between nine and eleven days from its baking. It is ordinarily baked on Erev Shabbos, and eaten the following Shabbos. If Yom Tov, or the two days of Rosh Hashanah, fall out before Shabbos, it is baked before Yom Tov, and eaten on the following Shabbos. This is because its baking is not דוחה Shabbos or Yom Tov. Rebbe Shimon son of the סגן said that baking is דוחה Yom Tov, but not Yom Kippur.

Ravina says that according to the opinion that ביום טוב אין קריבין נדרים ונדבות – vowed and donated [korbanos] may not be offered on Yom Tov, it is Biblically prohibited. Baking the שתי הלחם does not override Yom Tov, and had the prohibition to offer נדרים and נדבות been מדרבנן, because שמא ישהה – one might delay bringing his *korbanos* until Yom Tov, this concern would not apply to the שתי הלחם.

Siman – Monkey

The Kohen's monkeys who tried to copy their master but kept messing up by burning the בדיכין לבונה from their לחם הפנים playset on the wrong day, and couldn't return the *kemitzah* to the כלי שרת when it did the *kemitzah* at night, thereby making it *passul*, prepared bunches of bananas to consume while they waited three days from the day the שתי הלחם was baked to eat it, since Shavuos that year fell out on a Sunday.



The Kohen's **monkeys** who tried to copy their master but kept **messing up** by burning the לבונה from their **ים הפנים** playset on the wrong day, and couldn't return the *kemitzah* to the כלי שרת when it did the kemitzah at night, thereby making it *passul*, prepared bunches of bananas to consume while they waited three days from the day the הלחם שתי was baked to eat it, since Shavuot that year fell out on a Sunday.

3 things to remember

1. If the *lechem hapanim* or *levonah* were put on or removed from the *shulchan* the wrong day
2. If *kli shareis* or *shulchan* are *mekadesh* שלא בזמן
3. Possible days *shtei halechem* and *lechem hapanim* eaten

