

Menachos – Simanim

פרק יא – שתי הלחם

דף צז – 97 Daf

1. Nowadays a person's שולחן atones for him in place of the מזבח

The Gemara says that although the שולחן was plated with gold, its susceptibility to *tumah* was based on its status as a wooden utensil, דחמנא קרייה עץ – *because Hashem called it "wooden,"* as the *passuk* says: המזבח עץ שלש אמות גבוה – *the mizbeich was wooden, three amos high, etc.,* and concludes: וידבר אלי זה השולחן אשר לפני ה' – *and he said to me, "This is the Table which is before Hashem."* The Gemara asks that the *passuk* began with the term "מזבח" and concluded with the word "שולחן", and Rebbe Yochanan and Rebbe Elazar explain: בזמן שביית המקדש קיים – *During the time when the Beis Hamikdash stood,* מזבח מכפר על אדם – *the mizbeich would atone for a person.* ועבשיו שאין בית – *and now that the Beis Hamikdash is not standing,* שולחנו של אדם מכפר עליו – *a person's table atones for him (through the mitzvah of providing for guests).*

2. The arrangement and removal of the קנים supporting the לחם הפנים are not דוחה Shabbos

The Mishnah on the previous Daf taught that there were twenty-eight קנים – *rods* supporting the לחם הפנים, fourteen in each stack. Rav Ketina says "אשר יוסך בהן" – *with which it shall be covered* alludes to the קנים שמסכבין בהן את הלחם – *with which we cover the bread.* Rava asks, if the קנים are required מדאורייתא, why did the Mishnah say that the arrangement and removal of the קנים do not override Shabbos? However, Rava retracted his question, because Rebbe Akiva stated a rule: כל מלאכה שאפשר לה לעשותה מערב שבת – *any labor which can be done on Erev Shabbos does not override Shabbos.* Here, too, the קנים can be removed before Shabbos, and arranged back on the שולחן after Shabbos. The קנים' purpose is דלא ליעפש לחם – *so that the bread will not become moldy,* and this short time without the קנים will not cause them to become moldy. A Baraisa teaches that the rods are removed before Shabbos and placed along the length of the שולחן. On מוצאי שבת, he enters the Heichal, מגביה ראשיה של חלה – *lifts the edge of a loaf,* ומכניס קנה תחתיה – *and inserts the rod underneath it,* and does the same with all the other קנים.

3. Which amos in the Mikdash were five tefachim and which were six tefachim?

In the Mishnah, Rebbe Yehudah said that the שולחן, which the Torah describes as two *amos* long and one *amah* wide, was ten *tefachim* by five *tefachim*, and Rebbe Meir said it was twelve *tefachim* by six *tefachim*. This is based on their *machlokes* elsewhere: Rebbe Meir says that all the אמות of the Mikdash were בינוניות – *medium* אמות of six *tefachim*, except for the אמות of the מזבח הזהב, and of the קרן, סובב, and יסוד of the החיצון, which were five *tefachim* each. Rebbe Yehudah says all *amos* of the Mikdash structure were of six *tefachim*, while those of the בלים (including the שולחן) were of five *tefachim*. The Gemara explains that their *machlokes* centers on how to interpret a *passuk* in יחזקאל. That *passuk* also describes the above-mentioned parts of the החיצון מזבח as being אמות of five *tefachim*, and the Gemara discusses at length whether this refers to their height or the width. It ultimately concludes that the [five-tefach] אמה of the יסוד refers to its height, the אמה of the סובב refers to its width, and the אמה of the קרנות can refer either to their height or width. It emerges that the מזבח's surface was slightly more than 26 by 26 *amos* wide, and its height of ten *amos* was slightly less than sixty *tefachim*.

Siman – Chess Master

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3 things to remember

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2. The arrangement and removal of the קנים supporting the לחם הפנים are not דוחה Shabbos
3. Which *amos* in *Mikdash* were five *tefachim* and six *tefachim*?

