

Menachos – Simanim

פרק יא – שתי הלחם

דף 96 – דף צו

1. The dimensions of the לחם הפנים and שולחן

The next Mishnah states that the לחם הפנים were seven *tefachim* long and four *tefachim* wide, with “horns” of dough four אצבעות long. The לחם הפנים were ten *tefachim* by five, with horns seven אצבעות long. Rebbe Yehudah provided a *siman* to remember these dimensions: זד"ד יה"ז. Rebbe Yehudah says the שולחן was ten *tefachim* long and five *tefachim* wide. The Kohen placed the length of the לחם הפנים across the width of the שולחן, and bent upwards two and a half *tefachim* of excess length from either side. שולחן – It emerges that [the לחם's] length fills the שולחן's width (and the two stacks of loaves filled its length). Rebbe Meir says the שולחן was twelve *tefachim* long and six *tefachim* wide, and only two *tefachim* of the לחם הפנים on either end were bent upwards. After doing the same with the second stack of loaves, there remained two *tefachim* of the שולחן between them, כדי שתהא הרוח מנשבת בהם – so that air will flow around them, keeping them fresh. Abba Shaul says the two לבונה were placed in those two *tefachim*, but they told him the לבונה are placed on top of the לחם הפנים.

2. Machlokes if the מסגרת of the שולחן was למטה or למעלה

Rebbe Yochanan calculated that according to the opinion that the לחם was folded upwards two and a half *tefachim* on each side, the שולחן can be *mekadesh* up to fifteen *tefachim* high (the total from the six loaves). According to the opinion that it was folded two *tefachim* upwards, the שולחן can be *mekadesh* up to twelve *tefachim* high. The rods did not add height, because they were sunk into the loaves. Although they were a bit raised to allow air flow, this was less than a *tefach*, which Rebbe Yochanan did not take into account. The לבונה rested inside the לחם, and the “horns” of the לחם were folded into the לחם, so they did not add any height. The Gemara asks that the מסגרת – frame of the שולחן added a *tefach* of height, and first answers that Rebbe Yochanan's calculation follows the opinion that the מסגרת was below the tabletop – [the שולחן's] frame was below the tabletop, and did not add height. Even if the מסגרת was למעלה, it was attached to the outside of the שולחן, not on top, and the לחם rested on the שולחן. In a Baraisa, Rebbe Yose says there the שולחן had סניפין – support attachments, because the לחם was supported by the מסגרת above the שולחן. They replied that the מסגרת was underneath.

3. "ראו חיבתכם לפני המקום": the לחם הפנים remained hot and fresh the entire week

The Gemara asks that the שולחן should not have been susceptible to *tumah*, because it was כלי עץ העשוי לנחת – a wooden utensil made to remain in place, and only a כלי which is מוטל מלא וריקן – moved both full and empty is susceptible to *tumah*!? It answers that the שולחן was moved: Reish Lakish explained that the *passuk*'s expression, "השלחן הטהור", which implies it can possibly become *tamei*, as teaching that they would lift the שולחן before those who came to the Beis Hamikdash on the רגלים and display the לחם on it, saying: ראו חיבתכם לפני המקום – “See your belovedness before Hashem!” This follows Rebbe Yehoshua ben Levi's statement: נס גדול נעשה בלחם – a great miracle occurred with the לחם הפנים, סילוקו בסידורו, לחם הפנים – that during its removal it was as hot and fresh as during its arrangement a week earlier, as the *passuk* says: לשום לחם חם ביום הלקחו – to place bread which is hot on the day it is taken off. Since the שולחן was lifted to show them the לחם הפנים, it is susceptible to *tumah*.

Siman – Royal Herald Proclaiming the King's Decrees

The **royal herald** loudly proclaimed the *siman*, זד"ד יה"ז to teach the measurements of the לחם הפנים and שתי הלחם while pointing to the מסגרת of the model of the שולחן which was below the tabletop, as the king's servants lifted the שולחן to proudly display that the לחם הפנים miraculously stayed hot and fresh the entire week.



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3 things to remember

1. The dimensions of the *shtei halechem* and *lechem hapanim*
2. *Machlokes* if the *misgeres* was above or below the tabletop
3. The *lechim hapanim* remained hot and fresh all week

