Thursday Parshas Pinchas – זה אליהו מבשר הגאולה 22nd of תמוז

ענייני בין המצרים

Moshiach Tidbit

חסידות explains the concept of גלות with a משל of a teacher who interrupts his teaching his student in order to be able to concentrate on and internalize a much deeper idea, in order to transmit that idea to his student. Although to the student it seems that his teacher abandoned him, and his feeling is one of utter destruction and desolation; in truth, the very fact that he interrupted for a moment shows how much he really loves him, which is why he wants to be able to teach him this new lofty concept.

Similarly, at the time of the חורבן, Hashem was actually starting to draw down the light of the גאולה. Thus, He interrupted the giving of the light of the Beis HaMikdash as it was, in order to "concentrate" on the higher light of the future Geula. The more Hashem is drawing down the loight of the Geula, the darker we feel – as we don't feel the light that existed previously.

Hence, on the Shabosos of בין המצרים, not only is there no reason for depression; on the contrary – since on Shabbos there is no concealment and we experience the future - it is therefore a time when we can actually access the light of משיח.

Likutei Sichos vol. 2 – Shabbos Chazon

ענייני בית המקדש

Lesson Six

Menora and Keilim

Contents:

- Parshas Teruma Ch. 25
- Rambam Chapter 3
- The Future Beis HaMikdash

Parshas Teruma ch. 25
The Menora

In order to fully understand the Rambam, we will begin with the Pesukim in Parshas Teruma (Ch. 25)

לא וְעָשִׂיתָ מְנֹרַת זָהָב טָהוֹר מִקְשָׁה תֵּיעָשֶׂה הַמְּנוֹרָה יְרֵכָהּ וְקָנָהּ גְּבִיעֶיהָ כַּפְתֹּרֶיהָ וּפְרָחֶיהָ מִמֶּנָּה יִהְיוּ:

And you shall make a menorah of pure gold. The menorah shall be made of drawn hammered work; its base and its stem, its

goblets, its knobs, and its flowers shall [all] be [one piece] with it.

לב וְשִׁשָּׁה קָנִים יֹצְאִים מִצִּדֶּיהָ שְׁלֹשָׁה קְנֵי מְנֹרָה מִצִּדָּהּ הָאֶחָד וּשְׁלֹשָׁה קְנֵי מְנֹרָה מִצִּדָּהּ הַשֵּׁנִי:

And six branches coming out of its sides: three menorah branches from its one side and three menorah branches from its second side.

The 6 branches come out of the central branch, on a slant, 3 on each side, each bigger than the next so that they end in a row - Rashi

לג שְׁלֹשָׁה גְבִעִים מְשֻׁקָּדִים בַּקָּנֶה הָאֶחָד כַּפְתֹּר וָפֶרַח וּשְׁלֹשָׁה גְבִעִים מְשֻׁקָּדִים בַּקָּנֶה הָאֶחָד כַּפְתֹּר וָפָרַח כֵּן לְשִׁשֶּׁת הַקָּנִים הַיֹּצְאִים מִן הַמְּנֹרָה:

Three decorated goblets on one branch, a knob and a flower, and three decorated goblets on one branch, a knob and a flower; so for the six branches that come out of the menorah.

לד וּבַמְּנֹרָה אַרְבָּעָה גְבִעִים מְשֻׁקָּדִים כַּפְתֹּרֶיהָ וּפְרָחֶיהָ:

And on [the stem of] the menorah [shall be] four decorated goblets, its knobs and its flowers.

לה וְכַפְתֹּר תַּחַת שְׁנֵי הַקָּנִים מִמֶּנָּה וְכַפְתֹּר תַּחַת שְׁנֵי הַקָּנִים מִמֶּנָּה וְכַפְתֹּר תַּחַת שְׁנֵי הַקָּנִים מִמֶּנָּה לְשִׁשֶּׁת הַקָּנִים הַיֹּצְאִים מִן הַמְּנֹרָה:

And a knob under the two branches from it, and a knob under the two branches from it, and a knob under the two branches from it; so for the six branches that come out of the menorah.

לו כַּפְתֹּרֵיהֶם וּקְנֹתָם מִמֶּנָּה יִהְיוּ כֻּלָּהּ מִקְשָׁה אַחַת זָהָב טָהוֹר:

Their knobs and their branches shall [all] be [one piece] with it; all of it [shall be] one hammered mass of pure gold.

לז וְעָשִׂיתָ אֶת נֵרֹתֶיהָ שִׁבְעָה וְהֶעֱלָה אֶת נֵרֹתֶיהָ וְהֵאִיר עַל עֵבֶר פָּנֶיהָ:

And you shall make its lamps seven, and he shall kindle its lamps [so that they] shed light toward its face.

לח וּמַלְקָחֶיהָ וּמַחְתֹּתֶיהָ זָהָב טָהוֹר:

And its tongs and its scoops [shall be] of pure gold.

לט כִּכַּר זָהָב טָהוֹר יַעֲשֶׂה אֹתָהּ אֵת כָּל הַכֵּלִים הָאֵלֶּה:

He shall make it of a talent of pure gold, with all these implements.

Halacha 1

The form of the Menorah is clearly stated in the Torah.

There were 4 goblets

two knobs and two flowers[1]

in the stem of the Menorah

as is written:

"And in the Menorah were four goblets

{which are} decorated {as are} its knobs & flowers".

There was a third additional flower near the base of the Menorah,

as is written: "Unto its base unto its flower":

הלכה א'

הַמְּנוֹרָה, מְפֹרֶשֶׁת צוּרָתָהּ בַּתּוֹרָה.

וְאַרְבָּעָה גְּבִיעִים

וּשְׁנֵי כַּפְתּוֹרִים וּשְׁנֵי פְּרָחִים

הָיוּ בִּקְנֵה הַמְּנוֹרָה,

שֶׁנֶּאֱמַר:

"וּבַמְּנֹרָה אַרְבָּעָה גְּבִעִים

מְשֻׁקָּדִים כַּפְתֹּרֶיהָ וּפְרָחֶיהָ"

וְעוֹד פֶּרַח שְׁלִישִׁי הָיָה סָמוּךְ לִירֵכָהּ שֶׁל מְנוֹרָה,

שֶׁנֶּאֱמַר: "עַד יְרֵכָהּ עַד פִּרְחָהּ"

Halacha 2

The Menorah had three "feet" {beneath its base}

There were an additional three knobs on the Menorah's {middle} stem

from which the six branches would extend

three on each side {of the stem},

and in each of these branches

are 3 goblets, 1 knob and 1 flower.

הלכה ב'

וְשָׁלוֹשׁ רַגְלַיִם הָיוּ לָהּ.

וּשְׁלוֹשָׁה כַּפְתּוֹרִים אֲחֵרוֹת הָיוּ בִּקְנֵה הַמְּנוֹרָה,

שֶׁמֵּהֶן יוֹצְאִין שֵׁשֶׁת הַקָּנִים,

שְׁלוֹשָׁה מִצַּד זֶה, וּשְׁלוֹשָׁה מִצַּד זֶה

וּבְכָל קָנֶה וְקָנֶה מֵהֶן,

שְׁלוֹשָׁה גְּבִיעִים וְכַפְתּוֹר וּפֶרַח,

[1] Each will later be explained in the Rambam

וְהַכֹּל מְשֻׁקָּדִים כְּמוֹ שְׁקֵדִים שְׁקֵדִים בַּעֲשִׂיָּתָן.

All of the above {goblets, knobs & flowers} are decorated in a way that is similar to almonds[2].

הלכה ג'

Halacha 3

נִמְצְאוּ כָּל הַגְּבִיעִים שְׁנַיִם וְעֶשְׂרִים,

All together there is a total of 22 goblets[3],

וְהַפְּרָחִים תִּשְׁעָה,

9 flowers[4]

וְהַכַּפְתּוֹרִים אַחַד עָשָׂר.

and eleven knobs[5].

וְכֻלָּן מְעַכְּבִין זֶה אֶת זֶה,

They are all dependent on each other,

אַפִּלּוּ אֶחָד מִן הַשְּׁנַיִם וְאַרְבָּעִים,

{if the Menora is missing} even one of the 42 {goblets, knobs & flowers}

מְעַכֵּב אֶת כֻּלָּן.

it affects all the rest.

הלכה ד'

Halacha 4

בַּמֶּה דְּבָרִים אֲמוּרִים: בְּשֶׁעֲשׂוּיָה זָהָב.

The necessity of all of the above is only when {the Menorah} is made of gold,

אֲבָל שֶׁל שְׁאָר מִינֵי מַתְּכוֹת,

if it is made of any other type of metal

אֵין עוֹשִׂין בָּהּ גְּבִיעִים כַּפְתּוֹרִים וּפְרָחִים.

there is no need for goblets, knobs & flowers.

וְכֵן מְנוֹרָה הַבָּאָה זָהָב,

Also, when the Menorah is made of gold

תִּהְיֶה כֻּלָּהּ כִּכָּר עִם נֵרוֹתֶיהָ

the entire {Menorah} must be made from 1 Kikar of gold

וְתִהְיֶה כֻּלָּהּ מִקְשָׁה מִן הָעֲשָׂתוֹת.

and must all be one piece, from previously unused gold.

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[2] Which the craftsman would fashion by repeatedly banging the hammer upon it.

[3] 3 on each branch & four in the middle - stem

[4] 2 in the stem, one near the base and 1 on each branch

[5] 2 in the stem, 3 where the branches come out, and 1 on each branch (together with the flower)

וְשֶׁל שְׁאָר מִינֵי מַתְּכוֹת,	If it was made from other metals
אֵין מַקְפִּידִין עַל מִשְׁקָלָהּ.	the weight is not important.
וְאִם הָיְתָה חֲלוּלָה, כְּשֵׁרָה.	If the Menora was hollow, it is fit for use.
הלכה ה'	**Halacha 5**
וְאֵין עוֹשִׂין אוֹתָהּ לְעוֹלָם מִן הַגְּרוּטָאוֹת	The Menorah can never be made of cheap metals {from broken vessels}
בֵּין שֶׁהָיְתָה שֶׁל זָהָב,	regardless of if it was made of gold
בֵּין שֶׁהָיְתָה שֶׁל שְׁאָר מִינֵי מַתְּכוֹת.	or other types of metal:
הלכה ו'	**Halacha 6**
הַמְּלְקָחַיִם וְהַמַּחְתּוֹת וּכְלֵי הַשֶּׁמֶן,	The tongs, scoops[6] & oil containers
אֵינָן מִכְּלַל הַכִּכָּר:	are not included in the "Kikar";
שֶׁהֲרֵי נֶאֱמַר בַּמְּנוֹרָה "זָהָב טָהוֹר"	since {although} it is {already} written that the Menorah must be "pure gold"
וְחָזַר וְאָמַר "וּמַלְקָחֶיהָ וּמַחְתֹּתֶיהָ זָהָב טָהוֹר"	{the Torah} says again {that} "the tongs & scoops are pure gold",
וְלֹא נֶאֱמַר נֵרוֹתֶיהָ זָהָב טָהוֹר,	whereas it is not written that the lamps are pure gold
מִפְּנֵי שֶׁהַנֵּרוֹת קְבוּעִין בַּמְּנוֹרָה וְהֵם מִכְּלַל הַכִּכָּר.	since they are a part of the Menorah and included in the Kikar {of gold}[7].
הלכה ז'	**Halacha 7**
שִׁבְעַת קְנֵי הַמְּנוֹרָה, מְעַכְּבִין זֶה אֶת זֶה	The seven branches of the Menorah are incumbent upon each other
וְשִׁבְעָה נֵרוֹתֶיהָ, מְעַכְּבִין זֶה אֶת זֶה:	as are its seven lamps,
בֵּין שֶׁהָיְתָה שֶׁל זָהָב, בֵּין שֶׁהָיְתָה שֶׁל שְׁאָר מִינֵי מַתְּכוֹת.	regardless of if {the Menoah} was made of gold or of other types of metals;

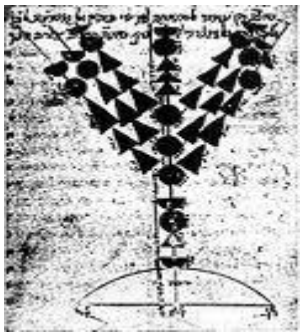
[6] Rashi explains that tongs are like tweezers for the wicks, and scoops are small shovels for the ashes

[7] The Torah does not repeat that the lamps are pure gold as they are included in the Kikar, but the tongs and scoops about which the Torah does repeat that they are pure gold, are evidently not included in the Kikar of gold of the Menorah. The words "with all its utensils" refer not to the tongs & scoops, but to the lamps, which are included in the Kikar of gold.

all the lamps are attached to the branches.	וְכָל הַנֵּרוֹת קְבוּעִים בַּקָּנִים.
Halacha 8	**הלכה ח'**
The six lamps of the six branches that extend from the Menorah	שִׁשָּׁה הַנֵּרוֹת הַקְּבוּעִים בְּשֵׁשֶׁת הַקָּנִים הַיּוֹצְאִים מִן הַמְּנוֹרָה,
all face the middle lamp[8], which is the one that is on the Menorah's stem;	כֻּלָּן פְּנֵיהֶם לַנֵּר הָאֶמְצָעִי שֶׁעַל קָנֶה הַמְּנוֹרָה.
and the middle lamp faces {the direction} of the Holy of Holies,	וְזֶה הָאֶמְצָעִי, פָּנָיו כְּנֶגֶד קֹדֶשׁ הַקֳּדָשִׁים
and is {therefore} referred to as the western lamp.	וְהוּא הַנִּקְרָא נֵר מַעֲרָבִי.
Halacha 9	**הלכה ט'**
The goblets resemble cups from Alexandria	הַגְּבִיעִים דּוֹמִין לְכוֹסוֹת אֲלֶכְסַנְדְּרִיָּה,
that have wide mouths & narrow bases,	שֶׁפִּיהֶן רָחֵב וְשׁוּלֵיהֶן קָצֵר
and the knobs resemble apples {that grow in the area} of Beirut	וְהַכַּפְתּוֹרִים כְּמִין תַּפּוּחִים בֵּירוּתִיִּים,
that are a little bit oval shaped like an egg which both its ends are round.	שֶׁהֵן אֲרוּכִין מְעַט כַּבֵּיצָה שֶׁשְּׁנֵי רָאשֶׁיהָ כַּדִּין
The flowers are like decorative designs of roses {commonly} engraved on pillars	וְהַפְּרָחִים כְּמוֹ פִּרְחֵי הָעַמּוּדִים,
which resemble a bowl with its rim doubled over to the outside.	שֶׁהֵן כְּמוֹ קְעָרָה וּשְׂפָתָהּ כְּפוּלָה לַחוּץ.
Halacha 10	**הלכה י'**
The height of the Menorah was 18 handbreadths {3 Amos}:	גֹּבַהּ הַמְּנוֹרָה, הָיָה שְׁמוֹנֶה עָשָׂר טֶפַח:
The feet & flower were 3 Tefachim,	הָרַגְלַיִם וְהַפֶּרַח שְׁלוֹשָׁה טְפָחִים,
2 Tefachim empty	וּשְׁנֵי טְפָחִים חָלָק,
and one Tefach in which there was a goblet, a knob & a flower,	וְטֶפַח שֶׁבּוֹ גָּבִיעַ כַּפְתּוֹר וּפֶרַח,

[8] This is as a result of the way the lamps themselves are made, not merely the placement of the wicks.

וְטִפְחַיִם חָלָק וְטֶפַח כַּפְתּוֹר	another 2 Tefachim empty and one Tefach the {space of the} knob
וּשְׁנֵי קָנִים יוֹצְאִין מִמֶּנּוּ אֶחָד הִלַּךְ וְאֶחָד הִלַּךְ,	from which 2 branches extend on either side,
וְנִמְשָׁכִין וְעוֹלִין כְּנֶגֶד גֹּבַהּ הַמְּנוֹרָה	and continue up to the full height of the Menorah,
וְטֶפַח חָלָק וְטֶפַח כַּפְתּוֹר	a Tefach empty and 1 Tefach the knob
וּשְׁנֵי קָנִים יוֹצְאִין מִמֶּנּוּ אֶחָד הִלַּךְ וְאֶחָד הִלַּךְ,	from which 2 branches extend on either side
וְנִמְשָׁכִין וְעוֹלִין כְּנֶגֶד גֹּבַהּ הַמְּנוֹרָה	and continue up to the height of the Menorah;
וְטֶפַח חָלָק וְטֶפַח כַּפְתּוֹר	a Tefach empty & 1 Tefach the knob
וּשְׁנֵי קָנִים יוֹצְאִין מִמֶּנּוּ אֶחָד הִלַּךְ וְאֶחָד הִלַּךְ,	from which 2 branches extend
וְנִמְשָׁכִין וְעוֹלִין כְּנֶגֶד גֹּבַהּ הַמְּנוֹרָה	and continue up to the top,
וְטִפְחַיִם חָלָק	then another 2 Tefachim empty,
נִשְׁתַּיְּרוּ שָׁם שְׁלוֹשָׁה טְפָחִים, שֶׁבָּהֶן שְׁלוֹשָׁה גְּבִיעִים כַּפְתּוֹר וּפֶרַח.	in the remaining 3 Tefachim {of the stem} are 3 goblets, a knob & a flower.
וְזוֹ הִיא צוּרָתָהּ :	This is the form of the Menorah:



הלכה י"א	**Halacha 11**
וְאֶבֶן הָיְתָה לִפְנֵי הַמְּנוֹרָה וּבָהּ שָׁלוֹשׁ מַעֲלוֹת,	There was a stone in front of the Menorah in which there were 3 steps,
שֶׁעָלֶיהָ כּוֹהֵן עוֹמֵד וּמֵטִיב אֶת הַנֵּרוֹת,	upon which the Kohen would stand when he cleared {the ashes from} the lamps,

and he would place upon it the oil containers, tongs and scoops:

וּמַנִּיחַ עָלֶיהָ כְּלֵי שַׁמְנָהּ וּמַלְקָחֶיהָ וּמַחְתּוֹתֶיהָ, בְּשָׁעַת הַטָּבָה:

The branches of the Menorah

In some drawings, the Menorah is depicted with rounded branches (arched like bows). Rashi, however, writes that the Menorah's branches were straight and diagonal. The Rambam too, drew the Menorah with the branches straight & diagonal. The Rambam's son Rabbi Avraham writes: "The branches of the Menorah should be straight and diagonal as my father drew them and not as it was drawn by others." The Ma'ase Choshev says that the Menorah's branches were round, saying that although Rashi states that they were straight, from the fact that the Rambam doesn't say in his Halachos the word באלכסון - diagonal, it implies that they could also have been round. However, in his time the drawing that was drawn by the Rambam himself had not yet come to light. Had he seen the drawing and the written testimony of the Rambam's son, he would certainly have conceded as well that the shape of the Menorah was as was drawn by the Rambam.

Those who insist on making the Menorah's branches round base themselves on ancient sketches and engravings of the Menorah, especially the one on Titus' "victory gate" in Rome. Now, it is clear that due to the importance of the Menorah of the Beis HaMikdash, people at that time would make similar candelabras, but this in no way proves that this was the actual form of the Menorah of the Beis HaMikdash. Instead of copying the drawing of a Rasha, whose sole purpose in the picture was to degrade the Jewish people (!) we should rather follow the clear testimonies of the great Rabbis Rashi & the Rambam! – **The Rebbe**

The Goblets in the Menorah's branches

In describing the goblets in the Menorah's branches, the Rambam says that they were shaped like Alexandrian cups, with wide mouths and narrow bases. The expected assumption would be that these goblets were in their natural position – base at the bottom and mouths on top (in fact there are those who explain that the goblets would catch the oil that overflowed from the lamps). In his diagram of the Menorah, however, the Rambam draws the goblets upside down – narrow base on top and wide mouth at the bottom. The reason for this is because the purpose of the Menorah is ***not*** *to receive the light (which would have been implied had the goblets*

being in a position of receiving), rather to transmit the light and spread it to the world. This is expressed by the upside down cup, in a position of giving. – **The Rebbe**

The Shulchan, golden Mizbayach & the Kiyor

The Shulchan (Teruma Ch. 25)

כג וְעָשִׂיתָ שֻׁלְחָן עֲצֵי שִׁטִּים אַמָּתַיִם אָרְכּוֹ וְאַמָּה רָחְבּוֹ וְאַמָּה וָחֵצִי קֹמָתוֹ:

And you shall make a table of acacia wood, two cubits its length, one cubit its width, and a cubit and a half its height.

כד וְצִפִּיתָ אֹתוֹ זָהָב טָהוֹר וְעָשִׂיתָ לּוֹ זֵר זָהָב סָבִיב:

And you shall overlay it with pure gold, and you shall make for it a golden crown all around.

כה וְעָשִׂיתָ לּוֹ מִסְגֶּרֶת טֹפַח סָבִיב וְעָשִׂיתָ זֵר זָהָב לְמִסְגַּרְתּוֹ סָבִיב:

And you shall make for it a frame a Tefach [wide] all around, and you shall make a golden crown for its frame all around.

There are some opinions that the frame was below the table (along the legs, while others say it was like a rim on top.

כט וְעָשִׂיתָ קְעָרֹתָיו וְכַפֹּתָיו וּקְשׂוֹתָיו וּמְנַקִּיֹתָיו אֲשֶׁר יֻסַּךְ בָּהֵן זָהָב טָהוֹר תַּעֲשֶׂה אֹתָם:

And you shall make its forms, its spoons, its half pipes, and its supports with which it will be covered; of pure gold you shall make them.

ל וְנָתַתָּ עַל הַשֻּׁלְחָן לֶחֶם פָּנִים לְפָנַי תָּמִיד:

And you shall place on the table showbread before Me at all times.

Halacha 12

הלכה י"ב

הַשֻּׁלְחָן--הָיָה אָרְכּוֹ שְׁנֵים עָשָׂר טֶפַח,

The Shulchan was 12 Tefachim long

וְרָחְבּוֹ שִׁשָּׁה טְפָחִים

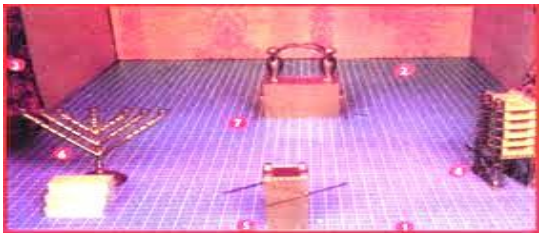
and six Tefachim wide[9];

וְהָיָה מֻנָּח אָרְכּוֹ לְאֹרֶךְ הַבַּיִת,

it was placed with its length to the length of the Heichal {east to west}

[9] The Rambam doesn't mention the Shulchan's height. In the Torah it says 1.5 Ama, and in Yechezk'el's prophecy (of the 3rd Beis HaMikdash) it says 3 Amos.

וְרָחְבּוֹ לְרֹחַב הַבַּיִת.	and width to the width of the Heichal {north to south}.
וְכֵן שְׁאָר כָּל הַכֵּלִים שֶׁבַּמִּקְדָּשׁ אָרְכָּן לְאָרְכּוֹ שֶׁל בַּיִת,	All other utensils of the Mikdash were also placed with their length to the length of the Heichal,
חוּץ מִן הָאָרוֹן	besides for the Aron
שֶׁהָיָה אָרְכּוֹ לְרֹחַב הַבַּיִת	which was with its length to the width.
וְכֵן נֵרוֹת הַמְּנוֹרָה הָיוּ כְּנֶגֶד רֹחַב הַבַּיִת,	The lamps of the Menorah as well, were placed in the width of the Heichal
בֵּין הַצָּפוֹן וְהַדָּרוֹם.	between north & south[10]:



Placement of the Keilim - The Menora & Aron: from north to south. The Shulchan & Mizbayach from east to west

הלכה י"ג	**Halacha 13**
אַרְבָּעָה צְנִיפִין שֶׁל זָהָב הָיוּ לַשֻּׁלְחָן,	The Shulchan had 4 side frames of gold
מְפֻצָּלִין מֵרָאשֵׁיהֶן,	that were split at the top
שֶׁהָיוּ סוֹמְכִין בָּהֶן שְׁתֵּי הַמַּעֲרָכוֹת שֶׁל לֶחֶם הַפָּנִים,	which would hold the two arrangements of the "Show breads"
שְׁנַיִם מִסֵּדֶר זֶה וּשְׁנַיִם מִסֵּדֶר זֶה;	two from each arrangement;

[10] There is an argument in the Mishna regarding the placement of the Menora. The Rambam rules according to the opinion that the Menorah was placed north to south

וְהֵם הַנֶּאֱמָרִים בַּתּוֹרָה "וּקְשׁוֹתָיו"

in the Torah they are referred to as the Shulchan's "קשות".

The שלחן – note 4 frames that are split on top – 2 on each side

הלכה י"ד

Halacha 14

וְעֶשְׂרִים וּשְׁמוֹנָה קָנִים שֶׁל זָהָב,

There were 28 golden tubes

כָּל אֶחָד מֵהֶן כַּחֲצִי קָנֶה חָלוּל,

each resembling half a hollow reed

הָיוּ לוֹ

in these frames,

אַרְבָּעָה עָשָׂר לְסִדֶּר זֶה, וְאַרְבָּעָה עָשָׂר לְסִדֶּר זֶה

14 on each side {placed across from 1 golden frame to the next},

וְהֵן הַנִּקְרָאִין "מְנַקִּיֹּתָיו".

and these are called the "מנקיות".

וּשְׁנֵי הַבְּזִכִּין שֶׁמַּנִּיחִין בָּהֶן הַלְּבוֹנָה,

There were two bowls in which the "Levona" incense was placed

עַל הַשֻּׁלְחָן בְּצַד הַמַּעֲרָכוֹת הֵן הַנִּקְרָאִין "כַּפֹּתָיו".

on the table near the arrangements, and they are called its "כפות",

וְהַדְּפוּסִין שֶׁעוֹשִׂין בָּהֶן לֶחֶם הַפָּנִים, הֵן הַנִּקְרָאִין "קְעָרֹתָיו" .

and the molds in which the Show breads were baked are called "קערות":

הלכה ט"ו

Halacha 15

אֵלּוּ הָאַרְבָּעָה עָשָׂר קָנִים

This is {the order} of the 14 tubes:

נוֹתֵן הַחַלָּה הָרִאשׁוֹנָה עַל עַצְמוֹ שֶׁל שֻׁלְחָן,	The first bread was placed on the Shulchan itself,
וְנוֹתֵן בֵּין רִאשׁוֹנָה וּשְׁנִיָּה שְׁלוֹשָׁה קָנִים,	{above it} between the first & second they would place 3 tubes,
וְכֵן בֵּין כָּל חַלָּה וְחַלָּה שְׁלוֹשָׁה קָנִים	and in this manner between each bread and the one above it {there are} 3 tubes,
וּבֵין שִׁשִּׁית וַחֲמִישִׁית שְׁנֵי קָנִים בִּלְבָד,	but between the 6th & the 5th there are only two tubes,
לְפִי שְׁאֵין עַל הַשִּׁשִּׁית אַחֶרֶת:	since there is no bread on top of it;
נִמְצְאוּ אַרְבָּעָה עָשָׂר בְּכָל מַעֲרָכָה.	this brings us to 14 tubes on each side[11]:

הלכה ט"ז — Halacha 16

וּשְׁתֵּי שֻׁלְחָנוֹת הָיוּ בָּאוּלָם מִבִּפְנִים עַל פֶּתַח הַבַּיִת	There were 2 tables inside the Ulam near the door of the Heichal,
אֶחָד שֶׁל שַׁיִשׁ, נוֹתְנִין עָלָיו לֶחֶם הַפָּנִים בִּכְנִיסָתוֹ	one of them marble, upon which the Lechem HaPanim were placed as it was brought in
וְאֶחָד שֶׁל זָהָב, שֶׁנּוֹתְנִין עָלָיו הַלֶּחֶם בִּיצִיאָתוֹ:	and one gold, upon which they were placed on the way out,
שֶׁמַּעֲלִין בַּקֹּדֶשׁ, וְלֹא מוֹרִידִין.	{the reason the 1st was marble & the 2nd gold is} because in holiness one must always go higher, never lower:

The לחם הפנים

The Lechem HaPanim was unleavened bread that was baked in a special mold, so that one could look through it (shaped like a sideways נ). 12 of them were baked every Friday in iron molds, and taken to the Heichal. Before bringing them into the Heichal, they were placed on the marble table in the Ulam, and the ones from the week before were taken off the Shulchan and placed on the golden table in the Ulam.

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[11] 4 X 3 (between the 1st & 2nd, 2nd & 3rd, 3rd & 4th and 4th & 5th: 3 each) and 2 between the 5th & 6th .

The תורה says that there should be 2 מערכות – arrangements. They were stacked on top of the שלחן – 6 on each side. The golden frames were so that they could be stacked in gold molds, held by golden tubes. The 1st of each set on the table itself, and the other 5, stacked on top of it, held by the golden tubes. On the Shulchan, there was also two bowls of לבונה – incense. Every week, upon being taken off the Shulchan, the "Show breads" were eaten by the כהנים.

Halacha 17	**הלכה י"ז**
The Mizbayach for the Ketores was square, an Ama by an Ama,	**מִזְבַּח הַקְּטֹרֶת הָיָה מְרֻבָּע, אַמָּה עַל אַמָּה**
and was placed in the center of the Heichal, exactly between north & south,	**וְהוּא נָתוּן בַּהֵיכָל מְכֻוָּן בֵּין הַצָּפוֹן לְדָרוֹם,**
between the Shulchan & Menora[12], pulled towards the outside {east}.	**מָשׁוּךְ מִבֵּין הַשֻּׁלְחָן וְהַמְּנוֹרָה לַחוּץ.**
All 3 {Shulchan, Menora & Mizbayach} were placed on the inside third of the Heichal	**וּשְׁלָשְׁתָּן הָיוּ מֻנָּחִין מִשְּׁלִישׁ הַהֵיכָל וְלִפְנִים,**
near the curtain that separates between the Holy & the Holy of Holies:	**כְּנֶגֶד הַפָּרֹכֶת הַמַּבְדֶּלֶת בֵּין הַקֹּדֶשׁ וּבֵין קֹדֶשׁ הַקֳּדָשִׁים.**
Halacha 18	**הלכה י"ח**
The Kiyor (wash basin) had 12 spouts[13],	**הַכִּיּוֹר--הָיוּ לוֹ שְׁנֵים עָשָׂר דַּד,**
so that all the Kohanim involved with the daily Tamid offerings would be able to wash at the same time.	**כְּדֵי שֶׁיִּהְיוּ כָּל הַכּוֹהֲנִים הָעוֹסְקִים בַּתָּמִיד מְקַדְּשִׁים מִמֶּנּוּ כְּאֶחָד.**
A special mechanism was made for it, in which the water can be all the time,	**וּמֻכְנֵי עָשׂוּ לוֹ, שֶׁיִּהְיוּ בָּה הַמַּיִם תָּמִיד**

[12] **In the Mishkan, the Shulchan was two & a half Ama away from the south wall, and the Menora two and a half Ama from the north. In the Beis HaMikdash, they were each 5 Amos away from the walls.**

[13] **In the 1st Beis HaMikdash there were 12 Kiyors, but in the Mishkan, 2nd & 3rd there are only 1.**

וְהִיא חֹל, כְּדֵי שֶׁלֹּא יִהְיוּ הַמַּיִם שֶׁבָּהּ נִפְסָלִין בַּלִּינָה:

this mechanism was not holy, so that the water in it does not became invalidated by remaining inside overnight,

שֶׁהַכִּיּוֹר מִכְּלֵי הַקֹּדֶשׁ, וּמְקֻדָּשׁ וְכָל דָּבָר שֶׁיִּתְקַדַּשׁ בִּכְלִי קֹדֶשׁ אִם לָן, נִפְסַל .

because the Kiyor is a holy vessel, and anything that was sanctified in a holy vessel and remains in it overnight, is unfit for further use:

The Future Beis HaMikdash

The Shulchan & Menora that were in the first and second Beis HaMikdash, as well as the ones that will be in the third, are the very same ones that were in the Mishkan. The placement will be similar. The Mizbayach, we will learn, that in the third Beis haMikdash, it will be in the middle like the Mishkan, not on the side like in the Batei Mikdash. There will be only one Kiyor as there was in the Mishkan.