

## “בטבעת הארן יהיו הבדים לא יסרו ממנו”

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This *shiur* will cover the *inyan* of the *Badei HaAron*, and as it spans all the *parshiyos* of building the Mishkan, using a Chumash to see the *pesukim* inside will help to understand it more clearly.

The Torah tells us in this week’s *parsha* that after affixing the rings on the *Aron*, the golden poles are to be inserted. From then on, they cannot be removed, as the *posuk* (שמות כה, טו) says, “(שמות כה, טו) *בטבעת הארן יהיו הבדים לא יסרו ממנו*”. Rashi brings from the *gemara*, “לעולם”, גמי יומא דף עב. This would imply that once the *badim* were put in, they were never removed. The *gemara* states that if one were to remove them he would suffer the *onesh* of *malkus*.

If we look in *Parshas Vayak’hel*, Betzalel was charged with building the Mishkan and this included the *Aron*. In describing the *badim*, the *posuk* (לז, ה) says, “*ויבא את הבדים בטבעת על הארן לשאת את הארון בהם*”. Betzalel “brought” the *badim* into their rings on the *Aron*. This would imply that Betzalel placed them in the *Aron* to never be removed.

The Acharonim deal with the following *kushya*: In *Parshas Pekudei*, when Moshe Rabbeinu is performing the *Hakomas HaMishkan*, the *posuk* (מ, כ) says, “*וישם את הבדים על הארון ויתן את הכפרת על הארון מלמעלה*”. How could Moshe Rabbeinu put the *badim* in if Betzalel already did so? Also, who took them out that Moshe Rabbeinu needed to reinsert them?

The Malbim answers the question based on Tosafos in עב דף עב. Tosafos says that there were in fact eight rings and four poles, not the more common belief of four rings with two poles. Therefore, says the Malbim, Betzalel placed two of the poles in and Moshe Rabbeinu placed the other two in.

However, this *teretz* will not work with *shitas* Rashi and many other Rishonim who hold there were only two *badim* in only four rings.

R. Meir Simcha, in his *Meshech Chochmo*, suggests a different *teretz*. If one looks closely at the *pesukim*, there were two different spots where they were placed. When Betzalel built the *Aron*, he put the *badim* on the side of the *Aron*. However, when Moshe Rabbeinu placed the *Luchos* in the *Aron* during the *Hakomo*, he moved the *badim* to rest on top of the *Aron*. This is why the *posuk* says, “*וישם את הבדים על הארון*” and this is why Moshe Rabbeinu needed to insert them a second time.

I would like to suggest a different approach, with a *hakdomo*. In this week’s *parsha*, following the *pesukim* of the *Aron* and *badim*, פסוק כה state: “*וינתת את הכפרת על הארון*” מלמעלה ואל הארון תתן את הכפרת אשר אתן אליך”. Rashi asks why it needs to reiterate this *inyan* of placing the *Luchos* into the *Aron* when it was just said in פסוק טו? He answers that it must be telling us that first, when the *Aron* is open and uncovered, the *Luchos* are to be place inside and then

afterwards the *Kapores* is to be placed on top. We see this from the *posuk* in *Parshas Pekudei* [mentioned above]. This *posuk* is telling us a *kepeida* not to put on the *Kapores* until after putting in the *Luchos*. [The Ramban takes issue with Rashi's explanation because it is obvious for the *Kapores* to not be placed on top until after the *Luchos* are placed within the *Aron*.]

If we look in *Parshas Vayak'hel* in פרק לו, the *pesukim* describe Betzalel building the *Aron*. Keep in mind that Betzalel's *tafkid* was *Binyan HaMishkan* while Moshe Rabbeinu was charged with *Hakomas HaMishkan*. The *pesukim* say that he made the *Aron*, the *badim*, the *Keruvim*, the *Kapores*, and that he put the *badim* in the *taba'os*. It makes no mention of him ever placing the *Kapores* onto the *Aron*. According to Rashi, he certainly could not do so because the *Luchos* were not yet inside the *Aron*. Since the *Luchos* were the sole domain of Moshe Rabbeinu, no one else touched them or had *shaychus* to them, of course Betzalel could not put them in. While Betzalel had to make all of the components of the *Aron*, including inserting the *badim*, in order to accomplish *Binyan HaMishkan*, it seems that when he delivered the *Aron* to Moshe Rabbeinu the *Kapores* and the *Aron* were still separate.

There is a big discussion about whether the *Kapores* was a separate *keili* from the *Aron* or not, but that is outside the scope of this *shiur* and really deserves its own *shiur*, for another time.

In *Parshas Ki Sisa*, the Torah tells us of the mitzvah of *Shemen HaMish'cha*. This mitzvah was to be *mekadesh* the *Mishkan* and all of its *keilim*. In פרק ל' פסוק כו, the *posuk* says, "וּמִשַּׁחְתָּ בּוֹ" "שמן משחת קדש", it should be smeared upon the *Ohel Mo'ed* and *Aron Ha'Eidus*. Ramban in several places says that "*Aron Ha'Eidus*" always means the *Aron* with the *Luchos* inside. Therefore, this *posuk* means that the *Shemen Hamish'cha* should be applied only after the *Luchos* were placed into the *Aron*.

When we look at *Parshas Pekudei* with *Hakomas HaMishkan* by Moshe Rabbeinu, the *posuk* states, "וַיִּקַּח וַיִּתֵּן אֶת הָעֵדוּת אֶל הָאָרֹן וַיִּשֶׂם אֶת הַבַּדִּים עַל הָאָרֹן וַיִּתֵּן אֶת הַכַּפֶּרֶת עַל הָאָרֹן מִלְּמַעְלָה". Moshe Rabbeinu put the *Luchos* into the *Aron*, then he inserted the *badim* into their rings, and finally placed the *Kapores* on top. Those *badim* which Betzalel had already put in, did not have the *issur* of "לא יסרו ממנו" because Betzalel only put them in for the purpose of fulfilling his *Binyan HaMishkan* job or because it was not proper to carry the *heiligge Aron Kodesh* without using the *badim*. Moshe Rabbeinu, or anyone else for that matter (the *Chumash* does not tell us who it was), was able to take the *badim* out because the *Aron* was not made *kadosh* yet. The *kedusha* only takes hold after the *meshicha*.

According to this *cheshbon*, the *meshicha* could only have happened after the *Luchos* were placed into the *Aron*, which took place only after Betzalel already put in the *badim*. The *Aron* was delivered to Moshe Rabbeinu with the *badim* in place but subsequently removed. They needed to be removed and Moshe Rabbeinu had to reinsert them because he had his own *chiyuv* of *Hakomas HaMishkan*. Then, Moshe Rabbeinu placed the *Luchos HaEidus* inside the *Aron*. Only afterwards was he *moshech* the *shemen* on it, giving it its *kedusha*, at which time the *issur* of "לא יסרו ממנו" went into effect.