

PARSHAT BEHAALOTECHA 2020 – SOURCE SHEET
“ASEI LECHA RAV”
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במדבר ח':ה'-י"ט

(ה) וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: (ו) קַח אֶת-הַלְוִיִּים מִתּוֹךְ בְּנֵי יִשְׂרָאֵל וְטַהַרְתָּ אֹתָם: ... (ז) וְהִקְרַבְתָּ אֶת-הַלְוִיִּים לְפָנַי יְהוָה וְסַמְכּוּ בְנֵי-יִשְׂרָאֵל אֶת-יְדֵיהֶם עַל-הַלְוִיִּים: ... (ח) כִּי נִתְּנִים נִתְּנִים הֵמָּה לִּי מִתּוֹךְ בְּנֵי יִשְׂרָאֵל תַּחַת פְּטֻרְתְּ כָּל-רִחֹם בְּכוֹר כָּל מִבְּנֵי יִשְׂרָאֵל לְקַחְתִּי אֹתָם לִי: (יז) כִּי לִי כָּל-בְּכוֹר בְּבְנֵי יִשְׂרָאֵל בְּאָדָם וּבַבְּהֵמָה בַּיּוֹם הַכֹּתִי כָּל-בְּכוֹר בְּאֶרֶץ מִצְרָיִם הַקְּדָשְׁתִּי אֹתָם לִי: (יח) וְאָקַח אֶת-הַלְוִיִּים תַּחַת כָּל-בְּכוֹר בְּבְנֵי יִשְׂרָאֵל: (יט) וְאֶתְּנָה אֶת-הַלְוִיִּים נְתֻנִים לִי לְאַהֲרֹן וּלְבְנָיו מִתּוֹךְ בְּנֵי יִשְׂרָאֵל לְעִבְדֹת אֶת-עֲבֹדַת בְּנֵי-יִשְׂרָאֵל בְּאֹהֶל מוֹעֵד וּלְכַפֵּר עַל-בְּנֵי יִשְׂרָאֵל וְלֹא יְהִי בְּבְנֵי יִשְׂרָאֵל נֶגֶף בְּגִשְׁת בְּנֵי-יִשְׂרָאֵל אֶל-הַקֹּדֶשׁ:

Numbers 8:5-19

(5) The LORD spoke to Moses, saying: (6) Take the Levites from among the Israelites and cleanse them... (10) and bring the Levites forward before God. Let the Israelites lay their hands upon the Levites... (16) For they are formally assigned to Me from among the Israelites: I have taken them for Myself in place of all the first-born of the womb, of all the first-born of the Israelites. (17) For every first-born among the Israelites, man as well as beast, is Mine; I consecrated them to Myself at the time that I smote every first-born in the land of Egypt. (18) Now I take the Levites instead of every first-born of the Israelites; (19) and from among the Israelites I formally assign the Levites to Aaron and his sons, to perform the service for the Israelites in the Tent of Meeting and to make expiation for the Israelites, so that no plague may afflict the Israelites for coming too near the sanctuary.

במדבר ט"ז:א'-י"א

(א) וַיִּקַּח קֹרַח בֶּן-יִצְחָר בֶּן-קְהָת בֶּן-לֵוִי וְדָתָן וָאֲבִירָם בְּנֵי אֱלִיאָב וְאוֹן בֶּן-פִּלֵּת בְּנֵי רְאוּבֵן... (ג) וַיִּקְהֲלוּ עַל-מֹשֶׁה וְעַל-אַהֲרֹן וַיֹּאמְרוּ אֲלֵהֶם רַב-לֶכֶם כִּי כָּל-הָעֵדָה כֻּלָּם קֹדְשִׁים וּבְתוֹכְכֶם יְהוָה וּמִדּוֹעַ תִּתְנַשְּׂאוּ עַל-קְהַל יְהוָה... (ח) וַיֹּאמֶר מֹשֶׁה אֶל-קָרַח שְׁמַעוּ-נָא בְנֵי לֵוִי: (ט) הֲמַעַט מִכֶּם כִּי-הִבְדִּיל אֱלֹהֵי יִשְׂרָאֵל אֶתְכֶם מֵעַדְת יִשְׂרָאֵל לְהַקְרִיב אֶתְכֶם אֵלָיו לְעַבְדֹת אֶת-עֲבֹדַת מִשְׁכַּן יְהוָה וְלַעֲמֹד לְפָנַי הָעֵדָה לְשִׁרְתֶּם: (י) וַיִּקְרַב אֲתָרָה וְאֶת-כָּל-אֶחָיו בְּנֵי-לֵוִי אֲתָרָה וּבְקַשְׁתֶּם גַּם-כְּהֵנֵה: (יא) לָכֵן אֲתָה וְכָל-עַדְתְּךָ הַנִּעַדִים עַל-יְהוָה וְאַהֲרֹן מִהָהוּא כִּי תִלּוּבוּ [תִלְוִינוּ] עָלָיו...

Numbers 16:1-11

(1) Now Korah, son of Izhar son of Kohath son of Levi, betook himself, along with Dathan and Abiram sons of Eliab, and On son of Peleth — descendants of Reuben... (3) They combined against Moses and Aaron, and said to them: “You have gone too far! For all the community are holy, all of them, and God is in their midst. Why then do you raise yourselves above God’s congregation?” ... (8) Moses said to Korah, “Hear me, sons of Levi. (9) Is it not enough for you that the God of Israel has set you apart from the community of Israel and given you access to Him, to perform the duties of God’s Tabernacle and to minister to the community and serve them? (10) Now that He has advanced you and all your fellow Levites with you, do you seek the priesthood too? (11) Truly, it is against God that you and all your company have banded together. For who is Aaron that you should rail against him?”

במדבר י"ב:א-ח'

(א) וַתְּדַבֵּר מִרְיָם וְאַהֲרֹן בְּמִשְׁהַ עַל־אֲדֹתַי הָאִשָּׁה הַכִּשִּׁית אֲשֶׁר לָקַח כִּי־אִשָּׁה כִּשִּׁית לָקַח: (ב) וַיֹּאמְרוּ הֲרֹק אַךְ־בְּמִשְׁהַ דִּבַּר יְהוָה הֲלֹא גַם־בָּנוּ דִּבַּר וַיִּשְׁמַע יְהוָה (ג) וְהָאִישׁ מִשְׁהַ עִבּוֹ [עֵבְרִי] מֵאֲד מְכַל־הָאָדָם אֲשֶׁר עַל־פְּנֵי הָאָדָמָה: (ד) וַיֹּאמֶר יְהוָה פְּתַח פִּתְּחֵם אֶל־מִשְׁהַ וְאֶל־אֲהֲרֹן וְאֶל־מִרְיָם צֵאוּ שְׁלֹשְׁתֵּכֶם אֶל־אֹהֶל מוֹעֵד וּצְאוּ שְׁלֹשְׁתֵּם: (ה) וַיֵּרֶד יְהוָה בְּעַמֻּד עָנָן וַיַּעֲמֵד פְּתַח הָאֹהֶל וַיִּקְרָא אֶהֲרֹן וּמִרְיָם וַיֵּצְאוּ שְׁנֵיהֶם: (ו) וַיֹּאמֶר שְׁמַעוּ־נָא דְבַרְי אִם־יְהִיֶּה נְבִיאֲכֶם יְהוָה בְּמִרְאֵה אֱלֹהֵי אֲתוֹדַע בְּחִלּוֹם אֲדַבְּרֶבּוּ: (ז) לֹא־כֵן עֲבַדְי מִשְׁהַ בְּכָל־בֵּיתִי נֶאֱמַן הוּא: (ח) פֶּה אֶל־פֶּה אֲדַבְּרֶבּוּ וּמִרְאֵה וְלֹא בְחִידֹת וּתְמַנְתַּי יְהוָה יְבִיט וּמִדֹּעַ לֹא יִרְאֶתֶם לְדַבֵּר בְּעַבְדֵי בְּמִשְׁהַ: ...

Numbers 12:1-8

(1) Miriam and Aaron spoke against Moses because of the Cushite woman he had married: "He married a Cushite woman!" (2) They said, "Has God spoken only through Moses? Has He not spoken through us as well?" God heard it. (3) Now Moses was a very humble man, more so than any other man on earth. (4) Suddenly God called to Moses, Aaron, and Miriam, "Come out, you three, to the Tent of Meeting." So the three of them went out. (5) God came down in a pillar of cloud, stopped at the entrance of the Tent, and called out, "Aaron and Miriam!" The two of them came forward; (6) and He said, "Hear these My words: When a prophet of God arises among you, I make Myself known to him in a vision, I speak with him in a dream. (7) Not so with My servant Moses; he is trusted throughout My household. (8) With him I speak mouth to mouth, plainly and not in riddles, and he beholds the likeness of God. How then did you not shrink from speaking against My servant Moses!" ...

במדבר ט"ז:י"ב-י"ד

... (יב) וַיִּשְׁלַח מִשְׁהַ לְקַרְא לְדָתָן וְלֵאבִיָּה בְּנֵי אֱלִיאָב וַיֹּאמְרוּ לֹא נַעֲלֶה: (יג) הֲמַעֲטָ כִי הֵעֲלִיתֵנוּ מֵאֶרֶץ זָבַת חֶלֶב וְדָבָשׁ לְהַמִּיתֵנוּ בַּמִּדְבָּר כִּי־תִשְׁתַּחֲרַר עָלֵינוּ גַם־הַשְּׁתַּחֲרָר: (יד) אָף לֹא אֶל־אֶרֶץ זָבַת חֶלֶב וְדָבָשׁ הֵבִיאֵתֵנוּ וְתַתֵּן־לָנוּ נַחֲלַת שָׂדֵה וְכַרְם הַעֲרִי הָאֲנָשִׁים הָהֵם תִּבְקַר לֹא נַעֲלֶה: ...

Numbers 16:12-14

(12) Moses sent for Dathan and Abiram, sons of Eliab; but they said, "We will not come! (13) Is it not enough that you brought us from a land flowing with milk and honey to have us die in the wilderness, that you would also lord it over us? (14) Even if you had brought us to a land flowing with milk and honey, and given us possession of fields and vineyards, should you gouge out those men's eyes? We will not come!" ...

שמואל א ב'י"ב-כ"ט

(יב) וַבְּנֵי עֲלִי בְנֵי בְלִיעֵל לֹא יָדְעוּ אֶת־יְהוָה (יג) וּמִשְׁפַּט הַכֹּהֲנִים אֶת־יְהוָה כָּל־אִישׁ זָבַח וְזָבַח וְגַם נָעַר הַכֹּהֵן כְּבִשְׁלַת הַבָּשָׂר וְהַמִּזְלֵג שְׁלֹש־הַשָּׁנִים בְּיָדוֹ: (יד) וְהִכָּה בְכִיּוֹר אֹן בְּדוֹד אֹן בְּקִלְחַת אֹן בְּפָרוֹר כָּל אֲשֶׁר יַעֲלֶה הַמִּזְלֵג יִקַּח הַכֹּהֵן בָּו כֶּכָּה יַעֲשֶׂוּ לְכָל־יִשְׂרָאֵל הַבָּאִים שָׁם בְּשִׁלְהָ: (טו) גַם בְּטָרֶם יִקְטְרוּן אֶת־הַחֶלֶב וְזָבַח וְגַם נָעַר הַכֹּהֵן וְאָמַר לְאִישׁ הַזֶּבֶח תִּנְהַבְשָׁר לְצִלוֹת לְכֹהֵן וְלֹא יִקַּח מִמֶּנּוּ בָשָׂר מִבְּשָׂל כִּי אִם־חֵי: (טז) וַיֹּאמֶר אֱלֹהֵי הָאִישׁ קֶטֶר יִקְטְרוּן כִּי־וּם הַחֶלֶב וְקַח־לָךְ כַּאֲשֶׁר תֹּאמַר נִפְשָׁךְ וְאָמַר לוֹ [לֹא] כִּי עֲתָה תִתֵּן וְאִם־לֹא לְקַח־תִּי בְּחִזְקָה: (יז) וְתִהְיֶה חֲטָאת הַנְּעָרִים גְּדוּלָה מֵאֲד אֶת־פְּנֵי יְהוָה כִּי נֶאֱצַו הָאֲנָשִׁים אֶת מַנְחַת יְהוָה... (יח) וְעֲלֵי זָקֵן מֵאֲד וְשָׁמַע אֶת כָּל־אֲשֶׁר יַעֲשֶׂוּן בְּנֵי לְכָל־יִשְׂרָאֵל וְאֶת אֲשֶׁר־יִשְׁכַּבּוּן אֶת־הַנְּשִׁים הַצְּבָאוֹת

פָּתַח אֶהָל מוֹעֵד: ... (כז) וַיָּבֵא אִישׁ־אֱלֹהִים אֶל־עֲלִי וַיֹּאמֶר אֵלָיו כֹּה אָמַר יְהוָה הַנְּגִלָה נִגְלִיתִי אֶל־בֵּית אָבִיךָ בְּהַיּוֹתָם בְּמִצְרַיִם לְבַיִת פְּרֹעֹה: (כח) וַיִּבְחַר אֹתוֹ מִכָּל־שִׁבְטֵי יִשְׂרָאֵל לִי לְכַהֵן לַעֲלֹת עַל־מִזְבְּחִי לְהַקְטִיר קֹטֶרֶת לְשֵׂאת אֶפֻּד לְפָנַי וְאֶתְנֶה לְבַיִת אָבִיךָ אֶת־כָּל־אֲשֵׁי בְנֵי יִשְׂרָאֵל: (כט) לָמָּה תִבְעֲטוּ בְּזִבְחִי וּבַמִּנְחָתִי אֲשֶׁר צִוִּיתִי מֵעוֹן וּתְכַבֵּד אֶת־בְּנֵיךָ מִמֶּנִּי לְהַבְרִיאֲכֶם מִרֹאשִׁית כָּל־מִנְחַת יִשְׂרָאֵל לְעַמִּי: ...

I Samuel 2:12-29

(12) Now Eli's sons were scoundrels; they paid no heed to God. (13) This is how the priests used to deal with the people: When anyone brought a sacrifice, the priest's boy would come along with a three-pronged fork while the meat was boiling, (14) and he would thrust it into the cauldron, or the kettle, or the great pot, or the small cooking-pot; and whatever the fork brought up, the priest would take away on it. This was the practice at Shiloh with all the Israelites who came there. (15) [But now] even before the suet was turned into smoke, the priest's boy would come and say to the man who was sacrificing, "Hand over some meat to roast for the priest; for he won't accept boiled meat from you, only raw." (16) And if the man said to him, "Let them first turn the suet into smoke, and then take as much as you want," he would reply, "No, hand it over at once or I'll take it by force." (17) The sin of the young men against God was very great, for the men treated God's offerings impiously... (22) Now Eli was very old. He heard all that his sons were doing to all Israel, and how they lay with the women who performed tasks at the entrance of the Tent of Meeting... (27) A man of God came to Eli and said to him, "So said God: Lo, I revealed Myself to your father's house in Egypt when they were subject to the House of Pharaoh, (28) and I chose them from among all the tribes of Israel to be My priests—to ascend My altar, to burn incense, [and] to carry an ephod before Me—and I assigned to your father's house all offerings by fire of the Israelites. (29) Why, then, do you maliciously trample upon the sacrifices and offerings that I have commanded? You have honored your sons more than Me, feeding on the first portions of every offering of My people Israel...

IS THE DANGER OF ABUSE, A GOOD ENOUGH REASON TO RESIST HIERARCHY IN ALL CASES?

|| Federalist No. 70 ||

The Executive Department Further Considered
From the New York Packet
Tuesday, March 18, 1788.

Author: Alexander Hamilton

To the People of the State of New York:

THERE is an idea, which is not without its advocates, that a vigorous Executive is inconsistent with the genius of republican government. The enlightened well-wishers to this species of government must at least hope that the supposition is destitute of foundation; since they can never admit its truth, without at the same time admitting the condemnation of their own principles. Energy in the Executive is a leading character in the definition of good government. It is essential to the protection of the community against foreign attacks; it is not less essential to the steady administration of the

laws; to the protection of property against those irregular and high-handed combinations which sometimes interrupt the ordinary course of justice; to the security of liberty against the enterprises and assaults of ambition, of faction, and of anarchy. Every man the least conversant in Roman [hi]story, knows how often that republic was obliged to take refuge in the absolute power of a single man, under the formidable title of Dictator, as well against the intrigues of ambitious individuals who aspired to the tyranny, and the seditions of whole classes of the community whose conduct threatened the existence of all government, as against the invasions of external enemies who menaced the conquest and destruction of Rome.

There can be no need, however, to multiply arguments or examples on this head. A feeble Executive implies a feeble execution of the government. A feeble execution is but another phrase for a bad execution; and a government ill executed, whatever it may be in theory, must be, in practice, a bad government...

That unity is conducive to energy will not be disputed. Decision, activity, secrecy, and despatch will generally characterize the proceedings of one man in a much more eminent degree than the proceedings of any greater number; and in proportion as the number is increased, these qualities will be diminished...

Wherever two or more persons are engaged in any common enterprise or pursuit, there is always danger of difference of opinion. If it be a public trust or office, in which they are clothed with equal dignity and authority, there is peculiar danger of personal emulation and even animosity. From either, and especially from all these causes, the most bitter dissensions are apt to spring. Whenever these happen, they lessen the respectability, weaken the authority, and distract the plans and operation of those whom they divide. If they should unfortunately assail the supreme executive magistracy of a country, consisting of a plurality of persons, they might impede or frustrate the most important measures of the government, in the most critical emergencies of the state. And what is still worse, they might split the community into the most violent and irreconcilable factions, adhering differently to the different individuals who composed the magistracy.

Men often oppose a thing, merely because they have had no agency in planning it, or because it may have been planned by those whom they dislike. But if they have been consulted, and have happened to disapprove, opposition then becomes, in their estimation, an indispensable duty of self-love. They seem to think themselves bound in honor, and by all the motives of personal infallibility, to defeat the success of what has been resolved upon contrary to their sentiments. Men of upright, benevolent tempers have too many opportunities of remarking, with horror, to what desperate lengths this disposition is sometimes carried, and how often the great interests of society are sacrificed to the vanity, to the conceit, and to the obstinacy of individuals, who have credit enough to make their passions and their caprices interesting to mankind. Perhaps the question now before the public may, in its consequences, afford melancholy proofs of the effects of this despicable frailty, or rather detestable vice, in the human character.