

Bamidbar 5785

Bavli Megillah 31b

It is taught in a *baraita*: **Rabbi Shimon ben Elazar said: Ezra enacted for the Jewish people that they should read the portion of the curses that are recorded in Leviticus before *Shavuot* and the portion of the curses that are recorded in Deuteronomy before Rosh HaShana.** The Gemara asks: **What is the reason for this? Abaye said, and some say that it was Reish Lakish who said: In order that the year may conclude together with its curses,** and the new year may begin without the ominous reading of the curses. The Gemara asks: **Granted,** with regard to the curses **that are recorded in Deuteronomy, there is** relevance to the reason: **In order that the year may conclude together with its curses,** for Rosh HaShana is clearly the beginning of a new year. **However,** with regard to the curses **that are recorded in Leviticus,** what relevance does that reason have? **Is that to say *Shavuot* is a new year?** The Gemara answers: **Yes,** indeed, ***Shavuot* is also a new year, as we learned** in a mishna (*Rosh HaShana* 16a): **And on *Shavuot*,** divine judgment is made **concerning the fruit of the trees,** which indicates that *Shavuot* also has the status of a new year.

Deuteronomy 33:8-10

8) And of Levi he said: Let Your Thummim and Urim Be with Your faithful one, Whom You tested at Massah, Challenged at the waters of Meribah; 9) Who said of his father and mother, "I consider them not." His brothers he disregarded, Ignored his own children. Your precepts alone they observed, And kept Your covenant. 10) They shall teach Your laws to Jacob And Your instructions to Israel. They shall offer You incense to savor And whole-offerings on Your altar.

Rambam, Hilchot Avodah Zarah 1:3

[Jacob] taught others and turned [the hearts] of all those who gathered around him [to God]. He also taught all of his children. He selected Levi and appointed him as the leader. He established him [as the head of] the academy to teach them the way of God and observe the mitzvot of Abraham.

[Jacob] commanded his sons that the leadership should not depart from the descendants of Levi, so that the teachings would not be forgotten. This concept proceeded and gathered strength among the descendants of Jacob and those who collected around them, until there became a nation within the world which knew God.

When the Jews extended their stay in Egypt, however, they learned from the [Egyptians'] deeds and began worshiping the stars as they did, with the exception of the tribe of Levi, who clung to the mitzvot of the patriarchs - the tribe of Levi never served false gods.

Rambam, Hilchot Melachim 9:1

When Abraham arose, in addition to these, he was commanded regarding circumcision. He also ordained the morning prayers. Isaac separated tithes and ordained an additional prayer service before sunset. Jacob added the prohibition against eating the sciatic nerve. He also ordained the evening prayers. In Egypt, Amram was commanded regarding other mitzvot. Ultimately, Moses came and the Torah was completed by him.

Sefer HaChinuch 505

It is from the roots of the commandment [that] since they are the servants of God, it is not fit for them to use vessels snatched from the hand of people in war with the sword, the spear and the javelin. As only a thing that has come by way of peace, righteousness and faith should come to the House of G-d.

Rambam, Hilchot Talmud Torah 3:10

Anyone who comes to the conclusion that he should involve himself in Torah study without doing work and derive his livelihood from charity, desecrates [God's] name, dishonors the Torah, extinguishes the light of faith, brings evil upon himself, and forfeits the life of the world to come, for it is forbidden to derive benefit from the words of Torah in this world.

Our Sages declared: "Whoever benefits from the words of Torah forfeits his life in the world."

Also, they commanded and declared: "Do not make them a crown to magnify oneself, nor an axe to chop with."

Also, they commanded and declared: "Love work and despise Rabbinic positions." All Torah that is not accompanied by work will eventually be negated and lead to sin.

Ultimately, such a person will steal from others.

Bavli Berachot 8a

And Rabbi Hiyya bar Ami said in the name of Ulla: One who benefits from his hard labor is greater than a God-fearing person, i.e., one who is so enthralled by his fear of God that he sits idly by and does not work