

## Bamidbar 5786

### Rashi on Number 4:18

CUT YE NOT OFF [THE TRIBE OF THE FAMILIES OF THE KOHATHITES] — Do not bring it about for them that they shall die.

### Numbers Rabbah 5:9

“They shall not come to see as [the sacred] is being covered,” Rabbi Yehuda HaLevi ben Rabbi Shalom said: Do you want to learn under what circumstances the sons of Kehat die? Go out and learn from this verse: “They shall not come to see as [the sacred] is being covered...” It teaches that when they would come to bear the Ark, they would remove the curtain from before it and they would feast their eyes on the Ark. That is why they would be eradicated, as it is stated: “As no man can see Me and live” (Exodus 33:20).

How did Moses institute a remedy for them? God said to him: ‘When they dismantle the Tabernacle, do not have the sons of Kehat remove the curtain from before the Ark, but rather, have the sons of Aaron enter and remove it, because they are priests. They will cover the Ark, and likewise, the table, and likewise, all the vessels mentioned to him. Thereby, they will have a remedy, as they will not die if they do not look at the Ark.’ That is what is written: “They shall not come to see as [the sacred] is being covered.” This is the Ark, if they do so. What is “as [the sacred] is being covered”? Rabbi Levi said: If they see the Ark like an eyelid when it closes upon the eye, immediately they die. Know this from the people of Beit Shemesh, as it is stated: “He smote among the people of Beit Shemesh because they gazed at the ark of the Lord. He smote among the people...” (I Samuel 6:19). What is “because they gazed at the ark of the Lord”? The curtain over the Ark was folded and they saw it.

### I Samuel 6:1

- 1) The Ark of GOD remained in the territory of the Philistines seven months.
- 2) Then the Philistines summoned the priests and the diviners and asked, “What shall we do about the Ark of GOD? Tell us with what we shall send it off to its own place.”
- 3) They answered, “If you are going to send the Ark of the God of Israel away, do not send it away without anything; you must also pay an indemnity. Then you will be healed, and he will be made known to you; otherwise his hand will not turn away from you.”

4) They asked, “What is the indemnity that we should pay?” They answered, “Five golden hemorrhoids and five golden mice, corresponding to the number of lords of the Philistines; for the same plague struck all of you and your lords.... 12) The cows went straight ahead along the road to Beth-shemesh. They went along a single highroad, lowing as they went, and turning off neither to the right nor to the left; and the lords of the Philistines walked behind them as far as the border of Beth-shemesh. 13) The people of Beth-shemesh were reaping their wheat harvest in the valley. They looked up and saw the Ark, and they rejoiced when they saw it. 14) The cart came into the field of Joshua of Beth-shemesh and it stopped there. They split up the wood of the cart and presented the cows as a burnt offering to G-d. A large stone was there; 15) and the Levites took down the Ark of GOD and the chest beside it containing the gold objects and placed them on the large stone. Then the inhabitants of Beth-shemesh presented burnt offerings and other sacrifices to GOD that day.....19) G-d struck at the inhabitants of Beth-shemesh because they looked into the Ark of G-d -striking down seventy from among the people [and] fifty thousand. The people mourned, for a great slaughter had been inflicted upon the population.

### **Rashi on I Samuel 6:19**

Seventy men, fifty thousand men. Targum Yonoson renders, 'And He killed of the elders of the people seventy men, and of the community fifty thousand men.' Our Rabbis, however, said, 'Seventy men, each of whom was equal to fifty thousand, or fifty thousand men each of whom was equal to the seventy of Sanhedrin.'

### **Exodus 10:28**

Pharaoh said to him, “Be gone from me! Take care not to see me again, for the moment you look upon my face you shall die.”

### **Esther 4:11**

“All the king’s courtiers and the people of the king’s provinces know that if any person, man or woman, enters the king’s presence in the inner court without having been summoned, there is but one law for him—that he be put to death. Only if the king extends the golden scepter to him may he live. Now I have not been summoned to visit the king for the last thirty days.”

### **Rashi on Exodus 33:18**

Moses saw that the hour was propitious and that his petitions were being favourably received, he therefore made a further request — that G-d should let him behold a reflection of His Glory.

### **Rashi on Exodus 33:20**

AND HE SAID, THOU CANST NOT [SEE MY FACE] — and even when I make all My goodness pass before you I shall not allow you to see My face.

### **Bavli Yoma 54a**

**Rav Ketina said: When the Jewish people would ascend for one of the pilgrimage Festivals, the priests would roll up the curtain for them and show them the cherubs, which were clinging to one another, and say to them: See how you are beloved before God, like the love of a male and female.** The two cherubs symbolize the Holy One, Blessed be He, and the Jewish people. **Rav Hisda raised an objection:** How could the priests allow the people to see this? After all, it is stated with regard to the Tabernacle: **“But they shall not go in to see the sacred objects as they are being covered, lest they die”** (Numbers 4:20), **and Rav Yehuda said that Rav said: When the vessels were put into their containers** for transport, it was prohibited even for the Levites to look at them. The prohibition against viewing the vessels should be even more severe when they are fixed in their sacred place within the Temple. How could they be publicly displayed?

### **I Kings 6:23**

In the Shrine he made two cherubim of olive wood, each 10 cubits high.

### **Rashi on Genesis 1:4**

AND G-D SAW THE LIGHT THAT IT WAS GOOD, AND GOD CAUSED A DIVISION — Here, also, we must depend upon the statement of the Agada: He saw that the wicked were unworthy of using it (the light); He, therefore, set it apart (ויבדל), reserving it for the righteous in the world to come (Chagigah 12a). But according to the plain sense explain it thus: He saw that it was good, and that it was not seemly that light and darkness should function together in a confused manner.

