

... - Rav Yosef taught a Baraisa: מלמד שהלוחות ושכרי לוחות - THIS TEACHES THAT both THE second TABLETS AND THE BROKEN PIECES OF THE first TABLETS ARE PLACED INTO THE ARK.^[27]

Rav Yosef infers: From here we learn regarding a Torah scholar who involuntarily forgot his learning,^[28] שאין נוהגין בו מנהג ביון - that we should not act toward him in a demeaning manner.^[29]

מנחות 99a

2. (יח) ויהי בעלות הכהנים נשאי ארון ברית ה' וגו'. תנו רבנן: כיון שעלה אחרון שבשכר אל מן הידן [ובכר עברו לצד מערב של הידן, מיד] חזרו המים למקומם [והכהנים נשארו עדין בצד מזרחו של הידן]. שנאמר: "ויהי בעלות הכהנים נשאי ארון ברית ה' מתוך הידן" וגו' [שהוציאו רגליהם מן מי הידן והניחו ונתקו כפות רגליהם בפישה שבצד מזרח]. נמצא [שה] ארון ונשאיו [הכהנים] מצד אחד [במזרח] וישראל מצד אחד [במערב, והידן ביניהם, ואם כן איך עברו הכהנים את מי הידן? אלא] נשא [ה] ארון את נשאיו ועבר [עמהם] את הידן. ודבר זה למדים ממה שנאמר (לעיל פסוק יא): "ויהי כאשר תם כל העם לעבר ויעברו ארון ה' והכהנים לפני העם". ועל דבר זה נענש עזא, יחזקאל

יחזקאל 3:1

3. ... - "וַיְבָרֶךְ ה' אֶת-עֹבֵד אֲדָם (הגת) ... בַּעֲבוּר אֲרוֹן הָאֱלֹהִים" AND HASHEM BLESSED OVED EDOM ... BECAUSE OF THE ARK OF THE LORD [which he kept in his home].^[32] וקלא דברים קל - NOW IS THIS MATTER NOT a basis for A KAL VACHOMER? - וחומר - FOR IF in the case of the one who kept THE ARK, אלא בבר, WHICH DID NOT EAT OR DRINK, - שלא אכל ושתה - BUT BEFORE WHICH HE merely CLEANED AND LAY THE DUST,^[33] - IT WAS THUS, i.e. that God blessed him, - ומאכילו ומשקהו ומתנהו מנכסיו - then ONE WHO HOSTS A TORAH SCHOLAR IN HIS HOME, AND FEEDS HIM, AND GIVES HIM TO DRINK, AND BENEFITS HIM FROM

HIS POSSESSIONS - will ALL THE MORE SO be assured of receiving great blessings!

The Gemara inquires after the blessing granted Oved Edom:

What blessing was it that He blessed him with?

The Gemara answers:

אמר רב יהודה בר זבידא - Rav Yehudah bar Zevida said: זו - This blessing concerned his wife, a mother-in-law and her eight daughters-in-law, שולדו ששה - each of whom gave birth to six sons in a single womb, i.e. to sextuplets.^[34]

Brachos b3b

4. The happiness with which a person should rejoice in the fulfillment of the mitzvot and the love of God who commanded them is a great service. Whoever holds himself back from this rejoicing is worthy of retribution, as [Deuteronomy 28:47] states: "...because you did not serve God, your Lord, with happiness and a glad heart."

Whoever holds himself proud, giving himself honor, and acts haughtily in such situations is a sinner and a fool. Concerning this, Solomon warned [Proverbs 28:10]: "Do not seek glory before the King."

[In contrast,] anyone who lowers himself and thinks lightly of his person in these situations is [truly] a great person, worthy of honor, who serves God out of love. Thus, David, King of Israel, declared [II Samuel 6:22]: "I will hold myself even more lightly esteemed than this and be humble in my eyes," because there is no greatness or honor other than celebrating before God, as [II Samuel 6:16] states: "King David was dancing wildly and whistling before God."

Rambam הלכות שבת 10:11