

ואמר רבי יוחנן משום רבי יוסי: שלשה דברים בקש משה מלפני הקדוש ברוך הוא, ונתן לו. בקש שתשרה שכונה על ישראל, ונתן לו, ונתן לו, ונתן לו. **And Rabbi Yohanan said in the name of Rabbi Yosei regarding Moses' request that the Divine Presence rest upon Israel as it once had: Moses requested three things from the Holy One, Blessed be He, at that time, all of which were granted him. He requested that the Divine Presence rest upon Israel and not leave, and He granted it to him, as it is stated: "For how can it be known that I have found grace in Your sight, I and Your people? Is it not in that You go with us, so that we are distinguished, I and Your people, from all the people that are on the face of the earth?" (Exodus 33:16). The request: Is it not in that You go with us, refers to the resting of the Divine Presence upon Israel.**

בבקש שלא תשרה שכונה על עובדי פוכבים, ונתן לו, ונתן לו, ונתן לו. **Moses requested that the Divine Presence not rest upon the nations of the world, and He granted it to him, as it is stated: "So that we are distinguished, I and Your people, from all the people on the face of the earth" (Exodus 33:16).**

בקש להודיעו דרכיו של הקדוש ברוך הוא, ונתן לו, ונתן לו, ונתן לו. **Moses requested that the ways in which God conducts the world be revealed to him, and He granted it to him, as it is stated: "Show me Your ways and I will know You" (Exodus 33:13). Moses said before God: Master of the Universe. Why is it that the righteous prosper, the righteous suffer, the wicked prosper, the wicked suffer?**

**God said to him: Moses, the righteous person who prospers is a righteous person, the son of a righteous person, who is rewarded for the actions of his ancestors. The righteous person who suffers is a righteous person, the son of a wicked person, who is punished for the transgressions of his ancestors. The wicked person who prospers is a wicked person, the son of a righteous person, who is rewarded for the actions of his ancestors. The wicked person who suffers is a wicked person, the son of a wicked person, who is punished for the transgressions of his ancestors.**

אמר מר: צדיק וטוב לו — צדיק בן צדיק, צדיק ורע לו — צדיק בן רשע. איני? והא כתיב: "פקד עון אבות על בנים", **The Gemara expands upon these righteous and wicked individuals: The Master said: The righteous person who prospers is a righteous person, the son of a righteous person. The righteous person who suffers is a righteous person, the son of a wicked person. The Gemara asks: Is it so that one is always punished for his ancestors' transgressions? Isn't it written: "He visits iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generations" (Exodus 34:7). And it is written elsewhere: "Fathers shall not die for their children, and children shall not be put to death for the fathers; every man shall die for his own transgression" (Deuteronomy 24:16). And the Gemara raises a contradiction between the two verses.**

והשנינו: לא קשיא, הא — כשאוחזין מעשה אבותיהם בידיהם, הא — כשאין אוחזין מעשה אבותיהם בידיהם. **The Gemara resolves the contradiction: This is not difficult. This verse from Exodus, which states that God punishes descendants for the transgressions of their ancestors, refers to a case where they adopt the actions of their ancestors as their own. While this verse from Deuteronomy, which states that descendants are not punished for the actions of their ancestors, refers to a case**

where they do not adopt the actions of their ancestors as their own, as it is stated: “I visit iniquity of the fathers upon the children, and upon the third and fourth generations of my enemies” (Exodus 20:5).

אָלָא, הָכִי קָאָמַר לֵיהּ: צְדִיק וְטוֹב לוֹ — צְדִיק גְּמוּר, צְדִיק וְרַע לוֹ — צְדִיק וְטוֹב לוֹ, רָשָׁע וְטוֹב לוֹ — רָשָׁע וְטוֹב לוֹ. A righteous person is clearly not punished for the transgressions of his ancestors. **Rather**, it must be that God said to Moses as follows:

**The righteous person who prospers is a completely righteous person** whose actions are entirely good and whose reward is entirely good both in this world and in the World-to-Come.

**The righteous person who suffers is one who is not a completely righteous person.** Because he does have some transgressions, he is punished in this world so that he will receive a complete reward in the World-to-Come.

**The wicked person who prospers is one who is not a completely wicked person.** God rewards him in this world for the good deeds that he performed, so that he will receive a complete punishment in the World-to-Come.

Finally, **the wicked person who suffers is a completely wicked person.** Since he performed absolutely no mitzvot and deserves no reward, he receives only punishment both in this world and in the World-to-Come (Maharsha).

וּפְלִיגָא דְרַבֵּי מְאִיר, דְּאָמַר רַבִּי מְאִיר: שְׁתִּים נִתְּנוּ לוֹ וְאַחַת לֹא נִתְּנוּ לוֹ, שְׁנֵאמַר: “וְחִנַּנְתִּי אֶת אֲשֶׁר אֲחֹזֵן” — אָף עַל פִּי וּפְלִיגָא דְרַבֵּי מְאִיר, דְּאָמַר רַבִּי מְאִיר: שְׁתִּים נִתְּנוּ לוֹ וְאַחַת לֹא נִתְּנוּ לוֹ, שְׁנֵאמַר: “וְחִנַּנְתִּי אֶת אֲשֶׁר אֲחֹזֵן” — אָף עַל פִּי וְטוֹב לוֹ. Rabbi Yohanan’s opinion, that God granted Moses all three of his requests, **disagrees with** that of **Rabbi Meir**, as **Rabbi Meir said: Two of Moses’ requests were granted to him, and one was not granted to him.** God granted him that the Divine Presence would rest upon Israel and not leave, and that the Divine Presence would not rest upon the nations of the world, but God did not reveal to Moses the ways in which He conducts the world. **As it is said: “And I will be gracious to whom I will be gracious”** (Exodus 33:19); in His mercy, God bestows His grace upon every person, **even though he is not worthy.** Similarly, God says: **“And I will have mercy upon whom I will have mercy,” even though he is not worthy.** According to Rabbi Meir, the way in which God conducts the world and bestows grace and mercy was not revealed even to Moses.

“וְיֵאמַר לֹא תוּכַל לִרְאוֹת אֶת פָּנָי”, תִּנָּא מִשְׁמִיָּה דְרַבִּי יְהוֹשֻׁעַ בֶּן קִרְחָה, כִּד אָמַר לוֹ הַקְּדוֹשׁ בְּרוּךְ הוּא לְמֹשֶׁה: כִּשְׂרָצִיתִי “וְיֵאמַר לֹא תוּכַל לִרְאוֹת אֶת פָּנָי”, תִּנָּא מִשְׁמִיָּה דְרַבִּי יְהוֹשֻׁעַ בֶּן קִרְחָה, כִּד אָמַר לוֹ הַקְּדוֹשׁ בְּרוּךְ הוּא לְמֹשֶׁה: כִּשְׂרָצִיתִי — לֹא רָצִיתִי, עֲכָשְׁיוּ שְׂאֵתָה רוּצָה — אֵינִי רוּצָה. The Gemara continues to cite the Sages’ explanation of verses that require clarification on the same topic. With regard to God’s statement to Moses, **“And He said: ‘You cannot see My face, for man shall not see Me and live’”** (Exodus 33:20), **it was taught in the name of Rabbi Yehoshua ben Korḥa that the Holy One, Blessed be He, said to Moses as follows: When I wanted to show you My glory at the burning bush, you did not want to see it, as it is stated: “And Moses concealed his face, fearing to gaze upon God”** (Exodus 3:6). But **now that you want to see My glory, as you said: “Show me Your glory,” I do not want to show it to you.** Rabbi Yehoshua ben Korḥa interprets Moses’ initial refusal to look upon God’s glory negatively, as he rebuffed God’s desire to be close to him.

וּפְלִיגָא דְרַבֵּי שְׁמוּאֵל בַּר נַחֲמָנִי אָמַר רַבִּי יוֹנָתָן, דְּאָמַר רַבִּי שְׁמוּאֵל בַּר נַחֲמָנִי, אָמַר רַבִּי יוֹנָתָן: בְּשֹׁכֵר שֶׁלֵּשׁ זָכָה לְשֶׁלֶשׁ. This **disagrees with** that which **Rabbi Shmuel bar Nahmani said that Rabbi Yonatan said**, as **Rabbi Shmuel bar Nahmani said that Rabbi Yonatan said: Specifically as a reward for**

**three** acts of humility in averting his glance at the burning bush, Moses **was privileged** to experience **three** great revelations:

— בְּשֹׁכֵר "נִיֶּסְתֵּר מִפְּנֵי" — זָכָה לְקַלְסֵתֵּר פָּנָיִם. בְּשֹׁכֵר "כִּי יֵרָא" — זָכָה לְ"נִיֶּירָאוּ מִגְּשֵׁת אֱלֹהִים". בְּשֹׁכֵר "מִהֵבִיט" — זָכָה לְ"וַתִּמְנַת ה' יְבִיט" Because "Moses **concealed his face**, fearing to gaze upon God" (Exodus 3:6), **he was privileged to** have his **countenance [kelaster]** glow.

Because he **"feared," he was privileged that "they feared to approach him"** (Exodus 34:30).

Because he did not **"gaze," he was privileged to "behold the likeness of the Lord"** (Numbers 12:8).

"וְנִהַסְרֹתִי אֶת פְּפִי וְרָאִיתָ אֶת אַחֲרָי" . אָמַר רַב חֲנָנָא בַר בִּיזְנָא, אָמַר רַבִּי שִׁמְעוֹן חֲסִידָא: מְלַמֵּד שֶׁהָרָאָה הַקְּדוֹשׁ בְּרוּךְ הוּא לְמִנְשָׁה קוֹשֶׁר שֶׁל תְּפִילִין. What did Moses see? It is said: **"And I will remove My hand, and you will see My back, but My face you will not see"** (Exodus 33:23). **Rav Hana bar Bizna said in the name of Rabbi Shimon Hasida**, the expression: "And you will see My back," should be understood as follows: **This teaches that the Holy One, Blessed be He, Who, as mentioned above, wears phylacteries, showed him the knot of the phylacteries of His head, which is worn on the back of the head.**