

1. Sanhedrin 111a

§ It is taught in a *baraita* that Rabbi Elazar, son of Rabbi Yosei, says: One time I entered Alexandria of Egypt. I found one old man and he said to me: Come and I will show you what my ancestors, the Egyptians, did to your ancestors, the Jewish people. Some of them they drowned in the sea, some of them they killed with the sword, and some of them they crushed in the buildings. And it is over this matter, Moses' protest of the afflictions suffered by the Jewish people, that Moses, our teacher, was punished, as it is stated: "For since I came to Pharaoh to speak in Your name, he has done evil to this people, neither have You delivered Your people at all" (Exodus 5:23).

The Holy One, Blessed be He, said to Moses: Woe over those who are gone and are no longer found; as several times I revealed Myself to Abraham, Isaac, and Jacob as God Almighty [El Shaddai] and they did not question My attributes, and did not say to Me: What is Your name? I said to Abraham: "Arise, walk through the land in the length of it and in the breadth of it; for unto you I will give it" (Genesis 13:17). Ultimately, he sought a place to bury Sarah and did not find one until he purchased it for four hundred silver shekels, and he did not question My attributes and did not protest that I failed to fulfill My promise to give him the land.

I said to Isaac: "Sojourn in this land, and I will be with you and will bless you" (Genesis 26:3). His servants sought water to drink and they did not find it until they started a quarrel, as it is stated: "And the herdsmen of Gerar quarreled with Isaac's herdsmen saying: The water is ours" (Genesis 26:20), and he did not question My attributes.

I said to Jacob: "The land upon which you lie, to you I will give it" (Genesis 28:13). He sought a place to pitch his tent and he did not find one until he purchased it for one hundred coins, and he did not question My attributes, and did not say to Me: What is Your name? And you, Moses, ask Me: What is Your name, initially, after witnessing My greatness more than they ever did. And now you say to Me: "Neither have You delivered Your people" (Exodus 5:23).

The verse then states: "Now shall you see what I will do to Pharaoh" (Exodus 6:1). One can infer: The war with Pharaoh and his downfall you shall see, but you will not see the war with the thirty-one kings in Eretz Yisrael, as you will not be privileged to conquer Eretz Yisrael for the Jewish people.

7. תניא אמר ר' אלעזר ברבי יוסי פעם אחת נכנסתי לאלכסנדריא של מצרים מצאתי זקן אחד ואמר לי בא ואראך מה עשו אבותי לאבותיך מהם טבעו בים מהם הרגו בחרב מהם מעכו בבנין ועל דבר זה נענש משה רבינו שנא' (שמות ה, כג) ומאז באתי אל פרעה לדבר בשמך הרע לעם הזה

8. אמר לו הקב"ה חבל על דאבדין ולא משתכחין הרי כמה פעמים נגליתני על אברהם יצחק ויעקב באל שדי ולא הרהרו על מדותי ולא אמרו לי מה שמך אמרתי לאברהם (בראשית יג, יז) קום התהלך בארץ לארכה ולרחבה כי לך אתננה בקש מקום לקבור את שרה ולא מצא עד שקנה בד' מאות שקל כסף ולא הרהר על מדותי

9. אמרתי ליצחק (בראשית כו, ג) גור בארץ הזאת ואהיה עמך ואברכך בקשו עבדיו מים לשתות ולא מצאו עד שעשו מריבה שנאמר (בראשית כו, כ) ויריבו רועי גרר עם רועי יצחק לאמר לנו המים ולא הרהר אחר מדותי

10. אמרתי ליעקב (בראשית כח, יג) הארץ אשר אתה שוכב עליה לך אתננה ביקש מקום לנטוע אהלו ולא מצא עד שקנה במאה קשיטה ולא הרהר אחר מדותי ולא אמרו לי מה שמך ואתה אמרת לי מה שמך בתחלה ועכשיו אתה אומר לי (שמות ה, כג) והצל לא הצלת את עמך (שמות ו, א) עתה תראה (את) אשר

§ With regard to the verse: “And the Lord passed before him and proclaimed: The Lord, the Lord, compassionate and gracious God, slow to anger, abounding in loving-kindness and truth, extending loving-kindness to thousands of generations...and Moses made haste and bowed his head toward the earth and prostrated himself” (Exodus 34:6–8), the Gemara asks: **What did Moses see** in these attributes that caused him to hastily prostrate himself?

**Rabbi Hanina ben Gamla says: He saw** the attribute of **slow to anger**; and the Rabbis say: **He saw** the attribute of **truth**. It is taught in a *baraita* in accordance with the opinion of the one who said: **He saw** the attribute of **slow to anger**, as it is taught in a *baraita*: When Moses ascended on high, he discovered the Holy One, Blessed be He, sitting and writing: Slow to anger. Moses said before Him: **Master of the Universe**, is Your attribute of **slow to anger** only to be used for the righteous? God said to him: It is an attribute even for the wicked. Moses said to Him: **Let the wicked be doomed**. God said to him: **Now, you will see that you will need this**, as ultimately you will reconsider that statement.

**When the Jewish people sinned** in the sin of the spies and Moses asked God to forgive them, the Holy One, Blessed be He, said to Moses: **Didn't you say to Me** that the attribute of **slow to anger** is for the righteous alone? They are not worthy of atonement.

Moses said before Him: **Master of the Universe**, and isn't this what You said to me: It is an attribute even for the wicked? And that is the meaning of that which is written: “And now, I pray You, let the power of my Lord be great, as You have spoken, saying” (Numbers 14:17). Moses was repeating God's promise with regard to His employment of the attribute of slow to anger.

The Gemara relates: **Rabbi Hagga was walking up the stairs in the school of Rabba bar Sheila. He heard a certain child who said: “Your testimonies are very sure; sanctity becomes Your house, Lord, for the length of days”** (Psalms 93:5). The phrase “length of days” is a reference to the attribute of slow to anger. **And juxtaposed to it** is the phrase: “**A prayer of Moses**” (Psalms 90:1), indicating that this chapter was also stated by Moses our teacher. Upon hearing those verses, Rabbi Hagga said: **Conclude from it** that it was the attribute of **slow to anger** that Moses saw.

אעשה לפרעה במלחמת  
פרעה אתה רואה ואי אתה  
רואה במלחמת שלשים ואחד  
מלכים

11. (שמות לד, ח) וימהר  
משה ויקוד ארצה וישתחו מה  
ראה משה

12. ר' חנינא בן גמלא אמר  
ארך אפים ראה ורבנן אמרי  
אמת ראה: תניא כמ"ד ארך  
אפים ראה דתניא כשעלה  
משה למרום מצאו להקב"ה  
שיושב וכותב ארך אפים אמר  
לפניו רבונו של עולם ארך  
אפים לצדיקים אמר לו אף  
לרשעים א"ל רשעים יאבדו  
א"ל השתא חזית מאי דמבעי  
לך

13. כשחטאו ישראל אמר לו  
לא כך אמרת לי ארך אפים  
לצדיקים

1. אמר לפניו רבש"ע ולא כך  
אמרת לי אף לרשעים והיינו  
דכתיב (במדבר יד, יז) ועתה  
יגדל נא כח ה' כאשר דברת  
לאמר

2. ר' חגא הוה סליק ואזיל  
בדרגא דבי רבה בר שילא  
שמעיה להווא ינוקא דאמר  
(תהלים צג, ה) עדותיך נאמנו  
מאד לביתך נאווה קדש ה'  
לאורך ימים וסמיך ליה  
(תהלים צ, א) תפלה למשה  
וגו' אמר ש"מ ארך אפים ראה

§ Rav Yehuda says that Rav says: When Moses ascended on High, he found the Holy One, Blessed be He, sitting and tying crowns on the letters of the Torah. Moses said before God: Master of the Universe, who is preventing You from giving the Torah without these additions? God said to him: There is a man who is destined to be born after several generations, and Akiva ben Yosef is his name; he is destined to derive from each and every thorn of these crowns mounds upon mounds of *halakhot*.

Moses said before God: Master of the Universe, show him to me. God said to him: Return behind you. Moses went and sat at the end of the eighth row in Rabbi Akiva's study hall and did not understand what they were saying. Moses' strength waned, as he thought his Torah knowledge was deficient. When Rabbi Akiva arrived at the discussion of one matter, his students said to him: My teacher, from where do you derive this? Rabbi Akiva said to them: It is a *halakha* transmitted to Moses from Sinai. When Moses heard this, his mind was put at ease. Moses returned and came before the Holy One, Blessed be He, and said before Him: Master of the Universe, You have a man as great as this and yet You still choose to give the Torah through me. Why? God said to him: Be silent; this intention arose before Me. Moses said before God: Master of the Universe, You have shown me Rabbi Akiva's Torah, now show me his reward. God said to him: Return to where you were. Moses went back and saw that they were weighing Rabbi Akiva's flesh in a butcher shop [*bemakkulin*], as Rabbi Akiva was tortured to death by the Romans. Moses said before Him: Master of the Universe, this is Torah and this is its reward? God said to him: Be silent; this intention arose before Me.

אמר רב יהודה אמר רב בשעה שעלה משה למרום מצאו להקב"ה שיושב וקושר כתרים לאותיות אמר לפניו רבש"ע מי מעכב על ידך אמר לו אדם אחד יש שעתידי להיות בסוף כמה דורות ועקיבא בן יוסף שמו שעתיד לדרוש על כל קוץ וקוץ תילין תילין של הלכות אמר לפניו רבש"ע הראהו לי אמר לו חזור לאחורך הלך וישב בסוף שמונה שורות ולא היה יודע מה הן אומרים תשש כחו כיון שהגיע לדבר אחד אמרו לו תלמידיו רבי מנין לך אמר להן הלכה למשה מסיני נתיישבה דעתו חזר ובא לפני הקב"ה אמר לפניו רבונו של עולם יש לך אדם כזה ואתה נותן תורה ע"י אמר לו שתוק כך עלה במחשבה לפני אמר לפניו רבונו של עולם הראיתני תורתו הראני שכרו אמר לו חזור [לאחורך] חזר לאחוריו ראה ששוקלין בשרו במקולין אמר לפניו רבש"ע זו תורה וזו שכרה א"ל שתוק כך עלה במחשבה לפני

### 3. Menahot 35a

Rabbi Yitzhak says: The requirement that the straps of the phylacteries be black is a *halakha* transmitted to Moses from Sinai. The Gemara raises an objection from a *baraita*: One may tie phylacteries only with straps of their same type, i.e., the straps must be made from hide, and it does not matter whether they are green, or black, or white. Nevertheless, one should not make red straps, because this is deprecatory to him, as it looks like he has wounds on his head, and also due to something else, i.e., lest people suspect him of engaging in sexual intercourse with a menstruating woman and getting blood on the straps.

The Gemara cites the continuation of that *baraita*. Rabbi Yehuda said: There was an incident involving Rabbi Akiva's student, who would tie his phylacteries with strips of sky-blue wool rather than hide, and

א"ר יצחק רצועות שחורות הלכה למשה מסיני מיתבי תפילין אין קושרין אותן אלא במינן בין ירוקות בין שחורות בין לבנות אדומות לא יעשה מפני גנאי ודבר אחר א"ר יהודה מעשה בתלמידו של ר"ע שהיה קושר תפילין בלשונות של תכלת

<p>Rabbi Akiva <b>did not say anything to him</b>. Is it possible that that <b>righteous man saw his student</b> doing something improper and he <b>did not object to his</b> conduct? Another Sage <b>said to</b> Rabbi Yehuda: <b>Yes</b>, it is possible that the student acted improperly, as Rabbi Akiva <b>did not see him, and if he had seen him, he would not have allowed him</b> to do so. The <i>baraita</i> continues: There was <b>an incident involving Hyrcanus, the son of Rabbi Eliezer ben Hyrcanus, who would tie his phylacteries with strips of purple wool, and his father did not say anything to him</b>. Is it possible that that <b>righteous man saw his son</b> doing something improper and he <b>did not object to his</b> conduct? The Sages <b>said to him: Yes</b>, it is possible that his son acted improperly, as Rabbi Eliezer <b>did not see him, and if he had seen him, he would not have allowed him</b> to do so. This concludes the <i>baraita</i>.</p> <p>The Gemara explains the objection from the <i>baraita</i>: <b>In any event, the baraita teaches</b> that it does not matter <b>whether</b> the straps are <b>green, or black, or white</b>, whereas Rabbi Yitzhak maintains that it is a <i>halakha</i> transmitted to Moses from Sinai that the straps of the phylacteries must be black. The Gemara answers that it is <b>not difficult</b>. <b>Here</b>, the <i>baraita</i> is referring to <b>the inside</b> of the straps, which touch the body. These may be any color other than red. Conversely, <b>there</b>, when Rabbi Yitzhak says that the straps of the phylacteries must be black, he is speaking of <b>the outside</b> of the straps.</p> <p>...</p> <p>It is <b>taught</b> in a <i>baraita</i>: The requirement that <b>phylacteries be square</b> is a <i>halakha</i> transmitted to <b>Moses from Sinai</b>. <b>Rav Pappa says</b> about this <i>halakha</i>: Square means <b>along their seams and their diagonals</b>, i.e., they must be perfectly square where the compartments are sewn to the <i>titora</i>.</p>	<p>ולא אמר לו דבר איפשר אותו צדיק ראה תלמידו ולא מיחה בו אמר לו הן לא ראה אותו ואם ראה אותו לא היה מניחו מעשה בהורקנוס בנו של ר' אליעזר בן הורקנוס שהיה קושר תפיליו בלשונות של ארגמן ולא אמר לו דבר איפשר אותו צדיק ראה בנו ולא מיחה בו אמרו לו הן לא ראה אותו ואם ראה אותו לא היה מניחו קתני מיהא בין ירוקות בין שחורות ובין לבנות לא קשיא כאן מבפנים כאן מבחוץ ... תנא תפילין מרובעות הלכה למשה מסיני אמר רב פפא בתפרן ובאלכסון</p>
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#### 4. Berakhot 7a

<p><b>And Rabbi Yoḥanan said in the name of Rabbi Yosei</b> regarding Moses' request that the Divine Presence rest upon Israel as it once had: Moses <b>requested three things from the Holy One, Blessed be He</b>, at that time, <b>all of which were granted him. He requested that the Divine Presence rest upon Israel</b> and not leave, and <b>He granted it to him, as it is stated</b>: "For how can it be known that I have found grace in Your sight, I and Your people? <b>Is it not in that You go with us</b>, 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.</p> <p>Moses <b>requested that the Divine Presence not rest upon the nations of the world, and He granted it to him, as it is stated</b>: "<b>So that we are distinguished, I and Your people</b>, from all the people on the face of the earth" (Exodus 33:16).</p>	<p>ואמר רבי יוחנן משום רבי יוסי שלשה דברים בקש משה מלפני הקדוש ברוך הוא ונתן לו בקש שתשרה שכינה על ישראל ונתן לו שנאמר הלא בלקתה עמנו בקש שלא תשרה שכינה על עובדי כוכבים ונתן לו שנאמר ונפלינו אני ועמך בקש להודיעו דרכיו של הקדוש ברוך הוא ונתן לו שנאמר הודיעני נא</p>
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Lastly, 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.**

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.**

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).**

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**

את דרכיך אמר לפני  
רבובו של עולם מפני  
מה יש צדיק וטוב לו  
ויש צדיק ורע לו יש  
רשע וטוב לו ויש רשע  
ורע לו אמר לו משה  
צדיק וטוב לו צדיק בן  
צדיק צדיק ורע לו צדיק  
בן רשע רשע וטוב לו  
רשע בן צדיק רשע ורע  
לו רשע בן רשע  
אמר מר צדיק וטוב לו  
צדיק בן צדיק צדיק ורע  
לו צדיק בן רשע איני  
והא כתיב פקד עון  
אבות על בנים וקתיב  
ובנים לא יומתו על  
אבות ורמינן קראי  
אהדדי  
ומשנינן לא קשיא הא  
קשואחזין מעשה  
אבותיהם בידיהם הא  
קשואין אוחזין מעשה  
אבותיהם בידיהם  
אלא הכי קאמר ליה  
צדיק וטוב לו צדיק  
גמור צדיק ורע לו צדיק  
שאינו גמור רשע וטוב  
לו רשע שאינו גמור  
רשע ורע לו רשע גמור  
ופליגא דרבי מאיר  
דאמר רבי מאיר שתי  
נתנו לו ואחת לא נתנו  
לו שנגאמר ונחתי את  
אשר אחון אף על פי  
שאינו הגון ורחמתי את  
אשר ארחם אף על פי  
שאינו הגון  
ויאמר לא תוכל לראות  
את פני תנא משמיה  
דרבי יהושע בן קרחה  
כה אמר לו הקדוש  
ברוך הוא למשה  
קשרציתי לא רצית  
עכשיו שאתה רוצה איני  
רוצה  
ופליגא דרבי שמואל  
בר נחמני אמר רבי  
יונתן דאמר רבי שמואל  
בר נחמני אמר רבי

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).

Rabbi Yoḥanan'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.

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.

This **disagrees with** that which **Rabbi Shmuel bar Naḥmani said that Rabbi Yonatan said, as Rabbi Shmuel bar Naḥmani 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:**

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).

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 Ḥana bar Bizna said in the name of Rabbi Shimon Ḥasida, 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.**

יונתן בשכר שלש זכה  
לשלש  
בשכר ויסתר משה פניו  
זכה לקלסתר פנים  
בשכר כי ירא זכה  
לוי'ראו מגשת אליו  
בשכר מהביט זכה  
ליתמנת ה' יביט  
והסרתי את כפי וראית  
את אחרי אמר רב חנא  
בר ביזנא אמר רבי  
שמעון חסידא מלמד  
שהראה הקדוש ברוך  
הוא למשה קשר של  
תפילין