

### 1. אספקלריה מאירה ומאירה שאינה מאירה

אספקלריה מאירה means that there is only one veil separating a prophet from god – and that is mortal intellect, or the sehel ha'enoshi. Every man has this one last veil, even Moses who had all of the intellectual and ethical virtues was separated by this veil, from the mere fact that he was a live human being. Thus, the ultimate conception of god will never be possible as long as we are alive and mortal. אספקלריה שאינה מאירה refers to any other veil that may separate man from understanding god – in other words, any shortcoming (פחיתות), whether it is intellectual or ethical. For each of these shortcomings, a man will be separated from god by a veil that is not shining and bright.

### 2. 3 examples of ethical shortcomings in prophets –

Let me begin by saying that this whole segment shows that to receive prophecy, one must possess all of the intellectual virtues, but only MOST of the ethical virtues.

Examples:

SOLOMON – had prophecy even though he had the ethical shortcoming of having too much lust, in other words, a shortcoming or חסרון of ZEHIRUT. He had too little because he had many wives. Nevertheless he received divine prophecy.

DAVID – had prophecy even though he had the shortcoming of CRUELTY, because he slew many people, albeit they weren't Jews. For this, god did not permit him to construct the temple.

SAMUEL received prophecy even though he had the ethical shortcoming of FEAR because he feared Saul.

JACOB feared ESAU but still got prophecy.

### 3. Mechizat Moshe, His request from Hashem and His response-

Moses final veil separating him from god, as we have mentioned, was that which existed simply because he was a man. He did not realize that such a veil existed, and thus asked from god to reveal the secrets of the universe to him. He wanted god to tell him who he was, and how he worked. God answered that a live man will never understand such a thing because he maintains mortal intellect, the שכל אנושי. As long as a man is alive he will never merit the divine, ultimate conception of god and his being. What god DID give to Moses was a better understanding than the average man would have of god. He would see him 'from behind,' that god's ways would be somewhat clearer to him, and he would recognize that god was unique, but that he wouldn't see Hashem PANIM EL PANIM, or know that god is supreme, and know everything about god, which is what Moses asked for in the first place.