



**“Choosing to Be on the Side of Redemption”**  
**Rabbnit Rachelle Fraenkel**

Moshe Rabeinu comes down from Har Sinai carrying the Luchot HaBrit. He then hears the noise, sees the people sinning around the calf. His heart broken, he shatters the luchot.

Mind you, these are not the first Luchot, they are the ONLY luchot.

All of history was geared toward this moment, this kiss of the heaven and earth, a divine gift for human beings and now it has been sinned away, squandered. Nobody could know what was going to happen now. It might be the end of history as we know it.

Ha Kadosh Baruch Hu offers to start again with Moshe Rabbeinu, to start a new people. Moshe Rabbeinu refuses, and a very intimate moment is created between HaShem and Moshe.

The Talmud in Brachot says that Moshe Rabbeinu asks for three things at that moment: He asked for the Shechina to dwell with Yisrael, for there to be a clear preference over other nations, and the third request... He says, teach me your ways, show me your glory, let me understand how you run this world.

Rabbi Yochanan says that Moshe was granted this third request. Apparently, there was just a gap in information, a bigger picture to be seen, and once Moshe saw it, he got it, he understood. Rabbi Meir says that Moshe Rabbeinu was not granted this third request. Apparently, it's out of his league. By definition, it's not something a human can comprehend.

In his essay, “Kol Dodi Dofek,” in the first footnote, Rabbi Soloveitchik, mentions this Machloket. He says that it seems like the Rambam poskins like Rabbi Yochanan, that it's a gap of information and Moshe eventually “got it.” The Rav doesn't say that he himself Poskins like Rabbi Meir, that its beyond human scope.

In the essay, he describes the meaning of suffering, the inability to decide why something happens or what it is intended for. But the obligation to make it matter in your own life, to grow spiritually, to make something of it, not to waste suffering.

He goes on to describe Iyov. Actually he is criticizing him for the inability to participate and understand other people's suffering. From there, it continues to describe the suffering of the Jewish People and the first steps of redemption. He says, I spent night over night over night sacrificing my soul in this debate. I ended up deciding on the side of Mizrachi, choosing to be on the side of Zionism, taking part with the Jewish People in the suffering and the Redemption.

Shabbat Shalom.