



*Please note that this is a transcript of the recordings rather than an essay. May our learning be a zechus for the safety of acheinu b'nei Yisrael in Eretz Yisrael and help to protect all those engaged in the war against terror. May the coming year be filled with *ישועות*, *ברכות* and *נחמות* for you, your family and our people and our land.*

Sefer Kohelet is sponsored by Helen and Moshe Sassover and family in the memory of their beloved father and grandfather Ted Orden (Mordechai ben Ephraim v'Miriam Golda) in commemoration of his 10th yahrzeit. His family is forever grateful for his devotion to family, vision, courage and optimism. May the merit of our collective learning elevate his neshama and bring unity and peace to klal Yisrael.

Kohelet 2

Mrs. Reena Fohrman

Welcome to Nach Yomi with the OU Women's Initiative. My name is Reena Fohrman and today, I'm looking forward to continuing our study of *קהלת פרק ב'*.

We're going to be picking up where Shlomo left us last at the end of *פרק א'*. There he was channeling *כי ברוב חכמה רוב, פרק* the experience after the murder of *הבל*. Shlomo sadly remarks at the end of the *פרק*, *כנס*. Wisdom just begets anguish. *מכאוב* and continuing and adding to your knowledge base, just causes *מכאוב*, pain, sorrow. The pursuit of a *חכמה* which seemed so promising, turned out to be a curse rather than a blessing.

There is something new in *פרק ב'*. Rather than giving up entirely in the face of this grim reality, Shlomo decides to conduct a systematic experiment to test every conceivable pathway to meaning.

I want to introduce a framework that I think can help us understand what's happening here. There's a small book named *קהלת אני* written by modern day commentators, *רב יעקב מידן* and *רב יואל בן נון*. They suggest that the seeming contradictions in the text are not flaws to be resolved, as many *מפרשים* try to do, but at some level, are the whole point. *רב יואל בן נון* and *רב מידן* argue that we're witnessing an internal conversation between different parts of Shlomo's personality, different approaches of how to find

meaning in life. Think about it. If you had to find meaning in life what are the options? There are really four basic pathways that we can identify that human beings have always pursued. Shlomo surfaces all of them.

First, let's start with the pursuit of happiness. The Declaration of Independence puts it beautifully. "We hold these truths to be self-evident that all men are created equal, endowed by the creator with certain inalienable rights, among them are life, liberty, and the pursuit of happiness." Maybe the meaning of life is simply to be happy. The more pleasure, the more joy, the better.

Second, there's wisdom. Maybe the person who amasses the most חכמה wins. Maybe understanding the world, discerning truth, is where meaning lies. Who better to test this than Shlomo, who is granted more wisdom than any person before or after him by 'ה.

The third possible path to meaning is achievement. What made Shlomo unique was not just his wisdom or his pleasure seeking, but his incredible accomplishments. The בית המקדש itself, public works, projects, palaces, gardens, massive building campaigns that transformed the entire ancient world. Maybe meaning comes from what you build, what you achieve, what you leave behind.

Fourth, there's religiosity. You could imagine asking a monk or a priest, where's meaning found? And I would bet they would say, follow G-d, do G-d's will. That's where meaning lies.

If you read the book this way, קהלת becomes something like a symphony, a מקהלה, playing off the word קהלת. You have different instruments playing different melodies, sometimes in harmony, sometimes competing for dominance. Shlomo the conductor, is orchestrating this internal conversation between his pleasure-seeking self, his wisdom-seeking self, his achievement-oriented self, and his overtly religious self.

And with all this in mind, let's come back to something that we notice in פרק א'. Starting around the middle of פרק א', Shlomo adopted a first-person narrative, switching to אני מלך. אני קהלת היתי מלך. I, אני, have been king. This personal quest continues into our פרק ב', פרק א', where the word I, אני, appears repeatedly. These are not abstract philosophical musings anymore. This is someone conducting a lived experiment with his own life. with that framework in mind, let's watch this experiment unfold as we read the פסוקים.

אמרתי אני בלבי. Here we see the first voice in Shlomo's internal symphony. But notice how he frames this as 'I said in my heart'. This is a deliberate decision, a conscious experiment. Come now, let me test you with שמחה בטוב. שמחה בראייה בטוב. But he immediately says, והנה גם הוא הבל. This too was הבל. That word again, הבל, vapor, the name of the murdered son. Even pleasure turns out to be as insubstantial as breath.

השאה לשחוק אמרתי מהולל ולשמחה מה זה עשה. The pleasure seeker quickly realizes the futility. Laughter becomes מהולל, madness. And of שמחה, he says, מה זה עשה, what does it accomplish? This response makes a lot of sense when you remember the context. Imagine being אדם after the murder of הבל. How much would you really be able to find meaning in life exclusively through laughter, exclusively through שמחה when you've experienced the ultimate loss, the death of a child? How much can pleasure really accomplish when you're dealing with ultimate questions of meaning, when you're grappling with loss and fairness? Laughter could seem absurd.

Let's see how פסוק ג' develops. שלמה doesn't give up pleasure entirely. Instead, he posits an unexpected angle. תרתי בליבי. He says, I explored with my heart. Interestingly, that word תר, which means to spy, to scout, it's the same root used for the מרגלים, the spies who scouted out the land of Israel.

This is not casual experimentation; this is strategic investigation. And unexpectedly, שלמה tries for something more. He says, תרתי בליבי למשוך בין את בשרי וליבי נהג בחכמה. To try to cheer my body with wine while my heart was guiding me with wisdom. He's shooting for two things at the same time. He's attempting to merge two of our four pathways. In other words, what שלמה's really saying is, can I pursue pleasure while maintaining wisdom? Can I use wine to enhance my happiness while still thinking clearly about life's ultimate questions? And notice the phrase לבני האדם.

He says, וליבי נהג בחכמה ולאחוז בסכלות עד אשר אראה איזה טוב לבני האדם אשר יעשו תחת השמש מספר ימי חייהם. Connecting us back to our narrative thread, he's still thinking about humanity's condition after the fall, after the loss of גן עדן, after the murder of הבל.

Now the third pathway enters the symphony. הגדלתי מעשי, בניתי לי בתים, נטעתי לי כרמי. I made great works. The root גדול suggests greatness, magnitude. These aren't just buildings, these are monuments, lasting achievements that will outlive their creator. And the list continues. עשיתי לי, I made myself houses, built houses, vineyards. עשיתי לי גנות ופרדסים ונטעתי בהם עץ כל פרי. I made myself gardens and parks and planted in them all kinds of פרי כל פרי, fruit trees. The word פרדס, paradise, echoes עשיתי לי ברכות מים להשקות מהם יער. Is שלמה trying to recreate paradise through his achievements? גן עדן. I made myself pools from which to water the forest of growing trees. Even the imagery of water and trees recalls the rivers that flowed out of גן עדן to water the garden.

The catalog of achievements continues. קניתי עבדים ושפחות ובני בית היה לי, גם מקנה בקר וצאן הרבה היה לי. Servants, cattle, silver, gold, singers, material wealth beyond imagination. Notice something crucial in מכל שהיו לפני בירושלים. I became great and surpassed all who were before me in בירושלים. פסוק ט'. אף חכמתי עמדה לי. But my wisdom also remained with me. He's not pursuing these pathways in isolation. The symphony plays multiple melodies simultaneously. Achievement, wisdom, and pleasure are all operating together. The ultimate hedonistic experiment, לא אצלתי, I did not withhold. No desire went unfulfilled; no pleasure was denied.

לא מנעתי את ליבי מכל שמחה, כי ליבי שמח מכל עמלי, וזה היה חלקי מכל עמלי. Here's the crucial test, my heart found pleasure in all my toil for this is my reward. The word עמלי, my toil, is familiar. This is the עמל that was cursed with expressed in the phrase בזעת אפך תאכל לחם, by the sweat of your brow you'll eat bread. שלמה thought he could transform that cursed toil into something meaningful through achievement and pleasure.

But the moment of truth comes in ופניתי אני בכל מעשי שעשו ידיי ובעמל שעמלתי לעשות: פסוק י"א. He says I considered that all my hands had done and the toil I'd expended. והנה הכל הבל. And behold, all was הבל. There's that devastating word again, the name of Adam's murdered son, now applied to all human achievement. ורעות רוח and chasing after wind. You can't grasp wind any more than you can hold on to vapor. ואין יתרון תחת השמש and there is no profit under the sun.

These words appear back in פרק א' as well. There, שאלמה Is יתרון לאדם בכל עמלו שיעמול תחת השמש. Is יתרון לאדם בכל עמלו שיעמול תחת השמש finished with this experiment? Not quite yet. It seems he feels now it's time for a more systematic comparison.

We are about to witness a controlled comparison between wisdom and folly. What does this analysis reveal? וראיתי אני שיש יתרון לחכמה מן הסכלות כיתרון האור מן החושך. Then I saw that there's more profit in wisdom than in folly, as there is more profit in light than in darkness. This seems promising.

The comparison is striking. Wisdom relates to folly as light relates to darkness. יש יתרון לחכמה. The imagery is powerful. The wise person can see where he's going. והכסיל, the fool, בחושך הולך, stumbles in the dark, stumbling blind.

Hedonism is entirely focused on the present moment. It's all about the feeling right now. The hedonist never looks ahead, never plans for consequences, but the wise person thinks about tomorrow, plans for the future, and sees the path ahead. So, wisdom seems superior to folly. But then comes the crushing realization. וידעתי גם אני שמקרה אחד יקרא את כולם. I perceived that the same fate befalls all of them. מקרה אחד, one fate. And what is that fate? It's death. Death is the great equalizer. It doesn't matter how wise you are, how much you can see ahead. Death comes for everyone.

ואמרתי אני בליבי כמקרה הכסיל גם אני יקרני. And then שלמה says, I said in my heart, what happens to the fool also happens to me. ולמה חכמתי אני אז יותר. This is the bitter fruit of wisdom. You spend your whole life avoiding pleasant distractions, focusing on the serious questions, building your understanding. ולמה חכמתי אני אז יותר. Why then have I been so very wise when death makes it all irrelevant?

ודוברתי בליבי שגם זה הבל. I said in my heart, this too is הבל. Even wisdom, which seems superior to folly, is ultimately הבל, vapor, as insubstantial as the murdered son's name. Why? The next verse explains. כי אין זכרון לחכם עם הכסיל. No remembrance of the wise person, no enduring remembrance. Seeing that in

the days to come, all will have been long forgotten. אין זכרון לראשונים. There's no remembrance of former things. Even if you think people will remember שלמה המלך, how many people walking in the streets today are actually thinking about שלמה? Everyone is basically forgotten.

לואיך ימות החכם עם הכסיל. How is this fair? How is this just? The exclamation point is almost audible in the Hebrew. How the wise dies just like the fool. The רשע and the צדיק, the wise and the foolish, they all return to dust. This leads to the most devastating conclusion yet.

ושנאתי את החיים כי רע עלי המעשה שנעשה תחת השמש. I hated life. Think about this in terms of our Adam narrative. This is exactly what Adam must have felt after the murder of הבל. כי רע עלי המעשה שנעשה. The whole enterprise of living תחת השמש, under the sun, was grievous to me. Life seems rigged against goodness. The wise person dies like the fool. The righteous person suffers while the wicked prosper, כי הכל הבל ורעות רוח. All is הבל and chasing after the wind. Both obstacles we identified in chapter one are confirmed. Nothing lasts and life is unfair.

But the hatred, it extends beyond just life in general. ושנאתי אני את כל עמלי שאני עמל תחת השמש. I hated all the toils which I had toiled under the sun. שאניחנו לאדם שיהיה אחרי. I must leave it to the man who will become after me. What kind of person will that be? ומי יודע החכם יהיה או כסיל. And who knows whether he'll be wise or a fool.

The question must have been particularly painful for שלמה, because who inherited his kingdom? רחבעם, who listened to the young fools instead of the wise counselors. He was harsh when he should have been gentle, and the kingdom that שלמה built fell apart, splitting apart in the days of his son, רחבעם. All of שלמה's achievements, the palaces, the infrastructure, the unity of Israel, squandered by a fool. ושלט בכל. עמלי שעמלתי. He will be master of all which I toiled for, that I used my wisdom for. גם זה הבל. This also is הבל. The pattern continues. Everything turns to vapor, and the cumulative weight of these failures leads to despair.

ואש ליאש, I turned, ליאש, to despair, על כל העמל שעמלתי, over all the toil that I labored under the sun. When all your pathways to meaning fail, when pleasure proves empty, achievement proves temporary, and even wisdom proves futile, what's left? The unfairness becomes even more acute.

כי יש אדם שעמלו בחכמה ובדעת ובכשרון ולאדם שלא עמל בו יתנו חלקו. There's a person who's toiled with wisdom and knowledge and skill and he must leave everything to be enjoyed by someone who did not toil for it. אדם שלא עמל בו יתנו חלקו.

ורעה רבה. Here are both obstacles again. גם זה הבל, nothing lasts. גם זה הבל ורעה רבה, and this is a great evil. Life is unfair. You work hard with חכמה and דעת and כשרון, wisdom, knowledge, skill, talent. Someone who didn't work gets everything. And that's not just meaningless, it's morally outrageous.

שמה. What does a man have from all the toil and striving of heart which he toiled beneath the sun? מה הווה לאדם בכל עמלו וברעיון לבו שהוא עמל תחת השמש כל ימיו. This seems to connect back to our narrative thread about Adam's experience after the fall. אדם. This seems to connect back to our narrative thread about Adam's experience after the fall. כל ימיו. מכאובים וכעס ענינו גם בלילה לא שכב לבו. All his days are full of sorrow. When you're wise enough to see clearly what's coming- death, unfairness, the temporary nature of all achievements, גם בלילה לא שכב לבו. Even at night, he can't sleep, can't rest.

Wisdom becomes a curse because it robs you of the blissful ignorance that might allow peaceful sleep. Now we're at rock bottom, and here comes something very unexpected.

אין טוב באדם שיאכל ושתה והראה את נפשו טוב בעמלו. says there's nothing better for a man than he should eat and drink and find enjoyment in his toil. גם זה ראיתי אני. That's what I've seen. After all this despair, שלמה suggests that maybe the best approach is just to eat and drink and find some joy in your work? Seems like a retreat to simple hedonism.

Notice the framing. גם זה ראיתי אני כי מיד האלקים היא. This too I saw was from the hand of G-d. This is not just giving up and pursuing pleasure. This is different. It's recognizing that perhaps simple contentment, שיאכל ושתה, eating and drinking and finding some satisfaction in your daily work, might be מיד האלקים, a divine gift rather than a failure.

After this, שלמה makes a complex observation about divine providence, and he points out that what he sees is another layer of unfairness. He says 'ה gives חכמה and דעת and שמחה to those He favors, not necessarily to those who deserve it most, those who please Him. Meanwhile, somebody could be working hard only to have everything taken away and given to someone else. And of course שלמה himself was someone who, in the words of the פסוק, שטוב לפני האלקים, who pleased G-d, which is why he received wisdom when he asked for it. But this divine favoritism as שלמה is seeing it, also seems arbitrary and unfair to him, like רעות רוח and הבל.

So, where does this leave us at the end of פרק ב'? We went through with שלמה his systematic testing of every conceivable pathway to meaning. Pleasure and hedonism, גם זה הבל. Wisdom, ואיתי אני שגם זה. Achievement, רעות רוח, הכל הבל ורעות רוח. Even divine providence, גם זה הבל ורעות רוח. The symphony of potential solutions has crashed into discord. Every instrument in שלמה's internal orchestra has tried its melody, and each one has proven inadequate in the face of life's twin obstacles. Nothing lasts and צדיק ורע לו, life is fundamentally unfair. This is שלמה at the end of פרק ב'. But it is not the end yet. This is not the end of קהלת. This is still the problem-setting phase.

שלמה is laying out the experiment, showing us the scope of the challenge. And when someone has tested every conventional wisdom and found them all wanting, when they've pursued pleasure and achievement and wisdom and even divine service and found them all ultimately inadequate, that's when real growth toward meaning in life can truly begin.

Kohelet 3

Mrs. Reena Fohrman

Welcome to Torat Nach Yomi with the OU Women's Initiative. My name is Reena Fohrman and today we're going to be studying **פרק ג** of **קהלת**.

If I asked you to name the most famous passage in **קהלת**, you'd probably think immediately of this **פרק**: To everything there is a season, a time to every purpose under heaven. That biblical verse has such universal resonance. It actually became the basis for a hit song back in the 1960s. It's been quoted in countless eulogies, graduation speeches, and moments when people want to sound wise about life's natural rhythms.

Here's what is strange. When you encounter these verses in their actual context, right after the crushing despair of chapters one and two, they hit you completely differently. Remember where we just came from? **שלמה** systematically tested every pathway to meaning and found them all wanting. **גם זה הבל** ורעות רוח. It's also **הבל** chasing after the wind. He ended **פרק ב** completely stuck, hating life itself. So when **פרק ג** opens with what sounds like balanced wisdom about seasons and timing, you have to wonder, what's really going on here? How does this even fit? Has **שלמה** suddenly found peace with life's natural rhythms? Or is it something else happening, something darker than those happy graduation speeches would suggest? Let's read carefully and see what we discover.

לכל זמן ועת לכל חפץ תחת השמים. For everything there is a season and a time for every matter under heaven. **חפץ** actually means desire, something you want. So this opening might be better understood as, for every desire there is a season, and a time for everything one wants under heaven. What does that matter? **שלמה** isn't making abstract observations about cosmic timing. He's talking about something much more personal, our deepest impulses, our fundamental values..

עת ללדת ועת למות. A time to be born and a time to die.

עת לטעת, a time to plant.

ועת לעקור נטוע, and a time to pluck up what is planted.

עת ללדת, the desire to give birth, to bring new life into the world is one of the most fundamentally beautiful human impulses. Someone who devotes himself to this desire might think he's arrived at some kind of absolute truth, an absolute good in the world. But notice what comes next, **ועת למות**, a time to die. Even this life-giving desire has its opposite moment, when the complete reverse is suddenly necessary and appropriate. The pattern continues.

עת להרוג ועת לרפא, a time to kill, a time to heal.

עת לפרוץ ועת לבנות, time to break, time to build up.

עת לשחוק ועת לבכות, time to weep, time to laugh.

עת ספוד ועת רקוד, time to mourn, time to dance.

עת לבכות, when you've lost someone precious, weeping doesn't just happen, it's morally necessary. It's how you honor the loss. But ועת לשחוק, eventually that same weeping becomes inappropriate. Life calls you back to joy.

The list continues through פסוק ח, covering every conceivable human impulse: seeking and losing, keeping and discarding, loving and hating, war and peace. There's a time for all of it. And then, just when you think this is maybe a nice thing, a profound piece of wisdom about seeking balance in life, suddenly the hammer falls.

מה יתרון העושה באשר הוא עמל. פסוק ט. What profit does the worker have from his toil? מה יתרון is the same phrase that we saw in פרק א. מה יתרון לאדם בכל עמלו. פסוק י. What profit has אדם from all his toil? Suddenly, we're back to שלמה's central complaint. But how does that complaint connect to that beautiful meditation on seasons?

שלמה explains: ראייתי את הענין אשר נתן אלקים לבני האדם לענות בו. He says, I've seen the business. ענין is never positive in קהלת. ענין רע, an unhappy business. And notice, לבני האדם, to the children of Adam. We're back to our narrative thread about humanity after the expulsion from גן עדן after they ate from the forbidden fruit of knowledge of good and evil.

But what exactly is this torturous business that ה' has given us? How could these seasons be an unhappy business? Well, שלמה tells us exactly what his issue is in the very next פסוק. את הכל עשה יפה. He says, ה' has made everything beautiful in its time. And we desperately want to be able to say this is good, absolutely good, I can count on it.

For example, this value, עת ללדת, bringing life into the world, this is always right. I can build my life around this principle. We crave moral absolutes, but we can't have them because ועת למות, because there's also a time to die, and we don't control that timing. In other words, in this world, everything shifts. Nothing lasts under the sun. That's true not just for physical things like buildings or palaces, it's even true, שלמה discovers, for values.

The reason this feels like torture is explained in this פסוק. גם את העולם נתן בלבם. Hashem put eternity into man's heart. We have this deep desire to understand the whole picture, to grasp the totality of existence. מבלי אשר לא ימצא האדם את המעשה אשר עשה אלקים. We can't find it. We can't see eternity. If somehow, we could see eternity like ה' does, we could make sense of the meaning of values in some absolute sense, but we can't. We're trapped in time, seeing only fragments. And living in time, the best we can say

is, well, now looks like a good time to give birth. But even as we say that we know with dread that there will ultimately be a time to die.

This is what שלמה means by the ענין that 'ה has given to be busy with. It's not just that physical things don't last, it's that even values, even moral intuitions, shift and change according to divine timing, timing that we cannot grasp. Given all of this שלמה concludes בחייו טוב לעשות טוב כי אם לשמוח ולעשות טוב בחייו. He says I perceive that there is nothing better for people than to be joyful and to do good in their lives.

Notice the limitation of בחייו, in their lives. Since we can't see the eternal picture, we're stuck with present-focused ethics. Do your best here and now, try to find joy, try to do some good as best as you can in your life, because that's all the perspective you have.

But then comes a crucial distinction. עליו אין להוסיף וממנו אין. ידעתי את כל אשר יעשה האלקים הוא יהיה לעולם. לגרוע. While human values shift with עת, with זמן, time, כל אשר יעשה האלקים הוא יהיה לעולם. Whatever G-d does endures forever. G-d's perspective transcends time. He sees when it's truly עת ללדת and when it's truly עת למות. עת למות מלפניו. והאלקים עשה שייראו מלפניו. G-d has done it so that people fear before Him. And this recognition of our limitation should inspire שייראו מלפניו, יראה, humility.

And now comes a devastating observation about human justice. ועוד ראיתי תחת השמש מקום שלמה says. He says I saw under the sun that in the place of justice, there was wickedness, the place of righteousness, even there was wickedness. Why does this keep happening? Because humans, trapped in time, can't see the full picture. We don't understand when it's truly עת למשפט, when it's עת לרחמים, when it's time for judgment, time for mercy, so our attempts at justice become corrupted.

אמרתי אני בלבי את הצדיק ואת הרשע ישפט האלקים. He says true justice requires G-d's eternal perspective. כי, because the ability to see עת לכל חפץ, the proper time for every desire, that can only be achieved through G-d.

This leads to a very humbling realization. אמרתי אני בלבי על דברת בני האדם לברם האלקים. He says, I said in my heart regarding the people. G-d is לברם. G-d is testing them, לראות שהם בהמה המה להם, testing them to show them that they are but beasts, בהמה. Wait, after all our sophisticated moral reasoning, after our ability to discern עת and זמן, שלמה says we're like animals? Why?

כי מקרה בני האדם ומקרה הבהמה מקרה אחד להם. What happens to the children of man, to בני האדם, and what happens to the beasts, to the animals, is the same. כמות זה כן מות זה. מקרה אחד. Just as man dies, animals do. מקרה אחד. The same fate. Despite all our moral complexity, we die just like animals. ומותר. האדם מן הבהמה אין, כי הכל הבל. Man has no advantage over the beasts, for all is הבל. (This phrase actually makes it into our Yamim Noraim Davening). And הכל הבל. Here is that word again. Like אדם הבל, the murdered son, whose very name meant vapor. So where does that leave us?

ולקו. וראיתי כי אין טוב מאשר ישמח האדם במעשיו כי הוא חלקו. So I saw there is nothing better than that a man should just rejoice in his work, for that's his portion. זה חלקו. We're back to this simple prescription. Find some contentment in daily work, but now for a new reason. Not just because grand pathways to meaning fail, but because even our moral framework is unstable from our time-bound perspective. כי מי יביאנו לראות במה שיהיה אחריו. Who can bring us to see the future? We're trapped in the present moment, unable to grasp the eternal timing that could make sense of all these shifting values.

What has chapter three accomplished? It's taken the הבל problem and pushed it into the most unsettling territory yet. It's not just that our achievements crumble as our bodies die. It's that even our deepest moral convictions, our sense of what's always right and always wrong, these two are subject to divine timings, and we cannot master that. When people live in a world where all values seem relative, where what feels absolutely right today might be wrong tomorrow, how does it make them feel? The answer is, not very good. We crave absolutes as humans. We want to say, this is always good. It's always the right time for X. I can build my life on that foundation. But from our limited perspective, trapped in time, we can't have that certainty. Only G-d, who sees מראש ועד סוף understands from beginning to end, only he understands the proper עת, the proper time for every חפץ, for every desire. And that's perhaps the most devastating realization yet.

We can cope with rivers flowing meaninglessly to the sea. We can accept that our names will be forgotten. But the idea that our values themselves are unstable, that what feels morally absolute is actually time-dependent, this shakes the very foundation of meaning.

And yet, שלמה doesn't end in complete despair. There's still ישמח האדם במעשיו. Let a man rejoice in his work. Even if we can't see the eternal picture, even if our moral framework is limited, we can still find some contentment in doing our best with the perspective that we have. The journey continues deeper into the mystery of how to live meaningfully in a world where even meaning itself seems subject to forces beyond our understanding.