

"A G-d of faithfulness and without iniquity, just and right is He." (32:4)

One does not need to possess an astute mind in order to comprehend that Hashem is the Creator. As *Horav Y. Neiman, z.l.*, notes, simple prudent logic dictates that one believe in Hashem. The ultimate test of *emunah*, faith, however, is when one notices occurrences which contradict human logic and thought patterns. The challenge to accept Heavenly decrees which seem harsh and perplexing is the ultimate test of human faith. At such a time, the individual must trust in Hashem with a profound belief that man cannot possibly begin to understand his Creator. The *pasuk* alludes to this. Man should strive to attain the level of *kug iht*, accepting that Hashem has no iniquity.

This unique form of *emunah* was exhibited by many Jews just fifty years ago during the Holocaust. Rarely have men and women demonstrated so much bravery, while hopelessly facing such cruelty and bestiality. We speak here of overwhelming spiritual bravery and invincible dedication to Hashem, His *Torah*, and *mitzvos*. The faith of the Jew confronted the destructive efforts of a diabolical enemy whose one goal was the annihilation of the Jewish people. They sought guidance in *halachah* and solace in *Torah* study. This was *emunah* at its most sublime and majestic moment.

Horav Neiman states that he once heard the *Chazon Ish, z.l.*, analogize perplexing events to a master tailor who takes shears and cuts up a beautiful piece of material. One can be assured that this is part of the process of creating a beautiful garment. Only a fool begins to question the tailor's motives in cutting up the raw material. The same principle applies to the conduct of the Almighty. The truth is that we do not begin to understand His actions. We do not grasp why He makes these "incisions" in the best and most lovely part of His people. We must realize, however, that we are merely flesh and blood with a limited level of understanding. The fact that we do not comprehend Hashem's actions should in no way diminish our belief in Him.

The aged *Rebbe of Yarislav* once said that he merited living to a ripe old age because he never questioned the *Ribono Shel Olam*. Rather, he accepted everything lovingly. He remarked that he feared that if he would seek an answer, Hashem would say to him, "If you don't understand, just come up to Heaven and I will explain everything to you." Since he was not quite ready to entertain such an idea, he never asked questions. May we merit to achieve the devotion inherent in this profound degree of faith in the Almighty.