

## "The Rock! Perfect in His work, for all His paths are justice. A G-d of faith without iniquity, righteous and fair is He." (32:3,4)

Hashem's judgement is perfect! The fact that we may not understand His ways does not in any manner affect the righteousness of His judgement. We must view every decree that Hashem issues as perfect. The essence of *emunah* is our belief that Hashem in His infinite wisdom knows what is best for us. We find this concept expressed in the *Talmud Avodah Zarah 18b* in an incident concerning Rabbi Chaninah ben Tradyon. Together with his wife, he recited these *pesukim* as he was led to a most terrible and painful death. It is difficult for a human being with limited perspective to comprehend. We have lived in the spectre of the greatest calamity in Jewish history -the European Holocaust. We have heard stories from eyewitnesses who experienced the most inhuman and bestial persecutions. Is it any wonder that so many people ask the question, "why"?

Yet, those who adhere to a *Torah* orientation do not dare to question the ways of Hashem. The answer is - silence. Just as Aharon *Ha'Kohen* accepted Hashem's decree, when he faced the tragic death of his two sons with silence, so, too, must we trust in Hashem and remain silent. Chazal relate that when the Romans took the *Asarah Harugei Malchus*, ten *Tanaim* who were killed by the Romans, out to be executed in the most cruel manner, the angels screamed out as they witnessed the terrible torture, "Is this the reward for *Torah* learning?" Suddenly a Heavenly voice rang out, "If I hear another voice, I will return the world to emptiness and void. This is My decree and no one may ask any questions."

This may be a hard concept for many to accept, but the Jew does not question. He believes, he trusts, he has faith in the compassionate Father. We hope one day that *Moshiach Tzidkeinu* will arrive and reveal to us the secrets that are beyond our human ability to understand.

A very thoughtful analogy from the **Chofetz Chaim** demonstrates the degree to which Hashem's perspective is disparate from ours. A man once travelled to a distant community on a business trip. He entered the local synagogue to attend the *Shabbos minyan*. When it came time for *Krias Ha'Torah*, he noticed to his surprise that the *aliyos* were given out to the "common" people, as opposed to the more distinguished Rabbinic and lay leaders. He waited until the end of the *davening* to question the *gabbaim*, synagogue heads, regarding what he felt was their lack of respect toward the more eminent members of the congregation. They responded with a simple retort, "Had you been here last week you would have seen that the distinguished members of our synagogue were accorded the honor they are due. This week it is someone else's turn." One cannot make a decision or enter a criticism based upon incomplete information. We must closely examine the entire picture before we are qualified to express a critique.

So, too, comments the *Chofetz Chaim*, is man's sojourn upon the earth. We are here but for a short life span. Yet, we expect to be apprised of all the workings of this world retroactive to Creation! Indeed, we criticize, complain and disparage without being cognizant of all of the considerations

involved in Hashem's decision.

This writer once heard a poignant analogy which attempts to address some of life's more trying situations. Life is compared to a needlepoint. One side has a beautiful tapestry, while on the other side are knotted strings of thread, some long, some short, most in disarray. What is in the disarray on one side becomes a beautiful picture on the other side. That represents the essence of life. What we observe here upon this world during our temporary stay is the disheveled side of the needlepoint. We hope for that glorious day when - - with the advent of *Moshiach* -- we will be able to see the beautiful picture of life wholistically.