



From the desk of
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עיר התורה שקרובה אליך

Office of the Rabbinate of Elad, Rosh HaAyin and Herzelia

Religious Court of Elad * Batei Hora'ah * Religious Services * Marriage Licensing * Kashrut * Mikvaot * Eiruvim

TORAT

Parashat Shoftim

HAMELECH

Be Tamim

The Torah tells us to be *tamim* with Hashem (18:13).

Rashi explains: Go with Hashem with *temimut*. Look towards Hashem. Do not try to find out what the future may bring. Whatever happens to you, accept happily, comfortably, feeling that you are in good hands. With this attitude, Hashem will treat you with special care.

Rambam (Hilchot Avodah Zarah 11:16) writes that one who believes in magicians and fortune-tellers is a fool. Anyone with brains knows that all those predictions of the future are based upon foolishness.

Ramban explains this mitzvah that we should focus our hearts upon Hashem and wholeheartedly believe that He Alone does everything and He is the Only One Who truly knows the future. In Parshat Lech Lecha, Ramban states that one who thinks that there exists powers other than Hashem, well that's kefirah, avoda zara.

So this mitzvah of *temimut* is a fundamental principle of Judaism.

It's Great to be Tamim

Noach was not only a *tzaddik*. He was also *tamim*. So we see that it is a higher level to be *tamim* than just to be a *tzaddik*.

Avraham was told to be *tamim* (Bereishit 17). Where do we see Avraham's *temimut*? All over. But especially in two instances. Hashem told him to leave his homeland and to go to the unknown.

Avraham could have said, "What difference does it make where I am?" But he said nothing. He just did as told.

And when Hashem told him to offer up his son as an offering, he could have said, "What?! You guaranteed to make me a great nation! You finally gave me a son. And now you want me to kill him?! How cruel, inhumane and dishonest!" But no, he said nothing. He took Yitzchak on a three-day journey, prepared to slaughter him for the Ribono shel Olam. That's *temimut* at its best! That's our great-grandfather Avraham.

Yaakov is called, "The *Tam* man." (Breishit 26) David Hamelech praised the *temimim* (Tehillim 119:1, 15:2, and more).

Purpose of Prophets

Too many people turn to impure sources today, wanting to find out about the future. This is all forbidden by Torah law. Most of it is total nonsense, and even if it would be true, what's the difference? It's against Torah law so it's forbidden, so you're not going to gain anything in the long run.

Now, if you look at the pasuk it almost seems to say that we are not to find out about the future from magicians, only from prophets. But Rav Hirsch points out, that the pasuk does not tell us to ask prophets for predictions. Instead, the Torah tells us to *listen* to what the prophets tell us from Hashem. He expounds: The purpose of prophecy is not for us to find out hidden secrets about the world. The purpose is for Hashem to have a



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method through which to reveal His Will to us in each generation which is worthy of that line of communication.

Vinegar and Holes

What did Rav Huna do when his wine turned sour? (Brachot 5b) Did he seek natural or supernatural causes? He did a *cheshbon hanefesh* and asked his colleagues to help him pinpoint a sin of his which could have caused the souring.

Indeed, they came up with a trace of dishonesty in monetary dealings, although there was room for justification. Rav Huna accepted the rebuke, paid in full, and immediately, miraculously, his loss was amended. Either the vinegar turned back to be wine, or the price of vinegar incredibly skyrocketed.

What we see from here is the Torah approach to difficulty. Through introspection. Sin is the cause for pain. Where did I go wrong? How can I improve? What does Hashem want from me? What is He trying to tell me?

Someone came to the Chafetz Chaim and told him, "I lost a large sum of money!"

"How did you lose it," inquired the Sage.

"Well, I had a hole in my pocket, so the money fell out."

"No," explained the Chafetz Chaim. "You were meant to lose the money, so your pocket got a hole."

The Match Which Kindled a Flame

A couple got engaged and the groom-to-be heard about a "mekubal" who offers advice about

marriage based on the names of the bride and groom. He went to find out and was told that, "Oh, no! This is doomed to fail!"

All distraught, he went to his rebbi and said, "Now I have to cancel the engagement!"

His rebbi said, "Not so fast! Let's go to the Steipler and see what he says."

The Steipler was already hard of hearing. So they had to write up all the details and hand him the paper. The Steipler only began reading the letter and started shouting and screaming against the "mekubal" who is ruining people's lives for no good reason.

The Steipler was getting so worked up, that his family asked the questioners to leave the room for a few minutes. The Steipler continued reading the letter. When he finished, he called the *chatan* back in and gave him a *brachah* for a successful marriage and told him that this "mekubal" is full of nonsense and it is not the *derech haTorah* to ask about these matters on a mystical level. Just trust in Hashem that He sends you your match.

Rav Shach also found it necessary to publicize a letter against consulting these so-called "mekubalim" who take a hefty sum and dispense amulets and unsage advice, pretending to have "inside information" from Heaven or from impure sources.

May we follow Hashem and His Torah with *temimut* and thereby merit only goodness, all the days of our lives.

**Shabbat Shalom and Chodesh Tov,
Mordechai Malka**