

Reay

“. . . and that prophet or the dreamer of that dream shall die, for he has spoken falsely about the L-rd, your G-d.”

In this Sedrah we are warned about the *Novee Sheker*—the false prophet, as well as the *Maysees* and *Maydeeach*. The difference between the last two is explained by the *Rambam*. The *Maysees* works on a one-to-one basis, influencing individuals to leave the path of G-d and to worship idols. The *Maydeeach* works on a large scale and influences entire groups or cities to abandon the path of Torah and to worship *Avodah Zorah*.

The *Novee Sheker*—the false prophet, is very deceptive. The Torah tells us that even if he performs what we think is a miracle, this is not definite proof that he speaks the truth. *Sforono* comments on the passage, “. . . for he has spoken falsely” and says the following: “Even though he speaks in the name of the A-mighty and not in the name of idolatry . . . he is still condemned to die because he speaks falsely in G-d’s name.”

Our generation is filled with false prophets speaking in the name of G-d. One of the most popular gimmicks used by con-men is to take an established, proven commodity and try to connect themselves with it. Under the banner of respectability, they ply their dishonest trade. In our case, the proven commodity is the G-d of Israel. He has kept every promise that He made to the Jewish people. His impeccable reputation is too good for charlatans to resist.

The proliferation of cults claiming to speak in the name of the A-mighty is nothing more than the rebirth of the *Naveeay Hashaker*—the false prophets. The unsuspecting youth who walks down the Manhattan street and is handed literature telling him that he can be a good Jew if he believes in certain ideas that deviate from the Torah, is exposed to a *Navee Sheker*.

And the words of the *Sforono* come ringing through the centuries: “Even though he speaks in the name of the A-mighty and not in the name of idolatry, he still speaks falsely in G-d’s name.”

There has been a great amount of concern shown by Jewish community leaders for the problem of cults preying on young Jewish children. These Jewish leaders look for every answer except the most obvious. It is with a strange mixture of admiration and sadness that I see a concerned Jewish parent try to turn into a detective, listing the location of the cults and their methods of operation. While this is important, it is not going to stop them. As long as there is a spiritual vacuum in the home, the child is going to try to find meaning in life outside of it. As long as the parent denies the right of Jewish Heritage to a child, the problem is going to exist, since the soul in every Jew craves a relationship with the A-mighty. And if it does not find it in the proper patterns, it will be fooled into seeking it in distorted terms.

If parents are given support by the entire Jewish community, then they may not be afraid of allowing Jewish heritage into the home. This support can only come about if the Jewish community is unified.