

“*Tamim Ti’hi’yeh Im HaShem Elokecha* (You shall be wholehearted with HaShem your G-d) [18;13]. The word “*Temimut*”, or “*Tamim*” refers to something or someone in a perfect state. G-d is referred as *Tamim*, as, “*HaTzur Tamim Po’alo, Ki Chol De’rachav Mishpat, Kel Emunah V’Kel Avel, Tzaddik Ve’yashar Hu* (“The Rock (HaShem)-perfect is His work, for all His paths are justice; A G-d of faith without iniquity, righteous and fair is He)[32:4]. It is our goal and mission in life to measure up to that standard, to the best of our ability. In this paarscha we are charged with that mission in life with the words, “*Tamim Ti’hi’yeh Im HaShem Elokecha*”.

Rashi explains these words as follows, “*Hit’halech Imo Bi’temimut*” Walk with Him with wholeheartedness, “*U’tetzapeh Lo*” Look ahead to Him, meaning, trust in what He has in store for you, “*Veloh Tachakor Achar Heh’atidut*” And do not delve into the future. “*Elah*”, But rather, “*Kol Mah Sheh’yavoh Alecha*” whatever challenges come upon you “*Kabel Bi’Temimut*” accept with wholeheartedness, “*Ve’az Ti’hi’yeh Imoh*”- and then you will be with Him. The essence of what Rashi is explaining is, that we should not be overly concerned with what lies ahead and what the future will bring. Of course, we must do our *hish’tadlut*, whatever possible for our future health and security, but ultimately, we must have *Bitachon* faith in HaShem, that our future lies in His hands. Don’t lose any sleep over anxiety for the unknown future, and don’t be superstitious, for that was the downfall of the people of K’na’an. They resorted to sorcerers, omens, animal charmers, they consulted the dead, and with astrologers, and all of these were an abomination to G-d. *Temimut* means believing that everything HaShem does is fair and righteous, and we don’t question it, even if we don’t understand it.

In 1976, we were privileged to witness one of the greatest miracles in our generation, the miraculous Entebbe rescue of Jewish hostages in Uganda by the Israel Defense Forces. Upon returning some of the victims asked their rabbis, in the event they should ever visit Uganda again, is it appropriate to recite the Beracha of thanking HaShem for the *Nes* that occurred in this place. The Lubavicher Rebbe at that time said, Yes, positively so. The Satmarer Rebbe disagreed and stated, No, one cannot recite such a Beracha since in that event non-religious soldiers had a part in the rescue mission, and G-d would not perform a *Nes* with such soldiers. It must have therefore happened in a natural way. The question was then posed to Rav Moshe Feinstein, who responded:” The rescue mission by Tzahal Forces is to be regarded as our *hish’tadlut*, (human effort) but G-d crowned it with a *Nes Galui*, an open and public miracle, for it could not have occurred in a natural way. It was HaShem who guided the mission from beginning to end. It was HaShem’s will that this holy mission should succeed through non-religious soldiers, and we do not question it, for it says, *Tamim Ti’hi’yeh Im HaShem*.

Shabbat Shalom from Yerushalayim Ir HaKodesh,
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