



Tremendous Trust

“Tamim te’hiyeh im Hashem Elokecha—Be wholehearted with Hashem, your God.” (Devarim 18:13) Rashi: “Conduct yourself with Him with simplicity and depend on Him, and do not inquire of the future.” The Torah prohibits, as we see in the next verses, seeking out those who may predict one’s circumstances or fate.

Unlike the Rambam, who does not count this directive as one of the 613 mitzvot, the Ramban does count this as a mitzvah. He interprets this to mean that one must believe that Hashem is the source of all that happens, and we may only seek direction for the future from His true prophets. The Ramban further notes that even if such predictions come true, one must know that anything can change, as one’s personal situation is dependent on his relationship with Hashem.

Rav Yisrael Weintraub zt”l understands a fundamental principle from Ramban’s teaching. Even if one’s mazal is predicted in the stars, for example, teshuvah and tefillah can dramatically change the reality. Such is the way that Hashem designed this world. This mitzvah commands us to believe with certainty that our behavior and actions carry

significance and can impact our future story to the degree that we invest in our *avodat Hashem* and see ourselves as part of the cosmic Oneness.

A story is told that Rav Elya Lopian zt”l was asked to visit someone in Yerushalayim who was known to predict the future. Rav Lopian refused, stating that although right now this person may know what will happen, if one changes his course, then the outcome changes as well. “Teshuvah tefillah and tzedakah can offset a terrible decree,” empowers us to participate in the Divine scheme.



Rabbi Yaakov Moshe Hillel

Rav Yaakov Hillel strongly discourages soliciting advice from those who purport to tell one’s future by reading palms, mezuzot, or ketubot. He warns against putting one’s faith in *segulot* or *kamayyas* that have

no basis in Torah Judaism. Human nature is drawn toward a feeling of control—control of one’s circumstances and control of one’s destiny. Ironically, the only way to do this is by surrendering this desire and relying completely on Hashem and aligning oneself with His Will.

Other commentators find a different message within this verse. Chazal teach us that one who has what to eat today and is worried about what he will eat tomorrow is of limited faith. This applies to spiritual aspirations as well. If one dreams of building a Torah institution or investing in a Torah project, he should pursue it with the utmost confidence

that Hashem will help him achieve his vision regardless of his present situation. This too, is a manifestation of complete trust in Hashem, that He will help those who act on His behalf.

“*Tamim te'hiyeh*” requires that we believe Hashem is all powerful and can make anything happen. It also teaches us that nothing is “set in stone;” the more regulated we are with Divine Oneness, the more we aim to come close to Hashem, the more we can shift the course of events. ■

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