

Judges and officers shall you appoint in your cities. (16:18)

The *Zohar Ha'Kadosh* states that the concept of "judges and officers" applies to the individual as much as it does to the nation. In order to triumph over the *yetzer hora*, evil inclination, one must make use of all his G-d -given faculties. **Horav Ze'ev Weinberger, Shlita**, explains that *shofet*, judge, and *shoter*, officer, are analogies for two powers/abilities which are inherent in man. The *shofet* adjudicates with logic. His decision is rendered after careful deliberation and cogent appreciation of the entire circumstances. The *shoter* executes the judge's decision. He does not involve his cognitive abilities in carrying out the law. His job is not to think, but to act.

A person should reign over himself in the same manner. On the one hand, he should utilize the element of *shofet*, thinking, understanding. He should realize the difference between good and bad, using his *seichal*, common sense, to decide to do the correct thing. In certain circumstances, however, one must do as he is told regardless of his lack of understanding. One acts in accordance with the *Torah*, even if his logic does not comprehend the reason for the law. "*Shoftim v'shotrim*," hand in hand, these two forces work to overcome the blandishments of the *yetzer hora*.

Horav Weinberger comments that this idea is implied by the *Tefillin Shel Rosh* and *Tefillin Shel Yad*, the two *Tefillin* which we wear on our head and our arm. The *Tefillin Shel Rosh* signifies serving Hashem with the mind, with a cogent understanding of the *mitzvos*. *Tefillin shel yad*, represents the concept of action, doing what must be done. One must accept upon himself the yoke of Heaven, even if it is not understandable to the mortal mind. These two forces must work cooperatively in man's battle with the *yetzer hora*. Hence, one may not speak between the *brachos* for the *Tefillin Shel Rosh* and the *Tefillin Shel Yad*.

The *Torah* tells us to be "*tamim im Hashem Elokecha*," "*wholehearted with Hashem your G-d*." (*Devarim 18:13*) By applying the concerted efforts of our logic and subordinating ourselves to Hashem when the *mitzvah's* reasoning is beyond us, we become "*tamim*." The *Chozeh m'Lublin* once asked his famous student *Rav Naftali m'Ropshitz*, why the *Torah* says that one should be *tamim*, wholehearted. Why should he not be a *chacham*, wise man, in serving Hashem? The *Ropshitzer* replied that one must be a *chacham* in order to know when he should be a *tamim*! One who does not know when to be a *tamim* is nothing more than a *tam*, simpleton.