

PARSHA WITH

Rabbi Shmuel Brazil



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תשפה RAV BRAZIL PARSHAS KI SEITZAI
NEVER LEAVE HASHEM BEHIND

The *parsha* opens with the instructions of warfare

כי תצא למלחמה על אויבך ונתנו ה' אליך ושבית שבי

When you go out to fight against your enemies Hashem will give them over into your hands and you will take them as captives. The two words על אויבך are strange. It rather should have stated אל אויבך, מול אויבך, נגד אויבך.

In last week's *parsha* the *passuk* says Devarim 29,3

שמע ישראל אתם קרבים היום למלחמה על אויביכם אל ירך לבבכם אל תיראו ואל תחפזו ואל תערצו מפניהם כי ה' אליכם ההולך עמכם להלחם לכם עם אויביכם להושיע אתכם

On the word שמע ישראל Rashi writes even if the only merit that *Yidden* have to go out to battle is the mitzvah of reading the *Shmah* it is sufficient to consider you still worthy to be victorious over them.

We see from this that in order to win the war or battle against our enemies we must have *emunah* in Hashem that He is the איש מלחמה and when He fights for us we will definitely win. The word איש is the acronym of the three fronts of warfare, the air force hinted in the letter ש - שמים, the navy symbolized by the letter י - ים, and the letter א - ארץ troops on the land. Hashem can fight on all approaches and win. However, if we leave Hashem behind and with haughtiness say to ourselves הזה החיל הזה that we alone can succeed without Hashem's intervention, there is no guarantee of victory.

אם ה' לא יבנה בית שוא עמלו בוניו בו אם ה' לא ישמור עיר שוא שקד שומר; Tehillim 127,1

The Titanic represented the spirit of invincibility of the period. When one of the deckhands was questioned if the ship was indeed unsinkable at the start of her maiden voyage, he replied, "G-d Himself could not sink this ship." Don't test or challenge Hashem and say I can do it without Him. You cannot even breathe without His will as *Chazal* say on the last *passuk* of Tehillim כל הנשמה תהלל קה on every breath one takes he must have gratitude to Hashem.

How much more so that we cause Hashem to get upset with His own nation whom He miraculously redeemed from *Mitzrayim* with countless supernatural events, took them through the desert for forty years accompanied with constant miracles and brought them to *Eretz Yisrael* helping to conquer it starting with the city of Yericho which fell because of the Jewish "Atomic" weapon of blowing shofar and yet how dare we to cut Him off from interfering into our affairs.

Who do we think returned us to *Eretz Yisrael* after a *galus* of nearly two thousand years. This is a double defiance of every law of History. One, that after two thousand years of exile we still did not assimilate completely within the host culture. Unheard of! Not only didn't we assimilate but today we have over two million orthodox active adherents to the Torah and Mitzvos. Secondly, the fact that *Am Yisrael* returned to its motherland after twenty centuries of *galus* and rebuilt it to the flourishing advanced country that it is today, is utterly impossible and the greatest miracle of all. And

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we have the audacity to think that the human being can achieve these other worldly feats without Hashem's intervention! What *Chutzpah*.

David Ben Gurion the first Prime Minister of Eretz Yisrael said "In Israel to be a realist one must believe in miracles". In 1948 he made a decision not to draft Yeshiva students into the army. In 1958, during his second term as Prime Minister, Ben-Gurion wrote to the Chief Rabbi, Yitzhak Herzog a letter that implied he originally intended to exempt yeshiva students from military service in order to preserve the world of Torah, which had nearly disappeared during the Holocaust. The Prime Minister understood very well that *Eretz Yisrael* is about miracles that occur when we keep and learn Hashem's Torah. They go hand in hand. If one leaves Hashem out of the intervention in the very land that He says *Hashem will show all the arrogant the chaotic price that they are paying for their actions*. During almost two years of fighting we have become hated by the world, have internal conflicts, mistakes galore, staggering casualties, and **we** are still our enemy's captives.

Let us return to the *passuk* and see the fulfillment of this truth.

כי תצא למלחמה על אויבך ונתנו ה' אליך בידך ושביט שביו

If we go out to fight **on** our enemies. Our attitude when going out to war is to realize that we are superior than our enemies from the start, not because we are smarter, we possess Mossad intelligence, an Iron Dome, superior weapons, but rather because *Hashem is going out into the battle with us*. The Torah that *Klal Yisrael* learns fuels our victory over our enemies. Hashem will therefore deliver our enemies into our hands and we will take them as captives. However, if we remove Hashem and His Torah from the equation of the battlefield and we are certain that His involvement is not at all a factor necessary to defeat our enemies then the same *passuk* has a terrifying read like this:

when you go out to make war with your enemy **בידך** with a man made superiority and intelligence (without the words *אליך* and *נתנו*), then **you** will become their captives. Unfortunately this sounds very familiar ה' ירחם.

The *sefarim* tell us that this *passuk* can be read in singular form since *אויבך* is missing a letter *yud* (Baal Haturim) and the word *שביו* is also singular. Therefore the theme of the *passuk* is talking about everyone's personal struggle with his *yetzer harah*. The same emunah of our first explanation applies to this daily battle as well. When defeating his *yetzer hara* one must realize that dependency upon Hashem for *siyata dishmaya* to make him succeed is a must as *Chazal* say Kiddushin 30b

ואמר ר"ש בן לוי יצרו של אדם מתגבר עליו בכל יום ומבקש המיתו שנאמר צופה רשע לצדיק ומבקש להמיתו ואלמלא הקדוש ברוך הוא עוזרו אין יכול לו שנאמר אלהים לא יעזבנו בידו

We begin every morning with such a *tefillah*

ואל תביאנו לא לידי חטא ולא לידי עבירה ואל תשלט בנו יצר הרע והרחיקנו מאדם רע וחבר רע ושכן רע ודבקנו ביצר הטוב ובמעשים טובים וכוף את יצרנו להשתעבד לך

We commence every *Shemoneh Esrai* with *אדני שפתי תפתח* by beseeching Hashem for the *Siyata Dishmaya* to daven properly to Him.

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When we leave our houses it is customary to kiss the *mezuzah* to bring to our conscious the necessity of *siyata dishmaya* during in order to have success in our daily activates. This is hinted in the *gematriah* of **מחזות** being equal to the *passuk* **הויה איש מלחמה**. Without such requests from Hashem there is no guarantee that our endeavors will end successfully for us. The custom is to place our hand on the *mezuzah*. This act portrays that our role throughout our day whether in business, home, or the Beis Medrash, it must be aligned with Hashem's will with the first two *parshiyos* of *Shmah*. Unlike the בידך in our second interpretation of the *passuk*, we declare we are not relying on our hand to bring success but placing our hand on ה' אלקינו ה' אחד.

In the word **good** we also find the word g-d. If Hashem is involved then the outcome will be good. Without Him, you remain in the hands of nature with no one helping you to reach your destiny.

Rav Brazil,

Gut Shabbos