

Parshas Ki Seitzei

This week's Parsha is Ki Seitzei, and discusses the laws of going to war, and there are many laws relating to the result of having gone to war. Additionally, many of the laws pertain to how to act under specific circumstances as outlined in the Torah. There's an adage that states, "Don't fight stupid with stupid, because the person will bring you down to their level and win you with experience." The Torah says when you go out to war, "Al Oychecha" over your enemies, not 'with' your enemies. This is to tell us that you must not stoop to the level of your enemies or the evil you are fighting; instead, be over them and gain higher ground.

This idea is all too applicable to the current war in Israel, where the world around us is trying to vilify the Jewish soldiers and Jews as people who commit some heinous and horrendous crimes that our enemies commit. This is ever so evident in how our enemies vocalize their opinions of Israel and Jews, by blaming them for the acts that our enemies proudly committed.

Furthermore, we know how moralistic the Torah is by virtue of how we are taught to treat bad things, such as a wayward son or a hateful wife. The Torah explicitly tells us to treat a dead body, even a punished one with dignity. This is because the Torah, being eternally true, knows that in the darkness of our enemies they will push and push to try and get the Jews to stoop to their level, knowing they will win us. This connects to Re'eh, and what we said there, that the curse of not listening

to Hashem is that you will join the ranks of a god that is foreign to you. This is a curse, because no matter how integrated or capitulating a Jew will be, to appease our enemies, if you think you're joining their ranks, you will end up in the auspices and environs that are ultimately foreign to you.

As I've mentioned, these Parsheos are Moshe's final message to the Jews ahead of the completion of their redemption, going into the Land of Israel, to end up building the first Beis Hamikdash. Therefore, when we find ourselves at the end of the final Golus, Moshe's speech applies to us equally. If we heed these terms and understand how they apply to us, we will see the redemption. In the interim, we must heed the Torah, cling to its ways, learn morality and not act like the nations around us, or we will be in a place that is foreign to us. The boundary that the Torah gives us safeguards us from the dangers of our enemy.

May we then, see the words of Moshe as a final speech to us, so we may enter our final stage of exile and be redeemed from this Golus, and may we conquer over our enemies, in the final form with Mashiach now.

Good Shabbos