



Edition 14

בסיוע תא דשמיא

Dvar Torah

From the Rebbe shlita

Parshas Ki Seitzei

כי תצא למלחמה על איביך ונתנו ה' אלהיך בידך

(דברים כ"א, י')

"When you go out to war against your enemies, and Hashem your G-d will deliver him into your hands..."

(Devarim 21:10)

Mefarshim point out a seeming discrepancy in the *passuk* which begins with the plural "oyvecha" (your enemies) and concludes with "u'nesano" (and He will deliver him) in the single form. Why does the *passuk* shift from plural to singular?

The answer lies in the wily strategies of the *yetzer hara* which attacks us from every direction. When it's time to learn or perform a

mitzvah, it fills us with a heavy wave of indolence or fatigue; yet when an opportunity for an *aveirah* presents itself, it injects us with enthusiasm, energy, and anticipation. Since the *yetzer* strives to subdue us in so many ways, we require tremendous strength and vigilance to triumph in battle.

How can we win this war? The key to victory is acknowledging that all our battles against the



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yetzer hara are rooted in a single perception. Every Yid possesses a *neshamah*, a *chelek Eloka mima'al*, and this *neshamah* is our inner essence. Our existence isn't our physical body; it's our pure spiritual soul. Therefore, our lives and actions must be guided by the deep, holy desires of our *neshamah*, rather than the fleeting cravings of the *guf*.

The *yetzer hara's* agenda is to make us forget this fundamental reality, to deceive us into believing that our physical body is who we are at our core and not the *neshamah* within. When he succeeds in making us identify primarily with our physical bodies, he prevails and deters us from our *avodah*.

Conquering the *yetzer hara* means remaining focused on our inner essence and reminding ourselves consistently who we really are. We are

our *neshamah*, and when we live with this clarity, the *yetzer hara* loses its strength and hold over us.

This concept offers a beautiful insight into the words of the *passuk*, "*Ki seitzei lamilchamah al oyvecha*"—in the plural form. The *yetzer hara* engages many tactics to vanquish us, yet the way to escape his net and win is "*u'nesano*"—in the singular. We must channel our strengths into ensuring that we never allow ourselves to forget our true identity and essence. When we achieve this clarity, then the *yetzer hara's* powers are automatically neutralized, and it no longer has any hold over us.

Takeaway: The fundamental *avodah* of every Yid is to know that our genuine essence is our *neshamah*.

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