



### BATTLE PLAN

#### Children's Rally– 11 Elul, 5748-1988

This week's Torah portion begins with the verse, "When you go out to war upon your enemy, G-d will deliver him into you hand." This has a special message for Jewish children, each and every one of whom is a part of G-d's Army.

Obviously, just like every other army, their life and mission is "when you go out to war upon your enemies."

It is certain that their lives are all about fighting against "your enemy"— your evil inclination. Yet the verse is teaching us what will happen during this battle, and how we should go about it.

In a very short and clear fashion, the verse tells this to us at the beginning of the portion: Each and every one of you, amongst all Jews —even when it is just one person on his own, as the verse says "when you go out" in the singular— must know that everything starts with the fact that you are "upon your enemy":

You are not fighting against an enemy who is, Heaven forbid, as powerful as a Jewish child, or as a Jew in general. That is impossible, for every Jewish child, every Jew, begins their day with the declaration, "the soul that You have placed within me is pure." And before that he says, "I offer thanks to You... for You have restored my soul within me."

Obviously, no matter who may want to oppose him, could not possibly have the same strength and potential as a Jew, who just received —this very morning— a brand-new soul from G-d Himself.

He therefore begins the battle knowing that he is "Upon your enemies" —much higher and mightier than them.

Furthermore: When one does his mission, and goes out to this battle with a strong resolution that he will not listen to the evil inclination at all —in fact, he will completely banish it from his room, his home, and from any place over which the child, or the adult has control —then not only will he be successful in his attempts, but "your G-d will deliver..." G-d Himself takes part, and helps him in the battle. "Your G-d will deliver him into your hand" in a way that the inclination is completely subjugated, and it no longer has any personal opinion at all.

What use can a Jewish child have from the evil inclination? The child shows it that he has this strength, he shows his powers, and that he is not afraid of anything at all. The evil inclination is completely in his hands, so much so that whenever it wants something, it is



## פרשת תצא

immediately and clearly obvious that it is the evil inclination that wants it. And then, since it is "in your hand," obviously it does not get what it wants.

On the contrary: The evil inclination stands aside and doesn't mix in. More so: He doesn't allow any matter to arise where it might have a say. For instance, if the child sees something very valuable or very sweet that belongs to another child, or to another Jew, the evil inclination itself will immediately scare him: He must know that this is something that he's not allowed to touch. On the contrary, he must help the other child, and an adult must help the other adult, in a pleasant and peaceful manner, to possess everything that belongs to him, so that he can use them as he wishes. Not only will he not disturb another person in any way, or, Heaven forbid, take it away from him, but he will even help him be able to do good deeds with it, just as each one of you certainly do good deeds with all of your belongings, as we will mention soon about giving out Tzedakah, as usual at these gatherings.

At the beginning of today's Torah section, we are told: "When you go out" as a "camp upon your enemies." For we have already gathered, united, "Each man will help his friend, and to his friend say 'Be strong!'"

Together, we become an entire camp. Obviously, the victory is then even quicker, easier, and more complete.

This leads to "G-d walks in the midst of your camp," as we read later in the portion. Not only is G-d together with each one of you, and each one of us, but He literally "walks among us" and helps each person; He "sits" with every child on the same bench, and goes with each one as they go about their day.

Certainly, all that you do are good things, as we say in the Shema, "while you walk on the way, when you retire and when you arise."

