



### SICHA – LAG B'OMER PARADE 5743

*Free Translation\**

There is a wonderful Midrash in this regard: How can a young child –or one who is childlike in his knowledge of Judaism– control himself when he wants to take something from another? After all, the object is very enticing. How does he stop himself from even encroaching, such as, for instance, buying a toy or a candy that someone else had seen and wanted first?

He must be careful not to encroach on the other person's rights, by saying to the seller: "I'll give you a penny more, and sell it to me." If somebody did the same thing to you, you would not be happy.

From where do we have the strength to control ourselves?

The Midrash says on the verse "G-d stands in the council of judges, among the judges He renders judgment": G-d proclaims that He may be found, indeed that He "stands" –which implies a strong presence– wherever there is a "council," many people, who are connected with G-d and G-dliness.

The Midrash relates: How did that come about? It began with the first Jew, Avraham. When our father Avraham, from whom all Jews descend, including all of you children; when Avraham was sitting at the door of his tent G-d appeared to him. Avraham said to G-d that it is not appropriate for him to sit while G-d is revealing Himself to him, for at the time, when G-d revealed Himself to him, Avraham was sitting down.

G-d replied that he should remain seated, for He derives satisfaction from standing near Avraham since Avraham performed His commandments, such as welcoming guests and other Mitzvot that he performed.

G-d promised him that the same would continue in the future: Avraham will have grandchildren and great-grandchildren forever, and when they will be very young, about three or four years old, they will go to school, to a place where they are taught Torah, and "G-d will stand" next to them. The children will study Torah while seated, and G-d will derive pleasure. Since these are grandchildren of Avraham, and the children are connected with G-d and G-dliness through the study of His Torah and the fulfillment of His Mitzvot, G-d will

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\*) Taken from the Subtitles that appear on the screen



## פרשת תולדות

stand over them, and protect and guard them, as you stated earlier that “Behold G-d stands upon him.”

And the Midrash adds, that this is regarding small children, beginning from the ages of three or four years old.

Moreover, the Torah refers to G-d as “standing” above them, with all of the established strength that the word entails.

This strength is transmitted to the children, who are then able to nullify and totally ignore the evil inclination. The evil inclination attempts to convince the child, that since the candy is good, or the toy is nice, he should ignore the fact that another child wanted it first. And he should certainly not care about respecting the other child.

However, the child completely ignores the evil inclination, so much so that it has no influence over him at all, since the child is connected with G-d’s strength, as a result of his involvement in “serving my Creator.”

Then the evil inclination is certainly totally annulled, and the child is careful both in “avoiding the bad and doing good,” up to and including showing respect for another.

Then we unite “all as one,” —all Jews become united as one entity.

This causes “bless us, our Father” —G-d gives us all the blessings, and certainly with the main and essential blessing: that very speedily in our days, in fact, immediately now, G-d redeems every child and all of the children, with their brothers and sisters and parents and grandparents, “with our youth and our elders, our sons and our daughters”!

