



### Jewish Children Bring Peace

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The Rebbe, my father-in-law, taught in the discourse he delivered on Purim Katan, based on the verse "And the Jews accepted what they had begun previously": the Jews at the time of Purim accepted upon themselves, with strength and a firm commitment, to follow the Torah and its principles.

In the discourse he explains that this is connected with the verse: "Out of the mouths of children and infants You have established strength to silence the enemy and the avenger."

— When a Jew accepts Torah and strives to fulfill its commandments, the "enemy and avenger" — one's evil inclination — confronts him in two ways:

First, as an open enemy clearly desiring, God forbid, to lead him away from Torah and Mitzvot.

And second, as "an avenger" who hides and tells him, "Give in just a little; later it will be easier to study more Torah after committing this sin," God forbid — or through some other argument.

So how does one "silence the enemy and the avenger" and completely nullify the evil inclination, disabling it from influencing a Jew — especially "children and infants"?

This happens when Jewish children carry out the verse's words, "You have established strength." They build a foundation upon which they base their daily activities, their entire lives and their homes: the strength of Torah; and this vitality permeates their Torah study and fulfillment of Mitzvot.

This is sufficient to nullify "the enemy and avenger," and bring success in the battle against the evil inclination.

The Rebbe also asks in the discourse:

A battle is fought with physical weapons and physical strength, but aren't "children and infants" lacking in those areas?

And he answers that the verse states that God, "The Lord of Hosts," Who leads all armies — starting with Tzivot Hashem, Jewish children — states, "Not with armies and not with might but with My spirit, says the Lord of Hosts."

Through following God's "spirit" by means of Torah and Mitzvot, armies and might become unnecessary, since Jewish children bring victory over the evil inclination by establishing a strong foundation and remaining steadfast in Torah and Mitzvot.



## פרשת תצוה

Tzivot Hashem, Jewish children, bring true peace by acting in a manner of “established strength” – “strength” in Torah study and fulfillment of Mitzvot.

Though “fewest among the nations” – physically small compared to other nations – they are the leaders of world destiny, bringing real peace to the whole world through their strength in Torah.

This is the general responsibility of every member in God’s Army, both you who are listening now, and those who will be told later.

In addition, there is the “order of the day”: the matter associated with this specific day and period.

This is seen in today’s name, Purim Katan, “Small” Purim, for it is a preparation for the approaching “Big” Purim

– and its Mitzvot connected to Torah: reading the Megillah; Mitzvot connected to prayer: thanking God for the miracles of Purim in prayer and in Grace After Meals; Mitzvot connected to charity: gifts to the poor; as well as the other Purim Mitzvos.

So we must prepare to carry this out in the fullest measure, each and every one of us – and through our efforts, every Jew wherever he is, young and old, and from the youngest to the oldest,

And to influence every Jew whom we can reach to learn the laws, prepare for the Festival, and fulfill the laws, since “action is essential.”

And for each and every Jew, through the activities of Tzivot Hashem, there will be “light” and “happiness” – true happiness – as we just read in the twelve Torah verses, with joyous additional “gladness” and “glory” through the fulfillment of the Mitzvot.

