

"Assemble the people, the men, and the women, and the little ones." (31:12)

Rashi explains that, although the little children were clearly not capable of comprehending the experience, they accompanied the adults. Thus, those who brought them would be rewarded. In truth, the children that came along probably disrupted the adults to the point that they could not listen as intently as they would have desired. We may, therefore, wonder at the *Torah's* insistence that the children be present. Would it not have been preferable for the children to remain at home, in order to enable the adults to properly concentrate on their *avodas Hashem*, service to Hashem?

Horav N. Adler, z.l., suggests that herein lies the actual reward. The adults were implored to "sacrifice" some of their personal spiritual experiences, so that the children would be availed the opportunity to see, hear, and experience the sublimity of the moment. As *Horav Adler* emphasizes, *Torah chinuch*, education, takes precedence over parents' personal needs. In regard to educating Jewish children in accordance with the true *Torah* spirit, our concern should focus on what is ultimately most beneficial for the children, not our personal preferences or affiliations.