

"And I have broken the bars of your yoke and made you go upright." (26:13)

Rashi cites the *Midrash* which explains this blessing with two words, with *vpuez vnuecw* "erect stature." *Horav M. Shternbuch, Shlita*, expounds on this concept. There are individuals who, although they are observant, tend to deny their compliance with Hashem's *mitzvos*. Consequently, they mask their *mitzvah* performance and attempt to conceal their allegiance to the *Torah*. These individuals disguise authentic observance with artificial excuses. They are moral cowards who lack the courage of their convictions, demonstrating a lack of pride in their heritage. They are fearful that, due to their commitment to Judaism, they will be viewed as different. This perception might taint their social status. The *Torah* teaches us that *mitzvos* must be performed with dedication. When *Klal Yisrael* discharges *mitzvos* properly, they will merit a sense of worth to stand dignified, exalted in transmitting the banner of *Torah*.