

The hidden (sins) are for Hashem, our G-d, but the revealed (sins) are for us and our children forever, to carry out all the words of the Torah. (29:28)

An abundance of commentary is available to explain the application of the *nekudos*, dots, above *u'l'vaneinu*, "And for our children." We will address the commentary of the **Chafetz Chaim, zl**, because of its depth – despite its apparent simplicity. When a person writes a note, pens a statement, and he wants to make a point, underscore a certain idea, he will underline, bold, or highlight it in some noticeable manner. Hashem sought to teach Moshe *Rabbeinu* an important lesson, one that he should impart to the Jewish People, one that He wanted them to underscore in building their future: it is all about the children. *Chinuch ha'banim*, educating our children, is the only guarantee of our nation's future survival. If Hashem "dotted" the word children, it is a clear indication of its overriding significance.

The **Steipler Gaon, zl**, was wont to emphasize the change in the way contemporary children are raised compared to the way in which they were raised in the small villages of Europe, where abject poverty was a way of life, such that having "nothing" actually meant having nothing. Children grew up quickly knowing that one does not necessarily get what one wants. Indeed, the basics to which we are today accustomed were rare in those days. Children grew up hungry. They learned to realize that a mere meal was a luxury, and certain foods were an impossible dream. When children grow up with the awareness that one does not always get what he wants and life is not always a hedge of roses, they learn to accept those later moments when challenges confront them and a decision has to be made either to accept the situation as it is or to be bitter and complain.

The *Steipler* observes that this spoiled attitude can play itself out, having a devastating effect on a child's educational development. Imagine a child growing up in a home in which parents hold nothing back, giving their child whatever they can put their hands on. While this is feasible with regard to food, shelter, comfort and other physical staples and amenities, they cannot give their child: respect, honor, acceptance. This is something one earns on his own. When a child who is accustomed to receiving whatever he wants attends a school/*yeshiva*, he suddenly discovers that he is not the smartest, the most diligent, the most caring student. As a result, he does not earn the respect for which he yearns, and he might develop serious issues. He is not prepared for this. His parents have led him to believe that he could have whatever he wants. Apparently, they were wrong.