

## You are all standing today, before Hashem, your G-d. (29:9)

Much has been written today concerning the meaning of the above *pasuk*. What is the significance of the nation's "standing" before Hashem? Also, why enumerate them according to class: leaders, elders, officers, men, women, children, and converts? *Horav* Karlinstein quotes the *halachah* that during those parts of the *davening* when one must stand, he must stand freely. This means that if he leans against something, such as a *shtender*, lectern, to the point that if it were to be removed he would fall over, it is not considered standing. This is considered leaning.

*Rav* Karlinstein derives an important lesson concerning parenting and education from this *halachah*. It is important that we impart to our children the lessons of life and give them the skills and tools to maneuver past the challenges and vicissitudes which they will confront throughout their lives. We want them to rely on us, but not to the point that if we – the support system – is removed, they will fall on their faces. The goal of a parent and a *mechanech*, educator, should be to place the child/student firmly on the ground, with the ability to address and deal with the various situations that arise.

This is the underlying meaning of *nitzavim*, standing. We should aspire to build a nation whereby each individual person – regardless of class – fathers, sons, mothers, daughters, young and old, scholar and simple Jew – all stand independently before Hashem. Every Jew is blessed with his own unique talents, personality, skills and emotions. We should use them to the best of **our** ability to serve Hashem.