

The hidden (sins) are for Hashem, our G-d, but the revealed (sins) are for us and our children. (29:28)

Simply, we are not responsible for the hidden sinners, for those who conceal their evil. We will, however, be called to task for the actions of those who openly rebel. We are all responsible to maintain the integrity of *Klal Yisrael*. We suggest another interpretation of this *pasuk*. Those thoughts that are concealed within us, thoughts which we are astute enough not to express, belong to the Almighty. They exercise no influence on those around us, they hurt no one but ourselves. They are between us and G-d. Our revealed actions reflect the thoughts that we could not or did not contain. The sublimated ideas that we translated into practice, conduct that regrettably we allowed others to see, will unfortunately be transmitted to our children. How many realize only too late the hypocrisy to which their children were subjected as they were growing up? Alas, it is too late, because "*haniglos lanu u'levaneinu*," the revealed sins are for us and our children. By the time that we have decided to repent, our children have already been stricken with the malady of spiritual dysfunction.

What does the parent do when he finally decides to perform *teshuvah* and repent for his previous misdeeds? He has already done irreparable damage to his children. Is there any way to undo this harm? What he should not do is offer flimsy excuses to justify his actions. Today's young people are astute, seeing right through the sham. They expect sincere remorse, regret and shame. They expect integrity in *teshuvah*; they seek the truth. If a parent has the courage to say that he was weak, then his child will respect his strength of character. This might bring him back in response to the manifest integrity.