

## You are standing today, all of you. (29:9)

When the people heard the frightening *klalos*, curses, of *Parashas Ki Savo*, they despaired. They felt they had no opportunity for survival; Hashem no longer cared for them. Hashem responded with the comforting words, "*Atem nitzavim hayom kulchem. -- You are standing today, all of you.*" Hashem had sustained them in the past despite their iniquities; He would continue to maintain them in the future. The *Midrash Tanchuma* advances this thought with the comment, "*Fallen nations never rise to stand again. (Klal) Yisrael falls, but rises to stand once more.*" Jewish resilience is integral to our heritage. Indeed, tenacity is part of the Jewish psyche. Moshe *Rabbeinu* articulated the most frightening curses. Yet, he emphasized our permanence by using the word "*nitzavim*" in place of the usual "*omedim*", a reference to a firm position.

We may add that "*omedim*" infers standing erect while *nitzavim* implies standing firm. The following message may be suggested: How straight or tall one stands is not important; rather, one's endurance is of consequence. While some may erect impressive, stately edifices, - presumably to serve their spiritual needs, - they are of no value if they have no lasting effect. Judaism can just as well be served by the quaint *shtiebel* if it is characterized by sincerity and conviction. The important concept is permanence, a phenomenon which can only be manifest by our capacity to transmit our heritage from one generation to the next.