

# Parshat Acharei Mot-Kedoshim Dying to Live Holy

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This week's Parsha begins, "Speak to all the congregation of the Children of Israel, and tell them, 'You shall be holy; for I God, your Lord, am holy (קְדוֹשִׁים תִּהְיוּ כִּי קְדוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם)'"<sup>1</sup> This Mitzva is many times conflated with the directive found in Parshat Emor, "You shall not profane my holy name, but I will be made holy among Bnei Yisrael. I am God who makes you holy (וּבְקִדְשֵׁי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי יְהוָה מְקַדְשְׁכֶם)"<sup>2</sup> Rabbi Yishma'el derives from this verse the necessity for one found in a public setting to forfeit their life rather than abrogate one of the Torah's laws.<sup>3</sup> Therefore, in the common parlance, sanctifying God's name (קִידוּשׁ ה'), has become synonymous with dying rather than violating one of the three cardinal sins or, in a public setting or times of persecution, any other Torah law. It has been extended to include those that were killed simply because they were Jewish or those that die in defense of their right or other's right to live as a Jew.<sup>4</sup>

Though, what becomes clear from the verses that follow the demand to be holy (קְדוֹשִׁים תִּהְיוּ) is that this is clearly not the case. "Each one of you shall fear their mother and his father. You shall keep my Shabbat...You shall not take vengeance or bear any grudge...you shall love your neighbor as yourself."<sup>5</sup> These are all

directives as to how to conduct one's life in order to be holy and certainly not anything to do with dying. This is reinforced by the Gemara in Yoma which queries as to what is considered a profaning of God's name (היכי דמי חילול השם).<sup>6</sup> It then lists potential conduct by the Sages that would cause such a profaning. The most elucidating response is proffered by Abaye who cites a Braita that contrasts behaviors that will lead to a profaning of God's name and the opposite of which would seem to produce a sanctification of God's name. "One should read the Torah, learn Mishna, and serve Torah scholars, and they should conduct themselves pleasantly with people and deal honestly with others. What do people say about such a person? Fortunate is their father who taught them Torah, fortunate is their teacher who taught them Torah, woe to the people who have not studied Torah. So-and-so, who studied Torah, see how pleasant are their ways, how proper are their deeds. The verse states about them 'You are My servant, Yisrael, in whom I will be glorified (עַבְדֵי־אֲתָהּ יִשְׂרָאֵל אֲשֶׁר־בְּךָ אֶתְפָּאֵר)'"<sup>7</sup> The Rambam in his enumeration of the Mitzvot counts as positive commandment number nine, the Mitzva to sanctify God's name (לקדש השם).<sup>8</sup> Before discussing the necessity to forfeit one's life for the sake of God, he begins with the following description of basic principles of the Mitzva, "that we are to publicize the true faith and belief in God in the world, and that we not fear the injury of any aggressor." In his codex,

<sup>1</sup> דַּבַּר אֶל־כָּל־עַדְת בְּנֵי־יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם קְדוֹשִׁים תִּהְיוּ כִּי קְדוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם: (ויקרא ט"ב)

<sup>2</sup> וְלֹא תַחְלִלוּ אֶת־שֵׁם קְדוֹשִׁי וּבְקִדְשֵׁי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי יְהוָה מְקַדְשְׁכֶם: (ויקרא כ"ב, לב)  
<sup>3</sup> אמר רבי ישמעאל: מנין שאם אמרו לו לאדם עבוד עבודה זרה ואל תהרג מנין שיעבוד ולא יהרג - תלמוד לומר וחי בהם - ולא שימות בהם. יכול אפילו בפרהסיא - תלמוד לומר ולא תחללו את שם קדשי ונקדשתי (סנהדרין עד:) כל בית ישראל מצווין על קדוש השם הגדול הזה שנאמר ונקדשתי בתוך בני ישראל, ומוזהרין שלא לחללו שנאמר ולא תחללו את שם קדשי, כיצד כשיעמוד עובד כוכבים ויאנוס את ישראל לעבור על אחת מכל מצוות האמורות בתורה או יהרגנו ועבור ואל יהרג שנאמר במצות אשר יעשה אותם האדם וחי בהם, וחי בהם ולא שימות בהם, ואם מת ולא עבר הרי זה מתחייב בנפשו. במה דברים אמורים בשאר מצוות חוץ מעבודת כוכבים וגלוי עריות ושפיכת דמים, אבל שלש עבירות אלו אם יאמר לו עבור על אחת מהן או תהרג, יהרג ואל יעבור, במה דברים אמורים בזמן שהעובד כוכבים מתכוין להנאת עצמו, כגון שאנוס לבנות לו ביתו בשבת או לבשל לו תבשילו, או אנוס אשה לבעולה וכיוצא בזה, אבל אם נתכוין להעבירו על המצוות בלבד, אם היה בינו לבין עצמו ואין שם עשרה מישראל יעבור ואל יהרג, ואם אנוס להעבירו בעשרה מישראל יהרג ואל יעבור, ואפילו לא נתכוין להעבירו אלא על מצוה משאר מצוות בלבד. (רמב"ם יסודי התורה ה, א-ב) \\\ שולחן ערוך יורה דעה קנ"א

<sup>4</sup> כי הא דרבי יוסף בריה דרבי יהושע בן לוי חלש ואינגידי. כי הדר, אמר ליה אבוא: מאי חזית? אמר ליה: עולם הפוך ראית, עליונים למטה ותחתונים למעלה. אמר לו: בני, עולם ברור ראית. - ואנן היכי התם? - כי היכי דאיתו אנן הכא, הכי איתנין התם. ושמעתי שהיו אמורים: אשרי מי שבא לכאן ותלמודו בידו. ושמעתי שהיו אמורים: הרוגי מלכות אין אדם יכול לעמוד במחיצתן. מאן נינהו? אילמא רבי עקיבא וחביריו - משום הרוגי מלכות ותו לא? - אלא: הרוגי לוד. (פסחים נ. \\\ בבא בתרא י:)

<sup>5</sup> אִישׁ אָמוּ וְאָבִיו תִּירָאוּ וְאֶת־שִׁבְתִּי תִשְׁמְרוּ אֲנִי יְהוָה אֱלֹהֵיכֶם: ... לֹא־תִקַּח וְלֹא־תִטַּר אֶת־בְּנֵי עַמֶּךָ וְאָבִיבָה לְרַעַךְ כְּמוֹךָ אֲנִי יְהוָה: (ויקרא י"ט, גיח)  
<sup>6</sup> היכי דמי חילול השם? אמר רב: כגון ניגון. אי שקילנא בישראל מטבחא ולא ייבינא דמי לאלתר. אמר אביי: לא שנו אלא באתרא דלא תבעי, אבל באתרא דתבעי - לית לן בה. אמר רבינא: ומתא מחסיא אתרא דתבעי הוא. אביי כדשקיל בישראל מתרי שותפי היב זוזא להאי זוזא והאי, והדר מקרב לה גבי הדדי, ועביד חושבנא. רבי יוחנן אמר: כגון אנא דמסגינא ארבע אמות בלא תורה ובלא תפילין. יצחק דבי רבי ינאי אמר: כל שחבירי מתביישין מחמת שמועתו היכי דמי אמר רב נחמן בר יצחק: כגון דקא אמרי

אינשי שרא ליה מריה לפלניא. אביי אמר: כדתינא, ואהבת את ה' אלקיך - שיהא שם שמים מתאהב על ידך, שיהא קורא ושונה ומשמש תלמידי חכמים, ויהא משאו ומתנו בנחת עם הבריות, מה הבריות אומרות עליו - אשרי אביו שלמדו תורה, אשרי רבו שלמדו תורה. או להם לבריות שלא למדו תורה, פלוני שלמדו תורה - ראו כמה נאים דרכיו, כמה מתוקנים מעשיו, עליו הכתוב אומר ויאמר לי עבדי אתה ישראל אשר בך אתפלאר. אבל מי שקורא ושונה ומשמש תלמידי חכמים ואין משאו ומתנו באמונה, ואין דבורו בנחת עם הבריות, מה הבריות אומרות עליו - אוי לו לפלוני שלמד תורה, אוי לו לאביו שלמדו תורה, אוי לו לרבו שלמדו תורה, פלוני שלמד תורה - ראו כמה מקולקלין מעשיו וכמה מכוערין דרכיו! ועליו הכתוב אומר באמר להם עם ה' אלה ומארצו יצאו. (יומא פו:)

<sup>7</sup> וְאִמְרוּ לִי עַבְדֵי־אֲתָהּ יִשְׂרָאֵל אֲשֶׁר־בְּךָ אֶתְפָּאֵר: (ישעיהו מט, ג)

<sup>8</sup> והמצוה התשיעית היא שצונו לקדש השם והוא אמרו (אמור כב) ונקדשתי בתוך בני ישראל. וענין זאת המצוה אשר אנחנו מצווים לפרסם האמונה הזאת האמתית בעולם ושתלם נפחד בהזיק שום מזיק, ואף על פי שבא עלינו מכריח גובר יבקש ממנו לכפור בו יתעלה לא נשמע ממנו אבל נמסור עצמנו למיתה ולא נתענה לחשוב שכפרנו ואף על פי שלבנו מאמין בו יתעלה. וזאת היא מצוות קדוש השם המצווים בה בני ישראל בכללם ורצה לומר מסירת נפשנו למות ביד האונס על אהבתו ית' ואמונת יחודו. כמו שעשו חנניה מישאל ועזריה (דניאל ג) בזמן נבוכדנצר הרשע כשגזר להשתחוות לצלם והשתחוה כל העמים וישראל בכלל ולא היה שם מקדש שם שמים והיתה בזה חרפה גדולה על ישראל שנעדרה המצוה הזאת מכלם ולא היה שם מקיים אותה אבל פחדו הכל ולא נצטווה מצוה זו אלא למעמד הגדול ההוא שפחד ממנו העולם כלו והיה בו ראוי שיפורסם הייחוד ויגלה ברבים בעת ההיא. ויעד השם על ידי ישעיה (כט) שלא תשלם חרפת ישראל בעדות ישראל ושייאו בהם ילדים בעת סנהדרין (עד כ) אמרו בני המות וימסרו נפשם ויפרסמו ויחזקו האמונה ויקדשו את השם ברבים כמו שצונו יתעלה על ידי משה רבנו. והוא אמרו לא עתה יבוש יעקב ולא עתה פניו יחורו כי בראותו ילדיו מעשה ידי בקרבו יקדישו שמי וגומר. ולשון ספרא (אמור ס"ט) על מנת כך הוצאתי אתכם חרפת יצרים על מנת שתקדשו שמי ברבים. ובגמרא סנהדרין (עד כ) אמרו בני נח מצווה על קדושת השם או אינו מצווה תא שמע שבע מצוות נצטוו בני נח ואם אתה אומר כן תמיא הו. הנה כבר התבאר לך שהיא מכלל מספר המצוות שהם חובה לישראל ולקחו ראייה על מצוה זו מאמרו ונקדשתי בתוך בני ישראל. והנה התבארו משפטי מצוה זו בפרק שביעי סנהדרין (עד א): (רמב"ם ספר המצוות ה, א)

the Rambam concludes the chapter on sanctifying God's name with the following, "When a sage is stringent with himself, speaks pleasantly with others, his social conduct is attractive to others, he receives them pleasantly, he is embarrassed by them and does not humble them in return, he honors them - even those that disrespect him - he conducts his business faithfully, and does not socialize with indecent people or sit with them, and at all times is seen only studying Torah, wrapped in Tzitzit, crowned with Tefillin, and carrying out all his deeds beyond the measure of the law - provided he does not separate too far from the mainstream and thus become forlorn - to the extent that all praise him, love him, and find his deeds attractive - such a person sanctifies God's name."<sup>9</sup> The inescapable conclusion is that leading a life of holiness (קְדוּשָׁים תְּהִיֶּינָהּ) involves a lifetime of commitment and effort and is not simply a momentary demand to sanctify oneself in the face of a threat to their life that contravenes the demands of their faith.

Nevertheless, one has to explain the overwhelming emphasis by the commentaries on the necessity of dying to sanctify God's name as the primary manifestation of this Mitzva despite the evidence that it has much broader application and implications.<sup>10</sup> This could simply be a result of an unfortunate historical reality that Jewish communities repeatedly faced these types of pressures and persecution (שלא אחד בלבד עמד עלינו לכלותינו ולא שבכל דור ודור) (עומדים עלינו לכלותינו) and therefore it was at the forefront of their religious existence and definition of living lives of sanctification. It also could be the result of the fact that leading a life of holiness requires a certain amount of separation, differentiation and sacrifice. As it states later in the Parsha, "You shall be holy to me, for I, God, am holy, and have set you apart from the peoples, that you should be mine."<sup>11</sup> That commitment requires foregoing many opportunities, choices and things in favor of being a holy servant of God whose ultimate expression is in sacrificing one's life in service of God. Therefore, the commentaries accentuated this aspect of the Mitzva to shed

light on the barometer by which one measures living a life of sanctity. While both of these speculations seem to resonate as being reasonable and likely explanations for this phenomenon, they still leave something wanting. That is because one would hope for and expect a possible deeper and more fundamental positive connection between living a life of sanctification and the demand to forfeit one's life for the sake of God. As to the exact nature of the Mitzva "to be holy (קְדוּשָׁים תְּהִיֶּינָהּ)" please see Parshat Acharei Mot-Kedoshim – A Personalized Torah.

The Battle of Bunker Hill was one of the early and decisive battles of the American revolutionary war. It took place on a peninsula in Boston harbor on June seventeenth 1775 and was an attempt by the Continental army to wrest control of Boston Harbor from the British and prevent the tightening of the already existing siege on the city of Boston. The battle was fierce and bloody and the heavily outnumbered and poorly armed Continental army was soundly defeated and forced to retreat. Though, in victory, the British suffered significant losses, dead and wounded, of around a thousand men, which was more than twice the losses suffered by the Continental army. While it was a battlefield defeat for the Continental army, it, nevertheless, heartened them that there was a possibility, a glimmer of hope, that the colonial militias could actually defeat the better equipped and trained British army. Fifty years later, on June seventeenth 1825, the fiftieth anniversary of the battle, the cornerstone for an obelisk monument was laid at the site of the battle on Breed's Hill. It eventually became the Bunker Hill Monument which still stands there until today. Daniel Webster (1782-1852), a longstanding member of Congress from New Hampshire and Massachusetts and later a Secretary of State was the featured speaker at the cornerstone laying ceremony. Following below are excerpts from his speech

"This uncounted multitude before me and around me proves the feeling which the occasion has excited. These thousands of

<sup>9</sup> ויש דברים אחרים שהן בכלל חילול השם, והוא שיעשה אותם אדם גדול בתורה ומפורסם בחסידות דברים שהבריות מרגנים אחריו בשבילם, ואף על פי שאין עבירות הרי זה חילול את השם כגון שלקח ואינו נותן דמי המקח לאלתר, והוא שיש לו ונמצאו המוכרים תובעין והוא מקיפן, או שירבה בשחוק או באכילה ושתייה אצל עמי הארץ וביניהן, או שדברו עם הבריות אינו בנחת ואינו מקבלן בסבר פנים יפות אלא בעל קטטה וכעס, וכיוצא בדברים האלו הכל לפי גדלו של חכם צריך שידקדק על עצמו ויעשה לפנים משורת הדין, וכן אם דקדק החכם על עצמו והיה דבורו בנחת עם הבריות ודעתו מעורבת עמהם ומקבלם בסבר פנים יפות ונעלב מהם ואינו עולבם, מכבד להן

ואפילו למקילין לו, ונושא ונותן באמונה, ולא ירבה באריחות עמי הארץ ושיבתן, ולא יראה תמיד אלא עוסק בתורה עטוף בציצית מוכתר בתפילין ועושה בכל מעשיו לפני משורת הדין, והוא שלא יתרחק הרבה ולא ישתומם, עד שימצאו הכל מקלסין אותו ואוהבים אותו ומתאונים למעשיו הרי זה קידש את ה' ועליו הכתוב אומר ויאמר לי עבדי אתה ישראל אשר בך אתפאר. (רמב"ם יסודי התורה ה"א)  
<sup>10</sup> יראים סימן תג || סמ"ג עשה ה' || סמ"ק סימן מד || ספר החינוך מצוה רצו  
<sup>11</sup> והייתם לי קדושים כי קדוש אני יקנן ואבדל אתכם מן העמים להיות לי: (ויקרא כ"ו)

human faces, glowing with sympathy and joy, and from the impulses of a common gratitude turned reverently to heaven in this spacious temple of the firmament, proclaim that the day, the place, and the purpose of our assembling have made a deep impression on our hearts.

If, indeed, there be anything in local association fit to affect the mind of man, we need not strive to repress the emotions which agitate us here. We are among the sepulchers of our fathers. We are on ground distinguished by their valor, their constancy, and the shedding of their blood. We are here, not to fix an uncertain date in our annals, nor to draw into notice an obscure and unknown spot. If our humble purpose had never been conceived, if we ourselves had never been born, the 17th of June, 1775, would have been a day on which all subsequent history would have poured its light, and the eminence where we stand a point of attraction to the eyes of successive generations...

We know that no inscription on entablatures less broad than the earth itself can carry information of the events we commemorate where it has not already gone; and that no structure, which shall not outlive the duration of letters and knowledge among men, can prolong the memorial. But our object is, by this edifice, to show our own deep sense of the value and importance of the achievements of our ancestors; and by presenting this work of gratitude to the eye, to keep alive similar sentiments, and to foster a constant regard for the principles of the Revolution...

We wish that this column, rising toward heaven among the pointed spires of so many temples dedicated to God, may contribute also to produce, in all minds, a pious feeling of dependence and gratitude...

We still have among us some of those who were active agents in the scenes of 1775, and who are now here, from every quarter of New England, to visit once more, and under circumstances so affecting — I had almost said so overwhelming — this renowned theater of their courage and patriotism.

Venerable men! You have come down to us from a former generation. Heaven has bounteously lengthened out your lives, that you might behold this joyous day. You are now where you stood fifty years ago, this very hour,

with your brothers and your neighbors, shoulder to shoulder, in the strife for your country. Behold, how altered! The same heavens are indeed over your heads; the same ocean rolls at your feet; but all else, how changed! You hear now no roar of hostile cannon; you see no mixed volumes of smoke and flame rising from burning Charlestown. The ground strewed with the dead and the dying; the impetuous charge; the steady and successful repulse; the loud call to repeated assault; the summoning of all that is manly to repeated resistance; a thousand bosoms freely and fearlessly bared in an instant to whatever of terror there may be in war and death — all these you have witnessed, but you witness them no more.

All is peace. The heights of yonder metropolis, its towers and roofs, which you then saw filled with wives and children and countrymen in distress and terror, and looking with unutterable emotions for the issue of the combat, have presented you to-day with the sight of its whole, happy population, come out to welcome and greet you with a universal jubilee. Yonder proud ships, by a felicity of position appropriately lying at the foot of this mount, and seeming fondly to cling around it, are not means of annoyance to you, but your country's own means of distinction and defense. All is peace; and God has granted you this sight of your country's happiness, ere you slumber in the grave. He has allowed you to behold and to partake the reward of your patriotic toils; and he has allowed us, your sons and countrymen, to meet you here, and in the name of the present generation, in the name of your country, in the name of liberty, to thank you!

But, alas! you are not all here! Time and the sword have thinned your ranks...

Veterans! You are the remnant of many a well-fought field. Veterans of half a century! When in your youthful days you put everything at hazard in your country's cause, good as that cause was, and sanguine as youth is, still your fondest hopes did not stretch onward to an hour like this! At a period to which you could not reasonably have expected to arrive, at a moment of national prosperity such as you could never have foreseen, you are now met here to enjoy the fellowship of old soldiers, and to receive the overflowings of a universal gratitude.

But your agitated countenances and your heaving breasts inform me that even this is not

an unmixed joy. I perceive that a tumult of contending feelings rushes upon you. The images of the dead, as well as the persons of the living, present themselves before you. The scene overwhelms you, and I turn from it. May the Father of all mercies smile upon your declining years and bless, them! And when you shall here have exchanged your embraces, when you shall once more have pressed the hands which have been so often extended to give succor in adversity, or grasped in the exultation of victory, then look abroad upon this lovely land which your young valor defended, and mark the happiness with which it is filled; yea, look abroad upon the whole earth, and see what a name you have contributed to give to your country, and what a praise you have added to freedom, and then rejoice in the sympathy and gratitude which beam upon your last days from the improved condition of mankind!...

And now, let us indulge an honest exultation in the conviction of the benefit which the example of our country has produced, and is likely to produce, on human freedom and human happiness. Let us endeavor to comprehend in all its magnitude, and to feel in all its importance, the part assigned to us in the great drama of human affairs. We are placed at the head of the system of representative and popular governments. Thus far our example shows that such governments are compatible, not only with respectability and power, but with repose, with peace, with security of personal rights, with good laws, and a just administration.

We are not propagandists. Wherever other systems are preferred, either as being thought better in themselves, or as better suited to existing conditions, we leave the preference to be enjoyed. Our history hitherto proves, however, that the popular form is practicable, and that with wisdom and knowledge men may govern themselves; and the duty incumbent on us is to preserve the consistency of this cheering example, and take care that nothing may weaken its authority with the world. If, in our case, the representative system ultimately fail, popular governments must be pronounced impossible. No combination of circumstances more favorable to the experiment can ever be expected to occur. The last hopes of mankind, therefore, rest with us; and if it should be proclaimed that our example had become an argument against the experiment, the knell of

popular liberty would be sounded throughout the earth...

And let the **sacred obligations** which have devolved on this generation, and on us, sink deep into our hearts. Those who established our liberty and our government are daily dropping from among us. The great trust now descends to new hands. Let us apply ourselves to that which is presented to us, as our appropriate object. We can win no laurels in a war for independence. Earlier and worthier hands have gathered them all. Nor are there places for us by the side of Solon, and Alfred, and other founders of states. Our fathers have filled them. But there remains to us a great duty of defense and preservation; and there is opened to us, also, a noble pursuit, to which the spirit of the times strongly invites us. Our proper business is improvement. Let our age be the age of improvement. In a day of peace, let us advance the arts of peace and the works of peace. Let us develop the resources of our land, call forth its powers, build up its institutions, promote all its great interests, and see whether we also, in our day and generation, may not perform something worthy to be remembered. Let us cultivate a true spirit of union and harmony. In pursuing the great objects which our condition points out to us, let us act under a settled conviction, and an habitual feeling, that these twenty-four States are one country. Let our conceptions be enlarged to the circle of our duties. Let us extend our ideas over the whole of the vast field in which we are called to act...And, by the blessing of God, may that country itself become a vast and splendid monument, not of oppression and terror, but of wisdom, of peace, and of liberty, upon which the world may gaze with admiration for ever!"

If one simply replaces the names and places found in the speech, there are tremendous parallels to the modern State of Israel. The lessons and the messages in his speech are profound and still relevant for us today. I would like to focus on the "sacred obligations" that he mentions at the close of his remarks which I think can shed light on the Mitzva of being holy (קדושים תהיו) and the unbreakable connection between living and dying to sanctify God's name.

Except for in extenuating circumstances, life is always better than death and people would



choose to live rather than to die. Therefore, dying for a cause, faith or God seems illogical and counterproductive. Though, that is only true one when one looks at life through the prism of the individual. When one expands their perspective, that conclusion can be altered. In that broader context, while life is still better than death, there can be significance to the choice to forfeit one's life. That is why the Torah's overarching categorical charge is to live (וּחַי) and only in rare circumstances does it condone choosing death or the risk of dying. To die for the sake of dying or to spur more death in its wake is a perversion of the sanctity of life and the image of God (צֶלֶם אֱלֹהִים) in which man is fashioned. Death is only meaningful in the life that it produces and the good which it leaves behind. That is why the offspring, students or people influenced by an individual can provide them redemption even after their death.<sup>12</sup> And what is true on the individual level is also true at the national level.

Webster spoke of a "sacred obligation" to those that sacrificed on our behalf. Daniel Webster tried to live up to his charge in his service to his country and when he gave his famous Seventh of March speech (1850). In it, he unsuccessfully petitions his fellow politicians with differing views with regards to slavery to uphold the sanctity of their unity and to not allow the rhetoric to dissolve the union and result in a civil war. While he spoke of a debt owed by the next and future generations to those that built and founded, through sacrifice and heroism, that which we are the beneficiaries of, it can be equally, if not more so, true of those that died to enable our lives and beliefs. The more meaningful a life that we live, the more their sacrifices or deaths are actually living rather than being in vain. This is the profoundly deep connection between dying and living to sanctify God's name (קִדּוּשׁ ה'). While we do believe that

adhering to God's will, and therefore dying to sanctify God's name has inherent value, nevertheless, it can have infinite more worth if it leads to living lives of sanctity. The reason the Torah, Judaism and Bnei Yisrael exist today is because our ancestors and brothers died to preserve it for us. Those that died to sanctify God's name whether willingly or forcibly; from Rabbi Akiva to the Sho'a; from the Israeli soldiers to the victims of terror; they create for us a "sacred obligation (קִדּוּשׁ תְּהִיּוּ)" to live lives of holiness in order to infuse their sanctity in death with life. To be holy, we must ask ourselves, are we leading lives that carry on the principles of the Torah, love for Bnei Yisrael, Am Yisrael, Eretz Yisrael and God's will which they passed on to us with their deaths? Will we live lives of sanctifying God's name and breathe life back into those that died satisfying God's name.

### יחזקאל פרק לז

(ט) וַיֹּאמֶר אֵלַי הַנְּבִיא אֶל־הַרוּחַ הַנְּבִיא בֶן־אָדָם וְאָמַרְתָּ אֶל־הַרוּחַ כֹּה־אָמְרוּ אֲדֹנָי יְקֹוֹק מֵאַרְבַּע רוּחוֹת בְּאֵי הַרוּחַ וּפְחִי בְּהַרוּגִים הָאֵלֶּה וַיְחִיּוּ: (י) וְהַנְּבִיאִי כִאֲשֶׁר צִוִּינִי וַתְּבוֹאוּ בָהֶם הַרוּחַ וַיְחִיּוּ וַיַּעֲמֵדוּ עַל־רַגְלֵיהֶם חֵיל גְּדוֹל מְאֹד־מְאֹד: ט

(יא) וַיֹּאמֶר אֵלַי בֶּן־אָדָם הֲעֲצֻמוֹת הָאֵלֶּה כָּל־בֵּית יִשְׂרָאֵל הֲמָה הֵנָּה אֲמֹרִים יְבֹשׁוּ עֲצֻמוֹתֵינוּ וְאֶבְדָּה תִקְוֹתֵנוּ נִגְזְרוּ לָנוּ: (יב) לָכֵן הַנְּבִיא וְאָמַרְתָּ אֲלֵיהֶם כֹּה־אָמַר אֲדֹנָי יְקֹוֹק הֵנָּה אֲנִי פֹתַח אֶת־קִבְרוֹתֵיכֶם וְהֵעֲלִיתִי אֶתְכֶם מִקִּבְרוֹתֵיכֶם עִמִּי וְהִבֵּאתִי אֶתְכֶם אֶל־אֲדַמַּת יִשְׂרָאֵל: ט

(יג) וַיִּדְעַתֶּם כִּי־אֲנִי יְקֹוֹק בִּפְתַחֵי אֶת־קִבְרוֹתֵיכֶם וּבְהֵעֲלוֹתִי אֶתְכֶם מִקִּבְרוֹתֵיכֶם עִמִּי: (יד) וַנִּתְּתִי רוּחִי בְּכֶם וַחִיִּיתֶם וְהִנַּחְתִּי אֶתְכֶם עַל־אֲדַמַּתְכֶם וַיִּדְעַתֶּם כִּי־אֲנִי יְקֹוֹק דְּבַרְתִּי וְעָשִׂיתִי נְאֻם־יְקֹוֹק: ט

### Shabbat Shalom

לעילוי נשמת הנרצחים ז"ל בארץ ישראל, לרפואה שלימה לפצועים, לגאולה קרובה לנעדרים ולשבויים, והצלחה ושמירה ובשורות טובות וישועות ונחמות לכל כלל ישראל ובמיוחד לחיילי צה"ל העומדים על משמר ארצנו וערי אלקינו

<sup>12</sup> כפר לעמך ישראל אשר-פדיתי יקווק ואל-תתן דם נקי בקרב עמך ישראל ונכפר להם הדם: (דברים כא, ח) \\ שכן איתא בת"כ כפר לעמך ישראל אלו החיים אשר פדית אלו המתים מכאן שהחיים פודין את המתים (תנחומא האזינו א)