

## You shall love Hashem, your G-d. (6:5)

The *Talmud Yoma* 86b delineates between *chillul Hashem*, desecrating Hashem's Name, and *Kiddush Hashem*, sanctifying Hashem's Name. Four varieties of penance atone for the sins one commits. First is *teshuvah*, repentance, which atones without the need for added *yissurim*, pain and troubles. There are sins for which *teshuvah* requires *Yom Kippur* as an added penance. We have so far alluded to three forms of *teshuvah*: *teshuvah* alone; *teshuvah* with *yissurim*; *teshuvah* with *Yom Kippur*. One last sin goes beyond the parameters of *teshuvah*, *yissurim* and *Yom Kippur*. It is a transgression that is neither atoned for by *Yom Kippur*, nor cleansed by *yissurim*. Only one form of penance is left: *missah*, death, which is the ultimate purification process.

The *Talmud* presents a number of examples of *chillul Hashem*, the common thread among them is an activity which has a negative effect on the spiritual demeanor of others. Concerning *Kiddush Hashem*, *Chazal* teach that one should see to it that *Shem Shomayim mis'aheiv al yadcha*, "The name of Heaven becomes beloved through you." This is derived from the above *pasuk*: "You shall love Hashem." How does one manifest his love for the Almighty? One should study Torah and also serve *talmidei chachamim*, Torah scholars. His dealings with people, both business and otherwise, should be conducted in an honest, pleasant manner. This will cause people to comment: "Praised is the *rebbe* who taught him Torah; woe are those people who did not learn Torah. That man who studied Torah, how pleasant are his deeds, how proper are his actions."

*Chazal* teach us an important lesson concerning *Kiddush Hashem*. We have often defined *Kiddush Hashem* as *mesiras nefesh*, self-sacrifice. If a Jew must choose between death and apostasy, he chooses death. This is *Kiddush Hashem*. While it certainly is that, *Kiddush Hashem* goes beyond one's preparedness to **die** for Hashem. It is equally important to **live** in such a manner that he sanctifies Hashem's Name with his every action – *Sheh'yehei Shem Shomayim mis'aheiv al yadecha*, that you become the medium for increasing love for Hashem.

We wonder why this message could not have been conveyed more briefly. *Chazal* should have said, "One should act appropriately in his dealings with people, so that people will comment concerning his wonderful actions." Was it necessary to add: "Praised is his father; praised is his *rebbe*, etc."? *Horav Eliyahu Lopian, zl*, derives from here that without Torah there is no appropriate behavior, no proper manners – no *mentchlichkeit*. That which we see on the street is fleeting and quickly renounced. The only human decency that endures is that which is the result of Torah study. Positive character traits that are not refined by a life of dedication to Torah have no lasting value. They will quickly dissipate under pressure, falling prey to adversity and challenge. Torah hones one's personality as he becomes one with its spiritual Source. As it is eternal, so, too, do his character traits become an integral part of his essence. People may not be able to determine the extent of his learning, but they will certainly be impressed by his character refinement.