

א: כָּל בֵּית יִשְׂרָאֵל מְצֻוִּין עַל קְדוּשַׁת הַשֵּׁם הַגָּדוֹל הַזֶּה שְׁנֹאֲמַר (ויקרא כב לב) "וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל". וּמִזְהָרִין שְׂלֵא לְתַלְלוֹ שְׁנֹאֲמַר (ויקרא כב לב) "וְלֹא תַחְלְלוּ אֶת שֵׁם קְדוֹשִׁי". כִּי־צַד. כְּשֵׁי־עֲמַד עוֹבֵד כּוֹכָבִים וְיֶאֱנֹס אֶת יִשְׂרָאֵל לְעֵבֵר עַל אַחַת מִכָּל מִצְוֹת הָאֱמוּרוֹת בְּתוֹרָה אוֹ יִהְרָגְנוּ יַעֲבֵר וְאֵל יִהְרַג שְׁנֹאֲמַר בְּמִצְוֹת (ויקרא יח ה) "אֲשֶׁר יַעֲשֶׂה אוֹתָם הָאָדָם וְחַי בָּהֶם". וְחַי בָּהֶם וְלֹא שְׂיָמוּת בָּהֶם. וְאִם מֵת וְלֹא עָבֵר הָרִי זֶה מִתְחַיֵּב בְּנִפְשׁוֹ:

1: It is mandatory upon the whole house of Israel to sanctify this Great Name, for it is said: "And I shall be sanctified among the children of Israel" (Lev. 22.32). They are also charged not to blaspheme Him, for it is said: "And ye shall not profane My holy Name" What is implied? Should a gentile arise and force a Jew to violate one of the Torah's commandments at the pain of death, he should violate the commandment rather than be killed, because [Leviticus 18:5] states concerning the mitzvot: "which a man will perform and live by them." [They were given so that] one may live by them and not die because of them. If a person dies rather than transgress, he is held accountable for his life.

A discussion on Kiddush Hashem based on Mishneh Torah

Other sources and quotes to bring into discussion:

Friday Night Kiddush:

“Blessed are you, Hashem our G-d Who has sanctified us with his commandments”

Yechezkel 20:23:

Living outside of Israel is a desecration of g-ds name Ezikel 20:23 I will sanctify My great name which has been profaned among the nations—among whom you have caused it to be profaned. And the nations shall know that I am the LORD—declares the Lord GOD—when I manifest My holiness before their eyes through you.

Gemara Yoma:

Only death can atone for Chilul Hashem.

Rashi on parshat Kedoshim:

“you shall live by them (the mitzvot) – and not die by them.”

Rabbi Sacks:

Having chosen to identify His name with the people of Israel, God is, as it were, caught between the demands of justice on the one hand, and public perception on the other

Colonel Richard Kemp (retired British army officer) Speaking at the UN:

During operation cast lead the Israeli Defence Forces did more to defend the rights of civilians in the history of warfare”

Board of Deputies Statistics:

The amount of Jewish charities in Britain is 4.6% of all charities. For a population of Jews that is under 0.5% in the UK - NPC (A charity think tank and consultancy)

A related story:

Rabbi Norman Lamm tells the amusing story of Mendel the waiter. When the news came through to a cruise liner about the daring Israeli raid on Entebbe in 1976, the passengers wanted to pay tribute, in some way, to Israel and the Jewish people. A search was made to see if there was a Jewish member of the G-d trusted us enough to make us His ambassadorscrew. Only one could be found: Mendel the waiter. So, at a solemn ceremony, the captain on behalf of the passengers offered his congratulations to Mendel, who suddenly found himself elected de facto as the ambassador of the Jewish people. We are all, like it or not, ambassadors of the Jewish people, and how we live, behave and treat others reflects not only on us as individuals but on Jewry as a whole, and thus on Judaism and the G-d of Israel.

“Be not afraid of greatness. Some are born great, some achieve greatness, and others have greatness thrust upon them,” wrote Shakespeare in Twelfth Night. Throughout history, Jews have had greatness thrust upon them. As the late Milton Himmelfarb wrote: “The number of Jews in the world is smaller than a small statistical error in the Chinese census. Yet we remain bigger than our numbers. Big things seem to happen around us and to us.”

Rabbi Jonathan Sacks

Some Textual Questions to ask Chanichim:

What does the word “kedusha” actually mean?

Why does the Rambam say “all the house of Israel”are obligated in this mitzvah?

What does a name mean? What does it mean for Hashem to have a name?

Some General Questions to ask Chanichim:

Why is the idea of living by these mitzvot such as a significant way to start this chapter on “Kiddush hashem”?

What are our common misconceptions about the notion of Kiddush hashem? Based on this piece when do we use it in the wrong contexts?

Does Hashem *need* us to sanctify his name? Doesn't that limit God?

Can you commit a chilul Hashem with no one watching?

Some Personal Questions to ask Chanichim:

Can you think of a time you have or seen someone else commit a chilul Hashem?

Why do you think this sin is considered so bad in Jewish literature?

How can we bring the concepts of Kiddush Hashem onto machane?

Some Interactive Resources:

[Youtube](#) – Kiddush Hashem on the airplane

Rav Yitzchak Oelbaum

[Youtube](#) – Kiddush hashem – the ultimate trailer



you tell me to quiet down cause
my opinions make me less beautiful
but i was not made with a fire in my belly
so i could be put out
i was not made with a lightness in my tongue
so i could be easy to swallow
i was made heavy
half blade and half silk
difficult to forget but
not easy for the mind to follow

- rupi kaur

