

The Lecture Series With Reb T (Biweekly): The Shiur where we talk a topic per session with some practical lessons, Tonight's topic is "**Don't Villify, But Sanctify**"

Sources from [Sefaria.org](http://Sefaria.org) and [aish.com](http://aish.com) (unless noted otherwise); Lookout for the Points To Carryover (PTC's), to take with you hopefully from the Shiur

All Shiurum on [shiurenjoyment.com/shiurim/shiurim-reb-t/](http://shiurenjoyment.com/shiurim/shiurim-reb-t/) -Shoutout to Jake W. & Eli N.!

The Lecture Series, The P.A.L., The Audio D.T., and O.T. Talk Show are on different Podcast Forums while the Audio DDD daf show is on Shiur enjoyment

*If you have any feedback, questions, comments, suggestions, topic ideas, or just want to reach out, please feel free to email me anytime at [rebt@shiurenjoyment.com](mailto:rebt@shiurenjoyment.com)*

The Shiur should serve as a zechus and an Aliyah for those who perished in Meron, those who passed away in the attacks on Israel in recent weeks, as well as those who were taken this year

The Shiur should also serve as a zechus and yeshua and refuah for anyone sick or needing a yeshuah or refuah especially those with any sickness, any illness, any machalah, any condition, or any salvation needed, may everyone be healed completely, b'karov.

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Every generation has its struggles; every generation has its pitfalls; every generation has its challenges. In one generation it was lo aleinu dying al Kiddush hashem, such as in the times of the holocaust or the ten martyrs during the roman empire; in another generation it meant living for Shabbos, even at the the cost of losing you're job—i.e. "If you're not going to come in on Saturday then don't bother coming in on Monday."

I believe that for us, the struggle of this generation, may be living a life where we have to sanctify g-d's name in our lives, combating the moral corruption and lack of values in society and the world at large. It is as if the Satan, the evil inclination, the yetzer Hara was let loose on society as Rabbi Shafier explains in one of his Shmooze's, and there is a fundamental lack of morals and modesty and a lack of respect, without sanctity of society for Hashem or his Torah in all aspects of the societies of the world.

We need to fix that. We need to change that. We need to be the impetus. It all starts with us, day by day, in large and in small ways.

The question is how to do so? How can we incorporate living a life where we don't villify, but where we actually sanctify our lives, the lives of those around us, and we make a sanctification of Hashem's name throughout the world?

I beleive it can be done, especially through the little things. For example, personally, on a tiny level I specifically, purposefully wear my kippah proudly at work in the public school system of New York. I don't wear it outside when walking or on the train due to fear of dangerous areas or people, usually wearing a hat or the like, but in the school in the boroughs of NYC, I want the people around me to know I am a walking ambassador of Hashem, of the Jewish people, and of the Jewish land. If I am doing a good job, then they can reflect on the whole Jewish people and

of Hashem himself. If I can be upright, honest, helpful, generous, and the like at work it can make a small difference and make a small Kiddush Hashem even where I work.

On a side note, on a miniscule level as well, I purposefully talk “Jewish” on my non-jewish related podcast of *O.T. Talk With Mr. T*. I purposefully made episodes taking about jewish items like the kippah, episodes related to Chanukah, purim, Pesach, shavuous, and Shabbos. I talk all the time on the show about jewish ideals and values as well as Israel. It’s a tiny way to spread the wonderfulness of Hashem and the Torah to non jewish specific listeners especially using my passion for radio and audio to make a tiny difference.

Of course the other shows are Jewish themed so hopefully those podcasts make a tiny difference in the world as well sanctifying G-ds name in audio lessons related to specific topics, as well as those related to pirkei avot, the daf, and the parsha.

We can each use our talents to make a tiny Kiddush hashem. If you can do audio, do it. If you can write do it. If you can speak for others, do it. Whatever you can do, do it for the sake of Torah, for the sake of Hashem making a Kiddush hashem. Use your talents for Hashem and the world.

We each can do what we can in our own lives to try to bring kiddush hashem to those around us or those we interact with on a daily basis traveling to work or being at work. We can give up our seat to someone who needs it more. We can hold an umbrella over someone else at the bus stop in the pouring rain. We can hail a cab for someone who needs it more. There are so many ways to do so.

When we go to get a drink from a store, or we pass the security guard of our kid’s school, make the extra effort to smile, say hello, say thank you, going above and beyond and letting people know we are a people of kindness, generosity, and of love. Smile and talk nicely to those around you. When calling customer service or an office or the like, always start off, “Hi, How are you today?” Often times in addition to that I will ask for the name of the person on the call to make the person feel more human and feel like a respected party on the call. It’s really the little things that count. Thanking those around us that help us in any way—the sanitation workers, mailmen, public safety, firemen, gardeners etc....especially while in our jewish garb of our kippah and tzitzis for men, as well as the jewish garb for the females as well.

We are supposed to be a mamleches kohanim v’goy kudos and an ohr lagoyim. We are supposed to be a shining example, an inspiration for the world. It is no coincidence that the same has to hold true in our land of Israel with our army, having upright morals and codes of conduct, even trying to minimize as much casualty as possible, even though no-one else on Earth would do so.

In our own day to day lives we can make that difference even through small measures. When you interact and speak with others, make sure to speak in a nice way, a gently way, without raising your voice or causing a commotion even if you are “right” or “allowed” to do so. Don’t make a

scene, don't cause a ruckus, don't bring shame to the Jewish people or to Hashem. Act in a way not to vilify, but to sanctify.

**Let's talk about what the term really means though.**

**[jewshvirtuallibrary.org](http://jewshvirtuallibrary.org) explains**

KIDDUSH HA-SHEM AND HILLUL HA-SHEM (Heb. קִדּוּשׁ הַשֵּׁם וְחִלּוּל הַשֵּׁם). The antithetical terms *kiddush ha-Shem* ("sanctification of the [Divine] Name") and *hillul ha-Shem* ("defamation of the [Divine] Name") are complementary antonyms and denote the two aspects of one of the most significant concepts in Judaism. They imply, respectively, the glorification of the God of Israel and the diminution of His honor. The specific terms are rabbinic; the concepts themselves, however, are biblical in origin and are included among the 613 commandments: "Ye shall keep My commandments and do them: I am the Lord. Ye shall not profane My holy Name; but I will be hallowed among the children of Israel; I am the Lord who hallow you" (Lev. 22:31, 32). We'll see the source again soon iy"y. The entire people was subject to these principles, although the priests were especially cautioned to avoid *hillul ha-Shem* (Lev. 21:6; 22:2)...

It could be seen that man is responsible for God's honor in the eyes of the world. Moses and Aaron were punished because of their failure to sanctify God's Name (Num. 20:12; Deut. 32:51). God's Name must be sanctified not only before the gentiles but in the eyes of Israel as well (*ibid.*, and Lev. 22:32). Jeremiah accuses his countrymen of profaning God's Name when they circumvent the law and emancipate their slaves only to capture and enslave them again (34:16). Amos condemned extortion from the poor and immorality as *hillul ha-Shem* (2.7).

**[Aish.con](http://Aish.con) points out from Rabbi Sack ZTL**

The passuk says in Emor: Do not desecrate My holy name. I must be sanctified among the Israelites. I am the Lord, who made you holy and who brought you out of Egypt to be your God. I am the Lord.' ([Leviticus 22:32](#))

The two commands are respectively the prohibition against desecrating God's name, *Chillul Hashem*, and the positive corollary, *Kiddush Hashem*, that we are commanded to sanctify God's name...The commands of *Kiddush Hashem* and *Chillul Hashem* locate that responsibility in the conduct and fate of the Jewish people. This is what Isaiah meant when he said: "You are My witnesses, says God, that I am God" ([Isaiah 43:10](#))...when we behave in such a way as to evoke admiration for Judaism as a faith and a way of life, that is a *Kiddush Hashem*, a sanctification of God's name. When we do the opposite – when we betray that faith and way of life, causing people to have contempt for the God of Israel – that is a *Chillul Hashem*, a desecration of God's name. ...When Jews behave badly, unethically, unjustly, they create a *Chillul Hashem*. They cause others to say: I cannot respect a religion, or a God, that inspire people to behave in such a way. The same applies on a larger, more international scale. ...When Jews are faithful to their mission, when they live and lead and inspire as Jews, then God's name is exalted. That is what Isaiah meant when he said, in God's name: "You are my servant, Israel, in whom I will be glorified" ([Isaiah 49:3](#)).

That is the logic of *Kiddush Hashem* and *Chillul Hashem*. The fate of God's "name" in the world is dependent on us and how we behave. No nation has ever been given a greater or more fateful responsibility. And it means that we each have a share in this task.

**[Rabbi Goldstein points out on aish.com](#) in relation to the three teens who were brutally kidnapped and killed in 2014**

In defiance of the mighty Roman Empire, which destroyed Jerusalem and our Temple, Rabbi Akiva taught Torah to his disciples, for which he was arrested and brutally murdered on a bed of nails. In his last moments he said the words of the *Shema* and became one of the greatest symbols of Jewish martyrdom in history.

And yet the Talmud tells us that as he was dying the angels in the heavens cried out before God the terrible question: "This is Torah and this is its reward?!" At this time of agony, as we saw the pictures of the pure shining faces of Gilad Shaer, Eyal Yifrah and Naftali Fraenkel, and of their bereft parents, when we see the sad, lonely, flag-draped coffins, we can almost hear the angels in heaven thunder in protest: "This is Torah and this its reward?!"

Our Torah teaches that anyone who dies defending the mitzvot, like Rabbi Akiva, or who sacrifices his life defending the Jewish people, as thousands of Israel's brave soldiers have done, or any Jew who is murdered merely because he or she is Jewish, like the six million martyrs of the Holocaust, is considered holy, someone who died *al Kiddush Hashem* – for the sanctification of God's name. We are taught that their souls ascend to the loftiest heights of Gan Eden into the close embrace of God Himself, and they become immortal heroes of Jewish destiny.

Gilad, Eyal and Naftali left this world as heroes of *Am Yisrael* – of the Jewish people, heroes who died *al Kiddush Hashem*, sanctifying God's name, because they were murdered for one simple reason, and one reason only – and that is that they were Jewish. The last words of the murdered journalist Daniel Pearl were famously, "My mother is Jewish, my father is Jewish, I am a Jew," and shortly after uttering these words his abductors murdered him. Daniel Pearl was murdered for being a Jew, and he died *al Kiddush Hashem*. Gilad, Eyal and Naftali were murdered for being Jewish, and they died *al Kiddush Hashem*. They join generations of Jews brutally murdered by enemies across thousands of years and different continents who had one common vision, complete destruction of the Jewish people.

*We should never have to know from such terrible things. We should all be zocheh to only have the challenge to live for 120 years al kiddush hashem. Living every day to sanctify g-d's name.*

**What is an example of a story of a Kiddush Hashem nowadays?**

**[aish.com points out with author Chaim Goldberg](#)**

After an Easter visit with her parents, Renee K. was driving home to South Carolina when her pickup truck started acting funny. Alert and quick-thinking, a passing motorist waved her over to the shoulder where they notified her of a flat tire. Out of the car stepped Shimon and Meir, two

identifiably religious yeshiva students returning from their Passover vacation, who proceeded to help Renee change the tire.

Renee was driving alone, which did not leave her husband Greg feeling at ease. “You have no idea how helpless I felt being a couple hundred miles away and not able to really do anything,” he reflected. He spoke with the guys and again with his wife, at which point he “sensed a calm in Renee’s voice which helped me relax, because I knew she was in good hands.”

And it wasn’t just what they did, but how they did it. Despite being in the stressful space of the side of a highway and not having all the tools they ideally needed, Renee and Greg noted that, “these generous, service-oriented boys were patient, persistent and got the job done. We are so grateful for their positive, persistent, and gracious attitude!”

Renee offered to pay Shimon and Meir but they declined the offer. She insisted she must do something to repay them for their kindness, to which they replied, “Just share on social media that two Jewish boys stopped to help.”

Renee did so, and while she is otherwise a relatively anonymous person on Facebook, this Facebook post garnered over 800 reactions and 325 shares. Amid a backdrop of rising anti-Semitism across the country, it's nice to have some positive publicity to help fight against the influence of negative media characterizations of religious Jews. But Shimon and Meir's primary motivation was to simply do the right thing.

The boys’ actions on the highway were inherently a sanctification of God’s name (*Kiddush Hashem*), with the subsequent Facebook post amplifying that *Kiddush Hashem* further. What a noble and selfless request (they insisted their names remain anonymous as well). Renee’s son declared, “I vow to spread a random act of kindness in y’all’s name. Never underestimate the ripple effect you can have on people.”

Someone saw this story and said, “Look, we’re the chosen people for a reason.” But being the chosen people does not automatically make us special. We were chosen to be tasked with the responsibility of bringing the Divine Presence into the world by increasing awareness of God through mitzvot, good deeds, and sharing Torah wisdom. When we perform acts of kindness like these two boys, we are worthy of the title.

Let's learn from these two boys and remember that as Jews we are always serving as ambassadors for the Jewish people.

**[aish.com points out from author Rea Bochner](#)**

In the age of Craigslist, it’s not unusual to find household goods for a bargain. But for New Haven, Connecticut Rabbi Noah Muroff, an office desk he bought through the website for \$200 turned out to be an investment with incredible dividends.

Returning home with his purchase, Muroff and his wife found that the desk would not fit through the office door by “a fraction of an inch”. When they took it apart, they discovered a bag containing the previous owner’s inheritance, to the tune of \$98,000.

Muroff, a teacher at the Yeshiva of New Haven, told news station WTNH, "Right away, my wife and I sort of looked at each other, and we said, 'We can't keep this money.'" When they called the original owner to return the bag, she was stunned beyond speech; she had hidden the money in the desk and couldn’t find it once it slipped behind the drawer where it remained stuck.

After Muroff and his wife returned the money, they received the following note from the previous owner:

“I cannot thank you enough for your honesty and integrity. I do not think there are too many people in this world that would have done what you did by calling me. I do like to believe that there are still good people left in this crazy world we live in. You certainly are one of them.”

With a single decision that most people probably wouldn’t have made, Rabbi and Mrs. Muroff exemplified one of the highest precepts of Judaism: *Kiddush Hashem*, the sanctification of G-d’s name through righteous and praiseworthy acts.

When the Jewish people accepted the Torah at Mt. Sinai, we were not only taking on the 613 commandments contained therein; we were also agreeing to act as God’s representatives to the rest of the world -- His PR team, so to speak. Our conduct, when guided by the Torah, is meant to set an example for the rest of humanity for how we should live.

This, by the way, is the reason why we Jews get a lot of attention when we slip up, and why the media works so hard to vilify us, especially in our current crazy times. When the press reported the Bernie Madoff scandal, for example, nine articles out of ten included the detail that he was a Jew. It’s an interesting piece of information, but it wasn’t really pertinent to the story. Including it functioned mostly to throw stones at Jews. Every day, the false message is spread across the world that Israel is an “apartheid state,” that we abuse our own citizens and are the perpetrators in crimes against human rights. The rest of the world benefits from our bad press, because it means the bar for behavior is lowered.

But every act of Kiddush Hashem we do has the tremendous power to offset these negative messages and to imbue the world around us with holiness. Every time we make the choice to act with decency, kindness and respect, every time we do the right thing, even when it’s hard, we are showing the world what human beings are truly capable of. And in the age of social media...this message can reverberate around the world.

*I also think of Meir Kaye, a jewish religious internet personality who makes inspirational videos about love and peace. His website is meirkaye.com*

As wikipedia explains,

**Meir Kalmanson**, (*Hebrew*: מֵאִיר קַלְמַנְסוֹן); better known by his stage name **Meir Kay**, is an American *Internet personality* best known for his inspirational *Vlogs* (video logs) and interviews on *YouTube*, which have amassed over 350 million views and his social media presence with upwards of one million followers.<sup>[1][2]</sup> He is known for his interviews with inspirational people and Vlogs, where he posts updates about obscure places, including a Bolivian mine and while rafting down the *Amazon*. He makes YouTube videos showcasing random acts of kindness.

*He has many videos including some about gratitude and the craziest way to give a hug.*

*Here are a few examples of his videos.*

### **A Valuable Lesson For A Happier Life**<sup>[edit]</sup>

One of his most popular videos, it has been viewed on Facebook more than 270 million times on Meir Kay's page alone.<sup>[10]</sup> In this video, a professor gives an important lesson about time management focusing on the important things in life. The professor takes out an empty jar and fills it with first golf balls, followed by pebbles, sand, and finally beer. Every time he fills the jar with something, he asks his students if the jar appears full. Inevitably, they answer yes, only to be proven wrong as each new element is added.

This video was uploaded on December 14, 2016, and has been translated into many languages. During an interview, Meir has said that his goal is to spread joy, positivity and inspiration for others to pass on kindness, through the videos that he creates.<sup>[11]</sup>

### **Kids decide between helping the Homeless or Ice Cream**<sup>[edit]</sup>

In this video, Kalmanson was seen in an ice cream van and gave children a dollar to observe how they went about spending it. This video was uploaded on May 27, 2015, and got millions of views. This video was noticed by several media houses seeing kids giving money to homeless instead of buying ice cream for themselves.<sup>[citation needed]</sup>

### **The Most Generous Boy In The World!**<sup>[edit]</sup>

His video "The Most Generous Boy In The World!" was posted on May 16, 2017, and got more than a few million views. It features Kalmanson playing a waiter in a food chain, where a kid comes with limited money and couldn't order what he wanted. He orders an ice cream and left a thank you note with the tip.<sup>[12]</sup>

### **High Five New York**<sup>[edit]</sup>

His video "High Five New York" was posted on September 14, 2014, and used to be the most popular video by Kalmanson. He was seen giving a High Five to the people who stuck out their hands to hail a taxi in New York City.<sup>[13][14][15]</sup>

—In his most recent video, which we just saw last week, was called “Blindfold Hug Experiment” where he wrote on a oaktag that he was jewish and stood for peace and wants to



give hugs to those who agree while wearing a kippa and tzitzis. Many people actually did give him a hug. He explains—

This by far is one of my most meaningful videos where I was able to truly drop in and be with my fellow humans.

With the rise of Anti-Semitism and attacks on minority groups in general I took to the streets to stand for peace, for understanding and connection.

I had many open and honest conversations which only reminded me how we have more in common than we are lead to believe.

Love and respect one another.

Let's make this world that much more of a peaceful and brighter, together.

This is a beautiful example of an ordinary person doing extraordinary things and making a Kiddush hashem in simple ways in the process.

**Yatidneeman ([yated.com](http://yated.com)) shows a wonderful story as well By Malky Lowinger**

The New York City subway system can be a bleak, dreary place, but on one Thursday night it positively glowed with kindness and goodwill. That's when Isaac Theil, a middle-aged frum Jew who lives in Brooklyn, allowed a young African American gentleman to rest his weary head on his shoulder. When a fellow passenger offered to wake the young man, as it was clearly uncomfortable for Theil, he answered, "He had a long day, so let him sleep. We've all been there, right?" When the Q train finally reached Newkirk Avenue, Theil's stop, he gently woke the young man and disembarked.

And that would have been the end of that.

Except that one of Theil's fellow riders was so impressed with what he saw, he took a picture on his cellphone and posted it on social media. It was the beginning of a media sensation. Something about the sight of a Jewish man caring for a young black man in a hoodie on the subway tugged at the heartstrings of just about anyone who saw the picture. The picture gained in popularity, was shared on the internet, and was eventually discovered by the media. One thing led to another until Isaac Theil became a worldwide celebrity, eliciting comments of praise and approval from virtually everyone. Because his yarmulka identified him as Jewish, he also became the source of a first class kiddush Hashem.

A New York Daily News columnist wrote, "Isaac Theil was just trying to help out a fellow New Yorker. Photo has made the Orthodox Jew a global celebrity." The Huffington Post headline stated, "Sleeping Stranger Subway Pic Defines Empathy and Is a Lesson In Being Good." And from Gothamist: "Straphanger Napping on Stranger's Shoulder Renews Faith In Humanity."

At one count, 1.3 million people have expressed approval of the subway picture, and that number is only a fraction of the millions who have actually seen it. In a world where the news is mostly



negative and the media generally focuses on scandals and misfortune, the simple story of Isaac and his fellow subway rider made a powerful impact.

Sometimes it doesn't cost anything to make a kiddush hashem. A kid heart, an empathetic mindset and a comfortable shoulder are all it takes.

[aish.com points out with author Rabbi Horan](#)

Rabbi Cary Friedman used to be a congregational rabbi in Linden, New Jersey. One time he was delivering a eulogy at the request of a local funeral home. As customary in such instances, he agreed as long as the burial was conducted strictly according to Jewish law. Since the departed and his family were unaffiliated Jews, Rabbi Friedman kept the speech fairly simple, offering the family much comfort by speaking in universal terms that everyone could understand.

As the service concluded, a man approached Rabbi Friedman and introduced himself as a friend of the family who had come to pay his respects – and also as a senior officer in the FBI. He had been very impressed with Rabbi Friedman's eulogy, he explained. It was very spiritual, yet simultaneously universal and nonjudgmental. For some time, he said, the FBI had been looking for a man who could speak in just such a way. "Could you duplicate that on a regular basis?" he asked. Rabbi Friedman said that he could. "Then I think you're the man we've been looking for," the agent told him. "We need someone to teach spirituality at the FBI Academy." Rabbi Friedman stood there, baffled, wondering, *Why does the FBI need to learn about spirituality?*

Intrigued by the challenge, Rabbi Friedman consulted with Rabbi Yehudah Parnes who pointed out that the United States legal system fulfills one of the Seven Noachide Laws: providing courts of law. Therefore, it would be a mitzvah to help them continue to do so, especially if they were made aware that this is one of their biblical obligations. It would also be an opportunity to discharge a debt of gratitude that the Jews of the United States owe to the police force. And it would be a *kiddush Hashem* – a sanctification of God's Name.

Rabbi Friedman accepted the job immediately, and then began an extensive training process at both the FBI and National Academies in Virginia. For months, he studied their training methods and spoke to hundreds of officers, while reading everything he could find on the psychology of law enforcement. His goal was to put together a curriculum, so that every police officer -- regardless of religious belief -- would have tools to prepare and strengthen him to handle the problems that would arise...

The rabbi thought of himself that The question could be, Why are these people in the job, in the first place? That's the gasoline. They're in it 'to protect and to serve'; they want to help the world. Deep in their soul is the desire to do good. Only spirituality can provide that motivation, and the proper tools are needed to continue to justify and enhance that initial drive."

A year later, Rabbi Friedman had developed a curriculum which he then expanded in his book [Spiritual Survival for Law Enforcement](#). The book has enjoyed great success. Some police academies have started awarding copies of it to police academy graduates. The New Orleans

Police Department distributed 1,000 copies to their officers, who were subjected to overwhelming stress during the aftermath of Hurricane Katrina, when marauders roamed the streets, wreaking even more havoc on the already devastated city.

Rabbi Friedman explains how with a belief in God, the world is in truth essentially a safe, good place. He points out that even though every accident or crime scene shows the evil of the world, one can also notice how much good is present as well, namely all of the helpful emergency workers and concerned bystanders who are there doing whatever they can to help. (It's all about outlook and perspective)—howdy you via the cup, how do you view the world as half full or half empty? Are you an optimist, looking for the good, or pessimist, only seeing the bad??)

At the same time, the rabbi explains that the spiritual tools cannot compromise the defensive awareness that the police officers acquire during their training. "We must deal with police officers and put them in touch with their spiritual sides without weakening their resolve and producing a bunch of uniformed wimps," Rabbi Friedman explains. "We're not dealing with social workers; we're dealing with police officers, and any spirituality awareness we peddle must not threaten their image or culture or self-perception of invincibility. Spiritual interventions must strengthen them and their resolve to do the job, not weaken their resolve in any way. These newfound infusions of spirituality must energize, not enervate, them."

What an amazing example of a kiddush Hashem among the other shining examples of true kiddush Hashems. A person can utilize their talents to shine a little light on the world and sanctify G-d's name in the process. Use your voice. Use your words. Use your abilities. Use your capabilities. Use your talents. Make the world a little more peaceful, a little more beautiful, a little more G-dly. It will go a long way and the effects could and will be felt all over the world.

—

Let's see some other sources.

[Leviticus 22:32](#)

You shall not profane My holy name, that I may be sanctified in the midst of the Israelite people—I the LORD who sanctify you,

[Leviticus 21:6](#)

They shall be holy to their God and not profane the name of their God; for they offer the LORD's offerings by fire, the food of their God, and so must be holy.

**PTC. Our main job is to sanctify Hashem and his Torah through a beautiful life of Mitzvos, learning, and Chessed.**

[Yoma 86a](#)

The Gemara asks: **What are the circumstances that cause desecration of God's name? Rav said: For example, in the case of someone like me, since I am an important public figure, if I**

take meat from a butcher and do not give him money immediately, people are likely to think that I did not mean to pay at all. They would consider me a thief and learn from my behavior that one is permitted to steal....

when [Abaye](#) bought meat from two partners, he would give the money to this one and the money to this one, so that each would know that he had paid. And afterward he would bring them together and perform the calculation to see whether he was receive his change...

[Rabbi Yohanan](#) said: What is an example of desecration of God's name? For example, someone like me, if I would walk four cubits without Torah and without phylacteries, and the onlookers did not know that it is only on account of my body's weakness, that would be a desecration of God's name. **Yitzhak from the school of Rabbi Yannai said:** Any case when one's friends are embarrassed on account of his reputation, meaning his friends are embarrassed due to things they hear about him, **this is a desecration of God's name.** [Rav Nahman bar Yitzhak](#) said: One creates a profanation of God's name, **for example, when people say about him: May his Master forgive so-and-so for the sins he has done.... one who reads Torah, and learns Mishna, and serves Torah scholars, but his business practices are not done faithfully, and he does not speak pleasantly with other people, what do people say about him? Woe to so-and-so who studied Torah, woe to his father who taught him Torah, woe to his teacher who taught him Torah. So-and-so who studied Torah, see how destructive are his deeds, and how ugly are his ways. About him and others like him the verse states that the gentiles will say: "Men said of them: These are the people of the Lord, yet they had to leave His land" (Ezekiel 36:20).** Through their sins and subsequent exile, such people have desecrated the name of God.

***PTC. Realize you are a walking ambassador for Hashem, the Jewish people, and the Jewish land of Israel. Understand this and know this, watch what you do and say especially with the kippa on your head and tzitzis on your garb—people are watching you and judging you, hopefully learning good things from you***

#### [Shabbat 114a](#)

Rabbi Ḥiyya bar Abba said that Rabbi Yohanan said: **It is disgraceful for a Torah scholar to go out to the marketplace in patched shoes.**

#### [Mishneh Torah, Foundations of the Torah 5-6](#)

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,...

***PTC. Make sure you walk around like a royal prince or princess with proper modest attire and action and behavior, as we are the children of Hashem and should dress and act as such bringing glory to his name and presence***

#### [Sanhedrin 74a](#)

The Gemara now considers which prohibitions are permitted in times of mortal danger. [Rabbi Yohanan](#) says in the name of [Rabbi Shimon ben Yehotzadak](#): The Sages who discussed this issue counted the votes of those assembled and concluded in the upper story of the house of Nitza in the city of Lod: With regard to all other transgressions in the Torah, if a person is told: Transgress this prohibition and you will not be killed, he may transgress that prohibition and not be killed, because the preserving of his own life overrides all of the Torah's prohibitions. This is the *halakha* concerning all prohibitions except for those of idol worship, forbidden relationships, and bloodshed. Concerning those prohibitions, one must allow himself to be killed rather than transgress them... The verse states: "You shall keep My statutes and My judgments, which a person shall do, and he shall live by them" (Leviticus 18:5), thereby teaching that the mitzvot were given to provide life, but they were not given so that one will die due to their observance... if you have a person whose body is more precious to him than his property, it is therefore stated: "With all your soul." That person must be willing to sacrifice even his life to sanctify God's name. And if you have a person whose property is more precious to him than his body, it is therefore stated: "With all your might." That person must even be prepared to sacrifice all his property for the love of God. According to the opinion of [Rabbi Eliezer](#), one must allow himself to be killed rather than worship an idol.

#### [Berachot 61b](#)

We learned in our mishna the explanation of the verse: "And you shall love the Lord your God with all your heart and all your soul and all your might" (Deuteronomy 6:5). This was elaborated upon when it was taught in a *baraita*: [Rabbi Eliezer](#) says: If it is stated: "With all your soul," why does it state: "With all your might"? Conversely, if it stated: "With all your might," why does it state: "With all your soul"? Rather, this means that if one's body is dearer to him than his property, therefore it is stated: "With all your soul"; one must give his soul in sanctification of God. And if one's money is dearer to him than his body, therefore it is stated: "With all your might"; with all your assets. [Rabbi Akiva](#) says: "With all your soul" means: Even if God takes your soul.

*PTC. We must be prepared to give our all for Hashem even our resources and very life gd forbid if it is demanded of us, we should never know from such things. How much more so we must give up our time and days in our living days of 120 years IY" h every single day for Hashem and his Torah influencing those around us for good and doing good.*

#### [Mekhilta d'Rabbi Yishmael 20:6:1](#)

(Ibid. 6) "for My lovers and for the keepers of My mitzvot": "for My lovers": our father Abraham and the like. "and for the keepers of My mitzvot": the prophets and the elders. R. Nathan says: "for My lovers and the keepers of My mitzvot": the Jews who dwell in Eretz Yisrael, and give their lives for the mitzvot. Why are you going out to be executed? Because I circumcised my son, the Jew. Why are you going out to be burned? Because I read in the Torah. Why are you going out to be crucified? Because I ate matzoh. Why are you being given a hundred lashes? Because I took the lulav. And (Zechariah 13:6) "wherewith I was beaten in the house of my Lover" — these lashes have caused me to be beloved by my Father in heaven.

**PTC. Realize what's really important in this world and what really brings sanctification in this world. It's not a big house or a grand car. It's the morals and the values of the people living in the modest homes and modest cars living an authentic Jewish lifestyle sanctifying G-d's name.**

#### [Ketubot 19a](#)

as the Master said: **You have no matter that stands before saving a life, other than idol worship, forbidden relationships, and murder.** Now that they signed, do we say to them: **Why did you sign?** Only in those three cases, when faced with a choice between violating the prohibition and being killed, must one be killed rather than violate the prohibition...

#### [Yoma 86a](#)

Abaye said: As it was taught in a *baraita* that it is stated: **“And you shall love the Lord your God”** (Deuteronomy 6:5), which means **that you shall make the name of Heaven beloved.** How should one do so? One should do so **in that he should read Torah, and learn Mishna, and serve Torah scholars, and he should be pleasant with people in his business transactions.** What do people say about such a person? **Fortunate is his father who taught him Torah, fortunate is his teacher who taught him Torah, woe to the people who have not studied Torah...**

**PTC. Doing mitzvot, learning Torah, being kind, compassionate, and loving is the best way to really sanctify G-d's name in the world.**

#### [Avoda Zara 27b](#)

והוא היה למימר (ויקרא יח, ה) וחי בהם ולא שימות בהם The Gemara asks: **And what would ben Dama have said?** What verse did he intend to cite as proof that it was permitted for him to be healed by a heretic? The verse: **“You shall therefore keep My statutes, and My ordinances, which if a man do, he shall live by them”** (Leviticus 18:5). This teaches that one should live by God's mitzvot, **and not that he should die by them.** This verse serves as a source for the *halakha* that one may violate a prohibition in order to save a life. **And why does Rabbi Yishmael disagree with ben Dama?** He maintains that **this matter applies only in private, but in public one may not transgress a prohibition even to save a life.** **As it is taught** in a *baraita* that **Rabbi Yishmael would say: From where is it derived that if oppressors say to a person: Worship an idol and you will not be killed, that one should worship the idol and not be killed?** The verse states: **“He shall live by them,”** and not that he should die by them. One might have thought that this applies **even in public.** Therefore, the verse states: **“And you shall not profane My holy name”** (Leviticus 22:32).

**PTC. On some level living a life of kiddush Hashem is harder than giving up a person's life, as one is a constant obligation every day while the other is a one time excruciating decision that no one should ever have to make. Make sure to live every single day doing something to sanctify G-d's name, the Torah we so love, and the wonderful land of Israel.**

## [Sefer Hachinuch 295](#)

**That we not do anything through which the name of the Heavens is profaned among people:** That we were prevented from profanation of God, may He be blessed, and that is the opposite of that sanctification of God about which we are commanded

## [Mishneh Torah, Kings and Wars 10:2](#)

A non-Jew may violate one of the Commandments if he is forced to do so. Even if he was forced to worship idols, he may do so, since non-Jews are not commanded to Sanctify the Name. A non-Jewish child or a deaf person or a mentally-deficient person may never be punished, since these people are not obligated in the Commandments.

## [Akeidat Yitzchak 83:1:6](#)

Here too only a few people were guilty in indulging in immoral acts, yet the Torah treats the matter as if there had been a wholesale collapse of morality. However, just as the act of a single individual at the right time and in the right place can redeem a whole nation, so can acts of individuals bring about national misfortune. When David fought Goliath, not for the sake of his own reputation, but to restore glory to the name of G'd, he becomes an "ish chayil," a man of valour.

**PTC. Every single one of us are important effectors that can have large consequences and ripples across the whole world. We each have immense power to do good and sanctify G-d's name.**

## [Pesachim 53b](#)

**Come and hear:** This was also taught by Theodosius of Rome: What did Hananiah, Mishael, and Azariah see that led them to deliver themselves to the fiery furnace for sanctification of the name of God during the rule of Nebuchadnezzar rather than worship idols under duress? They drew an a fortiori (kalvachomer) inference on their own from the plague of frogs in Egypt. With regard to frogs, which are not commanded concerning the sanctification of the name of God, it is written: "And the river shall swarm with frogs, which shall go up and come into your house, and into your bedchamber, and onto your bed, and into the houses of your servants, and upon your people, and into their ovens and kneading bowls" (Exodus 7:28). When are kneading bowls found near the oven? You must say that it is when the oven is hot. If in fulfilling the command to harass the Egyptians, the frogs entered burning ovens, all the more so, we, who are commanded concerning the sanctification of the name of God, should deliver ourselves to be killed in the fiery furnace for that purpose.

**PTC. If frogs can do so, how much more, al achas kama vkama we must do so, during our life to live sanctifying g-ds name everyday.**

## [Midrash Tanchuma, Lech Lecha 2:2-3](#)

(Hinted to at the name ur kasdim...double fire)...



*what shall we do for our sister in the day that she shall be spoken for* alludes to the day in which Nimrod ordered him, Avraham hurled into the fiery furnace. *If she be a wall we will build upon her a turret of silver* implies that if Abraham would set his soul as firm as a wall to withstand Nimrod's many attacks and to accept martyrdom in order to sanctify the Name of the Holy One, blessed be He, we will build upon her a turret of silver for his defense...

#### [Yevamot 79a](#)

Regarding Saul's sons, The Gemara raises a difficulty with regard to the story as related by the Bible: **But isn't it written: "The fathers shall not be put to death for the children; neither shall the children be put to death for the fathers"** (Deuteronomy 24:16)? As Saul's sons had not sinned, why were they put to death? **Rabbi Hiyya bar Abba said that Rabbi Yohanan said: It is better that one letter and one mitzva be uprooted from the Torah in this manner and thereby the name of Heaven not be desecrated in public [parhesya]...**

**PTC. We must endure flames, such as the flames of embarrassment, and do what we can to avoid any embarrassment to Hashem or the Torah gd forbid to prevent any desecration of the name of Hashem gd forbid**

#### [Shabbat 130a](#)

It was taught in a *baraita* that Rabbi Shimon ben Elazar says in praise of the observance of the mitzva of circumcision: **Any mitzva for which the Jews sacrificed their lives at the time of the decrees of the wicked empire, such as the prohibition of idolatry and the mitzva of circumcision, is still steadfastly observed. And any mitzva for which the Jews did not sacrifice their lives at the time of the decrees of the wicked empire, such as phylacteries, is still casually observed...**

**PTC. Any mitzvah or Torah learning we push ourselves for, we sacrifice for, will stay with us and be there for us and protect us**

#### [Derech Hashem, Part Four, On the Sh'ma and Its Blessings 5](#)

**Regarding giving oneself over for the sanctification of His name:** And note that that it is one of the conditions of this commandment that a man decide in his mind to give over his life for His Unity, may He be blessed; and to accept all afflictions and types of death for the sanctification of His Name, may He be blessed. And this is considered as if he actually had done it in practice and was killed for the sanctification of His name. And there are also great effects from this matter for the purpose of the creation and the general refinement...

#### [Alshich on Torah, Deuteronomy 11:18:1](#)

**On your mind.** If your mind is attached to serving Hashem, there is no fear that you will be drawn after your eyes. Therefore one must first bind *tefillin* on the arm, next to the heart, and this is referred to as, **"on your hand"** because the performance of positive *mitzvos* is connected to the heart. **And on your being,** that you should accept upon yourselves to give up your lives rather than transgress prohibitions.



**PTC. Make sure your heart is pure to follow Hashem in his ways with all aspects of your body and your being, to sanctify Hashem with whatever was possible to influence good things for those around us.**

**PTC's.**

**-Our main job is to sanctify Hashem and his Torah through a beautiful life of Mitzvos, learning , and Chessed.**

**-Realize you are a walking ambassador for Hashem, the Jewish people, and the Jewish land of Israel. Understand this and know this, watch what you do and say especially with the kippa on your head and tzitzis on your garb—people are watching you and judging you, hopefully learning good things from you**

**-Make sure you walk around like a royal prince or princess with proper modest attire and action and behavior, as we are the children of Hashem and should dress and act as such bringing glory to his name and presence**

**-We must be prepared to give our all for Hashem even our resources and very life gd forbid if it is demanded of us, we should never know from such things. How much more so we must give up our time and days in our living days of 120 years IY”h every single day for Hashem and his Torah influencing those around us for good and doing good.**

**-Realize what’s really important in this world and what really brings sanctification in this world. It’s not a big house or a grand car. It’s the morals and the values of the people living in the modest homes and modest cars living an authentic Jewish lifestyle sanctifying G-d’s name.**

**-Doing mitzvot, learning Torah, being kind, compassionate, and loving is the best way to really sanctify G-ds name in the world.**

**-On some level living a life al kiddush Hashem is harder than giving up a person’s life, as one is a constant obligation every day while the other is a one time excruciating decision that no one should ever have to make. Make sure to live every single day doing something to sanctify G-d’s name, the torah we so love, and the wonderful land of Israel.**

**-Every single one of us are important effectors that can have large consequences and ripples across the whole world. We each have immense power to do good and sanctify G-d’s name.**

**-I think about the frogs—f frogs can do so the will of Hashem to jump into the furnace, how much more, al achas kama vkama we must do so, during our life to live sanctifying G-ds name everyday.**

**-We must endure flames, such as the flames of embarrassment and do what we can to avoid any embarrassment to Hashem or the Torah gd forbid to prevent any desecration of the name of Hashem gd forbid**

**-Any mitzvah or Torah learning we push ourselves for, we sacrifice for, will stay with us and be there for us and protect us**

**-Make sure your heart is pure to follow Hashem in his ways with all aspects of your body and your being, to sanctify Hashem with whatever way possible to influence good things for those around us.**