

Kiddush Hashem

CURRICULUM & RESOURCES

*...manifesting
Hashem's name
in the world.*



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Please note that there will be new lesson plans available every year.

These lessons were developed in conjunction with Mifal Kiddush Hashem
and based on the Sefer Mekadshei Shemecha by Rabbi Shraga Freedman

For a free download of the sefer, more resources, and additional information on Kiddush Hashem,
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Additional copies may be obtained from Torah Umesorah publications 1090 Coney Island Ave, Brooklyn NY 11230

Mifal Kiddush Hashem was established to spread a deeper understanding and appreciation of our mission in being mekadesh shem shamayim.

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DEAR TEACHERS,

These lessons have been designed to help students understand the importance of emulating G-d's attributes in their daily interactions. It is our hope that through their study, students will gain the sensitivity to further their unique mission in this world. We believe that by teaching this material, your students will become a link in the holy chain of Jews that have sacrificed to increase G-d's honor through their righteous actions.

These lesson plans have been organized to facilitate the teacher's ease of use. We have used a color coded system to identify the stories and supplementary information that was used to enrich the lesson. When a particular color appears in the lesson plan, the corresponding color coded information at the end of the lesson, is the lesson's extended text.

All Torah sources have been cited with footnotes for the teacher's convenience. At the end of the lesson, additional resources have been included for further clarification and study.

Lesson 1.

■ DEFINING KIDDUSH HASHEM

■ INTRODUCTION.

As G-d's holy nation the Jews have been bestowed the privilege of sanctifying G-d's name in this world. Our mission is to raise the world's awareness of a living G-d and His absolute principles. Through our exemplary ethical and moral behavior we cause others to love Him and act according to His precepts.

Our actions should continuously reflect G-d's existence. If we, as ambassadors, relinquish this privilege by acting in ways that defy G-d's existence (Heaven forbid) then we desecrate the name of G-d. It is essential that we follow His commandments with the utmost of care in order that others should realize how important it is to keep the commandments.

■ OBJECTIVES.

- Students will have a clear understanding of the definition of Kiddush Hashem.
- Students will understand the magnitude and influence of our behavior in this world.
- Students will understand the types of behavior that sanctify or, G-d forbid, desecrate G-d's name.

■ INITIATING INTEREST.

The Gemara in Yuma¹ tells us that **ואהבת את ה' אלקיך** also includes the mitzvah of causing others to love Hashem. Acting in ways that cause others to emulate Hashem, and say those that learn Torah act in such exemplary ways, causes Hashem to say, "you are my servant... it is through you that that I am glorified."

However, even if one learns and serves Hashem, but is not honest in his business dealings and does not speak softly to others, it is said about him, "Woe to the person that learns Torah – Look how crooked are his actions!"

The teacher should spend time discussing with his students the idea that a person's true intentions drive his actions. Have the students think about incidents when their own intentions were to cause another to love Hashem. Did it ever happen that he wished to gain something personal through his service of Hashem? The teacher should explain that it is natural for people to have ulterior motives, yet it is our mission to see that our actions bring others to love Hashem without personal gain in mind.

מהו קידוש ה', וחילול ה'

■ DEVELOPMENT.

The Rambam² says that a wise person makes a Kiddush Hashem by treating others with respect and by living a life that makes all who see him praise him and want to be like him. Because of the great Kiddush Hashem he has made the Torah says about him "ויאמר לי עבדי אתה ישראל אשר כך יתפאר" – you are my servant... it is through you that I am glorified."

Regarding this Rambam, Rabbi Avigdor Miller³ explains that we should be focused on this objective and be very careful that our actions lead to Kiddush Hashem.

Once we understand Kiddush Hashem we can then understand Chillul Hashem, which is desecrating G-d's name. The Zohar⁴ explains that the word Chillul come from the word Chalal, which means a void, or empty. When a person acts as if he exists in a void where no one is watching him or that Hashem is not aware of his actions, he creates a Chillul Hashem. In other words, he creates a state where there is less awareness of Hashem's existence in the world.

Rabeinu Bachya⁵ explains that Chillul also comes from the word chol, or mundane. When one's actions or words create a sense that G-d does not exist there, he makes those that see this behavior consider that which is holy – mundane.

An aveira that is done constantly, and treated lightly, so that it no longer bothers those that see it done repeatedly, causes a tremendous Chillul Hashem. This person not only shames the mitzvah but shames Hashem Himself. Because Loshon Hara is one of the transgressions that tend to be treated lightly, the Chofetz Chaim⁶ tells us that a wise person must make sure that he does not speak Loshon Hara and have it come to be taken lightly.

■ LIVING EXAMPLE.

In the Talmud Yerushalmi⁷ the famous story of Shimon ben Shetach is told. Although a great scholar, Rav Shimon held the degrading position of a flax worker. His students begged him to give up the job promising to buy him a donkey so that he would not have to work so hard. When they bought him a donkey from a gentile, they found a pearl hanging from its neck. The students told their Rebbe "From now on you will not have to work." Shimon asked, "Did the seller know about it?" When the students told him that the seller did not, Shimon said, "Go and return it."

The students told their Rebbe that he himself had taught them that even though stealing from a gentile is prohibited, one is permitted to keep what the gentile has lost. Shimon ben Shetach answered, "More than I want

all the money in the world, I want to hear the gentile say, 'Blessed be the G-d of the Jews.' When the pearl was returned to the gentile he indeed said, "Blessed is the G-d of Shimom ben Shetach" The gentile understood that returning the pearl was a reflection of G-d Himself.

■ PRACTICAL APPLICATION (ACTIVITY).

Students should be asked to divide into groups and to discuss examples of Kiddush Hashem they have seen or exemplified in their own lives. Each group should write out the scene that they chose and why they chose it, illustrating the scene on a poster. Each group should present their poster to the rest of the class explaining why their story is an example of Kiddush Hashem.

■ SOURCES

INITIATING INTEREST.

¹ ביומא (פ"ו ע"א) איתא: "אביי אמר: כדתניא, (דברים ו) ואהבת את ה' אלהיך 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. אוי להם לבריות שלא למדו תורה, פלוני שלמדו תורה ראו כמה נאים דרכיו, כמה מתוקנים מעשיו, עליו הכתוב אומר (ישעיהו מט) ויאמר לי עבדי אתה ישראל אשר בכך אתפאר. 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 מכווערין דרכיו ועליו הכתוב אומר (יחזקאל לו) באמר להם עם ה' אלה ומארצו יצאו".

DEVELOPMENT.

² הרמבם הל' יסודי התורה פ"ה כתב "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 וישיבתן, ולא יראה תמיד אלא עוסק בתורה עטוף בציצית מוכתר בתפילין ועושה בכל מעשיו לפנים משורת הדין, והוא שלא יתרחק הרבה ולא ישתומם, עד שימצאו הכל מקלסין אותו ואוהבים אותו ומתאווים למעשיו הרי זה קידש את ה' ועליו הכתוב אומר ויאמר לי עבדי אתה ישראל אשר בך אתפאר".

³ בס' שערי אורה (ח"ב להג"ר אביגדור מילר ז"ל עמ' רכ"ח) מדייק מן זה הרמבם "נמצא שלא די שמתוך הנהגתו יצא הקידוש השם ממילא, אלא כמו בשאר מצות דצריכות כונה כמו כן צריך לנהוג בדרכים אלו בכונה לקיים המצות עשה של קידוש השם על ידי הנהגתו ונמצא לפי זה כי צריך שיהיה דבר זה אצלו למטרה ותכלית היינו שעושה מעשים שיהיו מקלסין אותו ומתאווים למעשיו כדי לקדש את ה' כמו שכתב הרמב"ם עד שימצאו הכל מקלסין ... פי' שמרבה להתנהג בדרך זו עד שמשיג כונתו זו ויהיו הכל מקלסין אותו שהרי בזה הוא מקדש שם שמים".

⁴ לשון "חילול" ה' פי' בזה (על הפסוק "מחלליה מות יומת" שמות לא, יד) שהוא מלשון חלל, דהיינו מקום ריק וחלול, וזהו שנאמר ולא תחללו את שם קדשי, כלומר שהעובר על חילול ה' הוא מראה ח"ו כאילו המקום שעומד בו הוא ריק וחלול ופנוי מה' יתברך. וממילא קל לו לבוא לידי עברות, מאחר שאינו שת ליבו לכבוד ה' שמלא את העולם וחושב את המקום כאילו הוא פנוי ממנו יתברך. וזהו שנאמר כל העובר עבירה בסתר כאילו דוחק רגלי השכינה (נפש החיים ש"ג פ"ה).

⁵ בבאר מים חיים על החפץ חיים (בהקדמה אות ו') כתב שהמדבר לשון הרע עובר על לא תחללו, שאין לו הנאה גשמית מהמעשה, אלא עובר בשאט נפש וזהו חילול ה'. והביא שם מספר יראים: "ומקרא זה [של לא תחללו] נוקב ויורד עד התהום, ועל לאו זה ידון כל הדוויים. כי חילול ה' ישנו בכמה דברים ואין להם שיעור, שכל המבזה אפילו מצוה אחת ומיקל כלל בכבוד שמים נקרא מחלל ה' ... מפני ההרגל נעשה זה העבירה [לשון הרע] כהפקר, אם כן בוודאי נכנס דבר זה בכלל מיקל בכבוד שמים ומחלל ה' על ידי זה... וכמה צריכים בני התורה להתחזק בזה תמיד, שלא יישמע מפיו שום גנאי על חבירו, וגם לא לקבל על חבירו שום גנאי, כדי שלא יהיו מצוות ה' כהפקר ח"ו".

⁶ בדברים רבה (ג ג) אמרו: "ד"א האל הנאמן, רבנין אמרי מאמונתו של בשר ודם אתה יודע אמונתו של הקב"ה ... מעשה ברבי שמעון בן שטח שלקח חמור אחד מישמעאלי אחד, הלכו תלמידיו ומצאו בו אבן אחת טובה תלויה לו בצוארו. אמרו לו, רבי, (משלי י) ברכת ה' היא תעשיר. א"ל ר"ש בן שטח חמור לקחתי אבן טובה לא לקחתי. הלך והחזירה לאותו ישמעאלי, וקרא עליו אותו ישמעאל "ברוך ה' אלקי שמעון בן שטח". הוי מאמונתו של בשר ודם אתה יודע אמונתו של הקב"ה.

Lesson 2.

■ THE PURPOSE OF CREATION & KLAL YISROEL

■ INTRODUCTION.

An essential (and perhaps quintessential) mitzvah is Kiddush Hashem. It is the purpose of all Torah and mitzvos (Michtav M'Eliyahu).¹ By fulfilling the mitzvah of Kiddush Hashem we cause others to recognize and believe in Hashem as the one Omnipotent G-d.

Even Yom Kippur cannot atone for Chillul Hashem, for by desecrating the name of Hashem we strengthen defiance against G-d and His Torah, annulling the ultimate purpose of Creation.²

■ OBJECTIVES.

- Students will develop an understanding of the sources of the mitzvah of Kiddush Hashem by exploring some of the classic commentaries on the concept of Kiddush Hashem.
- They will discuss and understand how Kiddush Hashem should be manifested in our daily lives.
- Students will gain awareness by creating a log or writing and discussing how their daily actions increase or decrease the revelation of the Divine Presence in the world.

■ INITIATING INTEREST.

The teacher should either have students read the original text of the Rambam³ or write key phrases on the board. He should explain that the mitzvah is so great, that one even makes a bracha before giving up his own life to honor Hashem. He should emphasize the words: "חביבה מצוה זו מכל מצות עשה שבעולם"⁴

■ DEVELOPMENT.

The teacher will engage the students in a discussion to examine why Kiddush Hashem is such an essential mitzvah. The teacher will relate the story of the Givonim⁵ and the ramifications of Shaul's actions. Why are we so concerned with the way others view us? As student's respond to these concepts, it is extremely important that the teacher make clear that our emphasis on Kiddush Hashem is to spread Hashem's glory in the world, and not to appease the gentiles.

Uprooting the Torah by allowing the dead bodies to hang overnight, made such an impression that 150,000 people converted to Yiddishkeit. As a punishment for the lack of sensitivity to the needs of the geirim, Shaul's family was allowed to hang for seven months. This show of care and sensitivity for the Givonim made such an impact on the 150,000, that they converted to Judaism.

תכלית הבריאה וכלל ישראל

THE PURPOSE OF THE AVODAH OF KLAL YISROEL.

The teacher should now hand out a paper with the four meforshim mentioned below that explain the purpose of our avodah in this world. He will review these concepts with the students. He will ask students to choose one or two of these concepts, discuss them with a partner, and find ways that these concepts could be initiated in their lives. Perhaps the teacher can ask some of the students to share their ideas with the class.

- Rabeinu Yonah⁶ explains that the main reason Hashem was mikadesh us with Torah and mitzvos was to sanctify His name.
- The Sforno⁷ explains that we have been chosen to be a priestly and holy nation and our mission is to bring all people to call out in the name of Hashem.
- The Rambam⁸ states that Avrohom Avinu worked to spread emunah amongst the people of his time. He passed this trait of being Mikadesh Shem Shamayim to the Avos, each of whom expressed it in his own unique way. Our goal as Klal Yisroel has not changed. We too must be Mikadesh Shem Shamayim.
- Rashi⁹ brings a medrash stating that the world was created בשביל ישראל. One could possibly infer that everything in the world is only for us. However the Shlah HaKadosh¹⁰ and Biur Hamarim¹¹ explain that it

was because of Klal Yisroel that the world was created. Through Klal Yisroel the whole world will fulfill its tachlis and come to believe in Hashem.

■ LIVING EXAMPLE.

The teacher may ask the students to put themselves in the shoes of a middle aged man who is riding a public bus. He notices a group of Jewish boys sitting on a public bus talking and laughing - oblivious to the plight of an elderly woman who has boarded the bus and is standing in the aisle. What would the reaction of this man be if one of the boys immediately stood up and offered the woman his seat?

Can the class think of other situations where it is possible to make a Kiddush Hashem?

At the end of the above activity, the teacher will discuss with the class the ultimate purpose of creation. The teacher should explain that by understanding the concept below and working to value Kiddush Hashem, our avodah takes on a deeper dimension and we direct our thoughts and efforts towards the purpose for which we were created.

ON A DEEPER LEVEL. The purpose of creation is that Hashem wishes to bestow goodness on His creations. He

gave us free choice so that we could choose good, and by doing so, merit the ultimate goodness which is to cling to Hashem and take pleasure in the radiance of the Divine Presence.¹²

Therefore the more one is Mikadesh Shem Shamayim, he causes others to also cling to Hashem and receive Hashem's goodness. All creations will merit this kindness through Klal Yisroel, which is the ultimate fulfillment of Hashem's will, but Klal Yisroel who has been Mikadesh Shem Shmayim will be able to experience this without embarrassment, because they choose the right path.

■ CHILLUL HASHEM.

We have discussed the great mitzvah of Kiddush Hashem but perhaps even more important is the prohibition against the desecration of Hashem's name, Chillul Hashem. When one causes a desecration of Hashem's name by either transgressing when forced to commit one of the three cardinal sins (G-d forbid), or causing others to think unfavorably of Jews through their illegal or unjust actions (G-d forbid), he causes a Chillul Hashem. teshuvah, yissurim and even Yom Kippur cannot atone for his actions.²

The medrash¹³ explains that although there have been cases when Hashem forgives for severe transgressions such as idol worship, Hashem does not forgive for the seemingly lesser transgressions of Chillul Hashem. The Chida¹⁴ explains that a person who causes a Chillul Hashem once, annuls a hundred of his own prayers.

FOR FURTHER THOUGHT. How does a seemingly lesser transgression, enact such severe consequences from Hashem? Use the information that you gained in discussing "On a deeper level" (above) to explain this concept.

■ LIFE LESSONS.

The following anecdotes illustrate how we as the Jewish people can either sanctify G-d's name through our actions or G-d forbid the opposite. Divide the students into groups and have each group act out one of the stories written below. The group should appoint a moderator to

ask the class what lesson regarding Kiddush Hashem they learned from this story. How can we emulate these great actions in our daily lives? The group should appoint parts to all group members, expanding the story to include additional roles for students, if necessary.

■ STORIES.

- Mashal from Rav Elchonon Wasserman about why Yidden have so many mitzvos, and a gentile - just a few.
- Rabbi Moshe Sherer asking Rav Yakov Kamenetzky if he could ask a government official to save the life of a Jew behind the Iron Curtain.
- Baruch Levine and his experience with Rav Kamenetzky at the airport.
- Rav Bakst in Shanghai.
- Rav Schwab and the Jew in the nursing home business.

■ FINAL ACTIVITY.

As a final activity the students should be assigned to read both the Mark Twain quote about the Jews and the speech of Rav Schwab. They should be asked to choose one of the two selections and write an essay that answers the following questions for the selection that they choose.

MARK TWAIN

- List the qualities that seem to impress Twain about the Jews, and why he finds them unique.
- How is the Jew different from other nations and peoples?
- Explain the quote "all things are mortal but the Jew." What do you think is "the secret of his immortality?"

RAV SCHWAB

- How does Chillul Hashem strengthen "the defiance of the non-religious insurrection all around?"

- Explain what it means to “having ruthlessly enriched oneself at the expense of others.” How does this action contradict the purpose of the Jew in this world?
- What is the contradiction for the person that has cheated others when he stands amidst a congregation and recites the Kaddish prayer?
- Explain why the “more prominent a man has become... the more obligated he must feel to observe the most painstaking scrupulousness in his dealings with the outside world....”
- Explain why Rav Shlomo Jacobson’s fears about his children were unfounded.

■ REFERENCES

DEVELOPMENT.

THE GIVONIM

The Givonim were a group of geirim supported by the city of Nov. During his reign, Shaul killed out the city of Nov, thus causing great difficulty for the Givonim. As a punishment for Shaul’s act, Hashem brought hunger in the days of Dovid Hamelech. Dovid was told, through ruach hakodesh, to hang seven of Shaul’s family members and leave their bodies hanging for seven months. But there seems to be a difficulty with what was commanded of Dovid, which is raised by the Gemara: Doesn’t the Torah say not to leave a dead body hanging overnight? The Gemara clarifies: “It is better to uproot some of Torah in order to make a great Kiddush Hashem,” as those that see the seven royal family members receiving such a drastic punishment will be so impressed that they will say, “They hang seven of their own princes to take revenge for some wrong doing done even to geirim!” Indeed, that is exactly what happened. After witnessing the punishment carried out on the princes for a wrongdoing to geirim, 150,000 people converted to Judaism. (אִיתָא בִּיבְמוֹת עַח עִ״ה וְעִ״י בַּמְדַּבֵּר רַבָּה הֵד.)

STORIES.

THE CAPTAIN AND THE PASSENGERS

Rav Elchonon Wasserman asks: Why does a Jew have so many mitzvos that he has to fulfill, whereas a goy is only required to keep so few? Rav Elchonon answers with a mashal: A captain of a ship with many passengers mandates that the passengers aboard his ship must abide by just a few simple rules: no jumping over board, no boring holes in the ship. However, the captain has to follow numerous instructions and follow maps in maintaining and directing the ship to safely reach its proper destination. In comparison, the passengers can relax throughout the voyage while the captain has to work hard. Yet the captain will be compensated for his work, while the passengers will not be compensated. The Jewish People’s role in life is to lead the world to its proper destination. The goyim also need to reach the destination. Yet the Jewish People have the greater responsibility, and will thus receive greater compensation for their efforts. (mepi hashmua)

AVOID CHILLUL HASHEM – AT ALL COSTS

Kiddush Hashem was the *raison d’etre* of the life of Rabbi Moshe Sherer, long-time leader of Agudath Israel of America. He saw himself as Hashem’s ambassador every single moment of the day, to Jew and non-Jew alike. Rabbi Sherer once contemplated

requesting of a powerful Jewish former government official to help save the life of a Jew who was stuck behind the Iron Curtain (in the former Soviet Union). It was assumed that the official would then seek in return some public indication of support, which would be perceived as condoning behavior totally unacceptable for a Jew (the details are still too sensitive to made public). Rabbi Sherer called Rav Yakov Kamenetzky, who asked for time to think it over. The next day he called Rabbi Sherer back and told him that to save a life, one can transgress almost any commandment, But not create Chillul Hashem. (Torah Leaders, Artscroll)

KIDDUSH HASHEM – A CONSTANT MITZVAH

When Baruch Levine* was once driving Rav Shmuel Kamenetsky to the airport, he overheard Rav Shmuel whispering to himself as he walked into the airport: "הריני מוכן ומוזמן לקיים מצות קידוש ה'" (As heard from Rav Simcha Klein)

KIDDUSH HASHEM – THE PURPOSE OF LIFE

Rav Leib Bakst, Rosh Yeshiva in Detroit, spent the years of WWII as a bachur in the Mir Yeshiva in Shanghai. While there, he suffered from a burst appendix. He was taken to the hospital there, where he hovered between life and death. While in the hospital, Rav Bakst had a dream in which he was standing in front of the בית דין של מעלה, comprised of three of the Gedolim of the past generation – one of whom was Rav Yerucham Levovitz, the Mashgiach of the Mir who had passed away a few short years before WWII. The other two Gedolim turned towards Rav Yerucham and said, "You are Rav Bakst's rebbi. Ask him a question." Rav Yerucham asked, "Why can malachim can only do one shlichus at a time and human beings can do many different ones simultaneously?" Rav Bakst answered, "Actually, humans – like malachim – also have only one mission לקדש שם ה'. All the multiple acts they do are for that one purpose." The Beis Din was delighted by the answer, and they decided that Rav Bakst should remain alive. Since they knew that Rav Bakst understood the purpose of life, then there was a reason to grant him life. Rav Bakst then began to recover. (Heard from talmid of Rav Bakst, who heard it from Rav Bakst himself)

HOW CAN HE BE CALLED RELIGIOUS?

Someone once told Rav Shimon Schwab about a religious man in the nursing home business who was caught by the IRS for dishonest dealings. Rav Schwab kept responding to the person telling him this, "What? What?" Over and over again. The person then repeated the story, until finally Rav Schwab stated, "If he is cheating, then how can you call him a religious person?" (heard from a grandson of Rav Schwab)

MARK TWAIN.

"CONCERNING THE JEWS" – BY MARK TWAIN

If the statistics are right, the Jews constitute but one percent of the human race. It suggests a nebulous dim puff of star dust lost in the blaze of the Milky Way. Properly the Jew ought hardly to be heard of; but he is heard of, has always been heard of. He is as prominent on the planet as any other people, and his commercial importance is extravagantly out of proportion to the smallness of his bulk. His contributions to the world's list of great names in literature, science, art, music, finance, medicine, and abstruse learning are also away out of proportion to the weakness of his numbers. He has made a marvelous fight in this world, in all the ages; and has done it with his hands tied behind him. He could be vain of himself, and be excused for it. The Egyptian, the Babylonian, and the Persian rose, filled the planet with sound and splendor, then faded to dream-stuff and passed away; the Greek and the Roman followed, and made a vast noise, and they are gone; other peoples have sprung up and held their torch high for a time, but it burned out, and they sit in twilight now, or have vanished. The Jew saw them all, beat them all, and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert and aggressive mind. All things are mortal but the Jew; all other forces pass, but he remains. What is the secret of his immortality?

RAV SCHWAB.

ARTICLE BASED ON A SPEECH BY RAV SHIMON SCHWAB

"Every form of Chillul Hashem lowers the awareness of the Divine Presence in the world. But if the desecrator happens to be a professed Torah observer or, even worse, a so-called scholar of the Torah, then the Chillul Hashem not only weakens the respect for Torah on one hand, but strengthens on the other hand the defiance of the non-religious insurrection all around."

The Almighty, says Rav Schwab, has little patience for those involved in actions that degrade His holy name.

"He who has committed Chillul Hashem, even teshuvah, Yom Kippur and suffering cannot fully atone for his sin until the day of his death." (Yoma 86)

"Better to commit a sin in secrecy than to commit Chillul Hashem in public." (Kiddushin 40)

There is no delay in the Divine punishment for Chillul Hashem, whether committed knowingly or unknowingly." (Kiddushin 40)

"If one steals from a non-Jew, swears falsely and dies, his death is no atonement for his sin because of Chillul Hashem." (Tosefta B. Kamma, 10)

“He who desecrates the name of Heaven in secrecy is punished in public.” (Avos 4)

“All sins are forgiven by G-d but Chillul Hashem. He punishes immediately.” (Sifri Haazinu)

Tragically, the Chillul Hashem wrought by the unfolding horrific happenings of our day, is a scenario that does not stand isolated. Rav Schwab himself cites startling indistinguishable events of his day, as he further reverberates the agonizing ring of truth.

“...Some perpetrators of Chillul Hashem are making the headlines of our daily newspaper,” he writes. “Certainly we are not sitting in judgement of the persons who are publicly accused.... However, be it as it may, the Chillul Hashem is there in the worst possible way. ‘Rabbi’ so and so, who sits in court with his velvet yarmulka in full view of a television audience composed of millions of viewers, is accused of having ruthlessly enriched himself at the expense of others, flaunting the laws of G-d and man, exploiting, conniving, and manipulating - in short, desecrating all the fundamentals of Torah Judaism...”

Woe to us and woe to what has ensued as a result of the disgraceful blemish placed upon us by the actions of a few!

“While it is obvious,” continues Rav Schwab, “that the vast majority of loyal and observant Torah Jews deal honestly and correctly with their fellow men, a very small minority of criminal perpetrators suffices to cast sinister aspersions on all orthodox Jews and, what is worse, on orthodox Judaism as a way of life. The Chillul Hashem of a few individuals provides excuses for the doubter, and encourages the desecration of Torah learning, Torah education and Torah influence. To defraud and exploit our fellowmen, Jew or gentile, to conspire, to betray the government, to associate with underworld elements, all those are hideous crimes by themselves. Yet to the outrage committed, there is added another dimension, namely the profanation of all that is supposed to be held sacred by us as well as - in their heart of hearts - by the perpetrators themselves. What a sorry picture this is!”

The ironic deeds committed by ‘shomrei Torah, umitzvos’ does not escape Rav Schwab’s discerning eye; it serves as a potent mussar haskel to all of us viewing from the outside.

“Suppose I have cheated my neighbor or my government and then I stand in the midst of a congregation of honest and decent men and women to recite the Kaddish which is the prayer for Kiddush Hashem in the world. What audacity! What a shame! Can there be a worse contradiction than the strict Shabbos observer who may also be a stickler for kashrus and who at the same time violates the spirit of Shabbos and Kashrus during the week with non-kosher money manipulations?!”

We must look ourselves full-face in the mirror, declares Rav Schwab. Let us bind ourselves with the words of Shma - “You shall love Hashem,” meaning, “Let the name of Hashem become beloved through you - lead the kind of exemplary life which would contribute to the universal glory and adoration of Hashem and which would, in turn, enhance the glory and luster of the Torah, adding respect for the dignity of the Jewish people as a Kingdom of Priests and a Holy Nation.”

“No white-washing, no condoning, no apologizing on behalf of the desecrators. Let us make it clear that anyone who besmirches the sacred Name ceases to be our friend. He has unwittingly defected from our ranks and has joined our antagonists, to make us all suffer in his wake. And... the more prominent a man has become in orthodox Jewish circles, the more obligated he must feel to observe the most painstaking scrupulousness in his dealings with the outside world...”

A Jew cannot choose to follow one set of halachos and disregard another. A Jew, proclaims Rav Schwab, dare not be two-faced.

“Our observance of the Torah and mitzvos is regulated by the Choshen Hamishpat no less than by the other codes of the Shulchan Aruch. Whoever betrays his loyalty to one portion of the Torah uproots all others. For, at the roots of Chillul Hashem are gross materialism, blatant selfishness, insatiable love of wealth and brazen disregard for common decency. Even if, strangely enough, as it sometimes happens, those ugly traits go together with excessive charity and benevolence. We call this type of twisted ethics “mitzvah haba b’aveira” i.e. virtue acquired by sin, a farce. It means playing jokes with the Torah. It is blasphemy and therefore unforgivable.”

In these unfortunate days, miserable hallmark to the ongoing suffering of the wandering spirit of the Jew, leading up to what has, for centuries been known as the climax of national tragedy and desecration of Hashem’s honor and glory, it is time to announce, as one, the hallowed words of Kaddish: “May His Great Name be magnified and sanctified”, as well as the call of Kedusha, “Let us sanctify Your Name in the world!”

“Let us proclaim, loud and clear,” shouts Rav Schwab to all of us, “that we shall have no part of such sickly ‘Yiddishkeit’. Our aim is to strive for Kiddush Hashem. And in order to reach this goal we shall band together and march together, we and our children, with clean hands and pure hearts towards the dawn of geula, speedily in our days...” (collected materials (CIS Publications))

THE EFFECTS OF KIDDUSH HASHEM

Rav Yaakov once told Rav Shlomo Jacobson, who was considering establishing a Kollel in Denmark but was concerned about removing his children from the intense Torah environment of Jerusalem, “If the descendants of Haman – whose intentions were all evil – were Torah scholars because of the Kiddush Hashem they brought about, how much more so can we expect the children of whose every intention is for a Kiddush Hashem to grow to be Torah scholars. (Reb Yaakov, Artscroll)

■ SOURCES

INTRODUCTION.

¹ במכתב מאלהו (ח"א דף כב) כתב "הנה המצוה העיקרית היא קידוש ה', כי היא כוללת הכל, כל המצוות וכל עניני עבודת ה' תוכנם הוא קידוש ה'!"

² הובא ברמב"ם הל' תשובה (פ"א ה"ד), "במה דברים אמורים בשלא חילל את השם בשעה שעבר, אבל המחלל את השם – אע"פ שעשה תשובה והגיע יום הכפורים והוא עומד בתשובתו ובאו עליו יסורין – אינו מתכפר לו כפרה גמורה עד שימות, אלא תשובה יום הכפורים ויסורין שלשתן תולין, ומיתה מכפרת, שנאמר "ונגלה באזני ה' צבאות וגו' אם יכופר העון הזה לכם עד תמותו".

INITIATING INTEREST.

היה בעשרה מישראל הרי זה קידש את השם ברבים, כדניאל חנניה מישראל ועזריה ורבי עקיבא וחביריו, ואלו הן הרוגי מלכות שאין מעלה על מעלתן, ועליהן נאמר כי עליך הורגנו כל היום נחשבנו כצאן טבחה, ועליהם נאמר אספו לי חסידי כורתני בריתי עלי זבח". הרי שמי שזוכה לקדש את ה' בשלימות יש לו את המעלה הגדולה ביותר שאפשר לזכות לה.

⁴ ועי' בשל"ה (שער האותיות אות א) שכתב בענין ברכה על מצות קידוש ה', וזה לשונו: "מכל מקום לכולי עלמא באם בא קידוש השם לידו שהוא מקדש – יברך, בפרט כי חביבה מצוה זו מכל מצות עשה שבעולם"

THE PURPOSE OF THE AVODAH OF KLAL YISROEL.

⁵ ביבמות ע"ח ע"ב (ועי' גם במדבר רבה במדבר ה ד) איתא שהיה רעב בימי דוד ושאל באורים ותומים הטעם להרעב, והשיבו על שהרג שאול את נוב עיר הכהנים שהיו מספיקים לגבעונים מים ומזון ומעלה עליו כאילו הרג הגבעונים הרג דוד המלך ז' ממשפחת שאול ותלה אותם לז' חדשים והקשה הגמ' "והא כתיב: (דברים כ"א) לא תלין נבלתו על העץ אמר רבי יוחנן משום רבי שמעון בן יהוצדק: מוטב שתעקר אות אחת מן התורה ויתקדש שם שמים בפרהסיא, שהיו עוברים ושבים אומרים: מה טיבן של אלו? הללו בני מלכים הם, ומה עשו? פשטו ידיהם בגרים גרורים, אמרו: אין לך אומה שראויה להדבק בה כזו, ומה בני מלכים כך, בני הדיוטות על אחת כמה וכמה ומה גרים גרורים כך, ישראל על אחת כמה וכמה. מיד נתוספו על ישראל מאה וחמשים אלף".

⁶ רבנו יונה בשערי תשובה (שער ג' סי' קנח), "עמוד והתבונן גודל חיובנו לקדש את ה', כי עיקר מה שקדשנו ה' בתורתנו ובמצוותיו והבדילנו להיות לו לעם, כדי לקדשו וליראה ממנו".

7 ועי' גם בספורנו (יתרו יט ו) "ואתם תהיו לי ממלכת כהנים וגוי קדוש, פירוש, להבין ולהורות לכל המין האנושי לקרוא כולם בשם ה'".

8 וז"ל הרמב"ם בהל' ע"ז (פ"א ה"ג): "ובן ארבעים שנה הכיר אברהם את בוראו. כיון שהכיר וידע התחיל להשיב תשובות על בני אור כשדים ולערוך דין עמהם, ולומר שאין זו דרך האמת שאתם הולכים בה, ושיבר הצלמים והתחיל להודיע לעם שאין ראוי לעבוד אלא לאלוה העולם, ולו ראוי להשתחוות ולהקריב ולנסך, כדי שיכירוהו כל הברואים הבאים, וראוי לאבד ולשבר כל הצורות כדי שלא יטעו בהן כל העם כמו אלו שהם מדמים שאין שם אלוה אלא אלו. כיון שגבר עליהם בראיותיו ביקש המלך להורגו, ונעשה לו נס ויצא לחרן, והתחיל לעמוד ולקרוא בקול גדול לכל העולם ולהודיעם שיש שם אלוה אחד לכל העולם ולו ראוי לעבוד, והיה מהלך וקורא ומקבץ העם מעיר לעיר ומממלכה לממלכה עד שהגיע לארץ כנען והוא קורא, שנאמר ויקרא שם בשם ה' אל עולם. וכיון שהיו העם מתקבצין אליו ושואלין לו על דבריו היה מודיע לכל אחד ואחד כפי דעתו עד שיחזירוהו לדרך האמת, עד שנתקבצו אליו אלפים ורבות, והם אנשי בית אברהם, ושתל בלבם העיקר הגדול הזה, וחבר בו ספרים והודיעו ליצחק בנו, עכ"ל.

9 רש"י בבראשית (א א): "בשביל ישראל שנקראו ראשית"

10 ובתפילת השל"ה על עסק הבנים בתורה, נאמר: "אתה הוא ה' אלקינו עד שלא בראת העולם, ואתה הוא אלקינו משבראת העולם, ומעולם ועד עולם אתה אל, ובראת עולמך בגין להשתמודעא אלקותך באמצעות תורתך הקדושה, כמו שאמרו רבותינו זכרונם לברכה: 'בראשית' – בשביל תורה ובשביל ישראל, כי הם עמך ונחלתך אשר בחרת בהם מכל האמות, ונתת להם תורתך הקדושה, וקרבתם לשמך הגדול..."

11 מפורש בביאור האמרים בפ"י על מדרש תנחומא פרשת קדושים: "קדושים תהיו כי קדוש אני. אמר להם הקב"ה לישראל: עד שלא בראתי עולמי היו מלאכי השרת מקלסין אותי בכס ומקדשין את שמי בכס, והיו אומרים ברוך ה' אלקי ישראל מן העולם ועד העולם...". וביאר בביאור האמרים שם: "דבוודאי גילה להם הקב"ה תכלית כוונתו בבריאת העולם שהוא בשביל ישראל, שעלו במחשבה שעל ידם יתפרסם אלקותו ומלכותו בעולם"

ON A DEEPER LEVEL.

12 ביותר עמקות ויש לעיין במה שהבאנו לעיל, הלא מבואר בדרך ה' (וכן הוא בפרק א' למס"י) ובעוד מקומות, שתכלית הבריאה היא כדי להיטיב לברואים, דכיון שרצון הבורא הוא להיטיב לברואיו הטבה מושלמת, ואם ייטיב להם בלי לתת להם אפשרות של בחירה הרי יהיה השכר בבחינת נהמא דכיסופא, וע"כ ברא העולם עם יצר הרע ויצה"מ, ע"מ שיוכל לתת אח"כ שכר מושלם ותהיה הטבתו מושלמת. אבל מכל מה שהובא לעיל נראה שמטרת ותכלית הבריאה היא כדי שיתקדש שם שמים בעולם, וא"כ איך מתישבים הדברים עם מ"ש שהעולם נברא כדי להיטיב.

ונראה שהכל ענין אחד, דההטבה הגדולה ביותר היא להידבק בה' וליהנות מזיו שכינתו, ולזה נברא העולם, להיטיב לכל הברואים בהטבה הזו של דביקות בה'. ולפי"ז ככל שיקדש את שם ה' יותר, כך יגדל מספר הברואים שיזכו להידבק בה' ולקבל את ההטבה

הזו, דע"י שיקדש ש"ש ויאחיב את הקב"ה בליבות בני אדם – כך תגדל יותר האפשרות לתת להם את ההטבה הנצחית, ונמצא שע"י קידוש שם שמים הוא גורם שתבוא הבריאה לתכליתה, שהיא להיטיב לברואים הטבה נצחית של קירבת ה' ודביקות בו יתברך. ולכן קידוש השם הוא תכלית הבריאה, כי על ידו מתרבים מקבלי ההטבה ומתקיים רצון ה' בבריאה.

ועיין במאמר החכמה להרמח"ל (על תפלת ראש השנה), "והנה תקון העולם הוא שיהיה הטוב שולט והרע נכפה, ובמין האנושי ישראל שולטים ואומות העולם משתעבדים תחתם. והנה בהיות הדבר כן, הנה טוב לכל, כי הנה הקדושה מאירה בישראל ומתחזקת בה, ובהיות אומות העולם משתעבדים תחתם נתקנים על ידם, ונמשך להם המשך מן הקדושה ההיא. אך אם אומות העולם מתפרצים מתחת ידי ישראל ושולטים, וישראל נכנעים, הנה ישראל מפסידים שהם בשפלות, והקדושה אינה מתחזקת בעולם, לפי שמקום המיוחד לה – שהוא ישראל – איננו בתיקונו וחזקו, וגם מפסידים האומות עצמם, שאין נמשך להם מהקדושה שום הארה כלל, אלא אדרבה מיטמאים והולכים, ומתרחקים מן הטוב..." יתקדש שמך" והיינו שתודע מלכותו בעולם ותתגלה בהתחזקה על ישראל, וזהו "על ישראל עמך"... והנה המצב הטוב שישאר בו העולם הוא שיהיו הברואים ככל ההכנה המצטרפת, ומלכותו יתברך תהיה מתגלית עליהם תמיד, והם מקבלים מזה טובה אחר טובה עד אין תכלית, כי הנה הוא יתברך שמו בלתי בעל תכלית, וטובו בלתי בעל תכלית, ובהיותו שורה עליהם ומתקשר בהם, ימצאו מקבלי טוב בלא תכלית, וזהו "ותמלוך אתה ה' לבדך". והוא מה שאמר הכתוב "לדור ודור", כי מלכותו תהיה לנצח נצחים, והזוכים לה נהנים בה לנצח נצחים".

אמנם צריך לדעת שאע"פ שגם לכל האומות תהיה הטבה נצחית, מכל מקום יהיה חילוק גדול בין ישראל לשאר העמים בטוב הצפון להם, וכדאיתא במלבי"ם על ישעיה (מה כב-כה), "פנו אלי והושעו כל אפסי ארץ כי אני אל ואין עוד: כי נשבעתי יצא מפי צדקה דבר ולא ישוב כי לי תכרע כל ברך תשבע כל לשון: אך בה' לי אמר צדקות ועז עדין יבוא ויבשו כל הנחרים בו: בה' יצדקו ויתהללו כל זרע ישראל". ופי' המלבי"ם: "אולם בל תחשבו כי לא תוכלו לפנות אלי כי לא אקבל אתכם, ולא נתתי התורה והמצוות רק לישראל, לכן אמר "בי נשבעתי", שנשבעתי בשמי הגדול ולא אחזור משבעתי, והוא שנשבעתי אשר "לי תכרע כל ברך", שאקבל את כל העמים תחת אמונת האמת עד שכל ברך תכרע לי.

רק יהיה הבדל בין עם ה' ובניו, שחזן ממה שיהיה לישראל צדקות ע"י שנעבוד אותו ונשמור מצותיו, יהיה לנו גם "עז", והוא שלא נבוא בתורת חסד כאשר יבא העכו"ם, רק נבוא בעז וכה. ומבאר דבריו, כי "עדין יבוא ויבשו כל הנחרים בו", העכו"ם אשר נחרו בו עד הנה והכחישו באלהותו, הן גם הוא עדין יבא לעבדו, אבל יבושו ממה שנחרו בו עד הנה. אבל "בה' יצדקו ויתהללו כל זרע ישראל", שהם מלבד שיצדקו בה' ע"י מעשים טובים שיעשו, עוד יתהללו על שלא הכחישו בו מעולם, לא וכהעכו"ם שיבושו, עכ"ל. דהיינו שישראל יקבלו את השכר ותהיה להם הנאה בלי בוש, אבל לגויים יהיה השכר כנהמא דכיסופא בלי עז וכוה, אלא יבושו על שבעבר נחרו ולא האמינו בה, אבל מ"מ עצם הטובה תניע גם להם

CHILLUL HASHEM.

¹³ בויקרא רבה (אחרי מות פכ"ב), "אמר לו, מצינו שויתר הקב"ה על עבודה זרה ולא וויתר על חילול השם".

¹⁴ בחיד"א כתב שמי שעובר על חילול ה' אחד, דוחה מאה מתפילותיו.

■ ADDITIONAL USEFUL RESOURCES

ו"ל הרמב"ן בפ' האיזינו (לב כו) על הפסוק אשביתה מאנוש זכרם: "גלותנו בין העמים אנחנו יהודה ובנימין, שאין לנו זכר בעמים ולא נחשב לעם ואומה כלל. והנה יאמר הכתוב, כי היה במדת הדין להיותנו כן בגלות לעולם, לולי כעס אויב. ויורה זה, כי בגלותנו עתה תמה זכות אבות, ואין לנו הצלה מיד העמים רק בעבור שמו, כענין שאמר ביחזקאל (כ מא-מד) "וקבצתי אתכם מן הארצות אשר נפוצותם בם ונקדשתי בכם לעיני הגוים, וידעתם כי אני ה' בעשותי אתכם למען שמי, לא כדרכיכם הרעים ובעלילותיכם הנשחתות בית ישראל". וכן נאמר עוד (שם פסוק ט) "ואעש למען שמי לבלתי החל לעיני הגוים וגו'", ולכך הזכיר משה בתפלתו (במדבר יד טו) "ואמרו הגוים אשר שמעו את שמעך לאמר וגו'", והשם יתברך הודה לו בזה (שם פסוק כ), "ויאמר ה' סלחתי כדברך". והטעם בטענה הזאת איננו כרוצה להראות כחו בין שונאיו, כי כל הגוים כאין נגדו, מאפס ותוהו נחשבו לו. אבל השם ברא את האדם בתחתונים שיכיר את בוראו ויודה לשמו, ושם הרשות בידו להרע או להטיב, וכאשר חטאו ברצונם וכפרו בו כולם – לא נשאר רק העם הזה לשמו, ופרסם בהם באותות ובמופתים כי הוא אלהי האלהים ואדוני האדונים, ונודע בזה לכל העמים. והנה אם ישוב ויאבד זכרם, ישכחו העמים את אותותיו ואת מעשיו ולא יסופר עוד בהם, ואם אדם יזכיר כן, יחשבו כי היה כח מכחות המזלות והכוכבים וחלף ועבר, והנה תהיה כוונת הבריאה באדם בטלה לגמרי, שלא ישאר בהם יודע את בוראו רק מכעים לפניו, ועל כן ראוי מדין הרצון שהיה בבריאת העולם, שיהיה רצון מלפניו להקים לו לעם כל הימים, כי הם הקרובים אליו והיודעים אותו מכל העמים, ע"כ לשון הרמב"ן.

ומובא בשם השפת אמת שאמר על הכלל המובא בברייתא דר"י, שכל דבר שהיה בכלל ויצא מן הכלל ללמד – לא ללמד על עצמו יצא אלא ללמד על הכלל כולו יצא, ואמר השפת אמת שזה מרמז על בחירתו של הקב"ה בישראל יותר משאר האומות, שכאשר כלל ישראל "יצא מן הכלל", פי' שיצאו מהכלל של כל האומות להיות לעם נבחר, "לא ללמד על עצמו יצא", פי' שלא נבחרו רק כדי ללמד את עצמם ולהתעלות בידיעת ה' ועבודתו, "אלא ללמד על הכלל כולו יצא", היינו שתכלית בחירתם הוא שילמדו את הכלל כולו, היינו שילמדו את כל האומות לקרוא בשם ה' ולעבוד אותו.

Lesson 3.

■ PUBLICIZING THROUGH DIVINE BLESSINGS

■ INTRODUCTION.

When we do the mitzvos properly we make a Kiddush Hashem even if the non Jews do not understand or are unimpressed by our actions. When we represent Hashem through our actions, He bestows upon us tremendous Divine Intervention, blessing and answers to our prayers, showing the world that He loves those that exemplify Him.

If we do not act according to His will, it would be a desecration of His name to shower us with blessing, encouraging the world to ask “Why does He shower them with such goodness?”

It is not necessary to publicize and advertise our faith to the world. By acting according to G-d's will, we show that we are G-d's people, and His Divine intervention and blessing in our lives will be apparent to the world.

■ OBJECTIVES.

- Students will understand the special protection that we merit when we sanctify the name of G-d publicly and privately.
- Students will identify situations in which Hashem has protected us because of our meritorious actions
- Students will recognize and articulate the characteristics that Jews manifest in the world that endear them to other nations.

■ INITIATING INTEREST.

The teacher should draw a picture of a large umbrella on the board divided into six sections (see insert at end of the lesson). The teacher should explain that Hashem's protection for those who truly manifest Kiddush Hashem in the world, is like a large umbrella that protects them against the “rain” of possible dangers in the world.

The teacher should ask the students to think of areas in which we can exhibit Kiddush Hashem in our world. He should write these down in each section of the umbrella, visually exhibiting those things that effect our interactions with the outside world. Examples would be money matters, business deals, charitable acts and donations, the way that we speak to and respect others, our method of dress etc.

The teacher should explain that our way of life is very impressive to others even though it seems quite ordinary to us. We create a Kiddush Hashem by acting in accordance with Hashem's commandments.

■ DEVELOPMENT.

The above ideas are reflected in **ספר מלכים**¹ when Shlomo Hamelech prays that Hashem will keep Klal Yisroel close to Him and protect them from all harm. When the

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nations of the world see that all that are close to the true G-d receive His special protection and blessings, the ultimate purpose of the creation is fulfilled, which is, that the nations will recognize that Hashem is the true G-d.

Similarly, David Hamelech, in Tehillim,^{2,3} prays that he should be saved in a visible way, so that everyone will recognize the sanctification of G-d's name.

LIFE LESSON. During the Six Day War the open miracles were visible to all. A small army conquered a formidable enemy, many times its' own size. Hashem's special protection over Klal Yisroel was apparent to the entire world.

An additional way that Hashem brings about a Kiddush Hashem is by answering the prayers of Klal Yisroel. The Sforno⁴ explains in Parshas V'eschanan that we should be careful that we are thought of as scholars by the nations of the world. Hashem is then close to a nation of scholars that call out to Him. He shows His closeness by answering our prayers and choosing us over the rest of the nations. If the nations would believe that we are foolish, this would be a desecration of G-d's name to call us the nation of G-d.

We are called "the People of the Book" and have been known throughout history as Talmidei Chachamim and

scholars. It is because of our commitment to scholarship for the sake of Hashem that we merit our distinct status and relationship with G-d.

In Kesubos⁵ Rashi explains that the Heavens testify who are the righteous ones, to all creation. The righteous pray for rain and He gives them rain. The actions of the righteous are actually the acts of the Holy One. The righteous who personify Hashem are then sustained by Him.

The Rambam⁶ explains that one who does a mitzvah or refrains from sinning in private creates a Kiddush Hashem, because he has no other intention other than to reflect Hashem.

■ PRACTICAL APPLICATION.

As Jews we are infinitely more visible because of our dress and our behavior. When we help a person or give charity, our kind acts are immediately visible to the outside world. We have a tremendous responsibility to represent G-d's name in the proper way. When a Jew acts improperly, by speaking rudely to a waiter or a store clerk, or leaving trash in a public place we are immediately identified as G-d's people and cause a desecration of Hashem's name.

LIVING EXAMPLE.

Students should be divided into three groups and each group should be assigned one of the true to life stories. Each group should prepare a presentation by retelling the story and show how each part of the story reflects several of the lessons that they have learned above.

LIFE LESSONS.

The teacher may discuss or have students write about the following topic:

Suppose a news team were to come to your school to write an article about what they experienced there.

- What would the reporters see in your school that they would not see in the local public school?
- What values are taught that reflect Kiddush Hashem in your school?
- What kind of impression do you think this news article would make on the outside community?

REFERENCES

LIVING EXAMPLE.

DIVINE PROTECTION

The Mir Yeshiva took refuge in Shanghai during WWII. Shanghai was a strategic military port city controlled by the Japanese; it was a primary target for the relentless American bombing raids. Thus, the city of refuge for the Mir Yeshiva had suddenly become a death trap. The talmidim asked if they could leave the city while the bombings were in progress. Rav Yechezkel Levenstein, Mashgiach of the Mir, answered that they should stay and he would be **מקבל אחריות** for their safety. Not one person from the yeshiva suffered any harm or injury! The Divine protection was so apparent that the local Japanese people would run to stand alongside the yeshiva bachurim during the bombing raids, seeking the special protection they realized was granted to these 'holy' people. (Reb Chatzkel, Artsroll)

EFFECTIVE PRAYERS

The Sterns'* child lay sick in the hospital for many months. Whenever they would come visit, family members would recite Tehillim. The doctors would comment before every procedure they administered, "Pray hard, your prayers really help." One big doctor came over to them and asked them for a specific prayer for children, because he had a child with special needs and he saw firsthand that prayers work. (heard from the protagonists of the incident)

GIVING EVERYTHING FOR THE BOSS

Reb Yaakov Yosef Herman, who built a successful business in New York City in the early 1900's, was legendary for his Torah observance, Torah knowledge, and kindness to others. In his later years, R' Yaakov Yosef made aliyah. Due to unforeseen delays, his ship arrived at the port in Israel late Friday. The lift containing all of his family's possessions was unloaded on the dock. Reb Yaakov Yosef was told that the lift had to be removed immediately. He replied that he had to leave, and had no time to take his lift, because Shabbos was fast approaching. "If you come back Saturday night, nothing will be left. It will all be stolen," said the officer. "So be it!" said Reb Yaakov Yosef. "I will not violate Shabbos!"

That entire Shabbos, R' Yaakov Yosef gave not a thought to the fact that he had probably lost all that he owned. He celebrated Shabbos with the same fervor and joy as he usually did. On Saturday night, the Hermans returned to the dock and found their entire lift, completely intact. "When all the dock workers saw that you were willing to walk away from everything you owned in the world for the sake of upholding your religious conviction," explained the officer, "we decided that we could not allow you to lose out, so we organized a special round-the-clock guard of your lift." (All for the Boss, Feldheim Publishers)

SOURCES

DEVELOPMENT.

¹ ובמלכים (א ח נו) כתיב: "ברוך ה' אשר נתן מנוחה לעמו ישראל ככל אשר דבר, לא נפל דבר אחד מכל דברו הטוב אשר דבר ביד משה עבדו: יהי ה' אלקינו עמנו כאשר היה עם אבותינו אל יעזבנו ואל ימשנו: להטות לבבנו אליו ללכת בכל דרכיו ולשמר מצותיו וחקיו ומשפטיו אשר צוה את אבותינו: ויהיו דברי אלה אשר התחננתני לפני ה' קרובים אל ה' אלקינו יומם ולילה לעשות משפט עבדו ומשפט עמו ישראל דבר יום ביומו: למען דעת כל עמי הארץ כי ה' הוא האלקים אין עוד". הרי מפורש שהתכלית של ההשגחה הפרטית לישראל הוא "למען דעת כל עמי הארץ". ועיין ברד"ק שם שפי' וז"ל, "לתת לנו דבר יום ביומו מה שאנו צריכים, להשפיע לנו הטובה ולשמרנו מרעה, ובוזה ידעו כל עמי הארץ כי ה' הוא אלקים, כי הדבקים בו שבעי טובה ונשמרים מרעה".

² ובתהילים (לא יז-יח) אמר דוד המלך ע"ה: "האירה פניך על עבדך הושיעני בחסדך: ה' אל אבושה כי קראתיך, יבשו רשעים ידמו לשאול". ופי' המלבי"ם: "שתושיעני על ידי השגחה גלויה, עד שכולם יראו פניך והשגחתך. "ה' אל אבושה כי קראתיך" – כדי שיהיה קידוש ה' וידעו כולם שהקורא אותך לא יבוש", עכ"ל.

³ והוא גם בפרק ס"ז: "למנצה בנגינות מזמור שיר: אלקים יחננו ויברכנו יאר פניו אתנו סלה: לדעת בארץ דרכך בכל גוים ישועתך: יודוך עמים אלקים יודוך עמים כלם: ישמחו וירננו לאמים כי תשפט עמים מישר ולאמים בארץ תנחם סלה: יודוך עמים אלקים יודוך עמים כלם: ארץ נתנה יבולה יברכנו אלקים אלקינו: יברכנו אלקים ויראו אותו כל אפסי ארץ".

LIFE LESSON.

4 ואתחנן פ"ד, ו – "ושמרתם ועשיתם כי הוא חכמתכם ובינתכם לעיני העמים אשר ישמעון את כל־החקים האלה ואמרו רק עִסְחֶכֶם ונבון הגוי הגדול הזה: כי מי־גוי גדול אשר־לו אלקים קרבים אליו כיהוה אלהינו בכל־קראנו אליו" כתב הספורנו להסביר המשך הקרא "והטעם שראוי להקפיד שתהיו נחשבים חכמים ונבונים לעיני העמים הוא שהא־ל יתברך קרוב אלינו בכל קראנו אליו , וזה יורה שבחר בנו מכל העמים. ואם יחשבו אתכם העמים לסכלים (שוטים) יהיה חילול ה' באמור לכם עם ה' אלה."

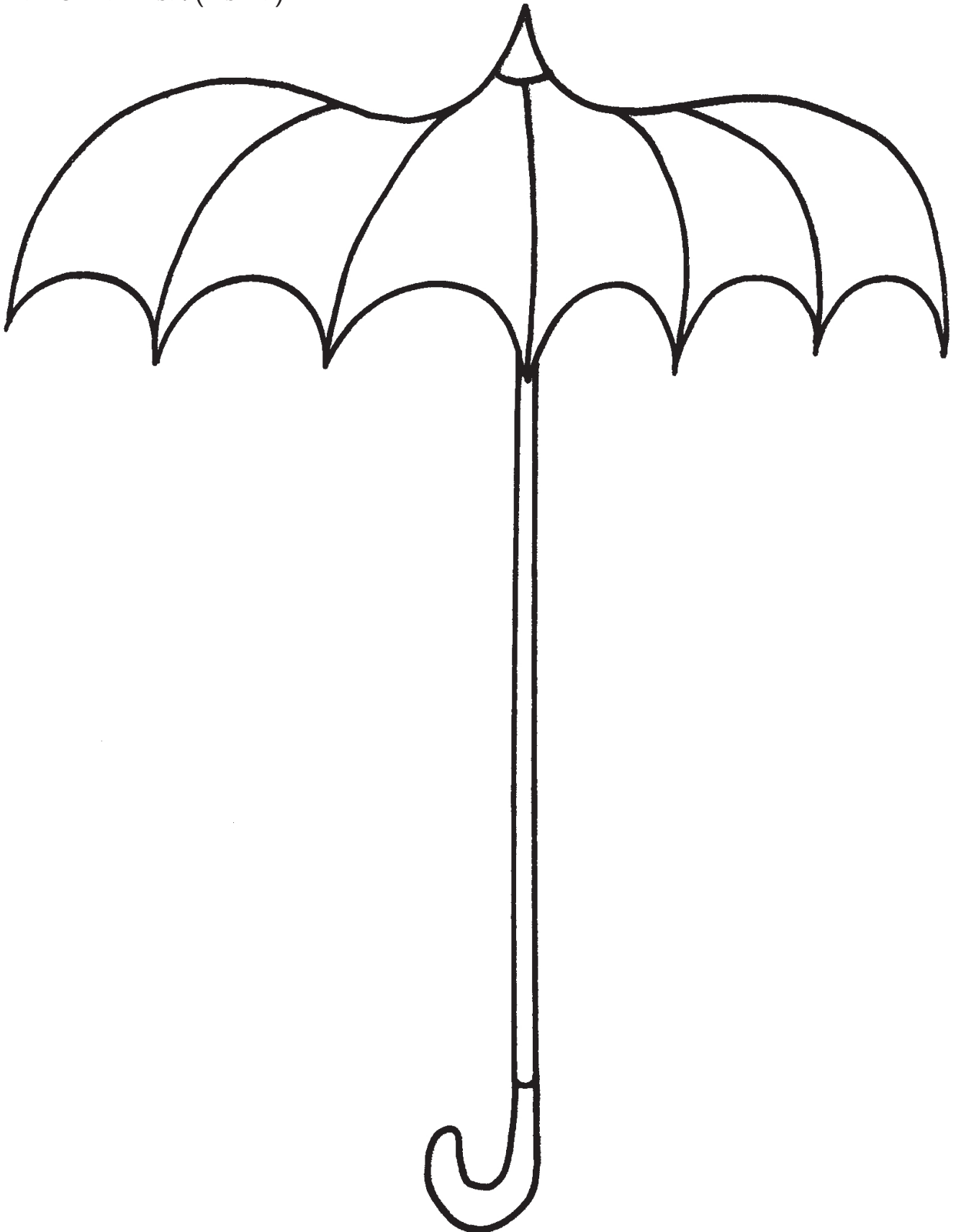
5 בכתובות (ה.) – "השמים מספרים כבוד א־ל ומעשה ידיו מגיד הרקיע, הכי קאמר מעשה ידיהם של צדיקים מי מגיד? הרקיע, ומאי ניהו מטר." עיין רשי – מעשה הצדיקים מגיד הרקיע, שהרקיע מעיד עליהם לבריות שהם צדיקים, שמתפללים על הגשמים, ומטר יורד. (מעשה ידיהם של צדיקים הוא ממש מעשה ידיו של הקב"ה שצדיקים הם בצלמו ובדמותו, נמצא הרקיע כשמעיד על מעשה ידיהם באמת מעיד ונתפרסם על מעשה ידיו של הקב"ה!)

6 כתב ברמב"ם בהלכות יסודי התורה (פ"ה ה"י): "כל הפורש מעבירה או עשה מצוה, לא מפני דבר בעולם, לא פחד, ולא יראה, ולא לבקש כבוד, אלא מפני הבורא ברוך הוא, כמניעת יוסף הצדיק עצמו מאשת רבו, הרי זה מקדש את ה'"

■ ADDITIONAL USEFUL RESOURCES

ובמשך חכמה פרשת יתרו כתב: "והייתם לי סגולה מכל העמים כי לי כל הארץ, ... הגה מכירים [פי' הגויים מכירים] השם יתברך, אבל משתתפים אחרים, ואינם מכירים אמיתתו יתברך ... וזה שיקרה כשבני ישראל מושפלים ונרדפים. אכן אם היו נושעים לעולם באמת אז השכילו כל העמים שה' אחד ושמו אחד, ויזנחו עצביהם ופסיליהם ויעשו שכם אחד לבא אל האמת. לכן אמרו "וכל החיים יודוך סלה ויהללו את שמך באמת" – אימתי יגיעו לזה? בזמן ש"הא־ל ישועתינו ועזרתינו סלה", שלא יראה שום השפלה לעובדי א־ל באמת. וזה הביאור של הפסוק "הללו את ה' כל גוים שבחוהו כל האומים", בשביל שבאתם לידיעת האמת ולעבוד ה' שהוא לבדו המשגיח והמהווה כל, ולא מסר שום כוח לזר רק ה' לבדו ולו לבדו ראוי להתפלל, בשביל זה שאתם רואים "כי גבר עלינו חסדו ואמת ה' לעולם", עב"ל. ובתהילים (קמח יג-יד): "מלכי ארץ וכל לאומים .. יהללו את שם ה' ... הודו על ארץ ושמים, וירם קרן לעמו תהלה לכל חסדינו...". ופי' הרד"ק שכל הגוים יהללו את שם ה', והודו יהיה על כל הארץ, ואיך יהיה כן? על ידי "וירם קרן לעמו". וזהו "והייתם לי סגולה מכל העמים כי לי כל הארץ" מהו השייכות כי לי כל הארץ? אלא שעל ידי שבני ישראל יהיו סגולה להשגיח בהשגחה מעולה בזה יהיה לי כל הארץ שהכל רואה ויאמין באלקי ישראל.

INITIATING INTEREST. (INSERT)



Lesson 4.

■ TO HONOR HASHEM FOR HIS SAKE, NOT FOR ONE'S OWN HONOR OR THE HONOR OF OTHERS

■ INTRODUCTION.

The purpose of this lesson is:

- To instill in the student a determination to fulfill the mitzvos that he has been commanded with a sense of mission, regardless of how doing these mitzvos may appear to others.
- A Jew must work to ensure that his ultimate intentions are for the sake of Hashem and by doing so he will also ensure that the outcome will lead to a positive result in the world.

■ GOALS.

- Students will recognize that mitzvah performance will ultimately lead to Kiddush Hashem.
- Students will be engaged in a discussion to understand our stance in a hostile world.
- Through examples and stories, students will identify acts done solely for the honor of Hashem.

■ INITIATING INTEREST.

The teacher will begin the class with a story of Kiddush Hashem. A suggested story might be of a soldier that was told by his Rebbe to be very careful to wash his hands

before bread regardless of the circumstances. Every morning, even when it was difficult, he would go to find a source of water even though his friends would tease him. One morning the camp was woken very early and told to eat quickly as enemy planes were in the vicinity and they would be dismantling the camp after breakfast.

This young soldier did not give up on washing for bread. He went to a nearby river to wash his hands for bread. When he returned to the camp he found that the entire camp had been bombed and he was the only surviving member of the battalion. He had been saved because he had remained steadfast in the mitzvah of washing his hands.

■ DEVELOPMENT.

- The teacher will have students' read the Orcos Tzadikim¹ explaining, that when one must do a mitzvah, he should never be embarrassed to do what is right. The teacher should ask students if they can identify mitzvos that might be difficult to fulfill because of how they look to the outside world.
- Even if it seems that the mitzvah will make a bad impression on others, one must have faith that eventually it will be accepted by others and create a Kiddush Hashem.

לקדש ה' לכבודו, ולא לכבוד עצמו או אחרים

We should have the confidence to do what is right even if it may look haughty to others. As long as our intentions are for the sake of Hashem we should not be swayed from the correct path, even if we are humiliated by others.⁵

At the same time a person must use wisdom to know when he must stand against others for sometimes it is not worth standing up for one mitzvah if many other mitzvos will be lost by doing so. Yet at other times he must never give in on any aspect of a mitzvah at all. However, when it comes to business dealings, he should go beyond the letter of the law and give in to the other side.

- Yosef's tremendous self control turned to Chillul Hashem when the wife of Potifar charged him and he was thrown in jail. However, that same week, Hashem changed the focus of the Egyptians to the sin of the Sar Ha'mashkim and Sar Ha'ophim to direct attention away from Yosef.²

- The teacher should explain the concept of Ir Ha'nidachas and discuss what the Netziv³ asks: "Won't all the relatives of the people who are killed come to hate the Jews and their Torah? However this is not the case – The Pasuk reassures us saying that we will find favor in their eyes. When a person does what is right, Hashem will put love and respect in the hearts of others.

If non-Jews do come to hate us, we must look inside ourselves to make sure that our actions are ישר in the eyes of Hashem.

- Rav Dessler⁴ explains that one must be careful that he isn't looking for his own honor and glory but for the honor of Hashem.

■ LIVING EXAMPLE.

The teacher should discuss davening on a plane. An entire position has been created to explain the religious needs of Jewish passengers to airline personnel. Many stewardesses have complained about religious passengers who completely ignore airline regulations by standing when they have been asked to be seated, davening in the aisles and disregarding the stewardesses requests.

There is a letter signed by Harav Shmuel HaLevi Wosner, shlita, with a psak not to stand during a flight, but rather to daven sitting down. Everyone should ask their poseik how they should act in this scenario.

On the other hand some of the personnel have also stated their fine impressions of passengers who have given up their meals and seats for others and have acted in a respectful way. This is truly a Kiddush Hashem.

■ EXTENDING THE TEXT.

Discuss with the students how we can be careful to fulfill our Torah obligation and at the same time create a Kiddush Hashem. This idea necessitates a fine balance that must be always kept in mind. Write an essay describing how you in your own life would make the decision to stand up for a mitzvah and at the same time consider the needs of others. (Being in a situation where others make fun of you for not wanting to speak Loshan Hara; having someone ask how you can bear to wear tznius clothing in extreme heat; being chastised for not knowing the top news stories).

■ PRACTICAL APPLICATION.

In regard to Kiddush Hashem a person must first be mikadesh Hashem by strengthening himself in Torah and holiness, and only afterwards raise himself to the level of Kiddush Hashem in the public arena. Only then will he be on the level to teach others faith in Hashem and obligation in His mitzvos, until he is able to influence Non – Jews because of his burning desire that all creations should honor Hashem.

The Maharsha⁶ stated that “Hashem gives תורה to those that learn.”

■ LIFE LESSONS.

The teacher should divide students into four groups and give one of the four stories to each of the groups. The students should read their story and then prepare a presentation for the class discussing each of the following questions:

- What was the challenge in the story?
- How did the protagonist in the story face the challenge?
- How did the actions of the protagonist lead to a Kiddush Hashem?
- What lesson can we take from this story to apply to our own lives?

■ REFERENCES

LIFE LESSONS.

KOSHER FOOD DISHES

Prince Charles of England once hosted a party for different leaders – businessmen, politicians, clergy... Among the guests there were a number of Jews, but only one from Jew – Reb Moshe by name. As he required kosher food for the event, Reb Moshe ordered such from Hermolis catering, a common practice for Jews eating only kosher at events. At his reserved seat, Reb Moshe saw several plates of food at his place, all sealed up with the Hermolis emblem. There were many plates for all the different courses that were to be served at such a royal event. Reb Moshe ate his first course next to the Duke of Windsor, and then noticed that everyone was getting up and moving to a different part of the ballroom. This was done so all the guests could mingle and become acquainted. This posed no problem for all the guests, except Reb Moshe who found it embarrassing to carry his entire pile of plates from place

to place. He had no choice, so he picked up his entire big pile and went to his next seat. He watched, people looking at him strangely, but he walked proudly, knowing he was doing the right thing. Then, suddenly, a man stood in front of Reb Moshe and hissed, "Do you have to embarrass us like this?" The man was Jewish though not frum and found it very embarrassing. Reb Moshe responded, "What can I do my friend, I keep kosher and these are my food platters." Eventually the evening concluded and all the guests had an opportunity to meet Prince Charles. When Reb Moshe's turn came, Prince Charles asked, "Tell me sir, I couldn't help but notice how you carried your dishes with you between every course. Can I inquire as to why you did it?" Reb Moshe explained engaged the Prince in a long conversation about kashrus... The Prince wished Reb Moshe well and bid him farewell. When the other Jew's turn came to greet the Prince, having seen the attention which Reb Moshe enjoyed from the Prince and hoping to receive the same, he mentioned, "I'm Jewish." Prince Charles just looked at him and said, "But I did not see you carrying any dishes around, did I?" (Hamodia- Nachman Seltzer)

SAVING JEWISH LIVES

As soon as Rav Aharon Kotler escaped to the United States at the beginning of World War II, he began working for the famous wartime Vaad Hatzalah (Rescue Committee), which helped rescue and sustain Jewish refugees in Europe, Russia and Shanghai.

He once visited the American Secretary of the Treasury, Henry Morgenthau, a Jew, to request his assistance. Accompanied by Mr. Irving Bunim, a key activist on Vaad Hatzalah who served as the interpreter, Rav Aharon, speaking in Yiddish, pleaded with Mr. Morgenthau for government cooperation in the rescue work. "If I am seen to favor my Jewish brethren, I will soon be out of office," replied Mr. Morgenthau. To this Rav Aharon told the interpreter to reply: "Saving Jewish lives is more important than holding even twenty positions like yours." At first the interpreter refused to translate these words. Noticing the argument, Mr. Morgenthau insisted that he be told what Rav Aharon had said, and the interpreter acquiesced.

Rav Aharon's reply so impressed him that he said, "If so, I will do my utmost and face the consequences." As it turned out, Mr. Morgenthau's efforts proved invaluable in setting up the War Refugee Board, and he continued in office until after the death of President Roosevelt, who had appointed him. (from ShulWeek by Rabbi Boruch Lederman)

CLAUDIA'S SHEMIRAS SHABBOS

The Gorensteins* emigrated from Vitavsak when their daughter, Claudia, was only ten years old. They found themselves in a completely foreign country where they couldn't even speak the language. Living in Haifa, where they had been sent by the Israeli Ministry of Absorption, they had to start their life afresh in a totally new environment.

The Gorensteins' top priority was to learn Hebrew fluently, which would enable them to eventually integrate into Israeli society. After doing much research, Mr. and Mrs. Gorenstein finally decided to send their daughter to Shuvu's school, which was renowned for its strong ulpan program, while they themselves went to study in the school's affiliated ulpan program for adults.

Claudia's teachers were immediately drawn to their young student, who seemed to soak up each lesson. Claudia had an unquenchable thirst for Yiddishkeit, and displayed a tremendous love for Torah and mitzvos. She was clearly learning a lot more than just the Hebrew language.

Claudia's fifth grade teacher, Mrs. Markowitz, took a special interest in her, and tried to reach out to her. It began with a friendly chat during lunch, which led to an invitation to come for a Shabbos seudah. Claudia was thrilled! Although she had heard so much about Shabbos from her teachers, she had never actually experienced an authentic Shabbos. She had never watched her mother light candles, nor heard her father make Kiddush. All week long, Claudia waited for Friday to arrive so she could go to Mrs. Markowitz's house for the Shabbos meal.

On Friday afternoon, Mrs. Gorenstein dropped her daughter off at the Markowitz home. Claudia watched in awe as her teacher lit the Shabbos candles and an aura of kedushah enveloped the home. She played with the younger children, and talked with her teacher, as they waited for the men to return from shul. She hummed quietly while the men sang "Shalom Aleichem," and asked questions about the weekly Parshah. Claudia was clearly enjoying every minute.

Suddenly, towards the end of the meal, the tranquility of Shabbos was broken by the loud honking of a car horn. Realizing the time, Claudia turned red from embarrassment. She had been dreading this moment. Embarrassed in front of her teacher, she jumped up, donned her coat, bid the family farewell, and raced down the stairs to her waiting mother.

As Mrs. Markowitz went out to her front porch, she was overcome with regret. "Why did I ever invite her?" she chided herself. "Now Claudia will be mechalel Shabbos when she drives home with her mother!"

Mrs. Markowitz watched as the car proceeded to move forward. She was about to turn around to go back inside, when she noticed that the car was driving unusually slowly. That's when she caught sight of something that made her realize that all of her efforts had borne fruit.

Walking beside the car was the lone figure of a young girl; a girl who preferred to make the long trip home by foot, rather than desecrate the holy Shabbos. Gazing at Claudia in amazement and admiration, Mrs. Markowitz contemplated the strength of character and nobility of spirit of her young student, until she disappeared from view.

Claudia continued to make great strides in her Yiddishkeit. Upon graduating from elementary school, she wanted desperately to attend a religious high school. However, she met strong opposition from her parents, who were adamant that she attend a secular public high

school (there were no Shuvu high schools as of yet). They finally compromised and agreed to send her to a state religious school. After just one day, when Claudia realized that the religious standards of the school were not to her satisfaction, the normally mild-mannered young girl went on strike until her parents finally allowed her to enroll in a Bais Yaakov. Eventually, Claudia inspired the rest of her family to become ba'alei teshuvah. Her father underwent a bris milah, her mother kashered her kitchen, and her parents were remarried according to halachah. Claudia went on to marry an outstanding Yeshivah bachur. He now learns in a prestigious kollel in Zichron Yaakov, while she, a devoted wife and mother, is an inspiration to everyone with whom she comes into contact. (Jewels for the Crown – With permission from Shuvu)

LENNY'S AFIKOMAN PRESENT

Sasha Yaroslowski* was adamant. “Lenny, I have had enough of this Shabbos nonsense. I told you already, you can do whatever you want on Shabbos. But for me, it’s Saturday.” Eleven-year-old Lenny was silent. He couldn’t really blame his parents for not wanting to keep Shabbos. After all, what did they know about Shabbos? And, as his mother often reminded him, when else could they shop and do laundry? It was their only day off.

“Look, Lenny,” his father sighed. “I know that you learned all about Shabbos in school, and you take this stuff very seriously. But, please, leave your mother and me out of it. We did not grow up that way, and we’re just not interested in changing our lives now.”

Sasha often wondered if it had been a mistake to switch Lenny to a Shuvu school. The Israeli public school system was failing on many fronts, he knew. Shuvu was doing a much better job academically and socially. But ever since Lenny had started attending Petach Tikvah’s Shuvu school, he had become overly keen on the “religion thing,” as Lenny’s mother Katrina called it. Lenny was their only child, and they weren’t ready to see him go off the deep end.

“Okay, Dad,” Lenny said. “I won’t bother you about keeping Shabbos anymore. But you know, my school is making a model Pesach seder next week. Do you think you can come to that? Then we can have our own seder on Pesach.”

Neither Sasha nor his wife Katrina had ever been at a Pesach seder before, and they had certainly never made one in their home. But this time, Sasha couldn’t say no. Lenny spent the week before Pesach scrubbing his room and getting rid of every bit of chametz he could find. He knew his house would not be chametz-free, but he was gratified that his mother made a token effort to clean the kitchen and put the bread and the crackers in a separate cabinet. Even Sasha got into the spirit, and went on a shopping spree with Lenny to buy wine, matzos, and marror for the seder.

Erev Pesach, Lenny prepared the charoses and the seder plate, ground the horseradish, and set the table. He put a special pillow at his father’s seat along with a Hebrew-Russian Haggadah. But when Sasha sat down at the table, he looked very uncomfortable. “Er, Lenny,” he said. “Maybe you’ll lead the seder.” Lenny was disappointed, but he agreed. Kadesh. Lenny made Kiddush, then leaned regally while he drank the wine. Urechatz. The Yaroslowitzes washed their hands. Lenny did not need to remind them not to say a brachah. They did not know how to, anyway. Karpas. Lenny dipped three small pieces of potato into the salt water he had prepared. He said the brachah slowly so his parents could repeat it after him.

Yachatz. Lenny hesitated. If he broke the matzah, who would steal the afikoman? His father? His mother? Katrina nudged her husband. “Sasha, come on. You can do this one.” Sasha acquiesced. He took the middle matzah, and broke it in half. Then he made a show of hiding the larger piece behind his pillow. “No one gets my afikoman,” he growled. Lenny’s eyes shone. Maggid. Lenny led the recitation of the Haggadah, and told the story of how the Jews left Egypt. Katrina wiped away a tear. “He’s so grown up,” she whispered to her husband. Rachtzah. Motzi Matzah. Marror. Korech. Shulchan Orech. Lenny expertly led his parents through the seder. Tzafun. “Time to eat the afikoman,” Lenny announced. Sasha reached behind his pillow. “It’s gone!” he exclaimed, feigning surprise. “So, Lenny, what will it cost me to get the afikoman back?” he asked playfully. “Hmmm,” said Lenny. “Good question. I was thinking — there are a lot of things I could use. Maybe a bike?” Katrina was relieved to see that Lenny was still a child.

“That’s a pretty high price, Lenny,” Sasha said. “But I think we can swing it.” “Well, Dad, maybe I’d rather get a computer game,” Lenny reflected. “Or maybe a new stereo system.” “Easy, son,” said Sasha. “These negotiations are getting a bit too expensive.” Lenny looked somber. “Dad, Mom, what I really want most won’t cost any money,” he said softly. “I’ll only bring back the afikoman if you tell me that our family will start keeping Shabbos.” Sasha and Katrina looked at Lenny for a long moment. Then they looked at each other. “Son, you can bring the afikoman,” Sasha said gruffly.

Today, the entire Yaroslowitz family is shomer Shabbos. (Jewels for the Crown – With permission from Shuvu)

*All names have been changed to protect the privacy of the people involved.

■ SOURCES

DEVELOPMENT.

¹ באורחות צדיקים (שער א'): "והנאווה נגד הרשעים היא משובחת מאד, להוכיחם ולהכלים אותם, ולא ייכנע להם, ויצוה על הטוב, ויזהיר מהרע כפי יכולתו. אף על פי שזה דומה בעיני העולם כמשתרר וכמתנאה, אחרי שלבו לשם שמים הרי זה משובת. ולא ייכנע לרשעים, כמו מרדכי שלא נכנע להמן. ובכל מקום שיש מצוה עליו לעשות, לא ייכנע כלל לרשעים לעזוב הטוב מפני השפלתו לפניהם. וזה צריך חכמה מתי ישתרר נגדם בדבר מצוה, כי פעמים אינו שווה שיעמוד נגדם, שאם יעזו פניו נגדם עבור מצוה אחת, יפסיד אותם מאה מצוות. לכך צריך החכם להתבונן לפי השעה והענין, ולפי זה יסדר מעשיו, כי יש דבר שצריך לעזוב בשבילם, ויש דבר שלא יניח בשבילם בשום ענין, וצריך בגופו ובמאודו לעמוד נגדם, ולא ייכנע להם. וכל זה בדבר מצוה, אבל בענין משא ומתן ייכנע לפניהם, ויעשה עמהם לפנים משורת הדין בכל דבר. וזוהי מצוה גדולה".

² בהמעשה ביוסף ואשת פוטיפר עיין רשי שם פרשת וישב פרק מ', א "אחר הדברים האלה". לפי שהרגילה אותה ארורה את הצדיק כפי כלם לדבר בו בנגותו, הביא להם הקב"ה סורחנם של אלו, שיפנו אליהם ולא אליו". ואיתא שם בפסוק כא בז"ל "ויהי ה' את־יוסף ויט אליו חסד ויתן חנו בעיני שר בית־הספר: ויתן שר בית־הספר ביד־יוסף את כל־האסירם אשר בבית הספר ואת כל־אשר עשים שם הוא היה עשה: אין שר בית־הספר ראה את־כל־מאומה בידו באשר ה' אתו ואשר־הוא עשה ה' מצליח"

³ בנצי"ב פרשת ראה יג, יח שכתב "שמעשה של עיר הנדחת יכול לגרום רעה לישראל, שיש קרובים מאותה העיר הדרים בעיר אחרת, ומתגברת שנאה בישראל. על זה בא הפסוק לומר "ונתן לך רחמים ורחמך", שיהיו אוהבים אותך. כמו הלשון של האורחות צדיקים, "ברצות ה' דרכי איש גם אויביו ישרים אתו. וכך פירש הענין: אם האדם לא יתהלל לפני בני אדם ולא ישתדל למצוא חן בעיניהם בעשותו מעשיו הטובים, ואף על פי כן אוהבים אותו, זוהי ראייה גדולה שהקדוש ברוך הוא אוהב אותו וזרע לו אהבה בלבנות בני אדם, ושם לו שם טוב על לשונם". וממשיך הפסוק "כי תשמע בקול ה' אלקיך לשמור את כל מצוותיו... לעשות הישר בעיני ה' אלקיך", מכאן למדנו דמי שהגיעו מעשיו לידי רוגז ואכזריות או לידי שנאת הבריות, אזי יעסוק בתורה לשמה, ובזכות זה תמצא ידו להעמיד הליכותיו על דרך הטוב והישר".

⁴ הגרא"א דסלר כתב בספרו (ח"ג דף 117,118), שסדר הדברים צריך להיות שמתחילה צריך האדם לקדש ה' בתוך עצמו, והיינו לחזק את עצמו בתורה ובקדושה, ורק אחר כך יכול לעלות למדרגת קידוש ה' ברבים דהיינו לכלל בני ישראל, ללמד לעם ה' אמונתו יתברך וחיוב מצוותיו. ורק מי שכבר נמצא בדרגה הזו יכול לעלות למדרגה הנבונה ביותר, והיא שכבוד שמים יהיה כל כך גדול בעיניו עד שישתדל בכל יכולתו ומאודו לפעול לקידוש השם אפילו אצל אומות העולם, כי כה גדולה אהבתו את ה' עד שרוצה שיכירוהו כל הבריות. וזוהי מדרגת שמעון בן שטח כשהחזיר את המרגלית שמצא על החמור שקנה מהגוי, דאגרא דכל הדין עלמא לא היה שוה בעיניו לעומת מה שאמר הגוי "ברוך אלקא דשמעון בן שטח". ומוסיף הגרא"א דסלר וז"ל "מפני מה אנו רואים בתוכנו שהסדר הזה מהופך אצלנו הרי אצלנו עיקר הרצון הוא לקדש שם שמים בפני העמים, ולא כלפי ישראל ללמדם דעת תורה ואמונה,

ומכל שכן לא כלפי עצמנו. התירוץ הוא כמו שאמר גאון ישראל הגר"ם זצ"ל ומובא בכתבי הגרש"ז זצ"ל, כי האדם חושב שמקדש שם שמים אבל באמת הוא רודף אחר קידוש שם עצמו. וזה אשר נמצא בנו הרצון החזק להראות "כבוד ישראל" לעמים כוונתנו לכבוד עצמנו".

⁵ בשו"ע אורח חיים סי' א סע' א' כתב בהגה "ולא יתבייש מפני בני אדם המלעיגים עליו בעבודת השם יתברך" ובמשנה ברורה כתב בשם הבית יוסף "ועכ"פ לא יתקומט עמהם מפני שמדת העזות מגונה מאד ואין ראוי להשתמש ממנה כלל אפילו בעבודת השם יתברך כי יקנה קנין בנפשו להיות עז אפילו שלא במקום עבודתו ית'. ובביאור הלכה הוסיף "דע דהבית יוסף לא איירי כי אם במצוה שהוא עושה לעצמו ובני אדם מלעיגים עליו אז בוודאי אין לו לחוש כלל ללעגם ולא יתקומט עמהם אבל אם הוא עומד במקום שיש אפיקורסים המתקוממים על התורה ורוצים לעשות איזה תקנות בעניני העיר ועל ידי זה יעבירו את העם מרצון ה', ופתח בשלום ולא נשמעו דבריו, בכגון זה לא דיבר הבית יוסף מאומה, ומצוה לשנאתם ולהתקומט עמהם ולהפר עצתם בכל מה שיוכל.

PRACTICAL APPLICATION.

⁶ בעירובין נד ע"ב – "ויעלת חן - שמעלת חן על לומדיה" כתב המהרש"א לפי שפעמים הם טרודים בלמוד ואין מקפידים במאכלן ובמלבושן ... ואמר שאעפ"כ ע"י התורה מעלין חן.

Lesson 5.

■ AND YOU SHOULD GO IN HIS WAYS: EMULATING THE WAYS OF HASHEM

■ INTRODUCTION.

We are commanded to emulate the ways of Hashem, by acting in accordance with His Divine attributes (middos). By modeling G-d's middos, we sanctify His name in the world. It is not enough that the world sees the miracles and the power that Hashem is capable of, the world must see the middos of G-d.

Therefore Klal Yisroel must emulate G-d's ways and by doing so they reflect the nature of G-d in this world. We are therefore instructed to be a Tzelem Elokim, a person who through his actions becomes an image of G-d and brings honor to His name, for His sake and not for our own glorification.

When we do not act in accordance with G-d's attributes, we misrepresent G-d in the world.⁵

■ OBJECTIVES.

- Students will understand the concept of emulating Hashem.
- They will understand what the middos of Hashem are.
- They will reflect how they will incorporate Hashem's middos in their own lives.

■ INITIATING INTEREST.

The teacher should ask the students to give examples of the middos of Hashem that they have seen in the Chumash. Once they have given several examples, ask the students how they would group these middos into several main categories. The students should be able to categorize the middos into groups such as Kindness (Chesed), Mercy, (Rachamim) Patience, (Erech Apayim) etc.

The teacher should explain that we learn from these middos how we as Jews should act in the world.

■ DEVELOPMENT.

In Tomer Devorah¹ it is explained that "going in Hashem's ways" means that one must emulate the middos of Hashem by acting ethically. A person must reflect G-d not only in his appearance but also through his actions. If he reflects his Creator in his appearance and not in his actions people will say, "His appearance is nice but his actions are disgusting." This will create a Chillul Hashem by misrepresenting the ways of Hashem.

Gemillus Chasadim, acts of loving kindness, belong to the three pillars on which the world stands. By performing good deeds, people recognize that we as Jews are emulating G-d. When we live a life of holiness and

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good deeds, the world understands that Hashem is the source of these fine attributes. (Perisha)²

The Sifri³ explains in Devarim that “going in Hashem’s ways” refers to the Thirteen Attributes of Mercy. He then explains that in the book of Yoel it states, “one who calls in the name of Hashem will be protected.” The name of Hashem is referring to His attributes. Calling out in His name means that we should have His attributes of being merciful and righteous.

Rav Dessler⁴ explains this Sifri: one who calls in the name of Hashem generally means, one who causes Hashem’s name to be known by spreading His honor, the sifri is telling us that acting with the middos of Hashem is the most effective way in spreading His honor, because people will see Hashem’s middos reflected in our actions. as it is written, “For My honor I created [man].”(Yeshaya 42:7)

■ LIFE LESSON.

Acting in G-ds ways creates a tremendous Kiddush Hashem. It is not sufficient for the nations to see Hashem’s miracles and power as these do not explain what Hashem demands from us. When we as the nation of Hashem, live according to His attributes, we educate the nations to live a moral and ethical life. Through this education we essentially declare, “Hashem, G-d of Israel is King!” (Yamim Noraim davening)

■ PRACTICAL APPLICATION.

The teacher should explain to the class that we have a unique mission in the world, and our actions as Klal Yisroel teach others the proper way to live. It is difficult to remember that everything that we do should reflect Hashem’s attributes, but this is our task.

A person that serves in the Army wears a uniform that tells everyone who sees him that he is serving his country and must act accordingly. When we see a policeman, we realize that he is there to protect citizens and while he is in uniform he is not free to do anything else. The President represents the leader of a country and his actions are scrutinized by all. He is expected to live up to higher standards than the typical citizen.

A Jew must realize that his dress and his actions are similar to a uniform. He belongs to the army of Hashem and his actions represent the King of the Universe. G-d expects us to behave and live up to a higher standard and in this way we reflect G-d’s middos.

Today, people are concerned about identity theft. If a person steals your identification he could steal and promote fraud in your name, ruining your credit and your ability to take a loan or get a job in the future. Hashem has given us His identity and we must be careful not to ruin His honorable name through inappropriate behavior.

The teacher should present various scenarios to the students and the students should discuss how they might improve their behavior to reflect G-d's middos.

- A sibling asks to borrow an article of clothing.
- A stranger asks for directions.
- A neighbor is struggling to carry packages to his home.
- A teacher asks you to clean up a mess that you did not make.
- A group of your friends have been playing on the neighborhood basketball court, and there are others waiting to play.
- A new student comes to your school and is eating lunch alone.
- A neighbor asks you to make sure you do not leave any play equipment on his lawn.

■ LIVING EXAMPLE.

On a cold winter day in Monsey, a passerby noticed an electric truck parked outside of someone's home. The electric worker was about to turn off the home's electricity because of unpaid bills. The Jewish man that was passing by immediately pulled out a wad of cash, explaining to the worker that he would pay the tardy bill.

In amazement, the worker asked the kind Jew if he knew the homeowners. When the man said that he did not know them, the worker, as if in a trance, began to remove a necklace from his neck that bore a cross and threw it to the ground, stepping on it. He said to the man, "There is no question in my mind that Judasim is the true religion."

■ STORY.

In the satchel of Rav Naftali Amsterdam a written statement was found, resolving to bring all Jews back to the ways of Torah. When Rav Amsterdam was asked how he planned to carry out this bold resolution, he answered, "I have resolved to keep all of the laws of the Shulchan Aruch strictly. In this way, I will serve as

a living Shulchan Aruch, and anyone who wants to keep the Torah will be able to see in me, a living example of one who follows Hashem's ways and learn from me how to return to Torah.

- What does it mean to serve as a living Shulchan Aruch?
- Give several examples explaining how one might be a living example of Hashem's ways.

■ SOURCES

DEVELOPMENT.

¹ בתומר דבורה (פ"א) על חיוב הנלמד מ"והלכת בדרכיו", שדרשו חז"ל שצריך להידבק במידותיו של הקב"ה ולהיות בעל מדות טובות, כתב דברים נפלאים "שהאדם ראוי שיתדמה לקונו, ואז יהיה בסוד הצורה העליונה בצלם ודמות, שאילו ידומה בגופו ולא בפעולות הרי הוא מכזיב את הצורה, ויאמרו עליו צורה נאה ומעשיו מכוערים", והיינו שיהיה מזה חילול ה', שהצלם אלקים אינו נאה במעשיו.

LIFE LESSON.

² כתב הפרישה (בחו"מ סי' א' סוף אות א') בביאור מ"ש חז"ל שגמילות חסדים הוא אחד מהדברים שהעולם עומד עליהם, כתב הפרישה וז"ל, ואפשר שהוא ממעם שעל ידו יוכרו דרכי ה' כי חסד המה, ועבור זה צוה בה את עבדיו שילכו בדרכיו, עכ"ל.

³ בספרי דברים יא – ללכת בכל דרכיו. אלו דרכי הקב"ה שני' (שמות לד) ה' ה' אל רחום וחנוך ארץ אפים ורב חסד ואמת נוצר חסד לאלפי' נושא עון ופשע וחטאה ונקמה. ואו' (יואל ג) "כל אשר יקרא בשם ה' ימלט". וכי היאך אפשר לו לאדם לקרא בשמו של הקב"ה? אלא מה המקום נקרא רחום וחנוך אף אתה הוי רחום וחנוך ועשה מתנת חנם לכל. מה הקב"ה נקרא צדיק שני' (תהלים קמה) צדיק ה' בכל דרכיו וחסיד בכל מעשיו אף אתה הוי צדיק. הקב"ה נקרא חסיד שנאמ' וחסיד בכל מעשיו אף אתה הוי חסיד לכך נאמר כל אשר יקר' בשם ה' ימלט ואומר (ישעי' מג) כל הנקרא בשמי ולכבודי בראתיו יצרתיו אף עשיתיו ואו' (משלי מז) כל פעל ה' למענהו:

⁴ במכתב מאלהו פי' זה הספרי כזה בפסוק כתיב כל אשר יקרא בשם ה' דהיינו קריאה בשם ה' לפרסם שם שמים כמו שמצינו באברהם אבינו "ויקרא בשם ה'" והספרי דרשו יקרא בשם ה' ורואין מזה הספרי האופן לקרוא בשם ה' ולהיות נברא לכבודו לפרסמו הוא רק אם נקרא בשם ה' דהיינו שכמו שה' נקרא רחום וחנוך כמו כן אתה הוי רחום וחנוך ועשה מתנת חנם לכל. וזהו שמחדש הספרי הפי' של הפסוק בישעי' "כל הנקרא בשמי ולכבודי בראתיו" שרוב מפרשים מפרש שנקראים כלל ישראל עם ה', והספרי מסביר השמות דהיינו המדות של ה' נקרא גם עליו, שבני אדם רואין בו המדות של הקב"ה. וכאילו בני אדם קורין בו בשם ה'. אדם כזה מקיים הלכבודי בראתיו.

⁵ בפרשת כי תצא (כא, כג) "לא תלין נבלתו על העין כי קבור תקברנו ביום ההוא כי קללת אלקים תלווי" פי' רשי "זלזולו של מלך הוא, שאדם עשוי בדמות דיוקנו, וישראל הם בניו, משל לשני אחים תאומים, שהיו דומין זה לזה, אחד נעשה מלך ואחד נתפס ללסמיות ונתלה, כל הרואה אותו אומר המלך תלווי. כל קללה שבמקרא לשון הקל וזלזול"

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