



Hashkafah Quotes – Bite-Sized Messages:

Kiddush Hashem is our overarching mission.

Kiddush Hashem is the purpose of all of Torah and mitzvos.

All of Torah and mitzvos are tools for bringing more *kiddush Hashem* into the world.

Talmud Torah k'neged kulam: Learning Torah is the most powerful tool for creating *kiddush Hashem*.

Hashem wants all human beings to recognize Him and to serve Him.

The purpose of having good *middos* is to reflect Hashem's attributes and model them to the world."

The purpose of being a *kadosh* is to reflect and model Hashem's *kedushah*.

We make a *kiddush Hashem* by being the best reflections of Hashem (*tzelem Elokim*) that we are able to become.

Rav Shimon Schwab often commented, "Where *mentschlichkeit* ends its achievements – at that place, *Yiddishkeit* begins."

We don't need non-Jews to be impressed with us. Instead, we need to impress upon them the Will of Hashem, which we achieve by shaping ourselves in His image.

We don't need to advertise, missionize, or preach the truth to the world.

When we emulate Hashem properly and reflect His attributes, Hashem will use His *hashgachah pratis* to publicize our actions.

Hashem sanctifies His name in the world through *kedoshim*.

Our job is to be the reflection; Hashem will create the demonstration.

"What you *do* speaks so loudly that what you *say* I cannot hear."

When we do what we are supposed to be doing, even if others don't approve, it can still be a *kiddush Hashem*.

The more we grow in Torah, the more we need to refine our *middos*.

If our *middos* or our *bein adam l'chaveiro* do not match with our Torah and our *bein adam laMakom*, we might create a *chillul Hashem*.

Without *derech erez*, our Torah can become a *chillul Hashem*, and its power can be lost.

Derech erez (the way of the land) includes following the proper etiquette of your society.

The prescription for *kiddush Hashem* is to grow in both areas: *bein adam l'chaveiro* and *bein adam laMakom*.

We are different to make a difference, not to be indifferent.

We can make a difference only if we remain different, without being influenced by others.

We are likened to fire, and the rest of the world is likened to water. Fire can purify and affect water only if they are separated from each other (e.g., by a pot).

If we water down our “fire,” then it won’t be hot enough to heat and make a difference in the “water.”

If we are influenced by non-Jews, we won’t be able to serve as role models and influence them.

When we talk about the immorality of society and contrast it with the Torah way of life, we must keep in mind that if we were doing our job then the rest of society would learn from us and change their ways.

We **can** make a difference. We are responsible.

Anti-Semitism is not inevitable and out of our control.

The more we reflect the Will of Hashem, the more the world will be drawn toward us. There is a natural pull toward the truth of Torah.

Anti-Semitism is a means with which Hashem reminds us to separate ourselves from the world and to perfect our *tzelem Elokim*.

Non-Jews also have a purpose in life.

They also have the potential to believe in and serve Hashem. They were created for that purpose as well.

We respect all human beings. No matter how they behave, we understand that all people have potential.

Converts and *baalei teshuvah* are very beloved to Hashem.

We wait excitedly for Mashiach because we can’t wait for an increase in *kiddush Hashem* in the world.

Being honest with all human beings is a top priority.

Every one of us must be a *tzelem Elokim* through and through, in public and in private.

The more we truly believe in Hashem, the greater will be the world’s recognition of Him.

The more we ourselves recognize that Hashem is One, the more He will become One in the world as a whole.

Kiddush Hashem must take place among our family and friends as well.

Chillul Hashem is related to the word *chalal*, an empty space. When a person commits an *aveirah*, he essentially broadcasts the message that the world, Heaven forbid, is “empty,” devoid of a Higher Authority.

Identity theft: Hashem has entrusted us with representing His “identity” to the world, and we must make certain that our actions do not tarnish His “image,” so to speak.

“No single drop of rain believes it is to blame for the flood.”