

הלכות יסודי התורה • פרק חמישי

Complete Word-for-Word Interlinear • Navy & Gold Edition

CHAPTER PREVIEW

In this chapter, the Rambam brings us to the very heart of our avodah in this world: the great mitzvos of Kiddush Hashem, sanctifying Hashem's name, and the severe prohibition of Chillul Hashem. We learn the fundamental guidelines of when a Yid must be ready to give up his very life, to be "yehreg v'al ya'avov," and when Hashem wants us to live by His mitzvos and yield to coercion rather than die.

The Rambam carefully maps out the boundaries of these halachos, distinguishing between the three cardinal sins—avodah zarah, giluy arayos, and shefichus damim—and other mitzvos. We will learn how these halachos change depending on whether the coercion is for the non-Jew's personal benefit or to force a rebellion against Hashem, whether it occurs in public before ten Jews, or during a time of shmad when decrees are issued against our emunah.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

ה'א

מצות קדוש השם והדין בשעת האנס

Halacha 1: The Mitzvah of Sanctifying God's Name and the Law Under Duress

כל בית ישראל מצוין על קדוש השם הגדול הזה שנאמר
as it is said this the great the Name the sanctification of regarding are commanded Yisrael the house of All
ויקרא כב לב "ונקדשתי בתוך בני ישראל". ומזהרין שלא
not and they are warned Yisrael the children of among And I shall be 32 22 Vayikra
sanctified

לחללו שנאמר ויקרא כב לב "ולא תחללו את שם קדשי".
My holiness the name of — desecrate And you shall not 32 22 Vayikra as it is said to desecrate it
פיצד. פשיעמד עובד פוכבים ויאנס את ישראל לעבר על אחת
one against to transgress a Jew — and forces stars a worshiper of When there stands How so
מכל מצות האמורות בתורה או יהרגנו יעבר ואל יהרג
be killed and not he should transgress he will kill him or in the Torah that are stated the commandments of all
שנאמר במצות ויקרא יח ה "אשר יעשה אותם האדם וחי בהם".
by them and live the man them shall perform which 5 18 Vayikra regarding the as it is said
commandments

וחי בהם ולא שימות בהם. ואם מת ולא עבר הרי זה מתחייב
is liable this one behold transgress and did not he died and if by them that he should die and not by them and live

בנפשו:

for his life

This halacha establishes the positive commandment of Kiddush Hashem, the prohibition of Chillul Hashem, and the general rule that one must transgress rather than be killed.

במה דברים אמורים בשאר מצות חוץ מעבודת כוכבים וגלוי
 and uncovering of stars from worship of except mitzvot regarding other are said matters In what
 עריות ושפיכת דמים. אבל שלש עברות אלו אם יאמר לו עבר על
 · transgress to him he says if these transgressions three but blood and spilling of nakedness
 אחת מהן או תהרג. יהרג ואל יעבר. במה דברים אמורים בזמן
 in a time are said matters In what transgress and not he should be killed be killed or of them one
 שהעובד כוכבים מתכוון להנאת עצמו. כגון שאנסו לבנות לו
 for him to build that he forced him such as himself for the benefit of intends stars that the worshiper of
 ביתו בשבת או לבשל לו תבשילו. או אנס אשה לבעלה וכיוצא
 and similar to cohabit with her a woman he forced or his food for him to cook or on Shabbos his house
 בזה. אבל אם נתכוון להעבירו על המצות בלבד. אם היה בינו
 between him it was if alone the mitzvot · to make him transgress he intended if but to this
 לבין עצמו ואין שם עשרה מ ישראל יעבר ואל יהרג. ואם
 and if be killed and not he should transgress of Israel ten there and there is not himself to
 אנסו להעבירו בעשרה מ ישראל יהרג ואל יעבר. ואפלו לא
 not and even transgress and not he should be killed of Israel among ten to make him transgress he forced him
 נתכוון להעבירו אלא על מצוה משאר מצות בלבד:
 alone mitzvot from other a mitzvah · except to make him transgress he intended

This halacha delineates when a Jew must choose death over transgressing a Torah commandment, distinguishing between the three cardinal sins, private coercion for personal benefit, and public coercion meant to force a violation.

וכל הדברים האלו שלא בשעת הגזרה אבל בשעת הגזרה והוא
 and that is the decree in a time of but the decree in a time of are when not these the matters And all
 שיעמד מלך רשע כנבוכדנצר וחבריו ויגזר גזרה על ישראל
 Yisrael against a decree and he decrees and his colleagues like Nevuchadnezzar wicked a king when there arises
 לבטל דתם או מצוה מן המצוות. יהרג ואל יעבר אפלו על אחת
 one · even transgress and not he should be killed the mitzvos from a mitzvah or their religion to nullify
 משאר מצות בין נאנס בתוך עשרה בין נאנס בינו לבין
 and between between him he is coerced whether ten among he is coerced whether the mitzvos of the rest of
 עובדי כוכבים:
 stars worshipers of

During a time of government decrees against Jewish practice, one must choose death over transgressing any mitzvah, even in private.

הדין במי שעבר באנס או שמסר נפשו שלא כדין

Halacha 4: The Law of One Who Transgresses Under Duress or Sacrifices His Life Unnecessarily

כָּל מִי שֶׁנֶּאֱמַר בּוֹ יַעֲבֹר וְאֵל יִהְרֹג וְנִהְרָג וְלֹא עָבַר הָרִי זֶה
 this behold transgressed and not and was killed be killed and not transgress concerning him that is said who any
מִתְחַיֵּב בְּנַפְשׁוֹ. וְכָל מִי שֶׁנֶּאֱמַר בּוֹ יִהְרֹג וְאֵל יַעֲבֹר וְנִהְרָג וְלֹא
 and not and was killed transgress and not be killed concerning him that is said who and any for his life is liable
עָבַר הָרִי זֶה קֹדֶשׁ אֶת הַשֵּׁם. וְאִם הָיָה בַּעֲשָׂרָה מִיִּשְׂרָאֵל הָרִי זֶה קֹדֶשׁ
 sanctified this behold of Israel among ten he was and if the Name — sanctified this behold transgressed
אֶת הַשֵּׁם בְּרַבִּים כְּדָנִיֵּאל חֲנַנְיָה מִיִּשְׂאֵל וְעִזְרִיָּה וְרַבִּי עֲקִיבָא וְחֻבְרִיּוֹ.
 and his colleagues Akiva and Rabbi and Azariah Mishael Chananiah like Daniel in public the Name —
וְאֵלּוּ הֵן הַרוּגֵי מַלְכוּת שָׁאִין מַעֲלָה עַל מַעֲלָתוֹ. וְעַלֵּיהֶן נֶאֱמַר
 it is said and concerning them their level above level that there is no the kingdom those slain by are and these
תְּהִלִּים מִד כַּג "כִּי עָלֶיךָ הִרְגָנוּ כָּל הַיּוֹם נִחְשָׁבְנוּ כְּצֹאן טִבְחָה".
 slaughter as sheep for we are considered the day all we are slain Your sake "For 23 44 Psalms
וְעַלֵּיהֶם נֶאֱמַר תְּהִלִּים נ ה "אֲסָפוּ לִי חֲסִידֵי כְרִיתִי בְרִיתִי עָלַי
 by My covenant who make My pious ones to Me "Gather 5 50 Psalms it is said and concerning them
זֶבַח". וְכָל מִי שֶׁנֶּאֱמַר בּוֹ יִהְרֹג וְאֵל יַעֲבֹר וְעָבַר וְלֹא נִהְרָג
 was killed and not and transgressed transgress and not be killed concerning him that is said who and any sacrifice"
הָרִי זֶה מְחַלֵּל אֶת הַשֵּׁם. וְאִם הָיָה בַּעֲשָׂרָה מִיִּשְׂרָאֵל הָרִי זֶה חָלַל אֶת
 — desecrated this behold of Israel among ten he was and if the Name — desecrates this behold
הַשֵּׁם בְּרַבִּים וּבָטֵל מִצְוַת עֲשֵׂה שֶׁהִיא קְדוּשַׁת הַשֵּׁם וְעָבַר
 and transgressed the Name sanctification of which is positive the commandment of and nullified in public the Name
עַל מִצְוַת לֹא תַעֲשֶׂה שֶׁהִיא חֲלוּל הַשֵּׁם. וְאִם עַל פִּי כֵן מִפְּנֵי
 because though and even the Name desecration of which is do not the commandment of on
שֶׁעָבַר בְּאֲנָס אֵין מִלְּקִין אוֹתוֹ וְאֵין צָרִיךְ לוֹמַר שָׁאִין
 that we do not to say need and there is no him lashing there is no under duress that he transgressed
מִמִּיתִין אוֹתוֹ בֵּית דִּין אֶפְלוּ הָרֹג בְּאֲנָס. שָׁאִין מִלְּקִין וּמִמִּיתִין אֶלָּא
 except and execute lash for we do not under duress he killed even if of law court him execute
לְעוֹבֵר בְּרִצּוֹנוֹ וּבְעֵדִים וְהִתְרָאָה שֶׁנֶּאֱמַר בְּנוֹתָן מִזְרְעוֹ
 of his offspring regarding one who as it is said and warning and with witnesses by his will one who transgresses gives
לְמִלְכָּה וִיקְרָא כ ה " וְנָתַתִּי וְשִׁמַּתִּי אֲנִי אֶת פָּנַי בָּאִישׁ הַהוּא."
 that against the man My face — I and I will place "and I will place 5 20 Leviticus to Molech
מִפִּי הַשְּׁמוּעָה לְמַדּוֹ הֵהוּא לֹא אָנוּס וְלֹא שׁוֹגֵג וְלֹא
 and not one who acts and not one under duress not that they learned the tradition from the mouth of inadvertently

מִטְעָה. וְמָה אִם עֲבוּדַת כּוֹכָבִים שֶׁהִיא חֲמוּרָה מִן הַכֹּל הָעוֹבֵד

one who worships all more than severe which is stars worship of if and what one who is misled

אוֹתָהּ בְּאֵנס אֵינוֹ חַיֵּב כָּרֶת וְאֵין צָרִיךְ לֹאמַר מִיתַת בֵּית דִּין. קָל

how much of law court death of to say need and there is no karet liable for is not under duress it

וְחָמַר לְשֹׂאֵר מִצְוֹת הָאֲמֻרוֹת בַּתּוֹרָה. וּבַעֲרִיּוֹת הוּא אוֹמֵר

says it and regarding in the Torah mentioned the commandments to the rest of more so forbidden relations

דְּבָרִים כֵּב כּו "וְלִנְעָרָה לֹא תַעֲשֶׂה דְבָר". אָבֵל אִם יָכוֹל לְמַלֵּט נַפְשׁוֹ

his life to rescue he is able if but anything" do do not "and to the maiden 26 22 Deuteronomy

וְלִבְרֹחַ מִתַּחַת יָד הַמֶּלֶךְ הָרָשָׁע וְאֵינוֹ עוֹשֶׂה הֵנָּה הוּא כְּכֶלֶב שָׁב

returning is like a dog he behold do so and does not the wicked the king the hand of from under and to flee

עַל קָאוּ. וְהוּא נִקְרָא עוֹבֵד עֲבוּדַת כּוֹכָבִים בְּמִזִּיד וְהוּא נִטְרָד מִן

from is banished and he willfully stars worship of a worshiper of is called and he his vomit to

הָעוֹלָם הַבָּא וְיִוֵּרַד לַמַּדְרֵגָה הַתַּחְתּוֹנָה שֶׁל גִּיהֵנוֹם:

Gehinnom of the lowest to the level and descends the coming the world

This halacha details the consequences of violating or keeping the laws of martyrdom under duress, distinguishing between voluntary and forced transgressions.

ה' ה

הַסִּגְרַת נֶפֶשׁ מִיִּשְׂרָאֵל לְעוֹבְדֵי כּוֹכָבִים

Halacha 5 - Handing Over a Jewish Soul to Non-Jews Under Threat of Death

נָשִׁים שֶׁאָמְרוּ לָהֶם עוֹבְדֵי כּוֹכָבִים תָּנוּ לָנוּ אַחַת מִכֶּן וְנִטְמָא אוֹתָהּ

her and we will defile of you one to us give stars worshipers of told whom Women

וְאִם לָאוּ נִטְמָא אֶת כָּלְכֶן יִטְמָאוּ כָּלָן וְאֵל יִמָּסְרוּ לָהֶם

to them should they hand over and not all of them they should be defiled all of you — we will defile not and if

נֶפֶשׁ אַחַת מִיִּשְׂרָאֵל. וְכֵן אִם אָמְרוּ לָהֶם עוֹבְדֵי כּוֹכָבִים תָּנוּ לָנוּ אֶחָד

one to us give stars worshipers of to them they said if and so from Israel single a soul

מִכֶּם וְנִהַרְגָנוּ וְאִם לָאוּ נִהַרְגָּם כָּלְכֶם. יִהָרְגוּ כָּלָם וְאֵל

and not all of them they should be killed all of you we will kill not and if and we will kill him of you

יִמָּסְרוּ לָהֶם נֶפֶשׁ אַחַת מִיִּשְׂרָאֵל. וְאִם יִחְדּוּהוּ לָהֶם וְאָמְרוּ תָנוּ

give and they said to them they singled him out and if from Israel single a soul to them should they hand over

לָנוּ פְּלוֹנִי אוּ נִהַרְגָּם אֶת כָּלְכֶם. אִם הָיָה מְחַיֵּב מִיתָה כְּשֶׁבַע בֶּן בִּכְרִי

Bichri son of like Sheva death obligated he was if all of you — we will kill or so-and-so to us

יִתְּנוּ אוֹתוֹ לָהֶם. וְאֵין מוֹרִין לָהֶם כֵּן לְכַתְּחָלָה. וְאִם אֵינוֹ חַיֵּב

obligated he is not and if initially so them do we instruct but not to them him they may give

מִיתָה יִהָרְגוּ כָּלָן וְאֵל יִמָּסְרוּ לָהֶם נֶפֶשׁ אַחַת מִיִּשְׂרָאֵל:

from Israel single a soul to them should they hand over and not all of them they should be killed death

This halacha details the prohibition of handing over an individual Jew to non-Jews to be killed or defiled, even under threat of death to the entire group, unless a specific individual who is already liable to death is singled out.

כַּעֲנֵן שְׁאֵמְרוּ בְּאַנְסִין כִּךְ אָמְרוּ בְּחִלָּאִים. כִּיצַד. מִי שֶׁחָלָה
 who became sick One How so regarding sicknesses they said so regarding coercion that they said Just as the matter
 וְנָטָה לָמוּת וְאָמְרוּ הָרוֹפְאִים שֶׁרְפוּאָתוֹ בְּדָבָר פְּלוּנִי מֵאֲסוּרִין
 from the prohibitions certain is with a matter that his cure the physicians and they said to die and inclined
 שְׁבִתוֹרָה עוֹשִׂין. וּמִתְרַפְּאִין בְּכָל אֲסוּרִין שְׁבִתוֹרָה בְּמָקוֹם סָכָנָה
 danger in a place of that are in the Torah prohibitions with all and they cure they do that are in the Torah
 themselves
 חוּץ מֵעֲבוּדַת כּוֹכָבִים וְגִלּוֹי עֲרִיּוֹת וְשִׁפְכַת דָּמִים שֶׁאֵפְלוּ
 for even blood and shedding of forbidden relations and uncovering of stars from worship of except
 בְּמָקוֹם סָכָנָה אֵין מִתְרַפְּאִין בָּהֶן. וְאִם עָבַר וְנִתְרַפָּא עוֹנְשִׁין
 they punish and cured himself he transgressed And if with them cure ourselves we do not danger in a place of
 אוֹתוֹ בֵּית דִּין עֹנֵשׁ הָרְאוּי לוֹ:
 for him that is fitting the punishment of law the court him

This halacha establishes that while one may violate almost any Torah prohibition to save a life in a medical emergency, the three cardinal sins remain strictly forbidden even for healing.

וּמִנֵּין שֶׁאֵפְלוּ בְּמָקוֹם סָכָנָה נִפְשוֹת אֵין עוֹבְרִין עַל אַחַת מִשְׁלָשׁ
 of three one on transgress we do not lives danger of in a place of that even And from where
 עֲבוֹרוֹת אֵלוֹ שֶׁנֶּאֱמַר דְּבָרִים ו' ה' "וְאַהֲבַת אֵת ה'" אֱלֹהֶיךָ בְּכָל לְבָבְךָ
 your heart with all your God Hashem — And you shall love 5 6 Devarim as it is said these sins
 וּבְכָל נִפְשְׁךָ וּבְכָל מְאֹדְךָ" אֵפְלוּ הוּא נוֹטֵל אֶת נִפְשְׁךָ. וְהָרִיגַת נֶפֶשׁ
 a soul And the killing of your soul — takes He even your might and with all your soul and with all
 מִיִּשְׂרָאֵל לְרַפְּאוֹת נֶפֶשׁ אַחֶרֶת אוֹ לְהַצִּיל אָדָם מִיַּד אָנָּס דָּבָר
 is a matter an oppressor from the hand of a person to save or another a soul to heal from Israel
 שֶׁהַדַּעַת נוֹטָה לוֹ הוּא שֶׁאֵין מְאַבְדִּין נֶפֶשׁ מִפְּנֵי נֶפֶשׁ. וְעֲרִיּוֹת
 And forbidden a soul because of a soul destroy that we do not it to inclines that the intellect
 relations
 הִקְשׁוּ לְנִפְשׁוֹת שֶׁנֶּאֱמַר דְּבָרִים כב כו "כִּי כַּאֲשֶׁר יָקוּם אִישׁ עַל רֵעֵהוּ
 his fellow against a man arises just as For 26 22 Devarim as it is said to lives are compared
 וְרָצָחוּ נֶפֶשׁ כֵּן הַדָּבָר הַזֶּה":
 this is the matter so as a soul and murders him

The Rambam explains the biblical and logical sources for the requirement to give up one's life rather than commit murder, forbidden sexual relations, or idolatry.

במה דברים אמורים שאין מתרפאין בשאר אסורים אלא במקום סכנה.
 danger in a place of except prohibitions with other we heal that not are said words In what
 בזמן שהו דרך הנאתו כגון שמאכילין את החולה שקצים
 creeping things the sick person — that they feed for example their benefit the way of that they are at a time
 ורמשים או חמץ בפסח או שמאכילין אותו ביום הכפורים. אבל שלא
 not but Kippur on Yom him that they feed or on Pesach chametz or and crawling things
 דרך הנאתו כגון שעושין לו רטיה או מלוגמא מחמץ או
 or from chametz a poultice or a bandage for him that they make for example their benefit the way of
 מערלה. או שמשקין אותו דברים שיש בהן מר מערב עם
 with mixed bitterness in them that there is things him that they give to drink or from orlah
 אסורי מאכל שהרי אין בהן הנאה לחד הרי זה מתר ואפלו
 and even is permitted this behold to the palate benefit in them there is no for behold food prohibitions of
 שלא במקום סכנה. חוץ מפלאי הכרם ובשר בחלב שהן אסורים אפלו
 even forbidden for they are in milk and meat hakerem from kilai except danger in a place of not
 שלא דרך הנאתו. לפיכך אין מתרפאין מהן אפלו שלא דרך
 the way of not even from them heal we do not therefore their benefit the way of not
 הנאתו אלא במקום סכנה:
 danger in a place of except their benefit

This halacha distinguishes between deriving benefit from forbidden substances in a normal manner, which is only permitted to save a life, and in an unusual manner, which is generally permitted even for non-life-threatening illnesses, with the exception of kilai hakerem and meat mixed with milk.

מי שנתן עיניו באשה וחקלה ונטה למות ואמרו הרופאים אין לו
 for him there is the physicians and said to die and inclined and became sick on a woman his eyes who set One
 רפואה עד שתבעל לו. ימות ואל תבעל לו אפלו היתה
 she was even if by him should she be cohabited and not he should die by him she is cohabited with until no cure
 פנויה. ואפלו לדבר עמה מאחורי הגדר אין מורין לו בכך וימות
 and he should die in this him instruct we do not the fence from behind with her to speak and even unmarried
 ולא יורו לדבר עמה מאחורי הגדר שלא יהו בנות ישראל
 Yisrael the daughters of should be so that not the fence from behind with her to speak instruct and they shall not
 הפקר ויבואו בדברים אלו לפרץ בעריות:
 in forbidden relations to breach these through matters and they will come ownerless

This halacha teaches that one must die rather than violate laws of intimacy, even with an unmarried woman, to preserve the modesty of Jewish women.

ה'י

חלול השם וקדוש השם בפעשית מצות ועברות

Halacha 10 · Desecration and Sanctification of God's Name Through Transgression and Mitzvah Performance

כָּל הָעוֹבֵר מִדַּעְתּוֹ בְּלֹא אִנּוּס עַל אַחַת מִכָּל מִצְוֹת הָאֲמִוּרוֹת בַּתּוֹרָה
in the Torah stated the mitzvos of all one on compulsion without of his own will who transgresses Any
בְּשֵׂאֵט בְּנִפְשׁ לְהַכְעִיס הָרִי זֶה מַחְלִיל אֶת הַשֵּׁם. וְלִפְיֻכָּה נֶאֱמַר
it is said and therefore the Name — desecrates this one behold to anger of soul with contempt
בְּשִׁבּוּעַת שָׁקָר וַיִּקְרָא יִט יב "וְחָלְלָתָּ אֶת שֵׁם אֱלֹהֶיךָ אֲנִי
I am your God the name of — and you shall desecrate 12 19 Vayikra falsehood regarding an oath of
ה'". וְאִם עָבַר בַּעֲשָׂרָה מִיִּשְׂרָאֵל הָרִי זֶה חָלַל אֶת הַשֵּׁם בְּרִבִּים.
in public the Name — desecrated this one behold of Israel among ten he transgressed And if Hashem
וְכֵן כָּל הַפּוֹרֵשׁ מֵעֲבֵרָה אוֹ עָשָׂה מִצְוָה לֹא מִפְּנֵי דָבָר בָּעוֹלָם לֹא
not in the world anything because of not a mitzvah performed or from a sin who abstains any And likewise
פָּחַד וְלֹא יִרְאָה וְלֹא לְבַקֵּשׁ כְּבוֹד אֱלֹא מִפְּנֵי הַבּוֹרֵא בְּרוּךְ הוּא
He blessed is the Creator because of but honor to seek and not dread and not fear
בְּמִנִּיעַת יוֹסֵף הַצַּדִּיק עֲצָמוֹ מֵאִשְׁתּוֹ רַבּוֹ הָרִי זֶה מְקַדֵּשׁ אֶת
— sanctifies this one behold his master from the wife of himself the righteous Yosef like the withholding of
הַשֵּׁם:
the Name

This halacha defines how willful transgression out of spite desecrates God's name, while performing mitzvos purely for the Creator's sake sanctifies it.

ה'י

חלול השם וקדוש השם בהנהגת תלמיד חכם

Halacha 11 · Desecration and Sanctification of God's Name through the Conduct of a Torah Scholar

וַיֵּשׁ דְּבָרִים אֲחֵרִים שֶׁהֵן בְּכָלֵל חֲלֹל הַשֵּׁם. וְהוּא שִׁיעֲשָׂה
that he does and it is the Name desecration of in the category of that they are other things And there are
אוֹתָם אָדָם גָּדוֹל בַּתּוֹרָה וּמְפָרָסָם בַּחֲסִידוֹת דְּבָרִים שֶׁהַבְּרִיּוֹת מְרַנְּנִים
speak disparagingly that people things for piety and famous in Torah great a person them
אֲחֵרָיו בְּשִׁבְלָם. וְאֵף עַל פִּי שֶׁאֵינֶן עֲבֵרוֹת הָרִי זֶה חָלַל אֶת
— has desecrated this behold transgressions they are not though . and even because of them after him
הַשֵּׁם כְּגוֹן שֶׁלָּקַח וְאֵינּוּ נֹתֵן דָּמִי הַמֶּקֶח לְאִתְּרָה. וְהוּא שִׁישׁ
that there is and he immediately the purchase the money of giving and is not that he purchased for example the Name
לוֹ וְנִמְצְאוּ הַמוֹכְרִים תּוֹבְעִין וְהוּא מְקִיפֵן. אוֹ שִׁירְכָה בְּשִׁחוּק אוֹ
or in jest that he increases or puts them off and he are demanding the sellers and it turns out to him
בְּאֲכִילָה וּשְׂתִיָּה אֶצֶל עַמִּי הָאָרֶץ וּבִינְיָהֵן. אוֹ שֶׁדְּבוּרוֹ עִם הַבְּרִיּוֹת
people with that his speech or and among them the land common people near and drinking in eating

אֵינוּ בְּנִחַת וְאֵינוּ מְקַבְּלִין בְּסִבֵּר פָּנִים יְפוֹת אֶלָּא בַּעַל קָטָטָה

quarrel a master of but rather pleasant of face with a countenance receive them and he does not gentle is not

וְכַעַס. וְכִיּוֹצֵא בְּדִבְרֵי הָאֵלּוּ הֵכֵל לְפִי גָדְלוֹ שֶׁל חָכָם צָרִיךְ

he needs a sage of his greatness according to everything these in things and similar and anger

שֶׁיִּדְקֶדֶק עַל עֲצָמוֹ וַיַּעֲשֶׂה לְפָנִים מְשׁוֹרֵת הַדִּין. וְכֵן אִם דִּקְדֵּק הַחָכָם

the sage was precise if and so the law from the line of inside and he should do himself upon to be precise

עַל עֲצָמוֹ וְהָיָה דְּבוּרוֹ בְּנִחַת עִם הַבְּרִיּוֹת וְדַעְתּוֹ מְעֻרְבֶּת עִמָּהֶם

with them involved and his mind people with gentle his speech and was himself upon

וּמְקַבְּלֵם בְּסִבֵּר פָּנִים יְפוֹת וְנִפְעָלָב מֵהֶם וְאֵינוּ עוֹלָבָם. מְכַבֵּד

honoring insulting them and is not by them and is insulted pleasant of face with a countenance and he receives them

לָהֶן וְאֵפְלוֹ לְמַקְלִין לוֹ. וְנוֹשֵׂא וְנוֹתֵן בְּאֱמוּנָה. וְלֹא יִרְבֶּה

does he increase and not faithfully and gives and conducts business him to those who disrespect and even them

בְּאַרְיָחוֹת עַמִּי הָאָרֶץ וַיִּשְׁיבָתָן. וְלֹא יֵרָאֶה תָּמִיד אֶלָּא עוֹסֵק

engaging unless always is he seen and not and sitting with them the land common people of in socializing with

בְּתוֹרָה עֲטוּף בְּצִיצִית מְכַתֵּר בְּתַפְלִין וְעוֹשֶׂה בְּכָל מַעֲשָׂיו לְפָנִים מְשׁוֹרֵת

from the line of inside his deeds in all and doing with tefillin crowned in tzitzit wrapped in Torah

הַדִּין. וְהוּא שֶׁלֹּא יִתְרַחֵק הֶרְבֵּה וְלֹא יִשְׁתַּוְּמֵם. עַד שֶׁיִּמָּצְאוּ

that they are found until become desolate and not much distance himself that he should not and it is the law

הֵכֵל מְקַלְסִין אוֹתוֹ וְאוֹהֲבִים אוֹתוֹ וּמִתְאַוִּים לְמַעֲשָׂיו. הֲרִי זֶה קִדְּשׁ אֶת

— has sanctified this behold his deeds and desiring him and loving him praising all

ה' וְעָלָיו הַכָּתוּב אוֹמֵר יִשְׁעִיה מֵט ג' וַיֹּאמֶר לִי עַבְדִּי אֶתָּה יִשְׂרָאֵל

Yisrael you are My servant to me And He said 3 49 Yeshayahu says the verse and upon him Hashem

אֲשֶׁר בְּךָ אֶתְפָּאֵר:

I will be glorified in you whom

This halacha defines how the personal conduct, business dealings, and social interactions of a prominent Torah scholar can either desecrate or sanctify God's name.

CHAPTER SUMMARY

The chapter begins by establishing the mitzvot of Kiddush Hashem and Chillul Hashem, explaining that for most mitzvot, a person should transgress rather than be killed, except for the three cardinal sins. The Rambam details the differences between private coercion and public coercion, and how a time of decree changes the halacha to require giving up one's life for any mitzvah. He describes the supreme spiritual level of the holy martyrs who sanctified Hashem's name, while clarifying that one who transgresses under duress is exempt from court-imposed punishments. Finally, the Rambam addresses the agonizing cases of communal coercion where non-Jews demand the surrender of a Jewish soul, and concludes with the halachos of using prohibited items for medical emergencies when a person's life is in danger.

My dear talmid, when we learn about the ultimate sacrifice of Kiddush Hashem, giving up one's life rather than transgressing, it is easy to think of this as a rare, historical halachah meant only for the holy Tannaim or the dark times of our past. But the Torah tells us, "which a man will perform and live by them." Hashem wants our life, not our death. The true, daily avodah of Kiddush Hashem is not about dying for Him, but about how we choose to live for Him.

Every single day, you are faced with moments where your yetzer hara tries to force you to compromise on a mitzvah, whether through social pressure or personal desire. When you stand strong and choose to do what is right, even when it is difficult or uncomfortable, you are sanctifying Hashem's name in this world. You are showing that His will is more precious to you than your own comfort.

Let us take this lesson into our daily lives. You do not need a decree from a wicked king to be a kadosh. Every time you speak gently instead of losing your temper, every time you pause to make a bracha with kavanah, and every time you turn away from something improper, you are bringing the light of the Shechinah down into the physical world.

Today, choose one small mitzvah that you usually do quickly or without much thought, and perform it with extra care and joy, purely to bring nachas to Hashem.