

## You shall not desecrate My holy Name, rather I should be sanctified among Bnei Yisrael. (22:32)

It does not require an extraordinary mind to understand the necessity for a *Jew* to sanctify Hashem's Name. He certainly should not disgrace His Name. Unfortunately, many still do not know (or accept) the definition of *chillul Hashem*. The *Rambam* (*Hilchos Yesodei HaTorah* 5:10) writes, "Whoever transgresses one of the Torah's *mitzvos* with malicious purpose disgraces Hashem's Name. One who desists/refrains from sin – or performs a *mitzvah* because it is Hashem's command – sanctifies His Name." The *Rambam* adds that, if a distinguished leader, a Torah personality whom the people revere, acts in a manner that causes people to talk, he disgraces *Hashem*. Indeed, the *Chafetz Chaim* compared a *ben Torah* to a soldier whose function is to protect the king (similar to secret service). As an elite representative of the armed forces, the best of the best, he has a special responsibility in which there is neither room for error, nor tolerance for anything less than perfection.

When *Horav* Hillel Saks was asked for a *brachah*, he would say, "The fact that I am the grandson of the *Chafetz Chaim* has exclusive meaning. Due to my illustrious lineage, I must be extra careful about causing a *chillul Hashem*, for I will be punished more than anyone else." A woman once approached *Horav* David Amshinover, petitioning him for a blessing for her son, who was gravely ill. At first, he refused, but after her copious tears, he relented and gave her the blessing she sought. When she left, the *Rebbe* prayed to *Hashem*, "*Ribbono shel Olam*, this distraught woman considers me to be a *tzaddik*. Although this is not true, if my blessing will not achieve positive fruition, it will become a *chillul Hashem*, because she will think that the blessing of a *tzaddik* is ineffective."