



Emor

The prohibition of desecrating Hashem's name appears in parashat Emor. The Torah states,

“*Ve lo techalelu et shem kadshi*, you shall not desecrate My Holy Name. I shall be sanctified among the children of Israel” (Vayikra, 22:32).

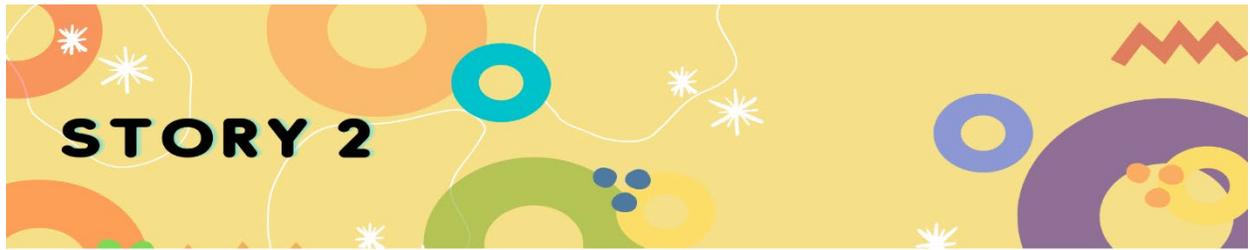
This is the mitzvah of sanctifying Hashem's name (*Kiddush Hashem*) and the prohibition of desecrating Hashem's name (*Chillul Hashem*).

One of the great rabbis of the twentieth century was Rabbi Eliyahu Dushnitzer. He was a student of both Rav Simcha Zissel, also known as the Alter of Kelm, and the Chofetz Chayim. He was also the rebbe to some of the greatest Torah scholars of the next generation, like Rabbi Elazar Menachem Shach and Rav Chaim Kanievsky.

There are many special stories about Rav Eliyahu's exactitude when it came to monetary matters. In addition to it being against the Torah to steal, Rav Eliyahu often went beyond the letter of the law in order to demonstrate that he as a prominent Torah scholar was especially careful about being honest.

For example, one time he gave his coat to the tailor to fix. Rav Eliyahu retrieved the coat and paid for it. However, just before Shabbas, he noticed that the tailor had also fixed a button on the coat. Since Rav Eliyahu had not paid for the button, he put the coat aside until after Shabbas when he paid for the coat.

There was also the time that Rav Eliyahu assumed responsibility for one of the ubiquitous ownerless cats. What happened was that Rav Eliyahu's family used to sell chickens in the *shuk* in order to make a living. There was a cat that used to stop by their stall and eat the leftover scraps. Rav Eliyahu was concerned that since he fed the cat that therefore by Jewish law he was responsible for any damage that the cat might inadvertently cause. Consequently, when the family closed the chicken business, Rav Eliyahu went to a local *beit din* and formally declared the cat ownerless. (These two stories are told here: <http://www.tog.org.il/en/Article.aspx?id=271> .)



One time, Rav Eliyahu was waiting in line to take a public bus. There was a big crowd trying to get on the bus and in the ensuing chaos the driver forgot to give a ticket to Rav Eliyahu. Rav Eliyahu turned to his students and explained his dilemma. He said if I will go to the driver and claim that I already paid, he will perhaps think I am trying to sneak out of paying and seeing as I am a rabbi, this will be a desecration of Hashem's name. For this reason, Rav Eliyahu paid a second fare rather than possibly desecrate Hashem's name (as told in Rabbi Zelig Pliskin, *Love Your Neighbor*, 318).