



DEALING HONESTLY (2)

Making a Kiddush HaShem

Chazal explain that *mitzva* to love *HaShem* requires that a Yid should act in a way that makes Him beloved by others. When a person learns Torah and deals honestly in business, people will say, "How great is he who learns Torah; how wonderful are his ways! Woe to one who does not learn Torah! We promise that we too will now learn and teach our children Torah as well." But when (*chas veshalom*) a person who learns Torah does not act honestly, people will say the opposite, causing a *chillul HaShem*.

The Rebbe explained that dealing honestly means going even *beyond* the requirements of *halacha*. One should do so also when dealing with *goyim*, thus creating a *kiddush HaShem*.

(יומא פו ע"א, תו"מ תשנ"ד ח"ב ע' 612)

The *tanna*, Rabbi Shimon ben Shetach, used to sell flax, which he would carry from place to place. Seeking to ease his work, his *talmidim* went off to the marketplace and bought him a donkey from an Arab merchant. On their way home they noticed that he had accidentally left a valuable jewel hanging on the donkey's neck. Excitedly, they hurried to Rabbi Shimon and told him that *HaShem* had sent a *bracha* and he would no longer have to work.

Rabbi Shimon asked, "Did the owner know about it?" "No," they replied.

"If so," he told them, "you must return it immediately, for he sold you a donkey and not a jewel."

When the *goy* received the gem, he exclaimed, "Blessed is the G-d of Rabbi Shimon ben Shetach!"

(דברים רבה ג,ג, בשילוב ירושלמי בבא מציעא פ"ב ה"ה)

At All Costs

Alexander the Great once visited the King of Katzia to observe that country's laws and customs. Just then, two citizens were admitted to have their judgment rendered by the king.

"My master, the King!" called out the plaintiff. "I bought a desolate piece of land from this

man here, dug it up, and discovered a buried treasure. So I told him to take the treasure; I bought a ruin, not a treasure!"

"Just as you are afraid of being punished for stealing, so am I!" responded the other. "I sold the ruin to you, including everything in it, from the depths of the earth, until the sky!"

The king asked one man if he had a son, and the other, if he had a daughter. He advised that their children get married and the treasure be given to the new couple. Alexander looked on in amazement.

"Didn't I judge well?" queried the King of Katzia. "Sure!" replied Alexander the Great. "But if I had been the arbitrator, I would have killed them both, and taken the treasure for the kingdom's coffers..."

The King of Katzia then asked, "Does the sun shine in your country?" "Yes," replied Alexander.

"Does it rain?" He nodded affirmatively.

"Do you have animals?" "Yes," he said.

"Well, then," declared the King of Katzia, "the sun shines and the rain falls in the merit of those animals."

(ויקרא רבה כז, א)

When he was a lad of fourteen, Reb Baruch, the Alter Rebbe's father, left his hometown, Vitebsk, and traveled through many villages. Arriving in Dobromysl, he settled down to learn in the *beis medrash*. One day, a man came over to him and introduced himself, "My name is Eliezer Reuven, and I have a smithy on the outskirts of town. I live nearby, and I could use some help, so if you would care for such a job, I would provide you with food and drink and a place to sleep."

Baruch was overjoyed, for this was exactly what he had wanted. He was prepared to do the hardest labor as long as he would earn his own piece of bread, without having to rely on anyone's *tzedaka*, but asked to be paid with money, so he would not have to eat and sleep in the homes of strangers.

He worked conscientiously at the smithy throughout the day, and in the evening, he would go to the *beis medrash* to learn. And

the more he observed Eliezer Reuven, the more did he respect him, for all day, as he stood hammering the red-hot iron, he would recite *Tehillim* by heart, *kapitl* after *kapitl*.

The smith's customers were the peasants of the surrounding villages, who would bring their wagons and tools to be repaired. Baruch noticed the exceptional honesty and devotion with which Eliezer Reuven treated his customers, never overcharging them even a fraction of a cent. One day in particular, Baruch noticed something which made a deep impression on him. A peasant from a nearby village had brought his horse to the smith for shoeing and at the same time he brought the wheel of his wagon to be fixed. Another peasant had brought his horse to have four new shoes put on. When the time came to ask for the money, Eliezer Reuven mistakenly charged the second peasant the amount he should have charged the first one, overcharging him six groshen.

Both peasants had already left when Eliezer Reuven realized his mistake. He was so upset about it that he immediately set off on foot to this peasant's village about three miles away, to give him back the tiny overcharged amount. Baruch was astounded. He had never seen such meticulousness on the part of an ordinary person. He asked the smith if he really thought it had been worthwhile to walk the six-mile distance for a matter of a mere six groshen.

Eliezer Reuven replied, "About the people who lived before the *mabul*, it is written that they were so corrupt that they were not even bothered when robbing from someone less than a little *prutah*. Would you really want me to behave even worse than the people of that wicked generation and rob a man of six groshen?!"

(ספר הזכרונות ח"א ע' 75)

CONSIDER THIS!

- Why is a *kiddush HaShem* specifically related to going *beyond* the requirements of *halacha*?
- Is a *kiddush HaShem* more important than the loss of money, or will no loss be incurred?



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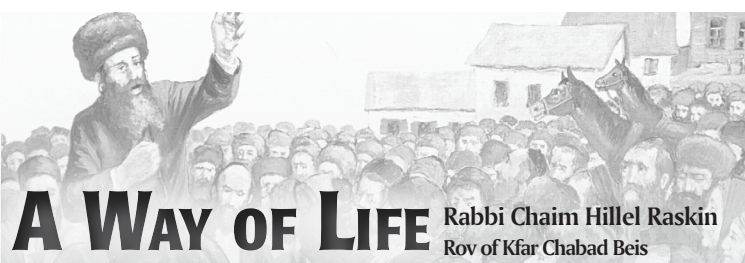
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A WAY OF LIFE

Rabbi Chaim Hillel Raskin
Rov of Kfar Chabad Beis

Baby Cereal on Shabbos

How may I prepare baby cereal on Shabbos?

- Kneading (*losh*), which is defined as adding liquid to particles and causing them to bind, is one of the 39 *melachos* prohibited on Shabbos.¹
- Halacha lists two types of mixtures:² (1) *Blila ava* – a thick consistency – such as dough or oatmeal – which is prohibited *min haTorah*, (2) *Blila raka* – a liquid consistency – such as cake batter or baby cereal – which can pour on its own is prohibited *midrabanan*.³ If the mixture is very liquidy – such as coffee or other drink – it is not subject to *losh* at all.
- *Blila raka* – Chazal lifted their prohibition with just a minimal *shinui*. Thus, when combining the particles and the liquid, one should switch the order of the ingredients.⁴ Some also require a change in the act of mixing,⁵ by mixing in an unusual format – crisscross motions instead of circular ones or shaking in a bottle⁶ – or by preparing a noticeably smaller amount than usual.⁷ In practice one should both combine and mix with a *shinui*.⁸
- *Blila ava* – While changing the mixing motion is enough of a *shinui* to permit the *mixing* of a thick consistency, there is no significant way to change the *combination* of the ingredients.⁹ Thus, if the ingredients were already combined, one may mix them on Shabbos in a very irregular manner (with the fingers or individual crisscross swipes), but one may not combine them on Shabbos.¹⁰ In special circumstances – such as for an ill person or a child¹¹ – one may combine the ingredients on Shabbos by changing the order and mixing them in an irregular manner.¹²
- What about tuna and mayonnaise? Some say that since they do not mix on their own, one may place the glob of mayonnaise on top and then mix with a *shinui*.¹³ Others argue that some particles bind automatically with the fall of the mayonnaise.¹⁴ In practice, one should avoid preparing Tuna on Shabbos except in a case of need.
- Adding liquid to foods which bind well without additional mixing – such as overnight oatmeal – is prohibited *min haTorah*, and there isn't any way to change its preparation significantly.¹⁵ However, it is permissible to add milk to already made oatmeal, since one is not thickening the texture, but diluting it.¹⁶

1. משנה שבת ע"ג ע"א, רש"י שם ד"ה אופה.
2. ראה שו"ע או"ח סי' שכ"א ס"ז – ט"ז, קצוה"ש סי' ק"ל.
3. שבת קנ"ו ע"א. ארחות שבת פ"ו בהקדמה, חזו"א או"ח סי' נ"ח סק"ט.
4. שבת שם, ק"מ ע"א. ובקצוה"ש סי' ק"ל סוס"ב שאם אין לו סדר מדויק יש לשים תחילה את האבקה.
5. ע"פ תרה"ד סי' נ"ג וראה אג"ט לש סק"ל סי"ד וראה רמ"א שם סט"ז (ובזה חוששים לריב"ז).
6. ראה שבת כהלכה פ"ז הע' ל"ג שישנה באופן ניעור הבקבוק.
7. ראה ארחות שבת הערה ל"א ששינוי זה אינו נוגע כ"כ בלבילה עבה גילה עיי"ש.
8. ראה קצוה"ש סי' ק"ל בדה"ש ה', ובפרט כשאני יודע הסדר.
9. שו"ע או"ח סי' שכ"א סט"ז.
10. ראה שו"ע סי' שכ"ד ס"ג.
11. בשבת כהלכה פכ"ב סכ"ו הקיל בכל אוכל המתקלקל, אבל מהרב אהרן שליט"א שמעתי שאין להקל בזה.
12. ראה ארחות שבת פ"ו הערה ס"ז, שבת כהלכה פכ"ב ס"מ, ע"פ ט"ז סק"י ומשנ"ב סק"ח. ויש להקל רק במה שהוא בר גיבול.
13. ארחות שבת שם סי"ח, ע"פ שביתת השבת הקדמה למל' לש סק"ו.
14. שבת כהלכה פכ"ב ביאורים *.
15. ראה חזו"א שם ע"פ זבחים צ"ד ע"ב (זרעי פשתן במים).
16. ביה"ל סי' שכ"א סט"ז ד"ה יכול.

לע"נ מרת ציפא אסתר בת ר' שלום דובער ע"ה

OUR HEROES

Rebbetzin Leah Golda

Rebbetzin Leah Golda was the daughter of Reb Binyomin Broida, who in turn was a grandson of Reb Avrohom Broida, the author of *Eishel Avrohom* on *Shluchan Aruch*. Rebbetzin Leah Golda was a very prominent woman and had an extremely astute intellect. Her wisdom, profound understanding, and great piety were superior, even for men. She was married to Reb Moshe of Shklov, and their fourth and youngest son Reb Ahron married the youngest daughter of the Mitteler Rebbe, Rebbetzin (Chaya) Sarah. Reb Ahron and Rebbetzin Sarah's daughter Rebbetzin Rivka was the wife of the Rebbe Maharash.



Rebbetzin Leah Golda possessed exceptional character traits and was especially careful to avoid anger. Her grandchildren once decided to see if they could manage to make her angry. They invented that the cook was lax about not placing clean fleishig dishes next to the milchig ones. She was shocked at hearing this but said nothing. Instead, she immediately rose and went to the home of the cook. When she arrived there, she did not yell, rather she began speaking in a pleading tone: "Sterkele, my daughter, what's the matter with you? It seems you made a mistake, and you mixed up the dishes. But we are only human, such things happen. Now, tell me the truth." The cook had no idea what she was talking about, for in fact nothing had happened. Henceforth it was obvious that she could not be angered.

(ספר התולדות מהר"ש ע" 137)



Rebbetzin Leah Golda suffered greatly during her life but never cried or complained. When her son Reb Hirshel Aizik, a great lamdan, passed away at age nineteen upon completing *Shas* for the seventh time, she tore *kriah* and made the *bracha*, "Boruch Dayan Hoemes." She continued by saying, "Ribono Shel Olam, I thank you that you gave us such children, *tzadikim* and *lomdim*, and even more so I am thankful that I am giving them back to you as *tzadikim*."

(תורת שלום עמוד 206)

A MOMENT WITH THE REBBE

Not a Modern Haircut

During the early years of the *nesius*, the Rebbe invested much energy into Anash and their families, encouraging them to withstand the American *nisyonos*, and setting the standard for Chassidim.

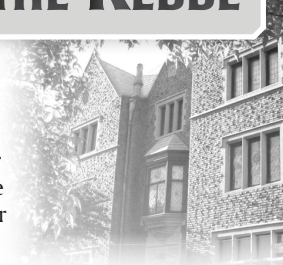
When Reb Shimon Goldman celebrated his son's *upshernish* on 23 Shevat 5713 (1953), the Rebbe was honored with the first cut of the boy's hair.

The Rebbe said a short *sicha* on the quality of Torah study beginning at age three. Then, just before getting up to leave, the Rebbe turned to the Reb Shimon and said:

"I wish you a *chassidishe* home, not a modern home. This will also express itself in the kind of haircut you give your son; that it be in the proper fashion."

The Rebbe then added with a smile, "I assume you know what I mean..."

(*Toras Menachem*, vol. 7, p. 339)



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