

זאָל זיין, I received the sefer פלאות התורה from a very wonderful חבר R' Mendel Pollack, געזונט און שטארק, and I have recommended it many times. Anybody who has taken a two-second look at this sefer will realize how incredible it is. You get such הנאה, you can't have enough words to say how wonderful this sefer is. So I recommend it strongly to any of you who are looking to buy a sefer either for a gift or for yourself.

Now, in our פרשה of תצא, כי תצא, we have the famous הלכה of שעתנו. It's in more than one place in the תורה, but it is also in תצא כי תצא. The sefer quotes the מעם לועז, which brings down a fabulous מעשה which I was not aware of and I wanted to share with you.

There was a Jewish tailor who unfortunately was not careful in the הלכה of שעתנו, and he was מכשיל many people, נעבעך, in the עבירה of the איסור. He passed away, and a number of days after he passed away, they went out to the cemetery and saw his body was lying there on the ground in the middle of the cemetery. They said it must be an accident. Of course, a pretty wild accident. However, they said it could happen, maybe it was an earthquake. They went back and re-dug the קבר, and they made it twice as deep, and they put him into the קבר, burying him with proper כבוד.

And they came back to look at it, there he was again, sitting out, lying on the ground. They said, "Well, there's something going on over here." They went and spoke to the Rav of the city, who was an אדם גדול, brought down from the מעם לועז. And he went out to the cemetery himself to see what was going on. Listen to this.

He had a תפילה which he knew that could make people who were dead able to speak. The rav asked what was the reason that the earth was spitting him out? The נפטר opened up his mouth and said, "This punishment is coming to me. I was מכשיל ישראל. Since the ארץ, the earth, is a מלבוש for a person who is dead, it's מדה כנגד מדה, it does not want to accept me, and has left me out here naked." The Rav davened that the earth should accept him, and he should have his תורה in עולם הבא.

The sefer brings another reason that the earth did not want to accept the body of this tailor who was tailoring with שעתנו, from רש"י from a ספר called האורה. What's the reason for the איסור of שעתנו? Now we know that שעתנו is the classic חוק. We're not given the reason for it, but that doesn't mean we can't sit and think about what we can learn from it. And this is what he says.

Why did the תורה make a גזירה of שעתנו and כלאים? Because קין brought his קרבן from the earth, פשתן, And הבל brought his קרבן from animals, which was צמר, which was wool. הוא הקדוש ברוך הוא. You should not be מתערב, you should not connect the מנחת חוטא to the מנחת זכאי. The מנחה which was brought by a person who was not a good person, he was a murderer, even if he did תשובה later, but he was a murderer, to the מנחה of a צדיק. So therefore the earth did not want to accept this חוטא to be buried together with the זכאים who were buried there in the בית החיים, מדה כנגד מדה.

Now, once he's mentioning this situation, he relates a number of similar stories. He first quotes the קב חברה, who says, "I once saw a tailor who was in בריסק, ליטא, and before he passed away, he told the קדישא that they should take his tailoring bench and make that into his ארון. And they should put the cloth that he had on top of his workbench into his hand when he passes away. Why did he want them to do that? The tailor said that these two, the שולחן and the tablecloth are two עדים that all of my years that I was working, I never cheated people in my מלאכה. I always charged fairly and I never took any money that was not coming to me. My income only came from כפי יגיע, not because I was a גולן."

The next מעשה is brought down by the מנחת אלעזר, the Munkatcher Rebbe, in his sefer called דברי תורה. So we're getting למד'ישע ספרים and מעם לועז, the Munkatcher Rebbe. He says, "When I



lived in Russia and Poland, when I traveled through these countries, I heard from a very טייער מגיד from ליטא that two people passed away at the same time, and they came up to בית דין at the same time. One of them was a תלמיד חכם who sat and learned, and the other one was a tailor. They told the תלמיד חכם, 'We examined your records, and you sat and learned ש"ס three times, you get שכר for learning ש"ס three times.' Then it was the tailor's turn. They told him, "You learned ש"ס three times, and you will receive שכר for learning ש"ס three times." Both of them began to protest. The תלמיד חכם said, "I learned ש"ס six times, not three." And the tailor said, "I never learned ש"ס even once. I don't know how to learn at all. I was busy working. I don't even know how to learn one דף of גמרא. How could I have learned ש"ס three times?" The בית דין responded to both of them: "You, תלמיד חכם, we know you learned ש"ס six times. But how were you able to do it? Because this tailor supported you. He provided you with פרנסה so that you could sit and learn. And because he helped you, exactly like יששכר וזבולון, he received half of לימוד שכר"הש"ס

It doesn't say we shouldn't learn. All of us who are בעלי בתים making a פרנסה should also learn. But look at that. He really got שכר for three times of ש"ס by supporting this תלמיד חכם. And the תלמיד חכם learned ש"ס three times. What do we get from this? Do the right thing, וְהַגִּדְלֵם תְּנוּחָה וְלִהְיוֹתָם לְעֵד, and the שכר will take care of itself.

