

זאָל זײַן, I received the sefer פלאות התורה from a very wonderful חבר R' Mendel Pollack, געזונט און שטאַרק, and I 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 ספר is. So I recommend it strongly to any of you who are looking to buy a ספר either for a gift or for yourself.

Now, in our פרשה of תצא, כי תצא, we have the very, very famous הלכה of שעטנו. We have פרשת שעטנו. It's in more than one place in the תורה, but it's in תצא כי תצא. The ספר מעם לועז, which we've all heard of, 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 שעטנו, 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, very deep. And they stuck him in there, and they buried him properly 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. Pretty impressive, huh? 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 in כלאים. Since the ארץ, the earth, is 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 שעטנו, from רש"י from a ספר called האורה. What's the reason for the איסור of שעטנו? Now we know that שעטנו 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 שעטנו 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 גוזר 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 not a good person; he was a murderer, even if he did תשובה later, but he was a murderer, to the מנחה of צדיק. So therefore the earth did not want to accept this person to be buried, him as a חוטא together with the זכאים who were buried there in the בית החיים, מדה כנגד מדה.

Now, once he's mentioning this situation, he brings on a couple of other very interesting stories. He first brings form a ספר, חשוב ספר, קב הישר, who says, "I saw once a tailor who was in בריסק, ליטא, and before he passed away, he told the חברה 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? Why you give us such a צוואה? 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 took a penny from people in my מלאכה. I always charged fairly and I never took any money. So I want to have, I know, only from יגיע כפי and not because I was a גזלן.



That's one fascinating מעשה he brings down. The next one is another fascinating מעשה, which is brought down by the מנחת אלעזר, the Munkatcher Rebbe, in his sefer called דברי תורה. So we're getting למד'ישע and חסיד'ישע over here, the מעם לעז and 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 also told him 'You learned ש"ס three times, you get שכר for learning ש"ס three times.' They both began to protest. The תלמיד חכם said "I learned ש"ס six times, not three". And the tailor said, "I didn't learn 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 did I learn ש"ס three times?" They answered them both on their complaints. "We know what's going on here. You תלמיד חכם, we know you learned ש"ס six times. But how did you do it? Because this tailor supported you. He gave you פרנסה so that you could sit and learn. And because of his helping you, exactly יששכר וזבולון, he got half of your לימוד 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 three times of ש"ס by supporting this תלמיד חכם. And the תלמיד חכם learned ש"ס three times. Not shabby at all. What do we get from this? Do the right thing, and they know what they're doing upstairs.

