

בס"ד. טבלת-סיכום לקו"ש חלק כ', לך-לך ב' – מתוך שלא לשמה בא לשמה (שכר הרבה מאוד)

	Zohar / Pesukim	Questions	Explanation
	רבי אבא הוה מכריז מאן בעי עותרא . . ייתי וישתדל באורייתא	What was R' Abba thinking when offering wealth for learning Torah?	There are 2 types of reward for learning: 1) Awaiting reward from heaven . This one, while it is Shelo Lishma is a permissible form of learning for reward, because Shelo Lishma leads to Lishma. (See next line for 2) This is what R' Abba offered, and what he thought R' Yossi was accepting.
2	אמר ליה רבי אן הוא עותרא, אמר שמע מינה דלא לשם שמים קא עביד, ועאל לאדריה	Why did R' Abba wasn't to punish R' Yossi for Shelo Lishma, if we know that one should learn Shelo Lishma.	There is another form of reward. One which the person is expecting or requiring from others . This one, in addition to being Shelo Lishma also carries a prohibition of using the Torah for personal gains. When R' Yossi asked for the money, R' Abba realized that it was this reward he was expecting, and felt that he should be punished.
3	אמר ליה לההוא רנוק תשתדל באורייתא ודא יהיב לך עותרא	Why the emphasis that he was unmarried?	If he had been married there could have been a Heter (permission) to learn for money, because he must provide for his family. From the fact that he was not married, R' Abba deduced that he was looking for wealth and not just Parnassa.
4	שמע חד קלא דהוה אמר לא תענשיה דגברא רבא ליהוי	Why would the fact the he will become a Great Man (Gavra Rabba) save him from what he was doing wrong at the time?	We introduce a new meaning in "Mitoch Shelo Loshma Ba Lishma:" 1) The inside of the person desires Lishma, because every Yid Has a Neshama that wants to do the right thing, even when the body does not. 2) The desire itself has Lishma within it. The body may want honor, but the Neshama wants the honor to increase the glory of Torah. While learning for the wealth would be an unacceptable form of Shelo Lishma, in the case of R' Yossi who was becoming a Gavra Rabba, he can elevate the wealth to holiness, and therefore the "Toch" (deeper layer) of his desire for wealth was Lishma and acceptable.
5	אחדר ליה רבי יוסי ההוא פסא דפז	Was R' Yossi trying to renege; how could he take back the merits that he already gave away?	He was not trying to renege on the agreement, but he wanted to highlight the importance of learning Lishma, so he returned the golden goblet (which was a symbol of his prior Shelo Lishma).
6	ועד יומא לא אעדי שמייה, ומן בנוי בן פזי, והיינו רבי יוסי בן פזי	Why would we call him Ben Pazi, which reminds him of his previous misdeeds (learning for money)?	1. Pazi = My gold. The name highlights that although it was already his, he returned it for good reason. 2. This name highlights that he "owned" the wealth, meaning that because he was a Gavra Rabba he was able to elevate the gold that it should be Lishma.
7	אל-תירא אברם אנכי מגן לך שכרה הרבה מאד:	Why would Avraham, who served hashem with love, be concerned about reward.	According to the above story, the reward was a means to elevating and aggrandizing the name of Hashem. And it was a sign of Avraham's greatness that the reward doesn't affect his Lishma, on the contrary he utilizes it for his Avoda.