

Faithfully Rewarded

Introduction:

This *sicha*, one may say, is formatted like that of a *maamor*, in which there is the heart of the *maamor*, in which a mystical concept is explained in its entirety, and then there is the opening and the closing, in which a questions in the opening connects the content with the *parsha* of the week, and the closing, uses the concept explained to answer the questions. So too, the heart of the *sicha* is speaking of a story told in the Zohar, which the Rebbe uses to explain:

- (i) The Talmudic ruling (-Pesachim 50b), "A person should always engage in Torah (study and performance of) *mitzvot*, even if (he does so) *not for their* (own) *sake, as through* (the performance of mitzvot) *not for their* (own) *sake, (one gains understanding and) comes* (to perform them) *for their* (own) *sake.*"
- Which types of study/performance is an acceptable, "not for their (own) sake"?
 - What is the deeper dimension of, "as through (the performance of mitzvot) not for their (own) sake, (one gains understanding and) comes (to perform them) for their (own) sake"?
- (ii) What is a person's --who does Torah and Mitzvot, "for their (own) sake,"-- relationship with G-d's reward for Torah and Mitzvot meant to be?
- Is there a difference between a reward that G-d gives, or that one takes from a fellow man?
 - Can receiving the reward in itself be only about serving G-d?

Through this *heart* of the *sicha*, the Rebbe will explain how a man like Abraham, who served G-d out of love, could worry about, and need G-d's promise of (-Rashi, Genesis 15:1), "After this miracle had been wrought for him, that he slew the kings, he was worried and said, 'Perhaps I have received reward for all my righteous deeds.' Therefore, the Omnipresent said to him, 'Fear not Abram, I am your Shield... and as far as your being worried about receiving reward, your reward is exceedingly great."

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Opening of the *Sicha* (Chapters One and Two):

On the verse (-Genesis 15:1), "Fear not, Abram; I am your Shield; your reward is exceedingly great," Rashi explains that Abraham worried that, "After this miracle had been wrought for him, that he slew the kings... 'Perhaps I have received reward for all my righteous deeds.'" G-d said to him, "Fear not Abram... and as far as your being worried about receiving reward, your reward is exceedingly great."

Question: Maimonides (-Laws of Teshuvah 10:2), when speaking of the virtue of, "Serving G-d out of Love," explains, "Occupies himself in the Torah and the mitzvot... for no ulterior motive... nor in order to acquire benefit. Rather, he does what is true because it is true... This is a very high level... It is the level of our Patriarch, Abraham... for his service was only motivated by love." How then can we say Abraham was worried whether he would not receive reward for his service to G-d, to the point that G-d has to assure him that, "Fear not Abram... your reward is exceedingly great"?

Attempted Answer: It isn't that Abraham was worried about a reward. Rather, whether his service would receive reward or not is a statement upon whether his service was satisfactory before G-d. This would actually explain Maimonides' wording concerning serving G-d with love: "Rather, he does what is true because it is true, and ultimately, good will come because of it." (i) What is the novelty of this? Of course the good will come! (ii) What is the emphasis of, "because of it"? Thus, what Maimonides is really doing, is that he is giving us a sign, that when a person serves, "because it is true," then the outcome must be, "good will come because of it!" And if the outcome is not, "good will come because of it," this means that the service is not, "because it is true." This was Abraham's only worry concerning there not being a reward for his service!

Rebuttal: It is difficult to learn this concern in this verse and content, for then G-d's answer should have stated, "Fear not Abram... for your service to me is completely satisfactory"! However, the verse's wording, "Fear not, Abram... your reward is exceedingly great," insinuates that the reward is not but a sign for something else (Abraham's service being satisfactory), but rather, it is a concept unto itself. Thus, the question returns: *How could Abraham, who served G-d out of love, be worried about not receiving a reward?!*

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Heart of the *Sicha* (Part I -Chapters Four - Six):

In connection to the verse's, "your reward is exceedingly great," the Zohar (-Vol I (Sisrei Torah) 88a) explains that for one who occupies himself with Torah, "He is given length of days in the World to Come and he is given wealth and honor in this world." Then the Zohar tells a wondrous story that demands understanding:

Rabbi Abba announced that "he who wants wealth, and he who wants long life in the World to Come should

come and learn Torah." There arrived, "a bachelor" and said, "I want to occupy myself with Torah (study) in order that I should have wealth." Rabbi Abba agreed. Rabbi Abba asked him what his name was and he answered, Yossi. Rabbi Abba told his students to name the bachelor, "Rabbi Yossi man of wealth and honor."

After some time passed Rabbi Yossi came to Rabbi Abba and asked him, "Where is my wealth?" "Said (Rabbi Abba), from here it is understood that you did not do this for the 'Sake of Heaven,'" and Rabbi Abba wanted to pray for, "that this student should die since he did not occupy himself (with Torah) for its own sake." "He heard a voice which said, 'do not punish him for he will be a great man.'" Rabbi Abba then said to Rabbi Yossi that he should continue to study Torah, "And I will give you wealth."

And in continuation to this the Zohar tells that a wealthy man who did not merit to study Torah came to Rabbi Abba, and beseeched of him that someone should learn Torah in his merit, "And I will give him wealth." Rabbi Abba told Rabbi Yossi that he should learn Torah and the wealthy man will make him wealthy. The wealthy man, "Gave him (Rabbi Yossi) a golden goblet... and he (Rabbi Yossi) sat and occupied himself with Torah (study), and that man would give him wealth."

After some time passed, Rabbi Yossi understood the importance of the Torah, and he cried for having exchanged the merit of his Torah-study for wealth. When Rabbi Abba heard this, "He said, 'now, from this is understood that he (Rabbi Yossi) is doing (Torah-study) for the 'Sake of Heaven'. He called to that (wealthy) man and said to him, 'take your wealth and give it to orphans and to the poor and I will give you an additional portion of Torah (-study).' Rabbi Yossi returned to him (the wealthy man) the golden goblet, and until this day the name did not leave him... Son of Pazi (fine gold). And he was called Rabbi Yossi ben (son of) Pazzi, for the golden goblet."

Questions on the Story: (a) Why did Rabbi Abba want to punish Rabbi Yossi for studying Torah not for its own sake, when it is a clear ruling (-Pesachim 50b), "A person should always engage in Torah (study and performance of) *mitzvot, even if* (he does so) *not for their* (own) *sake, as through* (the performance of mitzvot) *not for their* (own) *sake,* (one gains understanding and) *comes* (to perform them) *for their* (own) *sake.*" More so, Rabbi Abba himself announced, "he who wants wealth... should come and learn Torah," Rabbi Yossi clearly arrived, "in order that he should have wealth," to the point that Rabbi Abba directed his students to call Rabbi Yossi, "Man of wealth and honor"! Thus, what changed when Rabbi Yossi requested, "Where is my wealth," to the point that Rabbi Abba wanted to punish him, and with death?!

(b) With this that not only did Rabbi Abba direct the wealthy man to stop giving any further wealth, but in addition to thus, Rabbi Yossi returned to the wealthy man the golden goblet he received at the onset of their 'business deal' it is clear that Rabbi Yossi wanted to completely undo retroactively concerning the merit of his past Torah-study. However, his past Torah-study already belonged to the wealthy man, and it is not Rabbi Yossi's to take back (-See RaMA, Yoreh De'eh 246:1, that a man is not owner of his past Torah-study, to even sell its merit to another person)?

(c) At the end of the story, after Rabbi Yossi regretted having sold his merit of Torah-study for wealth, the Zohar concludes that, "Until this day his name has not changed,... Ben Pazzi." At this point we would have to point out the virtue of Rabbi Yossi, and not to remind people that Rabbi Yossi used to study Torah not for its own sake? More than thus, the law rules (-Baba Metzia 58b (in the Mishna)) that it is forbidden to remind one who did teshuvah of his original undesirable actions?!

(d) What is the meaning of the 'Heavenly Voice' that "He will be a great man" as the reason not to punish Rabbi Yossi: (i) If Torah-study not for its own sake is prohibited and punishable, then of what avail is it that in the future he will be a great man? Is this a reason to make permissible the forbidden? (ii) And if such Torah-study is permissible, due to, "A person should always engage in Torah (study and performance of) *mitzvot, even if* (he does so) *not for their* (own) *sake, as through* (the performance of mitzvot) *not for their* (own) *sake,* (one gains understanding and) *comes* (to perform them) *for their* (own) *sake,*" then the reason of "he will be a great man" is unnecessary?

(e) Of what importance is it that the Zohar point out that when Rabbi Yossi first came to Rabbi Abba that Rabbi Yossi was, "a bachelor"?

Attempted Answer: The reason behind the ruling, "A person should always engage in Torah (study and performance of) *mitzvot, even if* (he does so) *not for their* (own) *sake, as through* (the performance of mitzvot) *not for their* (own) *sake,* (one gains understanding and) *comes* (to perform them) *for their* (own) *sake,*" is not about, "The primary (importance) is the action," and hence, even though the 'intention' is wrong ("not for its own sake"), but nevertheless, the primary concern, the 'action' of Torah-study, is here, nonetheless, and therefore, "A person should always engage." Rather, the soul to this ruling is that the, "as through (the performance of mitzvot) *not for their* (own) *sake,* (one gains understanding and) *comes* (to perform them) *for their* (own) *sake.*" Thus, when Rabbi Abba sees that even after some time, Rabbi Yossi is forcefully demanding his wealth for his Torah-study, thus, Rabbi Abba feels that such a Torah-study of "not for its own sake" can never lead to a Torah-study of "for its own sake."

Rebuttal: Nevertheless, even if in such a case Rabbi Abba should not be teaching Torah to Rabbi Yossi, how can we say that such a Torah-study is punishable, and by death nonetheless?!

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Heart of the Sicha (Part II -Chapters Seven - Eight):

Explanation: In the Torah-study for the sake of receiving a reward ("Not for its own sake") there are two categories:

- (i) Learning for the sake of G-d's giving him a reward for his mitzvot-observance and for his Torah-study. In the words of the *Alter Rebbe* (-Laws of Torah-study 4:3): "*One studies and observes... but out of fear of punishment in the next world or even in this world, or out of love of reward to receive a reward in the next world or even in this world, wealth and honor of 'for those left-ing it'* (referring to the verse in Proverbs 3:16, "...In its left hand are riches and honor") given from heaven."
- (ii) Learning for the sake of (-ibid), "Or even take honor and greatness by himself to be called rabbi and be head of yeshiva," or (-ibid, law 14), "in order to sustain himself through teaching, being a judge, or giving rulings." Which, these are the benefits that man "takes" for himself from his Torah-study.

In the latter form of taking a reward, not only is their the fault of, "Not for its own sake," but in addition to this, there is the prohibition of (-Ethics of Our Fathers 4:5), "Do not make the Torah a crown to magnify yourself with, or a spade with which to dig." And it is only (-Laws of Torah-study 4:14): "One who has no 'Fear of Heaven' to speak (words of Torah) for its own sake, but only to magnify himself or to sustain himself, it is better that he should occupy himself with Torah (study) not for its own sake, than to sit idle and separate himself (from Torah-study) for through 'not for its own sake' he will come to 'for its own sake.'"

Now, with this, we will understand the preciseness of the wording of the *Alter Rebbe* when the *Alter Rebbe* speaks of the different formats of Torah-study 'not for its own sake':

- (i) At the beginning he lists studying, "to receive a reward... even in this world, wealth and honor... given from heaven."
- (ii) Later on, when speaking of the reward that "man takes" for himself, the *Alter Rebbe* lists only, "honor and greatness by himself to be called rabbi and be head of yeshiva," and omits, "wealth". -Note: and even later in law 14, where the *Alter Rebbe* speaks in more detail, the *Alter Rebbe* only states, "sustain himself," but not "wealth".

The reason being, that when speaking of the latter form of Torah-study for the sake of receiving a reward ("Not for its own sake") only, "to sustain himself" is permissible, but not for "man to take" wealth! Studying Torah for the sake that people (different than Torah-study for the sake that G-d should make you wealthy, which is yes permissible!) should make you wealthy is not included in the permission of, "A person should always engage in Torah (study and performance of) mitzvot, even if (he does so) not for their (own) sake, as through (the performance of mitzvot) not for their (own) sake, (one gains understanding and) comes (to perform them) for their (own) sake."

Now, we can explain the story of Rabbi Abba told in the Zohar.

- (i) Rabbi Abba, when announcing that who ever wants to be wealthy should come and study Torah was speaking of wanting G-d to make them wealthy! However, when Rabbi Yossi cam demanding his wealth from Rabbi Abba, Rabbi Abba wanted to punish him, for Rabbi Yossi was transgressing the, "using the crown of Torah," which is punishable by, "to be uprooted from the world."
- (ii) The story emphasizes that Rabbi Yossi was "a bachelor". For were Rabbi Yossi to have been married, one could say that he was demanding monies in order to "sustain himself" for his obligations to provide his wife with (-Exodus 21:10), "he shall not diminish her sustenance, her clothing," which is permissible. However, being "a bachelor" proves that what Rabbi Yossi was demanding was than man give him wealth for his Torah-study, for which there is no permission to engage in such a Torah-study of "not for its own sake". Thus, Rabbi Abba's reaction.

However, this leads to even a greater question upon what the "Heavenly Voice" said to Rabbi Abba?!

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Heart of the Sicha (Part III -Chapters Nine - Eleven):

Explanation: We need to take a deeper look into the teaching, "A person should always engage... as through (the performance of mitzvot) not for their (own) sake, (one gains understanding and) comes (to perform them) for their (own) sake." The meaning is not that later on he will reach a Torah-study "for its own sake," but that already now, there exist within the, "not for its own sake," there is the, "for its own sake." The wording of the Talmud for, "as through (not for their own sake, comes for their own sake)," is "mtoich - מתוך" which also means "for within - מתוך."

The "within" of every Jew is to fulfill G-d's will. Maimonides rules (-Laws of Divorce 2:20) That a man in a forbidden marriage is forced (beaten) by the courthouse until he says, "I want to give a divorce," even though a man must biblically give a divorce willingly! The reason being that every Jew, even one who needs to be forced, "wants" to do the will of G-d, which in that case is that he should give his forbidden wife a divorce. The courthouse is only helping him overcome his external *Evil Inclination* that is coercing him against his will not to do what G-d wants. And when the courthouse removes the coercion, then what we have before us is a Jew truly wanting to do the will of G-d, and thus, truly wanting to give his forbidden wife a divorce.

So too, even when a person is studying Torah, "not for its own sake," in truth, within this Torah-study of, "not for its own sake," is the Torah-study of, "for its own sake"!

Question: Nevertheless, we find that not always can we account with the "within" of the person. *Tosfos* (-Brochois 17a, d"h Haoiseh Sheloh L'shmoh Noiach Loi Sheloh Nivrah) makes a clear distinction between it being permissible to study Torah "not for its own sake" of "studying for the purpose of others honoring him," while it being forbidden to study Torah in order to "vex his friend," which for such a Torah-study it is, "preferable for him had he not been created." Even though, that even "within" such a Torah-study of, "not for its own sake," there is the Torah-study of, "for its own sake"! Now, we must understand: Even though a Torah-study for the purpose of, "to vex a friend," is far worse than a Torah-study for the sake of, "To be honored," nevertheless, we are speaking only of an "intention" of, "not for its own sake," in the "action" of Torah-study?!

Note: This "intention" of, "not for its own sake," is not as that of one who, "Studies on the condition not to observe" the laws he is studying, which according to some opinions it is forbidden for him to study Torah. For there, the issue is that his "intention" is a fault in his "action" of study, being that (-Brochois 17a), "The objective of (Torah) wisdom is (to achieve) repentance and good deeds." Thus, studying on condition of not doing good deeds is a fault in the study (wisdom) itself.

Thus, the question, why is the "intention" of vexing a friend causing such an essential change in the study, to the point of, "preferable for him had he not been created"?!

Explanation: The meaning behind the "Within the 'not for its own sake' is the 'for its own sake,'" is not speaking of the "within" of the Jew studying the Torah, but rather, "within" the Torah-study itself. It is the within of the "not for its own sake" itself that is "for its own sake."

The very fact that Torah and Mitzvot bring with them reward does not create a disturbance to serving G-d "for its own sake." --Whether the reward be one brought about through a supernatural merit, or it be of a natural outcome of his being honored for being wise, a head of school, etc.. More than this, by one who serves G-d "for its own sake" the reward itself brings into existence a service to G-d. For the true meaning of, "for its own sake" is that while the person studies Torah and observes Mitzvot his is not thinking at all about himself. Rather, all that he is doing is because of G-d's commandment. So too, concerning the reward for Torah and Mitzvot. He is not thinking that the reward is about his merit, that he deserves a reward, and that he earned wealth and honor. Rather, all he thinks about when receiving a reward is how this brings greatness to G-d's name, by everyone seeing that doing G-d's will brings honor and wealth!

Note: This explains what G-d told Abraham (-Genesis 12:2), "And I will make great your name." Of what value is this to Abraham, who said upon himself (-ibid 18:27), "And I am but dust and ashes"?! The answer is that to Abraham, his own, "And I will make great your name," is but the greatness of the name of, "Craftsman who made me!" That G-d's name becomes greater in the world!

Thus, to one who serves G-d "for its own sake" the reward of the service itself is but yet another "for its own sake"!

This then is the meaning behind, "Within the 'not for its own sake' is the 'for its own sake,'" that the "within" of the "not for its own sake" (the reward) is in itself, "for its own sake."

Meaning: When a Jew feels that he desires a reward of honor and wealth, this is only of the body of the Jew. However, there exists the "within", the internal will of the soul, whose desire for the reward of honor and wealth is only for the magnification of the honor of the Torah and the honor of Heaven. That people see openly that through the observance of Torah and Mitzvot one is blessed with all of goodness.

Note: This is as the *Baal Shem Tov* explains upon the verse (-Psalms 107:5), "Hungry as well as thirsty, their soul enwraps itself in them." The hunger and thirst of a Jew's body is only because his soul sees and desires to elevate the 'G-dly Spark' within the food or drink, and thus, the soul enwraps itself within the body that the body hunger and thirst for the food or drink, so that the soul can then elevate the food or drink, when the body eats it.

This explains the issue with the "intention" of "to vex a friend". The concept of, "Within the 'not for its own sake' is the 'for its own sake,'" only works when the "not for its own sake" is that of an "intention" of which its "within" can be "for its own sake". However, when a person studies Torah for the purpose to vex a friend, which is contraire to Torah, an intention that has within it no positive side at all, then it is impossible to have the "within" of this intention of, "not for its own sake" to be "for its own sake."

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Heart of the Sicha (Part IV -Chapters Twelve - Thirteen):

Now, we can understand what the "Heavenly Voice" said, that Rabbi Yossi will be, "A great man."

Albeit, it is forbidden to use the Torah for the sake of wealth, for the permission is granted only for the sake of "sustenance", nevertheless, there is he who (-Alter Rebbe, Laws of Torah-study 4:16), "The many need him... There is in in the country great in wisdom as he... And the community is obligated to sustain him honorably... and even to make him wealthy... Make him grater than his peers." And therefore, even though that in his present state he desires wealth for his personal sake, within this very selfish desire there is the "within" the true cause to his desire, his soul, which wants but to reach his destiny of being a "great man" which will then constitute that, "make him greater than his peers."

Therefore, it was permissible for him, Rabbi Yossi, in this instance to study Torah in order to receive wealth (from men, "make him greater than his peers"), being that his present talents are that he will be the "Gadol HaDor - The Great One of His Generation," of whom it is, "an obligation... to make him wealthy."

This will also explain why (i) Rabbi Yossi, at the end, returned the golden goblet, and (ii) why he remained called, "Rabbi Yossi, the son of Pazzi (golden (goblet))."

This which the community needs to sustain and make wealthy 'The Great One of His Generation' does not arouse within him, G-d forbid, any ego. On the contrary, it is specifically because he is 'The Great One of His Generation' that he is the embodiment of the epitome of total self-negation before G-d. And precisely because of this, he is the one who can correct, refine, and elevate wealth. For, to him, wealth is but a magnification of G-d's name and honor.

That which Rabbi Yossi returned to the wealthy man the golden goblet was not because he wanted to 'buy back' his Torah-study. For, as explained earlier, Rabbi Yossi could not do that. Rather, Rabbi Yossi was teaching and emphasizing how deep, and to what extent, Torah-study needs to be "for its own sake." And therefore, he returned the very original golden goblet of his 'business deal' with the wealthy man. This is why they called him, "Son of Pazzi" emphasizing the positivity:

(i) After the golden goblet became Rabbi Yossi's, he returned it!

(ii) The golden goblet, the original wealth of Rabbi Yossi, testifies of his greatness, being "A great man". Deeper yet, a "man" in himself cannot bring about that the *Paz*, wealth, in itself be transformed into "for its own sake". However, Rabbi Yossi, being, "A great man" was capable of becoming "Ben Pazzi," (in Hebrew the word *ben* is not just used to denote "son of" but also) the, "Master of the Pazzi" and to transform the *Pazz* wealth into Pazzi, (suffix "i" in Hebrew means) "My wealth," and thus, to transform the wealth into, "for its own sake" of serving G-d.

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Closing of the Sicha (Chapter Fourteen):

With all of the above, we can understand G-d's words to Abraham, "your reward is exceedingly great," even though Abraham served G-d with love. It is precisely because Abraham served G-d with love completely, that therefore, even the reward for Abraham's service was not for his own greatness, but for the service of G-d.

Even more than this, it is precisely because G-d told Abraham, "your reward is exceedingly great," that the greatness of Abraham is brought forth, that his own being was of such no importance in his own eyes, that the "exceedingly great," was not a contradiction to his selfless service to G-d, but actually part-and-parcel of his service to G-d, that all the "greatness" was but the "Greatness of G-d."

Type of Torah-Study	Law	Reason
For the sake of G-D making him WEALTHY	permissible	It is G-D that he wants to make him wealthy
For the sake of taking from MAN SUSTENANCE	Not desirable, but permissible	Better than he should sit idle and separated from Torah-study. Such a "Not for its own sake" will lead to "for its own sake" The "within" of such a study is "for its own sake" sake"
On condition NOT to observe the laws	Some opinions forbid	It is a 'fault' in the study itself. For the purpose of wisdom is repentance and good deeds
In order to vex a friend	Better that he not be created	The "within" of such a study, which is contrary to Torah itself, cannot be "for its own sake" sake"
Regular Person: For the sake of taking from MAN WEALTH	Charged to be uprooted from the world	He is using the "Crown of Torah" for his personal gain
Godol HaDor: For the sake of taking from MAN WEALTH	permissible	Community is obligated to make him rich His absolute negation to G-d empowers him to 'elevate' wealth