



OVERVIEW of the Daf

1) Those who have no portion in the World-to-Come (cont.)

The Gemara concludes the citation of the assertion of the Dorshei Reshumos who maintain that all those enumerated in the Mishnah do, in fact, have a portion in the World-to-Come.

Three examples are given of how the Jews during the time of the first Bais HaMikdash were rebellious.

2) **Bilaam ben Beor**

The Gemara analyzes the meaning of the name Bilaam and Beor.

The Gemara infers from the Mishnah that gentiles other than Bilaam will have a portion in the World-to-Come. This position is consistent with a statement of R' Yehoshua.

It is noted that Bilaam, himself, indicated that he would not share a portion in the World-to-Come.

The Gemara presents an elaborate description of Bilaam.

The discussion about Bilaam leads the Gemara into a discussion about the moment that Hashem gets angry and how to pinpoint when that moment occurs.

After the Gemara resumes its discussion of Bilaam it derives a lesson from Balak.

The Gemara digresses to discuss whether a parent or teacher is jealous of his child or student.

R' Elazar and R' Yonason disagree how Hashem prevented Bilaam from cursing the Jews.

R' Yochanan elaborates on one of Bilaam's speeches.

R' Abba bar Kahana explains how Bilam's blessings were transformed into curses.

R' Shmuel bar Nachmani in the name of R' Yonason contrasts the curses of Achiyah HaShiloni with the blessings of Bilaam. ■

REVIEW and Remember

1. What is the importance of the fact that Nevuchadnetzar was called a "servant of Hashem"?
2. Do gentiles have a portion in the World-to-Come?
3. How often does Hashem get angry and for how long does His anger last?
4. Which of Bilaam's curses was not transformed into a blessing?

Distinctive INSIGHT

The tragic fate of Amon and Moav

תנא מדין ומואב לא היה להם שלום מעולם, משל לשני כלבים שהיו בעדר והיו צהובין זה לזה וכו'

The Gemara presents the historical background behind the joint effort of Midian and Moav in hiring Bilaam to curse the Jews.

We can illustrate this situation with a parable. There were once two brothers, one was wealthy and the other was not. The poor man was evil, and even though his brother often provided him with generous gifts, the indigent brother craved to have more and more. His emotions seethed and his jealousy boiled until he plotted to set fire to his brother's house with all of his possessions in it. Alas, his plan failed when his malicious plot was detected and exposed. Nothing was damaged, and the man was forced to run away in shame.

As time passed, the poor brother became overcome with depression, until he finally composed a letter to his wealthy brother in which he asked if he could come to live with him and be supported by him. After all, even though he had planned to cause damage, nothing had actually occurred. Upon receiving the letter, the wealthy brother nevertheless refused the request. He explained, "There is no question that he made every attempt to destroy me. The fact that he failed is not due to his intentions being good natured, but simply because Hashem performed a miracle to save me! The miracle was done for my welfare, not in order to save him!"

The nation of Moav hired Bilaam to go and curse the Jews. As our Gemara reports (105a), it was Bilaam's intent to destroy the entire Jewish nation. Although Hashem interceded and the Jews were not only saved but also blessed, this miracle should be attributed to the credit and worthiness of the Jews, and not due to Moav. Later, in Parashas Ki Sietze (Devarim 23:5), when the fate of Moav is established, the Torah refers to this condition when it condemns them and rules that a member of Amon or Moav may not enter into the congregation of Hashem. Moav did everything within its power to destroy the Jews by hiring Bilaam. Although the

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HALACHAH Highlight

Studying Torah and performing mitzvos not for their own sake

לעולם יעסוק אדם בתורה ובמצוות אפילו שלא לשמה וכו'

A person should always engage in Torah and mitzvos even if it is not for its own sake etc.

The Gemara relates that a person should always study and do mitzvos even if it is not done for its own sake (שלא לשמה) because by learning Torah and doing mitzvos not for its own sake he will eventually study Torah and do mitzvos for their own sake. Sefer Divrei Shaul¹ presents a resolution to a question Tosafos² asks about our Gemara. The Gemara in Berachos (17a) states that one who engages in Torah study or mitzvah observance not for its own sake would have been better off not having been created. How then could our Gemara encourage people to learn and do mitzvos not for their own sake? He answers that the goal is for a person to study and perform mitzvos for their own sake but since it is difficult for a person who is beginning that process to understand the importance of these activities he should study and do mitzvos even though they are not done for their own sake. It is similar to the reason we give children prizes as an incentive to study. The goal is for them to appreciate learning and develop the motivation to study even without the expectation of

(Insight...continued from page 1)

reward but while they are young and immature it is necessary to offer incentives to help learn to appreciate the value of Torah. That is the lesson of our Gemara. If, however, a person studies his entire life and never reaches the point where he is studying for its own sake - the statement in the Gemara in Berachos teaches that it would have been better had he not been created.

Teshuvos Meshiv Davar³ disagrees with the understanding of our Gemara that one should engage in Torah study and mitzvos when not for their own sake so that he will eventually reach the point where he engages in these activities for their own sake. Our Gemara discusses the reward that Balak generated for his family by offering korbanos and Balak never reached the point where he was offering korbanos for their own sake. This clearly points to the fact that Torah study and mitzvah observance has value even when it does not reach the level of being done for its own sake. ■

1. ספר דברי שאול למסי מגילה י"ח. ד"ה לא הו.
2. תוסי ברכות י"ז. ד"ה העושה.
3. שו"ת משיב דבר ח"א סי' מ"ד. ■

STORIES Off the Daf

Learning for the Sake of Heaven

"שמתוך שלא לשמה בא לשמה..."

Rav Chaim Volozhiner, zt"l, explains a statement on today's daf with a parable. "We find in Sanhedrin 105 לעולם — one must always learn Torah not lishmah, since it is only through learning not for the sake of heaven that one comes to learn lishmah. This means that although it is virtually impossible to begin learning for the sake of heaven, one must focus on coming to learn Torah lishmah. If he does not think about coming to lishmah, however, he is all too likely to spend his entire life learning shelo lishmah.

"This can be compared to a king

who orders his servant to ascend to the top floor of a tall building. It is certainly obvious that the servant cannot jump so many flights on his own steam. He must obviously take the stairs and ascend story by story until he finally arrives at the top floor. It is self-evident that the king would have no right to be angry at his servant for beginning his climb up the stairs from the ground floor. Nevertheless, if the king were to see the slave loitering from side to side on the steps and not really ascending at all, he would be furious."¹

The Alter of Kelm, zt"l, similarly explains that one must learn shelo lishmah that will bring to lishmah. "If one learns for ulterior motives but he is also motivated by a deep desire for spirituality, his she'lo lishmah is somewhat lishmah already and he will eventually learn

lishmah. But if one's entire motivation is for a shallow desire for honor in this world or other material concerns, he will likely never learn lishmah. The reason for this is since although this person appears to be serving Hashem, this is really just a façade that is as shallow as a Purim spiel. Just as one's actions on the stage on Purim do not necessarily reflect who he really is, so too, a person learning Torah only for material benefit without a thought for Hashem cannot come to lishmah. Nevertheless, we must not refrain from doing mitzvos or learning merely because we have ulterior motives, since although this is a very puny level compared to lishmah, one will still be rewarded for every mitzvah or Torah learning, even shelo lishmah."² ■

1. רוח חיים, פי"ג, משנה א'
2. מכתב מאליהו, ח"ג, ע' 115 ■