

From the Holy One Blessed be He

משל הקדוש ברוך הוא –

OVERVIEW

The גמרא concludes that whatever a person spends for a מצוה up to a שליש, that is from his own expenditure; however, whatever he spends for a מצוה more than a שליש; comes from ה' הקב"ה. רש"י explains that ה' will pay him back during his lifetime for this extra expense.¹ תוספות seems to disagree with רש"י.

אוכל פירות בעולם הזה והקרן קיימת לו לעולם הבא:

He eats the fruits of this מצוה (which was more than a שליש) in this world; however the principal of this מצוה remains his for the world to come.²

SUMMARY

When a person is מהדר more than a שליש, he then eats the פירות בעוה"ז and the קרן remains complete for his עוה"ב.

THINKING IT OVER

Should one desire (if one has the choice) to receive his reward בעוה"ז, or בעוה"ב?

¹ It would seem that according to רש"י, the payment is only on this world; ה' compensates him for this extra expense during his lifetime. No mention is made of a reward בעוה"ב.

² When a person spends more money and is מקיים the מצוה בהידור, there are two separate issues; the מצוה is more מהודר (deserving therefore more שכר) and he spent more money (also deserving more שכר). According to רש"י the issue in this גמרא is how much money to spend on מצוה. The גמרא concludes that a שליש is required (therefore no extra שכר for the money; however there will be extra שכר בעוה"ב for the הידור). If one spends more than a שליש of money, then he will be repaid (משל הקב"ה) for the extra money בעוה"ז (not for the הידור מצוה for which will receive שכר בעוה"ב). According to תוספות, however, the issue is (mainly) how much of a מצוה is required (not [necessarily] how much extra money should be spent for מצוה). The גמרא concludes that one must add up to a שליש בהידור (and no שכר בעוה"ז). However if one is מהדר more than a שליש (in הידור; not [necessarily] money), then for this מצוה, besides retaining the קרן לעוה"ב, he eats the פירות of this מצוה (not necessarily [limited to] the money) even בעוה"ז. In summation; according to רש"י we are discussing the money he spent, and according to תוספות the מצוה הידור that he accomplished. The פשט in the גמרא according to תוספות may be that שליש משלו עד, the הידור up to a שליש; that is from him; this is his obligation and therefore the שכר is only בעוה"ב. However more than a שליש, where there is no obligation on the person; he is doing it משל הקב"ה only for the sake of ה', then this overrides the rule of שכר. אוכל פירותיהן בעוה"ז. See (however) לקו"ש ח"ה ע' 453-4.