

שיזכה¹ לעולם הבא הרי זה צדיק גמור –

That he should merit to the World-to-come; he is a complete צדיק

OVERVIEW

The גמרא teaches that if a person gives צדקה with the stipulation that his son should live or that he should merit עוה"ב, this conduct is praiseworthy of a צדיק גמור. Our תוספות qualifies this statement.



anticipates a question:

והדתנן (אבות פ"א מ"ג) אל תהיו כעבדים המשמשין את הרב על מנת לקבל פרס –

And that which we learnt in a משנה; ‘do not be like servants who serve the master on the condition to receive a reward’; indicating that it is improper to expect reward. Why does our גמרא state that if he does a מצוה with the stipulation that he be rewarded in the עוה"ב that this is proper and indeed he is even considered a צדיק גמור?!

answers that when the משנה in אבות requires that we should not expect reward -

היינו בכהאי גוונא שאם לא תבוא לו אותה הטובה שהוא מצפה –

That means specifically in this manner, that if that reward which he is expecting will not come, then -

תוהא ומתחרט על הצדקה שעשה –

He is sorry and regrets the צדקה that he performed. It is this type of conduct that the משנה in אבות rejects -

אבל מי שאינו תוהא ומתחרט הרי זה צדיק גמור –

However he who is not sorry and (is not) regretful for the צדקה he did even if he did not receive the anticipated reward, this person is a צדיק גמור.

וכן משמע בריש מסכת ראש השנה (דף ד,א) ובפרק קמא דבבא בתרא² (דף י,ב):

And this concept is also indicated in the beginning of מסכת ר"ה and in the first פרק of מסכת ב"ב.

SUMMARY

¹ The text in our גמרא reads: 'שאהיה בן עוה"ב', in ב"ב it is 'שאוה"ב'. (Is it possible that תוספות understands the גמרא to mean that the son should merit עוה"ב?)

² The גמרא there in ב"ב explained the חסד לאומים חטאת of פסוק (and in a similar vein in ר"ה) that the צדקה וחסד which the תוספות challenged this by citing our גמרא, that this person is a צדיק גמור. The גמרא answered that by the עכו"ם it is a חטאת and by ישראל he is a צדיק. See רש"י there who explains that by עכו"ם if their wish is not fulfilled they regret doing the חסד; however by ישראל we know that דעתן לשמים whether or not the request is fulfilled.

It is proper for a person to request a reward for his good deeds; provided he does not regret performing them if his request is not granted.

THINKING IT OVER

Why does תוספות not cite בשביל שיחיה בני; the first part of the ברייתא?