Proof and Reproof

Bereishet 45:3

If such is the reproof of flesh and bl

Hashem in the hereafter. The proof of this futility is
identity, and the reproof which accompanied it.

The answer may be fo

brothers, prior to his revelation, pleaded with the Egyptian potentate to have mercy and release Binyamin from captivity, they based
their case on the anguish that his imprisonment would cause their aged father. Yosef showed them the hypocrisy in their plea by

caused their fat

thus exposing the insincerity of their earlier expressions of concern for Yaakov.

forth

the proof will be the reproof.

Chagiga 4b
wicked, between one who serves Hashem and one who is righteous serves Hashem and one who

The last part of the passage, explained the Sage Hillel, which refers to one who serves and one who does not, deals only with the righteous. But even in that category there is a difference between one who studies his Torah subject 100 times and one who does so 101 times.

To explain his point, Hillel drew upon a comparison to the fee charged by donkey drivers who transport goods for people. They charge a zuz for transporting a distance of ten parsah, but if you ask them to go eleven parsah they will charge the disproportionate amount of two zuz.

Maharsha explains that ten parsah is the distance normally covered in one day by a donkey driver walking behind his loaded animal, so that this is a labor to which he is accustomed. If someone wishes him to cover an extra parsah in that same amount of time, he is requiring a special effort for which the fee must be doubled. In similar fashion, one who studies Torah to what he deems the limit of his ability may be considered a righteous Jew, but only one who pushes himself beyond that imagined limit and puts in that 101st time is considered one who truly serves Hashem and deserving of a special reward.

Chagiga 9b