

# The Weekly Daf



by Rav Mendel Weinbach - Dean, Ohr Somayach Institutions

Chagiga 4 - 10

Week of 29 Cheshvan - 5 Kislev 5760 / 8 - 14 November 1999

Rav Weinbach's insights, explanations and comments for the 7 pages of Talmud studied in the course of the worldwide Daf Yomi cycle

## 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.

*tochacha*

defend ourselves when our Omniscient Creator reproves us and proves that all our excuses are absurd? The man who claims he did not give charity for lack of funds will be shown his expense account for luxuries. One who did not study Torah for an alleged lack of time will be shown how much time he spent on frivolous pursuits. The proof will be the reproof.

*Chagiga 4b*

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Issue #300 - Chagiga 4 - 10

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# The 101st Time

wicked, between one who serves Hashem

*Malachi 3:18*)

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*

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