

טיב הקהילה

Parashas
Vayechi
• 715 •
י"ד טבת תשפ"ו
5786

י"ד ע"י
קהילת שבתי בבית ד'
בנשיאות מורנו ורבנו הרה"צ
רבי גמליאל הכהן
רבינוביץ שליט"א

English edition

באנגלית

טיב הפרשה

ישימך אלקים כאפרים וכמנשה

May Hashem make you like Ephraim and like Menashe

טיב המערכת

לישועתך קויתי ה'

For Your salvation I hoped, Hashem

In our parsha we learn the berachos that Yaakov Avinu blessed his sons with before his passing. And behold, when he reached the blessing of Dan he added the posuk (49:18), 'לישועתך קויתי ה' - "For Your salvation I hoped, Hashem," and it is seemingly not understood what this posuk has to do with the blessing of Dan. The truth is that Dan was worried, because he would see his brothers, and each one of them had several sons, and Binyamin even had ten sons, while he had only one son, and in addition that son was deaf, Rachmana litzlan. Dan was distressed about this and feared that if this son would die childless without children, then his seed would be wiped out. And regarding this Yaakov his father strengthened him in his blessing and said, "For Your salvation I hoped, Hashem." You must hope and look forward to the salvation of Hashem and believe that the salvation will certainly come. And indeed, in the end, Dan merited that from that deaf son a great tribe emerged, until in Parashas Pekudei, when the Torah counts all the tribes, Shevet Dan was almost the largest tribe in number, and almost double the size of Shevet Binyamin.

People walk in the streets sad, depressed, and full of worries. There is no one who does not have worries in this world. But sometimes there are worries that truly disturb our peace of mind. It can be worries of livelihood or health, or all kinds of other existential worries such as shidduchim and children. And when a person is deeply immersed in worries, he feels the heavy burden on his shoulders. And indeed, it is possible that according to the natural order the situation is difficult and the worry is justified. But Yaakov Avinu teaches all of us to cast our worries upon our Father in Heaven, to hope and believe that He and only He can save, even if according to the natural order the situation appears hopeless. HaKadosh Baruch Hu is after all capable of everything, and just as He can take one deaf child, seemingly with no chance, and bring forth from him a great tribe in Israel, then certainly He can also solve your worries, and it is in His hand to bring forth salvation for you. You only need to believe in this and hope for His salvation, to fulfill the posuk, "For Your salvation I hoped, Hashem."

- Tiv HaTorah - Vayechi

וַיִּמָּאן אָבִיו וַיֹּאמֶר יְדַעְתִּי בְּנֵי יְדַעְתִּי גַם הוּא יִהְיֶה לְעָם וְגַם הוּא יִגְדֹל וְאוֹלָם אַחִיו הַקָּטָן יִגְדֹל מִמֶּנּוּ וְזָרְעוֹ יִהְיֶה מְלֵא הַגּוֹיִם: וַיְבָרְכֶם בַּיּוֹם הַהוּא לֵאמֹר בְּךָ יִבָּרֵךְ יִשְׂרָאֵל לֵאמֹר יִשְׂמְךָ אֱלֹהִים כְּאֶפְרַיִם וְכַמְנַשֶּׁה וַיִּשֶׂם אֶת אֶפְרַיִם לִפְנֵי בְרָךְ. (מנשה: (מח, יט ב)

But his father refused and said, "I know, my son, I know. He too will become a people, and he too will become great. However, his younger brother will be greater than he, and his offspring will fill the nations." So he blessed them that day, saying, "By you Israel will bless saying, 'May Hashem make you like Ephraim and like Menashe,'" and he put Ephraim before Menashe. (48:19-20)

Rashi explains: He too will become a people and become great – for Gideon is destined to come from him, through whom HaKadosh Baruch Hu will perform a miracle. However, his younger brother will become greater than he – for Yehoshua is destined to come from him, who will apportion the Land and teach Torah to Israel. By you Israel will be blessed – one who comes to bless his sons will bless them by their blessing, each man will say to his son, "May Hashem make you like Ephraim and like Menashe."

Behold, immediately after Yaakov revealed that the virtue of Ephraim is greater than the virtue of Menashe, it is stated, "And he blessed them," meaning that he blessed both of them together with one blessing. With this Yaakov revealed that even if Menashe was not so great in his level, he was nevertheless worthy to be blessed with the same blessing with which Ephraim, who was greater than him, was blessed. This is because the primary virtue of a person does not depend on his lofty attainments, for those are only a gift from Hashem. [It is true that even attainments depend on merit, but this is not the primary virtue of a person.] The primary virtue is when one does everything that HaKadosh Baruch Hu demands from him, even if through them he will not merit to rise to the peak of levels, and through this he reveals that the essence of his service is for the sake of Heaven. And this was the primary virtue of Menashe. He served his Creator with all his strength and did not slacken in his service even after he knew that he would not merit the levels of Ephraim. Through this he revealed that from the perspective of servitude to Hashem, he is similar in virtue to Ephraim, and therefore worthy to be blessed like him.

And according to this it is well understood why Yaakov continued and said, "By you shall Israel bless," for Yaakov wanted that these two should serve as an example for all of Klal Yisrael, that each one should understand that the main thing that HaKadosh Baruch Hu demands from him is to serve Him with a complete heart, whether he will merit to rise through his deeds or whether not, for the main thing is the deed itself. And as Rabbi Tarfon said (Avos 2:16), "It is not upon you to complete the work, and you are not free to exempt yourself from it." HaKadosh Baruch Hu does not demand from a person to exert himself beyond his abilities until he will merit the title of "one who completes," meaning "perfect" in the eyes of people. HaKadosh Baruch Hu only demands from a person that he be in the category of a "servant," upon whom lies the obligation to fulfill his duty in every situation.

And perhaps to this Yaakov intended when he said, "By you shall Israel bless,"

in the singular form, and he did not say, "By these shall Israel bless." For Ephraim and Menashe, who served their Creator solely for the sake of Heaven, did not feel themselves to be separate entities, each one seeking his own benefit and private perfection. Even when they knew that one would succeed and rise to a level higher than his friend, they were not hurt by one another, for they did not see in this any superior greatness. They still remained united as one and both had "one heart" to arouse nachas ruach to their Father in Heaven.

These matters must particularly be stated regarding the expectations of parents from their precious sons. For there are parents who demand from their sons that they strive to be among the elite students of the Yeshivah, and their souls are pained when they see that their sons did not merit to be counted among them, without measuring the true ability and capacity of their sons.

Top of Form

Bottom of Form

. First, such parents must know that such demands will not serve as reasons for their sons to rise. On the contrary, such demands can even bring them to great decline, for sometimes the sons do not have the ability to fulfill their parents' expectations. And when they see that in any case their parents will not be satisfied, they lose entirely the desire to rise, and as a result they suffer great spiritual decline, Rachmana litzlan. And even those who will succeed to exert themselves and merit the title of "elite," will simultaneously come to understand that the purpose of learning is to be "elite," and this is not what Hashem desires. Hashem desires those who toil in His Torah for the sake of Heaven, and whether one increases

or one diminishes, as long as he directs his heart to Heaven.

If such parents truly desire to fulfill the will of Heaven, they must probe deeply into the minds of their sons in order to recognize their true ability, and to match their expectations according to the strengths and talents of their sons. Then, when the sons will do as is their obligation, they should encourage them and give them the feeling that their parents are pleased with them. This will in turn arouse within them the desire to exert themselves more and to succeed more, in order to bring greater pleasure to their parents.

And perhaps this was the intention of Yaakov when he requested that Bnei Yisrael bless their sons, "May Hashem make you like Ephraim and like Menashe." At first glance it is difficult, for Yaakov had just announced that Ephraim is greater in level than Menashe. Since when one blesses a child to merit to be like Ephraim, adding "and like Menashe" seems to detract. You are therefore compelled to say that the meaning of the blessing is as follows: You should merit to bring nachas ruach to Heaven by doing that which is within your capability. It may be that your rectification is to merit to the level of "Ephraim," who was on a higher level and merited that Yehoshua bin Nun emerged from him. And it may be that your rectification is only to merit to the level of "Menashe," from whom emerged Gideon. And even though he was not on the level of Yehoshua and did not illuminate the eyes of Israel with Torah, nevertheless they did not demand from you to reach levels beyond your ability. And if you will merit to the level of "Menashe," you have already merited to achieve your rectification. Therefore, he placed Ephraim

before Menashe, in order for the intention to be understood...

There is still more to explain in the intention of this blessing. Behold, all of Israel are responsible one for another, and therefore it is the obligation of each person to try to do things for the sake of the community and to bring merit to the many. It is self-understood that not all souls are equal. There are those whose strength is suited for bringing the distant near, and there are those for whom this area is dangerous and they must find other areas through which to bring merit to the many. And this is what parents bless their sons, "May Hashem make you like Ephraim and like Menashe," for from both of them emerged righteous individuals who brought merit to all of Israel. From Ephraim emerged Yehoshua, who brought merit to Israel and drew them close to Torah, and in addition he brought them merit also through victories in their wars. And from Menashe emerged Gideon, who also brought merit to Israel and saved them from distress through a miracle. And although he did not merit to the level of Yehoshua and did not enlighten the eyes of Israel with Torah, nevertheless he is counted among those who bring merit to the many.

So too, they bless the sons that they should always be counted among those who bring merit to the many, and that they should always yearn to bring merit to the many in every way possible. If HaKadosh Baruch Hu will merit him to be among those who achieve the level of "Ephraim," how good. And if he is not fitting for that level, this is a sign that HaKadosh Baruch Hu has chosen for him to be among those who bring merit in other areas, and he should yearn to bring merit to the many through them.

על כוונתך אתה מגיע

'Against your will you will arrive'

טיב ההשגחה

My brother and I were invited to a Shabbos of unity for our community, a special and emotional Shabbos that we had awaited for a long time.

The problem was that an uncle who lives in a distant city was making a celebration that very same Shabbos, and we did not know what to do. But in the end, we decided that he would have enough guests even without us, and it would be a pity to miss this Shabbos which takes place only once in a long while.

Although I was sick, Shabbos began with tremendous joy, and the Friday night seudah and the zemiros lifted our spirits greatly.

After the seudah I began to feel unwell to the point of collapse. They quickly brought the local doctor who examined me and said that my pulse was irregular, and this required evacuation to the hospital. They summoned an ambulance in the middle of Shabbos, and my brother accompanied me with everything that was needed for the hospital.

The doctor examined me thoroughly, and to my great joy he informed us that the condition of the heart was fine, and the entire story was a combination of antibiotics and medications that I had taken in the past week, and they have similar rare side effects.

Both acted simultaneously in a rare manner which caused me to collapse. The doctor gave me one pill which immediately brought me relief and solved the problem which had seemed so complicated.

At 2:00 at night, on Friday night, we found ourselves released from the hospital in a place that we did not know. We began to walk on foot toward a city with a Chareidi

neighborhood, a walk of an hour and a half. On the way we remembered that our uncle is a resident of the city, and specifically this Shabbos the celebration was in his home, to which we had long ago been invited, and we had informed that we would not be able to come. We asked people until we reached the Beis Haknesses of the chassidus in which the uncle prays.

My brother and I lay down, each one on a different bench in the Beis Haknesses, and we fell asleep.

When the first mispalel entered the Beis Haknesses we awoke and prepared for tefillah. When the uncle arrived at the Beis Haknesses he was so happy to see us that he cried from joy. When we asked him what the great excitement was, he told us that each member of the family, separately, had a cancellation at the last moment, and he remained without any guest who came in honor of this joyful Shabbos, and it made him sad at heart. But now that we had arrived, he was in exalted joy.

There was an uplifting tefillah and Kiddush and seudos with songs and dancing as only my brother knows how to sing and gladden. The uncle could not stop thanking HaKadosh Baruch Hu that we arrived to him from Heaven, and we also did not stop thanking Hashem for the comfortable and honorable hospitality that we merited, instead of being stuck in a hospital without meals and without tefillos.

At Motzai Shabbos, when the extended family heard the story of the hashgacha pratit, they all said with one voice, "Such hashgacha must reach the sheet 'Tiv HaKehillah,' in the section 'Tiv HaHashgachah.'" Indeed, that is what I did.

ש.ה.

The Maggid of Dubno zt"l and His Parables

*This coming week marks the **yahrzeit** of the renowned **tzaddik**, the **Maggid of Dubno**, our master **Rabbi Yaakov son of Rav Ze'ev Krantz zt"l** (17 Teves 5565). In honor of this **hillulah** we have gathered a small selection of the sweet parables of the **Maggid**, which were woven with an artisan's hand in the sanctified words of our teacher, the **tzaddik shlita**, scattered throughout his many works and sacred discourses. May it be His will that the parables of the **Dubner Maggid** assist in opening our hearts to His Torah and His awe, and may this be an elevation for his soul and to his merit, Amen.*

A well-known aid for opening the heart to Torah is the power of the parable: it breaks the ear, as it were, with what it can accept and delights to hear, and thereby the heart is drawn to the Torah. As it states concerning the parables of King Shlomo a"h, the wisest of all men (Melachim I 5:12), וַיְדַבֵּר שְׁלֹמֹה אֱלֹפִים, מִשְׁלֵי - And he spoke three thousand parables. He would offer many parables in order to convey the wisdom of Torah and the fear of Hashem. See the commentators there who inquire where all those parables are to be found. Some have written that the reference is to the book of Mishlei, where the opening words are (Mishlei 1:1-6), וּבְסוּפֵי מִשְׁלֵי שְׁלֹמֹה בֶן דָּוִד מֶלֶךְ יִשְׂרָאֵל וכו' - The proverbs of Shlomo son of David, king of Yisrael....

One of the greatest parable-tellers in latter generations was none other than the Maggid of Dubno zt"l. In the many sermons he delivered in numerous towns, he would regularly present beautiful parables that drew the heart, and great multitudes would gather to delight in his parables and in his discourses, sweeter than honey and fine nectar.

Concerning this, we find in our Mishnah (Sotah 49b): "From the time Rabbi Meir died, the tellers of parables ceased." Rashi explains: "Tellers of parables – to give a true pretext and reason for wisdom, enabling one to enter its gates of understanding..." Rav Meir possessed a wondrous and exalted capacity to craft parables and illuminate the Torah through them, thereby opening the gateways of wisdom for entry. And all parable-tellers after him do not possess that unique power that Rabbi Meir had; rather, they are but a reflection of him, an echo of Rabbi Meir. Throughout the generations many tzaddikim and rabbis would utilize fine parables to arrange their delightful teachings before the people, as did Maran the Chafetz Chaim zt"l, Maran the author of Ben Ish Chai zt"l, and many others like them. It is no wonder that the Dubner Maggid zt"l, was called in his time "the king of parables," for on every matter and topic he would present his parable. He was also famous for his remarkable ability to craft a parable immediately upon being asked, and whenever necessary he would instantly produce beautiful and delightful parables, as is well known.

Therefore, the parables of the Dubner Maggid zt"l, have the power to bring the heart of Yisrael back in repentance and to draw Klal Yisrael closer to Torah, for he returned many from iniquity through the power of the parable.

We read in the Gemara Beitzah (15b):

"What is the meaning of, ה' הַיָּמָּה מְעוֹזְכֶם, - for the joy of Hashem is your strength (Nechemiah 8:10)? Said Rabbi Yochanan in the name of Rabbi Elazar son of Rabbi Shimon: Hakadosh Baruch Hu said to Yisrael: My children, borrow upon My account and sanctify the sanctity of the day, and trust in Me, that I will repay."

Tosafos there raises a clear contradiction to this ruling from that which is stated in Pesachim (112a): "Make your Shabbos like a weekday rather than come to depend upon others." From there it appears that a person should not borrow in honor of Shabbos while relying upon Hashem to repay his debt, but rather should minimize his expenditures and make his Shabbos like a weekday. Tosafos and the other commentators struggle to reconcile this contradiction.

The Maggid of Dubno offered a beautiful parable to answer this difficulty.

A certain magnate and wealthy man married off his son. In preparation for the wedding celebration, the wealthy father sent a letter to one of his sons living in another city, inviting him warmly to the joyous occasion. He requested that his son purchase fine and respectable clothing for himself, for his household, and also for his brother who lived nearby, so that they might all honor the celebration. The father promised that when he arrived at the wedding, he would reimburse every expense laid out for these garments.

What did that son do? For himself and his household he purchased exceptionally fine and costly clothing; for his brother, however, he bought simple and inexpensive

garments.

The days of feasting and rejoicing passed pleasantly. After the festivities, the father called his son to settle the matter of the clothing expenses, as he had promised.

The son presented two lists: the cost of the garments for himself and his family, and the cost of those bought for his brother. But when the father glanced at the two figures, he said that he would pay only the lesser amount—the cost of the clothing purchased for the brother.

The son was astonished. Why would his father not cover all the expenses he had laid out for the wedding?

The father explained: "In my letter I spelled out clearly that my desire was that you buy beautiful clothing in order to honor the wedding. But when you bought for your brother such simple and inferior garments, you revealed that in your eyes such garments are sufficient to honor the celebration. Therefore, all the extra money you spent on your own clothing was not for the honor of the wedding at all—it was for your own pleasure and that of your household. And for that, I never obligated myself."

"So it is with the moral of the story," the Maggid concluded in answering the question of the Tosafos and earlier authorities. "When a Jew purchases the needs of Shabbos generously, and he does not concern himself only with his own needs, but assists the poor person to acquire his Shabbos needs with the same generosity he affords himself, then it becomes evident that all his expenditures are truly for the sake of Shabbos itself and for the honor of the Giver of Shabbos, Baruch Hu. For such expenditures, he indeed receives full reward from Heaven.

"Not so when one gives the poor man a meager and insignificant amount while buying for himself expansive Shabbos provisions. In doing so, he reveals that in his eyes even the meager amount is already sufficient to honor Shabbos. Thus, all the additional money he spent on himself was not truly for the honor of Shabbos but for his own indulgence—and for that the Master did not promise repayment.

"Therefore, Chazal were precise in their wording: 'Borrow upon My account, and I will repay' — meaning, when the borrowing is "upon Me," for My sake, for My honor, and for the honor of Shabbos Kodesh, not for oneself.

"Whereas in Gemara Pesachim the expression is: 'Make your Shabbos like a weekday'—that is, when it is your Shabbos, undertaken for your own enjoyment, not 'in order to bring satisfaction to Hakadosh Baruch Hu.' In such a case, it is indeed your Shabbos, and the principle of, 'Borrow upon Me' does not apply. Therefore, there is no obligation from Heaven to repay, and all is well understood."

Chazal taught in the Mishnah of Perek Kinyan Torah (Avos 6:4):

"This is the way of Torah: You shall eat bread with salt, drink water by measure, sleep upon the ground, live a life of difficulty, and labor in Torah. If you do so, fortunate are you and good for you (Tehillim 128:2)—fortunate are you in this world, and good for you in the World to Come."

When the Dubner Maggid came in his Pirkei Avos lecture to this Mishnah, he introduced it with one of his renowned parables.

One of the great wealthy merchants, who each year would travel to the vast international fair in Leipzig for his extensive business dealings, once wished to take along his young son-in-law, so as to teach him the ways of commerce and to reveal

to him some of the secrets of his business success. Thus, when the time would come for the son-in-law to support his own household, he would know how to conduct his affairs properly and attain handsome profits.

The young son-in-law greatly enjoyed the "trip." He had never before visited Leipzig and its surroundings. He spent his days touring all the beautiful sights that the great city offered its visitors, delighting in the charming attractions of the German land, forgetting entirely the purpose of the journey. Instead of being a "business trip," as planned, he turned it into a pleasure excursion.

The father-in-law, however, who knew Leipzig like the palm of his hand, allowed himself no rest. Every moment was utilized to close deals and amass wealth. At the break of dawn, he hastened to pray *Vasikin*, and then dashed from one transaction to the next. He ate sparingly, grabbing only a morsel here and there to maintain his strength for his work. Throughout his stay he was engrossed in proposals of buying and selling, countless business meetings, and calculations of profit and loss, fully aware that his livelihood for the coming year depended entirely on the success of these days at the Leipzig fair. Whenever anyone urged him to rest a little and refresh himself, he would wisely reply that such things he reserved for his return home—he had not journeyed all the way to Leipzig to eat and relax.

When the fair ended, the many visitors from various cities and countries packed their belongings and set out for home. The merchant and his son-in-law likewise began the journey back.

Upon their return, when they began calculating their gains, the stark difference between the father-in-law and the son-in-law became immediately apparent. The merchant came back with tremendous sums earned through his successful dealings, while the son-in-law returned empty-handed. All the delights and pleasures he had enjoyed in Leipzig quickly turned to sorrow and regret. He wandered about with a downcast

face, lamenting how he had utterly squandered the great opportunity to become wealthy through joining his father-in-law's business. Now he had lost everything through his own foolishness. But when he finally took this to heart, it was far too late—neither at the right time nor in the right place. A great pity for what had been lost!

The lesson and ethical teaching are penetrating and clear. As Chazal taught (*Eruvin* 54a): "Shmuel said to Rabi Yehudah: Sharp one! Grab and eat, grab and drink—for the world from which we are departing is like a wedding banquet."

The pure soul is hewn from beneath the Throne of Glory and descends to this world in order to acquire abundant "merchandise"—to increase Torah and mitzvos—just as the merchant traveled to Leipzig. The wise person understands that he is here only for a limited time, like a wayfarer lodging for one night. Day and night he does not rest from gathering more and more of the precious wares—mitzvos and good deeds. Therefore, Chazal teach us not to be confused by the pleasures and indulgences of this world, lest we lose the entire great "marketplace." Only — "This is the way of Torah—bread with salt shall you eat..." etc., "If you do so, fortunate are you and good for you—fortunate in this world and good in the World to Come." Like the great merchant who understood and remembered the purpose of his trip to Leipzig, and thus returned with great wealth—fortunate are you and good for you.

We have a fixed halachic ruling in the first chapter of *Yevamos* (5b) that the mitzvah of honoring father and mother does not override other mitzvos of the Torah, as it states: "It was taught, One might think that honoring father and mother overrides Shabbos. The pasuk therefore states (*Vayikra* 19:3): אִישׁ אָבִיו וְאִמּוֹ יִרְאֶה - A man shall fear his mother and his father, and My Sabbaths you shall keep - I am Hashem. You are all obligated in My honor."

A wondrous explanation was offered on this by the Dubner Maggid, who illustrated it, in his way, with a fine parable from the treasury of his marvelous parables, in order to sweeten the root of this halachah: that the mitzvah of honoring and revering father and mother yields before the honor of Heaven. In one city lived three faithful friends, who set out together on a distant journey to learn new sciences. The three agreed among themselves that each would go to a different place in the vast world, for it might happen that a unique branch of knowledge could be found in one country and not in another. They fixed a date to meet again after three years, in a certain city located between their three destinations. The three years of study passed swiftly, and the three beloved friends returned from their respective places of learning and rejoiced at meeting once again, healthy and whole. Immediately they began recounting their experiences and describing what had transpired with them - above all, the field of wisdom each had acquired during those three years. The first arose and said: "I devoted myself to the craft of glasswork, and I learned to make a 'mystical mirror' (*vunderlekehe shpiegel*), through which one can see clearly to a great distance of several miles everything being reflected within the glass!" The friends marveled greatly at such a precious and wondrous craft, the like of which they had never heard - a mirror capable of seeing at such a distance.

The second arose and said: "I devoted myself to the science of constructing chariots, and learned a rare skill by which I built a 'marvelous chariot,' sophisticated and swift, capable of crossing several miles at record speed - in a matter of seconds!"

The third arose and said: "My choice was the science of healing, and I learned to compound a 'wonder cure,' exceedingly valuable and potent, many times more effective than all other remedies, able to heal nearly all kinds of illnesses!"

After they had finished conversing and recounting their experiences, they entered a local inn to rest and recover from the hardships of the road.

While at the inn, the first opened his sack and brought out the extraordinary 'marvelous mirror' he had constructed with great skill, and displayed to his companions the wonders of that mirror, how all happenings at a great distance appeared reflected within it.

As they were gazing and observing through the great mirror in various directions, suddenly scenes appeared from the distant capital city several miles away. They saw a great outcry in the city's streets, and crowds of anxious and sorrowful people gathered around the royal palace. They knew that the king's only, beloved daughter had long been ill with a grave and terrifying illness, and it now appeared that her sickness had worsened greatly and her life was in danger. Many physicians were seen entering the palace and soon after leaving in despair, wringing their hands, unable to offer any cure.

Immediately the third friend exclaimed: "But I have here in my pack the 'wonder cure' I labored over for many months, capable of greatly helping the princess! We must go at once, directly to the bedside of the suffering princess, to save her life before it is, Heaven forbid, too late."

The second friend heard this and answered with excitement: "Indeed, it is precisely for such emergencies that the 'marvelous chariot' was built - a racing chariot, by which we can reach our destination in the shortest time!" Immediately, the three friends rose together, put words into action, mounted the marvelous chariot, and within minutes arrived at the palace gates. They presented themselves, saying they possessed a 'wonder cure' capable of rescuing the life of the princess lying at death's door.

All gates were immediately opened for them, and they were rushed from chamber to chamber toward the bedside of the princess, who was already near her final breath. At once the young physician applied his wondrous remedy, which proved itself and worked wonders: the princess's life was saved, and within a short time she was completely healed. The entire city erupted in astonishment at the great miracle.

The joy in the royal household was immense. After a long period of sorrow, grief, and desperate searches for a remedy, the princess returned to life, healthy and joyous. The king, overflowing with happiness at the recovery of his only daughter, made a lavish celebration in honor of the event and in honor of the three dear friends who had brought the salvation at the final moment.

The grand feast proceeded royally, with drums and dances and all the delicacies of kings. The three friends sat in the company of the king, his ministers, and his advisors, and the king delighted in their great wisdom, their goodness of heart, and their loyalty. He marveled greatly when he heard from them the wondrous sequence of events that had brought them in the last moments to save his daughter - each contributing his unique wisdom to the rescue: the first with the 'marvelous mirror,' the second with the 'marvelous chariot,' and the third with the 'wonder cure.'

During the banquet the king rose to deliver an address of

rejoicing. He first thanked all the staff - the professors and devoted physicians, the loyal attendants who had not left the sickbed for a moment, constantly attending to her needs and recovery. Then he turned with emotion to the heroes of the event, the three good and wise friends who had brought the great salvation, and said:

"Listen, dear friends. I do not know how I can repay you in accordance with your good deed. Even if I opened before you all my treasures, they would not suffice to repay you for saving the life of an only daughter, heir to the royal family. Yet it seems to me that now, having seen your great wisdom and kindness and your faithful devotion in saving my daughter, I shall give the rescued princess herself as a bride to one of you! Judge among yourselves and choose one from among you who shall marry my daughter."

When the three friends heard the king's proposal, a sharp debate arose among them as to which of them deserved to be the king's son-in-law. One said: "I precede all of you, for I first saw the great danger through the mirror; without my 'mystical mirror' we would not have known anything of the calamity." The second argued that he deserved her, for without the 'marvelous chariot,' they could not have arrived at the palace. The third argued that without his 'wonder cure,' neither the mirror nor the chariot would have availed anything, and he deserved to be joined to the royal household.

But when the princess herself heard the sharp disputes raging among the three, she opened her mouth wisely and said:

"It is indeed true that the merit of each one of you is equal in my rescue, and without one of you the other two could not have achieved anything. Yet this debate cannot be settled by examining the past alone, for if we look only at the past, the merit of salvation is certainly equal among all three. However, the matter can be clarified if we consider also the future that lies before us for life. After marriage, why do I need the 'marvelous mirror' or the 'marvelous chariot'? After saving my life, they have completed their role. But this third wise man, who can always prepare remedies for me - him I shall need also in the future, for I am delicate and sensitive, and various ailments afflict me from time to time; with his remedy I can always return to good health. Therefore, the merit of the distinguished physician is greater than yours, and to him I am fitting to be joined, so that he may continue to maintain and guard my wellbeing."

The same is true in the *nimshal*, concluded the Dubner Maggid. Chazal said (*Kiddushin* 30b): "There are three partners in a person: Hakadosh Baruch Hu, one's father and one's mother." Each provides his respective contribution to the newborn, as detailed in the *Gemara* there. Now, let the child ask himself: To whose voice of these three partners should he most tremble? For in the absence of any one of the three, he would have no life.

All this, however, is correct only when reckoning the past. Once the father and mother have already brought their child into the world, they have contributed their part, and the child now stands in his own right, no longer needing the strength of those two partners to the same degree. But the third Partner is the most honored of all, for the child will require Him also in the future, at every moment, to continue sustaining his share in him - granting him the flow of life of his soul, his nourishment, and his needs at all times.

This is what Chazal expounded. One might think that honoring and revering father and mother overrides Shabbos. The pasuk therefore states: My Sabbaths you shall keep - I am Hashem - the One who constitutes your very existence, and also your God - the One who continually provides all your needs. Therefore, it is fitting that all of you are obligated in My honor.