



Na Nach Nachma Nachman Meuman

Story Tales of Ancient Years

From our great and holy master, the true tzadik, light of Israel, the ever-flowing river source of wisdom Rabbi Nachman may the memory of the holy tzadik be a blessing, from Breslov, great grandson of the Baal Shem Tov may the memory of the holy tzadik be a blessing, author of the books: 'Likutei Moharan' A Collection of the Teachings of Our Master Rabbi Nachman, Book of Traits, and other works.

לעלוי נשמת

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נַחַּ נְחָ נְחָוֹן נְחָוֹן זי"ע ועבי"א

נלב"ע כ"ז אדר התשע"ב

ת.נ.צ.ב.ה.



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Salutation

Excite to see the power of your master, who illuminates for us the Torah from the Heavens, to give us life this very day and for all eternity, and in our bondage, our G-d has not abandoned us, and He has pitched upon us kindness in every generation, and he sent us saviors, righteous rabbis foundations of the world, to show us the way, the early ones already traversed, and His mercy has not been withheld at every time and at every hour, and he has been charitable with us to draw water from the fountains of salvation, primeval words, concepts that are of the hidden core of the world, under wondrous and awesome clothing. Look and understand and see his awesome and wondrous way, an inheritance to us from our holy fathers who were previously in Israel, for this is the way of the supreme holy ones, harvesters of the Divine Field, who lifted their hands and hearts to G-d, to dress and conceal the treasures of the King in the recounting of stories, according to the generation and according to the time, knowledgeable and understanding of the times, to know what Israel is to do, until He rises and saves Zion and returns to build the destructed Temple, as this very time it will be said to Jacob and to Israel what G-d has done.

On the Jewish New Years of the year 5567 (which fell out on Saturday and Sunday. 1807) Rabbi Nachman gave over a teaching in which he revealed the concept, source, root, and power of stories from ancient times (this awesome teaching is

recorded in Likutay Moharan – A Collection of the Teachings of Our Master Rabbi Nachman, Teaching 60. In the summer preceding, Rabbi Nachman had begun to reveal the stories, and had told over the first story of the Loss of a Princess).

After giving over this teaching, Rabbi Nachman made a clever quip (The Life of Our Master Rabbi Nachman, 25):

Today I said three things contrary to what the world say:

The world says that telling over stories is propitious to induce sleep. And I said that telling over stories is propitious to arouse people from sleep.

The world says that from talking about things nothing can be born. And I said that the tzadik's talking about things arouses people from their sleep, which causes barren women to conceive. - Rabbi Nachman expressed his desire that the stories should be published also in the spoken Yiddish, and he said, that it is possible for it to be very easy for a barren woman to read from them any story and through this she would have a good conception and merit to have children.

The world says that the true tzadik of towering stature doesn't need a lot of money, because why does he need money? And I said that a true tzadik needs all the fortune of the world.

Introduction

Mah shehayah kvar nikra shemo venod`a shehu adam/[His greatness] in the past, his fame has long since been declared, and it is known that he was a [great] man”. *Vezot torat ha’adam*/and this is the Torah of a great man of holiness, who merited to complete the image of man, “...*ki zeh kol ha’adam*/for [he] is the entirety of man”. Is it not his honor, our lord, our master, and our rabbi, crown of our glory, pride of our strength, the holy and the awesome Rav, the major luminary, the upper light, the honorable and holy light, of holy renown, our master the great **NACHMAN**, mention of the righteous and holy bring blessing, grandson and nephew of the holy and awesome Rav the Godly Baal-Shem-Tov, mention of the righteous and holy bring blessing, whose light Yisrael have already enjoyed in his holy and wonderful compositions which have already come to light. Many are they who have seen and rejoiced, and the upright who have been gladdened; let the truth shoot forth his way.

And behold, see what else is in our sack -- wonderful and awesome story tales, which we have been privileged to hear directly from his holy mouth, who balanced, probed and establish many similes, clothing and concealing lofty and awesome perceptions in story tales in very wonderful and awesome ways. Because so was [the custom] long ago in Yisrael, regarding redemption and regarding exchanging, that when they wanted to speak of the hidden things of God, they would talk in the manner of riddles and similes, and they

clothed the hidden things of the Torah, the treasuries of the King, in many, many different clothes and garments, as it is conveyed after the tale of the King's Son and the Maid's Son [#11 in this book], where Rabeinu z"l said then, that in the early days, when the friends would talk and speak Kabbalah, they would speak in such language, because until Rashbi they would not speak Kabbalah openly etc. And for the most part after several stories he would reveal a little bit, a drop in the sea of some clues where the things reach to, as the things and the clues which he told after each and every story are explained below in their places. And behold, until now the these things were hidden with us, but only because many said to our souls, "*Mi yirenu tov/Who can show us anything good?*", because they are many who are with us, fellow believers as us, whose souls have hoped and been consumed to always hear the words of the Living God which came out of the mouth from Rabeinu Hakadosh z"l, and particularly these stories he hold, which they had not yet merited that they reach them, except in handwritten copies via various copiers, through which the errors multiplied greatly and the meaning was spoiled, and therefore their great desire compelled us and their strong hope pressed us, until we were forced to fulfill their wishes and bring them to the printhouse. And also because there was a realization from the mouth of our great Rabbi z"l, that once he revealed his mind that he wanted to print story tales, and he said in these words before several people: "*Beda`ati lehadpis sefer ma`asiyot, veyihyeh lema`alah katuv bilshon hakodesh ulematah bilshlon la`az/I have in mind to print a book of story tales, and it should be written above in the holy tongue and*

below in common tongue.” And he said, “*halo mah yuchlu ha'olam ledaber `al zeh, halo `al kol panim hem ma`asiyot na'im lesaper*/Really, what can the world say against this, for anyways are they not nice stories to tell?!” etc. Such words were heard from his holy mouth explicitly, and this is what aroused us to bring them to the printhouse.

And if we would have indeed known, and had it not been hidden from our eyes, that many arose against him, nevertheless the truth is witness for itself, and we are obligated to do his will, and Hashem will do what is good; the one who hears will hear and who refrains will refrain. And also because, praise God, until now His mercies have helped us, for his holy compendiums have spread out within the Holy People, in the community and congregation and Yisrael, and his words have been joy and happiness to them, and have been sweet as honey in their mouths. All will be satiated and delight from his goodness; their souls be satisfied as with grease and fat, and with shouting lips their mouths shall praise. And they are more who are with us, than those who argue against the truth, who speak arrogantly against the Tzadik in pride and disdain which they fabricated from their hearts things that were not on his mind, and we need not prolong and talk about this, because it is a thing of Hashem's concern. And several worlds have been turned over because of that person because of the great controversy, which has increased in our days between the chakhamim and the tzadikim, and who can criticize the King for what has already been done?

But let this be known, that our whole intention in printing these story tales is only for *anshei shlomeinu*/our own people,

who take refuge in his holy shade, who crave and hope and yearn to hear his holy words. And if actually the words are printed in a book, it is as if they were said before a great assembly. On the other hand, we have already seen that the words have already begun to spread in writing via many copies, and there is no difference between writing and print, and also from the start they did not speak secretly, because whoever has eyes will see, and whoever has a heart will understand, “*ki lo davar reik hu, mikem*/because it is not an empty word/thing, [unless it seems empty] due to you,” [Deut 32:47] because these words stand at the heights of the very heights. And we heard from his holy mouth explicitly saying that each and every utterance in these stories have astounding intentions, and whoever changes one utterance from these stories from the way he himself told them, causes much to be lacking from the story. And he said that these stories are very, very wonderful and awesome novelties, containing very extraordinarily deep ways and secrets, and they are fit to be spoken before an audience, to stand in a synagogue and tell a story from these tales, because they are very, very high and awesome novelties..

Also he whose heart is whole and who is thoroughly expert in the books of holiness, and particularly in the books of the holy Zohar and writings of the Arizal, of blessed memory, can understand and know a little bit of the hints in some stories if he puts his heart and mind to them very well.

They also have very wonderful and astounding arousal of ethical lessons in most places. An intelligent man will understand them on his own, because virtually all of them

arouse and pull the heart very much to Hashem Yitbarakh, to return to Hashem Yitbarakh in truth for truth's sake, to delve only in Torah and devotions constantly, and to turn his face away from vanities of the world completely, as one who sees will see with the eyes of his intellect if he gaze into them in truth. However, the ultimate aim of the intentions in these stories is much too far from the knowledge of mortals. "Ve`amok `amok, mi yimtzaenu/And deep deep, who can find it out?" And the praise of the splendor of greatness of these stories ought not be prolonged, because they are exalted above our knowledge, and whoever additionally speaks in praise of their greatness and depth detracts; we have only spoken in order to somewhat alert the heart of those of our faith in order that they not forget their wonder which he showed them from afar, like one who shows with a pointer how far these things reach, via a few hints which he revealed to our eyes after telling each and every story. Because although truly some of the hints were recorded which were heard from his holy mouth, nonetheless it is clear to any intelligent person that one who hears from the mouth of a *chakham*/sage himself is not alike to one who sees the things in a book. And all the more so with the ways of clues like this which are not understandable except by movement of the limbs, by nodding the head and squinting the eye and tilting the hand and so forth as these, through which specifically the understanding person can understand a little bit and be stymied at the sight, and his eyes from afar see the greatness of Hashem and the greatness of His holy Torah which has been clothed in several different clothings as explained in all the books of holiness.

Up to here have reached a few words which encourage much. Our hearts shall “ponder in awe: ‘Where is he that counted, where is he that weighed?’” From where will our help come? ‘Who among us shall dwell with the devouring fire?’ Who will stand for us? “Let us lift our hearts with our hands to the Almighty who is in the heavens.” Into His hands let us commit our spirits. To You, Hashem, let us raise our souls. Your mercies have helped us until here. Our help is none but You, our Support. And let the pleasantness of Hashem our God be upon us. Until the *moreh tzedek*/Teacher of Righteousness come to our congregation and build our glory the Holy Temple. “Look upon Tziyon, the city of our solemn gatherings.” “Your eyes shall see the king in his beauty”. Soon in our days, Amen. These are the words of the writer and the arranger and the copier, to eat for satisfaction, and for lasting clothin. Written by the insignificant **Natan**, son of my lord my father our teacher the rav Rabbi **Naftali Hertz** y”tzv from the capital Nemirov, son in law of the rav, the genius the charitable the famous in all corners of the land, his holiness the rav Rabbi **David Tzvi**, memory of the righteous bring blessing, for life of the coming world, who was *av beit din* of the holy community Kreminitz and its environs and of the holy community Sharigrad and of the holy community Mahlub and its environs.

Before he told the first story in this book he answered and said [that] in the story tales that the world tells, there are many hidden things and very lofty matters, but the stories have been spoiled because much is lacking from them and they are also mixed up, and they do not tell them according to the order, telling at the end what belongs in the beginning and vice-versa

and so on. But in truth in the stories that the world tells there are very lofty concealed matters. And the Baal Shem Tov, memory of the righteous bring blessing, was able via a story tale to perform *yichudim*/unifications. When he would see that the upper channels were spoiled and it was not possible to repair them via prayer he would repair them and unify them via a story tale. And more did Rabbeinu of blessed memory speak of this, and afterwards he began to tell to tell the story tale that is on the next page, saying, “On the way I told a story” etc.

And know, that the stories that Rabeinu told, virtually all of them are completely new stories that were never before heard, only he himself told them from his heart and his holy knowledge according to the lofty perceptions that he attained in his spirit of holiness, clothing that perception in that story, the story itself being an awesome sight and very lofty perception that he attained, and seeing the place that he saw. And also sometimes he told a story from the stories that the world tells but he added much to them, exchanging and repairing the order until the story was completely changed from what the world tells, as mentioned. But from these stories were not written in this book except one or two, and the all the rest of the stories are completely new, never before heard.

At the time Rabbeinu of blessed memory began delving in story tales, he said explicitly in these words, “I shall now begin telling story tales (*Ich vil shoin anheiben maisiyos dertzeilen*),” and the intentions of his words were as if to say: “Since it has not been effective for you to return to Hashem Yitbarakh via my holy Torot and talks and so forth,” which he busied with in great toils all his days to return us to Hashem Yitbarakh in truth

for truth's sake, and since all these have not been effective, therefore he "begins to busy with story tales." And then at that same time he said the Torah that begins "*Patach Rabbi Shim'on ve'amar `et la`asot laShem heferu Toratekha/Rabbi Shimon opened and said, 'It is time to do for Hashem's sake; they have made void Your law.'*" etc. -- *da oraita de`atika*/this is the Torah of the Ancient of Days, etc. printed in the first book [Likutei Moharan] on daf 157 [Torah #60], where he explains at the end of the essay a little of the matter of story tales, that via story tales of the true Tzadik, [we] awaken from sleep those people who have fallen into sleep and who sleep all their years etc., see there, and [that] there are tales that are within [the frame of] years, and there are stories "from primeval years" which have the character of the *`Atik*/the Ancient [of Days] etc.; take a good look there and understand and be enlightened a little from what has gone forth, how far the words of these stories reach, and what was his holy intention in them. And in truth in these stories there is very, very great arousal to Hashem Yitbarakh in most places, even according to the simple meaning, aside from the hidden things, because they are all awesome secrets and they have great power to awaken everyone to Hashem Yitbarakh. ***Chazak/Be strong!***

Tale 1

The Lost Princess

On the way I told a story, which whomever heard it had a thought of Repentance. And this is the story.

Once, there was a king. The king had six sons and one daughter. The daughter was very precious to him, and he loved her very much and would delight very much with her.

One time, while he was together with her on a certain day, he became angry with her and the words, “The not good [one] should take you away!” escaped from his mouth. At night, she went to her room. In the morning no one knew where she was. Her father (the king) was very afflicted and went here and there looking for her. The viceroy [second in kingship] arose, because he saw the king was very distressed, and asked to be given an attendant, a horse and money for expenses, and went to search for her. He searched hard for her, for a very long time, until he found her. (Now he tells how he searched for her until he found her.)

He traveled a long time, in deserts, fields and forests; and he sought her for a very long time. He was going around in the desert, and he saw a way from the side. He decided, “Since I have been going for such a long time in the desert

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and cannot find her, I will follow this path; maybe I will reach a settled area.” He went for a long time.

After that he saw a castle and many soldiers standing around it; and the castle was very beautiful and the soldiers stood around it in fine order. He was afraid of the soldiers, that maybe they would not let him enter. He decided, “I will go and try.” And he left the horse and went to the castle. They let him [enter], and did not hinder him at all, and he went from room to room, and they did not stop him. He came to a palace and saw the king sitting there with a crown and many soldiers standing around him and many were playing on instruments for him; and it was very pleasant and beautiful there, and [neither] the king nor any of them asked the viceroy a thing. And he saw there delicacies and good foods, and he went and ate, and went and lay down in a corner to see what would be done there.

He saw that the king called for the queen to be brought, and they went to bring her. And there was a great commotion and a great happiness, and the musicians played and sang vigorously because they were bringing the queen. And they placed a throne for her, and seated her next to him. And she was the king’s daughter, and he (the viceroy) saw her and recognized her. Later, the queen glanced and saw someone lying in a corner. She recognized him and rose from her throne, went to him, touched him and asked him, “Do you

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recognize me?” And he answered her, “Yes, I know you. You are the king’s daughter who was lost.”

He asked her, “How did you come here?” She answered him, “Because my father the king let the word escape (namely, that “the not-good should take you”), and here, this is the place that is not good.” He told her that her father was very distressed, and that he had been searching for many years. And he asked her, “How can I take you out?” She answered him, “You cannot take me out, unless you choose for yourself a place and sit there for one year; and the entire year you must yearn for me, to take me out; and whenever you have free time you must only yearn and ask and hope expectantly to take me out, and you must fast. And on the last day of the year you must fast and you must not sleep the entire twenty-four hour period [lit. from period to period].” He went and did so, and at the end of the year on the last day he fasted and did not sleep, and he arose and went there (that is, to the king’s daughter, to take her out). He saw a tree and on it were growing very beautiful apples, and it was very desirable to his eyes, and he went and ate from them. As soon as he ate the apple, he fell down and sleep overtook him, and he slept a very long time. His attendant tried to wake him, but he could not be awakened at all.

Later he awoke from his sleep and asked the attendant, “Where am I in the world?” He [the attendant] told him the

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whole story. “You have been sleeping a very long time. It is already several years. And I have sustained myself from the fruit.” He [the viceroy] agonized very much, and went there and found her there (that is, the king’s daughter). She lamented to him very much. “If you would have just come on that day you

have taken me out of here, and because of one day you lost (in other words, because you could not restrain yourself one day and you ate the apple, because of that you lost). In truth, not to eat is a very difficult thing, especially on the last day, when the evil inclination becomes very strong (that is, the king’s daughter said to him that now she would make the prohibition more lenient, and he would not be forbidden to eat, because it is a hard thing to abide by, etc.). Therefore choose for yourself a place again, and also stay there a year, as before, and on the last day you will be permitted to eat - only, do not sleep, and do not drink wine so that you should not sleep, because the main thing is sleep.” He went and did so.

On the last day he was going there and saw a running spring, and its color was red and the smell was of wine. He asked the servant, “Have you seen? This is a spring, and there ought to be water in it, but its color is red and the smell is of wine!” And he went and tasted from the spring. **He** immediately fell down and slept many years, until seventy

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years. Many soldiers were going, with their trains that follow behind them, and the servant hid himself because of the soldiers. After that went a carriage and covered wagons, and there sat the king's daughter. She stood next to him, and went down and sat next to him and recognized him. And she tried very much to wake him, but he could not be woken. She started to lament over him, that "so many, so many great efforts and toils you tortuously made these many many years in order to take me out, and for one day, when you could have taken me out, you completely lost," and she cried very much about this. She said, "It is a great pity on you and on me, that I am here such a long time and cannot go out," etc. Afterwards she took the scarf off her head, and wrote on it with her tears and laid it down next to him, and stood up and sat in her carriage and rode away.

Afterwards he awoke and asked the attendant, "Where am I in the world?" He told him the whole story, and that many soldiers passed through there, and that the carriage was here, and that she [the king's daughter] screamed, "It is a great pity on you and on me" etc. as before. Meanwhile, he glanced and noticed the scarf lying next to him. He asked, "Who is this from?" He answered him, "She left it behind and wrote on it with her tears." He took the scarf and raised it up against the sun. He began to see the letters. He read over what was written there, her lamentation and her cries, as mentioned. And (it was written there) that now, she is no

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longer in the castle; he should just search for a golden mountain and a pearl castle; “There, you will find me.” He left the attendant behind, and went alone to seek her. And he went and sought her for many years. He decided that in a settled area there cannot be a golden mountain and a pearl castle, because he was an expert in the world map [which is called kroinikes/a chronicle]. “Therefore I will go in the deserts.” He went searching for her in deserts for many years.

Afterwards he noticed a very large man, whose largeness was beyond human bounds, and he was carrying a large tree, so large that in a settled area such a large tree would not exist, and he [the viceroy] asked him, “Who are you?” He answered him, “I am a man.” He was amazed and said, “I have been in the wilderness such a long time now, and I have never seen a man.” He told him the whole story mentioned above, and that he was looking for a golden mountain and a pearl castle. He replied to him, “It certainly does not exist.” And he dissuaded him and said to him, “They have convinced you with nonsense, because it certainly does not exist!” He started to weep very much (the viceroy cried very much and said,) “With certainty it does exist, in some place.” But he dissuaded him and said, “Certainly they have convinced you with nonsense.” He said, “Certainly it exists somewhere!” He said to him, “In my opinion it is nonsense, but because you are so stubborn, look

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- I am the appointee over all the animals. I will act for your sake and summon all the animals. Since they run all over the world, maybe one of them will know of that mountain and that castle” . He summoned all the animals from small to large, all sorts of animals, and asked them. They all answered that they had not seen. He said to him, “See, they have talked nonsense into you. If you want to listen to me, turn back, because certainly you will not find [it], because it does not exist in the world.” But he pressed him very much and said, “It must surely indeed be!” He said to him, “Look, I have a brother in the wilderness, and he is the appointee over all the birds. Maybe they will know, since they fly high in the air. Maybe they have seen this mountain and the castle. Go to him and tell him that I have sent you to him.”

He went many many years seeking him [the appointee over the animals] and again found a very large man, as before, also carrying a large tree and questioning him as before. He answered him with the whole story, and that his brother had sent him to him, and he too dissuaded him [the viceroy] since, “This certainly does not exist;” and the viceroy also disputed with him, “It certainly does exist!” He told him (this man told the viceroy), “I am the appointee over all the birds; I will summon them; maybe they will know. He called up all the birds and asked all of them, from small to large. They answered him that they do not know of the mountain and the castle. He told him, “Do you not see, it is

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certainly not here in the world? If you will listen to me, turn back, because it certainly is not here.” And he pressed him and said, “It certainly is here in the world!” He told him, “Further in the wilderness is my brother; he is appointee over all the winds and they run over the whole world; perhaps they know.”

He went many many years seeking him, and again found a large man, as before, who was also carrying a large tree and also questioned him, as before. He also answered him with the whole story, as before. He also dissuaded him, and the viceroy implored him likewise. He said to him (this third man to the viceroy) that he would act for his sake and summon the winds and ask them. He called them, and all the winds came, and he asked all of them. Not one of them knew of the mountain and the castle. He said to him (the third man to the viceroy,) “Don’t you see that you have been told nonsense?” The viceroy began to cry very much and said, “I know it surely does exist!”

Just then, he saw that another wind had arrived. The appointee became angry with him. “Why have you so delayed in coming? Didn’t I decree that all the winds should come? Why didn’t you come with them?!” He answered him, “I was delayed because I had to carry a king’s daughter to a golden mountain with a pearl castle.” He was overjoyed (the viceroy was very happy that he now merited hearing

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what he desired.) The appointee asked the wind, “What is valuable there? (that is, “What things are precious and important there?”)” He said to him, “There, everything is very dear.”

The appointee over the winds replied to the viceroy, “Since it is such a long time that you have been searching for her, and you have spent so much effort, and perhaps you will now have a hindrance due to money, therefore I will give you a vessel, [such] that when you put your hand into it, you will get money from there.” And he summoned the wind to carry him there. The storm wind came and carried him there, and brought him to the gate, and standing there were soldiers who did not let him enter the city. He put his hand into the vessel and took out money and bribed them and went into the city. It was a beautiful city. And he went to a man of means and rented food and lodging for himself, because it was necessary to remain there, because it was necessary to see with wisdom and intellect in order to take her out. (And how he took her out, he did not tell.) (But) in the end, he took her out. Amen, Selah.

Tale 2

Of a King and an Emperor

There was once an emperor who had no children. There was also a king who had no children. The emperor traveled about the earth, wondering around in search, perhaps he would find some remedy or tonic that would enable him to have children.

Similarly the king also traveled, and the two of them happened to come and stay at the same inn, and they did not know from one another. The emperor recognized royal manners in the king, so he asked him, and the king admitted that he was a king.

The king also recognized royal manners in the emperor, and the emperor also admitted it to the king. Each one told the other that the purpose of his travels was in order to have children.

They agreed between them that if after they returned home, their wives gave birth - one to a boy and one to a girl, they would make a marriage match between them.

The emperor returned home and fathered a daughter, and the king returned home and fathered a son. The agreement, however, was forgotten by both of them.

Of a King and an Emperor

The emperor sent his daughter to study, and the king also sent his son to study. It turned out that they were both sent to the same teacher, and they loved each other dearly, so they agreed between them to marry each other. The king's son took a ring and placed it on her hand, and they were married.

Afterwards, the emperor sent for his daughter and brought her home. The king also sent for his son and brought him home.

Matches were suggested for the emperor's daughter, and she was not interested in any match on account of the bond she had already made with the king's son.

The king's son yearned for her greatly, and the emperor's daughter was also always sad. The emperor would walk her through his courtyards and palace, showing her her greatness, and she was sad.

The king's son yearned for her so much that he became ill, and no matter how much he was asked, "Why are you ill?" he did not want to say.

So they asked his servant, "Maybe you can inquire by him?" The servant told them that he knows the reason, since he was there at the place where the king's son was studying. He told them the matter.

The king then remembered that he had already made a marriage agreement with the emperor a long time ago, so he

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went and wrote to the emperor to prepare himself for the wedding, since they had already made the agreement long ago.

The emperor no longer wanted the match, but he was not able to be brazenly refuse, so he replied, that the king should send his son to him, and he (the emperor) will see, if the king's son is capable of ruling countries, then he (the emperor) will give his daughter to him (the king's son) in marriage.

The king sent his son to the emperor. The emperor sat him in a room and gave him government documents to see if he was capable of ruling the country.

The king's son was deeply yearning to see the emperor's daughter, but it was not possible for him to see her. Once, while walking along a wall of mirror, he saw her and fainted. She went over to him and roused him, and she told him that she is does not want any other match on account of the bond between them. So he said to her, "What can we do? Your father does not want it."

She said, "Nevertheless."

Afterwards they took counsel and decided to go out on the ocean. So they rented a ship and set out on the ocean, and they traveled on the ocean. Afterwards they wanted to come to the shore, and they set ashore. There was a forest there,

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and they went there. The emperor's daughter took the ring and gave it to him, and she she lay down to sleep. Afterwards, the king's son saw that she was about to wake up, so he put the ring next to her. Afterwards they got up and went to the ship.

Meanwhile, she remembered that they had forgotten the ring there, so she sent him back to fetch the ring. He went there, and was unable to find the spot. So he went somewhere else, and he could not find the ring. He went from place to place searching for it until he got lost and was unable to return. She went to look for him, and she too got lost.

The king's son went further and further astray and afterwards he saw a path and he went to habitation. He had nothing to do, so he became a servant.

She too went around lost, so she decided that she would stay near the ocean, so she went to the sea shore, and there were fruit trees there, and she settled there. During the day she went near the ocean, maybe she would find passersby, and she survived from the fruit. At night, she climbed up a tree to protect herself from wild beasts.

The day came when, there was an extremely great merchant who did business throughout the entire world. This merchant had an only son, and the merchant was old. Once the son told his father, "Being that you are already old and I

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am a still young, and your secretaries don't supervise me whatsoever, when you die, I will be left alone without any knowledge what to do. So give me a ship with merchandise so that I can set out overseas in order to be experienced in business.”

So his father gave him a ship with merchandise, the son went to countries and sold the merchandise, purchased other merchandise, and was successful.

While at sea, they saw those trees (where the emperor's daughter was), and thought that it was a settlement, so the merchant's son wanted to go there. As they approached, they saw that they were (only) trees, so they wanted to return. Meanwhile, the merchant's son looked into the ocean and saw there a tree upon which was the appearance of a human being. He thought that perhaps he was having an illusion, so he told the other men who were with him. They too looked and saw the appearance of a human being on the tree.

So they decided to draw near. They sent a man with a small boat, and they looked into the ocean in order to guide the scout, so that he does not veer from the way, so that he goes directly to the tree. He went there and saw that sitting there was a human being, and he told them.

The merchant's son went himself and saw her sitting there, and he told her to come down. She replied that she does not

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want to enter the ship unless he promises that he will not touch her until they reach his home, and marry her lawfully. He promised her, and she entered the ship with him.

He saw that she could play musical instruments and speak several languages, which brought him joy that she had come about to him.

Afterwards, as they began drawing near to his home, she told him that it would be only right for him to go home and inform his father, relatives, and all his acquaintances, so that they all come out to greet her, since he is bringing such a prestigious woman. After that, she would reveal her identity to him. (because previously she had stipulated with him that he should not ask her who she was until after the wedding, at which time he would know who she is.) He agreed with her. She said to him, “It is also only right, since you are bringing such a [prestigious] woman, that you inebriate all the sailors, so that they realize what kind of a woman their boss is marrying.” He agreed with her.

So he took excellent wine that he had on board the ship and gave it to them, and they got very drunk, and he went home to inform his father and relatives. So sailors got drunk and they disembarked from the ship and collapsed, wallowing in their drunkenness.

While they were preparing themselves to go with the entire family and greet her, she went and untied the ship from the shore, spread the sails, and set out with the ship.

So they [the merchant's family] came to where the ship had been, and found nothing. The merchant was enraged at his son, and the son cried out, "Believe me, I brought a ship filled with merchandise etc." but they don't see anything.

The merchant's son said to his father, "Ask the sailors!" So he went to ask them, but they were lying there drunk. Afterwards they came around, and he asked them, but they knew nothing about what had happened to them. They only knew that they had brought a ship with merchandise, but they don't know where it is.

The merchant was enraged with his son and banished the son from his home, so that the son should never again appear before him. So he [the merchant's son] went away from him and wandered about. She [the emperor's daughter] sailed on the high seas.

The day came when, there was a king who built for himself a palace near the sea. He favored building a palace there on account of the sea air, and ships go there {translators note: it is not clear whether the ships going there is another reason or if it is an aside}.

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So the emperor's daughter was sailing on the sea, and she came close to this king's palace. The king looked and he saw a ship without a crew and with no one on board. He thought he was having an illusion. He ordered his men to have a look, and they too saw as he did. She came closer to the palace. Afterwards she resolved, what does she need this palace for? So she started going back, but the king sent and brought her back, and brought her to his home.

Now, this king did not have a wife, because he could not choose anyone for himself, because whoever he wanted did not want him, and vice versa. When the emperor's daughter arrived there, she told him to swear to her that he would not touch her until he legally marries her, and he swore to her.

She told him that it would be proper not to open her ship and not to touch it, just to let it stand as is on the water until the marriage. Then everyone would see the vast amount of merchandise she had brought, so that they should not say that he had taken a common woman. He promised her he would do this.

The king wrote to all the countries to gather and come to his wedding. He built a palace for her, and she commanded that they bring her eleven daughters of nobility to keep her company.

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So the king commanded, and eleven daughters of very high ranking nobles were sent to her, and a special palace was built for each of them. She also had her own special palace. They [these young noblewomen] would gather with her and they played musical instruments and games with her there.

Once, she told them that she would accompany them on the ocean. So they went with her and were playing there. She told them that she would honor them with the good wine that she had. She gave them the wine that was on the ship, they became drunk, collapsed and fell asleep. She then went and untied the ship, spread out the sails and fled with the ship.

They [the king and his men] took a look and saw that the ship was not there, and were panic stricken. The king warned them not to tell her [the emperor's daughter] suddenly, since she would be extremely distressed over the loss of such a valuable ship. (because the king did not know that she herself had fled with the ship, and assumed that she was still in her room.) Also, she might suspect that the king had given the ship to someone. Rather, they should send one of the young noblewomen to her and inform her wisely.

So they went to the room of one [of the young noblewomen] and found no one. The same happened when they went to another room, and to all of the eleven rooms - they found no one. So they decided to send at night some

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elderly noble woman to inform her. They went to her room and found no one. They became terrified.

Now, the fathers of these young noblewomen, who were accustomed to correspond with their daughters, saw that they were sending letters, but were not receiving any from their daughters. So these nobles went there themselves and found that their daughters were not there.

They were enraged and wanted to send the king to his death, for they were royal ministers. However, they came to the decision, “What crime did the king do that he should be sent to his death? For it was a circumstance beyond his control.” So they decided to dethrone him and send him into exile. They deposed him and exiled him, and he went on his way.

The emperor’s daughter who had fled with the eleven daughters of nobility was traveling with the ship. Eventually, the young noblewomen awoke (and began to play again as before, because they did not realize that the ship had left port) they said to her, “Let’s go back!”

She answered them, “We’ll stay here a bit longer.”

Afterwards a storm wind arose and they said, “Let’s go home!” So she informed them that the ship had already left port.

They asked her why she had done that, and she replied that she was afraid that the ship would be wrecked by the

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storm wind, therefor she was forced to untie it and spread the sails. So they were sailing on the ocean and playing musical instruments.

They came across a palace. The daughters of nobility said to her, “Let’s go there!” But she did not want to, she said that she regretted having approached the previous palace [of the king who wanted to marry her]

Some time later, they saw some kind of island, and they went there. There were twelve thieves there, and the thieves wanted to kill them. So she asked, “Who is the greatest among you?” And they showed her.

She said to him, “What do you do?”

He told her that they were thieves.

She said to him, “We’re also thieves! Just while you rob with your might, we rob with shrewdness, because we are skilled in languages and musical instruments. Therefor what benefit would you have by killing us? Surely it is better that you take us for wives and then you will also have our wealth.”

She showed them what was on the ship, and they agreed to her suggestion. The pirates showed them also all of their wealth, and took them to all of their places.

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They agreed not to marry all at the same time, but one after another. Also, a selection should be made to give each one the noblewoman that was befitting him, according to his importance.

Afterwards she told them that she would honor them with extremely good wine that she has on board the ship, wine which she does not partake, but keeps stored away until the day that G-d will bring her her destined husband.

She gave them the wine in twelve goblets and instructed that each of them should drink a toast to each of the twelve. So they drank, got drunk and collapsed.

She told her retinue, “Each of you go and slaughter your designated husband.” They went and slaughtered them all.

They found enormous wealth there the likes of which can not be found by any king. They decided not to take copper or silver, but only gold and precious stones. They cast out from their ship things which aren't so important, and loaded the ship with precious things, the gold and precious stones that they found there.

They also came to the decision not to dress anymore like women, so they sewed men's clothing for themselves - German style - and they sailed with the ship.

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The day came, and there was an old king who had an only son whom he married off, and transferred to him his kingdom.

The prince said that he would take a cruise on the ocean with his wife, so that she become accustomed to the sea air, lest G-d forbid, they be at some time forced to flee to the sea.

So he went with his wife with the royal ministers and set out on a ship. They made very merry and played games. At some point, they said that they would all get undressed, and they remained clad only in their shirts.

They made a challenge who can climb the mast, and the prince attempted to climb it.

Meanwhile, the emperor's daughter approached with her ship and she saw this ship [on which were the prince and the ministers]. Initially, she feared going there. When they got a bit closer, she saw that they were intensely occupied in a game, so she realized that they were not pirates, so they began to approach.

The emperor's daughter bragged to her retinue, "I can knock that bald fellow [referring to the prince, who was climbing the mast] into the sea!" For the prince was bald - he had no hair on his head.

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They said to her, “How is that possible? Behold we are very far from them!”

She told them that there is a glass that burns, and with this she will knock him down. She told them that she would not knock him down until he had reached the very top of the mast, since as long as he was in the middle of the mast, were he to fall, he would fall into the ship, whereas, when he reaches the top, then when he falls, he will fall into the sea.

She waited until he had reached the very top of the mast. She then took the glass that burns when held opposite the sun and focused it towards his brain, until his brain was burnt and he fell into the ocean.

When they [the men on board the prince’s ship] saw that the prince had fallen, there was a great commotion. They didn’t know what to do. For how could they return home? The king would die of heartbreak.

So they decided to go the ship that they saw [the ship of the emperor’s daughter]. Perhaps there was some doctor on board who could give them a solution.

So they came to the ship [of the emperor’s daughter and the young noblewomen] and told them not to fear whatsoever, for they [the men of the king’s ship] would not harm them at all. The king’s men asked them, “Maybe you

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have on board a doctor who can advise us?" and they told the whole story and how the prince had fallen into the sea. The emperor's daughter instructed to take him out of the sea. So they went and found him and took him out.

The emperor's daughter took his pulse in her hand and proclaimed that his brain had been burnt. They opened up his brain and found that as she had said that's how it was, and they were stunned.

They then asked her to come with them to their home and be the king's doctor, where she would become very prestigious. She did not want this, and she said that she was not a doctor, but simply knows these things.

The men on the prince's ship did not want to go home, so the two ships sailed together. The royal ministers thought it favorable for their queen to marry the doctor, since they saw how that he was very wise. (Because the ministers of the prince who had fallen and died assumed that the emperor's daughter and the daughters of nobility were men, since they were dressed like men. Therefore they wanted their queen, the wife of the dead prince, to marry this doctor, who was really the emperor's daughter whom they mistook for a doctor, since she knew with her wisdom that the prince's brain had been burnt.) And that he should be their king, while their own king (the old king the father of the king) they would kill.

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However they could not possibly suggest such a thing to the queen, that she should marry a doctor. The queen also favored as well to marry the doctor, but she feared the country - lest they not desire him to be king.

They came to the decision to make drinking parties, so that while drinking, at a moment of merriment, they would be able to talk about it. They made a drinking party for each one of them on a separate day.

When the day of the drinking party of the doctor (that is, the emperor's daughter), he gave them of his aforementioned wine, and they got drunk.

When they were merry, the ministers said, "How nice it would be if the queen would marry the doctor!"

And the doctor said, "It would be very nice! But only if they were saying this with a mouth not drunken!"

The queen also said, "How nice it would be to marry the doctor! If only the country would agree to it!"

The 'doctor' (the emperor's daughter) repeated, "It would be very nice! But only if they were proposing this with a mouth not drunk!"

Afterwards, when they sobered up from their drunkenness, the ministers remembered what they had said

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and were embarrassed from the queen for having suggested such a thing. However, had not the queen herself also said it? She too was embarrassed before them, but hadn't they also said it? So they began to speak to each other about it, and settled the matter among them, and she [the queen] married the doctor (who was really the emperor's daughter whom they thought was a doctor), and they returned home to their country.

When their countrymen saw them coming, they rejoiced greatly, since it had been a very long time since the prince had left. They didn't know what had happened to him, and the old king had already died before their return. Afterwards the countrymen saw that the prince - their king - was not there. They asked, "Where is our king?"

So they told them the whole story, how the prince had already died, and how they had already taken a new king, whom they had brought with them. The countrymen were very happy that they had received a new king.

Now, the king (who was really the emperor's daughter who had now become king) commanded to announce throughout each and every country that anyone, anywhere - foreigner, guest, refugee or exiled - should all come to his wedding. Not a single one should be absent. They will receive great gifts.

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Furthermore he [the king, that is, the emperor's daughter] commanded to make fountains all around the city, so that anyone who wants to drink will not have to go away to get a drink, but will be able to find a fountain right near him.

He [the king, that is, the emperor's daughter] also instructed to have a picture of him drawn next to each and every fountain, and to station guards to watch for anyone coming along and looking intensely at the picture and making a sour face (as someone who looks at something shocking or saddening), they should grab him and put him in prison.

All this was done.

These three men came along - that is, the son of the first king in the story, who was the true groom of the emperor's daughter (who was now the king), the merchant's son (who had been banished by his father on account of the emperor's daughter fleeing with the ship and all its merchandise), and the deposed king (also on account of her, when she fled from him with the eleven daughters of nobility). Each of the three recognized that this was her picture. They looked at it, remembered, and became distraught. (That is, they came to the fountains and saw the picture that was drawn there and they recognized her, so they looked at it intensely.)

They were caught and placed in prison.

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At the time of the wedding, the king (that is, the emperor's daughter) commanded to bring the captives before him. The three were brought and she recognized them, but they did not recognize her, since she was dressed like a man.

The emperor's daughter spoke up and said, "You to the king (that is, the exiled king, who was one of the prisoners), "You are a king, you were deposed on account of the eleven daughters of nobility who were lost. Here you have the daughters of nobility. Return to your country and your kingdom." (Because the eleven daughters of nobility were there with her.)

"You are a merchant, (that is, first she spoke to the deposed king, now she turned to speak to the merchant, that is, the merchant's son,) you were banished by your father on account of your losing the ship with its merchandise. Here is your ship with all the merchandise. For the lengthy hold up of the money, you now have a much greater wealth on the ship many many fold more than there was before" (for the same ship with all the merchandise belonging to the merchant's son, with which she had fled, was still with her in its entirety, and in addition to this was all the wealth which she had taken from the thieves, which was extraordinary wealth many many fold more).

"And you, prince, (who was her true groom,) let us set out on our journey." and they returned home.

Tale 3

Of a Lame Son

There was once a sage who called his sons and family before his death and instructed them to water trees. “You also have permission to engage in other occupations, but you must endeavor to water trees.” Afterwards the sage passed away and he left sons.

He had one son who could not walk; he could stand, but he could not walk. So his brothers provided him sufficiently for his livelihood. They gave him so much that he had extra.

So this son (who could not walk) would steadily save up whatever extra remained beyond his needs until he amassed a certain amount. He then came to the decision, “Why should I be supported by them? Better that I should begin some business.” And though he could not walk, he came up with the solution to hire a carriage, an assistant, and a wagon-driver and travel with them to Leipzig (a city on the Poland-German border), where he would be able to do business even though he could not walk.

When the family heard of this, they thought it was a good idea and they said, “Yes, why should we support him?”

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Better that he has an income.” So they lent him more money so that he would be able to do business.

He hired a carriage, an assistant and a wagon-driver and set out.

They reached an inn, and the assistant suggested that they spend the night there, but [the cripple] did not want. They implored him, but he refused, so they traveled on, and they got lost in the forest and bandits attacked them.

These bandits had become bandits because there had once been a famine. Someone then came into town and proclaimed, “Whoever wants food should come to me,” and several people gathered to him. He acted shrewdly, and whoever he understood would be useless to him, he rejected. To one he would say, “You can be a craftsman,” while to another he said, “You can be a miller.” He chose only intelligent people, and went with them to the forest, where he told them that they should become bandits. “Since the roads to Leipzig, Breslau (a city in Germany) and other places pass by here, and merchants travel here, we can rob them and take their money.” So, it was these bandits who attacked the cripple and his men.

The wagon-driver and the assistant, who were able to flee, fled, and the cripple was left on the carriage. The bandits came along and took the chest of money and asked

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him, “Why are you sitting?” and he told them that he wasn’t able to walk. The bandits took the chest and the horses, and he remained on the carriage.

The assistant and the wagon-driver (who had fled away somewhere) came to the decision that since they had taken out loans from noblemen, why should they return home where it would be possible that they would be placed in chains? Better that they remain there (wherever they had fled), and they would be an assistant and a wagon-driver (here).

Now, the cripple, as long as he had the food that he had taken from home - the dry bread (hardtack) that he had in the carriage - he ate it. But when it was finished and he had nothing to eat, he thought about what he should do, and he threw himself out of the carriage so that he could eat the grasses.

He slept alone in the field, and was frightened, and his strength was taken from him to the extent that he couldn’t even stand, just crawl.

He ate the grass around him. As long as he could stretch out his hand and eat, he would eat at that spot, but when the grass around him was finished and he could no longer stretch out his hand for it, he detached himself and moved on and ate there. He ate grass for a long time.

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Once, he came to a grass, the likes of which he had never eaten before. This grass found favor in his eyes, because he had been eating grasses for a long time, and was familiar with them, and he still had never seen such a grass.

He came to the decision to pull it out with its roots. Beneath the roots was a diamond. The diamond was square. Each side had a different property. On one side it was written that whoever grasps that side will be transported to the place where day and night gather together, where the sun and the moon gather together.

When the cripple had uprooted this grass underneath which was the diamond, he happened to grasp that side, so he was transported to the place where day and night meet. He looked around and behold he is there!

He heard the sun talking with the moon. The sun was complaining to the moon, “since there is a tree that has many branches, fruit, and leaves, and each of its branches, fruit, and leaves has a unique property. This one is conducive for having children, another for livelihood, another for healing this illness and another for healing a different illness. Each one possesses a different property. So this tree should be watered, if it would be watered, these properties would be extremely conducive. But not only do I not water it, by shining on it I dry it out.”

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The moon answered and said, “You are worried the worries of others’. Let me tell you my worries. I have one thousand mountains. Surrounding these one thousand mountains are another one thousand mountains. That is the place of demons.

“**Now**, the demons have chicken-like feet, they do not have strength in their own feet, so they suck [strength] from my feet. On account of this, I have no strength in my feet.

“**And** I have a powder that is a healing for my feet, but the wind comes along and carries it away!”

The sun responded, “Is that what you’re worried about? I will tell you how to heal.

“**Since** there is a path, and many paths branch off from that path. One is the path of the righteous. Even someone who is righteous here, the dust from that path is sprinkled underneath every one of his steps, so that with every step he is stepping on that dust.

“**Another** is the path of heretics. Even someone who is a heretic here, the dust of this path is sprinkled underneath each of his steps.

“**And** there is the path of the insane. Even someone who is insane here, the dust of this path is sprinkled underneath each of his steps. And so there are many paths.

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“**And** there is a different path, in consideration of the righteous who accept suffering upon themselves, and the noblemen march them in chains, and they have no strength in their feet. Dust from this path is sprinkled underneath their feet so that they have strength in their feet. So go there. There is plenty of dust there, and you will have healing for your feet.”

The cripple heard all this (that the sun told to the moon). Meanwhile, he looked at another side of the diamond and saw that it was written there that whoever grasps that side will be transported to the path from which many paths branch out.

So he grasped that side and was brought there. He placed his feet on the path whose dust was healing for the feet and he was immediately healed.

He then went and took dust from all of the paths, and made for himself bundles. He packed the dust from the path of the righteous separately, and the dust of each of the other paths separately, and he took them with him.

He then came to the decision to return to the forest in which he had been robbed. When he arrived there, he chose a tall tree near the path along which the bandits go out to rob. He took the dust of the righteous and the dust of the insane and mixed them together, and spread them on the

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path. And he climbed up the tree and sat there to see what would happen to them.

He saw the bandits going out, having been sent out by the head bandit (mentioned above) to go out and steal, when they came to that path, as soon as they stepped on the powder, they became righteous, and they began to cry out for their souls for having robbed until then and for having killed several people.

But since it was mixed with the powder of the insane, they became crazy tzaddikim, and began to argue with each other. This one said, “It’s your fault we robbed,” while another one said, “It’s your fault!” until they killed each other.

The head bandit sent another group, and the same thing happened, and they killed each other. And so it continued afterwards until they were all killed, until he [the former cripple] understood that all the bandits were killed and there was no one left besides the head bandit and one other. So he came down from the tree and swept up the dust from the path, and sprinkled only dust from the path of the righteous, and went to sit in the tree.

Now, the head bandit was wondering how it was that he sent out all the bandits and not one of them returned to him. So he set out himself with the one bandit that remained with

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him. As soon as he set foot on the path (where the former cripple had sprinkled the dust of the righteous by itself), he became a tzaddik. He began to cry out to the other bandit over his soul, over how he had killed so many people, and stole so much. He tore graves, and was penitent and very remorseful.

When the son saw how remorseful and penitent the bandit was, he came down from the tree. As soon as the head bandit saw that he found a person, he began to cry out, “Woe to my soul! I have done this and that! Woe! Give me penance!”

The son told him, “Return to me the chest that you robbed from me.” For it was written by them on all the stolen goods, on which day it was stolen and from whom.

The head bandit said, “I will immediately return it to you! I will even give you all my treasuries of stolen goods! Just give me penance!”

The son said to him, “Your penance is just to go into the town, and call out and confess, ‘I am the one who proclaimed then [during the famine that whoever wants food should come to me]. I made many people into bandits, and I murdered and robbed many souls.’ This is your penance.”

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The head bandit gave him all his treasuries, and went with him to the city and did as said. Judgment was passed in that town that considering that he had murdered so many people, he should be hanged, to serve as a warning.

After this, the son (who had been a cripple) decided to go to the two thousand mountains to see what goes on there.

When he arrived there he stood at a distance from the two thousand mountains, and he saw many many thousands upon thousands and tens of ten thousands of families of demons, because demons proliferate like human beings, and they are very numerous.

He saw their king sitting on a throne upon which no human being ever sat on such a throne. He saw them, how they scoff. One told over that he had harmed a baby, and another said that he had harmed someone's arm, and yet another told over that he had harmed someone's leg. And similarly other caper.

In the midst of this, he saw a father and mother [demon] walking along and weeping. They were asked, "Why are you weeping?"

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They answered, “We have a son, who would always go his ways and he always returns at a certain time, but it is now long after that time and he has not returned.”

They were brought before the king. The king ordered to send messengers throughout the world to find him.

On their way out, the parents met someone who was their son’s friend, who also asked them, “Why are you weeping?”

They told him as they had before, and he said to them, “I will tell you. We used to have a certain island at sea, which was our territory. And afterwards the king whom this island was in his jurisdiction went and wanted to build buildings there, and he laid foundations. The son (i.e. the son of the demons, who was lost) said to me that we should harm him. So we took away the king’s strength. The king engaged in doctors, but they could not help him, so he began engaging in sorcerers. There was one sorcerer there who knew his family and he did not know my family. Therefore, he could not do anything to me, but he knew his family, so he seized him and is torturing him greatly.”

They took him (the demon who told over all of this) to the king and he told it over before the king. The king said: “Return the strength to him [the king]!”

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The demon replied, “There was someone by us who had no strength and we have given him the strength,” The king said, “Take that strength away from him and return it to the king!”

They told the king that [this demon who had received the strength] had become a cloud.

The king said that they should, “summon the cloud and bring it here.” So they sent a messenger to bring the cloud.

This man, the son (the former cripple who had witnessed all of this) said to himself, “I will go and see this affair. How do these humanoid creatures become a cloud?”

So he followed the messenger to the city where the cloud was. He asked the townspeople, “Why is the cloud covering so much in the city?”

They answered him, “Over here, on the contrary, there was never a cloud here, and it is for a time that the cloud is covering.” The messenger then summoned the cloud, and went away [with the cloud].

The son came to the decision to follow them to hear what they were saying. He heard the messenger ask the cloud, “How did you come to be a cloud here?”

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The cloud answered, “I will tell you a story. There was once a sage who lived in a country where the emperor was a big heretic who made all the people of that country into heretics. So this sage went and summoned all of his family members and said to them, ‘Surely you see that the emperor is a big heretic and has made all of the countrymen into heretics, and some of our relatives he has also made heretics. So, let us set out to the desert so that we will be able to remain faithful to the Blessed G-d.’

“**They** agreed with him. So the sage uttered a Divine Name and brought them to the desert. This desert was not favorable in his eyes, so he uttered a Divine Name and transported them to a different desert. This desert also was not favorable in his eyes, so again he uttered a Divine Name and brought them to a different desert, and it (this desert) was favorable in his eyes.

“**This** desert was close to the two thousand mountains, so the sage went and made a circle around themselves so that no one would be able to come near them.

“**Now**, there is a tree, that if it would be watered, there would not remain any of us (demons). Therefore, some of us stand day and night digging, to prevent water from reaching the tree.”

Of a Lame Son

The messenger asked him, “Why do they have to stand day and night? Once they have dug the first time to prevent the water it should be sufficient.”

He (the cloud) replied, “There are gossipers among us, and these gossipers go and instigate disputes between this king and a different king, this causes wars, which causes earthquakes, and the earth around the ditches caves in, which makes it possible for water to reach the tree. Therefore, they must stand there constantly to dig.

“**And** when a new king is crowned among us, they make all types of practical jokes before him and they rejoice. This one scoffs about how he harmed a baby and the mother mourns over it, while another presents a other practical jokes, and similarly many types of caper.

“**When** the king gets into a happy mood, he takes a stroll with his ministers and tries to uproot the tree, because if this tree would not exist at all, it would be very good for us. So he strengthens his heart very much in order to uproot the tree entirely, and when he approaches the tree, [then] the tree gives a great shout. The king is then overcome with fear and retreats.

“**Once**, a new king was appointed among us. Exceptional practical jokes were presented before him, and he became very elated, and made his heart very strong and courageous,

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and he intended to completely and totally uproot the tree. So he set out to stroll with his ministers, and very much strengthened his heart, and ran to completely uproot the tree.

“**When** he came to the tree, it gave a great shout, and the king was overwhelmed with fear and retreated. He became very angry, and he returned.

“**As** he was going, he saw people sitting (these were the group of the above sage). So he sent some of his men to deal with them appropriately, as was their custom always (that is, to harm them).

“**As** soon as the sage’s family saw them, they were overcome with fear. The elder (i.e. the sage), however, told them, ‘do not fear.’

“**When** the demons arrived there, they were unable to come close to them on account of the circle that surrounded them. So the king sent other messengers, but they too were unable.

“**The** king became extremely angry, and went himself, and he too was unable to come close to them. So he asked the sage to let him in. The sage said to him, ‘Since you are asking, I will let you in, but it is not proper for a king to go alone, so I will you in with one other.’

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“**The** sage then opened up for them a passageway, they entered, and he once again closed the circle.

“**The** king then asked the elder, ‘Why did you come to settle here on our property?’

“**The** sage said, ‘Why is it your property? It’s my property!’

“**The** king said, ‘Aren’t you afraid of me?’

“**The** sage replied, ‘No.’

“**The** king said, ‘You’re not afraid?’ and he spread himself out and becoming so tall that he reached the sky, and wanted to swallow the sage.

“**The** elder said, ‘I’m still not afraid at all. However, if I want, you will be afraid of me.’

“**So** the sage went and prayed a bit, and big thick clouds formed, and there was loud thunder. Thunder kills demons, so all of the demon king’s ministers that were with him were killed - only the king and the one who had entered the circle with him survived. He begged the sage to end the thunder, and it stopped.

“**The** king spoke up and said, ‘Since you are such a person, I will give you a book of all the demon families. There are miracle workers who only know of one demon

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family, and even that family they don't know completely. But I will give you a book in which is recorded all of the families. Because the king has a record of them all - even a newborn is registered by the king.'

“**So** the king sent the minister who was with him to fetch the book. (It turned out that the the sage did good by letting the king in with another to enter, for otherwise, whom would the king have sent?)

“**The** minister brought the book. He opened it and saw that thousands of thousands and tens of tens of thousand demon families were recorded in it.

“**The** king promised that they would never harm the elder's entire family, and he commanded to bring portraits of all the members of his family, and even if a baby was born, to immediately bring their portrait, so that no one of the elder's family would be harmed.

“**Afterwards**, when the time came for the elder to leave the world, he called his sons and commanded them and said to them, 'I leave you this book. Surely you see that I have the power to use this book in holiness, and even still I don't use it. Rather, I have faith in the blessed G-d. You too should not use it. Even if there will be one of you who will be able to use it in holiness, nevertheless he should not use it, but just have faith in the blessed G-d.'

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“**The** sage passed away, and the book was passed on as an inheritance and came to the son’s son. He had the power to use it in holiness, but he maintained faith in the blessed G-d and did not use it, as the elder (his grandfather) had instructed.

“**The** gossipers among the demons tried to persuade the elder’s grandson, ‘Since you have grown daughters and you don’t have the wherewithal to support them and marry them off, therefore use this book.’

“**The** grandson did not know that it was the demons who were trying to persuade him, and thought that it was his heart advising him to do this. So he traveled to his grandfather, on his grave, and asked him, ‘You left a testament that we should not to use this book, rather we should have faith in the blessed G-d, and now my heart is telling me to use it.’

“**The** deceased sage answered, ‘Even though you have the power to use it in holiness, better that you have faith in the blessed G-d and don’t use it, and the blessed G-d will help you.’ And that is what the grandson did.

“**Once**, the king of the country where this grandson of the elder lived became ill. He engaged in doctors, but they could not heal him. Since the climate in that country was so

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hot, the medicines were not effective. So the king decreed that the Jews should pray for him.

“**Our** king said, ‘Since this grandson has the power to use this book in holiness and he does not use it, let us therefore do him a favor.’ So the king commanded me to be a cloud there [over this city] so that the king would be healed by the medicines that he had already taken, and the medicines he would take in the future. The grandson knew nothing about this. And that is why I am a cloud here.”

(**All** this was what the cloud told to the messenger) and this son (the former cripple) had been following them and listening.

[**The** cloud] was brought before the demon king, and the king commanded to take the strength and return it to the other king, and they returned to him the strength.

The son of the demons then returned very afflicted without strength, because he had been severely tortured there. He was very angry at the sorcerer who had tortured him so much, so he instructed his children and his family to always ambush this sorcerer.

And they have amongst them gossipers that went and told the sorcerer to protect himself because they are waiting to ambush him. So the sorcerer did some artifices, and

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called upon other sorcerers who know families, in order to protect himself from them.

The demon son and his family were extremely angry at the tattlers for having revealed his secret plan to the sorcerer.

Once, it happened that some members of the demon son's family and some of the tattlers went (served?) together on the lookout by the king. The family members went and made false charges against the tattlers, and the king killed the tattlers. The remaining tattlers were enraged, and they went and made a rebellion (i.e. a huge war) between all the kings. And there was famine, infirmity, murder, and plagues among the demons. Wars were waged between all the kings. This caused an earthquake, and all the earth [around the tree] fell in, and the tree was watered completely. None of the demons survived whatsoever, and they became as if they never existed. Amen.

The secrets of this story are alluded to in Chapter 1 of Psalms: "Fortunate is the man ... the path of the wicked ... the path of the righteous." These are the aspect of the paths mentioned in the story that have the dust that is sprinkles etc.. "He will be like a tree planted near streams of water, which gives its fruit at the right time, and its leaves ... and everything he does will succeed." This refers to the tree of

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the story, that all of its fruit and leaves, everything in its entirety, are all very beneficial.

Examine and you'll find more allusions:

“**Fortunate** is the man who has not walked,” for initially he could not walk. “Has not stood,” for afterwards, he could not even stand. “Assembly of jokers” refers to the group of demon jokers who made practical jokes. “Like chaff driven away by the wind” refers to the wind that carried away the dust.

All of this is only a few superficial allusions that the Rabbi Nachman gave us to see partially, so that we understand and comprehend to a small degree the extent of where these stories reach. But the concepts are sealed and remain completely hidden, for all of these stories that Rabbi Nachman told are extremely exalted from human understanding, and hidden from the eye of all living creatures etc..

Tale 4

The King who Decreed Forced Conversion

There was once a king who decreed religious exile over his country - whoever wanted to remain in the country would have to convert, otherwise, he would be expelled from the country.

There were some who abandoned all their belongings and wealth and left the country as paupers in order to maintain their faith and remain Jews. Others, though, could not bear to part with their material wealth, and remained, living as annusim - in secrecy, they observed Jewish law, but they were unable to live as Jews in public.

Eventually this king died and his son became king. The son began to rule with a firm hand, conquering other countries. He was also very wise.

Since [the new king] ruled over the royal ministers with an iron hand, they plotted against him, agreeing to assassinate him and his entire family. Among these ministers was one of the annusim. He thought, "Why did I become a convert in the first place? Because I didn't want to give up my wealth. Now,

The King who Decried Forced Conversion

if the country will be thrown into anarchy, all citizens will prey upon each other. For it is impossible for a country to be without a king.”

So this minister decided to go and secretly inform the king. He told the king that his ministers were plotting against him. The king investigated the matter and discovered that it was true. So he stationed guards, and on the night they had planned to assassinate him, they were caught, tried, and punished accordingly.

The king then said to the minister who was an annus (forced convert/secret Jew) “How can I honor you for saving me and my family? Appoint you a minister? You are already a minister! Give you money? You already have money! Just tell me what honor to bestow and I will do it for you.”

The annus answered, “But will you really do as I ask?”

“Certainly!” the king answered.

“Swear to me by your crown and your kingdom!” said the annus. And the king swore.

The annus then said, “My biggest honor would be to be able to be a Jew in public - to put on tallit and tefillin in public.”

The king was extremely enraged, since no one was allowed to be a Jew throughout his country. But he had no

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choice, since he had sworn. So the next day, the annus went and put on tallit and tefillin in public.

Eventually, this king died and his son became king. He began to rule gently, seeing how his father's tyranny had nearly caused the dynasty to be eliminated. He too conquered many countries and was extremely wise.

The new king ordered a convening of all astrologers to divine for him what might cause his dynasty to be wiped out, so that he could be on guard. They told him that his dynasty would not be eliminated as long as he avoided bulls and rams. This was inscribed in the book of records.

Before this king died, he instructed his children to conduct themselves gently, as he had. But after this king died and his son became king, he began to rule with a firm hand, like his grandfather, and conquered many countries. Then he had a clever idea: he decreed that no bull or ram be allowed in the country, so that his line would not be wiped out. He then had nothing to fear, and ruled with a firm hand. He also became extremely wise and came upon a clever plan to conquer the entire world without a battle: The earth is divided into seven parts. There are also seven planets, each planet shining on a different part of earth. And there are seven different metals, each of the seven planets shining on a specific metal. So he went and gathered all of the seven

The King who Deceed Forced Conversion

different metals, and ordered to have brought to him the golden portraits of all kings, which hang in their palaces. From this he made a statue of a man, the head of which was gold, its body silver, and other limbs of other metals. This human image thus embodied all seven types of metal. He stationed it on top of a high mountain, and all of the seven planets shined upon it. When anyone needed any advice, such as whether or not to get involved in a certain business deal, he would stand facing the limb of the specific metal corresponding to the part of the world from which he was from. He would then focus on this question of whether or not to do something, and if it he was supposed to do it, then that specific limb would shine, and if not, it would darken. In this way, the king conquered the entire world and amassed a huge amount of money.

However, this statue was unable to function unless the king humbled the haughty and raised the lowly. So he sent orders to all generals and other ministers who held any position of authority. When they arrived, he demoted them by stripping them of their positions, even those who had been in power since the time of his great-grandfather. Then he raised the lowly, appointing them in their stead.

Amongst the ministers whom the king was about to demote was the annus. The king asked him, “What is your position?”

The King who Decried Forced Conversion

The annus told him, “My position is to be able to be a Jew in public as reward for a favor that I did for your grandfather.”

So this king stripped him of this ‘position,’ and he reverted to being a secret Jew.

Some time after this, while the king was sleeping, he dreamt of a clear sky in which he saw all twelve constellations, and the constellations of the bull and the ram were laughing at him.

Awakening very agitated and afraid, he ordered to have the book of records brought before him. In it he saw written that his dynasty would be eradicated by a bull and a ram. He was now overcome with great terror and he told the queen. The queen and her children also became terrified.

Extremely distressed, he called for his dream interpreters. Each of them interpreted the dream as he understood it, but none of their interpretations resonated with the king. A deep and great fear overwhelmed him. Eventually, a sage came to him and told him, “I have a tradition from my father that the sun has three hundred and sixty-five paths, and there is a place upon which all of the three hundred and sixty-five of the sun’s paths shine. An iron rod grows there, and anyone who has any fear can be spared from the fear if he goes to this rod.”

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This appealed to the king, so he went with his wife and children and all his descendants to this place with the sage.

However, along this way stands the angel in charge of anger. Anger creates destructive angels, and this angel was appointed over all these destructive angels. He is asked which way to follow, for there is a path that brings a person straight to his goal, while another path is full of mud, another one full of potholes and pits, as well as other paths. And there is one path along which there is a fire that incinerates within a radius of nineteen kilometers. (The king and the sage asked him which path to follow, and he told them to follow the path of fire.)

As they were walking, the sage kept looking around to see if there was fire for he had a tradition from his father that a fire burns there. Suddenly, he saw the fire. He saw how kings, together with Jews donning tallit and tefillin, were walking through the fire. This was because Jews lived in the countries of these kings, so they were able to pass through the fire.

The sage said to the king, "Since I have a tradition that anyone within nineteen kilometers from the fire is incinerated, I do not want to go on any further."

The king thought that since he saw other kings walking the fire path, he would be able to go as well. But the sage

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repeated, “I have this tradition from my father, so I don’t want to go. If you wish to go, then go.”

So the king continued on with his family. The fire overcame them and they were all incinerated and annihilated.

When the sage returned home, the ministers were stunned. Had not the king avoided bulls and rams? How was it that he and his family were destroyed?

The annus explained to them, “It is because of me. The astrologers saw, but they did not understand what they saw. From the hide of the bull is made tefillin, and from the wool of the ram is made tzitzit for the tallit. That was how the king and his family were wiped out. Kings in whose countries live Jews who wear tallit and tefillin were able to walk past the fire and not be harmed at all. In this king’s country, though, Jews are not allowed to don tallit and tefillin, therefore, the constellations of the bull and the ram were laughing at him. The astrologers saw but did not understand what they saw, so he and his family were annihilated.”

[Comments Rav Nosson:] “Why are nations in an uproar ... Crush them with an iron rod ... lest He become angry and you lose the way, for His wrath will be enraged” (Psalms 2:9).

The meaning of this story is mysterious and hidden. All this I heard. But I found some allusions to this story in the above chapter in Psalms.

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“**Let** us unbind their straps, cast aside their cords.” “Straps” refers to the leather, alluding to the tefillin, and “cords” are threads, alluding to the tzitzit, as our sages said on this verse, regarding the tzitzit and tefillin (Avodah Zarah 3b).

“**He** Who dwells on High will laugh.” This alludes to the bull and the ram in the sky that laughed at the king. “Then He will speak to them in His wrath, and they will be terrified from His anger.” This alludes to the anger, terror and fear spoken of in the story.

“**But** I have anointed My king on Zion, My holy mountain.” Perhaps the allusion here is to the human statue that the king erected on the high mountain, for all things have correspondencies, and this statue corresponds to the king on Zion, the holy mountain, where all parts of the world are represented. That is the allusion of the mountain.

“**Anointed**” alludes to melting and molding [the statue].

“**Ask me**” refers to all the advice sought in the story.

“**Nations** as are your inheritance and your portion till the ends of the earth” alludes to the seven parts of the world and all the kings and nations.

“**Serve**” alludes to the tzitzit, “with awe” alludes to the tefillin, and, “rejoice in trepidation” alludes to the terror in the story.

Tale 5

The King's Son Who Was Made of Precious Stones

There was once a king who had no children. He went and engaged in doctors, so that his kingdom should not be turned over to strangers, but they did not help him. So he decreed on the Jews to pray for him to have children.

The Jews inquired and searched for a tzaddik who would pray and effect for the king to have children. So they inquired and found a hidden tzaddik. They told him to pray that the king should have children, and he replied that he does not know anything.

They told the king. So the king sent for him with an order, and he was brought before the king. The king began speaking to him nicely, “You know very well that the Jews are in my hands to do with them as I wish. Therefore, I ask you nicely to pray that I have children.” The tzaddik promised the king that within a year he would have offspring.

The tzaddik went home, and the queen gave birth to a daughter. This daughter was extremely beautiful. When she

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was four years old, she already knew all the wisdoms and could play musical instruments, and she knew how to speak all the languages. Kings from all countries came to see her, and there was great rejoicing for the king.

Afterwards the king wanted very much to have a son so that his kingdom would not be transferred to a strange man. So again he decreed on the Jews that they should pray for him to have a son. They were inquiring and searching for that tzaddik mentioned above, but they could not find him, since he had already passed away.

So they continued searching and they found another hidden tzaddik. They told him that he should give the king a son, and he replied that he does not know anything. They told the king and the king said to him also as before, “You know very well the Jews are in my hands, etc.”

The sage (that is, this tzaddik) said to the king, “Can you do what I order?” The King said, “yes.” The sage said to him, “I need that you bring all the types of precious stones, because each precious stone possesses a unique quality.” Kings possess a book in which is written all the types of precious stones.

The king said, “I will spend half of my kingdom in order to have a son.”

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So the king went and brought to him all the types of precious stones. The sage took them and pulverized them, and took a cup of wine and poured them into it. He gave half the cup to the king to drink and the other half to the queen.

He told them that they would have a son who would be made completely of precious stones, and he would possess all of the qualities of all of the precious stones. The tzaddik then went home.

The queen gave birth to a son, and the king rejoiced very greatly. The son that was born was not made of precious stones. When he was four years old, he was extremely handsome and very wise in all the wisdoms and knew all the languages. Kings traveled to see him.

The princess saw that she was not that important, and she was jealous of him. Her only consolation was that the tzaddik had said that he would be completely of precious stones, good that at least he was not made of precious stones.

Once, the prince was carving wood and he nicked his finger. The princess ran to bandage his finger and she saw a precious stone there, and she was intensely jealous of him.

The princess made herself sick. Many doctors came, but were unable to heal her, so sorcerers were called. The princess confided to one of the sorcerers and revealed to him

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the truth that she had made herself sick because of her jealousy, and asked him if he could cast a spell on someone to become a leper. The sorcerer answered, “yes.”

So the princess asked him, “But what if he gets another sorcerer to neutralize the spell, so that he will be healed?”

The sorcerer answered, “If the object used to cast the spell is thrown into the water, it cannot be neutralized any longer.”

So she did this and threw the object used to cast the spell into the water.

The prince became very leprous. He had leprosy on his nose, on his face and all over his body. The king engaged in doctors and sorcerers, but to no avail.

So the king decreed upon the Jews to pray. They sought out the above tzaddik and brought him to the king. Now, this tzaddik consistently prayed to the Blessed G-d regarding this prince, since he had promised that the prince would be made completely of precious stones, and he was not. He argued with the Blessed G-d, “Did I do this for my own honor? I did it only for Your honor, and now, it has not been fulfilled the way I said.”

The tzaddik came before the king. He prayed, but to no avail. Then he was informed that it was sorcery. Now, this tzaddik was above all sorcery. The tzaddik came and

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informed the king that it was sorcery (they were dealing with), and that the object used to cast the spell had been thrown into the water, so there is no remedy for the prince unless they throw the sorcerer who cast the spell into the water.

The kings said, “I give you all the sorcerers to throw them into the water so that my son will be healed.”

The princess got scared, so she ran to the water to pull out the object, since she knew where it was, and she fell into the water. A great tumult erupted over the princess’ falling into the water.

The tzaddik then came and said that the prince would be healed. And he was healed, and the leprosy dried up, and all of his skin peeled off, and he was made completely of precious stones and possessed all the qualities of all the precious stones (as the tzaddik had said).

Tale 6

A Humble King

There was once a king who had a wise man. The king said to the wise man, “Since there is a king who signs himself as being very mighty, and a man of truth, and humble. Now, mighty; I know that he is mighty, since his kingdom is surrounded by the sea, and on the sea stands a navy on warships armed with cannons and they do not allow anyone to come close. And inwards from the sea, surrounding the country there is a large marsh of quicksand, through which there is only one narrow path wide enough for only one person to pass. There too cannons are positioned, so that if someone comes to attack, the cannons are fired, so that it is impossible to come close to there.

“**But** what he signs himself as being a man of truth and humble, this I do not know, and I want you to bring me the portrait of this king.” Because the king possesses portraits of all the kings, but the portrait of that king (who signs himself in such a fashion) is not to be found by any king, since he is hidden from people, since he sits under a canopy, and he is far from his own countrymen.

A Humble King

So the wise man went to that country. He came to the realization that he must discover the essence of this country. And how can he find out the essence of the country? - by way of its humor (its jokes). Because when one wants to know [the essence of] something, one must know its humor. For there are many types of humor: There is one who intentionally means to harm his friend with his words, and when his friend is indignant, he says to his friend, "I am joking!" as in the verse, "As someone who exhausts himself (shooting arrows ...) and says behold I am joking!" (Proverbs 26:18-19). And so there is someone who intends as a joke, but even still his friend his harmed from his words. And so there are many types of humor.

Now, among all the countries, there is a country that embodies all countries. Within that country there is a city that embodies all cities of that whole country which embodies all the countries. And in that city there is a house that embodies all the houses of the city that embodies all cities of the country that embodies all countries. There, there is a man who embodies everything in that house, etc. And there, there is a man who embodies all the houses etc.. And there, there is someone who makes all the wisecracks and humor of that country.

So the wise man took a lot of money with him and went there. He saw them making all types of wisecracks and jokes.

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He understood from the humor that the entire country was full of falsehood from beginning to end. Because he saw them making jokes of how people are cheated and ripped off in business. And how someone goes to the local court ('ministrate'), and it is complete falsehood and they accept bribery there, and he goes to the higher appellate court ('sand'), and there as well, it is totally corrupt. The people were making caricatures and parodies of all these things.

The wise man understood from this jesting that the entire country is filled with falsehood and deceit, totally lacking any truthfulness. So he went and made some business deals in the country and allowed himself to be ripped off in the transactions, and he went and brought the cases before the courts, and they were full of falsehood and bribery. On this day he gave them bribery, the next day they didn't recognize him.

So he went to a higher court, but this too was complete falsehood. Until he came before the supreme court ('senate'), and also there, they are full of falsehood and bribery. Until he came to the king himself.

Now, when he came to the king he spoke up and said, "Over whom are you king? The entire country is full of falsehood, from beginning to end. There is no truthfulness in it at all!"

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The wise man began to tell over all the falsehood of the country. When the king heard the wise man's words, he bent his ear to the curtain to listen to them, for the king was astonished that there existed someone aware of all the falsehood of the country. The royal ministers who heard the wise man's words were very angry at him, and he continued reporting all the falsehood of the country.

The wise man then said, "It would be suitable to say that the king is also like them, that he also enjoys falsehood like the country. But from this I see that you are a man of truth, and because of this you keep your distance from them, because you cannot bear the falsehood of the country." And he began to praise the king very very much.

And the king, because he was very humble, and in the place of his greatness there was his humility, for that is the way of the humble, that the more they are praised and extolled, the smaller and humbler they become. So, on account of the wise man's great praise, that he praised and extolled the king, the king became very humble and small, until he became literally nothing, and the king could no longer restrain himself, so he threw aside the curtain to see this wise man. Who is it that knows and understands all this?

His face was revealed, and the wise man saw it, and brought back his portrait for his king.

A Humble King

“The paths of Zion are mournful” (Lamentations 1:4). Zion is an aspect to the tziyonim [representations] of all the countries that all meet there, as it is written, “One sees a man and shall erect a tziyun next to him” (Ezekiel 39:15).

This is alluded to in, “Chazeyh Zion Kiryat Mo’adeynu [Behold Zion, the city of our gatherings]” (Isaiah 33:20), the acronym of which is M’tZaCheyK [jesting], for that is where all the tziyonim gathered, and whoever needed to know whether or not to do something, or some business deal, would be able to know there. May it be His will to rebuild it soon in our days, Amen.

See, and understand, and look, dear reader, how far these concepts reach. Fortunate is the one who waits and reaches to know and to grasp a lit tle of the secrets of these stories, the likes of which were never heard since ancient times.

And know that all of these verses and allusions brought after some of the stories are only hints a scant superficial appraisal, so that it should be known that they are not meaningless G-d forbid. As was heard from the Rebbe’s holy mouth explicitly, that he said, that he reveals a few superficial hints from a few verses that hint to the secrets of the stories, so that it should be known that he is not saying, G-d forbid, prattle, but the true secret of the stories is beyond our comprehension; deep, deep, who can understand it?

Tale 7

of a Fly and Spider

There was once a king who had upon him many heavy battles, and he conquered them, and took many captives. (In the middle of his words that he began to tell this story, the Rebbe interjected by saying, “tell me that I should tell you everything so that you should be able to understand.”).

Every year, he would make a big banquet – a ball, on the day that he conquered the battles. Attending the ball were all the royal ministers and all other officials, as is the way of royalty. Comedy shows were given, where they would parody and joke about all the nations, from the Arabs and from all the nations. They would jestfully caricaturize the ways of mannerism and behaviors of each nation, and they probably made fun of the Jews as well.

The king instructed to bring him the book in which was written the mannerism and customs of each and every nation. Wherever he would open up the book, he would see that it was written the mannerism and customs of the nation exactly as the actors were acting out. Because most probably, the actors themselves had seen this book.

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While the king was poring over the book, he saw a spider that was crawling along the side of the book, that is, on the outer edges of the pages. On the other side was a fly.

In all probability, where does the spider go? Towards the fly. So, while the spider was crawling towards the fly, a breeze came along and lifted that page from the book, so that the spider was no longer able to get to the fly.

The spider stepped back, slyly giving the impression that it was retreating, and no longer interested in going to the fly. Meanwhile, the page fell back in its place and the spider proceeded again towards the fly. But then the page was lifted again, not allowing the spider to reach the fly, and the spider retreated. This happened several times.

Afterwards, once again, the spider returned to go to the fly. It was crawling and advancing until it had already stuck one foot on the top of the page. And again the page lifted up with the spider already slightly on it, then the page settled back down completely, until the spider remained underneath it, in the space between the two pages. It crawled around there, but it remained forced further and further down, until nothing was left of it. (“and the fly, I will not tell you what happened to it,” said the Rebbe.)

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The king had been watching all of this with amazement. He understood that this is no idle incident. Rather, he is being shown something. (and all the ministers had noticed that the king was watching and was in wonderment.) So the king began to think about it. What is this? What is it about? And he dozed off on top of the book.

And the king had a dream that he was holding a diamond, and he was looking at it. An exaggerated number of people were coming out of it, and he cast the diamond out of his hand.

Now, kings generally have a portrait of themselves hanging above them, and on top of the portraits sits the crown. And these people that emerged from the diamond took the portrait, cut off the [picture of the king's] head, and afterwards they took the crown and threw it into the mud. (All this was what the king dreamed.)

And these people ran towards the king to kill him. A page of the book upon he was lying lifted itself and protected him from them so that they were unable to harm him. So they went away. So afterwards the page of the book returned to its place.

And again they wanted to kill him, and again the page lifted itself as before. This happened several times.

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The king yearned very much to see which page is protecting him; which behaviors of which nation are written on that page. And he was afraid to look, and he began to scream, “woe! woe!”

All the ministers who were sitting there heard this and they wanted to rouse him, but it is not proper to rouse a king. So they banged things around him in order to wake him, but he did not hear.

Meanwhile, a tall mountain came to the king and asked him, “Why are you screaming so much? It has been along time that I have been sleeping and nothing ever woke me up - nothing, and you woke me!”

The king said to him, “Shall I not scream?”. “They are coming to kill me! Only this page has protected me!”

The mountain replied, “If this page is protecting you, then you need not fear anything. For many enemies rise against me as well, but only this same page protects me. Come and I will show you.”

The mountain showed the king that around it are thousands and myriads of enemies that are making feasts and rejoicing with musical instruments, singing and dancing. “The cause of this joy is that one group among them, one thinks and comes upon a clever idea how to

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climb the mountain, then they rejoice greatly with a feast and singing, etc. The same happens with each and every group among them, just this page of these mannerisms that protects you (the King), protects me (the mountain).”

On top of the mountain there was a tablet upon which was written the behaviors of the page that protects him, whichever people it is. However, since the mountain is high, it is impossible to read the writing. Just, at the foot of the mountain, there was a tablet upon which was written that whoever possesses all his teeth can climb the mountain. And the Blessed G-d arranged that a certain grass grows in the place which is necessary to ascend the mountain, and whoever comes there, all his teeth would fall out. No matter if one was walking, riding, or driving in a carriage (drawn by) animals, all his teeth would fall out. Piles and piles of teeth la there, like mountains and mountains.

After this, the people of the diamand took the portrait, and they put it back together as it had been originally, and they took the crown and washed it, and they returned them, hanging them in their places. And the king woke up.

The king immediately looked at the page that had protected him - which behavior of which nation was it? He saw that on it was written the behaviors of the Jewish people.

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The king began to look at the page honestly, and he understood the real truth, and he came to a decision that he himself would certainly be a Jew, but what can be done to rehabilitate everyone, to bring them to the truth?

And he came to the decision that he would go and travel in search of a sage who would interpret the dream as he had dreamt it. So he took two men with him and traveled around the world, not in a royal manner, but as a simple person.

He traveled from city to city, from country to country, asking where he could find a sage who could interpret a dream as it had been dreamt. He was told that in such and such a place there was such a sage.

So the king came to the sage and told him the truth, that he is a king who has been victorious in battles, and the entire story as told above, and the King asked him to interpret the dream.

The sage responded, "I myself cannot interpret it. However, there is a certain time, on a certain day in a certain month, on which I collect all the spices of the Incense (enumerated in the Torah) and make a composite of them. A person is given to inhale its smoke and this person thinks in his mind on what he would like to see and know, and he will then know everything."

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The king came to a decision, since he had already spent a lot of time for this, he should wait further until that day of that month. When the time came, the sage did for him so, as described above, and gave the king to inhale the smoke of the incense. The king began to see even things that had happened to him before his birth, when his soul was in the upper world. He saw that his soul was being taken through all the worlds and announcing and asking, “Whoever has any accusation against this soul, let him come forward!” And no one was found to make an accusation against it.

In the middle of all of this, someone came running and shouting, “Master of the World! Listen to my prayer! If this soul comes to the world, then what is left for me to do? For what purpose did You create me?” This was the Devil himself (shouting).

He was answered, “This soul must go down into the world for certain, and you will have to devise your own plan.” And he went away.

So the soul was brought further through all the worlds, until it reached the heavenly court in order to be sworn that it would descend into the world.

Now, that man [the Devil] had not yet arrived, so a messenger was sent after him, and he came, and he brought

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with him an old man with who was bent over, as old people are, and with whom he [the Devil] had previous acquaintance.

The Devil said laughingly, “I have already devised a plan. It is permissible for him to go to the world.”

So the soul was allowed to go the world.

He [the king] saw everything that ever happened to him, from beginning to end, how he became king, and the wars that he had waged, etc.

(**He** took prisoners, among whom was a beautiful woman who possessed all types of charm in the world. However, this charm was not from herself. Rather, she would hang a diamond on herself, and the diamond possessed all the types of charm, on account of which it seemed that she possessed all types of charm. And it is impossible to come on that mountain, only sages and the wealthy...)

{**more** than this the Rebbe did not say} there is much more to this. {The last paragraph, from “He took prisoners,” to the end, was not written properly as the Rebbe had told it.}

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“A psalm of David when he fled... O G-d, how great are my troubles; many rise against me... But You, O G-d, protect me; You are my glory and He Who raises my head. I call out with my voice to G-d, and He always answers me from His holy mountain.” This alludes to the mountain.

“I lay down and fall asleep” - as mentioned above. “I awake... I will not fear myriads of people... for You have smitten all my enemies on the cheek; You have broken the teeth of the wicked.” This refers to the fallen teeth of those who tried to climb the mountain.

*“**Your** blessing is upon Your people forever” (Psalms 3).*

***Stand** and contemplate these wonders! If you are a soulful person, you will feel like tearing out your flesh with your teeth, and that your soul is in the palm of your hand. You will stand trembling and amazed, while the hairs of your head stand on edge. Look again and be amazed at these ideas that are in the highest of the heights.*

Tale 8

*Of a Rabbi and His
Only Son*

There was once a rabbi who had no children. Eventually, he had an only son whom he raised and married off. The son would sit in the upper floor and study, as was the custom of well-to-do people. He was always studying and praying, yet he still felt that something was missing within him, but he did not know what. He had no taste in his studies and prayers.

He told this to two other young men who advised him to travel to a certain tzaddik. Now, this son had once done a certain good deed for which he had become an aspect of the Smaller Luminary.

So this only son went to tell his father that since he has no taste in his service, as previously explained, and that something is missing but he knows not what, he therefore wants to travel to this tzaddik. The father responded, “How can you come to travel to him? Surely you are a greater scholar than he and come from a more illustrious family. It is inappropriate for you to travel to him. Desist from this way!”

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The father thus prevented him from traveling, so the son returned to his studies. And again he felt the inadequacy as previously explained, so he again took counsel with those young men who were mentioned previously, who advised him as they had previously, to travel to this tzaddik. So he again went to his father and the father once again dissuaded him. This happened several times.

Meanwhile, the son continued to feel something was missing, and he yearned greatly to fill this emptiness, though he knew not what it was, as mentioned earlier. So he went to his father again and begged him until his father was forced to travel with him, for the father did not want to let him travel alone, since he was an only son. So the father told him, “Look. I will go with you and I will show you that there is nothing to him.” So they harnessed the carriage and set out.

The father said to him, “With this I will test: if everything goes in order, it is Heaven’s wish [that we go], and if not, it is not Heaven’s wish, and we will return.” And they set out.

As [they were traveling], they reached a small bridge. One of the horses fell and the carriage overturned and they were almost drowned. The father said to him, “You see! Things are not going properly, and this journey is not Heaven’s wish.” So they returned.

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And the son returned again to his studies, but again faced this lacking, that something was deficient, and does not know what it was. So he again pressed his father, as above, and the father was forced to travel with him again. As they were traveling, the father again stipulated as above, that if everything goes correctly etc. as mentioned above.

And it happened, as they were traveling , (and the) two axles broke. So the father said to him, “You see! Things are not working out for us to travel, for is it normal for two axles to break? How many times have we traveled with this carriage and such a thing never happened!” So they returned.

And the son returned to his studies as usual, and again felt the deficiency as mentioned earlier, and the young men advised him to make the journey. So he went back to his father and begged him, as mentioned earlier, and the father was forced to travel with him again.

And the son said to the father to no longer put the journey to such a test, because it is natural that a horse can sometimes fall or axles can break - unless it is something very discernible.

So they traveled and reached an inn to spend the night. They met a merchant there, and they began to talk with him as merchants converse, not revealing to him where they were traveling, because the rabbi was embarrassed to say that he

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was traveling to this tzaddik. So they spoke about mundane affairs until the discussion came around to the topic of tzaddikim, where the tzaddikim can be found - the merchant told them that in such a place is a certain tzaddik, another elsewhere, and another elsewhere. So they began to speak of the tzaddik to whom they were traveling.

The merchant said to them, “Him?? Plainly he is frivolous, for I am traveling from him now, I was there when he committed a sin!”

The father spoke up and said to the son, “You see, my son, what this merchant has said unwittingly, and in fact he is coming from there.”

So they returned home.

The son passed away and appeared in a dream to the rabbi (mentioned above), his father. The father saw that the son was standing very enraged, so the father asked him, “Why are you so angry?” The son told him to travel to that tzaddik (mentioned above, who they had wanted to travel to), “and he will tell you why I am angry.”

The father awoke and said to himself that it was a chance occurrence. Afterwards he dreamed again as describe above, and he said that it is also a vain dream, and so it was until the

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third time, he understood that there is something to it. So he set out to go there.

On his way, he met the merchant that he had already met when he had traveled earlier with his son. The father recognized him and said to him, “Aren’t you the one I saw at that inn?”

The merchant replied, “Certainly you saw me!” and he opened up his mouth and said, “If you want, I will swallow you!”

The father asked him, “What are you saying?”.

He replied, “You remember, that when you traveled with your son, and at first a horse fell on the bridge and you returned, afterwards the axles broke, afterwards you met me and I told you that this tzaddik is frivolous? So since I have caused your son to die, now you are permitted to travel. Because your son was an aspect of the Smaller Luminary, and that tzaddik is an aspect of the Greater Luminary, and had they met, the Messiah would have come. But since I have caused him to die, you are permitted to travel.” And in the midst of speaking, he disappeared, and there was no one there for father to talk to.

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The rabbi traveled to the tzaddik and cried, “Woe! Woe! Woe for the irreplaceable loss! May the Blessed G-d restore our exiles soon!”

Amen.

***This** merchant was himself the Devil. He appeared as a merchant and tricked them, and afterwards, when he met the rabbi the second time, he himself antagonized the rabbi for having listened to counsel, for that is his way, as it is known, that first he entices a person, and when the person listens to him, he himself objugates the person afterwards, and personally takes revenge on that person for having listened to him.*

Tale 9

The Clever One and the Simple one

Once upon a time, there were two very wealthy homeowners in a single city, who had big houses. They had two sons (each one of them had one son), who learned together in the same school.

Of these two sons, one was intelligent and the other was simple. Not that he was stupid. Rather, his intellect was simple and plain. These two sons loved each other very much. Even though one was clever and the other was simple with a plain mind, they still loved each other very much.

In time, the two homeowners began to decline. They fell down lower and lower until they lost everything and became paupers. Nothing of theirs remained except for their houses.

As the sons began to reach maturity, the fathers told the sons, “We no longer have the means to pay for you and support you. Do for yourselves what you need to do.”

The simple one went and learned how to be shoemaker. The clever one, since he was intelligent, didn't want to do such

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simple work, so he decided to go out into the world and see what there is to do. He went and wandered around the marketplace. He saw a large wagon with four horses and harnesses, moving quickly. He asked the merchants, "Where are you from?"

"From Warsaw," they replied.

"And where are you going?"

"To Warsaw."

"Perhaps you need help?", he asked them.

They saw that he was intelligent and enthusiastic, so they consented and took him with them. He traveled with them and served them very well on the road.

When they arrived in Warsaw, since he was intelligent, he thought to himself, "Since I am already in Warsaw, why should I remain with these men? Perhaps there is a better situation than with them. Let me go and inquire and see."

He walked around the marketplace and began to inquire and ask regarding the men who had brought him, and whether there existed better than them. They told him that these men are honest and it is good to be with them. **However**, it was very difficult to remain with them, since their business involved a great deal of traveling.

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He walked on and saw merchants' employees walking **around** the marketplace. They were walking in their distinguished way, with their hats and their pointy shoes and the other types of refinement they had in the way they walked and dressed. He was intelligent and sharp, and this appealed to him highly, since it was a fine occupation and was situated locally.

He went to the men who brought him to pay them his respects, telling them that he no longer wished to be with them. As far as them transporting him, for that he had served them on the road.

He went and got a job with a storeowner. The way of employees was that they would start with low wages and perform difficult tasks. Then they would get promoted. The storeowner made him work hard, sending him to carry merchandise to clients in the way of the employees who would place a garment for display on their outstretched arms. This type of work was very difficult for him. Sometimes he would have to carry his load up many flights, and the work was very hard for him. He thought to himself (since he was an intelligent philosopher), "Why am I doing this work? Isn't it mainly intended for the purpose of marrying a wife and having an income? I don't need to be concerned about that yet. For that, I will have time in the years to come. Right now, it is good for me to travel the earth, to be international, to feast my eyes on the world."

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Walking in the marketplace, he saw a large merchant wagon in motion. He asked them, “Where are you going?”

“To Lagorna.”

“Would you take me there?”

“Sure.”

They took him there. From there he sailed to Italy, and from there, to Spain. Meanwhile, many years passed, and in the process he became much more sophisticated from being in many countries.

He thought to himself, “Now it is proper for me to consider life’s goal.” With his philosophy, he began to think what to do. It seemed proper to him to learn to be a goldsmith, which is important, fine work, requires wisdom, and is profitable work. As he was intelligent and a philosopher, it did not take him many years to learn the trade. In merely a quarter of a year he acquired the skill and became a very great craftsman. He was more proficient in the work than the craftsman who taught him.

Afterwards, he thought to himself, “Even though I possess this skill, this is not sufficient for me. Today, this is considered prestigious. Perhaps, at another time, something else will be considered prestigious.” He went and apprenticed with a gem cutter. Due to his intelligence, he acquired this skill in a short time as well, a quarter of a year.

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Then, he thought to himself with his philosophy, “Even though I possess two skills, who knows if perhaps neither of them will be considered prestigious. It would be good for me to learn a profession that is always esteemed.” He sought with his intelligence and his philosophy to learn medicine, which is something that is always in demand and respected. In the course of learning medicine, it is first necessary to learn Latin and writing and philosophy. Because of his intelligence, he learned even this in a short time, a quarter of a year. He became a great doctor and philosopher and wise in all forms of wisdom. Then the world started to appear as nothing in his eyes. Because of his great wisdom, since he was such a great craftsman and such a wise doctor, everyone in the world was like nothing to him.

He thought to himself about settling down and marrying a wife, saying to himself, “If I marry a wife here, who will know what has become of me? Let me go and return home, so that they can see what I have become - that I was a small boy, and now I have come to such greatness.” He went and traveled home, and had a lot of suffering on the way. Because of his sophistication, he didn’t have anyone to speak with, nor could he find an inn to his liking, and he suffered tremendously.

Now let us leave aside the story of the clever one and begin the tale of the simple one.

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The simple one learned to be a shoemaker. Since he was simple, he studied hard until he got it. Still, he was not completely expert in his craft. He married a wife and made a living from his work. Since he was simple and not so proficient in his work, he had a lot of pressure in earning a living. He didn't even have time to eat - he was always working, since he couldn't do the job perfectly. While he would work, when he would pierce with the awl and insert and remove the thick sewing thread as shoemakers do, he would bite off a piece of bread and eat. His way was to always be very, very happy. He had every type of food and drink and clothing.

He would say to his wife, "Give me something to eat." She would give him a piece of bread and he would eat it.

Then he would say, "Give me sauce with beans." And she would break him off another piece of bread and he would eat it. He would praise it, saying, "What a very nice, fine sauce this is!"

Likewise, he would tell her to give him meat and other fine foods of that sort. For each type of food, she would give him a piece of bread. He would have great pleasure from this, and would highly praise each type of food, how it was so well prepared, as if he were actually eating that type of food. He would actually taste, through eating the bread, every type of food that he desired, because of his simplicity and great joy.

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Similarly, he would demand, “My wife, give me beer to drink.” She would give him water, and he would praise it: “What fine beer this is!”

“Give me honey mead.” She would give him water, and he would praise it the same way.

“Give me wine”, etc. She would give him water, and he would be delighted and praise the beverage, as if he were actually drinking it.

So too with clothing: he and his wife shared a single simple coat. He would say, “My wife, give me the coat,” when he needed the coat, for example, to go the marketplace. She would give it to him.

When he needed to wear a fur coat for a social event, he would say, “My wife, give me the fur coat.” She would give him the simple coat. He would be delighted with it, and would praise it: “What a nice fur coat this is!”

When he needed a caftan, for example, to go to synagogue, he would say, “My wife, give me the caftan.” She would give him the simple coat. He would praise it, saying, “What a nice, fine caftan this is!”

So too, when he needed to wear a silk robe, she would again give him the simple coat, and he again would be delighted and

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praise what a nice, fine silk robe it was, etc. He was only filled with joy and happiness always.

When he would finish a shoe - and, usually, it would have three corners, because he wasn't able to accomplish his craft perfectly - he would take the shoe in his hand and would praise it highly, and would have tremendous delight from it. He would say, "My wife, what a fine, wonderful shoe this is. How sweet this shoe is! What a shoe of honey and sugar this shoe is!"

She would ask him, "If so, why do other shoemakers get three gold pieces for a pair of shoes, and you only get one and a half gold pieces?"

"What do I care?" he would respond. "That is his work, and this is my work. And why should we speak about other people? Let's start to think how much profit I clear for this shoe. The leather costs (x), the tar and thread, etc. cost (x), other items of this sort cost (x), the tongue costs (x), so I clear a profit of 20 coins. So what does it matter, with a clear profit like this?" He was only filled with happiness and joy always.

To the world, he was a laughingstock. He was a source of amusement for them, as they had found someone they could mock as they pleased, for he seemed crazy. People would come and start speaking with him with the intention to mock him. The simple one would say to them, "Just no mocking." And as soon as they would reply to him, "OK, no mocking", he would accept

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their words and start speaking with them. Beyond this, he would not delve to suspect them of cleverness - i.e., that this was all part of their mockery - because he was a simple man.

When he would see that their intention was to ridicule, he would say, “So what if you are more clever than I am? That would then make you a fool, because what am I? For you to be more clever than I am, on the contrary, would make you a fool!”

(All this was the way of the simple one. Now let us return to our first subject.)

In the meanwhile, there was a big commotion because the clever one had traveled and arrived with pomp and great wisdom. The simpleton, too, came running to greet him with great joy. He said to his wife, “Quick, give me the silk robe! Let me go and greet my dear friend, to see him.” She gave him the simple coat, and he ran to greet him.

The clever one was traveled in a fancy covered wagon. The simple one came to greet him, asking about his welfare with great love and joy: “My dear brother, what’s doing? Blessed is the One who has brought you, and that I have merited to see you.”

To the clever one, the whole world was as nothing in his eyes, and particularly a man like this, who seemed crazy. Nonetheless,

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because of the great love of their youth that had existed between them, he drew him close and traveled with him into the city.

Meanwhile, the two homeowners, the fathers of these two sons, had passed away (while the clever one was wandering abroad), and had left their houses behind.

The simple one, who had remained local, moved into his father's house and took possession of it.

The clever one, who had been abroad, had no one to take possession of the house. The clever one's house was destroyed and lost, with nothing at all remaining of it, so the clever one had no place to stay upon his arrival. He traveled to a certain inn, where he suffered, because the inn was not to his liking. So the simpleton now found himself a new task, and would come running from his house all the time to the clever one with love and joy, taking notice of how he was suffering at the inn.

The simple one said to the clever one, "My brother, come to my house and stay by me. I will gather all my stuff into one area and the whole house will be yours to do with as you wish." This was agreeable to the clever one, so he entered his house and stayed by him.

The clever one was always filled with suffering, because he had a reputation as being exceptionally wise, a craftsman, and a very big doctor. A certain minister came and ordered him to

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make him a gold ring. He made for him a very amazing ring, engraved quite wondrously with images, and engraved a fantastic tree in it. The minister came, and the ring did not please him at all. This cause him much suffering, because he knew that if this ring with the tree were in Spain, it would be highly valued.

One time, a big minister came with a precious gem which was brought from afar. He brought him another gem with an image, and ordered him to carve this image into the first gem that he brought. He reproduced the image exactly, except for one mistake which no one except he alone would be able to discern. The minister came and took the gem, and it pleased him. But the clever one agonized greatly over the mistake: “How much wisdom I have, yet I made such a mistake.”

Regarding medicine, he suffered as well. When he would come to a patient, and would treat him, he would be certain that if the patient were to survive, he would certainly be cured by such an extraordinary treatment. When the patient would subsequently die, people would say that he caused the death, and he would suffer greatly from this.

Sometimes he would treat a patient and the patient would heal, and people would say that it was an coincidence. He was constantly filled with suffering.

Also, when needed a garment, he summoned the tailor and worked with him until he had taught him how the make the

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garment according to his wishes, as he was accustomed. The tailor got the idea, and made the garment according to his wishes, except for a mistake in the lapel, which he didn't get right. This bothered him a lot, because thought to himself, "Even if it looks okay here, where they are not particular about such things, if I were in Spain with a lapel like this, I would be a laughingstock and I would seem like a fool." And so he was always full of suffering.

The simple one would constantly come running to the clever one with joy, only to find that he was depressed and full of suffering.

He asked him, "Someone as wise and as wealthy as you, why are you always suffering? Aren't I always happy?"

In the eyes of the clever one, he was a clown, and he seemed crazy to him.

The simple one said to him, "In general, aren't the people who mock me fools? Because if they are more clever than I am, then - on the contrary - they are fools! (as mentioned above). This is all the more true for someone as clever as you. So what if you are more clever than I am?"

The simple one spoke up and said to the clever one, "If only you could come to my level."

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“It could indeed happen that I could reach your level,” replied the clever one, “if my intellect were to be taken from me, perish the thought, or if I were to become sick, perish the thought, and I were to go crazy. But for you to come to my level? It is completely impossible for you to be wise like me.”

“**For** the Blessed G-d, anything is possible,” replied the simple one. It could happen in a blink of an eye that I come to your level.”

The clever one laughed a lot about this.

These two sons were known to the world by the nicknames “the clever one” and “the simple one”. Even though there are many clever people and simple people in the world, here there was more of a contrast, because they were both in one place, and had studied together, and one of them became amazingly clever, while the other was extremely simple. In the census records, where each person was recorded with his family name, they were listed by their nicknames “the clever one” and “the simple one”.

One time, the king came upon the census and found written there these two sons, one with the name “the clever one” and the other with the name “the simple one”. The king desired to see them. The king thought, “If I send for them suddenly to come before me, they will be very frightened. The clever one’s reasoning will be completely confounded and the simple one, too, might go crazy from fear.”

The Clever One and the Simple one

The king decided to send a clever person to the clever one and a simpleton to the simple one. But where in the royal city can a simpleton be found, since in the royal city most people are clever? However, the treasurer is specifically a simpleton, because a clever person is not desirable to oversee the treasury, because through his cleverness and intellect he might come to embezzle the wealth. Therefore, specifically a simpleton is appointed to be the treasurer.

The king summoned a clever person and the aforementioned simpleton and sent them to the two sons. He gave each of them letters. He also gave them a letter to the governor of the province whose authority these two sons were under. He ordered in the letter that the governor should send letters to the clever one and the simple one in his own name, so that they won't be frightened. He should write to them that the matter is not urgent, nor has the king decreed specifically that they should come. Rather, the matter depends on what they want. If they want to, then they should come. The king simply wants to see them.

The two messengers - the clever person and the simpleton - traveled and came to the governor and gave him the letter. The governor asked about these two sons, and was told that the clever one is extraordinarily clever and very wealthy, and the simple one is exceedingly simple, his entire wardrobe consisting of a simple coat. The governor decided that it was certainly inappropriate to bring him before the king dressed in a simple

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coat, so he had appropriate clothing made for him and placed it in the covered wagon for the simple one. He gave them the letters, as mentioned before.

The messengers traveled and arrived there and gave them the letters - the clever person to the clever one and the simpleton to the simple one. As soon as the simple one got his letter, he said the simple messenger who brought it, "Since I don't know how to read it, read it to me."

"I'll tell you orally what is written in it," he replied. "The king wants you to come to him."

"You're not joking, right?" he asked quickly.

"It is certainly true," he replied. "No joke."

He was immediately filled with joy. He ran and said to his wife, "My wife, the king sent for me!"

"For what, why?" she asked him.

He didn't have a chance to answer her at all, as he immediately became electrified with joy and right away went to travel with the messenger. He went inside and sat in the covered wagon. He found there the clothing, and became happier and happier.

Meanwhile, stories were told that governor had committed corruption, and he was removed by the king. The king decided

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that it would be good for the governor to be a simple man, because a simple man would guide the state with truth and integrity, since he would not think of clever schemes. The king proceeded to make the simple one governor. He sent an order that the simple one for whom he had sent will be the governor. Since he would be traveling by way of the governor's city, men should be posted at the city gates. Immediately upon his arrival, they should detain him and crown him governor. And so they did: they stood by the gates, and immediately upon his passing there, they stopped him and told him that he had been made governor.

“You're not joking, right?” he asked them.

“Right. It is not a joke,” they replied.

The simple one immediately became governor, with full authority. Now that his mazal had improved (and mazal makes one wise), he received a bit of understanding. Nonetheless, he did not make use of his wisdom at all. He simply ruled with his simplicity as before, and guided the state with simplicity, truth and integrity. No corruption was found in him. Regarding management of the state, there is no need for great intellect and wisdom, just honesty and simplicity. When two people would come before him for judgment, he would say, “You are innocent and you are guilty,” according to his true simplicity, without any guile or deceit. And so he managed everything truthfully, and he was highly beloved in the state.

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He had advisers who truly loved him. Because of this love, one of them advised him, “You will certainly have to be summoned to come before the king, since he has already sent for you, and also the procedure is that a governor needs to come before the king. Therefore, even though you are very upright, and there is no corruption to be found in your leadership of the state, still, it is the way of the king to digress in the course of his conversation to other topics, to speak about wisdom and other languages. Thus, it would be fitting, and proper conduct, for you to be able to respond to him. So, it would be good for me to teach you wisdom and languages.”

This was acceptable to the simple one. “What could be the problem if I learn wisdom and languages?”, he said.

Then he suddenly recalled that his friend the clever one had said that it would be completely impossible for him to come to his level. And now he had already achieved his level of wisdom. Nevertheless, despite the fact that he had become familiar with wisdom, he did not make use of his wisdom at all. Rather, he conducted everything with simplicity, as before.

After this, the king sent for the simple governor to come to him. He traveled to him. The king spoke with the simple one at first about running the state, and the king was very, very pleased, because he saw that he was leading with integrity and great truth, without any guile or deceit. Then, the king began to discuss

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wisdom and languages. The simple one answered him correctly, winning greater and greater favor in the eyes of the king. The king said, "I see that he is so wise, yet he runs things with such simplicity." This was very, very good in the eyes of the king, and the king appointed him to be prime minister over all the ministers. He designated for him a special place, where he would reside, and commanded that lovely, magnificent structures be built for him. He gave him a letter confirming his appointment as prime minister. And so it was, that they built him buildings in the place that the king designated. He went and accepted his full authority.

When the letter from the king arrived to the clever one, he told the clever person who brought it, "Wait. Stay the night here, and we will discuss and make a decision."

In the evening, he prepared for him a great feast. While they were dining, the clever one analyzed with his cleverness and philosophy. He spoke up and said, "What is this, that the king should send for me, for someone as lowly as I am? Who am I, that the king should send for me? The king has such authority and prestige, and I am so lowly and despised in relation to such a great and awesome king. Is it conceivable that the king would send for someone as lowly as I am? If you would suggest that it is because of my wisdom, what am I compared to the king? And doesn't the king have wise men? Also, the king himself is certainly a great wise man. What is this about, that the king is

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sending for me?” He was very, very astonished about this. The clever one (that is, the original clever one, the friend of the simple one - these were all the words of the original clever one, the friend of the simple one, after he had greatly astonished and perplexed himself, he spoke up and said these things to himself) said to the clever messenger, “You should know what I say. I think the matter is absolutely clear and understood: there is no king in the world at all. The whole world is mistaken in this foolishness, thinking that there is a king. See and understand how this could be, that everyone subordinates themselves, relying on one man, the king. Certainly, there is no king in the world at all.”

“**But** haven’t I brought you a letter from the king?” the clever messenger replied.

“**Did** you actually receive the letter from the hand of the king himself?” asked the original clever one.

“**No**,” he replied. “Someone delivered the letter to me in the name of the king.”

He spoke up and said, “Now you see with your own eyes that my words are true. There is no king at all.” Again, he asked him: “Tell me, aren’t you from the royal city? Weren’t you raised there? Tell me, have you ever in your life seen the king?”

“**No**,” he replied. For this was true, that not everyone merited to see the king, because the king was not seen except at very infrequent occasions.

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The original clever one spoke up. “Now you can really see that my words are very clear. There is no king at all, for even you have never seen the king.”

“**If** so,” asked the clever messenger, “who rules the country?”

“**This** I can explain to you,” replied the original clever one. “You should ask me about this, because I know a lot about this. When I was traveling abroad, I went to Italy. The custom there is that they have seventy senators, and they each lead the country for a certain period of time. In this way, everyone in the country takes turns at the leadership, one after the other.”

His words started to influence the clever messenger, until he agreed and decided that there certainly was no king at all.

The original clever one again spoke up and said, “Wait until morning. I will clarify for you again with proof after proof that there is no king in the world at all.”

The original clever one got up early in the morning (we refer to the clever one who is the friend of the simple one as “the original clever one”), and he woke up his friend the clever messenger.

“**Come** outside with me,” he said, “and I will demonstrate for you clearly how the world is completely mistaken. Truly, there is no king at all. Everyone is greatly mistaken.”

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They walked to the marketplace, and saw a soldier there. They grabbed him and asked him, “Who do you serve?”

“The king,” he replied.

“Have you ever seen the king in your life?” they asked him.

“No.”

“Look, there is such foolishness,” he remarked.

Again they walked, to a captain of the army, and entered into conversation with him, until they asked him, “Who do you serve?”

“The king.”

“See with your own eyes, that it is clear that everyone is mistaken. There is no king in the world at all.” They agreed among themselves that there was no king at all.

The clever one spoke up and said further, “Come, let’s go and travel the world, and I will continue to show you that the whole world is greatly mistaken..”

They went traveling the world. Everywhere they went, they found the world to be in error. “The king” became an analogy for them. Wherever they would find the world to be in error, they would say that this error is true just like the king is true.

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The continued traveling until they spent everything they had. They sold one horse, then the second, until they had sold everything and they had to walk on foot. They would constantly investigate the world, and found the whole world to be in error. They became poor pedestrians and lost their prestige. They were considered as nothing, and no one paid any attention to paupers like them.

It so happened that they were walking around until they came to the city where the simple prime minister lived. In that city, there was a true Master of the Name, who was held in high esteem, because he was a miracle worker. Even among the royalty he was esteemed and famous. These clever ones came to that city, walked about and came to the house of the Master of the Name. They saw many wagons parked there, forty or fifty, with sick people. The clever one reasoned that a doctor lived there. He wanted to go into the house. Since he, too, was a great doctor, he wanted to go inside to make his acquaintance.

He asked, “Who lives here?”

“Master of the Name,” they replied.

He laughed, saying to his friend, “This is a lie and an extraordinary mistake. This is even more ridiculous than the mistake about the king. My friend, let me tell you about this lie, how very, very much the world is mistaken about this lie.”

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Meanwhile, they became hungry and found that they still had three or four coins. They went to a soup kitchen. There they found food for as little as three or four coins. They ordered food for themselves, and they were served. While they were eating, they spoke and jested about the lie and error of the Master of the Name.

The owner of the soup kitchen overheard their words and became very angry, because the Master of the Name was highly esteemed there. He said to them, “Eat what you have in front of you and get out of here.”

Then the son of the Master of the Name arrived there, and they continued mocking the Master of the Name in front of his son. The owner of the soup kitchen scolded them for mocking the Master of the Name in front of his son, to the point that he beat and injured them, and pushed them out of his place.

They got very angry, and wanted to seek justice for being hit. They decided to go to the owner of the place where they had put their belongings, to solicit his advice as to how to get justice for this. The came and told him that the owner of the soup kitchen had beat them.

“Why?” he asked them.

They told him that they had spoken against the Master of the Name.

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“Certainly, it is not right to hit people,” he replied. “But you did not act properly at all by speaking against the Master of the Name, because the Master of the Name is highly respected here.”

They saw they were not getting anywhere, that he too was in error. They left him and went to the town official, who was a gentile. They told him the story about how they had been hit.

He asked them, “Why?”

They told him that they had spoken against the Master of the Name. The official beat and injured them and pushed them out of his place.

They went around, from one higher ranking official to the next, until they came before the prime minister. There were sentries positioned in front of the prime minister’s residence. They informed the prime minister that a certain man needed him. He was instructed to enter.

The clever one came before the prime minister. The prime minister immediately realized, upon his entrance, that this was his friend the clever one. But the clever one did not recognize him, since he had achieved such grandeur.

Immediately, the prime minister started to say to him, “See my simplicity and how much greatness it has brought me, and what your cleverness has brought you.”

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The clever one spoke up and said, “Since you are my friend the simple one, we can speak about this later. Now, you should grant me justice for them having hit me.”

“For what?”, he asked him.

“Because I spoke against the Master of the Name,” he replied. “He is a fraud and a big phony.”

The simple prime minister spoke up and said, “You are still trapped in your cleverness. Look, you said you could easily achieve my level, but that I could not come to yours. See that I have already come to yours, but you have still not come to mine. And I see that it is more difficult for you to come to my simplicity.”

Still, since he was previously familiar with him in his time of greatness, he ordered that he be given garments to wear, and he requested that he eat with him. While they were eating, they began to speak together, and the clever one tried to prove his theory that king does not exist.

The simple prime minister scolded him: “But I myself have seen the king.”

“Are you really sure that it was the king?” asked the clever one scornfully. “Can you confirm that he, his father and grandfather were kings? From where do you know that he is the king? People told you that this was the king, and they deceived you with lies.”

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The simply one became very, very angry over this matter of the denial of the king.

Meanwhile, someone came and said, “Azazel, the devil, has sent for you.”

The simple one trembled very, very much. He ran and told his wife with great fear about whom had sent for him. **His** wife advised him to send for the Master of the Name. He sent for him. The Master of the Name came and gave him protective amulets, saying that he should not be afraid at all now. He had great faith in this.

The clever one and the simple one sat together again. The clever one asked him, “Why are you so afraid?”

“Because of who sent for us,” he said.

He laughed at him. “Do you believe that there is a devil?”

“OK,” he replied, “then who sent for us?”

The clever one spoke up and said, “Surely, it was my brother, who wanted to frighten me, and sent me this hoax.”

“If so, how did he get past all the guards?”, the simple one asked him.

“He surely bribed them,” he replied. “And they lied and deceived, saying that they did not see him.”

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Meanwhile, someone again came and said as before, that the devil had sent for them. This time the simple one did not tremble, nor did he have any fear at all, owing to the protection of the Master of the Name.

He spoke up and said to the clever one, “Now what do you say?”

“I will let you know,” he said, “that I have a brother who is angry with me, and he created this hoax in order to frighten me.” He got up and asked the one who had come for them, “What did the one who sent for us look like? What did he face and hair look like?”, etc.

He told him that he looked a certain way.

The clever one spoke up and said, “See, that is the way my brother looks.”

The simple one said to him, “Would you go with him?”

“Yes,” he replied. “Just give me some soldiers to be my bodyguards so that he doesn’t bother me.”

He gave him bodyguards, and the two clever ones went with the man who had come for them.

The soldiers returned. The simple prime minister asked them, “Where are the clever ones?”

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The replied that the didn't know at all where they had disappeared to.

The devil had seized these clever ones and brought them into mud and clay. There the devil sat on his throne amidst the mud. The mud was thick and sticky like glue, and they could not move themselves at all from the mud.

The clever ones cried out to the ones who were afflicting them (that is, the devil and his men), "Wicked ones! Why are you torturing us? Is there such a thing in the world as the devil? You wicked ones are torturing us for no reason." For these clever ones still did not believe in the devil. They merely said that wicked people were torturing them for no reason.

The clever ones were stuck in mud and clay. They would speculate, "What is this? These are just reckless men whom we had quarreled with once, and now they are really torturing us." They were tormented there with tremendous afflictions for many years.

One time, the simple prime minister passed by the house of the Master of the Name, and remembered his friend the clever one. He entered to see the Master of the Name, and bowed to him in the way of nobility. He asked him if he could show him the clever one, and if it was possible to save him.

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He said to the Master of the Name, “Do you remember the clever one whom the devil sent for and carried away, and since that day has not been seen?”

“Yes,” he replied.

He asked him to show him where he was, and to free him from there.

The Master of the Name said to him, “Sure, I can show you his place and get him out of there. But only you and I will go.” They went together. The Master of the Name did what he knew how to do, and they arrived there. They saw that they were stuck in thick mud and clay.

When the clever one saw the prime minister, he cried out to him, “My brother! See that these wicked ones are beating and torturing me so much, for no reason.” The prime minister scolded him, “You are still clinging to your cleverness. You don’t believe in anything. According to you, these are men. Now, see here. This is the Master of the Name whom you had denied. He, specifically, is capable of extracting you, and he will show you the truth.”

The simple prime minister asked the Master of the Name to extract them, and to show them that this is the devil, and that these are not men.

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The Master of the Name did his thing, and they were left standing on dry land. There was no mud there at all. The demons turned into regular dust.

Then the clever one saw, and was forced to admit against his will, that above all there is a king.

Likutei Moharan II:19, which speaks of cleverness and simplicity, refers to this story. The essence of perfection is only simplicity and straightforwardness. Amalek was clever and denied the main element of faith. See there on the verse, “A Tzadik falls seven times and gets up” (Mishlei 24:16), the last letters of the verse spell out “Amalek”. Essentially, all downfalls come through cleverness. Agag, who was also from the seed of Amalek, despite foreseeing his downfall at the time that Shmuel came to King Shaul to kill him, still did not believe. As it is written, “And Agag came to him ma’adanot” (I Shmuel 15:32), and Targum Yonatan translates “ma’adanot” as “comfortably”, because he still did not believe in his downfall, until he ultimately saw his downfall with his own eyes. Then he said, “Surely the bitterness of death approaches.” For until that moment, he did not believe.

Look into this story and understand wonders of wonders. If prayer is not as it should be, it is a three-cornered shoe. Understand this.

Tale 10

The Burgher and the Pauper

once there was a great burgher [a member of the prosperous, merchant class in Medieval Europe] who was extremely wealthy. He had quite a large amount of merchandise, and his notes and letters went out all over the world. He had the best of everything. Below him lived a pauper. He was extremely poor and the complete opposite of the wealthy burgher in every respect (that is, their positions were reversed, just as the burgher had great wealth, so the pauper, in parallel, had great poverty). Both of them were childless. The burgher was childless, and so also the pauper was childless. Once, the burgher dreamed that people had come to his house and were packing up packages and packages. “What are you doing?” he asked. “We are bringing everything to the pauper,” they replied (that is, the pauper who lived under him). He very much resented this and was very disturbed, since they wanted to carry all his wealth away to the pauper. And he could not dissuade them with his anger since there were so many people involved. The strangers made packages of everything, including all his merchandise, his wealth and his property. They carried everything to the pauper’s house, not leaving anything except the bare walls. He was very, very upset. Then he woke up and realized that it had all been a dream. However, even after he

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realized that it had been nothing but a dream, and thank G-d, everything was still in his possession, his heart beat with great apprehension. The dream upset him very much, and he could not get it out of his mind. Now regarding the pauper and his wife, he was long accustomed to caring for them, giving them whatever he could. Now, after the dream, he began caring for them even more than before. However, whenever the poor man or his wife came to his house, his expression would change and he would be very frightened, because he would recall the dream. And they, that is the pauper and his wife, were frequent visitors of his and would go into him often. Once, when the pauper's wife came to visit him and he gave her what he gave, his expression changed, and he appeared very frightened and confused. "I beg your pardon" the woman said, "but could you tell me what is that reason that whenever we come to you, your expression changes very much." He told her the whole incident about his dream, and how, ever since, his heart was full of apprehension. She mentioned a certain date, and asked, "Did the dream take place on that night?" "Yes!" he replied. "What does it mean?" "On that night I also had a dream," she said. "I dreamed that I was very wealthy, and that people came to my house, making packages and packages. I asked them where they were carrying them, and they replied, 'To the pauper!' (They were referring to the burgher, but now they already called him the pauper.) Why do you pay attention to a dream? I also had a dream." Hearing her dream, the burgher

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was all the more frightened and confused. It seemed that his wealth and property were destined to be brought to the pauper, and that the pauper's poverty was to be brought to him. He was extremely frightened.

One day the burgher's wife took a trip by coach. She took with her other women, and she also took the pauper's wife. And they went on their excursion. While traveling, a general and his army passed through. They turned off the road as the army passed. The general saw that women were traveling, and he gave orders that one of them should be taken. His men went and took out the pauper's wife, forcing her into the general's coach. They then left with her. There was no way that she could be rescued since they were soon far away. Besides, the general was with an army. So the general took her and brought her back to his land. And she was very G-d fearing; she refused to listen to any of his entreaties, and wept very much. They implored her and wooed her, but she remained extremely G-d fearing. And she, the burgher's wife, and the other women returned from their trip, and the pauper's wife was gone. And the pauper wept very much, beating his head against the wall in anguish, and mourning for his wife incessantly. One day the burgher passed by the pauper's house and heard the poor man crying so bitterly, and beating his head against the wall. He went in and asked, "Why are you weeping so?" "Why shouldn't I weep?" he replied. "What do I have left? Some people have wealth or children, but I have nothing at all. Now

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my wife was also taken from me. So what do I have left?" The burgher's heart was deeply touched and he had great pity on the pauper, seeing his bitterness, his great sorrow. Then the burgher did something reckless, it was really utter madness. He went and made inquiry as to where the general lived, and traveled there. And he did something highly reckless. He went right into the general's house. And the general had guards there, but the burgher, because he was in an altered state, was oblivious to everything. He paid no attention to the guards whatsoever. And the guards were also very shocked, and became very confused, since they saw a person approaching in such a wild manner. They were very shocked. How did he get here? And because of their panic, the guards did not challenge him, and he was able to pass through all the guards until he got into the general's quarters, to the place where the pauper's wife was lying. He went over to her and woke her up. "Come!" he said. When she saw him, she was confused and frightened, "Come with me immediately!" he told her. She went with him, and again they passed all the guards, until they were outside. Only then did he come round, and only then did he realize what he had done, such a reckless thing. He realized that there would soon be a great outcry. And so it was. There was a great outcry from the general's men.

The burgher went and hid himself in a pit full of rainwater until the uproar died down. He remained in this pit with her for two days. She saw the great self-sacrifice that he had made for

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her, as well as the great suffering he endured for her sake. She swore to G-d that all of her good fortune and success (it was possible that she would have some good fortune, perhaps great importance, and success) she would not withhold from the burgher. Even if he wanted to take all her success and greatness, so that she would be just as she was originally, she would withhold nothing from him. But how could witnesses be found in such a place? She took the pit as a witness. After two days, he left with her. They went further. And he went with her further and further. And he understood that there in that place, she was also being sought. This time he went and hid himself in a ritual bath with her. Again, she thought about the great sacrifice and suffering that he had endured for her. She made the same oath as before, (that all of her good fortune, etc.) taking the ritual bath as her witness. They also remained there for approximately two days. They then left and went further. Again he understood that a search was being made here also. So again, he hid with her, each time in another place, in seven different places of water: There were the pit and ritual bath mentioned above, a pool, a spring, a stream, a river and a lake. In every place they hid, she always remembered his self-sacrifice and suffering that he endured for her sake, and always made the same oath she had made earlier, each time taking the place as a witness. They continued traveling, each time hiding in these places, until they finally came to the sea. As soon as they reached the sea, since the burgher was a great tradesman

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and knew the sea lanes, he was able to make arrangements to reach his country. He traveled the journey and came home with the pauper's wife, and returned her to the pauper. The joy was tremendous. The burgher, because he had done such a thing, and in addition had withstood the trial with her (that is he had the fear of G-d and did not touch her), because of this, he was remembered by G-d, and was given in that year a son. And she too, the pauper's wife, had also resisted temptation, both with the general and with the burgher. As a result, she was deemed worthy, and she gave birth to a daughter. The daughter was unbelievably and extraordinarily beautiful. It was a beauty that set her apart from the rest of humanity. Such beauty is never found among human beings. People would say, "She should only reach maturity!" (When a person is so unique, it is difficult for him to survive to maturity.) Her beauty was very extraordinary, the likes of which had never before been seen in the world. All the people would come to see her, and they were very astonished at her beauty, which was very, very extraordinary. They gave her gifts all the time, out of their love for her. Everyone sent so many gifts that the pauper became wealthy. Meanwhile, the burgher got the idea that he should contract a marriage with the pauper, because of her great beauty, which was really unique. He said to himself that this might be the significance of the dreams, where that which was his was brought to the pauper, and that which was the pauper's was brought to him. The dream might mean that they should

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make a match between their children, and as a result of their joining, what was theirs would be intermingled. One day, when the pauper's wife visited him, he told her of his desire that they arrange a match between their children. He suggested that through this, the dreams might come true. "I have also thought about this," she replied, "but I could never be so bold as to discuss such a match with you. If you want it, I am certainly prepared to go along with it, and I will do nothing to hinder you. I have already sworn that I will never withhold from you any good or success that I have." The burgher's son and the pauper's daughter went to school together, learning foreign languages and the like, as was the custom there. Meanwhile, people would come to see the daughter because of her exceptional beauty, and they gave her so many gifts that the pauper became wealthy. Royal ministers also came to see her, and they were very pleased with what they saw. They realized that her beauty was unique and extraordinary, since it was beyond normal human bounds. And because of her fantastically great beauty, some ministers got the idea of contracting a marriage with the pauper. Minister who had sons very much wanted their sons to marry her. However, it would not be proper for them to marry someone of such a low station. They therefore needed to make an effort to raise the pauper's status. They arranged for the pauper to get an appointment in the emperor's service, at first as a lieutenant. Afterwards he rose higher and higher, because they hastened his promotion

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every time, until he rapidly rose every time higher and higher, until he became a general. At this point, the ministers wanted to go ahead and contract a marriage with him, but it was difficult, since many ministers all wanted to do this, and many had worked to secure his promotions. (Therefore, he could not make a match with anyone.) Besides, he could not make a match with them because of the burgher, since he had already stated that his daughter should be matched with him. Once the pauper became a general, he became ever more successful. The emperor sent him into battles, and he was victorious each time. So the emperor promoted him still higher, continuously higher and higher, and he was always very successful. Then the emperor died. All the citizens decided that the pauper should be the new emperor. When the ministers met, they all agreed that he would be the emperor. The man who had previously been the pauper thus became emperor. He fought wars and was very successful, conquering many lands. He fought more wars, and was always victorious, continually making conquests, until all the other lands decided that they would willingly subjugate themselves to him. Because they saw his great success, since he had all the beauty in the world, as well as every possible good fortune. All the kings therefore met together and decided that he would be the emperor over the entire world, and they gave him a document written in golden letters.

The emperor (that is, the pauper who became emperor over all the world) now did not want to contract a marriage with the

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burgher, because it is not fitting for an emperor to contract a marriage with a burgher. However, his wife, the empress, refused to abandon the burgher. (That is, she stood by the burgher because he risked his life on her account, etc.) And the emperor therefore saw that he could not make another match, on account of the burgher, particularly, since his wife supported him very strongly. He therefore began to devise plans against the burgher. His first move was to impoverish him. He carries out these schemes as if it were not through him at all, and he continually arranged to do him damage. An emperor certainly has this ability. He caused the burgher continually to suffer losses, and business failures, until he was impoverished, a complete pauper. And she, the empress continued to support the burgher. The emperor realized that as long as the son is alive, (that is the burgher's son) it would be impossible to make another match. So he began to make efforts to do away with the burgher's son. He devised a plan to be rid of him, setting up false charges, and appointing judges to try the case. The judges understood that the emperor wanted to do away with the young man, so they sentenced him to be placed in a sack and thrown into the sea. In her heart, the empress was very grieved because if this. However, even the empress could do nothing to oppose the emperor. So she went to the men whose job it was to throw the young man into the sea. She came to them, and fell at their feet, pleading very much that, for her sake, they let him go. After all, why did he deserve to

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be put to death? She pleaded that they take a different prisoner, who had been sentenced to death, and throw him into the sea, sparing the young man. Her efforts were effective, and they swore to her that they would spare him. And they did so. They took another man and threw him into the sea, and the burgher's son they let go. "Go! Go!" they told him, and so he went away. The youth was already mature, so he went on his way. Beforehand, that is before the young man left, the empress went and summoned her daughter. "My daughter," she said, "you must know that this burgher's son is your destined bridegroom." She then told her daughter the entire story of what had happened to her. "The burgher sacrificed his wellbeing for me, and was with me together in seven places (that is, in the seven types of water). And every time I swore to G-d that I would never withhold from him anything good that I have, and took these seven places as my witnesses. [These were the pit, the ritual bath, and the other seven types of water.] Therefore, you are all my good, my fortune, and my success. Certainly, you are his, and his son is your bride groom. But your father, because of his pride, wants to kill him for no reason. I have already made an effort to save him, and I have been successful in convincing them to spare him. Therefore you must know that he is your bridegroom, and you must never agree to any other groom in the world." The daughter accepted her mother's words, because she also was G-d fearing. She replied to her mother that she would certainly abide by her

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words. The daughter then went and sent a note to the burgher's son, while he was still in prison. She wrote that she considered herself promised to him, and that he was her destined bridegroom. She sent him a fragment of a map, drawing on it all the places where her mother had hidden with his father, which are the seven witnesses: the pit, the ritual bath, and the other places. On it she drew pictures of a pit, a ritual bath, and the other places of water. She warned him very, very, strongly that he should be very, very careful to keep this note. Then she signed her name at the bottom. After this, so it happened: The ones in charge substituted another man and let the burgher's son go. So he went forth. He traveled and traveled until he reached the sea, where he embarked on a ship and set out to sea. A powerful storm wind arose, carrying the ship to a desert shore. The wind was so strong that its force broke the ship up. The passengers, however, survived, and they reached dry land. There it was a desert, so the people of the ship went in search of food; each one tried to find something to eat. Ships did not usually pass by, since it was a desert area. Therefore they could not anticipate a ship coming and bringing them home. They went into the desert to seek food. Thus they scattered and separated. The young man went into the desert, and went on and on, until he was very far from the shore. When he decided to return, he could not. The harder he tried to get back, the more distanced he became, until he himself realized that it was impossible for him to return. He therefore went on and on in

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the desert. He had a bow to protect himself against the wild animals in the desert. Wherever he went, he was able to find something to eat. He went on and on until he came out of the desert, and arrived at a certain place. And there, there was an empty place, and there was water surrounded by fruit trees. He would eat of the fruit and drink of the water. He decided that he would settle in this area and remain there for as long as he lives. He realized that it would be difficult for him to return to civilization, and who knows if he would find another place as good as this, if he should leave this place and move on? Therefore he decided that he would remain there, and live out the rest of his life in that spot. He found the place very good. He had the fruit to eat, and water to drink. Sometimes he would go out and shoot with his bow a rabbit or deer, and he would have meat to eat. And he used to catch fish, for there were very good fish in the water. He therefore felt that it would be quite good for him to stay there for the rest of his days. And the emperor, after the sentence had been carried out on the burgher's son, and he was free of him (for the emperor thought that really and truly the judgment was carried out on the young man, and he was no more in the world), now he was able to enter into a marriage contract for his daughter. Therefore negotiations began with various kings regarding a match with her. The emperor established an appropriate estate for his daughter, and she remained there. She took the daughters of noblemen to be her companions, and she lived there. She

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would play musical instruments and engage in similar pastimes, as was the custom. Whenever a match was proposed to her, she always answered that she refused all talk (that is about the match) but that he himself should come, the one who wants to marry her. She was very talented in the art of song (that is, the skill to recite beautiful lyrics with great wisdom). With skillful artisanship she arranged a place where they could come (that is her suitors). He would then stand facing her and recite his lyrics. These consisted of love poems, such as the words of passion that a person in love uses towards his beloved. Kings would come to court her. They would go to the place and each one would recite his poem. The daughter would answer some of them through her ladies, also with a poem full of passion. To others, whom she favored more, she replied herself. She would raise her voice in song, and reply with words of passion. To those whom she favored still more, she would meet them in person, revealing her face, and respond to them with poetry and affection. However, in the end, she would say to all of them, "But the waters did not pass over you." No one understood what she meant by this. Whenever she showed her face, people would fall to the ground upon seeing her great beauty. Some became sick and weak. Others went insane because of the lovesickness brought on by her great beauty, which was unearthly. But nevertheless, although people went mad and became infirm, kings still came to woo her. But in the end, she gave them all the same answer.

Meanwhile, the burgher's son remained there in that same place, and he made himself a place to live. He dwelled there, and he was also able to play music. He was skilled in the art of lyrics. He selected wood out of which musical instruments could be made, and he made himself instruments. Out of the veins of animals, he made the strings. Thus, he was able to play to himself. He would take the note which he had that the emperor's daughter had sent him while he was in prison, and he would sing and play his instruments. He would remember all that happened to him, how his father had been a burgher etc., and how he had been cast away. He went and took the note and made a mark on a tree. There, inside the tree, he hollowed out a place, and hid the note. After he had been there a while, one day, there was a great storm wind that blew down all the trees of that place. He could not recognize the tree where he had hidden the note. As long as the trees were standing, he could recognize his sign, but now that the trees had fallen, this tree was mixed up among the many other trees there, and he had no way of recognizing that particular tree. It was impossible for him to split them all open to find the note, since there were so many trees. This caused him to weep and grieve very much. He realized that if he stayed there, he would definitely go mad because he had such great anguish. He decided that that he must move on. No matter what will happen to him, leave he must. If he did not, he would be in danger because of his deep anguish. So he put some meat and fruit in a

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sack, and went, in no specific direction. He made himself signs marking the place which he left. He continued until he reached a settlement. "What land is this?" he asked. And they replied. He asked if they had ever heard of the world emperor. They answered him, "Yes." He asked if they had heard about his daughter, the great beauty. They answered him, "Yes, but it was impossible to marry her," (because she will not have anybody, etc.). He came to a decision, in light of the fact that it would be impossible for him to travel there. So he went to the king of that land, and poured out his heart to him. He told him that he was her true bridegroom, and that because of him, she would not marry anyone else. Since it was impossible for him to go there, he will give the king all the signs that he has, that is, the seven waters she had described. He asked that the king go there and make an engagement with her, and that the king should pay him for this information. The king realized that he was telling the truth, since it would be impossible to make up a story like this, and the idea pleased him. However, he decided that he wanted to bring the princess back with him, but the young man would still be there, so it would not turn out very well. Should he kill him? He did not have the heart to do so. For why should he be killed for doing him a favor? Therefore, he decided to exile the burgher's son two hundred miles away. The son was very upset by this, since he has been exiled for doing the king a favor. So he went to another king, and told him the story. (That is, the young man, the burgher's son,

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because he resented the first king for having exiled him, went to a different king and told him also the whole story with all the signs, so that the other should make haste to marry the beauty.) He related all the signs to the second king, and also added an additional sign. He told the king that he should make haste and set out immediately, so that he could overtake the first king, in order to get there first. But even if he does not get there first, he still had one sign more than the first. The second king had the same thought as the first (that it won't go well for him if the young man should be there). And he also exiled him two hundred miles further. Again he was very upset, so he went another time, to a third king. He also told him the whole story, as with the others. And to the third one he gave even more signs, very good signs. The first king immediately set out on the journey, and came to the place where the emperor's beautiful daughter was. He composed a lyric, and skillfully included in it all the places that had served as witnesses (that is, the seven types of water, which were the main signs she was looking for in a prospective groom). However, the rules of the lyrics led him to speak of the places in a different order than the story really happened. Since that is how it came out according to the method of the lyric. He came to the place set aside for those courting her, and recited his lyric. When the emperor's daughter heard the mention of these places, that is the seven types of water, she was very surprised. She was positive that this was her destined groom. However, she still

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had some uncertainty since the places were not in correct order. But she thought that perhaps he had had to change the order because of the artistry of the poem. So she made up her mind that he must be the one. She wrote to him that she considered herself engaged to him. There was great joy and tumultuous excitement because the great beauty had found her match. Plans were soon made for the wedding. In the meantime, there arrived the other one (that is the other king to whom the youth had also divulged all the signs, and one sign more, etc.) And the other one also hastened there [to her estate]. He was told that she had already agreed to marry another. But he paid no heed. He said that he still had something to tell her that would affect the situation. He got to her and recited his poem, now placing all the places in correct order, and also adding an additional sign. "Then how did the first one know all this?" she asked. If he should tell the truth (that the young man had told the first one) that certainly wouldn't be good for him. So he said that he did not know. She found this very puzzling, and she was very bewildered, since the first one had also recited all the places. How could people know these signs? Still, it seemed logical that the second king was her destined one, since she saw that he had given the signs in order, and an additional sign. It was possible that the first one had mentioned these places merely because the art of composing the poem brought them to mind. Meanwhile, she decided to do nothing. (That is, she could not decide on a course of action, so she remained

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passive and refused to enter into marriage with anybody.) The young man, that is the burgher's son, when the second king exiled him, was again very upset. He went to a third king and told him the whole entire story, and gave him even more signs, very compelling signs. And to the third, he poured out his whole heart, telling him that he had a note on which all these places were drawn (that is the seven types of water). He told the king to draw all these places on a piece of paper and bring it to her. The third king also exiled the young man two hundred miles further, and the third also hastened there. On arrival there, he was told that the other two (the two kings, etc.) were there already. He said that he would try anyway, since he has something that would definitely change the situation. The people did not know why she wanted these kings more than the others. The third king arrived [at her estate and] recited his poem with very clear signs, better than the first ones. Then he showed her the note with all the places drawn (which he himself had drawn). She was in shock, but she could not do anything, because with the first, she also thought that he was the one, and then the same thing about the second. Therefore, she said that she would not believe anything until someone brought to her the original note itself. Meanwhile, the young man thought, how many times will he be sent further away? He therefore made up his mind that he would go there himself (that is to the emperor's daughter). Perhaps he would accomplish something. So he travelled and travelled until he

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finally arrived there. He said that he had something to say that would definitely change the situation. And he came and recited his lyric. He revealed even more signs, very compelling signs. He told her how they had gone to school together, and other similar signs. And he told her everything, how he had sent the other kings, and how he had hidden the note in a tree, and everything else that had happened to him. But she paid no heed to all of this. The first three kings of course also had some excuse for not having the note. And to recognize him was clearly not possible, since he had been gone a long time. She refused to pay heed to any signs at all until he actually brought the original note, written in her own handwriting. She had already thought that the first one was surely the one, and similarly the other kings. Therefore she did not want any more signs or the like. The young man decided that he cannot tarry there (that is, he cannot stay there long because perhaps if it becomes known that he is here, the emperor will kill him). He therefore made up his mind that he would go back to his spot in the desert where he had been previously, and spend the rest of his life there. He walked and walked to come to this desert, and finally he arrived there. While all this was happening, many years went by. The young man made up his mind that he would live in the desert and live out his days there. He had contemplated a person's entire life in this world, and concluded that it would be best for him to spend the rest of his life in the desert. There he lived and ate the fruits, etc. just as before.

Meanwhile, on the sea there was a pirate. He heard that such a beautiful woman existed, and got the idea to take her prisoner. He himself could not do anything with her, because he was a eunuch. However, he felt that if he could kidnap her, he could sell her to a king for a huge sum of money. He began to set a plan in motion. Now a pirate ignores his own welfare. If he succeeds, he succeeds, and if not, not, and what does he care, since he was wanton, like pirates are. The pirate went and bought a large amount of merchandise, an extraordinarily huge amount. He also made golden birds, and they were made with such great artisanship that they actually appeared to be alive; they seemed just like real birds. He also made golden grain stalks, upon which the birds stood. This alone was remarkable, that they were able to stand on the stalks without the stalks breaking, even though the birds were quite large. He also made mechanisms so that the birds appeared to sing. One clicked its tongue, one chirped, and one sang. It was all done through trickery: men would be in a room on the ship behind the birds, and these men did everything. And it looked as if the birds themselves were playing, for they were made with invisible wires, so one thought the birds themselves were doing it all. Taking all this, the pirate set off to the land where the emperor's daughter was. When he came to the city where she was, he docked his ship and cast anchor. He made himself out as an important burgher, and people came to buy all kinds of precious goods. He remained there for somewhat more than a

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quarter of a year, while people brought home the beautiful merchandise they had bought from him. The emperor's daughter also wanted to buy from him, and she sent a message, asking him to bring his wares to her. He replied with a message that he has no need to bring his wares to a buyer's house, even if she is an emperor's daughter. Whoever wants his goods must come to him. A burgher cannot be compelled to do otherwise. The emperor's daughter decided to go to him. And her custom was, whenever she went out in public, she would place a veil over her face, so that people would not be able to look at her; otherwise they would fall down in a faint and become ill because of her beauty. The emperor's daughter went out, with her face veiled, and she took her companions with her. A troop of guards escorted her. She went to the so called burgher (who was actually the pirate), bought some of his wares, and started to go on her way. "If you come back," said the burgher, "I will show you even more beautiful articles that are truly wonderful." With that, she returned home. After that she came again, bought some merchandise, and went home again. The pirate remained there for a while, and she became accustomed to visiting him. She would come to him often. Then one day she came to the burgher and he went and opened the door to the cabin where the golden birds were, etc. She was able to see them, and it was an amazing sight. The other people who were with her also wanted to come into the cabin. "No no!" he said, "I don't show this to anyone except you because you are the

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emperor's daughter. But I don't want to show others at all." She went in alone. He also went into the room, locking the door behind them. Then he did a crude thing; he forced her into a sack, and took off all her clothing. He then dressed one of his sailors with her clothing, veiled his face, and pushed him out. "Go!" he said. The sailor did not know what was happening to him. As soon as he emerged with his face covered, the soldiers, not realizing who he was, immediately began escorting him. They thought that he was the emperor's daughter. The sailor went along with the troop wherever they led him, and he had no idea where he was. So he came to the emperor's daughter's room. When his face was uncovered they realized that he was a sailor! There was a great uproar, and the sailor's face was slapped very well, and he was thrown out, since he was not guilty, for he knew nothing. Having captured the emperor's daughter, the pirate knew for certain that he would be pursued. He left the ship, and hid himself together with her in a put full of rainwater until the uproar would subside. He ordered his sailors to cut anchor and flee immediately, since they would certainly be pursued. They would surely not fire on the ship, since it would be assumed that the emperor's daughter was on board. "But they will pursue you, therefore you must flee immediately!" [he said.] "And if they catch you, so what?" Like all pirates, they paid no heed to their own welfare (they were wanton.) It happened as he predicted. There was a great outcry, and they were immediately chased, but they did not

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find the princess there. The pirate hid himself along with her in a pit of rainwater, and they remained there. He threatened her so that she should not cry out, so that people would not hear her. Thus he said to her, “I have risked my life for your sake so that I should capture you. If I should then lose you again then my life is not worth anything to me. Since you are already in my hands, if I should lose you again and should you be taken away from me, then my life would be worth nothing to me. Therefore as soon as you scream out, I will immediately strangle you. And whatever happens to me will happen, since I do not consider my life worth anything.” She was mortally afraid (the emperor’s daughter who was lying with the pirate in the pit was afraid to scream because of his threat.) Afterwards he left that place with her and brought her to a city. They traveled and traveled, until they came to a place where the murderer realized that people were searching for him. He hid himself together with her again, this time in a ritual bath. Afterwards he also left that place and came to another place, and there also he hid with her in a different type of water. Thus he hid with her every time in a different type of water, until he had hidden with her in all the seven kinds of waters that the burgher had hidden in with her mother, which constitute the seven witnesses etc. Finally he came with her to the sea. He tried to find at least a fisherman’s boat so that he could cross with her. And he found a ship, and took the emperor’s daughter. He had no personal need for her, since he was a

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eunuch. But he wanted to sell her to a king, and was apprehensive that someone might try and take her from him by force. He therefore dressed her in sailor's clothing, so that she looked like a man. And the pirate traveled with her on the sea (that is with the emperor's daughter, whom we shall speak of as a male, because she was disguised thus by the pirate.) Then a storm wind came and carried the boat away to a shore, and the boat was wrecked. They arrived at the shore of the same desert where the young man lived. When they came there, the brigand had the usual expertise in travel routes and knew that this was a place in the desert that ships never came to. Therefore, he realized that he had no one to fear, and he let her roam around. So he walked this way, and she that way, as they searched for food. She distances herself greatly from the brigand, and the brigand went in his own direction. When he realized that she was not in his vicinity, he began to call out for her, but she decided not to reply at all. She thought to herself, "my fate is that he will sell me. Why should I answer him? If he finds me again, I will reply that I did not hear him, especially as he does not want to kill me, for he wants to sell me." She did not answer him, and went further away. The brigand looked all over for her, but could not find her. He walked on and he still could not find any trace of her, and probably he was devoured by wild animals. So she wandered on further and further. She was able to find food and walked until she found the place where the young man was living (that

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is the burgher's son). Since her hair had grown and she was dressed like a man in a sailor's outfit, they did not recognize one another. As soon as she arrived, he became very happy that another person had come there. "How did you get here?" he asked. "I was with a burgher on the sea, etc." she replied. "How did you get here?" He replied also, "through a burgher..." The two of them remained together.

After the emperor's daughter was taken from the emperor, the empress lamented bitterly for the loss of her daughter, hitting her head against the wall. She berated the emperor, telling him, "Because of your pride you lost the young man, and now our daughter has been lost!"

And she would tell him, "She was all our fortune and success! Now we have lost her! What do I have left now?" She continued berating him very harshly.

The emperor himself also grieved very much for the loss of his daughter. And in addition the empress berated him and troubled him greatly. And thus there were severe arguments and strife between them. She said so many awful things to him, and angered him so much, that he decided to banish her. He appointed judges to try her and they sentenced her to be banished. She was thus banished. Soon after this, the emperor went to war and was not victorious. So he blamed this on a general: "Because you acted so, you lost the war." Then he banished the general. After that he again went to war, and again he was not victorious, and again he exiled the general. A

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number of generals were thus exiled. The citizens realized that he was behaving in a bizarre fashion. First he had exiled the empress, and now the generals. They decided (the citizens) to reverse the situation, recalling the empress and exiling him. The empress could rule the land. They did so. The emperor was exiled, and the empress was reinstated, and she ruled the land. The empress immediately sent out an order to have the burgher and his wife restored (whom the emperor had brought low and turned into paupers, etc.). She brought them into her palace.

When the emperor was being taken away, he asked those who were taking him, to release him. “I was your emperor,” he said, “and I certainly did good things for you. Now have pity on me and let me go. I will definitely not return to this land anymore. You have nothing to fear. Let me go, and I will leave. Let me at least be free for the few years that I still have to live. They released him, and he traveled on and on. Meanwhile many years passed; and the emperor wandered on and on, until he went out to sea. A wind carried away his boat, and he also came to the same desert [that the others arrived at]. He finally came to the place where the other two were living. (These were the young man who was the burgher’s son, and his [own] beautiful daughter, who was now wearing men’s clothes.) They did not recognize each other, since the emperor’s hair had grown long and many years had passed since he had left. Their hair had also grown long. “How did you get here?” they asked him. “Through a tradesman...” he replied. They gave similar

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answers to his questions, and the three of them remained together, eating and drinking as before. And there they played on musical instruments, since they all could play; for he was an emperor, and also the others could play. And he, the young man, was the hardest of them, since he had been there a long time. He brought them meat, and they ate. They burned wood that would be more precious than gold in a civilized area. The young man tried to convince them that this would be a good place for them to spend the rest of their lives. Compared to benefits that people usually have in civilized areas, it is better to remain here, to live out one's life here. They asked him, "What benefits did you have before you came here that you say it is better here?" He answered them, telling them what had happened to him, how he had been a prosperous burgher's son, etc. and how he had eventually come to this spot and how good it was as a burgher's son. He had everything he needed, and here also he has all that he needs. (Thus the young man told them everything.) He demonstrated to them that it would be good to spend their lives in this place. "Did you ever hear of the world emperor?" asked the emperor. The burgher's son replied that he had. So he asked him about the beauty, whether he had heard of her. "Yes," he replied. The young man began to speak angrily, "The murderer!" Like one who gnashed his teeth at another, so the youth spoke angrily about the emperor as they talked about him, for he was not aware that the emperor himself was talking with him. "Why is he a murderer?" asked

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the emperor. "I am now here because of his cruelty and base character!" he replied. "How did that happen?" asked the emperor. The young man decided that he had no one to fear, so he told him and related the whole story of what he had gone through. [Apparently beforehand he had merely told them that he was the burgher's son, but he had not told the main story.] The emperor asked him, "If you had the emperor in your hands, would you exact revenge on him now?" He answered, "No," since the young man was merciful. "Quite to the contrary, I would provide for him just as I provide for you." Now the emperor then began to sigh and groan, "what a terrible and bitter old age this emperor must be having!" He had heard that his daughter, the great beauty had been lost, and he himself had been exiled. Again the young man exclaimed, "This was because of his cruelty and because of his pride! He destroyed both himself and his daughter. And I have been caste away here, all because of him." So he asked him, (the emperor of the young man) "If you had him in your hands, would you take revenge against him?" "No," he replied. Quite to the contrary, I would provide for him exactly like I provide for you." The emperor then revealed his identity. He informed him that he himself was the emperor, and then related what had happened to him. The young man fell on him, kissing and hugging him. And she, that is, the beauty, who was also present, only in disguise, etc. heard everything, how the two were talking to one another. The young man had made it his practice to go

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each day to make a mark on three trees. And there he looked for the note. For there were thousands upon thousands of trees, so he marked three trees which he searched, so that he need not search them again the next day. This he did every day, perhaps he would still find the note (the note that she had sent him which he had lost among the trees etc.). And when he used to come back from there, he came with tears in his eyes, because he used to weep when he searched and could not find. They (that is, the emperor and the beauty) asked him, “What you searching for among the trees? And why do you return with tears in your eyes?” So he told them the entire story how the emperor’s daughter, the great beauty, had sent him a note, how he had hid it in one of the trees, and how a storm wind had come, etc. Now he was looking for it, and perhaps he will find it... They said to him, “Tomorrow when you go to look, we will also go with you. Maybe we will find the note.” And so they did. They went with him, and the emperor’s daughter found the note in a tree. When she opened it, she saw that this is her own note, in her handwriting. She thought to herself, if she immediately revealed her identity to him, she would have to put aside her disguise, and return to her original attractiveness. And should she again become a great beauty like before, he could collapse and expire. And she desired that it should be done correctly, according to traditional practice. (That is, she cannot marry him here in the wilderness, because she has to have an appropriate wedding.) She therefore merely

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returned the note to him and told him that she had found it. He immediately collapsed and became infirm. They revived him and nursed him back to health, and there was great joy among them. The young man said, “What use do I have for the note? Afterwards, will I ever find her? Surely she is now with some king (for he thought that she had been sold by the murderer, as the emperor had told him). Why do I need this? Let me spend the rest of my life here. He went and gave her back the note, and said to her, “You take the note so that you may go and marry her,” for she was disguised as a male. She agreed to go, but asked him also to go with her. She said, “Since I will certainly take her hand in marriage, all will be well for me; so I will give you also a share of my success. The young man realized that “he” (the emperor’s daughter whom he thought was a man) was very clever, and he would certainly be successful in taking her hand. He therefore agreed to go with him. And the emperor planned to stay there alone, since he was afraid to return to his land. She implored him also to come, for he will surely take the beauty, “So you now have nothing to fear.” (That is she said to him, “I will surely trace the [supposedly captive] beauty, so you will have nothing to fear, because your good fortune will return when she is found. And you will also be requested to return.”)

The three set out together. They hired a ship, and came to the land where the empress lived. They came to the city where she was located and left the ship. The emperor’s daughter realized

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that if she revealed herself immediately to her mother, and told her mother that she had come back, her mother might expire. She therefore went and sent a message to her mother that a man had been found who had some information about the [missing] daughter. She herself then went to the empress and told her what had happened to her daughter, relating the entire story. When she had ended, she said, "She is also here." She then revealed the truth: "It is I, I am she." She then related that her bridegroom, the burgher's son, was also here. However she told her mother that she made it a condition that her father the emperor be restored. Her mother did not want this at all, since she was still furious with him, because everything had been his fault. Still, she had to fulfill her daughter's request. They wanted to bring him back, (the emperor) but when they checked where he was supposed to be, they discovered that he was missing. The daughter then revealed that the emperor was also with her. The wedding took place, and the joy was complete. The couple took over the kingdom and the imperial title. That is, the burgher's son and the beauty got married, and they reigned supreme, that is they reigned over the whole world.

Subsequently, the old emperor had no true greatness, since everything had been his fault. The burgher though has much greatness, since he was the father of the new emperor, who had the main importance. The sailor was smacked and smacked in the face and thrown out.

Tale 11

*The King's Son
and the Maid's Son Who Were
Exchanged*

There once was a king. In his home, there was a maidservant who would serve the queen. (Generally, a cook would not be allowed into the presence of the king, but this was a maidservant of low status.)

The time came for the queen to give birth. The time came for the maidservant to give birth at that time as well. The midwife went and switched the infants, to see what would arise from this, and how the matter would turn out. She switched the infants, placing the king's son next to the maidservant and the maidservant's son next to the queen.

Then, these sons began to grow up. The king's son (that is, the one who grew up with the king, because they thought he was the son of the king) was raised level by level until he became ever greater, and was very successful. Also growing up in his house was the maidservant's son (that is, the king's true son, only he was raised by the maidservant). The two of them learned together in the same school. The king's true son, who was called

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“the maidservant’s son” , was instinctively drawn to the manners of royalty, but he was raised in the home of a servant. On the other hand, the maidservant’s son, who was called “the king’s son” , was instinctively drawn to a different mannerism, not the manners of a king, but he was raised in the king’s home and he had to act in the manner of royalty, because they were raising him in this manner.

Being that women are light-minded, the midwife went and revealed to someone how the children were switched, and “a friend has a friend” , and the secret was revealed from one person to another, according to the way of the world, until everyone was gossiping about this, how the king’s son was switched. But it was not permitted to speak about this, lest it be revealed to the king, because it certainly was not permitted for the king to know of this. For what could the king do about it? There was no way to fix it. It was impossible to believe with certainty ... perhaps it was false. And how would it be possible to go back and switch? Therefore, it was certainly forbidden for them to reveal this to the king. The people just gossiped to themselves about it.

Then, one day, someone came along and revealed the secret in the ears of the king’s son - how they were saying that he was switched. “But it is impossible for you to investigate this, because it is below your honor. It is impossible for you to investigate this at all. But I will let you know this: Perhaps there

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will be a conspiracy against the monarchy, and the conspiracy could be strengthened by this, for they will say that they are taking the king's son as king for themselves - that is, the one whom they are saying is the king's true son. Therefore, you need to devise schemes against that son, to get rid of him." (These are all the words of the man who revealed the secret to the son of the maidservant, who was called the son of the king.)

The king's son went (that is, the one who is called the king's son. The principle here is that wherever simply "the king's son" is mentioned, it refers to the one who was switched - that is, the real son of the maidservant, except that he is called "the king's son" because he was raised by the king) and began to inflict misfortune upon the father of the aforementioned son (who was really his own father), setting his eye on targeting him with misfortune constantly. He would constantly make trouble for him - hardship upon hardship - in order to uproot him along with his son. As long as the king was still alive, he lacked absolute power. Nonetheless, he would cause him misfortune.

Subsequently, the king grew old and died. He took over the monarchy (i.e., the son of the maidservant who was switched and is now called the king's son), and now he made even greater misfortune for the father of the aforementioned son - hardship upon hardship. He would do it in a cunning way - in a way that the world would not understand that it was he who was causing him the misfortune, because that would be unacceptable to the

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people. Rather, he would conceal the matter, and would constantly cause him misfortune.

The father of the aforementioned son understood that he was causing him trouble for the reason mentioned before. He spoke up and said to his son (that is, the king's true son, but who because of the switch seemed to be his son), telling him the whole situation. He told him that he had great pity on him. "Either way you look at it: If you are my son, I certainly have pity on you. And if you are the king's true son, you surely deserve even greater pity, because he wants to get rid of you completely, perish the thought. Therefore, you must get away from here." And the matter appeared very tragic in his eyes. But the king (i.e., the one who became king in place of his father, because he seemed to be the king's son, on account of the switch) was constantly targeting him with his woeful arrows, one after another. So the son decided to get away from there. His father gave him a lot of money, and he left.

It was very upsetting to the son (who was the king's true son) that he had been banished from his country for no reason. He looked at himself: "Why ... for what ... has this happened to me, to be banished? If I am the king's son, surely this should not have happened to me. And if I am not the king's son, this should not have happened, either - to be running away for nothing - for what have I done wrong?" It upset him very much. As a result of this, he took to drinking and went to brothels, wanting

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to consume his life in this way: getting drunk and following his heart's desires, since he was banished for no reason.

The king took firm grasp of the monarchy. When he would hear that there were people who were gossiping and speaking about the switch, he would punish them and avenge them heavily. He ruled with force and strength.

One day, the king went to hunt animals with his noblemen. They came to a nice place, where there was a river, and they remained there to rest and to stroll. The king laid down, and the deed that he had done came into his mind - that he had banished the son for nothing. Because either way you look at it: If he was the king's son, wasn't it already enough that he had been switched? Why should he have been banished? And if he was not the king's son, he did not deserve to be banished, either. What had he done wrong? As the king thought about this, he regretted this great mistake and injustice that he had done, but he could not figure out what to do about it. It was impossible to speak with anyone to solicit advice in this matter. He became very upset with worry. He said to the nobles to go back; since worry had befallen him, there was no need to continue strolling. They returned to their homes. When the king returned to his home, he obviously had many affairs and concerns. He became involved in his concerns, taking his mind off of the previous issue.

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The son who was banished (i.e., the king's true son) did what he did and squandered his money. One time, he went out alone for a walk. He laid down, and it came into his mind what had happened to him. He thought, "What has the Almighty done to me? If I am the king's son, I certainly don't deserve this. And if I am not the king's son, I don't deserve this either, to be running away and cast out." Then he thought, "On the other hand, if it is so, that Blessed G-d could do something like this, to switch the king's son, etc., then is it proper what I have done? And was it fitting for me to behave as I did?" And he began to feel great pain and regret over the evil deeds he had done. Then he went back to his place, and resumed his drunkenness. However, since he had already begun to feel regret, he was constantly disturbed by thoughts of regret and repentance.

One time, he laid himself down to sleep, and he dreamt how in a certain place there is a fair on a certain day; that he should go there, and he should take the first paying job that he comes across, even if it is below his honor. He awoke, and this dream was deeply ingrained in his mind. For sometimes the subject matter passes away quickly from the mind, but the content of this dream entered deeply into his mind. Nonetheless, it seemed difficult for him to do this, and he turned to heavier drinking. He dreamt this same dream several times, and it disturbed him very much.

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Once, they were saying to him in the dream, “If you want to have pity on yourself, do it ...” So he had to fulfill the dream. He went and gave the rest of the money he had left to the inn; he also left his fancy clothing at the inn, he took for himself a simple garment, and he journeyed to the fair. He arrived there, and he got up early and went to the fair.

A certain merchant encountered him and said to him, “Would you like to be hired for a certain job?”

“Yes,” he answered him.

He said to him, “I need someone to lead animals. Hire yourself out to me.”

Because of the dream he had, he didn't take the opportunity to second-guess this. He spoke up and immediately said, “OK.”

The merchant hired him right away, and immediately began to make him work and order him around in the way of a master over his servants.

He began to look at himself, what he had done. For this type of servitude was certainly not fitting for him, as he was a delicate man, and now he had to guide animals, having to walk on foot next to the animals. However, it was impossible to go back.

The merchant ordered him around in the way of a master.

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He asked the merchant, "How can I walk with the animals alone?"

"They are other shepherds guiding my animals," he answered him. "You can walk with them."

He gave him the responsibility of leading certain animals, and he led them outside of the city. There, the other shepherds who led the animals gathered together, and together they went along. He led the animals, and the merchant was riding on his horse and proceeding with them. The merchant was riding cruelly, and was especially cruel to [the king's true son]. He was very, very afraid of the merchant, since he saw the great cruelty that he directed at him. He was afraid that he might strike him with a single blow of his staff, and he would die instantly. (That is, because of his great frailty, for he was a very delicate man, therefore that is how it appeared to him.)

He was walking with the animals, and the merchant was with them. They came to a certain place. They took the sack which contained the bread for the shepherds, and the merchant gave them food, and he gave [the king's true son], too, from this bread, and he ate.

Afterwards, they were walking by a very dense forest (that is, the trees were crowded very close together). Two animals from the animals of the son who became a shepherd of the merchant wandered off. The merchant yelled at him, and he went

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after them to capture them. They fled further, and he pursued them. Since the forest was thick and dense, they lost sight of each other immediately upon entering the forest, and he immediately became hidden from his friends' sight. He was chasing after the animals, and they were running away. He pursued them heavily, until he came into the thickness of the forest.

“Either way,” he figured, “I am dead. Because if I go back without the animals, the merchant will kill me.” (That was how it seemed to him because of the fear he had of the merchant - that he would kill him if he returned without the animals.) “And if I stay here, the wild animals of the forest will kill me. Why would I return to the merchant? How could I come to him without the animals?” For he was very afraid of him.

He went and chased further after the animals, and they fled.

Meanwhile, it became night. Something like this had never happened to him before, that he would have to sleep alone at night in such a dense forest. He heard the sound of the wild animals' roar, roaring according to their nature. He decided to climb a certain tree and sleep there. He heard the sound of the wild animals roaring, as is their way.

In the morning, he looked and saw his animals standing next to him. He descended from the tree and went to capture them, and they ran away. He continued after them further, and they fled

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further away. They animals found some grasses there, and the stopped to graze and eat. He went to capture them, and they fled. And so he would go after them, and they would flee, he would go after them and they would flee ... until he entered into a very thick part of the forest, where there were wild animals that are not afraid of man at all, because they are far removed from civilization.

It again became night. He heard the sound of the wild animals roaring, and he became very afraid. He saw and, behold, standing there was a very, very large tree. He climbed the tree. As he came up the tree, he saw a person lying there. He became frightened, even though it was comforting to find a person there.

They asked each other, "Who are you?"

"A person."

"Who are you?"

"A person."

"How did you get here?"

He did not want to tell him what had happened to him, so he answered him, "Because of animals. I was a shepherd, and two animals wandered here, and that's how I got here."

He asked the man whom he found in the tree, "How did you come here?"

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“I came here because of a horse,” he replied. “I was riding on a horse, and I stopped to rest, and the horse went and wandered into the forest. I chased after him to capture him, and he fled further, until I arrived here.”

They joined together there to become a team. The spoke between themselves that even when they would come to civilization, they would remain together as a team. The two of them slept the night there. They heard the sound of the great roaring of the wild animals.

Towards morning, a very, very great sound of laughter was heard over the face of the entire forest. The sound of laughter spread throughout the entire forest, for it was a very, very great laughter, to the extent that the tree shook and rocked from the sound. He was very, very panicked and frightened from this.

The second one said to him (i.e., this person whom he had found in the tree, who was laying there from before), “I am not afraid of this anymore. I have already slept here for many nights. Every night, as day approaches, this sound of laughter is heard, to the extent that all the trees rustle and shake.”

He was very panicked, and said to his friend, “It seems that this is the place of demons. Because no sound of laughter like this is heard in civilization. Who has heard the sound of laughter over the entire world?”

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Then, it immediately became day. The looked and saw and, behold, the animals of this one were standing there, and the horse of that one was standing as well. They descended, and began to pursue - this one after the animals, and that one after the horse. The animals were fleeing further along, and he pursued as before. The second one, too, chased after the horse, and the horse fled, until they had grown distant and strayed from one another.

Meanwhile, he found a sack with bread, and this is certainly very, very valuable in the wilderness. He placed the sack on this shoulder and went after the animals.

Meanwhile, he encountered a certain man, and he panicked as before, even though it was slightly comforting to him to find a person there.

“How did you come here?” the man asked him.

He replied, asking him, “How did you come here?”

“I, my fathers and my fathers’ fathers were raised here,” he answered him. “But you, how did you come here? Because nobody ever comes here from civilization.”

He panicked, because he understood that this was not a human being at all, since he said that his fathers’ fathers were raised here, and nobody from civilization came here. Therefore, he understood that this was certainly not a human being at all. Nonetheless, he did not do anything to him, and drew him close

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(that is, this man of the forest to the king's true son) and said to him (that is, the man of the forest to the king's true son), "What are you doing here?"

He answered him that was running after his animals.

The man [of the forest] said to him, "Stop chasing after your sins! Those are not animals at all. Rather, your sins are leading you on. It is enough for you already; you have received what you deserve. That is, you have already received your punishment. Now, stop chasing them anymore. Come with me, and you will come to what is fitting for you."

He went with him. He was afraid to speak with him or to ask him, because a man like this might open his mouth and swallow him. (That is, the king's true son went with the man of the forest, and he was afraid to speak with him or ask him anything, lest he open his mouth and swallow him, because he understood that this was not a human being at all.) He followed after him.

Meanwhile, he encountered his friend who chased after the horse. As soon as he saw him, he hinted to him: You should know, that this is not a human being at all. Don't interact with him at all, because this is not a human being. He immediately went and whispered all of this to him in his ear, that this is not a human being at all.

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His friend looked (that is, the horse man) and saw the sack with bread on his shoulder. He began to appeal to him, "My brother, I have not eaten in many days. Give me bread."

"Here in the wilderness, there is nothing to offer," he replied. "My life takes priority, and I need the bread for myself."

He began to appeal to him and beseech him strongly, "I will give you whatever I can."

(However, no price or gift will suffice in exchange for bread in the wilderness.) He replied to him, "What can you give me? What can you give me in exchange for bread in the wilderness?"

He answered him (that is, the one who asked for bread - the horse man - answered the man with the animals, who was the king's true son), "I will give you my entire self. I will sell myself to you in exchange for bread."

He decided (that is, the man with the animals decided to himself) that to purchase a man, it would be worth it to give him bread. He acquired him as an eternal slave. He made him swear oaths that he would be a slave to him forever, even when they came to civilization, and he gave him bread. They ate together from the sack until the bread was finished.

Together, they followed after the man of the forest. The slave walked behind him. I.e., the horse man, who was sold as a

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slave to the man with the animals, walked behind him (behind the man with the animals) and the two of them walked behind the man of the forest. This made things a little bit easier for him. When he needed to lift something, or some other task, he would command his slave (the horse man, who was sold to him as a slave) to lift it, and to do what he wanted. They followed together behind the man of the forest. They came to a place where there were snakes and scorpions, and grew very afraid.

Out of fear, he asked the man of the forest, “How can we pass through here?”

“Here’s an even tougher one,” he replied. “How will you enter and come to my house?” He showed them his house, which was standing in the air. “How will you get into my house?”

They went with the man of the forest, and he brought them through in peace. He brought them into his house, gave them food and drink, and he went away.

The king’s true son, who was the man with the animals, used his slave for whatever he needed. The slave was very upset that he had been sold as a slave because of a single hour in which he needed bread to eat. Because now they had what to eat, and just because of a single hour, he would have to be a slave forever.

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He would sigh and groan, “How did I come to this state, to be a slave?”

The king's true son, who was his master, asked him, “What status did you have, that you are groaning over the fact the you have come to this state?”

He replied to him and told him how he was a king, and that they were gossiping about him that he had been switched. For this horse man was actually the very same king from before, who was really the maidservant's son, and who had banished his friend. At one point it had come into his mind that what he had done was not good, and he regretted it, etc. He felt constant regret over the evil and great treachery had had committed against his friend. Once, he dreamt that his rectification was to abandon the monarchy and to go to the place where his eyes took him, and in this way he would rectify his sin. He didn't want to do this, but his dreams were constantly bothering him to do it, until he made up his mind that he would do it. He abandoned the monarchy and he went where he went, until he came here, and now he became a slave.

He heard all this, and kept silent. That is, the king's true son (the man with the animals) heard all this that the horse man (who was now his slave) told him, and he kept silent.

He said, “I will see, and I will decide how to deal with this.”

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At night, the man of the forest came and gave them food and drink. They slept there. Towards morning, they heard the very great sound of laughter, as before, to the extent that all the trees were rustling and shaking, as before. He urged him (that is, the slave urged the king's true son, who was his master) to ask the man of the forest about this.

He asked him, "What is this great sound of laughter, close to the morning?"

"This is laughter," he replied, "that the day becomes merry from the night. The night asks the day, 'Why is it when you come that I have no name?' Then the day gets merry and makes great laughter, and then it becomes day. That explains the sound of the laughter."

This seemed amazing to him, for this was something extraordinary, that the day gets merry from the night.

In the morning, the man of the forest went away again. They ate and drank there. In the evening, he came back, and they ate and drank and slept through the night.

They heard the sound of the wild animals, who were all roaring and making noise with different sounds. All the wild animals and birds were producing sounds. One type of lion was roaring, and another type of lion was making a different sound. The birds were whistling and chattering with their voices. They

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were all making noisy sounds. At first, they were very shaken. Out of fear, they did not pay close attention to the sound. Later, they paid closer attention and heard that it was a very, very wondrous sound of music and song. It was an extremely awesome and powerful pleasure to hear it. All the pleasures in the world were like nothing - completely worthless and null - in relation to the awesome pleasure of this song. They said to each other that they should remain there, for they had what to eat and drink, and they were luxuriating in this awesome pleasure, which all forms of pleasure were nullified in relation to. The slave urged his master (that is, the king's true son) to ask the man of the forest for an explanation.

He asked him.

He answered him, "This is related to how the sun makes a garment for the moon. All of the wild animals of the forest said that since the moon does them great good - since the main time of their dominion is at night, because sometimes they need to go into civilization, and during the day they cannot, and the illumination of the moon does them good - therefore, they agreed to make a new song to honor the moon. And this is the melodious sound that you hear. That is, that all the wild animals and birds sing a new melody in honor of the moon, which receives a garment from the sun."

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When they heard that it was a melody, they paid closer attention, and they heard that it was a very, very wondrous, pleasant melody.

The man of the forest said to them, “You think THAT is impressive? I have an instrument that I received from my fathers, who inherited it from their fathers’ fathers. This instrument is made out of leaves and colorful things. When you place this instrument on an animal or bird, then it immediately begins to play this melody.”

Then, the laughter happened again, as before, and it became day.

He (that is, the king’s true son) went to search for the instrument. He searched all over the room, but could not find it. He was afraid to go any further than that. They - that is, the master (the king’s true son) and the slave (the maidservant’s true son, who was initially the king) - were afraid to tell the man of the forest to guide them back to civilization.

Later on, the man of the forest came and told them that he would guide them back to civilization. He led them back to civilization. He took the instrument and gave it to the king’s true son.

He said to him, “I am giving you the instrument. And regarding this man (that is, his slave, the maidservant’s true son,

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who was initially king because of the switch) - you will know how to deal with him.”

They asked him, “Where do we go?”

He told them that they should ask and inquire about a land with this name: “The foolish land with the wise king.” (“Der nayrishe land un der kluger malchus” - this is the language in which our Rabbi, may his lamp shine, told it.)

The asked him, “Where, and in which direction, should we begin to ask about this land?”

With his hand, he indicated a certain direction (pointing with his finger).

The man of the forest said to the king’s true son, “Go there, to that land, and there you will come to your greatness.”

So they went. They were walking on their way, and they very much wanted to find some wild or domestic animal to test whether the instrument would play its melody. But, as yet, they did not see any type of animal.

Afterwards, they came further into civilization. They found an animal and placed the instrument on it, and it began to play the melody from before.

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They kept going, until they came to the aforementioned land. This land had a wall surrounding it. There was no way to enter it except through a single gate. It was necessary to walk around for many miles before coming to the gate to enter the land. They proceeded to go around until they came to the gate. As they approached the gate, they did not want to let them enter. Since the king of the land had died, leaving behind the king's son, and the king had placed in his will: "Wherefore, until now, the land was called 'der nayrishe land un der kluger malchus' ('the foolish land with the wise king'), now it will be called the opposite: 'der klugeh land un der nayrischer malchus' ('the wise land with the foolish king'), and one who wants to gird his loins for this, to restore the original name - that is, that to have the land again be called by its first name, "the foolish land with the wise king" - such person will become king. Therefore, they did not let anyone enter the land, except for someone who would gird his loins for this purpose: to return the land to its original name.

It was certainly impossible to get himself involved in something like this, so they could not enter. His slave insisted that they go back home. But he did not want to go back, since the man of the forest told him to go to this land, and there he would come to his greatness.

Meanwhile, another man came along, riding on a horse. He wanted to enter, but they did not let him enter, either, for the

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aforementioned reason. Meanwhile, he noticed this man's horse standing there. He took the instrument and placed in on the horse, and it began to sing the very wondrous melody.

The man with the horse pleaded with him very much for him to sell him the instrument, but he did not want to sell it.

He asked him, "What can you give me in exchange for such a marvelous instrument as this?"

The man with the horse said to him, "What can you do with an instrument like this? Why, all you can do with it is perform theatrics and receive a dinar. But I know something which is much better than your instrument. That is, that I know something that I received from my fathers' fathers - to understand one thing from another. That is, that I know something, which I received from my fathers' fathers, which enables the understanding of one thing from another, so when somebody says something, it is possible through the tradition I have to understand one thing from another. I have not yet revealed this to anyone in the world. Therefore, I will teach you this, and you will give me the instrument."

He decided (the king's true son, who had the instrument), that it was truly something wondrous to understand one thing from another. So he gave him the instrument, and he (that is, the

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man with the horse), went and taught him how to be able to understand one thing from another.

The king's true son, since he had become able to understand one thing from another, went to the gate of the land. He understood that he had the ability to gird his loins for this - to return the land to its original name - for he was already able to understand one thing from another, therefore he understood that it was possible, even though he still didn't know precisely how he would be able to do it. Nevertheless, since he had become able to understand one thing from another, he understood that it was possible.

He decided that it should be ordered to let him enter, and he would get himself involved in this (that is, to return the land to its original name). What was there to lose?

He said (to the men who did not want to let anyone enter there, except for one who would gird his loins for the task) that they should let him enter, and he would gird his loins for the task of returning the land to its original name.

They let him enter, and they let the noblemen know that a man had been found who wanted to gird his loins for the task of returning the land to its original name. They brought him to the noblemen of the land.

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The noblemen said to him, “You should know that we are not fools, perish the thought. However, the previous king was extraordinarily wise. Compared to him, we were all considered fools. Therefore, the land was called ‘the foolish land with the wise king’. Then the king died, leaving behind the king’s son, who is also wise. But, in relation to us, he is not wise at all. Therefore, the land is now called the opposite: ‘the wise land with the foolish king’. The king left in his will, that someone who would be found to be wise enough that he could return to land to its original name, such person would be king. He commanded his son that when this man would be found, he would be removed from the monarchy, and that man would become king. That is, when such a wise man would be found, who would be extraordinarily wise, in relation to whom everyone would be fools, such man would become king. For this man could return the land to its original name, so they would once again call it ‘the foolish land with the wise king’. For everyone would be fools compared to him. Therefore, you should know who you are getting yourself into.” (All this was said to him by the noblemen.)

They said to him (that is, these noblemen again; this is all continuation of their words), “The test will be whether you are indeed wise. There is a garden that remains from the previous king, who was extremely wise, and the garden is very, very wondrous - metal instruments grow there, silver instruments

The King's Son & The Maid's Son Who Were Exchanged

and gold instruments - and it is very, very wondrous and awesome. However, it is impossible to enter it. When a person enters it, then they immediately begin to chase him, and they chase him, and he screams, but he does not know what is happening, nor does he see who is chasing him. And so they chase him, until they run him out of the garden. Therefore, we will see if you are wise, if you are able to enter this garden.”

He asked if they beat the person who enters.

They told him that the main thing is that they chase him, and he has no idea at all who is chasing him, and he flees in great panic. That is what people who enter there tell them.

He went to the garden (that is, the king's true son) and saw that it had a surrounding wall. The gate was open and there were no guards there, because surely no guards were needed for this garden.

He was walking by the garden, and he looked and saw a man standing there by the garden. That is, there was a statue of a man there. He looked and saw that above the man there was a sign, and it was written there that the man was king many hundreds of years before. In the days of this king, there was peace. Before this king, there was war, and after him, there was war, but in the days of this king, there was peace.

The King's Son & The Maid's Son Who Were Exchanged

He understood, since he had already become able to understand one thing from another, that the whole thing depended on this man. When he would enter the garden and they would chase him, there was no need at all to run away; just to stand himself by the man, and through this, he would be saved. Furthermore, if he took this man and placed him inside in the midst of this garden, then everyone would be able to enter this garden in peace. (All this the king's true son understood, since he understood one thing from another.)

He went and entered the garden. As soon as they began to chase him, he went and stood by the man that stood by the garden on the outside. Through this, he emerged in peace without any incident at all. Other people, when they would enter the garden and they would begin to pursue them, they would flee in very great panic and would get battered and suffer from this. But he emerged in peace and tranquility by standing himself by the man.

The noblemen saw and were astonished over how he emerged in peace. He (the king's true son) then ordered to take the man and position it inside, in the midst of the garden. And so they did. Then, all the noblemen went into the garden, and they entered and emerged in peace without any incident at all.

“Nevertheless,” the noblemen said to him, “even though we have seen what you can do, still, for the sake of a single

The King's Son & The Maid's Son Who Were Exchanged

accomplishment, it is not proper to give you the monarchy. We will test you again with something else.”

They said to him, “Here there is a throne from the previous king. The throne is very high. Near the throne stand all sorts of wooden wild animals and birds (that is, they are carved and crafted from wood). In front of the throne stands a bed. By the bed, stands a table, and on the table, there stands a lamp. From the throne, roads emerge, and the roads are built with walls. These roads emerge from the throne on all sides, and nobody has any idea what this throne with these roads are all about. These roads ... after they emerge and extend for some distance, there stands there a golden lion. If a person were to go and come near it, then it would open its mouth and swallow him. Beyond this lion, the road extends further, and likewise for the other roads that emerge from the throne. That is, the second road which emerges from the throne on another side is also the same way: as the road extends and continues for some distance, there stands there another type of wild animal, such as a different type of metal lion, and there, too, it is impossible to come close to it, and beyond it the road extends further, and likewise for the other roads. These roads extend and go throughout the entire land, and nobody knows the meaning of the throne with all the things around it and the roads. Therefore, you shall be tested with this, whether you can comprehend the meaning of the throne with all of the aforementioned things.”

The King's Son & The Maid's Son Who Were Exchanged

They showed him the throne, and he saw that it was very high, etc. He walked by the throne, and looked and understood that the throne was made of the same type of wood as the box from before (that is, the instrument which the man of the forest gave him). He looked and saw that the throne was missing a rose on top. If the throne had this rose, it would have the power that the box from before had (that is, the instrument which had the power to play a melody when it was placed on a species of wild or domesticated animal or bird). He examined further and saw that this rose, which was missing from the top of the throne, was placed below the throne. It was necessary to take it from there and place it on top. Then, the throne would have the power of the box from before.

The previous king had done everything with wisdom, in a way that nobody could understand the meaning, until someone extraordinarily wise would come along who could understand the matter and be able to align, exchange and arrange everything properly.

Likewise, he understood that the bed needed to be moved a bit from the place where it stood. So too, the table also needed to be moved a bit, to change its place slightly. Similarly, the lamp also needed to be moved a bit from its place. And the birds and animals also needed to have their locations changed, to take this bird from this place and put it in another place, and so too with all of them.

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The king had done everything with guile and wisdom, in a way that nobody could understand, until a wise man would come along who would be able to understand how to arrange it all properly.

The lion that stood there (along the stretch of road) needed to be placed here, and so with all of them.

He ordered that everything be arranged properly; to take the rose from below and stick it above, and so too with all the items - to arrange everything in the proper order. Then, they would all start playing the very wondrous melody, and they would all do the task they were designed for.

Then, they gave him the monarchy.

The king's true son - who now had become king - spoke up and said to the maidservant's true son, "Now I understand, that I am the king's true son, and you are the maidservant's true son."

(The following, too, are the words of our Rabbi, may his lamp shine. After he told this story, he spoke up and said these words):

In earlier generations, when they would speak and discuss kabalah, they would use this type of language. Until Rabbi Shimon bar Yochai, they would not speak kabalah explicitly; only Rabbi Shimon bar Yochai revealed kabalah explicitly.

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Before then, they would speak in this type of language: "When they placed the ark on the heifers, they began to sing." Understand this.

There is the renewal of the moon, when the moon receives innovations from the sun. This is the aspect of when they carried the ark to Beit Shemesh (House of the Sun). Then, all of the animals carrying the throne made a new melody, the aspect of "A song. Sing to G-d a new song." This was the song that the heifers of Bashan sang. This is the aspect of bed, table, throne and lamp being the rectification of the Divine Presence. And the aspect of the garden: the first man was banished from the Garden, and the Sabbath protected him. The Sabbath is the aspect of the king to who had peace, the aspect of the man in the story, who was a king who had peace in his days. Therefore he stood himself by the Sabbath. The rest he did not explain.

Tale 12

The Prayer Leader

A tale. Once there was a Prayer Leader [ba'al tefilah, lit. "master of prayer" or "prayer man," also denoting a person appointed to lead a prayer service] who was always involved only with prayers and songs and praises to Hashem Yitbarakh (the Blessed Creator). And he dwelled outside of settled areas. And his schedule was: He would regularly go in to the settled areas. And he would enter in [to conversation] with some person. Typically he would converse with lowly people, such as poor people and so forth. And he would begin to talk with the people, [heart] to heart, regarding the purpose of the whole world, that in truth there is no purpose at all in the world, aside from serving G-d all the days of one's life; and one should spend the years only with prayer to Hashem Yitbarakh, and with songs and praises to Hashem Yitbarakh etc. And he would speak very much with the people such words of awakening, until his words would enter in to someone's heart, until the person would be willing to join him. And as soon as the person agreed with him, he would immediately take him and bring him to his place, which he had outside the settled areas.

Because this Prayer Leader had chosen for himself a place outside the settled areas. And there was a river and trees, and

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fruits were also there. And they would eat from the fruits. And regarding clothes he was not stringent at all. And so was the schedule of the Prayer Leader always, that he would go all around in the settled areas, and he would always speak with people that they should serve G-d in his manner, that they should only perform devotions to Hashem Yitbarakh; they should only be involved with prayers etc., and whoever listened to him, he would take him, and he would bring him to his place outside the settled areas, as mentioned. And there they would be involved only with prayers and songs and praises to Hashem Yitbarakh, and confessions and fasts and mortifications and repentance and the like, and the Prayer Leader would give them his compendiums (i.e. books) that he had of prayers and songs and praises and confessions. And they would be involved with them constantly. Until he would find among his people that he brought there, such ones as were also able to bring people to Hashem Yitbarakh. He would sometimes give permission to one of his people, that he should also go in to the settled areas and should awaken people to the Almighty, that they should only perform devotions to Hashem Yitbarakh.

And the Prayer Leader was always involved in this matter, and would each time attract his people, and would take them out from the settled areas, as mentioned. Until an impression was made in the world, and the thing began to be known. For suddenly people would escape from the country, and their

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whereabouts were unknown. Someone would lose a son, etc., and where they were was unknown, until it became known - [that it is] because the Prayer Leader would go and talk people into devotion to Hashem Yitbarakh. But it was impossible to recognize him and seize him, because the Prayer Leader would conduct himself with much wisdom, and would change himself with each person in a different way. With one person he would make himself appear as poor person, and with another, as a trader, etc. Also when he would come to talk to people, when he would see that he could not accomplish with him his intention, he would confuse him with much talk, until they did not understand at all his good intention, and as if that was not at all his intention, i.e. to draw them to Hashem Yitbarakh. Even though in truth his whole main intention in talking to people was only this, to draw them to Hashem Yitbarakh, for his whole intention was only this. Only when he understood that he could not influence him, he would turn him and bend him and deceive him, until he could not at all understand his good intention. And the Prayer Leader would be involved in this thing until an impression and fame was made in the world, and they wanted to seize him, but they could not, as mentioned.

And the Prayer Leader with his people would sit outside the settled areas, and would be involved only with prayer and songs and praises to Hashem Yitbarakh, and confessions and fasts and mortifications and repentances, as mentioned. And the matter of the Prayer Leader was, he could suffice (i.e. give)

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to each person what he needed. And if he understood that one of his people according to his brain needed for his service of Hashem that he should go dressed in gold clothes, which they call “gilden gishtik” , he would provide him. And vice versa, when sometimes some rich person would draw close to him and he would remove him from the settled areas as mentioned, and he would understand that this rich person needed to go in torn and despicable clothing, he would lead him so. All according to what he knew of the required needs of each and every one, he would provide him. With these people whom he drew close to Hashem Yitbarakh a big fast or mortification was more precious than all the delights in the world, because they had delight from the great mortification or from the fast more than from all the delights in the world.

And the day came to pass, and there was a country that had great riches there. They were all rich. Only, their way and conduct was very strange and odd, because everything was conducted with them according to the riches. Everyone’s value and everyone’s honor was only according to his riches. For whoever had so many thousands or myriads, had a certain class; and whoever had so much money, had another class, etc; the whole order of classes was with them according to the money of each and every person. And whoever had so many thousands or myriads, according to the amount that was determined by them, was king. And likewise they had banners, that whoever had so much money was in this banner, and had

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the class and the status in that banner; and whoever had so much money was in another banner, and had there some class in that banner according to the value of his money. And so it was fixed with them, how much money someone needed to be considered in the class of the banner, and how much money he should have to be considered in another banner, and have there some kind of class and status. And so the status and class of each and every one was all according to his money, according to what was determined by them. And likewise it was fixed with them, that when he had so much money, he was a plain human; and if he had less than this, he was a bird, etc. And they had beasts and fowl, i.e. when he had only so much, he was called a human lion (in Yiddish, “a menschlicher leib”), and so forth other beasts and fowl etc., i.e. according to his little money he was only a beast or bird etc., because the main thing with them was money, and the class and level of each person was only according to his money.

And it was heard in the world that there was such a country. And the Prayer Leader would make a big sigh over this, and would say, “Who knows how far they can go and err through this?” And there were found men from the people of the Prayer Leader, and they did not ask his opinion at all, and they went there to that country to bring them back. Because they had great compassion on the country, that had been so led astray in the craving of money, and especially because the Prayer Leader said, then they could go and stray more and more,

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therefore these people of the Prayer Leader went to that country; perhaps they could bring them out of their nonsense.

They entered the country. And they approached one of them. Apparently they approached some animal (i.e. a person who was of low status, for he had a small amount, so he was called an animal by them) , and they began to chat with him, that truthfully money is no goal at all, and the main purpose is only to perform devotions to Hashem. But he did not listen them at all, because he was already rooted in their thinking that the main thing was only money. And so they chatted with another one, and he also did not listen to them. And they wanted to chat with him more, but he replied, “I have no more time to chat with you.” They asked him, “Why?” He replied, “Because we all must leave the country and go to another country, because we have seen, that the main goal is only money. Therefore it has become ingrained in us that we must go to such a country where they make money, (i.e. there there is earth from which they make gold and silver). Therefore we must all now go to that country.

It also got into them that they should have stars and constellations too, i.e. whoever had such an amount of money, according to the amount they determined for it, he should be a star, because since he has so much money he has the power of the star, because the star grows the gold, because the fact that there is earth from which they make gold, is only because of

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the star that grows gold earth in that place, therefore the gold is drawn down from the star. And because someone has so much gold, therefore he has the power of that star, therefore he himself is a star. And likewise they said, that they wanted to have constellations too. I.e. when someone had so much money, according to what they determined, he should be a constellation. And likewise they made themselves angels, all according to money. Until they agreed that they should have G-ds too. Because someone who had very much money, so and so thousands and myriads, according to what they determined for this, he should be a G-d. Because since G-d have him so much money, he himself is a G-d.

They also said that they could not at all dwell in the air of this world. And they must not at all mix with other people, so that they should not contaminate them, because the other people of the world are completely impure compared to them. Therefore they decided: They should find themselves very high mountains that are higher than all the rest of the world. And they should dwell there, so that they can be higher than the air of the world. They sent people to seek high mountains, and they found very high mountains. They whole country went and settled there on the high mountains, i.e. on each mountain a gathering of people from the country (i.e. a city) settled, and around the mountain they made a big reinforcement, and great trenches around the mountain, so there would be no way a man could come to them. Because there was no longer even a

hidden path to the mountain, so that another person would not be able to come to them at all. And likewise on the next mountain, and so on all the mountains they all made a reinforcement etc. as mentioned. And they appointed guards far from the mountain, so a foreigner could not come to them. And they dwelled there on the mountains, and they behaved as mentioned earlier. And they made many G-ds, i.e. according to wealth, as mentioned.

Because wealth was the main thing for them, so much so that via great wealth a person could become a G-d - therefore they had a fear of murder and theft. Because anyone could become a murderer or thief in order to become a G-d via the money he would steal. But they said, since the wealthy one is a G-d, he will protect himself from theft and murder. And they established devotions and offerings, so they would bring offerings, and would pray to their G-ds. And they would sacrifice themselves to the G-ds, in order to be included in them, and thereafter be reincarnated, and be rich. Because their main faith was in wealth. And they had devotions and sacrifices and incenses with which they served their G-ds (i.e. those who had much money). But certainly despite this the country was full of murder and theft. Because whoever did not believe in the devotions was a murderer and a thief, in order to get wealth, because the main thing for them was wealth. Because through wealth one could buy anything, food and clothes, and the source of a man's life was through money

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(such was their foolish and confused mind). And they all tried to not lose any money, because money was for them entirely the faith and the G-d. On the contrary, they needed to bring money into the country from other lands. Traders would go out from them to other countries, in order to win money, in order to bring even more money into the country. And charity was certainly a great prohibition for them, because one gives away the money that G-d have him, which was the main thing, to have money. And he blemishes and reduces his mone, therefore it was certainly a prohibition for them to give charity.

And they had officers, who would oversee everyone whether he had as much money as he said, because each person had to always show his wealth, in order to remain in his class that he had according to his money. And sometimes an animal would become a person, and a person an animal, i.e. when one lost his money, then he was no longer a man; a man became an animal, because he had no money. And so on with the other classes, according to the money as mentioned. And they had forms and portraits of the G-ds (i.e. those who had much money) and everyone had the portaits. And they would hug and kiss them, because money was their whole devotion and faith.

And the people of the Prayer Leader returned to their land, and they told the Prayer Leader of the nonsense of the country, how very lost they were in the craving of money, and that they wanted to leave their country to go to another country (where

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they make money), and they wanted to make stars and constellations. The Prayer Leader answered, that he feared lest they stray more and more. Afterwards it was heard that they made themselves G-ds. The Prayer Leader answered that this is what he feared and worried of from the start. He, Prayer Leader, had great pity on them, and decided to go personally there; perhaps he would return them from their error. And the Prayer Leader went there, and came to the guards who stand around the mountain. And the guards, it would reason, were people of low status, who were able to stand in the air of this world, because the people who had status from money were not able to be together with people of the world, so that they not be contaminated, and they were not able to speak at all with people of the world, so that they not contaminate them with their breath (therefore surely the guards who stood outside the city were of low status as mentioned). But the guards also had the images (of their G-ds) and would hug and kiss them all the time, because with them too was money the main object of faith.

And the Prayer Leader came to one of the guards and began speaking with him about the ultimate purpose, saying that only G-dly devotions are the ultimate goal - Torah and prayer and good deeds etc. - and money is foolishness and not the ultimate purpose at all, etc. But the guard did not listen to him at all, for it was already long sunken into them that the main thing is money, as mentioned. And likewise the Prayer Leader

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went to another guard and spoke with him likewise as mentioned, and he did not listen to him either. And so he went to all the guards, but they did not listen to him at all. And the Prayer Leader made a decision, and he went into the city which was on the mountain.

When he arrived there, it was a wonder to them, and they asked him, “How did you get in here?” since no one was able to enter in to them. He answered them, “Since I have already entered, in whatever manner, why do you ask?” And he began speaking with one about the ultimate purpose etc. but he did not listen to him at all, and likewise with another, and so all of them. For they were already sunken in their mistake. And it was a wonder to the people of the city that a man had come to them and was speaking to them such things, the complete opposite of their faith. And they felt in themselves perhaps this man is the Prayer Leader. For they had already heard that there is a such a Prayer Leader in the world. Because the matter of the Prayer Leader had already become publicized in the world, and they called him “the pious Prayer Leader.” But it was impossible for them to recognize and capture him, because he would make himself appear different to each person. To one he appeared as a merchant, and to another as a pauper, etc. and immediately he would break away from there.

And the day came to pass, that there was a Mighty Warrior [lit. mighty], unto whom other warriors [lit. mighty ones] had

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gathered, and the Warrior and his warriors were going around conquering countries. And he wanted nothing more than that they should surrender to him. And when the people of the country surrendered themselves to him, he would let them be. And if not, he would destroy them. Thus, he went around conquering, not wanting any money, only surrender, that they should submit to him. And the way of the Warrior was, he would send his warriors to a country when he was still very far from it, fifty parasahs, that they should submit themselves to him, and so he would conquer countries.

And the merchants of this country of wealth, who would go to trading in other countries, returned to their country and told about this Warrior, and a great terror fell on them. And even though they were willing to surrender to him, the thing that prevented them was that they heard that he loathes money and does not want any money at all, and this was the opposite of their faith, therefore it was impossible for them to surrender to him, because for them it would be like apostasy, since he did not believe at all in their faith - that is, in money. And they were very afraid of him, and they began to perform devotions and bring sacrifices to their G-ds (i.e. to those who had much money). And they would take a beast (that is, someone with little money, who was considered by them a beast) and bring him as a sacrifice to their G-ds (as mentioned), and other such devotions.

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And the Warrior was continually coming closer to them. And he sent his warriors on ahead to ask them what they wanted, as was his way. They were terrified and did not know what to do. Their own merchants gave them an advice, that they had been to a country where all the residents were G-ds and traveled with angels. That is, everyone in the entire country, from the smallest to the greatest, were all extraordinarily wealthy, to the extent that even the smallest among them was also a G-d by their folly (because the smallest among them was exceptionally wealthy and possessed the amount of money that was reckoned to make him a G-d). And they “travel with angels” since their horses are covered with such great wealth, with gold and so forth, and the covering of one horse was worth the amount that an angel had. Thus, the riders “travel with angels,” tying three pairs of “angels” to a carriage and riding with them. Therefore they needed to send to this country, for they surely would be able to help them, for they were all G-ds. (All this was their merchants’ advice.) And their advice satisfied them very much, for they believed that surely they would be saved by them, since they were all G-ds, as mentioned.

And the Prayer Leader decided to go again to that country. Perhaps he could yet lead them out of their nonsense. And he went in there, and he arrived at the guards, and he began speaking with one guard, as he was accustomed. The guard told

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him about this Warrior, that they were terrified of him. The Prayer Leader asked him, “What do you want to do?” The guard told him as mentioned above, that they want to send to the country where they are all G-ds etc. The Prayer Leader laughed exceedingly at him and said to him, “That is all great foolishness! Because they are humans like us. And all of you, including your G-ds, are all only humans and are not any G-d at all. There is only one G-d in the world, Who created everything, and Him Alone it is fitting to worship, and to Him alone it is fitting to pray, and only this is the ultimate purpose in the world.” And such other words did the Prayer Leader speak with the guard.

But the guard did not listen at all, because their mistaken belief was already set within them a long time. Yet, the Prayer Leader proceeded to speak much with him, until finally the guard answered him, “What more can I do? I am only one individual (and there are compared to me the residents of the country, who are many).” And this response was somewhat a consolation to the Prayer Leader, because he understood that his words had begun to penetrate into the guard’s ears. Because the words he spoke with the guard the first time and the words he spoke now had gathered together until they made an impact on his heart. (Because the teshuvah/repentance that the guard answered, “What can I do?” etc., made it known that the words of the Prayer Leader had now circulated into his heart.) And so the Prayer Leader went to another guard and spoke

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with him as above. And he too did not listen. And finally he also responded as above, “I am only a single person against all the residents” etc. And so all the guards answered him this teshuvah in the end.

Afterwards the Prayer Leader entered the city, and he began to speak with them as he was accustomed. That they are all greatly mistaken, and that money is not the purpose at all. Only the main purpose is that people should only delve in Torah study and prayer etc. And they did not listen to him, for they were all deeply entrenched in this for a long time. And they told him about the warrior, and that they want to send to the country where they are all G-ds, etc. He laughed at them too, and he told them that was foolishness, and that they all are only humans, etc., and that they would not be able to help them at all, “because you are human and they are human, and not any G-d. There is only one G-d, Blessed be He, etc.” And regarding the warrior he said to them (in amazement), “Can this be the Warrior?” (as someone wondering, “The one whom I know?”) They did not understand what he meant. And so he went from one to another, and he spoke with all of them so. And regarding the Warrior he said to every, “Can this be the Warrior?” etc. But they did not understand what he meant.

Meanwhile, a commotion broke out in the city, that someone was present who was speaking such things, making laughter of their faith, saying that there is only One, etc., and

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saying about the Warrior as above. They understood that this must be the Prayer Leader, since he was already publicized to them. They ordered to seek him and catch him. Even though he always appeared in a different way (i.e. one moment appearing as a merchant, another moment as a pauper, etc.), nonetheless they knew of this also - that the Prayer Leader always appeared differently - so they made orders to to probe after him and catch him. They searched after him, eventually catching him, and they brought him to their ministers. They began talking with him, but he told them the same things, as above - that they are all in great mistake and foolishness, and that this is not the purpose at all (that is, that money is not the purpose at all), but that there is only One, Who is the Blessed Creator, etc., and that the people of that country that they say are all G-ds will not be able to help them, because they are only human. They considered him insane.

Because all the countrymen were so entrenched in their error of money and had become so foolish, someone who spoke contrary to their folly was considered by them to be insane. And they asked him, “What is this you say about the Warrior, ‘Could this be the Warrior?’” He answered them, “Because I was with a King. And with the King a Warrior got lost. And if this is that Warrior, I know him. And furthermore, your trusting in that country where you say they are all G-ds - this is foolishness. Because they will not be able to help you at

all. On the contrary, that will be your downfall if you put your trust in them.” And they asked him, “How do you know this?”

He answered them, “It was like this. The King,” whom he was with, “had a Hand - that is, he had something like a hand with five fingers and with all the lines that are on a hand. And the Hand was like a map of all the worlds. And everything that ever was, from time of the creation of heaven and earth until the end, and that which will be afterwards - it was all was depicted on this Hand. Because depicted in the lines of this Hand were the configuration of each and every world with all of its details, as depicted on a map. And on the lines were as if letters, like on a map, where letters are written next to each and every thing to know what it is - namely, that this is a certain city, and this is a certain river, etc. In exactly the same way, there were imprinted, via the lines of the hand, the likeness of letters, so that the letters were imprinted next to each and every thing depicted on the hand, in order to know what it represented. And likewise all the various countries, and cities, and rivers, and bridges, and mountains, and other details (that are found in the world and in all the worlds) - it all was depicted on the Hand by the lines, and next to each thing were written letters, that this is this thing and this is that thing. And also all the people who go around in any country, and all their experiences (i.e. all that happens to a man in his life), it was all depicted there.

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“**And** written on it were all the roads from country to country, and from place to place, and hence I knew how to enter this city, which was impossible for any man to enter in. And so if you want to send me to another city, I also know the way. All [the ways can be known] via the Hand. And so imprinted on the Hand was the way from world to world, for there is a way and a path, along which one can ascend from earth to heaven, (for, the reason why it is impossible to ascend to the heaven is because people do not know the way, but on it was depicted the way to ascend to heaven), and on it were depicted all the paths between from world to world. For Eliyahu ascended to heaven along one path, and this path was written there. Moshe Rabbeinu [Moses] ascended to heaven on another path, which was also written there. And also Chanokh [Enoch] ascended to heaven on another path, and this too was written there, and so on, from world to (higher) world, they are all depicted in the lines of the Hand.

“**Also** depicted on this hand was each and every thing as it was at the time the world was created, and as it is now, and as it will be afterwards. For instance, Sodom was depicted on it as it had been during its settlement, before it was overturned. Also depicted on it was the overturning of Sodom, and also depicted there was the form of Sodom after its overturning. For depicted on this hand were whatever has been, whatever is now, and whatever will be. And there on the Hand, I saw that the country about which you say they are all G-ds, together with all the

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people who come to them to get help from them - they will all be eradicated and destroyed.” All this is was what the Prayer Leader answered them.

The thing was big revelation for them, for they recognized they were words of truth. Because this is known, that upon a map all things are depicted. They also understood that his words were true, because one can see that one can gather and connect two lines of the hand, making a letter from them (therefore they understood this could not be fabricated from his heart, and it was a big revelation for them). They asked him, “Where is the King!?! Maybe he will show us a way to find money?” He answered them (in a language of amazement), “You still want money?! Of money speak nothing at all!” They asked him, “Nonetheless, tell us where the King is.” He answered them, “I also do not know were He is.

“**And** the story was like this. There was a King and Queen, and they had an only daughter. And the time came close for her to be married off. And they seated advisors to give counsel, who she should be married off to, and I too was there among the advisors, because the King liked me. And my advice was that they should give her the Warrior, because the Warrior had done many benefits for us, for he conquered many countries, therefore it was fitting to give him the Queen’s Daughter for a wife. My advice was very well accepted, and they all agreed with it, and there was a great joy there, for having found a

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groom for the Queen's Daughter. They married her off to the Warrior, and the Queen's Daughter had a child. And the baby was extremely handsome, with a beauty was not human at all. His hair was of gold and had all the colors. And his face was as the sun, and his eyes were luminaries on their own. And the child was born with mature wisdom, because they saw in him as soon as he was born that he was a great sage. Because when people were talking, in the place where one needed to laugh he would laugh, and other such things. They recognized in him that he was a great sage, though he still lacked the movements of an adult, namely the ability to speak and so forth.

“**And** with the King was an Orator, that is, a speaker who is an expert in eloquence and rhetoric, who was able to speak and compose wonderful poems, songs and praises to the King. And the Orator was himself also a nice Orator, but the King showed him the way how to go up and get the power of the wisdom of rhetoric, and thereby he became a very very wonderful orator. The King also had a Sage. This Sage was also a Sage by himself, but the King showed him the way how to go up and get wisdom, and thereby he became an amazingly great Sage.

“**And** similarly, the Warrior himself was mighty, but the King showed him the way how to go up and get strength, and thereby he became a wondrously great warrior. Because there is a sword that hangs in the air, and the sword has three powers. When the sword is lifted, then all the [opposing] army

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officers flee, so inevitably they fall, because when the officers flee, there is no one to lead the battle, so they certainly fall. But despite this, the survivors may still be able to wage war. But the sword has two edges, and they have two powers, for by one edge they all fall, and by the other edge they get the sickness called “dar,” namely their flesh becomes meager and lifeless, as is known of this sickness, G-d spare us. So only by making a movement with this sword, wherever it is, the enemies are stricken in the above way, i.e. by what each side does. And the King showed the Warrior the way that there is to this sword, and from there he attained his great strength. And to me too did the King show me the way for my thing; from there I got what I need [i.e. prayer].

“**And** the King also had a Faithful Friend [Ohev Ne’eman, lit. faithful (or true) lover] who was in love with the King [lit. loved himself with the King] with a very very wondrously awesome love. They loved each other so much that it was completely impossible for them to be one without the other so that they not see each other for some time. But there must be times when they needed to be separated for a while. They had portraits depicting the image of both of them. They would satisfy themselves with these portraits when they were separated from each other. And the images were so formed, how the King and His Faithful Friend love each other and hug and kiss each other with great love. And these images had the ability that whoever looked at these images attained a very

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great love (i.e. the trait of love would come to one who looked at the images). And the Faithful Friend also received the love from the place that the King showed him. And a time came when all of the above-mentioned went, each one to his place to receive his power - that is, the Orator, and the Warrior, and all the King's people, each one ascended to his place to renew his power.

“**And** the day came to pass, and there was a very great storm wind upon the world. And this storm wind mixed up the entire world, and overturned sea to dry land, and dry land to sea, and wilderness to settlement, and settlement to wilderness, and overturned the entire world. And the storm wind went into the King's house, and did no damage there, except that the storm wind entered and snatched away the child of the Queen's Daughter. And amidst the commotion, as soon as the storm wind snatched away the precious child, the Queen's Daughter pursued after him, as did the Queen, and as did the King, until they were all scattered, and they knew not where they were. And we were all not there during all this, because we had gone up each one to his place to renew his power, as mentioned. And when we returned, we found none of them, as mentioned. The Hand also was lost then.

“**And** since then we have all been scattered, and since then we are no longer able to go up, each one to his place, to renew his power, since after the entire world has been overturned and

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mixed up, all the locations of the world have been exchanged and changed - sea to dry land, etc. - it is certainly impossible to go up along the original paths, because now we need different paths according to the change of the places. Therefore we have been no longer able to go up, each one to his place, to renew his powers. But the impression that remains by each [of us] (meaning the token, i.e. the little bit that has remained by each one from long ago) is also very great. And if this might one is the King's Warrior, he is certainly a very might warrior." (All this is what the Prayer Leader replied to the people.) And they heard his words and were very amazed, and they held the Prayer Leader and would not let him go from them (because perhaps the warrior coming to them was the Warrior mentioned, whom the Prayer Leader had acquaintance with).

And the Warrior was continuously coming closer to the country, each time sending his emissaries, until he arrived by them. And he stood outside the city and sent in his emissaries to them (for them to tell him whether they want to submit themselves or not). They were terrified of him, and they requested the Prayer Leader to give them advice. The Prayer leader told them that it was necessary to inspect the manner and behavior of this warrior in order to thereby know if he is the King's Warrior. The Prayer Leader went, and he went out to the Warrior. And he arrived at the Warrior's camp and began to speak with one of the Warrior's warriors (that is, with one of

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his guards, in order to clarify if he is that Warrior). The Prayer Leader asked him, “What is your story [lit. doing], and how did you get connected with him?” He answered him (i.e. the guard replied to the Prayer Leader),

“**It** was like this. It is written in their chronicles, how there had been a great storm wind in the world, changing sea to dry land and dry land to sea, and wilderness to settlement, etc., mixing up the entire world. And after the noise and the upheaval, the entire world having been so mixed up, the world’s people decided to appoint for themselves a king. They investigated who ought to be made king over them. They clarified and said, ‘Since the essential thing is an ultimate purpose [to life], whoever makes the most effort for the ultimate purpose ought to be king.’ And they began to inspect, what is the ultimate purpose, and there were several factions of different mind.

“**One** sect said that the ultimate purpose is honor, because ‘we see, that honor is the most important thing in the world. Because when a person is not given his honor - that is, when someone says to him something against his honor, his experience is as if his blood has been spilled, because the main thing is honor, universally. And even after death people are careful to give to the dead his honor, to bury him honorably, and so forth (and they say to him that whatever is being done for him is being done all for his honor. Even though after death

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the dead person has no desire for money and has no desire for any thing, yet people do pay heed to the honor of the dead; thus honor is the main purpose.’ And so forth with other such arguments (of confusion and nonsense. And likewise all the other factions explained below, all of them had many rationales for their perplexed and foolish opinions. Some of them are explained below, but Rabbeinu z”l did not want to explain all the perplexed rationales for these beliefs, because there are some rationales for them that are so perplexed that one can indeed be convinced by these false rationales, G-d spare us), until it was agreed by them that the main purpose is honor. Therefore they needed to seek an honorable person who also pursues honor - that is, that he pursues honor and attains honor (since such is an ‘honorable’ man, since he receives honor). Since he is an honorable man, since he receives honor, and pursues honor, and assists [human] nature which desires honor, therefore this man exerts himself for the ultimate purpose and attains it, because the ultimate purpose is honor (all this was their foolish and perplexed opinion), as mentioned, therefore such a man ought be king. So they went to seek such a man, and they went and found them carrying an old beggar, and about five hundred people were following him, all of them gypsies, and he too was a gypsy. And this beggar was blind, hunchbacked and mute, and all of these people followed him, because they were all his relatives, because he had sisters, brothers, and his descendants, until they became a

large group who all followed him and carried him. And he was very strict about his honor, because he was a very angry man, and always got very angry at them with great severeness, and always commanded that other people should carry him, and always got angry at them. Hence this elderly beggar is a very ‘honorable’ man, because he has such honor, and also pursues honor, because he is so strict over his honor, as mentioned. Therefore this beggar pleased this sect, and they accepted him as king. And since geography influences character traits, because there is a terrain that engenders and is conducive to honor, and likewise a different terrain engenders a different trait, therefore this sect (who probed for themselves that the main purpose is honor) sought a country that engenders honor, and they found such a country conducive to this and settled there.

“**One** sect said that honor is not the main purpose, and they probed that the ultimate purpose is murder. Because ‘we see that all things perish and die off, and everything upon the earth - grasses, plants, people and everything that is in the whole world - everything needs to come to an end and death. Hence the ultimate purpose of everything is destruction and death. Therefore a murderer who kills and destroys people is thus greatly bringing the world closer to its purpose.’ Therefore they agreed among themselves that the ultimate purpose is murder. They searched for some man who was a murderer and an angry person and a very vengeful person, because such a person is

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closest to the purpose (according to their perverted ideas) and ought to be king. They went searching, and they heard screaming. They asked, ‘What is this screaming?’ They answered them that this screaming was because someone had slaughtered his father and mother. “Is there a more stronghearted and angry murderer than this, that he murders his own father and mother? This man has attained the ultimate purpose!’ And he pleased them, and they accepted him as king over them. And they sought for themselves a land that engenders murder (i.e. where [people] would turn to in order to murder). They selected for themselves a place of mountains and hills, where murderers abide, and they went there and settled there with their king.

“**One** sect said that he ought to be king who has a great bounty of food, but does not eat the food of common people, but only refined foods (such as milk, so that his mind not become coarse) - such a man ought to be king. However they did not immediately find such a man who does not eat the staple of common people. They temporarily chose a wealthy person who had plenty of food (and whose food was a bit finer) until they would find such a man as they wanted, namely someone who did not eat the staple of common folk. And in the meantime they made this wealthy person king until they find such a person as they wished, at which time the wealthy person would give up the reign and they would receive this man as

king. And they chose a land conducive to this and went and settled there.

“**One** sect said that a beautiful woman ought to be king, for the main purpose is that the earth be settled with people, because that is why the world was created. And because a beautiful woman arouses that desire, causing the world to become more settled (since there will be more people), hence she brings [people] to the purpose. Therefore a beautiful woman is fit to be king. They chose for themselves a beautiful woman and she became king over them. And they sought for themselves a land conducive to this, and they went there and settled there.

“**One** sect said that that the main purpose is speech. Because the difference between a man and a beast is speech, and since this is the main superiority of a man, therefore this is the main purpose. So they sought for themselves a talker who is a great speaker, who should know many languages and should always talk very much, because such a man is close to the purpose. They went and found a French lunatic who went around talking to himself. They asked him if he knows languages. He knew several languages, and such a man had certainly attained the ultimate purpose (according to their perverted ideas), since he was a great speaker, knowing many languages and spoke very much - for he spoke even to himself. Therefore this man pleased them and they accepted him as king. And they chose

for themselves a land conducive to their purpose and they went there and settled there with their king. And he certainly led them on the right path!

“**One** sect said that the main purpose is joy. Because when a boy is born [people] rejoice; when there is wedding [people] rejoice; when [a country] conquers a country they rejoice. Hence the main purpose is only joy. Therefore they sought someone who would always be joyful, for he would be close to the purpose, and he should be king over them. They went searching and found a gentile going around with a dirty shirt and carrying a flask of brandywine. And several other gentiles were following him. And this gentile was very happy (because he was very drunk). They saw that this gentile was very happy and had no worries at all, so this gentile pleased them, for he had attained the ultimate purpose which was only joy. They accepted him as king, and for sure he led them on the right path! And they chose a land conducive to their purpose, namely a place of vineyards and the likes, so that they should make wine, and from the seeds make brandywine; and no thing should go to waste [from the grape bunches], because this was the ultimate purpose for them, to drink and become intoxicated and to be always happy, even though there was no relevance or basis for their joy, for they had not at all what to be happy over - nevertheless this was the main purpose for them, to be happy for no thing. And they chose a land conducive to this, as above, and went and settled there.

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“**One** sect said that the main thing is wisdom, and they sought for themselves a great sage and made him king over them, and they sought for themselves a land conducive to wisdom and went and settled there.

“**One** group said that the main purpose is to provide oneself with food and drink, which is called pilevin [Yid.], in order to enlarge his limbs. And they sought a master of limbs, who has large limbs and provides for himself to enlarge his limbs, as mentioned, because since he has large limbs, he has a larger portion in the world (since he takes up more space in the world) and he is closer to the ultimate purpose, because this is the purpose, to enlarge one’s limbs. Therefore such a person should be king. And they went and found a tall man, which they call “veynger” [Yid.], and he pleased them, because he had large limbs and was close to the purpose, and they accepted him as king. And they sought a land conducive to this and went and settled there.

“**And** there was a different group that said that all of these things are not the ultimate purpose at all, only the right purpose is to only be involved in prayer to Hashem Yitbarakh and to be humble and lowly etc. (that is, one should not hold anything of oneself). And they sought for themselves a prayer leader, and they made him for king over them.” (And the reader will automatically understand, that all the previous factions all erred very much in very great confusions; only this last sect directed

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to the truth - fortunate are they). All this is what one of the strongmen told the Prayer Leader. And he told him that they (namely those strongmen who joined themselves to the Warrior), are those who were from the sect of the large-limbed, who accepted a master of limbs over them as king, as mentioned.

“**And** the day came to pass, and a division (lit., camp) of them went (i.e. a multitude of men from the large-limbed ones) went with their carriages that followed after the camp (which they call “ibez”) bringing after them food and drink, etc. And of these large-limbed ones the world was certainly very afraid, for they were large and mighty men, and whoever encountered them would certainly step off the road. While this camp of the large-limbed were going as mentioned, a large Warrior (lit. mighty one) came from the opposite direction to them (and this was the Warrior who now goes with them), and this Warrior when he came against the camp did not step off the road, but he entered into the camp and dispersed them here and there. And the people of the camp were terrified of him. And he went amongst the wagons that followed the camp and ate up everything that was there. It was very amazing to them (that he was so mighty, and that he was not afraid of them and entered amidst them and ate all that was on the wagons). They immediately prostrated themselves before him and said to him, “Hail [lit. live] the king (meaning they immediately made him king)!” Because they knew that such a mighty one as this

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deserves to be king, according to their belief that the ultimate purpose is someone with big limbs, as mentioned. And (their) king would certainly concede to him the kingship, because being such a mighty well-built body he ought to be king. And so it was, that they received him (that is, the Warrior who came against them) as king over this sect. And he is the Warrior whom we are now going with to conquer the world. And he says (i.e. this Warrior who was now made king over them) that he has a different intention in his going and conquering the world, because his intention is not at all that the world should be subject to him, but he only has a different intention.” (This was all told by one of the warriors to the Prayer Leader who had asked him how they became connected with the Warrior; he answered all this.)

Asked the Prayer Leader, “Whereby is the strength of the Warrior who is now your king?” He answered him, “Since there was a country that did not want to submit themselves under him, the Warrior took his sword which he had, and his sword has three powers: when it is lifted, all the army officers flee” etc. (that is, the three powers explained above). When the Prayer Leader heard this, he realized that this is indeed the Warrior of the King. The Prayer Leader requested whether it would be possible to be seen with the Warrior, who was their king. They answered him that they would inform the Warrior of the matter and ask him if he would give permission, which they call “meldiven” [Yid.]. They went and asked him. He

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summoned that he should come in. When the Prayer Leader entered before the Warrior, they recognized each other and there were very great rejoicings over their being privileged to be reunited. And between them were rejoicings and weepings, because they recalled the King and his men; they cried over that; therefore between them were rejoicings and cryings. The prayer Leader discussed with the Warrior by what experiences they arrived here.

The Warrior told the Prayer Leader that from the time the storm wind was, when they all were dispersed, when he returned from the place where he went up to renew his power, and did not find the King and all his people, he let himself go where he would go. And he passed by them all - that is, he understood that he was in the place where the King had been and where all the people had been. That is, being in one place, he understood that that was the place where the King certainly was, but he was unable to seek and find him. And likewise he passed another place, understanding that there, was certainly the Queen, but he was unable to seek and find her. And likewise he passed over all the King's people, "only, you I did not pass (that is, the Warrior who was telling this said to the Prayer Leader that he passed by all the places of all the people; only the place of the Prayer Leader did he not pass by)."

Answered him the Prayer Leader, "I passed over all the places of them all, and over your place too. Because I was

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passing by on one place, and I saw that the King's crown was standing, and I understood that here was certainly the King, but I was unable to seek and find him. And likewise I went further, and I passed before a sea of blood, and I understood that this sea was certainly made from the tears of the Queen, who was weeping over all this; and the Queen was certainly here, but it was not possible to seek and find her. And likewise I passed before a sea of milk, and I understood that this certainly was made from the milk of the Queen's Daughter, whose son was lost, and the excess milk pressured her, and this became the sea of milk; and certainly the Queen's Daughter was here, but I was unable to seek and find her. And likewise I went further and saw the golden hairs of the child, and I did not take from them at all, and I knew that here was certainly the child, but it was not possible to seek and find him.

“**And** likewise I went further, and I passed before an ocean of wine, and I knew that this sea was certainly made from the speech of the Orator, who stands and speaks consolations before the King and the Queen, and then turns his face and speaks consolations to the Queen's Daughter, and from the speech is made the sea of wine (as written, “Vechikekh keyayin hatov/And the roof of your mouth is like best wine” (Song 7:10)), but I could not find him. And likewise I went further, and I saw standing engraved a likeness of the Hand with the lines, and I understood that here was certainly the Sage (of the King), and he had engraved for himself a likeness

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of the Hand on the stone, but it was not possible to find him. And likewise [I went] further, and I saw arranged on a mountain the golden tables and the display cupboards and the rest of the King's treasures, and I understood that here is certainly the Treasurer [lit. appointee over the treasures], but it was not possible to find him" (The Prayer Leader told all this to the Warrior).

Answered the Warrior, "I too passed over all these places, and I did take from the golden hair of the child, for I took seven hairs that had all types of colors, and they are very dear to me. And I stayed where I was staying and sustained myself with whatever was available, with grass and so forth, until I had nothing to sustain myself. I let myself go where I would go, and when I went away from my place, I forgot my bow there. Answered the Prayer Leader, "I saw your bow! And I knew that it was certainly your bow, but I could not find you." The Warrior further told the Prayer Leader that "When I went away from the place, I went until I encountered the troops mentioned above, and I entered in their midst, because I was very hungry and wanted to eat, but as soon as I entered among them, they immediately received me as their king. And now I am going to conquer the world, and my intention is perhaps I will be able to find the King and his people mentioned above."

The Prayer Leader began to converse with the Warrior. "What can be done with these people?" Namely, with the

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country that was so fallen into the lust of money, that they had reached (lit. come out to) such foolishness, that those who have much money are G-ds for them, and their other follies that they have. The Warrior replied to the Prayer Leader that he had heard from the King that from any lust one has fallen into it is possible to take someone out; but one who has fallen in the lust for money, it is impossible to extract him from it by any means. “Certainly you will have no influence on them; because it is impossible to extract them from this at all.” However he heard from the King that by the way that there is to the sword, from where he received his power, only through this way can one extract someone from this lust of money someone who has sunk into it. The Prayer Leader remained with the Warrior for a while, and regarding the country who had requested of the Prayer Leader that he go out to the Warrior on their behalf, as mentioned, they extended the time. That is, the Prayer Leader convinced the Warrior to give them time (that is, during this time he would do nothing at all to them). Afterwards they exchanged signs between them, that is, the Warrior and the Prayer Leader exchanged signs so that they could get information from each other, and the Prayer Leader went on his way.

As the Prayer Leader was going he saw men walking and entreating G-d, Blessed is He, and praying, carrying books of prayers. He was frightened of them and they were also frightened of him. He stood to pray, and they also (Yid. stood

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to) pray. Then he asked them, “Who are you?” They answered him, “At the time the storm wind was, when the world separated into many factions, this one choosing this, and this one choosing this (as explained above, all the different factions), then we chose for ourselves that the main purpose is only to involve ourselves constantly in prayer to Hashem Yitbarakh. We sought and found a Prayer Leader and made him king. When the Prayer Leader heard this, he was very pleased, for this was what he himself wanted. And he began to converse with them, and he revealed to them the order of his prayers and his books and his matters (Yid. that he had regarding prayer). When they heard his speech, their eyes were opened and they saw the greatness of the Prayer Leader, and they immediately made him king over them, because their king deferred the kingship to him, because they saw that he was a very great man (Heb. that he was set apart in a very very high level). The Prayer Leader taught them (lit. learned with them) and opened their eyes (Yid. and informed them how to pray to Hashem Yitbarakh), and made them into very great complete tzadikim. Because they had originally also been tzadikim (since they involved themselves only in prayer) but the Prayer Leader opened their eyes, until they became very awesome tzadikim. The Prayer Leader sent a letter to the Warrior and informed him how he was privileged and had found such people as he wanted as became king over them.

And the country of money mentioned above further involved themselves in their matters and their devotions, and the time that the Warrior extended for them was tangibly approaching, and they were very frightened. And they did their devotions, and they offered sacrifices and incense, and involved themselves in prayers, which they prayer to their G-ds, (Yid. and they caught an “animal,” that is, a man who had little money, and offered him for a sacrifice to their G-ds). And it was agreed among them that they must perform their first plan, that they should send to the country where there they are all G-ds, because they have there extraordinarily great riches (which according to their opinion entails that they are all G-ds) and they would certainly save them, since they were all G-ds, as mentioned. And they sent emissaries there, and while the emissaries were going they got lost, and they found a man who was walking with a cane, whose stick was worth more than all their G-ds; that is, his cane was set with very expensive diamonds; that the cane was worth more than the riches of all their G-ds. Should one put together all the riches of their G-ds and even of the G-ds of that country they were going to, the cane was worth more than all their riches. Also the man was walking with a cap that had diamonds fixed in it, that was also worth extraordinarily much. When the emissaries found him they immediately fell down before him in bowing and prostration, because according to their foolish opinion their man was a G-d over all G-ds, because he had such

extraordinarily great wealth (and this man whom they met was the Treasurer of the king mentioned above).

The man said to them, “This is a novelty to you!? Come with me and I will show you wealth!” He led them to the mountain where the King’s treasury was arranged, and showed them the treasure. They immediately fell down bowing and prostrating themselves, for he was a G-d above all G-ds (in their foolish and confused ideas, their main faith being money). However, they did not offer any sacrifices there (because according to their belief that he was a supreme G-d they certainly would have offered themselves to him, but) because when these emissaries went out, they were warned that on the way they should not offer any sacrifices, because they feared that if they wanted to offer sacrifices along the way, none of them would be left, for perhaps one of them might find a treasure on the way, or one of them might enter an outhouse and find there a treasure (which would be a G-d for him) and they would start to sacrifice themselves to it and none of them would be left, therefore the country warned the emissaries that on the way they should not offer sacrifices at all, Therefore these emissaries did not offer sacrifices to the Treasurer. [Heb. only: But this was clear for them, that he was the G-d of all G-ds, since he possessed such astoundingly great wealth.]

The emissaries decided, Why should they now go to the G-ds? That is, to the country where they were extraordinarily

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wealthy, where they were considered by them to be G-ds, for this man is surely more able to help them, since this man is the greatest G-d over all of them (according to their perverted ideas), since he possesses such extraordinarily great wealth (many many times more than them all). Therefore they requested this man to go with them to their country, and he agreed with them and went with them. And he came to their country, and the countrymen rejoiced greatly that they had acquired such a G-d, for they were sure that through him they would surely be saved, since he was such a G-d, for he had such great wealth. The man (who was the King's Treasurer, who was accepted by the countrymen as G-d) ordered that until there would be proper order in the country, no one should offer sacrifices at all. (For in fact this Treasurer was a great tzadik, for he was among the King's people, who were all very great tzadikim. He certainly deeply loathed all of the evil and foolish practices of this country. But he was unable to lead them out of their evil way, so he meanwhile commanded them to not offer sacrifices at all.)

And the countrymen began requesting him regarding the Warrior who was frightening them. The Treasurer also replied, "Can this be the Warrior (whom he knows)?" So the Treasurer arose and went out to the Warrior and request of the Warrior's people if it were possible to meet iwth him. they said to him that they would inform him and ask him (Yid. meldiven). They went and asked him and he ordered, "Let him in" , and the

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Treasurer entered before the Warrior. They recognized each other, and between them were great rejoicings and weepings, as above. The Warrior replied to the Treasurer, “Our kosher Prayer Leader is also here, and I have seen him too, and he has also become a king.” (And they told each other how it had evolved that they arrived here.) The Treasurer told the Warrior that he had passed over the place of the King and over the place of all the people, only over their two places he did not pass, that is, over the place of the Prayer Leader and the Warrior, over (the place of) them two he did not pass. The Treasurer talked with the Warrior about the country that had become so errant and was so led astray into money that they had fallen into such idiocies. The Warrior answered the Treasurer what he had told the Prayer Leader, that is, that he had heard from the King that whoever has sunken into the lust of money cannot return and go out of there except by the way that there is to the sword (from where the Warrior get his power); by this they can be taken out from this. They extended the time more, that is, the Treasurer convinced the Warrior that he should again give more time. The Warrior gave them another length of time.

Afterwards they exchanged secret signals with each other, the Treasurer and the Warrior. And the Treasurer went away from the Warrior and returned to that country. (The Treasurer had certainly rebuked them over their evil ways, that they had so gone astray and gotten lost in the lust for money, but to no

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avail at all, because they were already very very sunken into it. Only because they had shmoozed with them very much, the Prayer Leader and the Treasurer, they were now somewhat confused and were saying, “Well (aderaba), take us out of our mistake!” Even though they still held fast to their ideas and did not want to repent of their evil error, nevertheless they said to those who rebuked them, “Aderaba, if it is so, that we are mistaken, please (na) take us out of our error!”) The Treasurer answered them, “I will give you an advice against the Warrior. Since I know the power of the Warrior, from where he gets his strength,” - and he proceeded to tell them about where the Warrior gets his strength. “Therefore I will go with you to the place of the sword, and by this you will strengthen yourselves against him.” And the Treasurer’s intention was that when they go there they would be able to repent and go out of their mistake (because by means of that very way to the sword [is the only] way a person can be taken out of the lust for money). They accepted his advice. The Treasurer went, and the countrymen sent with him the big people of the country, who were G-ds for them (and they certainly went clad with jewelry of gold and silver hanging on them, because this was the main thing for them), and they went together.

The Treasurer informed the Warrior of this thing, that he was going with them to seek the place of the sword. And his intention was perhaps he would be privileged on the way to find the King and his people. The Warrior replied, “I will also

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go with you.” The Warrior altered himself (in order that the people who were with the Treasurer would not know that he was the Warrior) and also went with the Treasurer. They decided (the Treasurer and the Warrior) they would inform the Prayer Leader of this as well. They informed him. The prayer leader replied he would also go with them. The Prayer Leader went to them and the Prayer Leader ordered his people before he left that they should pray to Hashem Yitbarakh should make their venture successful, that they should be privileged to find the King and his people, because the Prayer Leader had always prayed for this, that the King and his people should be found. And now that he was going to the Treasurer and the Warrior to go together with them to seek the King and his people, he urged them even more that they should constantly pray that they should be privileged to find them. The Prayer Leader came to the Treasurer and the Warrior, and there was certainly great rejoicing among them, rejoicings and weepings. All three of them, the Treasurer, the Warrior and the Prayer Leader, with the “G-ds,” that is, the big people of the country (who were called “G-ds” in their country) went with them. They went and went. They came to one country. There were guards standing around the country. They asked the guard, “What sort of country is this, and who is your king?” The guards replied that when there was the storm wind, when the world was separated into factions (that is, into many opinions, each sect having another opinion, as mentioned), then the people of the country

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chose for themselves that the main thing is wisdom, and they chose for themselves a great sage as king. Not long ago they found an astoundingly great sage, who was a very extraordinarily great sage. The king ceded to him the kingship and they accepted him as king. Because for them the main thing was wisdom (Heb. and since they had found such an extraordinary sage, they accepted him as king). The three of them said (that is, the Treasurer, the Warrior and the Prayer Leader) that it appears that this is our Sage (that is, the King's Sage). They requested if it were possible to be seen by him, and they answered, "We must inform and ask him." They went and asked, and he called for them to come in. They (that is, the three) came before the Sage, who was the king in their country. They recognized each other, for this sage was indeed the King's Sage. There there was certainly great rejoicing - rejoicings and weepings, because they wept, "How may [we] be privileged to additionally (nach) find the King and the others?"

They asked the Sage if he knows anything about the King's Hand. He answered them that the Hand was with him, but ever since they were dispersed by the storm wind, at which time the King and the others disappeared, he did not want to look into the hand at all, for the Hand belongs only to the King. However, he had engraved the form of the Hand on a stone in order to use it a little for his matter, but in the Hand itself he did not look at all. They discussed with the Sage how he had

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come to be here. He told them that since the time of the storm wind, he went where he would go (and as he went he passed over all [of the King's people]; only over the three of them, that is, over the place of the Prayer Leader, the Warrior, and the Treasurer he did not pass over) until the people of this country found him and received him as king; and now he must guide them according to their way, according to their sophistries until (Heb. +after much time) he would lead them out to the right truth.

They shmoozed with the Sage about (the potential of) that country that was so led astray into idolizing money. And they said, "If we had been not been scattered and dispersed except for that country, in order that we correct them and turn them to the truth, it would also be worth it, because they are so led astray." Because in truth, all of the factions, each one having chosen its foolishness, this one wanting honor, and this one murder, etc., they are all led astray and need to be led out to the right purpose, because even the sect that chose for itself that the main thing is wisdom, they too did not reach the true purpose, and need to be led out from that, for they have chosen [lit. held this] outside wisdom and heresy. But from all the follies it is easy to lead [people] out and return them to the truth, however these are so led astray into the idolatry of money and are so fallen into it that it is impossible to take them out from it. And the Sage also replied to them that he had also heard from the King that it is possible to extract someone who

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has fallen into any of the lusts, but only out of the lust of money it is impossible to extract, other than by the way that there is to the sword. The sage said he would also go with them, and all four of them went. And the “G-ds” (that is, the rich ones of that country) also went with them.

They came to one country. they asked the guards similarly, “What sort of country is this and who is your king?” They answered them that since the time the storm wind happened, the people of this country chose for themselves that the main purpose is speech. They accepted an eloquent speaker as king. Later they found a very great eloquent bard and orator; they accepted him as king, because the king ceded the kingship to him, since he was so eloquent. They realized, “This must surely be the Orator of our King.” They also asked if it were possible to be seen by the king. They answered, “We must inform him and ask his permission.” They went and asked, and he ordered that they should come in. They entered before the king, and he was the King’s Orator. They recognized each other. Between them were great rejoicing and weepings. The Orator also went with them. They went further in search; perhaps they would find the remaining ones for they saw that Hashem Yitbarakh was helping them; each time they found their friends. And they attributed all this to the merit of their kosher Prayer Leader who was always praying for this, and through his prayers they were all privileged to find their

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friends. And they went further; perhaps they would additionally (nach) find the remaining ones.

They went and came to one country and asked, “What sort of country is this and who is your king?” They answered them that they are from the faction that had chosen for itself that the main purpose is to be drunk and happy. They accepted for themselves some drunkard as king, because he was always happy. Later they found a man who was sitting in a sea of wine. He was very much more fitting in their eyes, because he was certainly an extraordinary drunkard, because he sat in a sea of wine. They accepted him as king. They also requested to be seen by him. [The guards] went and asked permission. They entered before the king, and he was the King’s Faithful Friend who had been sitting in the sea of wine that was made from the speech of the Orator who consoled them as mentioned above. (And the countrymen reasoned that he was a great drunkard, because he sat in a sea of wine, and they accepted him as king.) When they entered before him, they recognized each other, and between them there was a great rejoicing and weepings, as before. And the Faithful Friend also went with them.

They went further and came to one country. They asked the guards, “Who is your king?” They answered that their king was a beautiful woman, “since she brings [the world] to its purpose, because the purpose is habitation of the world (that is, that the world should be inhabited by people).” Originally they

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had a beautiful woman as queen; later they found a beauty who was very extraordinarily beautiful, and they accepted her as queen. They realized this must surely be the Queen's Daughter. They also requested to be seen by her, and they went and requested permission, and they entered before the queen and recognized that she was the Queen's Daughter. And the rejoicing that was there was certainly beyond imagination. She asked, "How did you come here?" She told them that since the storm wind happened and snatched away the dear Child (from the crib) as mentioned, then in that frantic time she ran after the Child but did not find it. The milk pressured her, and this became the sea of milk. Later these countrymen found her and accepted her as king over them. And there there was a great celebration.

And they also wept very much over the dear Child who was not there, and for her father and mother whom she [the Queen's Daughter] did not know of. But now the country had a king too, because here was already the husband of the Queen's Daughter who was queen here, for the Warrior himself was her husband; now the country had a king. The Queen's Daughter asked the Prayer Leader for the time being to go in her country and purify it of its evil filth, because for them the main purpose was a beautiful woman; they were certainly very defiled and deep in this lust, so she requested the Prayer Leader to go and purify them a bit for the meanwhile (that is, he should tell them mussar/ethical teaching so that they should not be so deep in

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this lust of promiscuity), so that they not be so crude in this evil, because beyond it being a lust, it was additionally for them as a faith that this was the ultimate purpose (because all of these groups that had each chosen its evil thing as an ultimate purpose, for each of them the thing was as a faith that it was the purpose), therefore she asked the Prayer Leader to go and purify them somewhat in the meanwhile.

Then they all went to seek the remaining ones. They went and came to one country and asked, “Who is your king?” They were answered that their king was a one year old, for they were from the sect that chose for themselves that whoever has an abundance of food and is not sustained by the food of common people ought to be king. They temporarily accepted a wealthy man as king. Later on they found a man who was sitting in a sea of milk, and he pleased them very much, because this man was sustained his whole life by milk, and was not sustained by the food of other people, so they accepted him as king. And therefore he was called a “one year old,” because he lived on milk like a one year old. They realized that this was surely their Child. They requested to be seen by him; they went and asked and received permission; they entered before him and recognized each other, for he also recognized them, even though he was only a little child when he was snatched away - nevertheless because he was a mature sage since he was born, since he was born with a complete wisdom, as mentioned, therefore he recognized them; and they of course recognized

him. There was there certainly a great celebration, however they still wept since they did not know of the King and the Queen. And they asked him, “How did you come here?” He told them that when the storm wind had snatched him away, it carried him where it carried him. And he was there in that place and sustained himself with what he found there, until he came to the sea of milk, and he understood that this sea was certainly made from his mother’s milk, for the milk certainly pressured her, and that is how the sea was made. He settled there on this sea of milk and was sustained by the milk until these countrymen came and accepted him as king.

Then they went further and came to one country. And they asked, “Who is your king?” And they replied that they had chosen that murder is the ultimate purpose; they accepted one murderer as king. Later they found a woman who was sitting in a sea of blood, and they accepted her as king, because they saw that she was surely a very great murderer, because she was sitting in a sea of blood. They also asked to be seen by her, and they went and asked permission, and they entered before her, and she was the Queen mentioned earlier, who was always weeping, and her tears became the sea of blood. They recognized each other, and the rejoicing was surely very great. But they still wept, since they still did not know of the King.

They went further and came to one country. They asked, “Who is your king?” They replied that they had chosen for

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themselves as king some honorable person (that is, a person who had honor), because for them the main purpose was honor. Later they found sitting in a field an elder with a crown on his head. He pleased them very much, for he was very honorable, for he sat in a field adorned with a crown, and they accepted him as king. They realized that this was certainly their King himself; they also requested if it were possible to be seen by him, and they went and got permission (getting permission is called “meldiven”), and they entered before him, and they recognized that he was the King himself. And the rejoicing that was certainly unimaginable in the brain. And the foolish “G-ds” (that is, the very wealthy ones from the land of riches who went with them) were going with them, but they knew not at all for their lives that was happening, why there was such joy there.

And now the entire holy congregation was assembled together again as one. They sent the Prayer Leader to all the countries (that is, the countries of all the factions that each chose for itself an evil thing as a purpose) to repair them and purify them; to lead them out of their nonsense, each country out of its evil and its foolishness, for they were all mistaken and confused, as mentioned, but now the Prayer Leader certainly had the power to go to them and turn them around to the right way, for he had taken power and permission from all the kings of all the countries, since here were all their kings (because the King and his people who were reunited, they all

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were the kings of all the countries of the factions, as mentioned). The Prayer Leader went with their power to purify them and bring them back in repentance. The warrior spoke with the King regarding [the potential of] the country that was so fallen into the idolatry of money. The Warrior said to the King, “I heard from you that through the way that I have to the sword it is possible to extract those who have fallen into the idolatry of money.” The King answered him, “Yes, it is so;” the King told the Warrior (the thing, how via the way one can take someone out of the lust of money), since on the way as it goes up to the sword there is a way on the side; by this way one comes to a fiery mountain, and on the mountain crouches a lion. And the lion, when it needs to eat, goes and falls on the flocks and takes for itself sheep and cattle and eats them up. And the shepherds know of this and guard the sheep very much from it, but the lion does not look at this at all - just whenever it wants to eat, it falls on the flocks. And the shepherds bang and strike and storm at it, but the lion does not listen to it at all; it just takes sheep and cattle for itself, roars and eats them. And this mountain of fire is invisible (meaning there is there a mountain of fire, only it is invisible).

And furthermore, from the side there is another way; with this way one comes to a place called “kech” (kitchen). And there in that kitchen are all types of food, but in that kitchen there is no fire at all. Rather, the foods are cooked by the mountain of fire. And the mountain of fire is very far from

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there, but channels and pipes go from the mountain of fire to the kitchen, and that is how all the foods are cooked. And the kitchen is not visible at all, but there is a sign: there stand birds over the kitchen, and by them one knows that there is the kitchen, and the birds hover with their wings, and that is how the fire is kindled or quenched. That is, by the birds' hovering they blaze up and inflame the fire, and also by their hovering they lower the fire so that the fire should not blaze too strongly, more than necessary, and they blaze up the fire according to what is necessary for the foods. that is, for one food they need such a fire, and for another food they need a different fire - all according to the food, so do the bird blaze up the fire. (All this was what the King told the Warrior.)

“**Therefore** lead them (that is, these people from the Land of Riches who are “G-ds” there) first against the wind, so that the smell of the foods should reach them. Then when you give them from the foods they will surely cast away this lust of money.” The Warrior did so, and took these people, that is, big people from the Land of Wealth, who were G-ds in their country, who came with the Treasurer. Now, when they left their country with the Treasurer, the countrymen had given them power, that whatever they do should be done, and the whole country must abide by whatever they do.

The Warrior took these people and lead them on the way (which the King told him) and he brought them up until the

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kitchen where the foods were. And first he led them against the wind, and the smell of the foods reached them. They began to beg him very much to give them from these good foods. Then he led them from the wind and they began to scream, “There is a tremendous stink!” He brought them again against the wind and again the good smell of the foods reached them and they again begged very much that he should give them from the foods. Then he again led them from the wind and they again began to scream, “There is an exceptional stench!” The Warrior answered them, “Do you not see that there is nothing here the should stink? It must certainly be that you yourselves stink, for there there is nothing that should have a bad smell.”

Then he gave them from the foods. As soon as they ate of these foods, they immediately began to cast away their money. Each one dug for himself a grave and buried himself in the pit out of intense disgrace that they stunk so much, because they felt that money stunk very much (which smells like actual feces) because they had tasted of the foods. And they scratched their faces and buried themselves, and could not lift their faces at all. And each one was ashamed in front of the other (because so was the ability of the foods, that whoever ate from the foods was very repulsed by money) because there in that place money was the greatest disgrace of all disgraces, and whoever wanted to say something derogatory about another (lit. throw something out to another) would say to him, “You have money,” for money there was a huge disgrace, and whoever

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had more money was more ashamed, therefore they buried themselves out of great disgrace, and each of them was unable to lift his face even in front of the other, even more so in front of the Warrior. And whoever still found with himself some gilden or grush would rid himself of it immediately and cast it away from himself.

Then the Warrior came to them and took them out of their graves (that they had buried themselves in out of disgrace), and said to them, “Come with me. Now you need no longer have fear of the Warrior, for I myself am the Warrior!” They begged the Warrior to give them from the foods to bring to their country, because they already detested money, but they wanted that the whole country should go out of this lust of money. The Warrior gave them from these foods and they brought the foods into their country, and as soon as they gave them from these foods they all immediately began to cast away their money and buried themselves in the earth out of disgrace; and the very wealthy and the G-ds were most ashamed, but even the lesser people who were called “animals” and “birds” were also ashamed that up to now they were little in their own eyes since they had no money, because now they knew that on the contrary money is the main disgrace, because these foods had such an effect, that whoever ate from the foods was very repulsed by money, for he felt the bad smell of money, just like feces precisely. They all cast away their money, and their gold and silver. After this, they sent them the Prayer Leader and he

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gave them repentances and tikkunim/rectifications, and he cleansed them. And the King became king over the entire world, and the entire world returned to G-d, Blessed be He, and they all were involved only in prayer, repentance and good deeds. Amen, so may it be His will.

Blessed is Hashem forever, Amen and amen.

Original Notes Following the Story

The verse states that Hashem Yitbarakh has an oven in one place and fire in a different place, distant from the oven, as written (Isa. 31:9), “Thus says Hashem, Who has a fire in Tziyon and an oven in Yerushalayim;” see there the entire chapter, which speaks of this whole story. “Woe to those who descend to Egypt for assistance and rely on horses. The Egyptians are men and not G-d, and their horses flesh and not spirit” - alluding to the country that the Land of Riches relied on to save them, for according to their mistaken beliefs they considered them all G-ds and their horses angels, as explained above in the story; see there. This is why the verse concludes, “But Egypt are men and not G-d, and their horses flesh” etc. Understand this.

“... **So** when Hashem shall stretch out his hand; both he that helped shall stumble and he that was helped shall fall; they

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shall all perish together” - alluding to the Hand, for on the Hand they saw that both together would perish, the help and the helped, as mentioned.

*“**Like** as the lion, or the young lion, growling over his prey, though a band of shepherds be called forth against him,” and “Like birds hovering” - alluding to the lion and the birds mentioned. Take a good look above inside the story and understand. “For on that day each man will detest his silver idols and gold idols” etc.*

*“**And** Assyria shall fall by the sword not of man... and shall flee from the sword... and his rock shall disappear from fear” - alluding to the three powers of the sword in the story. “Shall fall” and “Shall flee” allude to two of the powers; and “its rock shall disappear from fear” alluding to the illness of dar, where one’s strength and power wither and disappear, for “their rock” refers to their strength - this alludes to the third power of the sword. take a good look and understand. Then the verse concludes, “Thus says Hashem, Who has fire in Tziyon and an oven in Yerushalayim” - these are the oven and fire in the story. Look and see and understand how this chapter explains the entire story. (All the above were the Rebbe’s words.) And thus said the Rebbe explicitly that the entire story from beginning to end is alluded to in entirety in this chapter (i.e. Isa. 31) and he said that all the words of the story can be found in Scriptures and so forth. But the essence of the story is*

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all stated in the above chapter, for there it is all explained and alluded to entirely. However, we do not know how, beyond what the Rebbe revealed to us explicitly (that is, what is explained above). But the rest of the matters of the story we were not privileged to perceive how they are hinted in that chapter, but he stated explicitly that the entire story is alluded to there.

(For instance, “You shall defile your graven images overlaid with silver, and the adornment of your golden molten image; you shall put them far away as an unclean [thing]; ‘Go away,’ you shall say to it,” (ibid. 30:22). And as written (ibid. 2), “On that day, a man will cast away his G-ds of silver and his G-ds of gold... digging ditches... to go into the clefts of rocks,” that is, they will cast away the lust of money, which is actual idolatry, and bury themselves in ditches, etc., as explained in the story. Because money stinks like actual feces, as written “You will put them far away as an unclean thing; ‘Tze/Go away’ [akin to Tzoah, feces], you shall say to it.” And so forth one can find all the worlds of the story in the Scriptures, etc.]

The *order of the King and his men is as follows: The Prayer Leader and the Warrior; the Treasurer and the Sage; the Orator and the Faithful Friend; the Queen’s Daughter and her Child; the King and the Queen. That is their order, and they correspond to the World of Rectification. And they are ten things, but they are not reckoned in order, that is, these ten are*

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not reckoned according to the order explained in books of kabbalah. But there are hidden things behind this. It is also explained in the books that when the influx of one attribute passes through another attribute, when the influx tarries there then it is named after that attribute. That is, the attribute in which is tarrying the influx of another attribute that is passing through it, that attribute is named after the attribute from which that influx is coming. And because of this the order here is changed. There are also other matters in this, which will be very clear to those who are adept in the books. The Rebbe z"l said all this explicitly. I also understood from his words that the death of the kings and their rectification is alluded to in this story, although neither the aspect of the destruction [of the Temple] nor the aspect of its rebuilding are mentioned as the order of the ten aspects mentioned, for the same reasons above. And still the things are hidden and sealed, because the utmost secret of the story he did not reveal at all; he only enlightened our eyes with the verses and ideas above so that we know that there are very great and awesome hidden secrets in the story. But we do not know the extent. Fortunate is one who is privileged to understand a bit of the secrets of these stories explained in this book, because they are all extremely wondrous and awesome novelties; "Deep, deep; who can find it out" (Eccl. 7:24)? "What shall we say? What shall we speak" (Gen. 44:16)? "Who has heard such a thing? Who has seen such things" (Isa. 66:18)?

Tale 13

The Seven Beggars

A tale. Once there was a King who had an only son. The King wanted to pass the kingdom on to his son in his lifetime. He threw a grand party (which they call a “ball”). And when the King throws a ball it is certainly very joyous, so particularly now, since he was giving the kingdom to his son in his lifetime, it was certainly a very great joy. And all the nobles of the kingdom and all the dukes and the princes were there, and they were very joyful at the party. And also the country was enjoying this, that he was transferring the kingdom to his son in his lifetime, for it is a great homage to the King. And it was a very great celebration there, and there were all types of festivities: song groups, drama groups and all sorts of joys of the like - it was all there at the party.

And when they had become very joyous, the King stood and said to his son, “Being that I am a stargazer, and I see that in the future you are to fall from the kingdom, therefore see to it that you do not have sadness when you fall from the kingship - be only happy; and if you will be happy I will also be happy. But if you will have sadness, despite this I will be happy that you are not king, for you are not worthy of the kingship once you cannot

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maintain yourself in happiness when you fall from the kingdom. But when you will be happy then I will be exceptionally happy.

The son of the King accepted the kingdom high-handedly (very sharply), and he appointed his own nobles and dukes and princes and soldiers. And this son of the King was sophisticated, and loved wisdom very much, and had by him very great intellectuals. And whoever came to him with some piece of wisdom, was by him in very great esteem, and he would grant them honor and riches for their wisdom, to each one according to his desire: One wanted money - he gave him money; one wanted honor - he gave him honor; anything for wisdom. And because studying was so important to him, everyone occupied themselves with wisdom, and the whole nation delved in philosophies [khochmot]; for, one who desired money, did so in order to receive money for it, and one who desired status and honor [did likewise]. And because all of them were busy only with philosophies, therefore they all forgot there in that country the strategies of war (how to conduct a war), for they were all busy with philosophies, until all the citizens were great scholars, so that the least one in that country, would be more learned than all the people in another country. And the wise men in that country were extremely great scholars, and because of their learnings these wise men of that country became heretics, and drew also the son of the King into their thinking and he also became a heretic as well. However the rest of the people did not become heretics, for there was great depth and subtlety in that

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wisdom of the scholars, therefore the rest of the citizens were not able to enter into that wisdom and it did not harm them. But the wise men and the son of the King became heretics.

And the son of the King, because there was good in him, for he was born with good and had good and upright qualities, would frequently remind himself, “Where am I in the world? What am I doing?” etc. He would make big sighs and was very mournful regarding this, that he had fallen to such puzzlements and had strayed so far, and he would sigh much. But as soon as he began to use the intellect - the wisdoms of the apostasy returned and became strong again. And it was this way several times, that he would remember as described above and would sigh and groan, but as soon as he started to use his intellect the heresy returned and became strong again.

And the day came to pass. There was a flight from a certain country and they all fled. And in the course of their flight they passed through a certain forest, and a boy and a girl were lost: someone lost a male, and someone lost a female. And they were still little children, four or five years, and they did not have what to eat, and they shouted and cried, for they had not what to eat. Meanwhile a beggar came to them with his sacks, which they call “tarbes,” in which he carried bread, and these children started to nudge him and follow him. He gave them bread and they ate. And he asked them, “Where did you come from to here?” They answered him, “We know not,” for they were little

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children. And he began to go away from them, and they requested of him that he take them with him. He said to them, "This I do not want, that you should go with me." Meanwhile they took a look - and behold, he was blind. And it was a wonder to them: Since he is blind, how does he know how to go? (But in truth it was a novelty that such a question should occur to them, for they were still young children, only they were wise children and it was a wonder for them). And he blessed them (this blind beggar), that they should be like him, that they should be old like him, and he left them more bread and went away. And these children understood that Hashem Yitbarakh was watching over them and had sent them here this blind beggar to give them food.

Afterwards the bread was finished by them, and again they began to cry for food. After that it became night and they lay there. In the morning again they did not have what to eat, and they wailed and cried. Meanwhile again came a beggar who was deaf. They began to speak to him, and he showed them with his hands and said to them that he does not hear, and he also gave them bread to eat and started to go away from them. They also wanted that he should take them with him but he did not want. And he also blessed them that they should be like him. And he also left them bread and went away.

Afterwards the bread was finished by them, and again they cried out as before. And again there came to them a beggar who

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was heavy-mouthed [i.e. he stammered with his speech], and they began to speak with him, and he was stuttering in his speech and they did not know what he was saying. He knew what they were saying, although they did not know what he said, for he was stuttering. He also gave them bread to eat, and started to go away, as before, and also blessed them that they should be like him and went away, all as before. Afterwards there came again a beggar whose neck was crooked and it was also as before. Afterwards there came again a beggar who was hunchbacked, which they call “hoikir.” Afterwards there came again a beggar without hands. Afterwards there came again a beggar without feet. Each one gave them bread, and blessed them that they should be like him, just like those beggars before.

Afterwards the bread was finished off by them, and they began to walk into a settlement, until they came to a pathway. They went on that way until they came to one village. These children went inside a certain house. They had pity on them and gave them bread. They went on to some house, and there too they gave them. They would go around to the houses, and they saw that this was good for them. They decided between them that they should be always together. And they made themselves large sacks (which they call tarbes), and they were going around to the doors, and they went to all the festivities: To feasts for circumcisions and to weddings. And they went on, and they went to cities, and they were going around to doors, and they went to the marketplaces. And they would sit among the beggars in the

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way they sit there on the “prizbes” [mounds of earth] with a “teller” [a plate for collecting alms]. Until these children became famous among all the beggars. For all of them recognized them, and knew of them that they were the children who were lost in the forest as mentioned.

One time there was a big fair in a big city. All the beggars went there, and these children also went there. It came to the mind of the beggars that they should match these two children, that they should marry each other. And as soon as a few beggars started to talk of it - the thing found favor in the eyes of all of them, and the match was made. But how should they make them a marriage?! They took counsel, that being that on one of the days there would be a feast of the birthday of the King (which they call minyines), all the beggars should go there, and from what they would request for themselves there, meat and bread, from this they would make a wedding. And so it was. All the beggars went there to the minyines, and they requested for themselves bread and meat, and also collected what was left over from the meal, meat and bread, which they call “kolitch” [big loaves special for celebrations]. And they went and dug a big pit which would hold a hundred people, and they covered it with reeds and earth and garbage. And everyone went in there, and they made there a wedding for the children, and they entered them to the chuppah. And they were very very joyful there. And the groom and the bride were also very happy. and they began to remember the kindnesses Hashem Yitbarakh, did for them when

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they were in the forest. And they started crying and were yearning much: How can the first blind beggar be brought here, who brought us bread in the forest?

First Day

And immediately and right away while they were longing much after the blind beggar, he answered and said: I am here! See, I have come to you upon the wedding. And I give you a wedding present, which they call a “drashah geshenk,” that you be as old as I! Because at first I blessed you with this, and now I give this to you as a full wedding gift, that you should live as long as I. And you think that I am blind? I am not blind at all, only all the time of the whole world, does not count by me as much as an eye blink. (And therefore he seemed blind, for he did not look at the world at all, since all the time of the world did not count by him as much as an eye blink, therefore all the sights and visions of the world are not relevant to him.) For I am very old, and I am yet completely young, and I have not yet begun to live at all, but yet I am very old. And not I alone say this, for I have support for this from the Great Eagle. I will tell you a story (all this is the words of the blind one).

One time people went on many ships, on the sea. A storm wind came and broke the ships, and the people were rescued. They came to one tower. They went up on the tower. And they found there all the foods and drinks and garments, and whatever one needs. And all good was there and all the delights that are in

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the world. They answered and said, that each one should tell an old story, what he remembers from his first memory. I.e. what he remembers from the time memory began with him. There were old and young people there and they honored the oldest one among them, that he should tell first. He answered and said, "What shall I tell you? I remember even when they cut the apple from the branch." And no one at all knew what he was saying. But there were wise men there, and they said, "Certainly this is a very old story." Then they honored the second elder, that he should tell.

The second one answered, who was not as old as the first, "That is an old story?! (in an expression of amazement) I remember that story too, but I remember even when the candle was burning." They answered and said there, "This is an older story than the first." And it was a wonder to them that this second elder was younger than the first and remembers an older story than the first. Then they honored the third one, that he should tell. The third one answered and said, who was yet younger, "I remember back even when the construction of the fruit started," i.e. when the fruit started to take form. They answered and said, "This is an even older story." The fourth one answered, who was even yet younger, "I remember back even when they brought the seed to plant the fruit." The fifth answered, who was even yet younger, "I remember also the sages, who were thinking and bringing out the seed." Answered the sixth, who was even yet younger, that he remembers also the

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taste of the fruit before the taste entered into the fruit. Answered the seventh etc. and he said that he remembers also the smell of the fruit before it entered the fruit. Answered the eighth and said, that he remembers also the appearance of the fruit before it was drawn onto the fruit. And I (i.e. this blind beggar, who was telling all this) was then a child completely, and I was also there, and I answered and I said to them: I remember all these stories, and I remember “nothing at all” (un ich gidenk gar nisht). They answered and said, “This is a much older story than all of them.” And it was a big novelty to them, that this child remembers more than all of them.

In the midst of this came a Great Eagle and knocked on the tower, and said to them, “Cease from any longer being poor! Return to your treasures, and use your treasures.” And he said to them that they should go out from the tower by way of their age, that whoever was older - should go out first. He took them all out from the tower. He took out first the child, for in truth he was the eldest of them all. And likewise whoever was younger - he brought out first. And the oldest one he brought out last. For whoever was younger, was older. And the oldest of them was the youngest of all them.

The Great Eagle replied to them: I will explain to you the stories that everyone told. The one who told that he remembers back when they cut the apple from the branch, means: he remembers back even when they snipped away his navel (i.e. that

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even this matter that happened with him immediately at the time of birth, when they cut his umbilical cord, even this he remembers). And the second who said that he remembers back even when the candle was burning, means: he remembers back even when he was in the pregnancy, that a candle was burning over his head. (For it says in the Gemara that when a child is in the mother's womb a candle burns over his head etc.) And he who said that he remembers back even when the fruit began to form, it is that he remembers back even when the body began to take form, i.e. at the time of formation of the fetus. And he who remembers at the time when they were bringing seeds to plant the fruit, it means: he remembers back even when the drop was drawn down at the time of the mating. And he who remembers the sages that they were bringing out the seed, it is that he remembers also when the drop was still in the brain (for the brains bring out the drop). And he who remembers the taste - it is the life-force, and the smell - this is the spirit. And the appearance - this is the soul. And the child who said that he remembers nothing at all, it is because he is above all, and remembers even what he was before life-spirit-soul, which is the aspect of "nothing."

And he said to them, "Go back to your ships, which are your bodies that were broken, which will return and be rebuilt. Now go back to them." And he blessed them. And to me (i.e. this blind beggar who was a child then, who was telling all this) said the Great Eagle, "You come with me, for you are like me. For

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you are ‘very old and still you are very young’ and still you have not begun to live at all, and despite this you are very old. And I am likewise so, for I am old and still I am young etc.” This shows that I have consensus from that Great Eagle (that I live long life as mentioned above). And now I give you my long life, freely, as a wedding present. A great celebration and a very great gladness was made there. And they were very happy.

Second Day

On the second day of the seven days of celebration, this couple again remembered the second beggar, i.e. the deaf one, who enlivened them and gave them bread. And they were crying and longing, “How can the deaf beggar be brought here, who enlivened us?” While they were longing after him, behold he came, and said, “I am here!” And he fell upon them, and kissed them, and said to them: Now I give you freely that you be like me, that you live a good life like me. For at first I blessed you with this, and now I give you my good life - as a full wedding gift. And you think that I am deaf? I am not deaf at all! It is just that the whole entire world does not amount to me for anything, that I should hear their lackings. For all the voices are all from the lackings. For each and every one cries out for his lack. And even all the celebrations that are in the world - all of them are only because of the lacking, that one rejoices over the lack that was lacking him and became filled. But by me, the whole entire world does not amount to anything, that I should hear their

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lacking. For I live such a good life that does not have in it any lack. And I have consensus on this, that I live a good life, from the “Land of Riches.” And his good life was, he ate bread and drank water.

(He told them): For there is a Land that has in it great riches; they have great treasures. One time they gathered together. And each one began to boast of his good life. How exactly he lives a good life. And so each and every one told of the order of his good life. I answered and said to them: I live a good life, which is better than your good life. And this is the proof - for if you live a good life, let me see if you can save this certain country. Being that there is a country which had a garden. And in the garden were fruits that had all kinds of tastes that are in the world, and they had all kinds of smells that are in the world. And in the garden there were all kinds of appearance, all the hues and all the kvetin (flowers) that are in the world - all was there in that garden. And in charge of the garden was a gardener, which they call an “agradnik,” and the people of that country lived a good life via that garden. The gardener there got lost. And whatever was there in that garden, had to naturally end and perish, since there was no appointed one there, i.e. the gardener. But despite this they were able to live from the weeds in the garden.

And a cruel king came upon that country, and was not able to do a thing to them. So he went and spoiled the good life of the

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country that they had from the garden. And not that he spoiled the garden - just that he left in that country three crews of servants, and he commanded that they should do what he ordered them. And through this they ruined the taste. For through what they did there, whoever wanted to sense a taste, it would have the taste of a rotten carcass. And likewise they ruined the smell. That all the smells - would have the smell of galbanum. And likewise they spoiled the vision, that it should be dark in the eyes, as if there were clouds and mists. (Everything was through what they did there, according to what the cruel king commanded.) And now, if you live good life, let me see if you can save them. And I say to you (all this is the words of the deaf one) that if you do not save them - those wreckages of that country will harm you as well.

The rich ones started off to go to that country, and I also went with them. And on the way each one also lived his good life, for they had treasures as mentioned. When they came nigh to the country, there began to spoil also by them the taste and the other things, and they felt in themselves that it was spoiled with them. I said to them, "If now, when you have not yet entered by them, already the taste etc. is spoiled with you, what will be then, when you go in there? And all the more so, how will you be able to help them?" I took my bread and my water, and I gave it to them. They felt in my bread and water all the tastes (and all the smells etc.) and all was corrected that was ruined for them.

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And the people of that country, i.e. the country where the garden was, started to look around into repair of the country that had the taste spoiled etc. They decided: Since there is a Land of Riches (i.e. that very Land mentioned that the beggar spoke of), it seemed to them that their gardener who was lost (through whom they had a good life), was from the same root as those children of the Land of Riches, who also had good life - therefore their plan was to send to that Land of Riches, and they would surely help them. They did so. And they sent messengers to that Land of Riches. The messengers went, and they encountered them (i.e. the messengers crossed the children of that very Land of Riches. For they wanted to go to them as mentioned [2:4]). They asked the messengers, “Where are you going?” They answered, “We are going to that Land of Riches, so they should help us.” They answered, “We ourselves are people of that Land of Riches, and we are going to you.” I said to them (i.e. the deaf one who was telling all this said to them), “Don’t you need me? For you cannot go there and save them” as mentioned above. “Therefore you stay here, and I shall go with the messengers to save them.”

I went with them. And I went into the country, in a certain city. And I came, and I saw that people came and said a word of mockery (which they call vartel). Afterwards some more people gathered unto them until some gathering was made, and they said some words of mockery (i.e. vartelach) and they smiled and

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laughed. And I leaned my ear and I heard them speaking foul speech. Another one says words of foul speech, and another one says in more fineness, and another laughs and another enjoys it and so on. Afterwards I went onward to another city (in the country). And I saw two mortals fighting, each one with the other, because of some transaction. They went to the courthouse for judgment, and the courthouse decided for them: This one is entitled and this one is obligated. And they went out from the courthouse. Afterwards they again bickered with each other. And they said that they are not satisfied with this courthouse; they just want another courthouse, and they chose them another courthouse (for since they were agreeable with that courthouse that they chose for themselves, they can have their case before them) and they held a case before that courthouse. Afterwards again one of them bickered with the other, and they chose themselves another courthouse. And so they were arguing and bickering there, and they chose themselves several courts, until the whole city was filled with courthouses. And I looked and saw that this was because there was no truth there. And one moment this one tilts the judgment and favors this one, and afterwards his colleague favors that one, for they receive bribery and they have no truth.

Afterwards I saw that they were full of actual fornication, and there was so much fornication there that it became by them as if permissible. And I said to them, that because of this the taste and the smell and the vision was spoiled by them. For this

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cruel king left them three squads of servants as mentioned above, which would go and spoil the country. That they went and spoke among them foul speech, and they entered foul speech amidst the country, and through foul speech the taste was spoiled. That all the tastes were taste of rotten carcass. And likewise they entered bribery in the country. And through this their eyes were darkened and the vision spoiled, for “the bribery blinds the eyes of the wise.” And likewise they entered fornication in the country, and through this the smell spoiled (and see in another place in our words [Likutei Moharan II 1:12] that through fornication the smell is blemished) and so, see to it to repair the country from these three sins, and to seek after these people and drive them out. And then when these three sins are repaired, not only will the taste and vision and smell be repaired, but also the gardener that was lost can also be found.

And so they did. And they began to repair the country from these three sins. And they sought after the people (i.e. the agents mentioned above), and they would grab a certain man and ask him, “From where did you come here?” Until they caught the agents of the cruel king, and drove them out. And they repaired the country from the sins.

Meanwhile a noise was made: Can it be nonetheless this insane one who goes and says that he is the gardener, and everyone holds him to be an insane one, and they throw stones at him and drive him away, maybe despite this perhaps he is the

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true gardener?! And they went and they brought him before them. (I.e. before these who sat and repaired the country. And also he, i.e. the deaf that is telling all this, was there.) And I said, “Certainly this is the true gardener!” (Hence that country was repaired by him). Hence, I have consensus from that Land of Riches, that I live a good life. For I repaired the Land. And now I give you as a gift my good life! And a very great joy and big gladness was made there. And they were very happy. (And so all the beggars returned and came to the wedding, and gave a wedding present. Whatever they first blessed them that they be like them - now they gave this as a wedding present:) The first gave them as a gift long life, and the second gave them as a gift good life.

Third Day

On the third day this couple again remembered. And they cried and longed: How can the third beggar be brought here, who was speech-impaired? Meanwhile behold, he came, and said: “I am here!” And he fell on them, and kissed them. And he also said to them as before: At first I blessed you that you be like me. Now I give you a wedding present that you be like me. You think that I am speech-impaired? I am not speech-impaired at all; only the utterances of the world which are not praises to Hashem Yitbarakh, have no wholeness (and therefore he seemed like someone speech-impaired. For he was speech-impaired regarding these utterances of the world that are not in

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completion). But in truth I am not speech-impaired at all, on the contrary I am a very wonderful orator and speaker. And I can say such wonderful riddles and songs (which they call *lieder*), that no creature in the world can be found that will not want to hear me. And in these riddles and songs that I know, there are in them all the wisdoms. And I have consensus on this from that Great Man called “The True Man of Kindness” (*Der Groser Man, Der Emetir Ish Chesed*. With this term did Rabbeinu of blessed memory tell it). And there is a whole story to this.

For once upon a time all the wise men sat, and each one boasted in his wisdom. One was boasting that he discovered with his wisdom the production of iron, and one boasted that he discovered another type of metal, and one was boasting that he discovered with his wisdom the production of silver which is more valued, and one boasted that he discovered the production of gold, and one was boasting that he discovered tools of war. And one was boasting that he knew how to produce these metals, without those things that they produce these metals from. And this one was boasting in other wisdoms. For there are several things that they discovered in the world via wisdoms, for example salitra [raw material for producing metal] and pilver [explosive material] and the like. And each one was boasting in his wisdom.

Someone there replied, “I am wiser than you all, for I am wise like the day.” And they did not understand there what it

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meant, that he was wise like the day. And he said to them: Because all your wisdoms - can be put together, and they shall not last but one hour, even though each and every wisdom is taken from a different day, according to the creation that was on that day. For all those wisdoms are composites (and therefore the wisdom is taken from that day that that creation occurred in, that the composition is from). Despite this via wisdom all these wisdoms of yours can be collected into one hour. But I am wise like an entire day. (All this boasted that last wise one). I answered and said to him (i.e. this speech-impaired one said to the wise one mentioned), “Like which day?” (i.e. like which day are you wise?) He answered and said (the wise one mentioned), “This one” (i.e. the speech-impaired one) “is wiser than me. Since he asks like which day. But like whatever day you wish - I am wise. ” And now one could ask, Why is it that this one who asks like which day, is wiser than him if he is wise like whatever day he wishes? But there is a whole story.

For this True Man of Kindness is in truth a very great man. **And** I (i.e. the speech-impaired one who is telling all this) go and collect all the kindnesses of truth, and bring them to this True Man of Kindness. And the main way time comes to exist (for time itself is created) is via the kindnesses of truth. And I go and collect all the kindnesses of truth, and bring them to the True Man of Kindness.

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And there is a Mountain, and on the Mountain stands a Stone, and from the Stone goes out a Spring. And every thing has a heart. And also the entire world has a heart. And the Heart of the World is a complete structure - with face and hands and feet, etc. But the nail of the foot of the Heart of the World, it is heartier (in Yiddish, hertziker) than the heart of anything else. And the Mountain with the Stone and the Spring stands at one end of the world, and this Heart of the World stands at another end of the world. And the Heart stands facing the Spring, and hopes and yearns always very much that it should come to the Spring, in very very great yearning. And it cries out much to come to the Spring. And also the Spring longs for the Heart.

And the Heart, it has two weaknesses. One, because the sun hunts it and burns it (because it longs and wants to go and draw close to the spring), and the second weakness is because the Heart has a great kind of yearning and longing, that it always longs and hopes, and yearns - so much that its soul goes out - to go to the Spring, and cries out, etc. For it stands always facing the Spring and cries out “na gevald!” [an exclamation in Yiddish like “aha!”] and yearns for it much, as mentioned.

But when the Heart needs to rest a bit, that it should catch its breath a little (which they call ap safen) then comes a Big Bird and spreads its wings over it, and shields it from the sun. And then it has a little rest. And even then, during its rest, it looks also facing the Spring and longs for it. But since it longs for it so

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much, why does it not go to the Spring? Only, when it wants to go and get close to the Mountain, then it does not see the slope, and it cannot look at the Spring. And if it does not look at the Spring then its soul will go out, for the root of its life is from the Spring. And when it stands facing the Mountain then it sees the head of the slope of the Mountain, where the Spring stands. But as soon as it goes and draws close to the Mountain - then the head of the slope disappears from its eyes (and this can be understood tangibly), and then it cannot see the Spring, and then its soul would go out, G-d forbid. And if this Heart would pass away, G-d forbid, then the whole world would be annulled. For the Heart is the life of every thing, and certainly nothing can endure without a Heart. Therefore it cannot go to the Spring; it only stands facing it, and longs and cries out, as mentioned.

And this Spring is timeless, for this spring is not within time at all (i.e. it has no day or hour in the world, for it is above worldly time). So how can it exist in the world? (For, in the world, nothing can exist without a time). But all the time of the Spring is only the Heart giving the Spring a day as a gift. And when it comes time for the day to be finished and stopped, then when the day would end, the Spring would have no time and would pass away, G-d forbid, and then the Heart would pass away, G-d forbid, and the whole world would be annulled, as mentioned above. So right before end of the day, then they begin to take permission from each other (which they call gizeginin) [wishes and blessings upon departing] and begin to say

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wonderful riddles and songs (which they call lieder) to each other (in great love and very very great yearning). And the True Man of Kindness has supervision over this. And when the day reaches its very end to be finished and stopped, then this True Man of Kindness gives as a gift one day to the Heart mentioned, and the Heart gives the day to the Spring. Then the Spring has time again. And when this day goes from the place whence it comes, then it goes also with very wonderful riddles and songs (which have in them all the wisdoms). And there are variations between the days. For there is a Sunday and Monday etc., and also there are New Moons and holidays (i.e. each day comes with songs corresponding to that type of day).

And all the time the True Man of Kindness has, it is all through me (i.e. the speech-impaired one who is telling all this). For I go and collect all the kindnesses of truth, from which all the time comes to exist, as mentioned above. (And therefore he was wiser even than the wise one mentioned above, who was wise like any day that he wished. For the whole root of time and the days - they all come to exist through him, i.e. through the speech-impaired one, who collects the kindnesses of truth from which the time comes, and brings them to the True Man of Kindness. And he gives a day to the Heart, and the Heart gives to the Spring, through which the whole world is sustained. Hence the root of the generation of time, with the riddles and the songs that have all the wisdoms in them - is all through the speech-impaired one). Hence I have consensus from the True Man of

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Kindness that I can say riddles and songs, that have all the wisdoms in them (for all the time with the riddles and songs come to exist through him as mentioned), and now I give you as a full wedding present that you be like me. And a very great celebration and gladness was made there. (hilu gitan) [a term for joy].

Fourth Day

When the celebration of that day ended and they spent the night afterwards, in the morning the couple again remembered and were yearning etc. after the beggar who had a crooked neck. In the midst of this behold he came, and said: I am here! etc. At first I blessed you that you be like me, and now I give you as a wedding present that you be like me. You think that I have a crooked neck? My neck is not crooked at all. On the contrary, I have a very even neck, a very beautiful neck. Just that there are vanity-vapors (havalim in Hebrew) of the world (i.e. worldly foolishness). And I do not want to exhale any breath and spirit (which they call duch) into the vapors of the world (and because of this it seemed that his neck was crooked, for he crooks his neck from the vapors of the world and does not want to bring any vapor and spirit into the vapors of the world) but in truth I have a very beautiful neck, a very wonderful neck. For I have a very wonderful voice. And all kinds of voices that are in the world, which are sound without speech, I can mimic all of them with

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my voice. For I have a very wonderful neck and voice. And I have consensus on this from that certain country.

For there is a nation that is very strong in wisdom of melody (which they call muzika). And all of them delve there in this wisdom, even little children. And there is not a child there that cannot play on some musical instrument. And the smallest that is in that country - he is a great sage in another country in that wisdom of music. And the sages and the king of that country and the cappellas [song groups] are extraordinarily great sages in that wisdom.

One time the sages of that country sat. And each one was boasting of his music. One boasted that he could play on a certain musical instrument, and another boasted he could play another musical instrument. One boasted, on a musical instrument, and another boasted he could play several musical instruments. Another boasted he could play on all kinds of musical instruments. One boasted he could make with his voice like a certain musical instrument, and another boasted he could make with his voice like a certain musical instrument. Another boasted he could make with his voice like several musical instruments. One boasted he could make with his voice like an actual drum (which they call poik), like they were striking a timbrel. Another boasted he could make with his voice as if they were shooting with firing-tubes (which they call urmatis [artillery in Yiddish]). And I was also there. I answered and said

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to them: My voice is better than your voices, and this is the proof: for if you are such sages in voice of melody, then save the two lands -

For there are two lands a thousand miles apart from each other. And in these two countries when night arrives they cannot sleep, for when it becomes night then everyone starts to yell out with wailing voices, men and women and children. If a stone were laid there it would melt, for at night they hear a great voice of wailing, and because of this they all wail, men and children etc. (And so it goes in the two countries), for in this land they hear the voice of wailing and everyone wails as mentioned above, and likewise in the other land it is likewise, and the two countries are a thousand miles apart. And therefore if you are such sages in melody let me see if you can save those two countries or if you can produce their exact sounds (i.e. they should produce exactly the sound of wailing that is heard there) and they said to him (i.e. the sages mentioned above said to this whose neck was crooked) “Will you lead us there?” And he said, “Yes, I will lead you there.” And they all started up to go there.

And they went and came there (i.e. to one of the two countries mentioned above) and when they came there, when night arrived it was as mentioned, and all of them were wailing much as mentioned, and also the sages mentioned above also were yelling. (They saw they certainly could not help the lands.) He said to them (i.e. the one with the crooked neck said to the sages

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mentioned above) “In any case, tell me where does the sound of wailing come from, that one hears - where is the sound from?” etc. They said to him, “And you do know?” He replied, “I know, yes.”

For there are two birds: one male and one female, and they are just one pair in the world. The female was lost. He goes and seeks her, and she seeks him, and they were seeking each other very long until they were lost. And they saw they could not find each other, and they stood still and they made themselves nests: The male made him a nest close to one country of the two countries mentioned above, and not really near it, just that in the measure of bird voice it is near, for they can hear the voice of the male bird in that country from the place where he stood and made him a nest. And likewise she also made her a nest near the second country (i.e. likewise, that it was near in the sense they can hear her voice there, as mentioned). And when night arrives, then this pair of birds begins each one, both of them, to wail in a very great voice of wailing, for each one wails for its mate as mentioned above. And this is the voice of wailing that is heard in these two countries, because of which voice of wailing they all wail much, and cannot sleep. (So did the crooked-neck one tell all this,) however they did not want to believe this. They said to him, “Will you lead us there (i.e. to the birds)?” And he said, “Yes. (I can lead you there). But only you cannot come there, for when you draw near to there you will not be able to bear the voice of wailing, since even here you cannot stand it, and you

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will be forced likewise to wail as mentioned above, so when you arrive there you will not be able to endure at all.”

And in the day (it is impossible to come there, for in the day) it is impossible to bear the joy that is there, for in the day the birds gather by each one from the pair mentioned above, and they console and make happy each one from the pair mentioned above in very very great joys and they tell them words of consolation, that still it is possible that they find each other, until in the day it is impossible to bear the greatness of the joy that is there. And the voice of the birds that make them happy is not heard from afar, only when one arrives there. But the voice of the pair mentioned above that yell at night, it is heard from afar, therefore you cannot come there.

And they said to him (i.e. the sages mentioned above said to this whose neck was crooked) “Can you correct this?” He replied, “Yes, I can correct this, for I can mimic all the sounds in the world (i.e. that all kinds of sounds in the world, he can emit them with his voice and make it exactly like any voice at all), furthermore I can throw voices, i.e. for I can throw a sound, that here in the place that I emit the sound, the sound will not be heard at all, only at a distance will the sound be heard there, and therefore I can throw the voice of the female, that it should arrive close to the place of the male, and likewise throw the voice of male, that it should arrive close to the place of the female, and draw them together thereby (and through this all the

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aforementioned would be repaired).” But who would believe this.

And he went and led them into some forest. They heard as if someone were opening and closing a door and locking it with a bolt (which they call a “klaimke”), and they heard the bolt slam shut. And shooting from a firing-tube (which they call “biks,” a gun), and sending the dog to fetch (the thing that he was firing), and the dog thrashing and grating himself into the snow (in Yiddish, “gigraznit in shney”). All this the sages heard, and they looked around and did not see a thing, and also did not hear from him (i.e. from the crooked-necked one) any sound at all. (Just that the crooked-necked one was throwing such sounds, and therefore they heard these sounds, and so they saw that he can make all the sounds and make them exactly, and also throw sounds, and therefore he could repair everything mentioned above. And he did not tell more in this matter, and it is understood that he abbreviated here). Hence I have consensus from that country, that my voice is very wonderful, and I can make all kinds of sounds that are in the world as mentioned above. Now I give you this in a full wedding present, that you be like me. And a very great happiness and much joy was made there.

Fifth Day

On the fifth day, they were also very happy, and the couple remembered the beggar who was hunchbacked, which they call hoikir. And they were yearning much, How can the hunchbacked beggar be brought here? For if he were here, it would be a very great joy. And behold he came and said, “I am here! See, I have come to the wedding.” And he fell upon them and hugged them and kissed them. And he said to them, “At first I blessed you that you be like me, and now I give you as a wedding present, that you be like me. And I am not hunchbacked (i.e. hoikir) at all. Rather, I have such shoulders (which they call pleitzes), which are the aspect of “the little holding the much,” and I have a consensus on this. For once there was a conversation and story, that people were boasting in this aspect, that each and every one was boasting that he has this feature of the little holding the much. They were laughing and scoffing at one of them. And the rest, that boasted of this aspect of the little holding the much, their words were accepted. But the little holding the much that I have, is greater than them all.

For, one of them boasted that his brain is the little holding the much, for he bears in his brain thousands and myriads of people with all their needs (and all their customs) and all their being and movements - the whole entirety he carries in his brain, and thus it is the little holding the much, for his brain carries so many people with their needs etc. They laughed at him and said, “You

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are nothing and your people are nothing.” One replied and said: I saw such a “little holding the much.” For once I saw a mountain that had much garbage and filth on it, and it was a novelty by me, from where does so much garbage and filth come to the mountain? There was a man there by that mountain. He said, “All this is from me.” For that man was sitting there by that mountain, and always threw there on that mountain his garbage and secretions from his eating and drinking, and defecated there, until through him the garbage and filth multiplied on that mountain. Hence this man is “the little holding the much”, for through him the garbage multiplied so much. (So is the little holding the much of the man mentioned above, who boasted that his brain holds so many people etc.)

And one boasted that he had the aspect of the little holding the much, for he has a piece of land that brings out much fruits, and afterwards, when they evaluate the fruit that the country brought out, they see that the country does not hold so much space as the fruits, for it does not have so much space to hold so much fruits, hence it is the aspect of the little holding the much. And his words found favor, for in truth he is certainly the little holding the much.

And one said that he has a very wonderful paradise, that has there fruits etc., and many many people and noblemen travel there, for it is a very nice paradise, and in the summer many people and noblemen travel there to tour there, and in truth there

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is not in the paradise so much space that it should hold so many people, and therefore it is the little holding the much. His words also found favor.

And one said that his speech was a little holding the much, for he is a master of secret (which they call “secretary”) by a great king, and many many people come to him: One comes with praises to the king, one comes with requests, and so on. And certainly it is impossible for the king to hear them all. And I can collect all their words into some few words and tell before the king these few words, and into some few words of mine are included all their praises and requests and all their words in their entirety. Hence my speech is the little holding the much.

And one said that his silence is the little holding the much, for he has against him many accusers, and very many badmouthers who slander him very much, and the more they slander and speak ill and accuse him with much gossip, he in his silence resolves it all by being silent alone (for he just does some silence, and it is an answer to everything). Hence his silence is the little holding the much.

And one said that he is the aspect of the little holding the much, for there is a poor person and he is “well-visioned” [i.e. blind], and he (i.e. the poor) is very large, and he (i.e. he who was boasting and telling this) is extremely small, and leads him. Hence he is the little holding the much, for the blind one could

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slip and fall but he sustains him by leading him, and therefore he is the little holding the much, for he is small and holds the big blind one as mentioned.

And I (i.e. this hunchback who was telling all this), was also there and I said: It is true that you have the aspect of the little holding the much. And I know all that you meant in your words (i.e. that he knows the intentions of all of them, who boasted in their aspect of the little holding the much), and this last one who boasted that he walks the big blind one, he is greater than all of you. But I am above and beyond all of you completely, for he who boasted that he walks the big blind one, his meaning is that he moves the orbit of the moon, which is aspect of the blind, for she shines not from herself alone, and she has nothing of her own at all, and he (i.e. this who boasted in this) moves the moon, even though he is small and the moon is very great, and this sustains the whole world, for the world needs the moon. Hence he really is aspect of the little holding the much. But the aspect of the little holding the much that I have is completely higher than all. And here is the proof:

For once there was a group that was investigating the fact that each animal has a particular shade in which shade it specifically wants to rest in, and so there is a special shade for each and every animal, because each and every animal chooses for itself some shade, and in that shade specifically it wants to rest there according to the shade specific to it. And likewise there is for

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each and every fowl a special branch, that in that branch specifically it wants to dwell. And therefore they investigated if they could find such a tree, in whose shade all the animals could dwell, that all the animals would choose and desire to dwell in the shade of that tree, and on its branches (of that tree) all the birds of the sky would dwell. And they discovered that there is such a tree. They wanted to go there to that tree, for the delight that there is there by that tree is immense, for there are found all the fowl and all the animals, and there there is no harm from any animal, and all the animals etc. are mixed there, and they all play there, and certainly it is a very wonderful delight to be there by that tree. And they investigated to which direction they would need to go to come to that tree, and there fell a dispute between them regarding this, and there was no decision among them, for this one said that they needed to go in a certain direction to the east, and this one said to the west, and this one said to here and this one said to there etc., until they were not able to decide in which direction they needed to go to come to that tree.

A sage came and said to them, “Why are you investigating into which direction to go to the tree? Investigate first exactly who are the people who can come to that tree! For unto that tree not every man can come, only one who has the traits of the tree, for this tree has three roots: One root is faith, and the second is awe, and the third is humility, and truth is the body of the tree. And from there go out branches, and therefore it is impossible to come to the tree, except for one who has in him these traits.”

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And this group mentioned above had between them very great unity, and they did not want to separate from each other, that some of them should go to the tree and some of them should stay behind, for not all of them were fit to come to the tree, for there were not found among them but only some who had in them the traits mentioned above, but the rest did not have in them these traits. So they would have to wait, until the remaining men of the group mentioned above would try and toil, until there would be in them also the traits mentioned above, in order that they would all be fit to come to the tree. And so they did, and they tried and toiled, until they all came to those traits. And then, when they all came to those traits mentioned above, then they all came to one mind and they all agreed on one way, which way to go to the tree. They all went. They walked for some time, until they saw (from afar) the tree. And they looked and saw, and behold the tree was not standing in space at all, for the tree had no place at all, and since it has no place, how was it possible to come to it?

And I (i.e. this hunchback) was also there with them, and I said to them, “I can bring you to the tree, for this tree has no place at all, for it is above space completely, and the aspect of the little holding the much is yet in space, for in any case it takes up a little space, just that it is the little holding the much, but it still takes up some little space in any case. But the aspect of the little holding the much that I have (i.e. the one who had hunchback) is the absolute end of space, above which there is no

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space at all. Therefore I can carry all of you to the tree, which is above space completely. (Because this hunchback is like a midpoint between space and above space completely, for he has the uttermost extent of the little holding the much, which is the actual end of space, above which the word “space” does not apply at all, for above that point is above space completely, and therefore he can carry them from inside space to the aspect of above space. Understand this.) And I took them, and I carried them there, to the tree. Hence I have a consensus, that I have the uttermost extent of the little holding the much. (This is why he appeared hunchbacked, for he carries on him much, for he is the little holding the much.) And now I give you this in a gift, that you be like me. And there was made there a grand celebration and a very great joy.

Sixth Day

On the sixth day they were also joyful, and they were yearning, how can the one without hands be brought here? And behold he came and said, “I am here! Behold I have come to you upon the wedding,” and he said to them as before, and he kissed them and said to them: (You think that I have a defect in my hands.) I do not have any defect in my hands. I indeed do have power in my hands, just that I do not use the power in my hands in this world, for I need the power for a different matter. And I have consensus on this from the Castle (which they call shlos) of Water (fun das vasirikn shlos).

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For, once I was sitting together with some people. Each one boasted in the power that he has in his hands. This one boasted that he has this strength in his hands, and this one boasted that he has a certain strength in his hands, and likewise each one boasted in the strength that he has in his hands. (That is,) for one was boasting that he has such a power and strength in his hands, that when he shoots an arrow he can go back and draw it back to him, for he has a power like this in his hands, that although he already shot the arrow, yet he can return it, to go back and draw it to him. And I asked him, “What kind of arrow can you return?” For there are ten kinds of arrows; for there are ten kinds of poison. For when one wants to shoot an arrow, one smears it with a poison. There are ten kinds of poison, and when they soak it in this poison, it injures like so, and when they soak it in a second poison it injures more. And so there are ten kinds of poison, that each one is worse (i.e. harms more) and this in itself is ten kinds of arrows, for the arrows they are one kind, it is only because of the variety of the poisons that they smear the arrows in, which are ten kinds as mentioned above, because of this they are called ten kinds of arrows, and therefore he asked him what kind of arrow can you return. Also he asked him if before the arrow arrives at the one it was shot at he can return it, then could he return it yet even after the arrow arrived? And to this he replied, “Even after the arrow arrived I can return it.” But which sort of arrow could he return etc. as mentioned above? And to this he replied: Such a type of arrow he can return. I said to him (i.e. the

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one who was without hands, who was telling all this, said to this one who was boasting in the matter of the arrow as mentioned above), “if so, you cannot heal the Queen’s Daughter, since you cannot return and draw back but only one sort of arrow, therefore you cannot heal the Queen’s Daughter.”

Another was boasting that he has such a power in his hands, that whoever he takes and receives from, he gives to that person. (Explanation: In his very taking and receiving, he gives, for his receiving is giving) and as a result of this he is a great giver of charity. And I asked him, “which kind of charity do you give?” (For there are ten kinds of charity). He replied: he gives tithe. I said to him, “If so, you cannot heal the Queen’s Daughter, for you cannot at all come to her place, for you cannot enter into but one wall (in the place where she is sitting) and therefore you cannot come to her place.”

One boasted that he has such a power in his hands, for there are officials in the world (in charge of cities and countries), and each one needs wisdom, and he has the power in his hands, that with his hands he can give them wisdom, by laying hands on them. I asked him, “Which wisdom can you give with your hands? For there are ten lines of wisdom.” He replied: Such and such a wisdom. I said to him, “If so, you cannot heal the Queen’s Daughter, for you cannot know her pulse, for you cannot know but one pulse, for there are ten sorts of pulses. (And you cannot

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know but one pulse.) (Since you cannot give with your hands but one wisdom).”

One boasted that he has such a power in his hands, when there is a storm wind he can restrain it with his hands and make weight for the wind with his hands, that the wind should have weight as is fit. I asked him, “Which kind of wind can you hold in your hands?” For there are ten kinds of winds. He replied: Such and such a wind. I said to him: If so, you cannot heal the Queen’s Daughter, for you cannot play for her but one kind of melody, for there are ten kinds of melody, and the melody making is her healing, and you cannot play but one kind of melody from the ten.” They answered and said, “What is your ability?” He replied, “I can do that which you cannot do, i.e. all the nine parts mentioned above (from all the ones mentioned) that you are not able to do, I can do it all.”

For there is a story. Because one time a king desired a Queen’s Daughter and tried schemes to capture her, until the thing was attained and he captured her. One time the king dreamed, that she stood over him and killed him. He awoke, and the dream entered in his heart. He called all the dream-interpretors, and they interpreted it according to its simple meaning, that the dream would be fulfilled according to its simple meaning, that she would kill him. And the king could not give counsel to his soul, what to do with her. To kill her - would pain him. To send her away - this vexed him, for another man

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would take her, and this vexed him much, for he had made so much effort for her, and now she would come to another man's hand. And also if he sent her and she came to another man's hand, then certainly the dream could be fulfilled that she would kill him, since she was by another. To hold her fast by him - he feared because of the dream. And the king did not know what to do to her. Meanwhile his love for her perished little by little because of the dream and at each moment it perished more and more. And likewise by her the love perished each moment more, until there came to be by her a hatred of him. She fled from him.

The king sent after her to seek her, and they came and told him that she was located at the Castle of Water. For there is a Castle of Water, and there are ten walls there, one inside another, and they are all of water, and also the floor that they walk on there inside the castle is also of water. And likewise the garden with the trees and fruits, all of water. And the beauty of the Castle and the novelty of this Castle is not necessary to tell, for certainly it is a very wonderful novelty, for the whole Castle is of water. To enter into this Castle is impossible, for one would drown in the water who would enter in it, since it is entirely of water. And the Queen's Daughter mentioned above, when she fled, came to that Castle, and was going there around that Castle of Water, and they told the king that she was circling there around the Castle.

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The king and his soldiers went to capture her. When the Queen's Daughter saw this, she decided to run into the Castle, for she wanted more to drown in water than that the king should capture her and she be by him; and also perhaps despite this she would survive and she could enter into the Castle of Water. When the king saw this, that she was fleeing into the water, he said, "If this is how it is...", therefore he commanded to shoot her, and if she dies, she dies. They shot her and hit her with all the ten types of arrows that are smeared with the ten types of poisons, and she fled into the Castle, and entered into it. And she passed through the gates of the walls of water, for there are gates in those walls of water, so she passed and entered through the all the ten walls of the Castle of Water, until she came in the interior, and fell there and remained faint.

And I heal her (i.e. the one without hands). For whoever does not have in his hands all the ten types of charities cannot enter all the ten walls, for he would drown in the water there. And the king and his soldiers pursued after her and drowned in the water. But I can enter in all the ten walls of water. And these walls of water are waves of the sea which stand like a wall. The winds support the waves and lift them up. And these waves, which are the ten walls, always stand there, but the winds hold up and carry the waves. And I can enter into all the ten walls, and I can pull out from her (from the Queen's Daughter) all the ten types of arrows. And I know all the ten types of pulses via the ten fingers,

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for through each finger from the ten fingers one can know a particular pulse from the ten types of pulses, and I can heal her via all the ten types of melody, and so I heal her. Hence I have such a power in my hands, and now I give you this in a gift. And there was a big celebration and they were very happy.

Original Notes Following the Story

[Rabbi Nachman concluded:] This story is very hard for me to tell. But because I began to tell it, I am forced to complete it.

***This** story has not one word that will be void of meaning, and whoever is strong in the books can perceive some of the hints. And behold, the matter of the arrows mentioned above, that he has power in the hands to bring the arrows back as mentioned above - this is found in the verse “My hand grasps in judgment” (Deut. 32:41), and as Rashi explains, “Flesh and blood shoots an arrow and cannot return it, but the Holy One, Blessed be He, shoots an arrow and returns it.” And the aspect of the charity, which correspond to the walls of water, which are waves of the sea - this is found in the verse “and Your charity [is] as the waves of the sea.” (Isaiah, 48:18). And the wind, his grasping it in his hands, this is found in “Who grasped the winds in his fist?” (Proverbs 30:4) (Which is related to melody, as explained elsewhere [Likutey Moharan 54]). And the ten types of melody and the ten pulses were already explained (And see Likutey Moharan II page 32a (Ch. 24)).*

[Rabbi Natan adds:] All this we heard explicitly. But who and what and when? (More he did not say, i.e. the body topics of the story, who

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they all are, and what it all is, and when it all was - this is a deep thing for us to know.)

The conclusion of the story, i.e. what happened on the seventh day, i.e. the matter of the beggar who was without feet, and also the conclusion regarding the son of the King that the story started with - he did not tell. And he said he would tell any more, and this is a great loss, for it will not be heard until Mashiach comes, soon in our days, Amen!

He also said, "If I did not know any other thing besides this story, I would also be a very great novelty." So he said explicitly. For this story is a profound novelty. It has in it very much moral teaching, and much Torah, for it has in it many teachings. And it talks about many ancient tzaddikim, of King David, peace be upon him, for King David stood at the edge of the world and cried out to the Spring that flows from the Rock that is on the Mountain mentioned above, as it written (Ps. 61:3), "From the end of the earth I will cry unto You, when my heart is overwhelmed. Lead me to the rock that is higher than I."

(**All** this we heard from his mouth explicitly. And what is understood from his words, is that King David, peace be upon him, is the aspect of the heart as is brought down (Zohar Shemot 108), and he is hinted to in the story regarding the Heart of the world, which stands and the end of the earth facing the Spring and cries and longs for it always etc. And still the words are closed up; happy is one who can merit attaining secrets of the story).

The matter of King David and the text mentioned above "from the ends of the earth," that is hinted to in the story, this pertains to the third day. For there it speaks about the Heart and the Spring. Look there and

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your will see wonders, how in each matter wonderful things are hinted. [In Yiddish: In this story are found very very great secrets of Torah, from beginning to end. All the stories of the book are via great secrets of the Torah. Each word and each thing means something else - and this story is above everything.] And of the greatness of the awesomeness of this story it is impossible to tell at all, for it is above all of them. Exceedingly fortunate is he who merits even in the future world to know of it just a little bit. And whoever has a brain in his skull, let the hairs of his flesh shall stand on end, let him understand a little of the greatness of the Creator Blessed be He and the greatness of the true Tzaddikim, when he looks well into this awesome story, the likes of which have not been heard.

The matter of the verse “From the ends of the earth” mentioned above that pertains to the story of the third day, this I heard explicitly from his holy and awesome mouth, of blessed memory. Furthermore, look at this that I found afterwards, that most of the words of the chapter of Tehilim/Psalms where this verse is written, which is Chapter 61, virtually all of it is explained there [in] hints of the high secrets of the story of the third day mentioned above. “You will add days onto the days of the King” etc. - for he always needs that they should add him days upon his days etc. as mentioned. “Summon [Heb. man] mercy and truth, that he may preserve it” - this is the True Man of Kindness etc. “Der Groser Man; Der Emetir Ish Chesed” - for all the time and the days are made via the great man, which is the True Man of Kindness as mentioned there in the story, and he gives and adds at each moment days to the days of the king, who is the Heart, which is the concept of King David, peace be upon him, as mentioned. And this is “that he may preserve it” - for he guards and protects, for as soon as the day comes very close to ending, and then the Spring and the Heart and the entire

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world would end, G-d forbid - then the True Man of Kindness protects and guards this and comes and gives a day to the Heart etc. as mentioned. And this is: "So will I sing praise unto Your name forever, that I may perform my vows day by day [yom yom]" - because each and every day which He gives him, he comes with tunes and songs etc. as mentioned. "I will trust in the covert of Your wings, Selah" - for when the Heart needs to rest a Great Bird comes and spreads Its wings over it etc, and this is: "I will trust in the covert of Your wings" etc.

Pertaining to the first day: *The matter of the elders, that each one boasted in what he could remember, where one boasted that he remembers even when they cut his umbilical cord etc. and this was the youngest elder of them all etc. Our Rabbi of blessed memory said, that in the Gemara (Yerushalmi) something similar is recorded: That Shmuel boasted, that he remembers the pain of the circumcision etc., see there.*

Who can glorify or tell? *Who can evaluate? Who can estimate even a little one of the thousands of thousands or myriad of myriads of the flashings, a bit of the clues of wonders of wonders from the very very awesome and high secrets of this awesome story, which is full of secrets of secrets from beginning to end? One who is enlightened on the matter will find good, and flashings of certain clues according to his capacity.*