

HH

Na Nach Nachma Nachman
Me'uman

BOOK OF
LEGENDARY TALES

(Seepooray Ma'asiyoas)

Which we have been privileged to hear from the mouth of Rabbainu Hakadosh, the Hidden and Concealed Light, The Flowing Stream, Source of Wisdom, (N'achal N'ove'a M'ekor C'huchmah) , The Rav, Rabbi Nachman ztzvk"l of Breslov NA NACH NACHMA NACHMAN ME'UMAN grandson of the Ba'al Shem Tov Hakadosh and compiler of the books Likutay Moharan and several other compendiums.

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In memory of the true key bearer of the Breslov tradition

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Na Nach Nachma Nachman Me'uman

And in memory of

Amram Yosef b'r Moshe Nahum Halevi Horvitz zt'l

Meir Akavya ben Ya'akov Yemini zt'l

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Table of Contents

Foreword (from the titlepage)	4
Preface	5
Second Preface	17
Story 1. of a Lost Princess	49
Story 2. of a King and an Emperor	63
Story 3. of a One Who Could Not Walk	85
Story 4. of a King Who Decreed Apostasy	109
Story 5. of a King's Son Who Was Made of Precious Stones .	120
Story 6. of a Humble King	126
Story 7. of a Fly and Spider	133
Story 8. of a Rabbi and His Only Son	144
Story 9. of a Clever Man and Simple Man	151
Story 10. of a Burgher and a Pauper	193
Story 11. of a King's Son and A maid's Son Who Were Exchanged	243
Story 12. of a Prayer Leader	286
Story 13. of the Seven Beggars	377
Afterword of the Legendary Tales	447
Wondrous Stories and Parables	470

Foreword

Foreword

Go out and see the might of your Master, who has illuminated heavenly Torah for us, to enliven us as [sure as] it is this day, for the everlasting world; and our G-d has not forsaken us in our servitude, but has extended kindness to us in each and every generation, and has sent us deliverers, and rabbis, and tzadikim foundations of the world, to teach us the way. His first [mercies] have come to pass, and yet His mercies have not ceased at any period or any time. And He has performed kindness for us, drawing water from the wellsprings of salvation, ancient things, words which are the secret of the world, under wonderful and awesome clothings. See, and understand, and look at His wonderful and awesome way, which is an inheritance to us from our holy forefathers who were during ancient times in Israel.

For such is the way of the supernal holy ones, harvesters of the field, who raised their hands and hearts to G-d, to clothe and conceal the King's

Preface

treasure houses in story tales, according to the generation and according to the times, 'realizing the knowledge of the understanding of times, to know what Israel should do' (Chronicles 1:12:33), until Messiah arises and delivers Zion and returns to build the ruins of Ariel, 'at such time it will be said [by the ministering angels] to Jacob and to Israel, "What has G-d wrought?" (Numbers 23:23).

Preface

'**All** the greatness that already was achieved in his life, achieving his name, and it is known that he is Man (adam)' (Ecclesiastes 6:10). This is the Torah of the Man (adam) of holiness, who merited to complete the image of Man, for that is the entire [purpose] of man; namely, his honor, our lord, teacher and rabbi, crown of our glory, pride of our strength, the holy and the awesome rav, the major luminary, the upper light, the precious and holy light of holy renown, our teacher Rav Nachman, may the memory of the righteous and holy bring blessing, great-grandson of the holy and awesome rav, the G-

Preface

dly Baal Shem Tov, may the memory of the righteous and holy bring blessing, whose light Israel has already enjoyed through his holy and wonderful compositions which have already come to light. Many will see and be gladdened, the upright will rejoice, and the truth will show its 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, which weighed, probed, and established many allegories, clothing and concealing lofty and powerful perceptions in story tales, in very wonderful and awesome ways. For 'this is the way it used to be in Israel, regarding redemption and regarding exchanges' (Ruth 4:7), that when they wanted to speak of the hidden things of G-d, they would talk in the manner of riddles and allegories, and they clothed the secrets of the Torah, the treasures of the King, in many, many different types of garments, as explained after the tale of the "King's Son and Maid's Son" [#11 in this book], where our Rebbe of blessed memory said that, in the

Preface

early days, when fellows would speak and discuss Kabbalah, they would speak in such language. For until Rabbi Shimon bar Yochai, they would not discuss Kabbalah openly. For the most part, after several stories, he would reveal a little bit, less than a drop from the ocean, of some hints as to where the matters reach. The matters and hints which he told after each and every story are explained below in their respective places.

And behold, until now, these things were concealed among us, but since many have said to us, “Who will show us good? (Psalms 4:7)” — for there are many among us, among our friends, whose souls have yearned and longed to constantly hear the words of the Living G-d which emanated from the mouth of our holy Rebbe, of blessed memory, and especially these stories he told, which they had not yet merited to have reach them except in handwritten copies via various scribes, through whom the errors multiplied greatly and the meaning was spoiled — therefore, their great desire compelled us, and their strong yearning pressured

Preface

us, until we were forced to fulfill their wishes and bring them to the printing house.

And also, because we had an express intention from the mouth of our great Rebbe, of blessed memory, who one time revealed his intention that he wanted to print story tales, and he declared it in the following words, before several people: “I have in mind to print a book of stories, and it should be written above in the holy tongue [Hebrew] and below in the common tongue [Yiddish].” He said, “Really, what can the world say against this? Aren’t they, in any event, nice stories to tell?” Such words were heard explicitly from his holy mouth, and this is what motivated us to bring them to the printing house. And even though we knew, and it was not hidden from our eyes that many rose up against him, nevertheless, the truth is its own witness, and we are obligated to do his will, and Hashem will do what is good (Chronicles 1:19:13). 'The one who hears will hear, and the one who refuses to do so will refuse' (Yichezkel 3:27).

Preface

And also because, praise G-d, until now, His mercies have helped us, for his holy compositions have spread out among the Holy People, in the community and congregation and Israel, and his words have been a source of joy and happiness to them, and have been as sweet as honey in their mouths. All will be satiated and delight from his goodness (prayer of Sabbath); their souls shall be satisfied as with fat and marrow, and with joyful lips their mouths shall praise (Psalms 63:6). And the majority are with us rather than with them, those who argue against the truth, speaking arrogantly against the Tzadik in pride and disdain (Psalms 31:19), who have fabricated from their hearts things that never (even) occurred to him; but we need not prolong and talk about this, for it is of G-d's concern. And many worlds have been overturned on their account, because of the great controversy which has increased in our days between the wise and the righteous. 'But who can come after the King regarding that which He has already done? (Ecclesiastes 2:12)'

Preface

But let this be known, that our whole intention in printing these story tales is only for the sake of our friends, who take refuge in his holy shade, who crave, and hope, and yearn, to hear holy words. And if indeed the words that are printed in a book, are 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 written words and printed words.

And also, from the outset, they were not spoken secretly. Because whoever has eyes will see, and whoever has a heart will understand, because it is not an empty matter for you (Deuteronomy 32:47), and if it [seems] empty, that is from you (Jerusalem Talmud, Tractate Payuh 1:5). For these words stand at the peak of the utmost heights. And we heard from his holy mouth explicitly that he said, that each and every word in these stories is powerfully intended, and one who changes a single word from these stories from the way he himself told them causes much to be lacking from the story. And he

Preface

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, one 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, will be able to understand and know, a little bit of the hints, in some stories, if he puts his heart and mind to them well.

They also have wonderful and tremendous arousal of mussar (ethical lessons) in most places. An intelligent man will understand them on his own, because virtually all of them arouse and draw the heart greatly to the Blessed G-d, to return to the Blessed G-d in the utmost truth, to be involved only in Torah and devotions constantly, and to turn his face away from vanities of the world completely, as will be seen by one who looks with the eyes of his intellect, if he gazes into them in truth. However, the

Preface

ultimate aim of the intentions in these stories is very far from the knowledge of mortals, and deep, deep, who can find it (Ecclesiastes 7:24)? And the praise of the splendor of the greatness of these stories ought not be prolonged, because they are exalted above our knowledge, and whoever speaks additionally in praise of their greatness and depth, detracts. We have only spoken in order to arouse the hearts of our friends a bit, in order that they not forget the wonders which they have been shown 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. For although some of the hints which we heard from his holy mouth were printed, nevertheless, it is clear to any intelligent person that there is no comparison between one who hears from the mouth of the sage himself, to one who sees the words in a book. And all the more so, regarding the ways of hints like these, which are not understandable except via motion of the limbs, by nodding the head, squinting the eye, tilting the hand and so forth, specifically through which the

Preface

understanding person can understand a little bit and be astounded by the sight, and his eyes see from afar (Job 39:29), the greatness of G-d, and the greatness of our holy Torah, which has been clothed in several different garments, as explained in all the holy books.

Until here, there have reached a few words which encourage much. Our hearts shall ponder in awe: Where is the scribe, where is the one who weighs? Who will give us support? A devouring fire! Who will stand up for us? Let us lift our hearts with our hands to the Almighty in heaven. Into His hands let us deposit our spirits. To You, G-d, let us raise our souls. Your mercies have helped us until now. You are our Helper, for we lean on You. Let the pleasantness of G-d our Lord be upon us. Until the teacher of righteousness comes to our congregation, and builds the house of our holiness and splendor. Look upon Zion, the city of our festivals (Isa. 33:20); our eyes shall see the King in his beauty (Isa. 33:17), speedily in our days, amen.

Preface

These are the words of the writer, arranger and copyist, to be eaten to satiety and to clothe with excellence (Isa. 23:18). Signed, Nussun the small, son of my lord, my father, our teacher, the Rav, Rabbi Naftali Hertz from Greater Nemirov; son-in-law of the rav, the genius, the pious, famous in all corners of the land, his honorable holiness, the Rav, Rabbi David Tzvi, may the righteous be remembered for the sake of life in the World to Come, who was Chief Justice of the holy community of Kremnitz and its environs, and of the holy community of Sharigrad, and of the holy community of Mahliv and its environs.

Before he told the first story in this book, he spoke up and said, “In the story tales that the world tells, there are many hidden things and very lofty matters. However, the stories have been spoiled because much is missing from them and they are also mixed up, and they do not tell them in the correct order; for what belongs at the beginning, they tell at the end and vice-versa, and so on. But, in truth, there are very lofty, concealed matters in the stories the world

Preface

tells. And the Baal Shem Tov, may the memory of the righteous bring blessing, was able via a story tale to perform spiritual 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 (see Likutay Moharan, Torah 5).” Our Rebbe, of blessed memory, spoke more about this subject and, afterwards, he began to tell the story tale that is on the next page, saying, “On the way, I told a story ...”

And know, that the stories that our Rebbe told -- virtually all of them are completely new stories that were never heard before; only he himself told them, from his heart and his holy knowledge, according to the lofty perception that he attained in his holy spirit, clothing that perception in the story, the story itself being an awesome vision and very lofty perception that he attained and saw in the place that he saw. And also, sometimes he told a story from the stories that the world tells, but he added a lot to them, switching and fixing the order until the story was completely changed from what the world tells, as

Preface

mentioned. But in this book, those stories are not written, except for one or two, and all the rest of the stories are completely new, having never been heard before.

At the time that our Rebbe, of blessed memory, began delving into story tales, he said explicitly in these words: "Now I'm going to start telling story tales (Ich vil shoin <already> 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 the Blessed G-d via my holy teachings and conversations and so forth" — which he was engrossed in with great effort all of his days, to return us to the Blessed G-d in absolute truth, and since all of this has not been effective, therefore, he begins to engage in story tales. And then, at that time, he said the teaching that begins: "Rabbi Shimon opened and said, 'It is time to do for Hashem's sake; they have made void Your law ...' 'This is the teaching of the Ancient of Days ...,'" printed in [Likutei Moharan] Volume One, on page 157 [Torah #60]. There, he explains at the end of the

Preface

discourse a little on the topic of story tales, that story tales of the true Tzadik awaken from slumber those people who have fallen asleep and who sleep their days away, see there, and there are tales that are from recent years, and there are stories from ancient years which are the aspect of Ancient [of Days]; take a good look there and understand and be enlightened a little from the source, how far the words of these stories reach, and what his holy intention was with this. And, in truth, there is very, very great arousal to the Blessed G-d in these stories in the majority of places, even according to the simple meaning, aside from the esoterics, because they are all awesome secrets, and they have great power to awaken everyone to the Blessed God. Chazak (it is strong).

Second Preface

While we were involved in the first printing of the stories, we heard a call of commotion saying it is not proper to print such story tales, and to repeat their words would be only superfluous. Besides that we already preempted (this) in the (previous) preface,

Preface

with the words of Rabbainu of blessed memory, who said that his will was to print story tales, and, "And what can the world say about this, aren't they, in any event, nice stories?" And already many, many story tales have been printed in the world, too many to count, and nobody opens his mouth and chitters. Especially since most of the stories of our Master, Leader, and Teacher of blessed memory speak explicitly of very wonderful arousal of mussar, as in the tale of the Prayer Leader (#12), and the tale of the Seven Beggars (#13). Similarly, in most stories there are found in them explicitly, words of wisdom and mussar, aside from the esoterics in them. And also, by many of the stories there are already printed glosses and a smattering of wondrous, awesome hints which Rabbainu of blessed memory himself, revealed, as explained above. On top of all this, I have decided to make a few more notes as to how far the stories hint, according to my frail knowledge, and whoever wishes to add, let him add.

It is known in all the books of the Zohar, and the Tikunim, and in all the writings of the Arizal, that

Preface

the "king's daughter" is an alias for the Shechina (Divine Presence) and Kinnesses (the assembly of) Yisroel, so to speak, and permission to speak in these terms has already been given to us from the forerunners before us, from whose mouths we receive life (i.e. according to their dictates we conduct our lives). And also King David ri"p and Solomon his son used these terms very often, as it is written, "All the honor of a king's daughter [(who) is] within (Psalms 45:14)," and many other such cases. And the whole book of Song of Songs which is holy of holies, that the whole world is not worthy of it (Mishna, Tractate Yudayim 3:5), is founded on this secret. And all the writings of the Arizal and the books of the Zohar are filled with this, as explained there (Tikunay Zohar, Tikun 13, 29b), "He who slays the serpent is given the king's daughter, which is prayer." And in particular, in the discourse of the Sabba (grandfather, old man) of [the Torah portion] Mishpatim (pg. 95a), who spoke of "a beautiful maiden who has no eyes," and many such instances, too numerous to count. And like we say in the 'May-it-be-Your-will' (Yehee Rutzoan) before Psalms, "...

Preface

and to join the wife from youth with her lover" etc.. And likewise in the 'For-the-sake-of-the-unification' (LiShaim yichud) before laying tefilin (phylacteries), that is printed in Sha'arei Tziyon, we say "the groom" etc., see there.

And whoever looks a little in the writings of the Arizal will see there explicitly that the whole foundation of the kabbalah is in this way, to unite the aspect of the groom and bride, male and female. And all the holy names and sfiros (Divine Emanations), and all the descending chain of the worlds according to the likeness and image of the male countenance etc., and explained there in detail are all their limbs and all the matters of unification, mating, impregnation, birth, nursing, and growth of the (male) minor and female minor, until they become grown etc. etc.. And this is explained in great detail throughout the Aitz Chaim and the Pree Aitz Chaim (Books of Lurianic Kabbalah). And also the Idra Raba (-a section) to [Zohar, Torah portion of] Nasso (pg. 127b) and Ha'azzeenoo (pg.287b) speak by this way of allusion. And also the whole

Preface

book of Song of Songs is full of this, as it specifies all the limbs of the groom as the bride praises him, and likewise specifies the limbs of the bride as the groom praises her. And also our Rabbis ob"m in the Medrashim likened the giving of the Torah to a wedding, as they said (Shir Hashirim Rabba 3:11, Taanis 26b), "'on the day of his espousal (Song of Songs 3:11)' – this is the giving of the Torah" etc., and they said (Mechilta Yisro 19:17) regarding the verse, "'to meet G-d (Exodus 19:17)' – like a groom going out to meet his bride." (since) The holy Sabbath is called bride and queen, as it is written (prayers, Tractate Sabbath 119a), "Come my beloved to greet the bride... Come Bride" etc.. So it is clear to see that all our rabbis ob"m referred to the generalization and connection of the worlds to their root with the terminology of groom and bride, "because in the image of G-d He made man (Genesis 9:6)," and all the limbs of the male and female are all the image of G-d, as written (Genesis 1:21), "And G-d created the man in His image, in the image of G-d He created him, male and female He created them." And as we say in the wedding blessing,

Preface

"Who has created the man in His image, in the image of likeness of His format, and established from him an everlasting structure" etc.. Because the man (adam): the man (eesh) and the woman (eeshah) are an actual part of G-d on high, and in them are included the Name HaVaYa"H blessed is He, and if they merit, the Shechina is suffused between them, for he has in him the (Hebrew letter) Yud (EYSh), and she (EeShaH) has in her the (Hebrew letter) Hay (Sotah 17a. YH, is the name of G-d). And all this is elementary and evident to everyone. And already the early ones have used these terms to describe Israel's drawing near to their Father in Heaven, in terms of the connection of man and wife, because all of our service, in its upper root, alludes to the joining of the supernal groom and bride, which is the aspect of the unification of the Holy One Blessed is He and His Shechina (Yichud Kudsha Brich Hu oo'Shichinteh), as all the books of the holy Zohar and the writings of the Arizal are full of this. And also on Tisha Bi'Av (the ninth of the month of Av), in the kinos (lamentations) that we lament on the exile of the Shechina and Kinnesses Yisroel, we say, "Then

Preface

when (Jeremiah) went... he found a beautiful woman, disgraced." And so in the prayer (tikun) of the three night-watches which is from the Zohar Chudush, it speaks there in terms like these, "like a woman keening over her husband" etc., see there.

From all this, and more than this, it is evident (to the eyes), that the exile of the Shechina and Kinnesses Yisroel is an aspect of the loss of the King's daughter and her estrangement from her lover etc.. And look in the book of the Bahir (62-63, brought) in the omissions (#44) of the Zohar (Torah portion of) Beraishis (265b its place, pg. 49a), for what is written there regarding, "Come my beloved, let us go out to the field (Song of Songs 7:12)" etc.: a parable of a king who was sitting in rooms within rooms etc. and she married the king and was also given to him as a present, and sometimes out of love he calls her "my sister," because he was from the same place, and sometimes he calls her "my daughter," because she is his daughter, and sometimes he calls her "my mother." And thus our Rabbis ob"m said (Shemos Rabba 52:4, Zohar

Preface

Vayikra 262) regarding the verse, "upon the crown with which his mother crowned him" – he loved her to the point that he called her "my daughter" etc.. And similarly throughout the book of Proverbs he calls the faith and the holy Torah by the name, "good woman," "woman of valor," and the deceitful beliefs and apostasy, by the name, "evil woman," "promiscuous woman," as explained in Rashi's commentary and all the words of our Rabbis ob"m. And there has already been printed the story of the Baal Shem Tov ob"m, at the end of the book Toldos Yaakov Yosef, of the trader and his wife who were at sea etc., which is founded on this preface, that the "woman who fears Hashem" is Knesses Yisroel (The Assembly of Israel).

After Hashem has revealed to us all of this (play on Genesis 41:39), through all the early prophets, and tzaddikim, and sages, according to these words the understanding reader who wants to gaze into these stories with the eye of absolute truth, can easily understand and be enlightened by them, to find wonderful awesome things. And even though it is

Preface

not possible to reach their character, to understand the story's entire connection from beginning to end, even still he will understand a little bit of them, and it will please his soul greatly.

And behold the first story...

And behold the first story, of the king's daughter who was lost, it is clear that this is the secret of the Shechina in exile. Because the exile of the Shechina began before the creation of the world, in the secret of "the breaking of the vessels," in the secret of "and these are the kings that reigned etc. (Gen. 36:31)." And as soon as Adam HuRishon (the first) was created, he needed to rectify this, to raise up all the worlds to their place, to reveal His blessed kingship, immediately at the time of the creation of the world, just as His kingship will soon be revealed at the time of the coming of our Messiah, may he come speedily in our days. However, he was not vigilant against eating from the Tree of Knowledge and so forth, which corresponds to what is written in this story, that the viceroy did not stand up to his test, and ate the apple, and through this he damaged all the

Preface

worlds, and the Shechina again fell down and descended amidst the Realm of Evil [lit. the other side], as is known. And afterwards Noah came, and he wanted to rectify, but he did not rectify, because he drank and got drunk, in the secret of, "And he drank of the wine, and got drunk etc. (Gen. 9:21)," as brought in the books (Zohar Beraishis 73), that this is the aspect of "what is man (Psalms 8:5)" etc., (this correlates to) that which the viceroy did not withstand his test, and drank from the wine, as it is written there. And from there onwards, all the tzadikim in all the generations have been involved in this rectification, until our Messiah comes, soon in our days, when the rectification will be complete.

And this story is about every man and at all times, for even in each individual man, almost this whole entire story passes over him, for each member of Israel needs to be involved in this rectification, to raise the Shechina from the exile, to raise the Shechina from out of the dirt," to take the Kingship of Holiness out from amongst the idolaters and the Realm of Evil (lit. Other Side) where it goes about

Preface

between them. For this is the secret of all our service and all the mitzvos, good deeds, and Torah engagement that we do all the days of our lives, which are all founded on this point, as explained in the writings (of the Arizal, Shaar HaPsukim, Torah Portion of Beraishis, of the secret of the sin of Adam). And even completely simple people and the masses who do not know their right from their left, nevertheless, they too, if they are privileged to go on the straight path according to their level, namely to shun evil and do good – because even a completely simple person knows what the Torah forbade, and if his eyes look to the truth and proper (Proverbs 4:25), to turn away from bad and choose good, then all the rectifications in the upper worlds are accomplished automatically through him, and he merits to erect the Shechina from her fall, in proportion to how much he merits to sanctify and purify himself.

Hence each member of Israel is involved in seeking and asking for the King's Daughter, to return her to her Father so that she may return to Him as in her youth in the secret of (Lev. 22:13), "and is returned

Preface

to her father's house as in her youth, she may eat of her father's bread." For Israel as a whole are an aspect of the viceroy, because they rule over the world; just as He revives the dead and heals the sick, so do Israel; as they said (Introduction of the Zohar pg. 5a), "Do not read it (Isa. 51:16) 'ammee' (my people) but 'eemmee' (with me): 'Just as I created the heavens and earth with my speech, so do you'" etc.; and there are many more (passages) of the like. And each person, to the extent that he merits to engage in His service, through which he is so to speak engaged in seeking and requesting the Shechina and Kinnesses (assembly of) Yisroel, to take Her out from the exile, to that extent so to speak the Shechina is revealed to him so to speak from out of Her utter exile, and hides and conceals herself, and comes to him in secret, and reveals to him her place and dwelling, and what to do for her so that he will merit to find her. [Which] this corresponds to the king's daughter's revealing to the viceroy by what means he can take her out. And the means explained there, are very explicitly clear according to their simple meaning (for so was the way of Rabbainu

Preface

ob"m, in most of the stories, that within the connections of the stories he tells words of mussar in the simple sense, as will be clear to one who looks into them).

For, a person must choose for himself a place, and ordain for himself repentance and fasting, and constantly yearn and constantly long for Him, Blessed is He, that he merit to recognize Him; that His kingship be revealed in the world; "and let every [man who has been] formed know that it is You who have formed him, and let all that has breath in its nose, say '... and His kingship rules over all (Psalms 103:19)'(Prayers of High Holidays)," which is the main point of erecting the Shechina out of the exile, when people merit to recognize His kingship in complete faith in truth, and everyone knows Him, Blessed is He, from little to great, "and the kingship will be Hashem's (last words of Ovadia)" etc.. And when a man begins to engage in this, and chooses for himself a place for hisbodidus [to be alone in meditation and conversation with G-d], to engage in the service of Hashem, and hope, and long for Him,

Preface

Blessed He, and sometimes merits that it continues for some time, then however, when he is very close to arrive at his goal – that a revelation of His kingship, Blessed He, be revealed to him according to his station, then on the last day, a test is summoned for him according to his station, and then on that day upon which everything depends, then the Prosecutor (ba'al duvar – litigant) with all his forces strengthens himself against him in a very great surge, and enters into discussion with him, and draws him to his persuasion, and he sees that "it is a delight to the eyes, and desirable (Gen. 3:6)" etc., and he takes from the fruit and eats, G-d forbid, and he does not withstand his test in which he is required to be tried and purified then at that time. And then sleep immediately falls upon him, and sleep is the absence of the mochin (brains- intellect, especially higher consciousness), when his mind and wisdom are removed from him, which enlighten his face, in the secret of "and his face fell (Gen. 4:5)," and it is written, "Why is your face fallen? (Gen. 4:6)" Look regarding this at the lesson which begins "Rabbi Shimon opened" (Likutay Moharan, Torah 60).

Preface

There it speaks of this, that through the blemish of the craving of eating, a person loses his face – which is his intellect, and then he falls into the aspect of sleep; take a good look there and you will understand, for there it speaks at length concerning story tales, through which people are awakened from sleep; see there.

And at these times, when a man is in the aspect of sleep, G-d forbid, what happens to him happens, which corresponds to all the soldiers who passed over the viceroy when he was asleep. And later he woke up and became aware that he slept so long, and he went again to the place of the king's daughter, and she informed him how much pity there is upon him and her, that because of one day he lost what he lost, and she lightened the prohibition for him, that he need not fast, but only refrain from drinking wine, so that he not come to sleep. And he again yearned for some long time in service of Hashem in order to extract the king's daughter, but on the last day also (he) did not stand up to the easier test, for he saw a spring of wine, and inclined himself, and began to be

Preface

drawn to it, and said to the attendant, "Have you seen? This is a spring, and how does wine come here?!" And meanwhile he went and took a little, and tasted from the wine, and immediately sleep fell upon him, and he slept very long. For so is the way of the Prosecutor and the cravings – when he wants to incite a kosher man who wants to distance himself from the cravings, that is when he inclines him, little by little, so that he wonder and be amazed in his mind at the interest of the thing that he craves after, and as soon as he enters into discussion over the object of desire, the Prosecutor overcomes him until he makes him stumble in it, as explained in the Torah regarding the Tree of Knowledge, how the serpent spoke with the woman, "Did G-d verily say...? And she saw the tree was good for food, and that it was a delight to the eyes etc. (Gen. 3:6)." Look and you will find that this is the matter in all the cravings and trials.

And whoever is truly intelligent and has mercy on his soul in truth, to rescue his soul from destruction, and wants to withstand the trial – he needs to

Preface

overcome with all (his) valor to distract himself completely and not enter into arguments and counterarguments with the cravings at all, and not speak of, contemplate, wonder at, or be amazed by them at all, and that the suggestions of his thoughts not make him alarmed at all, as written in the Aleph Bet Book (Sefer HaMidos, entry of Promiscuity , item #10), "Do not enter into argument and counterargument with your temptations etc." see there, but he should just divert his attention from them completely and make his mind clear with words of Torah, or commerce, or conversation, and so forth, until he escapes from what needs to be escaped from. And later, such thoughts and ideas return and arouse in him, and he needs to again overcome them, to distract his mind from them, and to do so many, many times, and he needs to be very stubborn until he wins the war.

And behold, since the second time too, he did not withstand the test, and tasted from the wine, again a long sleep fell on him, and he slept very long, namely seventy years. And the concept of sleeping

Preface

the whole seventy years is clear from the Torah (instructional lesson) "Rabbi Shimon opened" in the chapter mentioned above (60), that there are people who fall away from all the seventy faces of the Torah, which correspond to seventy years etc. – see there – that it is impossible to arouse and awaken them except through story tales from ancient times [lit. years] etc.; take a good look there.

And the king's daughter, who is the root of this soul, when she passes by him and sees that he has fallen into sleep (for) many days and years, such a long time, she weeps very much, because there is great pity on him and her, and then she let him know her place, that now she is not in the first place but in a different place, namely on a golden mountain etc.. And the hint is clear, that even though he did what he did, and fell how he fell, such a very long time, nevertheless the Shechina arouses him each time, and each time hints to him new aitzos (remedies, advice) how he should seek and ask for the root of his holiness, which corresponds to the king's daughter.

Preface

And this viceroy, even though he did not withstand the test two times, and fell into so much sleep, and all that passed over him passed over, and after such hard and extraordinary toils, travels, travails, and afflictions that he went through in order to find the king's daughter, and then because of one day (he) lost everything – and so he stumbled two times, as mentioned – despite this, he did not let himself despair completely G-d forbid, (he) just went to seek and request the golden mountain and the castle. And after he had many more hard toils and travels, and sought the mountain and castle, he found a big man with a big tree etc., and this man dissuaded him, that surely the mountain and castle do not exist, and wanted to mislead him and dissuade him so that he go back. But the viceroy did not listen to the obstacles and discouragements, and said that the mountain and castle surely exist, until the big man was forced to call and assemble all the animals etc., but they all answered that it does not exist. And then he (the big man to the viceroy) said, "Look and see with your eyes that it does not exist; and for what do you tire so much for nothing? If you will listen to

Preface

my words, go back." But he did not pay attention to this, and said that it surely exists, and then the big man answered him that he should go to his brother, who is appointed over the birds, and he went and exerted himself and sought him until he found him. And then the second one also dissuaded him, and tried to veer him off to return, that the mountain and castle surely do not exist. But he did not listen to his words of dissuasion either, and the second one was forced to call and assemble all the birds, but they all answered that the mountain and castle do not exist in the world. And then this second one told him similarly, "See with your eyes, that you toil for nothing. Go back." But he did not give ear to the words of the second one either, and said that he was strong in his faith that it surely exists. And then the second one informed him that he should go to his brother who was appointed over the winds. And this one also dissuaded him very much, as before, and afterwards called and assembled all the winds, and they all replied that it does not exist. And then this third one said to him, "Now look and see that you have toiled for nothing, because you will certainly

Preface

no longer find it. Go back." And then he saw that all the ends had been exhausted, and he did not know whether to veer right or left, in order to find her, but in himself he was strong in his mind that the mountain and castle certainly exist, where the king's daughter dwells. And then out of his great pain and bitterness of heart he began to cry very much, and at that moment Hashem Yisburach had compassion on him, and in the midst of this came another wind, and informed him that it itself had carried the king's daughter to the mountain and castle. And then he gave him a vessel from which he would get money, that he would not have hindrance due to money, and then he went there, and endeavored strategically until he took her out. Fortunate is he!

And whoever reads this with an eye of truth, will thoroughly understand just how much a person needs to strengthen himself in service of Hashem, and how, and to what extent, he needs to be very stubborn in service of Hashem: without bounds, limits, and number, each and every man according to his level and his ascents and declines, and even if

Preface

what has happened with him has happened. See, and understand, and inspect this story, how much effort the viceroy exerted, and how many toils he toiled, and afterwards fell very low by not enduring the easy test two times, until he fell into the aspect of sleep many, many years, until he was in the aspect of sleep of the whole seventy years, as mentioned. But despite this he did not despair, and he made these toils afterwards, and did not listen to any obstacle or discouragement which they wanted to dissuade him to not seek and request her any more. And the more he strengthened himself and did not listen to the voice of dissuasions of those people, immediately it turned around, and those people were of help, for each one assembled for him the animals or the birds that he was appointed over, and if afterwards they again dissuaded him, and said to him, "See, it does not exist," and despite this, he did not listen to their dissuasions, then they assisted him, and each one informed him of his brother, until he came to this one who was appointee over the winds, through whom he arrived at his objective. And this one too, dissuaded him extremely much, but since he

Preface

was strong in his mind, and never gave up in any way, then in a fleeting moment the thing reversed, and the obstacles were reversed to assistances and salvations, and one wind came and informed him that it had personally carried the king's daughter to the mountain and castle, and afterwards this very wind carried him there too, as mentioned.

See, understand, and gaze on each detail of the story, and understand clues and wonderful arousal, how much one needs to strengthen himself to seek, look for, and request the service of Hashem constantly, as is written, "Seek His face always (Psalms 105:4)" etc., for if indeed the essence of the story is beyond our knowledge, and we do not know at all what the golden mountain with the castle and so forth are, or the rest of the concepts, whether in general or in particular – nevertheless all the clues are true and made clear to an eye of truth, within the story, and more clues and wonderful arousals beyond these, each person can derive from them if he desires. "The wise man will listen, and increase life-lessons (Proverbs 1:5)." And similarly in the rest of the

Preface

stories. (The concept of the golden mountain with the castle of pearls hints to a wonderful affluence on the side of holiness, which one needs for [a certain level of] contemplation of Torah etc. as explained in the lesson "Rabbi Shimon opened," Chapter 60, volume 1 (Likutay Moharan); take a very good look there, for this lesson is an explanation of this story, as we understood from him ob"m).

Let us go from one topic to the next, and give a little attention to the story of the Chuchum (clever one, sophisticate) and the Tam (Simple one) [#9]. There you will see the intention somewhat clarified in that story, that the main purpose is to go in simplicity without any sophistication, so take a good look there at each and every utterance, and find wonderful clues for strengthening yourself in the way of simplicity, which is the main good purpose even in this world, all the more so in the future world.

And similarly in the story of the Exchanged Sons [#11] and in the story of the Prayer Leader [#12], and all the more so, and all the more so, in the story

Preface

of the Seven Beggars [#13], that there by each and every (one) of the seven is elucidated wonderful and awesome mussar beyond compare, for each one gloried in how superbly far he is from this world, in the utmost. For, this one gloried that he is completely blind to this world, and does not look at this world at all, for the whole world does not count by him as much as an eyeblink, and so forth. And the deaf one gloried in that he is completely deaf to hearing any sounds of this world, which are all due to things that are lacking, for the whole world is not worth it by him, to hear the call of their deficiencies etc.. And one gloried that he does not speak any utterance that does not praise Hashem Yisburach, and therefore he was completely mute from the speech of this world; and similarly one gloried that he does not want to leave any breath whatsoever in this world, and similarly the rest. Take a good look there, and if you look with any eye of truth, you will stand still, quake and be dumbfounded, and see the wonderful marvel of the mussar, and the awesome arousal to Hashem Yisburach in this story which is beyond compare.

Preface

And see our words in the book Likutay Halachos ('A Collection of Laws') in several places, what Hashem enlightened my eyes, and various clues to several of the stories. See the Laws of Tefillin (phylacteries; halacha #5) which is explained through the story of the first beggar that was blind etc., see there. And in the Laws of the Morning Blessings (halacha #3), which is explained through the story of the Exchanged Sons. And in the Laws of Prayer (halacha #4) which is explained through the story of the Prayer Leader. And in Yoreh Daya (one of the four sections of the Code of Jewish Law), in the Laws of Worms (halacha #4) which is explained by means of the story of the sixth beggar that did not have hands, who told over the story of the princess who fled to the Castle of Water etc.. And in Evven HuEzzer (another section of the Code of Jewish Law), in the Laws of Marriage (- the Laws of Procreation, halacha #3:32) regarding that story just mentioned, what is written there, that the healing of the king's daughter is through ten kinds of music; and in several more places. See there, and find nachas (delight of satisfaction) with the help of

Preface

Hashem Yisburach. And look in the Laws of Vows (halacha 4:25) regarding the story of the fourth day, of the matter of the two birds. And in the Laws of Charity (- the Laws of Teachers and Charity 4:13) regarding the story of the third day, of the matter of the (beggar who was) speech impaired, and the spring which is above time, and the heart of the world. May Hashem Yisburach show us wonders in His Torah, that we merit to continue (/add) and perceive true hints in all the stories and words which we have been privileged to hear from this light.

This we found in a sack of writings and its subject is an apology for him ob"m having written the Story Tales in such a forthright (/simple /common) language, and here it is:

[Rabbi Nussun wrote:] Furthermore, I saw fit to alert the hearts of the readers of this book of legends, that they should not grudge him (Rabbi Nachman) for that which there are found sometimes, that there exited from under his tongue, rough expressions in the Story Tales, for instance: "and he got mad at her," in the first story, and, "he took to drinking," in

Preface

the story of the Exchanged Children, and more in other places. Let them judge him favorably, for this was "as if an error goes out before the ruler (Eccl 10:5)" under great necessity because...

(Up to here is what we have found, and I have copied his words ob"m, letter for letter:)

And behold, it is plainly clear that his holy desire was to write a reason for this, but apparently he stopped in the middle due to some unavoidable accident, and we were never again privileged that Hashem Yisburach should bring about that he should write it himself. Praise the Lord that we have been privileged in His great mercies, that these words have been written, because for each and every utterance that he wanted to write, so that it be revealed in the world, there were many obstacles against them, and because of this he was very, very rushed in his writing, as we saw with our eyes, for he was accustomed to always telling us that if he did not hurry himself to break the obstacles and write immediately, he did not know if he would write (it any) more, due to several reasons held secret by him.

Preface

And now since I have heard a revelation of his intention from him ob"m, that his desire is, that when they print again, some reason should be written for this, I decided not to hold back from writing one reason of many reasons which were hidden and held secret by him ob"m, and this is it, what I heard from him ob"m. That our Master, Leader, and Teacher, the Rav, Rabbi Nachman, memory of the righteous and holy for blessing, told the stories in the Yiddish that was the vernacular in our country, and our leader and teacher the rav, Rabbi Nussun, memory of the righteous for blessing, the choice of his precious disciples ob"m, copied them in the Holy Tongue [Hebrew] and brought himself down intentionally into simple language in order that the concepts not deviate by those who read them in the Holy Tongue from what he ob"m told over in the Yiddish that was customary among us. And this is the reason why we hear from his holy tongue such common terminology in several places. This reason is according to what I heard from him ob"m, according to the simple meaning, aside from the hidden reasons he had which I did not merit to

Preface

hear from him ob"m. And it is proper to believe that he had additional secret reasons, for it is known from his holy books that he was superbly eloquent, yet here he brought himself down to simple language; therefore it is proper to believe that he had profound intention in this; 'and a man of faith,' there will come to him 'many blessing' (Proverbs 28:20), amen, may it be His will.

Yiddish Foreword

The stories in this book contain great secrets of the Torah; they contain very great things. There is not one trivial word in the them, and even simple folk can take great mussar from the stories, for the stories have a great power to awaken all people from sleep, so that one should not, Heaven forbid, sleep through his days for nothing. And whoever will look into the stories with an honest eye, can see and understand a little of G-d's greatness; even simple folk can also get some glimpse of hints of mussar - so that they take a good look around; what the purpose of the world is; so that they do not allow themselves to be fooled by this world. And one should pray day and

Preface

night, to be saved from the fallacy of the world, and to merit to be as Hashem yisburach desires. And furthermore, there are esoteric things in the stories that one cannot write or tell of, fortunate is the one who knows just a bit of them. And because we once heard from his mouth saying that he had great desire that the stories should be printed with Hebrew above and Yiddish below, therefore we have fulfilled his holy desire and we have printed it so, because common folk also need to be acquainted with the stories; even though they will understand scant-little of the meaning and where the stories reach, even still it will be a great benefit towards the ultimate [life] purpose if they will look into them with an honest eye, because they have a great power to awaken [a person] to the Almighty, as mentioned, for the stories are not empty things, Heaven forbid. And the Rebbe, rest in peace, would each time, after most of the stories, mention certain verses and certain concepts so that people should know that he did not say any idle words, Heaven forbid. [To that purpose] he slightly indicated a hint as to where the

Preface

stories reach, for all these stories are completely secrets of the Torah.

<Declaration!>

To make known and to inform explicitly that every word printed in this holy book is holy of holies; pure secrets of the Torah. One should not think that they are simple tales, for the stories presented in this book were told by the great tzadik, of supernal holiness, the holy Rebbe, Rabbi NACHMAN, blessed is the memory of the tzadik; may his merit stand up for us. His intention was to teach us how to serve the Almighty. And if only we would understand the great secrets and the moral teachings that are inherent in these stories, we would be devout Jews like we should be. And Hashem yisburach should send us the Righteous Redeemer very soon in our times, quickly in our days, Amen.

Story of a Lost Princess

Story 1

of

a Lost Princess

(The Loss of a King's Daughter)

(Summer of 5566)

He (Rabbi Nachman) spoke up and said: "While on the way, I told a story, that whoever 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. Now, this daughter was very precious in his eyes, and he was exceedingly fond of her, and would take great delight in being with her. One time, while he was together with her on a certain day, he became angry with her, and the words, "May the Not Good One take you away" slipped out of his mouth. At night, she went to her room, and in the morning,

Story of a Lost Princess

no one knew where she was. So her father (the king) was very distraught and went looking for her everywhere. The Second to the King arose, because he saw the king was very troubled, and asked to be given a servant, a horse, and money for expenses, and went to search for her. He searched for her very much, 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, searching everywhere for her; in deserts, and in fields, and in forests. And he sought her for a very long time. He was making his way in the desert, when he saw a pathway, away to the side; he thought it over well and decided, "Since I have been going for such a long time in the desert and cannot find her, I will follow this path. Maybe I will come to a settlement." He went for a long time.

After that he saw a castle and many legions of soldiers standing around it. And the castle was very beautiful, and the legions of soldiers standing around it in fine order gave it a handsome and stately

Story of a Lost Princess

appearance. He was scared of the legions of soldiers, maybe they would not let him enter. He thought it over, saying to himself, "I will go ahead and try." So he left the horse behind, and went to the castle. He was allowed to enter, and they did nothing at all to stop him, and he went from one room to another without being challenged. He came to a palace hall, and he saw the king sitting there with a crown and many legions of soldiers standing around him. Many musicians were playing on instruments before him, and it was very pleasant and beautiful there. And neither the king nor any one of them asked him anything at all, and he saw delicacies and good food there. So he went (Heb: stood) and ate, and then went to lie down in a little corner in order to see what takes place there. He saw that the king had commanded that the queen be brought, and they went to bring her! There was great tumult there, and great rejoicing, and the band played and sang keenly, because the queen had been brought. A chair was placed for her, and she was seated next to him. And she was the (aforementioned) king's daughter,

Story of a Lost Princess

and he (the second to the king) saw her and recognized her.

After this the queen glanced and noticed someone lying in the corner, and she recognized him. So she rose from her chair and went over to him. She touched him and asked him, "Do you recognize me?" He answered her, "Yes, I recognize you. You are the king's daughter (princess) who was lost." And he asked her, "How did you come to be here?" She answered him, "Because my father (the king) blurted out those words, (that "The Not Good One should take you away") and here, this is the place that is not good." So he told her that her father was very grieved, and that he was searching for her many years.

And he asked her, "How can I take you out (of here)?" She answered him, "It is impossible for you to take me out, unless you choose for yourself a place and remain there for a full year, and all that year you must long for me that you should take me out, and whenever you have free time, you must only long, desire, and hope to take me out. And you

Story of a Lost Princess

must fast. And on the last day of the year, you should fast and not sleep the whole twenty four hours.

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 (to the king's daughter, in order to take her out of the castle). He saw a tree, and on it were growing very beautiful apples. It was very desirable to his eyes, and he went and ate from them. As soon as he ate the apple, he dropped down and was taken by sleep and slept a very long time. His servant tried to wake him, but he could not be awakened.

After that, he awoke from the sleep. He asked the servant, "Where am I in the world?" He told him the whole story (i.e. the servant told the second to the king the story) saying, "You were sleeping for a very long time. It is now several years that you have slept, and I sustained myself from the fruit." He was very upset. And he went there, and found her (i.e. the king's daughter). She lamented to him greatly, and was in great anguish. "Because of one day, you

Story of a Lost Princess

lost everything (in other words, because you could not restrain yourself for one day, and you ate the apple, through that you've forfeited) for if you had only come on that day, you would have taken me out. It is true that not to eat is a very difficult thing, especially on the last day - then the evil inclination is very overpowering (i.e. the king's daughter told him that now she would make the prohibition more lenient, and he would not be forbidden to eat, because it is a difficult thing to comply with etc.). So you should once again choose a place, and stay there also for a year (as before), and on the last day you will now be allowed to eat. Only, you must not sleep, and you should not drink any wine, so that you should not fall into sleep; for the most important thing is (refraining from) sleep." He went and did this.

On the last day he was going and saw a flowing spring, and the appearance of the spring was red, and the smell was that of wine. He asked the servant, "Did you see? This is a spring that should contain water, but its colour is red, and its smell is of wine!"

Story of a Lost Princess

And he went and tasted from the spring. Immediately, he dropped down and slept many years; for seventy years. (During this period) many legions of soldiers passed with the wagons of equipment (baggage trains) which trail after them. And the servant hid himself because of these legions of soldiers. After that there went a covered carriage, and there, sat the king's daughter. She stopped near him, and descended, and sat next to him, and she recognized him. And she shook him ardently to rouse him, but he could not be awakened.

She began to bewail him, in that - "So much exertion and toil, for so many years, you have underwent to take me out, and because of one day, when you could have taken me out, you have lost everything!" She cried a great deal about this. She said, "It's a very great pity upon you and upon me. For I have been here such a long time and I cannot leave." After, she took off a scarf from her head, and wrote on it with her tears, and laid it down next to him. And she rose and sat in the carriage and rode away.

Story of a Lost Princess

Later, he awoke and asked the servant, "Where am I in the world?" He told him the whole story, and that so many legions of soldiers had passed by, and that the carriage had been there, and that she had cried over him, and she had cried out, "It's a great pity on you and on me etc." as related before. Meanwhile, he glanced and noticed that the headscarf was lying near him, and asked, "Where did this come from?" He answered him, "She left it behind and wrote on it with her tears."

He took the headscarf and held it up against the sun. He began to see the letters. He read what was written there; her lamentation and her cries (as related above), and that now she is no longer in that castle (which was mentioned above), rather he should search for a mountain of gold with a pearl castle, "There, you will find me."

So he (the second to the king) left the servant behind, and went alone to search for her. He went and searched for her for several years. He thought it over and realized that in a settled place certainly would not be found a golden mountain and pearl

Story of a Lost Princess

castle, because he was proficient in the map of the world. "So I will go to deserts and search there." He went searching for her in the deserts for many years.

After that, he saw a huge man, whose enormous size cannot be considered human, and he was carrying a massive tree. In a settled area such a large tree would never be found. And the man asked him, "Who are you?" He answered, "I am a man." The giant man was amazed and said, "I've been such a long time now, in the desert, and I have never before seen a human being here!" He told him the whole story (as above) and that he is searching for a golden mountain and a pearl castle. He answered that, "For sure no such thing exists," and tried to put him off, telling him, "You have been talked into this nonsense because it certainly does not exist!" He started to cry bitterly (the second to the king cried very much) and said, "For sure it has to exist; it must be possible to find it somewhere!" And he dissuaded him (i.e. the wild man put him off) and said, "You have been persuaded into nonsense." And he (the

Story of a Lost Princess

second to the king) said, "It definitely must be somewhere."

He said to him (the wild man to the second to the king), "In my opinion this is ridiculous, but since you are obstinate, behold I am in charge of all the wild animals, I will do you a favor and summon all the beasts - for they roam over the entire world - perhaps one of them will know about this mountain and castle (which was mentioned above)."

He called all the wild animals, from small to large, and asked them. They all replied that they had not seen it. He told him, "You see, you have been told nonsense. If you listen to me, turn back, for you surely won't find it, as it does not exist anywhere in the world." And the second to the king stubbornly insisted and said, "It surely does exist!"

He said to him (the wild man to the second to the king), "Look, I have a brother in the desert, and he is in charge of all the birds; maybe they will know, since they fly high in the air. Maybe they have seen

Story of a Lost Princess

the mountain and the castle. Go to him, and tell him that I sent you to him."

He went searching many years, and again found a huge person (as above), also carrying a massive tree, and who questioned him just as the first one had. He (the second to the king) answered telling him the whole story, and that the brother had sent him to him. And he too (the brother) tried to discourage him since this is obviously something that does not exist, and the second to the king pleaded with him also that it certainly does exist! He told him (this second man told the viceroy), "I am in charge of all the birds; I will summon them, maybe they know." And he called up all the birds and asked all of them, from small to large. They answered him that they don't know of that mountain and castle. He told him (the brother told the viceroy), "Don't you see? It certainly does not exist anywhere in the world! If you listen to me, turn back, because obviously no such thing exists!" And he (the second to the king) insisted very stubbornly saying, "It surely does exist somewhere in the world!" He told him (the brother

Story of a Lost Princess

told the second to the king), "Further on in the desert my brother can be found. He is in charge of all the winds, and they run throughout the whole world. Perhaps they know."

He went searching many years, and again he found a large man as before, who was also carrying a huge tree, and also questioned him as related above. He replied telling him the whole story as before. This man also tried to discourage him, and the second to the king implored him as well. He told him (this third man to the second to the king) that he would do him a favor, and for his sake he would call all the winds to come, and would ask them. So he called all the winds to come, and they came. He asked them all. Not one of them knew of the mountain and the castle. He said to the second to the king, "Don't you see that you have been told nonsense!" The second to the king began to cry bitterly and said, "I know for sure that it does exist!"

In the interim, he saw that another wind had arrived. The appointee fumed at it, "Why did you come so late? Didn't I order that all the winds should come?!"

Story of a Lost Princess

Why didn't you come with them?" It answered him, "I was delayed because I had to carry a daughter of a king (a princess) to a golden mountain and a pearl castle." He was overjoyed (the second to the king was very happy that he now merited to hear what he desired).

The appointee over the winds asked the wind, "What is valuable there? (i.e. what things are considered precious and important there?)" It told him, "There, everything is valuable!" The appointee over the winds addressed the second to the king saying, "Since you have been searching for her for such a long time, and you have expended so much effort - lest you will now have a monetary setback, I give you a vessel so that whenever you put your hand into it, you will receive from it money." And he commanded the wind to carry him (the second to the king) there. The storm wind came and carried him there, and brought him to the gate. Legions of soldiers were standing there, who would not let him enter the city. So he put his hand into the vessel and took out money and bribed them, and entered the

Story of a Lost Princess

city. The city was beautiful, and he went to a wealthy person and purchased meals (Yid. kest - room and board), as he would have to stay there some time, because it would take wisdom and intelligence in order to take her out (and how he got her out, he did not tell). In the end he took her out. Amen Selah.

King and an Emperor

Story 2

of

a King and an Emperor

A tale. Once there was an emperor [kaiser] who did not have children. There was also a king who did not have children. The emperor set out to wander the earth searching - perhaps he would find some solution or treatment to beget children. The king also set out to travel the world. They both came to one inn and they did not recognize each other. The emperor recognized in the king that he had a royal manner, and asked him, and he acknowledged to him that he was a king. The king also recognized in the emperor that he had a royal bearing, and he also acknowledged it to him. They told each other that they were traveling for children. They made an agreement between them that if they would come home and their wives would bear, one a boy and one

King and an Emperor

a girl, they would match them. The emperor traveled home and had a daughter, and the king traveled home and had a son - and the match was forgotten by them.

The emperor sent his daughter to study, the king also sent his son to study, and they both arrived at the same teacher. They liked each other very much. They agreed between themselves to marry each other. The king's son took a ring and placed it on her hand, and they were espoused.

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, but 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 constantly sad. The emperor would walk her through his courtyards and palace, showing her her greatness, but she was always 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?"

King and an Emperor

He did not want to say. They asked the one who served him, "Maybe you can inquire by him?" He answered them, "I know," because the one who served him was with him there where he learned. He told them (i.e. the servant told them why he was sick). The king then remembered that he had long ago already made a match with the emperor, so he went and wrote to the emperor that he should prepare himself for the wedding, for the match had indeed been made long ago, as mentioned. However the emperor no longer wanted the match, but he could not brazenly refuse. So the emperor wrote back that the king should send his son to him, in order for him (the emperor) to see if the king's son could govern countries; then he (the emperor) would give the king's son his daughter. The king sent his son to him. The emperor sat him down in a room and gave him papers of government matters in order to see if he could govern a country.

The king's son yearned deeply to see her, but he could not see her. Once while he was walking along a wall of mirror, he saw her and fainted. She came to

King and an Emperor

him and roused him, and she told him that she does not want any other match because of the bond that she already had made with him. He said to her, "What can we do? Your father does not want it." She said, "Nevertheless;" she would hold herself only for him. Afterwards they took counsel: they would let themselves out by sea. So they rented a ship and set out to sea.

They traveled upon the sea. Afterwards they wanted to come ashore, and they came ashore. There was a forest there, and they went there. The emperor's daughter took the ring and gave it to him, and she lay down to sleep. Afterwards, the king's son saw that she would soon get up, so he put the ring next to her. Afterwards they went to the ship.

Meanwhile, she remembered that they had forgotten the ring there, so she sent him after the ring. He went there, but could not find the place. He went further and still could not find the ring. He went seeking the ring from one place to another place, until he got lost and was unable to return. She went to look for him and she too got lost. He was going along and getting

King and an Emperor

further and further astray. Then he saw a path and entered a settled area. He had nothing to do, so he became a servant. She too went and got lost. She decided she would sit by the sea. She went to the shore of the sea, and there were fruit trees there. She settled there, and during the day she would go along the sea; perhaps she would find some passerby. And she sustained herself on the fruit, and at night she would climb up a tree to be protected from wild beasts.

The day came to pass, when there was a big merchant - a very big merchant - who had commerce throughout the entire world. And he had an only son. This merchant was already old. Once the son said to his father, "Being that you are already old, and I am still very young, and your trustees do not have any regard for me whatsoever, what will happen? - You will die, and I will be left alone; I will not know at all what to do. So give me a ship with wares so that I can set out to sea in order to be experienced in commerce." The father gave him a ship with wares,

King and an Emperor

and he went to countries and sold the wares and purchased other wares, and was very successful.

While he was at sea he noticed the trees where the daughter of the emperor was dwelling. They thought that it was a settlement and they wanted to go there. When they came near, they saw that it was trees; they wanted to go back. Meanwhile, the merchant's son looked into the sea and saw there a tree upon which was the appearance of a person. He thought that perhaps he was misleading himself, so he told the other men who were there. They looked and also saw the appearance of a person on the tree. They decided to draw near to there. They sent a man with a small boat, and they looked into the sea in order to guide the scout so that he would be on course to the tree. The messenger went there and saw that sitting there was a person, and he told them.

He himself [the merchant's son] went there and saw her sitting there (i.e. the daughter of the emperor) and he told her to come down. She said to him that she does not want to enter the ship unless he promises that he will not touch her until he arrives

King and an Emperor

home and marries her lawfully. He promised her, and she entered with him into the ship. He saw that she could play musical instruments and speak several languages, and he rejoiced that she had come his way.

Afterwards as they began drawing near to his house she said to him that the proper thing would be, that he go home and inform his father, relatives, and good friends, that since he is bringing such an important woman they should all come to greet her, and after that he would know who she is. (Because previously she had also made a condition with him that he should not ask her who she is until after the wedding, at which time he would know who she is.) He agreed to this. Further, she said to him, "It is also proper that you should inebriate all the sailors who navigate the ship, so that they should know that their merchant is getting wed with such a woman," and he accorded with her. So he took very fine wine that he had on board the ship and gave it to them; they got very drunk, and he went home to inform his father

King and an Emperor

and friends. And the sailors got drunk and left the ship and they fell and lay drunk.

While they were preparing themselves to go greet her with the entire family, she went and untied the ship from the shore, spread the sails, and was away with the ship. And the whole family came to the ship and did not find anything. The merchant was enraged at his son. And the son was crying out, "Believe me! I brought a ship with wares!" etc. - but they do not see anything. He said to him, "Ask the sailors!" So he went to ask them, but they were lying drunk. Afterwards the sailors got up, and he asked them, but they knew nothing at all about what had happened to them. They only knew that they had brought a ship with all the aforementioned, but they don't know where it is. The merchant was very angry at his son, and banished the son from his home so that he should not appear before him. The son went away wondering about. And she (i.e. the emperor's daughter) was going on the sea.

The day came to pass when there was a king who had built himself a palace by the sea, for it pleased

King and an Emperor

him there because of the sea air and because the ships go there. And the emperor's daughter was going on the sea and came near to this palace of the king. The king took a look and he saw the ship going without a crew and no one was there. He thought he was deceiving himself. He ordered his men to look, and they also saw. And she came closer to the palace. She decided: "What does she need this palace for?" - And she started to turn around. The king sent and brought her back, and brought her into his home.

Now, this king did not have any wife, because he could not choose for himself, because whoever he wanted did not want him and vice versa. When the emperor's daughter came to him 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 right to not open her ship and not to touch it; just to let it stand at it is, in the sea, until the wedding, in order that everyone would then see the vast merchandise she had brought, so that

King and an Emperor

they should not say that he had taken a woman from the market. He promised her so.

So the king wrote to all the countries for them all to come to the wedding. And he built a palace for her, and she commanded that they bring her eleven daughters of nobility to be with her. The king commanded, and they sent her eleven daughters of very high noblemen, and they built each one an individual palace. And she also had an individual palace. They would come to her courtyard, and they would play musical instruments and play with her.

Once, she told them she would go with them on the sea. They went with her and were playing there. She told them she would honor them with good wine that she had. She gave them from the wine that was in the ship; they became drunk, fell down, and remained lying. She went and unbound the ship, spread out the sails and fled with the ship. The king and his people took a look and saw that the ship was not there, and they were very panicked. The king said, "See to it that you do not tell her suddenly, for she would have great anguish (for, the king did not

King and an Emperor

know that she herself had fled with the ship; he thought she was in her room), and she might think that the king had given the ship to someone. Rather, they should send her one of the young noblewomen to tell her tactfully. They went to one room and found no one. And likewise in another room they also did not find anybody, and so on in all eleven rooms they also found nobody. They (the king and his people) decided to send her an elderly noblewoman at night to tell her. They came to her room and also found nobody, and they were very terrified.

Meanwhile, the fathers of the young noblewomen saw they were not getting letters from their daughter; and they were sending letters and got no letters back. So they all traveled to them and did not find any of their daughters. They were very enraged and wanted to send the king to his death, for they were the royal ministers. However, they thought it over and came to a reconciliation, "What is the king guilty of that he should be sent to death? - The king is a victim of circumstance." They agreed to remove

King and an Emperor

him for the kingdom and drive him out. They deposed him, and exiled him, and he went away.

And the emperor's daughter who had fled was faring with the ship. Later, the young noblewomen awoke and began to play with her again as before, for they were not aware that the ship had already departed from the shore. Afterwards they said to her, "Let's go back home!" She answered them, "Let us stay here a bit longer." Afterwards there arose a storm wind and they said, "Let's go back home!" She informed them that the ship had already, a long time ago, left the shore. They asked her, "Why have you done this?" She told them she was afraid the ship might be wrecked because of the storm wind; therefore she had to do so. So they were faring on the sea, the emperor's daughter with the eleven noblewomen, and they were playing musical instruments, and they came across a palace. The daughter of nobility said to her, "Let's go to the palace!" But she did not want to; she said that she regretted that she had gone to the previous palace (of the king who wanted to marry her).

King and an Emperor

Later, they saw some kind of island in the sea, and they went there. There were twelve pirates there; the pirates wanted to kill them. She asked, "Who is the greatest among you?" They showed her. She said to him, "What do you do?" He told her they were robbers. She said to him, "We too are robbers. Only, you rob with your might, and we rob with shrewdness, for we are learned in languages and play musical instruments. Therefore what will you win if you kill us? Better to take us for wives and you will have great wealth too;" and she showed them what was on the ship (for the ship belonged to the trader's son, with his great wealth). The pirates were persuaded by her argumentation. The pirates also showed them their wealth, and brought them to all of their places. And it was agreed between them that they should not marry them all at one time, but only one after the other; and a selection should be made to give each one, such a noblewoman as befits him, according to his greatness.

Afterwards she told them that she would honor them with very good wine which she has on board

King and an Emperor

the ship, which she does not use at all; only, the wine is kept in store by her until G-d brings her her match. She gave them the wine in twelve goblets and said that each of them should drink to each twelve. They drank, got drunk, and collapsed. she called out to the other noblewomen, "Go, and each of you kill your man." They went and killed off all of them. And they found enormous wealth there, such as cannot be found by any king. They decided that they should not take any copper or silver, only gold and precious stones, and they threw out from the ship things which are not so valuable, and loaded up the entire ship with precious things, with the gold and precious stones that they found there. And they came to a decision not to go dressed as women anymore, and they sewed men's clothing for themselves - German style - and went with the ship.

And the day came to pass, and there was a king. The king had an only son, and he wed him, and transferred the kingdom to him. Once, he said to his father, he would go on a leisurely trip with his wife on the sea so that she become accustomed to the sea

King and an Emperor

air, lest at some time they would have to flee on the sea. The king's son went with his wife and with the royal ministers and set out on a ship, and they were very merry there and with great mirth. Later they said they would all take off their clothes; they did so, leaving on only their shirts. And they made a challenge, who could climb up the mast. The prince climbed up on the mast. Meanwhile, the emperor's daughter approached with her ship and saw this ship (of the prince with the ministers). Initially, she was afraid of going there, then she came a bit closer; she saw that they were very mirthful, so she understood that they were not pirates. She began to draw closer.

The emperor's daughter announced to her retinue, "I can throw that bald guy into the sea (i.e. the prince who was climbing up the mast)!" For the prince was bald. They said to her, "How is that possible? We are very far from them!" She replied to them: she has a burning-lens, and with this she will throw him down. And she decided she would not knock him down until he reaches the very top of the mast, because as long as he was in the middle of the mast,

King and an Emperor

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 was up on the top of the mast. She took the burning lens and held it aiming at his brain until it burned his brain. He fell down into the sea. When he fell down, there was a great commotion there (on the ship) and they did not know what to do. How could they return home? For, the king would die of heartbreak. They decided to go to the ship that they saw (i.e. to the ship of the emperor's daughter); perhaps there would be some doctor there on board who could give them a solution. They drew close to the ship and told them (namely, to the people who were on the ship of the emperor's daughter) that they should not have any fear whatsoever, for they [the men of the king's ship] would not do any thing at all to them, and they asked, "Maybe you have a doctor here 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. They went and found him and took him out.

King and an Emperor

The emperor's daughter took his pulse with her hand and said his brain had been burnt. They went and tore open his brain and saw that it was as she had said, and they were awestruck (i.e. it was a great novelty to them how the doctor, i.e. the emperor's daughter, had been so correct). And they requested that she go together with them to their home; she would be a doctor by the king and would be very esteemed by him. She did not want to, and she said that she was not a doctor at all, only she knows such things.

Now, the people of the prince's ship did not want to return home; the two ships went together. It pleased the royal ministers very much that their queen (i.e. the wife of the prince) should take the doctor (i.e. the emperor's daughter who was going dressed as a male and they thought she was a doctor): for they saw she was exceedingly wise, therefore they wanted their queen (who was the wife of the prince who died) to marry the doctor (i.e. the emperor's daughter), and he would be their king. And their old king (i.e. the father of the king) they would kill.

King and an Emperor

Only, they were ashamed to tell the queen that she should marry a doctor. But the queen too was pleased to marry the doctor, only, she feared the country - perhaps they would not want him to be king. They came to the decision to make balls (i.e. banquets) so that while drinking, at a time of merriment, they would be able to talk about it. They made a ball for each one of them on a separate day.

When the day came for the ball of the doctor (i.e. the emperor's daughter) he gave them of his aforementioned wine that he had, and they got drunk. When they were merry, the ministers said, "How wonderful it would be if the queen would marry the doctor!" The doctor (i.e. the emperor's daughter) replied, "It would surely be very wonderful! If only they were saying this not with a drunken mouth!" The queen also replied, "It would be very wonderful for me to marry the doctor! If only the country would agree to it!" The 'doctor' repeated, "It would surely be very wonderful! If only they were proposing this not with a drunken mouth!"

King and an Emperor

Afterwards, when they sobered up from their drunkenness, the ministers remembered what they had said, and were embarrassed before the queen for having said such a thing. But they decided: the queen herself had also said it! And the queen too was embarrassed before them, but she decided: they themselves had also said it! Meanwhile, they began to talk about it, and so it was agreed; they betrothed - the queen with the doctor (i.e. with the emperor's daughter whom they thought was a doctor, as mentioned) - and they went home to their country. When the country saw them coming, they rejoiced greatly, since it had been a long time since the prince was away with the ship, and they did not know where he was, and the old king had died in the interim before they arrived. Meanwhile they noticed that their prince - who was their king - was not there. They (i.e. the country) asked, "Where is our king?" They told them the whole story, that the prince had long been dead now, and that they had already taken a new king, who was accompanying them (i.e. the 'doctor' who was the emperor's daughter). The

King and an Emperor

countrymen were very happy that they had received a new king.

The king (i.e. the emperor's daughter) ordered to announce in all the countries that whomsoever was to be found anywhere - a foreigner, a refugee - i.e. a runaway, or an exiled - should all come to his wedding. Not a single one should be absent. They would receive great gifts. And the king (i.e. the emperor's daughter) also commanded to make fountains all around the city, so that anyone who wanted to drink would not have to go away to get a drink, but would be able to find a fountain next to him. In addition, the king ordered for his picture to be drawn next to every fountain, and to station guards to watch for anyone coming along and looking hard at the picture (i.e. at the portrait of the king, who was the emperor's daughter, as mentioned), and making a bad face [as someone who looks at something and is shocked or saddened]; they should grab him and put him in prison. All this was done. And all these three men came along - that is, the first prince, who was the true groom of

King and an Emperor

the emperor's daughter (who had become king there), the merchant's son (who had been banished by his father on account of the emperor's daughter who had fled from him with the ship and all its merchandise), and the deposed king (also on account of her, who had fled from him with the eleven daughters of nobility, as mentioned). And each of the three recognized that this was her picture, and they gazed intensely, and remembered, and became very anguished. They were caught and placed in prison.

At the time of the wedding, the king (i.e. the emperor's daughter) commanded to bring the captives before him. All three were brought and she recognized them, but they did not recognize her, since she went and acted like a man. The emperor's daughter spoke up and said, "You, king (i.e. the exiled king, who was one of the prisoners) - you were deposed on account of the eleven daughters of nobility who were lost. Take back your daughters of nobility. Return home to your country and to your kingdom." (Because the eleven daughters of nobility

King and an Emperor

were there with her here). "You, merchant (i.e. first she spoke to the deposed king; now she turned to speak to the merchant, i.e. the merchant's son) - you were banished by your father on account of the ship with its merchandise that was lost from you. Take back your ship with all the merchandise. And for your money being out so long, you now have a much greater wealth on the ship, many, many fold more than there was before" (for now, in addition the ship had in it the great wealth of the murderers, as told previously). "And you, prince (i.e. the first prince who was truly her groom) - come here and let's go home." They returned home. Amen and amen.

One Who Could Not Walk

Story 3

of

One Who Could Not Walk

A tale. Once there was a sage. Before his death he called his children and family and left them a will: that they should water trees. "You may engage in other occupations as well, but this you must constantly do: water trees." Afterwards the sage passed away and he left children. And he had one son who could not walk; he could stand, but he could not walk. His brothers would provide him sufficiently for his livelihood, and they gave him so much, that he had leftover. He would save up for himself, bit by bit, whatever remained beyond his needs, until he had amassed a large sum. He then came to the decision, "Why should I get a stipend from them? Better that I begin some business." And though he could not walk, he came up with the solution to hire a carriage, a confidant, and a wagon-

One Who Could Not Walk

driver, and to travel with them to Leipzig, and he would be able to do business even though he could not walk. When the family heard this, it pleased them very much, and they also said, "Why should we give him subsistence? Better, let him make a livelihood." And they lent him more money so that he could do the business.

He did so. He hired a carriage, a confidant, and a wagon-driver, and he set out. They came to an inn. The confidant said that they should spend the night there, but he did not want to. They pleaded with him, but he was stubborn with them. They traveled away from there and got lost in a forest, and thieves ambushed them. The thieves had come about through the following story: There was once a famine. Someone came to the city and proclaimed: Whoever wants food should come to him. Several people came to him. He discerned which men who came to him were not useful to him, and he rejected them. To one he would say, "You can be a craftsman," while to another he said, "You can be a miller." And he chose only intelligent youths, and

One Who Could Not Walk

went with them into the forest and proposed to them that they become thieves: "Being that from here there are roads to Leipzig, to Breslau [a city in Germany], and to other places, merchants travel through here. We will rob them. We will have money." (So the thief - who had had earlier made the proclamation in the city - told them).

The thieves ambushed them (i.e. the one who could not walk and his men, namely the confidant and the wagon driver). The confidant and the wagon driver were able to flee, and they fled; and he was left on the wagon. The thieves came to him, and took from him the chest of money, and asked him, "Why are you sitting?" He replied: he could not walk. And they stole the chest and the horses, and he remained on the carriage.

The assistant and the wagon-driver (who had fled), came to the decision that inasmuch as they had taken out loans from feudal landlords [poritzes], why should they return home, where they could be placed in chains? Better, to remain there (where they had fled), and be an assistant and wagon-driver there.

One Who Could Not Walk

Now, the one who could not walk, who remained on the wagon, as long as he had the dry bread that he had brought from home, he ate it. Then when it ran out and he had nothing to eat, he thought about what to do. He threw himself out of the carriage to eat grass. He slept alone in the field and was frightened, and his strength was taken from him so that he could not even stand, only crawl, and he would eat the grass that was around him. And as long as he could reach grass and eat, he would eat there, and when the grass around him ran out so that he could no longer reach, he crawled further away and ate again. Thus he ate grass for a time.

Once, he came to an herb the likes of which he had never eaten before. This herb pleased him very much, because he had been eating grasses for a long time, so he knew them very well, and such an herb he had never seen before. He came to the decision to tear it out with its root. Under the root was a diamond. The diamond was quadrangular and each side had in it a different segula [a charm or special ability]. On one side of the diamond it was written

One Who Could Not Walk

that whoever grasps that side, it would take him where day and night meet together, that is, where the sun and the moon gather in unison. When he tore out the herb with its root (which is where the diamond was) it happened that he grasped that side (i.e. the side of which the segulah was, it would take him to the place where day and night come together). It took him there, where day and night come together. He looked around and beheld he was already there!

He heard the sun and the moon talking, and the sun was complaining before the moon, "Inasmuch as there is a tree that has many branches, fruits, and leaves, and each of its branches, fruits, and leaves has a segulah - one is conducive [mesugal] to have children, another is conducive to livelihood, another is conducive to healing this sickness, another is conducive for another sickness; each tiny bit of the tree is conducive to something else - this tree should have been watered, and if it would be watered, it would be extremely potent [mesugal]. But not only do I not water it, I shine on it too and dry it out."

One Who Could Not Walk

The moon answered and said, "You worry about the worries of others. I will tell you my worry. Inasmuch as I have a thousand mountains, and around the thousand mountains are another thousand mountains, and that [there] is a place of demons, and the demons have chicken-like feet, they have no strength in their feet, so they take strength from my feet, and because of this I have no strength in my feet. And I have a powder (i.e. a dust) that is a cure for my feet, but a wind comes and carries it away."

The sun responded, "That is what you worry about?! I will tell you a cure. Inasmuch as there is a path, and many paths branch off from that path: One is the path of the tzadikim [righteous]. Even someone who is a tzadik here, the dust from that path is spread 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 spread underneath each of his steps, as mentioned. And there is the path of the insane. Even someone who is insane here, the dust of this path is spread underneath each of his steps, as

One Who Could Not Walk

mentioned. And so there are several paths. And there is a different path, being that there are tzadikim who accept suffering upon themselves; the landlords march them in chains, and they have no strength in their feet: dust from this path is spread underneath their feet so that they have strength in their feet. So go there, for there is plenty of dust there, and you will have healing for your feet." (All this the sun said to the moon). And he heard all this (i.e. the one who had no strength in his feet heard all this).

Meanwhile, he looked at the diamond on a different side, and saw that it was written there that whoever grasps that side, it would bring him to the path from which many paths go out (namely, the path mentioned above, of which the sun informed the moon). He grasped that side, and it carried him (away) there (i.e. to the path). He placed his feet on the path whose dust was a healing for feet, and he was immediately healed. He went and took the dust from all of the paths and bound each dust separately in a bundle. (Namely,) he bound the dust from the path of the righteous separately, and likewise the

One Who Could Not Walk

dust of the remaining paths he bound separately; so he made himself bundles from the powders, and took them with him. And he came to a decision and went to the forest where he was robbed. When he arrived there, he chose a tall tree near the path from which the thieves go out to rob. And he took the dust of the righteous and the dust of the insane and mixed them together, and spread them on the path. And he went up the tree and sat there to see what would happen with them.

He saw the robbers going out, having been sent out by the senior robber (mentioned above) to rob. When the robbers came to that path, as soon as they took a step on the powder they became tzadikim and began to cry out for their years and days - for having robbed until then and having killed many souls. But since mixed there, was the powder of the insane, they became insane tzadikim, and began to argue with each other. One said, "Because of you we killed," and another said, "Because of you!" So they argued until they killed each other. The senior robber sent once again more robbers, and it was also

One Who Could Not Walk

as before, and they also killed each other. And so it was each time, until they were all killed off, until he (namely the one who previously had no strength in his feet, who was up in a tree) understood that none of the robbers remained except for him alone (namely the senior robber who commanded them all) and one other. He went down from the tree and swept up the dust from the path, and spread the dust of the path of the righteous alone, and went to sit on the tree again.

Now, the senior robber was very puzzled that he had sent all the thieves and none of them had returned. He decided to go personally with the one that still remained with him. And as soon as he came onto the path (where the son mentioned above, had spread the dust of the righteous by itself), he became a tzaddik. He began to cry out to the other bandit over his years and days, over how he had murdered so many souls and robbed so much. And he tore graves and was penitent and very remorseful. When he (the son who was sitting in the tree) saw he had remorse and was very penitent, he came down from the tree. As soon

One Who Could Not Walk

as the robber noticed a person he began to cry out, "Woe to me! I have done such and such! Yow! Give me penance!" He answered him, "Return to me the chest that you robbed from me." For, it was written by them on all the stolen goods, when it was stolen and from whom. He (the senior robber) said to him, "I will immediately return it to you! I will even give you the treasuries of stolen goods that I have! Just give me penance! He (the son) said to him, "Your penance is: just go into the town, call out and confess, 'I am the one who made the proclamation at that time [during the famine, that whoever wants food should come to me] and made many robbers, and I murdered and robbed many souls.' That is your penance." The robber gave him all his treasuries, and went with him into the city and did so. Judgment was passed in that town, that since he had murdered so many souls, he should be hanged, so people would know: meaning, so that others would be aware.

After this he (i.e. the one who previously had no strength in his feet) decided to go to the two

One Who Could Not Walk

thousand mountains (mentioned above) to see what takes place there. When he arrived there, he stood far from the two thousand mountains, and he saw, there were many, many thousands of thousands and myriads of myriads of families of demons, because they are fruitful and multiply and have children as humans, and they are very numerous. And he saw their kingship sitting on a throne, upon which no one born of a woman (meaning, no human) ever sits on such a throne. And he saw how they make scoffery: one tells over that he had harmed someone's baby, another tells how he had harmed someone's hand, another tells how he had harmed someone's foot, and other such scoffery.

Meanwhile, he noticed a father and mother [demon] walking and weeping. They were asked, "Why are you weeping?" They answered: They have a son, whose routine was that he would go his way and at this time he would already return, but now it has been a long time and he still has not come. They were brought before the king. The king ordered to send messengers throughout the world to find him.

One Who Could Not Walk

As the father and mother were returning from the king, they met up with someone who used to go together with their son. He asked them, "Why are you weeping?" They told him. He answered them, "I will tell you. Being that we had a little island at sea, which was our territory. The king to whom this island belonged went and wanted to build palaces there, and had already laid a foundation. Your son said to me that we should harm him. We went and took away the king's strength. He got involved with doctors but they could not help him, so he started getting involved with sorcerers. There was one sorcerer there who knew his family. 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 severely." They brought him (i.e. the demon who told over all of this) to the king, and he told it over before the king as well. The king said: "Let them return the strength to the king [to whom the island belonged]!" He replied, "There was someone by us who had no strength and we gave away the strength to him." The king said, "The strength should be taken from him and returned to

One Who Could Not Walk

the king!" They answered him: He had become a cloud (i.e. the demon to whom they had given away the strength, had become a cloud). The king said that they should, "Summon the cloud and bring it here." They sent a messenger for him.

He (namely, the one who previously had no strength in his feet, who had witnessed all this) decided, "I will go on and see how these people become a cloud." He followed the messenger and came to the city where the cloud was. He asked the townspeople, "Why is there a cloud here in town?" They answered him, "Here in town, on the contrary, there has never been any cloud here; only for some time has the cloud covered the city." And the messenger came and summoned the cloud, and it went away from there. He (i.e. the one who previously had no strength in his feet) came to the decision to follow them to hear what they were saying. He heard the messenger ask him, "How did it come to be, that you became a cloud here?" He answered him, "I will tell you a story.

One Who Could Not Walk

"Once, there was a sage. And the emperor [kaiser, caesar] of the country was a big heretic, and he made the entire country into heretics. The sage went and summoned his whole family and said to them, 'Surely you see that the emperor is a big heretic and has made the entire country into heretics, and some of our family he has already made into heretics. Therefore let us set out for the wilderness so that we will be able to remain in our faith in G-d, blessed be He.' They agreed on this. The sage uttered a [Divine] Name; it brought them to a wilderness. This wilderness did not please him. He again uttered a Name; it took them to yet another wilderness. This wilderness too did not please him. He uttered another Name; again it took him to another wilderness. This wilderness did please him. And the wilderness was close to the two thousand mountains (mentioned above). The sage went and made a circle around them so that no one would be able to come near them.

"Now, there is a tree, that if it would be watered, none of us (i.e. of the demons) would remain.

One Who Could Not Walk

Therefore, some of us stand digging day and night, allowing no water to reach the tree." The other one asked, "Why do they have to stand day and night digging? Once they have dug one time then the water will be unable to come, it should suffice." He answered him, "Since there are gossipers among us, and these gossipers go and instigate disputes between one king and the other king, and this causes wars, and the wars cause earthquakes, and the earth around the ditches falls in, which allows water to reach the tree. Therefore, they must stand constantly and dig. And when there is a new king among us, they make all the shenanigans before him, and they rejoice. One scoffs how he harmed a baby and how the mother mourns over it, another shows other diablerie, and similarly many various devilry. And when the king gets into the festivity, he goes and 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. And the king strengthens his heart very much in order to uproot the tree entirely. When he approaches the tree, the tree gives

One Who Could Not Walk

a great shout, so that a great fear falls on him and he must turn around.

"Once, a new king was appointed among us (i.e. among the demons, for all this the cloud told the messenger, as mentioned). Great mischief was done before him, as mentioned, and he became very joyous and made his heart very bold, and wanted to tear out the tree completely. And he went out to stroll with his ministers, brazened his heart exceedingly, and ran to tear out the tree completely. When he arrived at the tree, it gave a great cry (at him), and a great fear fell on him; he turned back and was very angry. And he made his way back. In the middle of all this, he took a look and noticed people sitting (this was the aforementioned sage with his people). The king sent from his men to do something (i.e. to harm them, as was their custom). When the sage's family saw them, they were overcome with fear. The elder (i.e. the sage mentioned above) called out to them, 'Do not fear.' When the demons arrived there, they were unable to come close due to the circle that was around them.

One Who Could Not Walk

He sent other messengers, but they too were unable to come close. The king became enraged and went himself, and he too was unable to come close to them.

"He asked the elder to let him come in to them. The elder said to him, 'Since you request it of me, I will indeed let you in, however it is not customary for a king to go alone, so I will let you in with one other.' He opened a little door for them, they entered, and he closed the circle again. The king said to the elder, 'How do you come and settle on my [Yid.; Heb: our] place?' He (the elder) said to him, 'Why is it your place? It is my place!' The king said to the elder, 'You have no fear of me?' He said, 'No.' He said again, 'You have no fear at all?' And he displayed himself becoming very big, up to the sky, and wanted to swallow him. The elder said, 'I still have no fear of you at all. But if I want, you will be afraid of me.' And he went and prayed a bit, and big thick clouds formed, and there was great thunder. And thunder kills them drastically, so all his ministers that were with him were killed, and none remained

One Who Could Not Walk

except for the king and the one who was there with him in the circle. He begged him (i.e. the king begged the elder) for the thunder to cease, and it ceased.

"The king spoke up and said to the elder, 'Since you are such a person, I will give you a book of all the demon families. For, there are miracle workers [ba'alei shemot] who only know of one demon family, and even that family they do not know completely. I will give you a book in which all of the families are written. For, by the king they are all recorded, and even a newborn is also registered by the king. The king sent the one who was with him after the book. (Hence, the sage did very well by letting him in with another, for otherwise, who would he send?) He brought him the book. He opened it and saw that written inside were thousands of thousands, and ten-thousands of ten-thousands of their families. The king gave his word to the elder that they would never harm the elder's entire family, and he commanded to bring all the portraits of his whole family, and even if a baby was born to them,

One Who Could Not Walk

to immediately bring its portrait, so that they would not harm anyone from the elder's family.

"Afterwards, (Heb: when) the time came for the elder to leave the world, he called his children and commanded them (Heb.; Yid: left them a will) and said to them as follows: '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; I just have faith in Hashem Yisburach. You too should not use it. Even if there will be found one of you who will be able to use it in holiness, he should still not use it, and only have faith in Hashem Yisburach.' Then the sage died, and the book was passed on as an inheritance and came to his grandson (his son's son). And he had the ability to use it in holiness, but he just had faith in Hashem Yisburach and did not use it, as the elder had willed.

"The gossipers that are among the demons tried to persuade the elder's grandson, 'Since you have grown daughters and you are unable to support them and marry them off, therefore use this book.' And he did not know that they were trying to entice him, and

One Who Could Not Walk

thought that his heart was advising him do this. So he traveled to his grandfather, to his grave, and asked him, 'Being that you left a testament that we should not use this book, but only have faith in Hashem Yisburach; now, my heart is telling me to use it.' His grandfather (who was deceased) answered him, 'Even though you can use it in holiness, it is better that you should have faith in Hashem Yisburach and not use it, and Hashem Yisburach will help you.' And that is what he did.

"And the day came to pass, when the king of the country where this grandson of the elder lived, became ill. He got involved with doctors, but they could not heal him. Due to the great heat there in that country, the treatments did not help. The king of the country decreed that the Jews should pray for him. Our king (i.e. the king of the demons) said, 'Since this grandson has the power to use this book in holiness and he still does not use it, therefore we need to do him a favor.' He commanded me to become a cloud there, so that the king (of that country) would be healed by the treatments that he

One Who Could Not Walk

had already taken and the treatments he would yet take. And the grandson knew nothing about this. And that is why I have become a cloud here." (All this is what the cloud told the messenger).

And the one who previously had no strength in his feet was following them and heard everything. The one who was a cloud was brought before the king, and the king commanded to take the strength from him and return it to the other king (from whom they had taken away his strength because he had built on their territory, as mentioned), and they returned the strength to him. The son of the demons (whose father and mother had wept for him, as mentioned) returned, and he arrived very afflicted and without strength, because he had been severely tortured there. He was very enraged at the sorcerer who had tortured him there so much, so he ordered his children and his family to always ambush this sorcerer. But among the demons are talkers (i.e. gossipers), and they went and told the sorcerer that they (the family mentioned) were waiting to ambush him, so that he could protect himself from them. The

One Who Could Not Walk

sorcerer performed some schemes and called upon more sorcerers who knew more families, in order to protect himself from them. The (demon) son and his family were very enraged at the tattlers for having revealed his secret to the sorcerer.

Once, it happened that some members of the (demon) son's family and some of the tattlers went together on the king's watch. The son's family went and made false accusations 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 were hunger, infirmity, murder, and plagues among the demons. Wars were waged between all the kings, and this caused an earthquake, and all the earth fell in, and the tree was watered completely. None of them (i.e. of the demons) survived whatsoever, and they were as nothing. Amen.

One Who Could Not Walk

[Notes Following the Story]

[Rabbi Nachman's words:] "Fortunate is the man who did not go etc. did not stand, and in a sitting of scoffers etc.. He will be as a tree planted on brooks of water etc." [Psalms 1] the entire story is alluded to in this chapter. Whoever has eyes, let him see, and whoever has a heart, let him understand, what happens in the world.

[Rabbi Natan's commentary:] The secret of this story is alluded to in Chapter 1 of the Psalms: "Fortunate is the man who has not walked..." - the "path of the wicked" and the "path of the just." These are the aspect of the paths mentioned in the story that have the dust that are spread, etc.. "And he will be like a tree planted by streams of water, which give its fruit in its season, and its leaves... and all that he does will prosper" -- this refers to the tree in the story, that all of its fruit and leaves, everything in its entirety, are all very beneficial, as mentioned.

One Who Could Not Walk

Examine and you will find more allusions:

"Fortunate is the man who has not walked" -- for, initially he could not walk. "Has not stood" -- for, later on, he could not stand either. "And in the company of scorners" refers to the settlement of the mockers who make mockery, etc., as mentioned. "Like chaff which the wind drives away" refers to the wind that carries away the dust. And all of this is only a few superficial allusions that he [Rabbi Nachman] enlightened our eyes slightly so that we understand and comprehend a little, the extent to which these things reach. But the matters are still sealed in utter concealment, for all of these stories that he [Rabbi Nachman] told are very, very high above human comprehension, and hidden from the eye of all living creatures, etc..

King Who Decreed Apostasy

Story 4

of

a King Who Decreed Apostasy

--- A story of miracles ---

Once, there was a king who decreed apostasy under pain of banishment: that is, whoever wanted to remain in the country had to convert, otherwise he would be expelled from the country. There were some who abandoned all their possessions and wealth, and left in poverty in order to remain in the faith, to be Jews. But some had pity on their possessions and wealth, and remained there; they became anuesim [crypto-Jews. lit. forced, compelled]: discreetly, they practiced the Jewish religion, but openly, they were not allowed.

The King died and his son became king. And he began to rule the country very boldly, and conquered

King Who Decreed Apostasy

many countries; and he was very wise. And because he held the royal ministers with a tight grip, they schemed against him and banded together to attack him and kill him off with all his offspring. And among the ministers was one of the anuesim. He decided, "Why did I become an anues? Because I had pity on my possessions and my wealth. Now if the king will be killed and the country be left without a king, everyone will swallow his fellow alive, for a country cannot exist without a king." Therefore he decided to go and inform the king, without them knowing. And he went and told the king that they had conspired against him, as mentioned. The king went and investigated whether it was true, and he saw it was true, and he stationed guards. On the night they fell upon him they were caught and judged, each one according to his sentence.

The king called and said to the minister who was an anues, "What honor shall I give you for saving me and my offspring? Shall I make you a minister (i.e., a herr)? You are already a minister! Give you

King Who Decreed Apostasy

money? You have money! Say what honor you want; I will surely do it for you." The anues answered, "But will you really do what I say?" The king said, "Yes, I will certainly do what you wish." The anues said, "Swear to me by your crown and your kingdom." The king swore to him. The anues replied, "My main honor is to be permitted to be a Jew in public - to put on tallis (prayer shawl) and tefillin (phylacteries) in public." The king was extremely disturbed, because in his entire country there were not allowed to be any Jews. But he had no choice because of the oath he had sworn, that whatever he wished he would do for him. In the morning the anoos went and put on tallis and tefilin in public.

Later the king died and his son became king. The son began to rule gently, because he saw they had wanted to eliminate his father, as mentioned. And he conquered many countries and was extremely wise. The new king ordered a convening of all astrologers to tell him what sort of thing could cause his offspring to be cut off, so that he could guard against

King Who Decreed Apostasy

it. The astrologers told him that his offspring would not be cut off, but only, he should guard himself from a bull and a ram (i.e. from an ox and a lamb); this was written down in the record book. The king ordered his children to also rule the country as he did, gently. Later he died. His son became king, and he began to rule the country stringently, like his grandfather, and conquered many countries. And he fell upon a wisdom, and ordered to announce that no ox or sheep should be found in his country, so that his offspring could not be cut off. So he thought he now had not to fear of anything, and ruled the country very stringently. And he became very wise.

The king fell upon a wisdom that he could conquer the entire world without battle, for there are seven parts in the world, for the world is divided into seven parts, and there are seven planets (i.e. seen luminaries that circle [i.e. make a progression through] the seven days of the week) and each planet shines on one of the seven parts of the world. And there are seven kinds of metals (i.e. seven different metals, namely gold, silver, copper, tin, etc.) and

King Who Decreed Apostasy

each of the seven planets shines on a specific metal. The king went and gathered all of the seven different metals, and ordered to bring him all the golden portraits of all kings, which hang in their palaces, and from this he made a man. Its head was of gold, its body of silver, and likewise the rest of the limbs, of other metals; in this man were all seven kinds of metal. And he stationed the man on a high mountain, and all of the seven planets shined in the man. And when a man needed any advice, or (had) any business and did not know whether to do it or not, he would stand facing the limb of the type of metal pertaining to the part of the world where he was from. And the man would contemplate whether to do it or not. And if he needed to do it, that limb would light and shine, and if not, it would darken. (All this the king did). And thereby he was conquering the entire world and amassed a lot of money.

However, this effigy that he had made from the seven various metals was not able to perform unless the king would cast down the haughty and raise the lowly. So he went and sent orders to all generals and

King Who Decreed Apostasy

other ministers who held positions of authority and status. They all came and he demoted them, removing their positions. Even those who had positions which they served since his great-grandfather -- he took them all away, and raised lowly people, appointing them as replacements. Among the ministers whom the king was casting down was the anues. The king asked him, "What is your position?" He answered him, "My position is just to be permitted to be a Jew in public, for the favor that I did for your grandfather." The king took this from him, and he was again an anues.

Once, the king lay down to sleep, and he saw in a dream a clear sky, and he saw all twelve mazalos [constellations of the zodiac] (i.e. the stars in the sky are partitioned into twelve parts, corresponding to the twelve months; a section of the stars is as a lamb, which is the mazal of (the month of) Nissan, and the mazal of (the month of) Iyar is called bull, i.e. an ox; and so each month has its mazal). And he saw the bull and the ram (i.e. the ox and the lamb) that are among the mazalos laughing at him. He awoke with

King Who Decreed Apostasy

great fury and was very frightened. He ordered to bring the chronicles (i.e. the book wherein everything is written down), and he saw written there, that by bull and ram his offspring would be cut off, and a great terror fell over him. And he told the queen, and a great terror also fell on her and her children. And his heart pounded hard, and he called for all the dream interpreters. And each one interpreted individually, but nothing would enter (into) his ears. And an extremely great terror fell on him. A sage came and told him that inasmuch as he had a tradition from his father that the sun has three hundred and sixty five courses (paths), and there is a place upon which all of the three hundred sixty-five of the sun's paths shine, and an iron rod grows there, whoever has a fear, when he comes to the rod, will be saved from the fear.

This pleased the king very much, and he went with his wife, children, and all his descendants to that place, and the sage also went with them. But in the middle of the way stands an angel who is in charge over anger. For, by anger one creates a destructive

King Who Decreed Apostasy

angel (i.e. an angel that destroys and spoils), and this angel is appointed over all the destroyers. And this angel is asked the way, for there is a good (Heb: straight) path for a man, and there is a path full of mud, and there is a path full of pits, as well as other paths. And there is a path where there is fire that incinerates from four miles [Heb: parsá'ot] away. (They asked the angel the way, and he told them the path where the fire is.) And the sage kept looking around to see if the fire was there, for he had a tradition from his father that the fire was there. Meanwhile he saw the fire, and he saw kings and Jews dressed in tallis and tefillin traversing the way of [Yid: going about in] the fire. (Heb. only: This was because by those kings there lived Jews in their countries, therefore they were able to traverse the way of the fire). The sage said to the king, "Since I have a tradition that four miles from the fire one is incinerated, I will go no further. You, if you wish, go." And the king thought that since he saw other kings going about there in (Heb: by the way of) the fire, he would also be able to go there. The sage replied, "I have a tradition from my father, so I do

King Who Decreed Apostasy

not want to go. You, if you wish, go there." The king went with his entire offspring. They caught on fire, and he and his entire offspring were incinerated and all of them were terminated.

When the sage came home, it was a wonder to the ministers that the king and his offspring were cut off. Had he not guarded himself from a bull and a ram? How was it that his offspring and he were terminated? The anues replied, "Through me he was cut off. For the astrologers saw (that by an ox and lamb his offspring would be cut off) but they did not know what they saw. For, an ox - from its hide tefilin are made; and a lamb - from its wool tzitzis (strings) for the tallis are made. And through them the king and his offspring were terminated. For, the kings of countries where Jews live and go about wrapped in tallis and tefillin, were able to go in the fire completely unharmed. But this king, because no Jews dressed in tallis and tefillin were allowed to dwell in his country, was therefore cut off with his offspring. And this was what the bull and the ram of the mazalos had laughed at him. For, the astrologers

King Who Decreed Apostasy

saw that by bull and ram his offspring would be cut off; however they did not know what they saw, and the king was terminated with his offspring." Amen, so let all Your enemies be obliterated, Hashem!

[Notes Following the Story]

"Why are the nations in an uproar?... You will break them with an iron rod" [Psalms 2] - the iron rod. "... Lest He be angry and you lose your bearing," etc.. And the words are extremely archaic and closed up... All this I [Rabbi Nussun] heard. In addition, I have found some more allusions from this story in this chapter: "... Let us break their restraining bands, and cast away their thick cords from us" -- bands are made of hide, an aspect of tefillin. 'Avos' are cords, an aspect of tzitzis, as our Rabbis ob"m expounded this verse in Tractate Avoda Zarah [3b] regarding tzitzis and tefilin. "He Who dwells on High will laugh" -- for, the bull and the ram laughed at him. "Then He will speak to them in His wrath; and in His anger he will make them panic" -- the anger, the panic, and the fear mentioned above. "But I have anointed My king on Zion, My holy mountain" --

King Who Decreed Apostasy

perhaps the allusion here is to the effigy that the king erected on the high mountain; the evil counterpart of the holy, and this is counterpart to the king on the holy Mount Zion, for, all the parts of the world are included there, and so forth, and this is the "mountain" there. "Nasach" (-anoint) is a term as in "nasach vayitzok" (-pouring and pouring-molding) [the statue] [Genesis 35:15]. "Ask of me" -- all the advice mentioned above. "Nations as your inheritance, and the ends of the earth for your possession" - to grasp together all ends of the earth, namely all seven parts of the world, and all the kings and nations as inheritance under him. "Serve" – is tzitzis, "with awe" – is tefilin, and "and rejoice with trembling" -- the trembling mentioned. The entire story is hinted in this chapter, so fortunate is he who knows something of these stories, which were composed with great secrets of the Torah.

King's Son Who Was Made of Precious Stones

Story 5

of

a King's Son Who Was Made of Precious Stones

There was once a king who had no children. He went and got involved with 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 sought a tzadik to pray and bring about that the King should have children. They sought and found a hidden tzadik, and they told him to pray for the king to have children. He replied: he knows nothing at all; they informed the king (inasmuch as there was a hidden tzadik there, but he said he knew nothing). The king sent a royal order for him, and they brought him before the king. The king began talking kindly with him, "You know very well that the Jews are in my

King's Son Who Was Made of Precious Stones

hands. I can do with them what I will. Therefore I ask you with goodness, pray that I have children." The tzadik ensured the king that the same year he would have a child, and he went home. The queen bore a daughter, and this princess was extremely beautiful. When she was four years old, she knew all the wisdoms and languages, and could play musical instruments. Kings from all the countries would travel to see her, and it was a great joy for the king.

Afterwards, the King very much wanted to have a son so that his kingdom should not pass on to a stranger, so he decreed again on the Jews that they should pray for him to have a son. They searched for the first tzaddik, but they could not find him, for he had already passed away. They continued searching and they found another hidden tzaddik. And they told him that he should give the King a son, and he said that he does not know anything. So they informed the king, and the king said to the tzaddik also as before, "You know very well the Jews are in my hands, etc." The sage (i.e. this tzadik) said to him, "But will you be able to do what I order?" The

King's Son Who Was Made of Precious Stones

king said, "Yes." The sage said to him, "I need you to bring all the types of gemstones (lit. good stones), because each gemstone has in it a different segulah (ability, charm)." And by the kings there is a book which documents all types of gemstones. The king said, "I will spend half of my kingdom in order to have a son." And the king went and brought him all the types of gemstones. The sage took them, and ground them, and took a goblet of wine and poured them in the wine. And he gave half of the cup of wine to the king to drink, and the other half to the queen. And he told them that they would have a son who would be thoroughly composed of gemstones, and he would have in him all of the segulos of all of the gemstones, and he went home. The queen gave birth to a son, and the king rejoiced very greatly, but the son that was born was not made of gemstones. When the son was four years old, he was extremely handsome, very wise in all the wisdoms, and knew all the languages. Kings traveled to see him. The princess saw that she was no longer so important, and she was jealous of him. Her only consolation was that the tzaddik had said that he would be

King's Son Who Was Made of Precious Stones

completely of gemstones; it was good that at least he was not made of gemstones.

Once, the prince was carving wood and he nicked his finger. The princess ran to bandage his finger and she saw a gemstone there. She was extremely jealous of him, and she made herself sick. Many doctors came but were unable to heal her at all. Sorcerers were called. There was a sorcerer there, to whom she disclosed the truth, that she had made herself sick because of her brother, as mentioned. And she asked the sorcerer if it was possible to perform a spell on a man to make him leprous. He said, "Yes." She said to the sorcerer, "What if he asks another sorcerer to annul the spell so that he will be healed?" the sorcerer said, "If the sorcery is thrown into the water, it can no longer be annulled." She did so, and threw the sorcery into the water. The prince became very leprous. He had leprosy on his nose, on his face, and on the rest of his body. The King got involved with doctors and with sorcerers, but they were of no avail. So the king decreed on the Jews to pray. The Jews sought the tzaddik (who had

King's Son Who Was Made of Precious Stones

prayed for the king to have a son, as mentioned), and brought him before the king. Now, this tzaddik would always pray before Hashem Yisburach, inasmuch as he had promised the king that his son would be completely made of gemstones, and it had not been fulfilled. And he complained to the Eibishter (the Most High; G-d), "Have I done this for the sake of honor? I have done this only for Your honor, and now, it has not been fulfilled the way I said." And the tzadik came to the king. The tzaddik prayed (namely, for the leprosy of the prince to be healed), but to no avail. He was informed that it was sorcery.

Now, this tzaddik was higher than all sorcery. The tzaddik came and informed the king that it was sorcery, and that the sorcery had been thrown into the water, so the prince could not be healed except by throwing the sorcerer who performed the spell into the water. The king said, "I give you all the sorcerers to throw into the water so that my son will be healed." The princess was afraid, so she went to the water to pull the sorcery out of the water, for she

King's Son Who Was Made of Precious Stones

knew where it was. She fell into the water. A great tumult erupted over the princess's falling into the water. The tzadik came and said that the prince would be healed. And he was healed, the leprosy withered up and fell off, and his entire skin peeled off. And he was entirely of gemstones, as the tzaddik had said.

[See Conversations of Rabbi Nachman item # 147 regarding the events surrounding this story which suggests that this story houses the secret of the Divine Name of 42 letters].

Story of a Humble King

Story 6

Of a Humble King

A tale. There was once a king who had a wise man. The king said to the wise man, "inasmuch as there is a king whose seal states that he is a great man of might, and a man of truth, and a humble person (in other words, a truthful person who does not hold of himself): Mighty - I know that he is a great men of might, for his country is surrounded by the expanse of the sea, and on the sea is stationed a navy on warships with cannons and they do not allow anyone to approach, and inwards from the sea there is a great mire (a place where one drowns) surrounding the country, 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 it is impossible to set foot there.

Story of a Humble King

"But his signing himself as being a man of truth and humble - this I do not know, and I want you to bring me this king's portrait." For the king had all the portraits of all the kings, but the portrait of that king (who signs himself in such a fashion as mentioned) was not found by any king, for he is concealed from people, since he sits under a baldachin [veiling canopy], and he's far from his countrymen.

The wise man went to that country. He came to the realization that he must come to know the essence of the country (in other words, the "thing" of the country; how the country works). And how can he find out the country's essence? - by way of the country's jests. Because when one needs to know [the essence of] something, one must know its jesting. For there are many types of jesting: there is one who really wants to smite the other with his words, and when the other takes notice he says to him, "I am joshing!" as in the verse, "Like one who wearies himself shooting firebrands.. and says, 'I was only joshing.' [Proverbs 26:18-19]," and so there is someone who really means a jest but still

Story of a Humble King

harms the other with his words. Thus there are several kinds of jesting.

Now, among the countries, there is a country that includes all countries (i.e. this country is the principal and the rule for all countries), and in that country there is a city which includes all the cities of that whole country that includes all the countries. And in the city is a house that includes all the houses of the entire city that embodies all cities of the country that includes all countries. And there in the house is a person who includes the entire house which includes etc. And there, there is someone who makes all the wise cracks and jesting of the entire country.

So the wise man took a lot of money with him and went there. He saw them making all types of wisecracks and joking. He understood from the jests that the country is full of falsehood, through and through. For he saw them making fun of how people are cheated in business, and how he goes to the municitrat (city court) and there it is utter falsehood and they take bribery there; and he goes to the sand

Story of a Humble King

[state court]; and there as well it is utter falsehood. And they were all making fun and jest, enacting all these things. The wise man understood from this jesting that the country is full of lies and deceit, lacking any truth whatsoever.

So he went and did some commerce in the country and allowed himself to be cheated in the exchange, and went and brought suit before the court. They were all full of falsehood and bribes. Today he gave them a bribe; the next day they didn't recognize him.

So he went to a higher court, and there too it was full of falsehood. Until he came before the senate (supreme court), and there too it is falsehood with bribery throughout. Until he came to the king himself.

When he came to the king he spoke up and said, "Over whom are you king? The entire country is thoroughly full of falsehood, from beginning to end, and there's no truth in it whatsoever." and he began to tell over all the falsehood of the country.

Story of a Humble King

When the king heard his words, he bent his ears to the veil to listen to hear his words, for it was a great wonder to the king that there was someone to be found who knew all the falsehood of the country. And the royal ministers who heard the wise man's words grew very angry at him, but he continued reporting all the falsehood of the country.

The wise man spoke up, "One could say that the king is also like them; that he likes falsehood just as the country does. But on the contrary, one sees what a man of truth you are, and on account 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 much.

And the king, because he was very humble, and "in the place of his greatness, there is his humility," for that is the way of a humble man, that the more he is praised and extolled, the smaller to himself and the humbler he becomes. So on account of the wise man's great praise and exaltation of the king, the

Story of a Humble King

king entered into great humility and extreme tininess, until he became absolutely nothing; and he could no longer withhold himself, and he threw aside the veil to see the wise man: who is it that knows and understands all this?

The king's face was revealed, and the wise man saw him, depicted his portrait, and brought it back to the king.

[Notes Following the Story]

"The paths of Zion are mournful" [Lam. 1:4]. Zion is the aspect of the tziyuenim [markers, placemarks] of all the countries, for they all assemble there, as it is written, "and see the bone of man, then shall he set up a tziyuen (sign) by it." [Eze. 39:15]. This is [the meaning of], look upon Zion, the city of our assemblies" [Isa. 33:20 – C'hazzey Tz'ion K'iryat M'oadeynoo], the acronym of which is MiTzaCheiK (jesting), for that is where all the tziyuenim [signs] gathered, and whoever needed to know whether to do something or some business transaction would know it there (t.n. see tale 4). May it be His will that it be rebuilt speedily in our days, amen.

Story of a Humble King

Look, and discern, and gaze, you who study this, how far these matters reach. Fortunate is one who attends and will attain (Daniel 12) to know and grasp a little of the secrets of these stories, the likes of which have not been heard since ancient times.

And know that all of these verses and allusions that are brought after some of the stories are only hints and a scant disclosure of the subject matter, so that they might know that "it is not a meaningless thing," G-d forbid. As was heard from his holy mouth explicitly, that he said that he is revealing a few mere hints from a few verses which hint to the secret of the stories, so as to make known that he is not saying, G-d forbid, prattle. But the essential secret of the stories is distant from our knowing; "Deep, deep; who can find it?" [Eccl. 7:24]

Story of a Fly and Spider

Story 7

of

a Fly and Spider

He [Rabbi Nachman] announced, "I will tell you my entire trip that I had."

A tale. There was once a king who had a number of heavy wars upon him, and he conquered them and took many captives. (In the midst of his words, as he began to tell the story, he interjected and said, "You might think [mistakenly] that I will tell you everything, that you will be able to understand.") The king made a grand ball (banquet) every year on the day that he vanquished the war. There at the ball, would be all the royal ministers and all the nobility, in the fashion of royalty, and they would put on comedies and make fun of all the nations: of the Turks (Heb. Ishmaelites) and of all the nations. And they would caricature the manner and conduct of

Story of a Fly and Spider

every nation, and they probably made fun of the Jews as well.

The king ordered to bring the book in which the mannerisms and customs of every nation are recorded. And wherever the King would open up the book, he would see [Heb. only: that written in it were the practices and mannerisms of the nation] exactly as they performed the parody of them, because probably the one who performed the comedy also saw the book. While the king was poring over the book, he saw a spider crawling on the edge of the book's pages, and on the pages stood a fly. Presumably, where does a spider go? - toward a fly. Meanwhile as the spider was crawling and going towards the fly, a wind came along and lifted that page from the book; the spider could no longer go to the fly. It turned back deceptively as if it was returning straight to where it came from, and no longer wants to go to the fly. Meanwhile, the page fell back in its place and again the spider wanted to go towards the fly. Again the page listed and did not permit it; again the spider turned back. Thus it

Story of a Fly and Spider

happened several times. Afterwards again the spider went towards the fly and was crawling along until it had already gotten itself up with one foot upon the page. Again the page lifted up - and the spider was already somewhat on the page - then the page lay down completely, until the spider was left between one page and another; and it was crawling around there, but remained getting lower and lower until nothing whatsoever was left of it. (And the fly - I will not tell you what happened to it).

And the King had been watching all this and was very astonished; he understood that this is no empty matter but rather he is being shown something through it (and all the ministers saw that the king is gazing and wondering at it). And the king began to think: what does this signify? And he dozed off over the book. The king dreamed that he was holding a diamond in his hand and he was looking at it. An exaggerated number of people were emerging from it and he threw the diamond from his hands. And the order by kings is that their portrait hangs over them, and on top of the portrait hangs the crown. He saw

Story of a Fly and Spider

in the dream how the people that emerged from the diamond took the portrait and cut off its head, then they took the crown and threw it into the mud, and they ran towards him to kill him. A page from the book upon which he was lying lifted itself and shielded him, and they were unable to do anything to him, so they went away, then the page return to its place. Then again they wanted to kill him, and again the page lifted itself as before. This happened several times. The King very much wanted to see which page is shielding him (i.e. protecting him); what mannerisms are written on it; from which nation it is. And he was afraid to look, and he began to scream, "Woe! Woe!" All the ministers who were sitting there heard and they wanted to wake him up; however it is against etiquette to wake up a king. They knocked around him, in order to wake him, but he did not hear.

Meanwhile, a tall mountain came to him and asked him, "Why are you screaming so? I have been sleeping for such a long time already, and nobody at all has woken me - and you have woken me up!" He

Story of a Fly and Spider

said to him, "How can I not scream, when they are rising up against me and want to kill me, except that this page is shielding me?!" The mountain answered him, "If this page is shielding you, then you have no need to fear anything whatsoever, for many enemies rise against me as well, but this same page shields me. Come, I will show you." It showed him how around the mountain stand thousands and myriads of enemies, and they make feasts and rejoice, playing musical instruments and dancing. And the joyful occasion is that some group of them, one of them thinks and arrives at some wisdom how to ascend the mountain, hence they make a big celebration and a feast with music and dancing, and likewise each group (i.e. faction) from among them - "except that this page of these mannerisms that shields you, shields me."

And on the peak of the mountain is a tablet, upon which is written the mannerisms of the page that shields him from whatever people it is; however, since the mountain is high, the writing cannot be read. Just at the bottom is a tablet upon which is

Story of a Fly and Spider

written that whoever has all their teeth - he can go up on the mountain. Hashem Yisburach provided that a grass grows there - where one needs to go up on the mountain, that whoever comes there, all his teeth fall out; whether he goes on foot, riding, or driving a carriage with animals, all the teeth would always fall out. And lying there, were piles white with teeth, like mountains.

Later, the people from the diamond took the portrait and restored it as before, and they took the crown and washed it up, and hung them back in their place, and the king woke up. Immediately he looked at the page that had shielded him - which mannerism, of which nation is it? He saw that written on it is the mannerism of Jews. He began to look at the page honestly, and he understood the real truth, and he came to the decision that he himself would certainly be a Jew; however, what can be done to return the entire world back to propriety, to bring them all to the truth? He came to the decision that he would journey in search of a sage who would solve the dream according to its essence (i.e. he should

Story of a Fly and Spider

interpret the dream exactly as it is). And he took two men with him and traveled around the world, not as a king but as a simple person, and he traveled from one city to the next and he asked: "Where does one find such a sage who can solve his dream according to its essence?" They informed him that there-and-there is found such a sage. He went there and came to the sage and told him the truth: that he is a king, and he had vanquished wars, and the entire story that happened, as mentioned, and he asked him to solve his dream. The sage answered him, "I myself cannot interpret, however, there is a time, on this day and in this month - then, I gather together all the spices of the Incense (i.e. all the herbs from which they would make the Incense) and I make from them a compound (in other words, he mixes them all up together), and the person is smoked with the incense, and this person meditates upon what he wants to see and know, and then he knows everything."

The king resolved: since he had already in fact spent so much time on it, he would wait longer until that day and that month (which the sage had told him).

Story of a Fly and Spider

The day came and the sage did for him so, as described above, and smoked him with the incense. The king began to see even things that had happened to him yet before he was born, when the soul was still in the upper world (in other words, on the other world); how they led his soul through all the worlds and they announced, "Whoever has something to say for the prosecution (i.e. to speak evil) against this soul, let him come." No one was there to speak negatively. Meanwhile someone did come and was running and shouting, "Master of the World! Hear my plea! If this one will come to the world what then have I to do any longer, and for what have You created me?" And this was the Samech-Mem (Satan; in other words, the one who was shouting was the S.M. himself; he was yelling: if this soul would descend into the world he will no longer have anything to do). He was answered, "This soul must go down to the world, as for you - come up with a solution." He went away (i.e.the one who was yelling).

Story of a Fly and Spider

They led the soul further through the worlds until it was brought before the Heavenly Tribunal in order to swear it in already, for its descent into this world. And he had not yet arrived (i.e. the S.M., who was yelling earlier, had not come yet), so they sent a messenger after him; he came and brought with him an old stooped man, with whom he was long since familiar (i.e. the Accuser had been acquainted with this old one from long ago), and he laughed and said, "I have already enacted for a solution; this soul can already go down into the world." They released the soul and it descended to the world. And he (i.e. the king) saw everything that happened to him from beginning to end, and how he became king, and the wars that he had, etc..

And he took captives, and among the captives was a beautiful woman who had every kind of charm in the world. However, this charm was not from herself; rather, she would hang a diamond on herself and the diamond had all kinds of charm. And upon that mountain no one can come except the wise and the rich etc. (And more than this he did not tell). And

Story of a Fly and Spider

there is still much more to this. (From "And he took captives" until the end - was not written properly the way he told it).

[Notes Following the Story]

A psalm of David when he fled... Hashem, how many my adversaries have become; many are they that rise up against me... But you, Hashem, are a shield about me: my glory and the lifter of my head... With my voice I call out onto Hashem, and He answers me from His holy mountain, Selah: the mountain mentioned above.

I lay down and I sleep: as mentioned above. I awake... I am not afraid of myriads of people... for You have smitten all my enemies on the cheek; You have broken the teeth of the wicked: for their teeth would fall out when they wanted to go up on the mountain. Upon Your people is Your blessing, Selah. [Psalms 3]

Stand and contemplate these wonders! If you are a soulful [ba'al nefesh], take your flesh up in your teeth and put your soul in your palm; stand

Story of a Fly and Spider

trembling and amazed; let the hairs of your head stand on end, and return again and wonder at these words which stand in the highest of heights.

Rabbi and His Only Son

Story 8

Of

a Rabbi and His Only Son

(Summer of 5567)

A tale. There was once a rabbi who had no children. Later, he had an only son, and he raised him, and made him a wedding. The son would sit in an attic room and learn [i.e. study], as is the way with the wealthy. He would study and pray constantly, but he felt a deficiency in himself, some sort of lacking, but he did not know what. And he had no taste in his learning and praying. He told this to two young people and they advised that he should travel to a certain tzaddik. Now, this son had done a mitzvah through which he had come to the aspect of the Smaller Luminary. The only son went and told his father, inasmuch as he feels no taste in his service (in other words, in his serving G-d, that is; praying, learning, and other mitzvos), and he is deficient but

Rabbi and His Only Son

he doesn't know of what; therefore he wants to travel to this tzaddik whom they had told him about, as above. His father answered him, "How can you come to travel to him? You are more of a scholar than he, and more pedigreed than he. It doesn't suit you to travel to him. Desist from this way!" To the extent, that the father prevented him from traveling to the tzaddik.

The son returned to his learning, and again he felt the deficiency as mentioned above, and again he took counsel with those young people; again they gave him the advice that he should travel to the tzaddik. Again he went to his father, and again his father diverted him and prevented him. Thus it happened several times. And the son kept feeling that he is lacking something, and he greatly wanted to fill his lack (in other words, he should make some sort of correction so that he should not be lacking), but he did not know what the lack is, as mentioned earlier. He went yet again to his father and implored him a great deal until his father had to travel with him, for the father did not want to let him travel

Rabbi and His Only Son

alone, since he was an only son. So the father said to him, "Look, I will go with you. I'll show you that he is nothing at (all in other words, that the tzaddik is nothing)." They harnessed the carriage and set out. The father said to his son, "With this I will make a test: if everything goes orderly, it is from Heaven, and if not, it is not from Heaven that we should travel, and we will return." They set out, and they reached a small bridge, and a horse fell, and the carriage turned over, and they nearly drowned. His father said to him, "You see that it's not going orderly and the journey is not from Heaven." They returned. Again the son returned to his studies, and again he saw that something is lacking and he does not know what. Again he implored his father, as above, and his father had to once again travel with him. As they were traveling, his father again set up a test as before: if it goes orderly (then etc. as mentioned). As they were traveling, both axles broke. His father said to him, " See that [things are] not going so that we should travel, for is it a natural occurrence that both axles should break? How many times have we traveled with this carriage and such a

Rabbi and His Only Son

thing has never happened!" Again they returned. And the son returned to his learning and so forth as above, and again he felt the deficiency as mentioned earlier, and the young people advised him to make the journey. Again the only son went to his father and again pressed him; once again he had to travel with him. The only son said to the father: that we should no longer set up such a test, for this is a natural occurrence, that sometimes the horse falls or axles can break - unless it will be something very wild.

They traveled and came to an inn to spend the night. They met a merchant there, and they began to talk with him as merchants are wont to, not telling him that they are going there (to a 'Rebbe' - Chassidic Master - lit. one good Jew), for the rabbi was embarrassed to say that he is traveling to the tzaddik. So they were speaking worldly things until in the conversation they began to talk about tzaddikim [yid: Rebbe's]; where tzaddikim are found; he (the merchant) told them that there (in a certain place) there is a tzaddik, and there and there. They began to

Rabbi and His Only Son

speaking about the tzaddik whom they are traveling to. The merchant answered them, "That person (in an expression of amazement)? He is plainly frivolous [lit. 'light'] (in other words, not at all an earnest Jew)! Just know I am traveling from him; I was there when he did a transgression!" The father spoke up to the only son, "Do you see, my son, what this merchant is telling [us] innocently (in other words, he is not intending trash-talk, to speak evil of the tzaddik; only through the conversation he told it)? Behold he's coming from there." They returned home (i.e. the father and the only son).

The son died and appeared in a dream to his father, and his father saw him standing in great anger. His father asked him, why are you so angry? He answered him (i.e. the son, who is dead, answered his father in the dream) that he should travel to the tzaddik (whom they had wanted to travel to), and he will tell you why I am angry." He awoke and thought to himself: it's a chance occurrence (in other words, just a dream; not any truth). Afterwards he dreamed the same thing again and again, he thought

Rabbi and His Only Son

it is a false dream, and so it happened three times. He understood that this is no empty matter, and he traveled there (i.e. the rabbi traveled to the tzaddik whom he had previously traveled toward with his son). On the way he again encountered the merchant whom he had previously encountered when he traveled with his son, and the rabbi recognized him, and the rabbi said to the merchant, "Aren't you the one I saw at the inn?" He answered him, "Certainly you saw me!" And opened up his mouth and said to him, "If you want, I'll just devour you now!" He said to him (i.e. the rabbi to the merchant), "What are you talking [about]?" He answered him, "Do you remember when you traveled with your son, and initially a horse fell down on the bridge, and you returned, then the axles broke, then you met me and I told you that he is frivolous? Now that I have dismissed your son - now you may travel. For your son was an aspect of the Smaller Luminary, and the tzaddik whom he wanted to travel to, is an aspect of the Greater Luminary, and if they both would have gotten together, Messiah would have come. And now that I have dismissed him, you are permitted to

Rabbi and His Only Son

go." And in the midst of speaking, he disappeared (in other words, the merchant vanished suddenly while talking) and he didn't have with whom to talk. The rabbi travelled to the tzaddik and cried, "Woe! Woe! What a pity for those who are gone and are no longer to be found!" (Heb. only: Hashem Yisburach will return our exiled soon, amen).

[Notes Following the Story]

And the merchant was the same Samech-Mem (Satan) himself, who disguised himself as a merchant and deceived them, and then when he met the Rabbi the second time, he himself challenged him for having followed him, for such is the way of the yetzer hara [evil inclination]; initially he incites a person, and when the person follows him, Heaven forbid, he himself challenges the person afterwards and personally take vengeance upon him for having followed him. Hashem Yisburach save us from him and return us to the right truth, amen.

Clever Man and Simple Man

Story 9

of

A Clever Man and Simple Man

(Winter of 5569 before Purim)

A tale. Once there were two home owners in a city and they had great wealth and large houses. The two home owners had two sons; that is, each one of them had a son; and the two children learned together in the same school house. And one of them was a chacham [clever, smart, sophisticated, wise] and the other was a tam [simple, innocent, artless, wholehearted, sincere, unfeigned] (not that he was a fool; rather, his intellect was simple, without sophistication). And the two sons loved each other very much, even though one was clever and the other was a tam and his mind simple; they still loved each other very much. A time came and the two

Clever Man and Simple Man

homeowners began to decline from their wealth, and kept declining and declining until they became entirely possessionless and became destitute, and nothing more remained for them except their houses. And the sons began to grow up and the homeowners told the sons: We haven't [wherewithal] to pay for you; we cannot sustain you. Do for yourself what you can.

The tam went and learned shoemaking. The chacham, being a discerning person (in other words, a smart and understanding person), didn't want to take up such a common trade, so he decided he would travel the world and look and see what he should do. So he was going around in the marketplace and he saw a large wagon with four horses in harness, running. He called out to the merchants, "Where are you from?" They answered him, "From Warsaw." "Where are you going?" "To Warsaw." He asked them, "Maybe you need a helper?" The merchants saw that he is a smart youth and motivated, and they liked him, and they took

Clever Man and Simple Man

him along. He traveled off with them and served them very finely on the road.

When they arrived in Warsaw, since he was astute he decided, "Since I am already in Warsaw, why should I remain with these merchants? Maybe here, is a better place than them; let me go search." And he walked around in the marketplace place and began to inquire and ask regarding the men who had brought him, and whether here, there is a better place than them. They answered him that these people (who had brought him there) are honest people and it's good to be with them, but on account of this it is very difficult to be with them, since their dealing and trading is in very distant places.

Meanwhile he went on and he noticed shop servants as they were going around the marketplace, and they were going around as they are accustomed to, with all their charm, with their caps, and the pointy shoes, and the rest of the charms which they have in their gait and attire. And he was an intelligent and astute youth and this scheme pleased him very much, since it's an appealing enterprise and it's at home in place.

Clever Man and Simple Man

He went to the men who had brought him and thanked them, and told them that it is not good for him to be with them, and as for them having brought him here, for that he had served them on the road. And he went ahead and offered himself to a landowner. And the arrangement of the servant is that first one must be in 'under servant' and do hard labor and receive low wages; afterwards one then gets to be an 'over servant'. The landowner worked him hard, and would send him off to nobility to carry merchandise in the manner of servants, who must carry cloth upon their elbows; this work was very hard for him. Sometimes he needed to go up with the merchandise to upper floors, and this work was very hard for him. He decided, since he was a philosopher, a discerning person: "Why do I need this work? The essential is only for the ultimate purpose: so that I can get married and be able to support myself. I don't need to see to that yet; there will be time for that later. Meanwhile I would rather be out in the world and see countries." He walked along in the marketplace and he saw merchants riding on a large wagon, and he asked them, "Where

Clever Man and Simple Man

are you going?" They answered, "To Lagorna". He asked them, "Would you take me there?" They answered him, "Yes." They took him there. From there he traveled to Italy, and from Italy he travelled further on to Spain.

Meanwhile, many years passed and he became even more knowledgeable on account of having been in many countries. He decided, "At this time a person needs to look at the purpose," and he began to think with his philosophy (i.e. with his knowledge) what he should do. It seemed to him that he should learn goldwork, which is a major occupation and a nice craft, requiring great insight; and it's a profitable work. And since he was a discerning man and a philosopher, he didn't need to study the trade many years; merely in a quarter year he received the skill, and he became quite a great craftsman. And he knew the work better than the one who had trained him.

Afterwards he concluded, "Even though I have such a trade in hand, nonetheless I will not content myself with it, for today this is important; maybe at another time some other thing will be considered important"

Clever Man and Simple Man

- and went ahead and placed himself with a gem cutter. And on account of his cleverness he acquired this skill in a short time as well - in a quarter year.

Then he thought to himself with his philosophy, "Even though I have two trades in hand, who knows if perhaps both will not be important. Therefore it is good for me to learn such a profession that will always be important." He deliberated with his understanding and with his philosophy, and decided that he should learn medicine, for this is something which one always needs and is always important. And the routine is, when one studies medicine one must first learn Latin, the language and its writing, and one must learn philosophy. And he, on account of his insight (i.e. understanding) mastered this also in a short time, in a quarter year; and he became a big doctor, and a philosopher, and an expert in all fields of wisdom.

Then the world began to be like nil to him (in other words, the entire world became like nothing to him); that is, he maintained that nobody has any sense at all; for on account of his great wisdom, since he was

Clever Man and Simple Man

such a great craftsman, and such a smart person, and such a doctor, every person in the world was like nil to him (equal to nothing). So he decided that he would now act upon a purpose and would take a wife. He thought to himself a consideration: "If I would have a wedding here, who will know what has become of me? Let me rather go back home, so that people will see what has become of me. I left as a young boy and now I have come to such greatness." And he picked up and traveled home, and he had great afflictions on the way, for an account of his sophistication he didn't have anyone to talk to, and had no lodging to his satisfaction. So he was constantly full of great affliction.

Meanwhile, let us set aside the story of the clever man; we will begin to tell the story of the simple man. The simple man learned shoemaking, and since he was a simple person he had to study the trade a great deal until he got it; and he did not know the craft entirely. And he took a wife, and he sustained himself from his work. And since he was a simple person and he did not know the work as one should,

Clever Man and Simple Man

therefore his livelihood was scrumpy and very meager. And he didn't have time even to eat, because he always had to work, since he wasn't thoroughly proficient in the craft; except that while he was working, when he had inserted the nail and pulled through the cobbler's thread, then he would take a bite on a piece of bread and eat. And his usual way was that he was always happy and he was constantly only joyous.

And he had all the food, all the beverages, and all the clothing. He would say to his wife, "My wife, give me to eat;" and she gave him a piece of bread, and he ate. Then he said, "Give me the soup with kasha (buckwheat)" and she sliced off another piece of bread for him, and he ate, and he gave much praise and said, "What a goodness and delicacy this soup is!" And similarly he ordered to be served meat, and again she gave him bread, and he ate, and also praised greatly and said, "How fine this meat is!" And so too other good foods all of which he ordered to be given; and for each type of food he ordered for himself, she always gave him a piece of

Clever Man and Simple Man

bread, and he had great pleasure from this, and praised very much how it was exactly right. "What a goodness it is!" - just as if he actually ate it, for he would really and truthfully sense in the bread that he had eaten, the taste of all the foods that he wanted; on account of his great temimus [the quality of being a tam] and his joy, he tasted in the bread just as if he were eating all those foods.

And similarly he would say, "My wife, give me a drink of beer;" she gave him water, and he would praise, "What a great beer this is!" Then he would summon, "Give me mead;" she gave him water, and he also praised the same way, "What a good mead this is!" "Give me wine" or other beverages; she always gave him water, and he had delight, and praised the drink just as if he was drinking it.

And so too with clothing, it was also this way. He and his wife together had one peltz [Yid. pelt coat; unfinished skin-with-fur coat]. When he needed a peltz, namely, to go to the market, he would say, "My wife, give me the peltz," and she gave it to him. When he needed a tulep [fancy overcoat with fine

Clever Man and Simple Man

fur on the inside and the fur rolled over onto the collar], to go amongst people, he would say, "My wife, give me the tulep," and she gave him the peltz. He would have great delight and would praise, "What a pleasant tulep this is." When he needed a kaftan [long suit coat] to go to synagogue, he would summon and say, "My wife, give me the kaftan," and she gave him the peltz. He would give praise, and he said, "What a fine and what a beautiful kaftan this is!" And so too when he needed to don a yupa [A long unlined silk robe worn for formal occasions] she would also give him the peltz, and he would also give praise, and had delight: "What a fine and what a beautiful yupa this is!" And thus with all things; and he was full of joy, happiness, and wellbeing constantly.

When he had finished a shoe - and probably the shoe had three corners, because he wasn't completely adept at his craft - he would take the shoe in his hand and praise it highly, and he had enormous delight from it. And he would say, "My wife, what a beauty, and what a niceness this little shoe is! What

Clever Man and Simple Man

a sweetness this little shoe is! What a honey, what a sugary little shoes this is!" She would ask him, "If that is so, why do other shoemakers take three gulden for a pair of shoes, and you take only a half thaler (i.e. one and a half gulden)?" He replied, "What's that to me? That's the other person's affair and this is my affair. And besides, why do we have to talk about other people? Let's just start calculating how much I profit here in this little shoe when it changes hands (instantly/simplely). The leather cost me so much, tar and thread cost so much, the filling between the skins so much; now I profit ten groschen when it changes hands. Now, why should such a profit from changing hands bother me?"

So he was only happy and cheerful at all times, but to the world he was a laughingstock; and they got what they wanted, for here they had someone to mock as they pleased, for he seemed to them like a lunatic. People would come and intentionally start speaking with him, in order to have something to make fun of. And the simple man would say to them, "Just without mockery." And as soon as they

Clever Man and Simple Man

answered him, "Without mockery," he listened to them and started talking with them, for he did not want to suspect further witticism that perhaps this itself [their reply] is mockery, for he was a tam. But when he would eventually see that their intention is to ridicule, he would say, "So what if you are cleverer than me? You'll still be a fool, for what do I amount to? So if you will be cleverer than me you'll still be a fool!"

That was all the usual way of the simple man. Now we will again talk about the clever man.

In the meantime, there was a commotion, that the clever man is traveling and is coming with great pomp and great sophistication. The simple man also came running to greet him with great joy, and said to his wife, "Give me quick the yupa! Let me go and greet my dear friend; let me see him." she gave him the peltz and he ran out towards him. The clever man was riding in a carriage pompously; the simple man came out to greet him and welcomed him joyously, with great love (and said to him), "My dear brother, how do you do? Praised is G-d for

Clever Man and Simple Man

bringing you and giving me the privilege of seeing you." And the clever man looked at him; to him the entire world was also nothing (as it was stated above, that all the people of the world amounted to nothing in his regard, for he considered himself smarter than the whole world) - all the more so, such a person, who appears like an insane person. But nonetheless, on account of their childhood love when they had loved each other very much, he drew him close and travelled with him into town. The two homeowners, the fathers of these two sons (i.e. of the clever man and the simple man), had died during the time when the clever man was out in countries, and had left behind their houses. This simple man was in his place, so he moved into his father's house and inherited it.

The clever man however, was in foreign countries and had no one to take possession of the house. The clever man's house came to an end, and was lost, and nothing at all remained of it, so the clever man had no house to move into when he arrived. He traveled to an inn and suffered anguish there because it

Clever Man and Simple Man

wasn't the kind of inn that he wanted. And the simple man had now found himself a new calling, and would always run to the clever man with love and joy, and he noticed that the clever man had affliction from the inn. So the simple man said to the clever man, "Brother, come over to me into my house. You'll stay with me and I will gather my entire belongings into one bunch, and you'll have my entire house." This was agreeable to the clever man, so he went into his house and stayed with him. And the clever man was always full of suffering, for he had left a reputation that he is a great wise man, a great craftsman, and a very great doctor. A nobleman came and ordered for him to make him a gold ring. He made him quite a wonderful ring, and etched out engravings with very wonderful paths, etching in it a tree which was a total marvel; the nobleman came and the ring did not please him at all. He had enormous suffering, because he knew in himself that if this ring with the tree would be in Spain it would be quite esteemed; it would be a novelty there, but here it's not appreciated whatsoever. And similarly, one time a great

Clever Man and Simple Man

nobleman came and brought an expensive diamond that was brought from distant lands, and he brought with him another diamond with an image, and bid him to engrave - just as this image is - so should he etch out on the diamond that he brought him (which was from distant lands). He etched out precisely like the image, except he was shy one thing which nobody at all would discern except him alone. The nobleman came and took the diamond and he liked it very much. But the clever man had great agony from the shortcoming that he lacked; he thought to himself: "As smart as I am, now, should I make a mistake?"

And similarly in medicine he suffered as well: when he came to a sick person and he gave him treatments of which he knew clearly that if the patient should only survive, he would certainly have to be healed from the treatments, since they are very excellent treatments - then however, the patient died. The public said that he died because of him, and he had great affliction from this. And likewise, sometimes he gave a sick person treatments and the sick person

Clever Man and Simple Man

became healthy, and the public said it's a chance occurrence (in other words, he became healthy like that not through him). He also suffered very much from that. So he was constantly full of afflictions.

And similarly, when he needed a garment, he summoned the tailor and took pains with him until he taught him to make the garment in the fashion he desired, in the way he knew. The tailor met the task and made the garment just as he wanted, except the tailor erred on one lapel and didn't effectuate it on par. He suffered a great anguish from this, because he knew in himself, that although here no one discerns it, "If I were only in Spain with this lapel, they would laugh at me and I would look ridiculous." And so he was always full of suffering.

And the simple man used to always run, coming to the clever man with joy, with happiness; but he always found him in affliction and full of suffering, and he asked him, "Such a wise person, and such a wealthy person as you - why do you always have anguish? Why am I constantly happy?" For the clever man this was a mockery, and he seemed crazy

Clever Man and Simple Man

to him. The simple man said to him, "Even plain people, when they make fun of me, are fools as well, for if they are already smarter than me, they are first fools themselves! [as mentioned above]. All the more so such a clever person as you (are). So what if you are smarter than me?" The simple man proclaimed and said to the clever man, "If only the Supreme One would grant that you should come up to my level (in other words, that you should also become a simple person)." The clever man replied, "It could happen that I should reach your level - if G-d would take away my intellect, G-d spare us; or if I, G-d forbid, should become sick, it could happen that I should also become insane. For, what are you anyway but a mad man? If only you could come up to my level; this is by no means possible, that you should be such a clever person as I." The simple man answered, "With Hashem Yisburach everything is possible. It can happen like the wink of an eye (like an eyeblink) that I should arrive at your smartness." The clever man ridiculed him a great deal.

Clever Man and Simple Man

Now these two sons, the public would call them "Clever" and "Simple": they called this one "Clever," and they called that one "Simple." Even though there are many clever people and simple people on the earth, still, here it was very apparent, because they were both from one town and had studied in one schoolroom, and this one became quite an extraordinarily clever person, that one became quite an extremely simple person; consequently they gave them the nicknames "The Clever Man" and "The Simple Man." Now in the registry (the book listing the residents) everyone is written down with all their family names, so they wrote down after this one, the nickname "Clever Man," and after that one, "Simple man."

One time the king came by the registry and he found the two as they were recorded, this one with the nickname "Clever Man," and that one with the nickname "Simple Man." This was a wonder to the king, that the two have such nicknames, "Clever Man" and "Simple Man." The King very much wanted to see them. The king decided, "If I suddenly

Clever Man and Simple Man

send for them to come before me they will be frightened, and the clever man won't know at all what to reply, and the simple man might go crazy from fear." The King decided to send a clever man to the clever man and a simple man to the simple man. But where does one get a simple man in a royal city? For in a royal city (i.e. the town where the King lives) the majority are smart people. However, the one who is a warden over the treasuries - he is specifically a simple person, because one doesn't want to make a clever person any sort of warden over the treasuries, for perhaps through his cleverness and his intellect he will embezzle the treasuries; therefore one specifically puts a simple person in charge of the treasuries.

So the King summoned a clever man and the simple man (who was a warden over the treasuries), and sent them to the two (i.e. to the clever man and to the simple man), and he gave each one a different letter. And he gave them an additional letter to the governor of the province whom the two, that is, the clever man and the simple man, were under. And the

Clever Man and Simple Man

king commanded in the letter that the governor should send letters on his behalf to the clever man and the simple man so that they shouldn't be frightened, and he should write to them that the matter is not necessary, and the king is not specifically decreeing that they should come, but rather the choice is theirs; if they want, they should come. But the King does want to see them.

The emissaries traveled off, the clever one and the simple one, and came to the governor and delivered the letter to him. The governor inquired after the two children and they told him that the clever man is an extraordinarily clever person and quite a wealthy man, and the simple man is quite a very simple person and has every kind of garment from the peltz [sheepskin coat] as mentioned before. The governor decided that it is certainly not proper to bring him before the king dressed in a peltz, so he made for him appropriate clothes and placed them in the simple man's carriage. And he gave them the letters, as mentioned.

Clever Man and Simple Man

The messengers travelled off and came to them, and delivered the letters to them; the clever one delivered to the clever man, and the simple one to the simple man. And the simple man, as soon as the letter was delivered to him, spoke up to the emissary (who was also a simple man, as mentioned) who brought him the letter, "I don't know what is written in the letter. Read it for me." He answered him, "I'll tell you from memory [Yid: outside - in my own words] what is written in it. The king wants you to come to him." Immediately he asked, "Just without mockery?" He answered him, "It's definitely true; without mockery." He was immediately filled with joy, and he ran and said to his wife, "My wife, the king has sent for me!" She asked him, "What is it?! Why has he sent for you?" He had absolutely no time to answer her whatsoever. He immediately rushed himself joyfully and went ahead and sat himself in the carriage so that he could travel off with the messenger. Meanwhile he noticed the clothes there (which the governor had made on his behalf and placed in his carriage, as mentioned). He

Clever Man and Simple Man

became even happier - now he had clothes as well!
So he was extremely happy.

In the meantime, the king was delivered condemning disclosure regarding the governor, that he commits fraud, and the king removed (i.e. deposed) him. The king made up his mind: it's good that a simple person should be governor, that is, a tam, for simple man would conduct the country with truth and justice, since he doesn't know any cleverness or inventions. So the king felt that he should make the simple man (i.e. the simple man who is the friend of the clever man, whom the king had sent for) governor. The king sent an order that the simple man, who he had sent for, should become governor. Now the simple man must travel through the city of the governor. Thus they should station themselves at the city gates so that as soon as the simple man arrives they should detain him and give him the appointment that he should be governor. They did so, and they stood at the gates, and as soon as he drove through they stopped him and told him that he has become governor.

Clever Man and Simple Man

He asked, "Just without mockery?" They answered him, "Definitely! With no joking! We are not mocking you!" The simple man immediately became governor, with authority and power. And now that his mazal had improved - and mazal machkim (i.e. the mazal makes [a person] smart) now acquired a bit of discernment (i.e. understanding). Nonetheless, he did not make use of his wisdom at all, but instead conducted himself with his temimus as before, and he led the state with teminus, with truth, and with integrity. And he dealt absolutely no falseness or injustice to anyone. And for the management of a state, one needs no great intellect nor special knowledge, just uprightness and temimus. When two people came before him for judgment, he would say, "You are clear and you are liable," purely according to his temimus and his truthfulness, without any deceit or falseness. And thus he conducted everything with truth.

The country loved him very much and he had loyal advisers who truly loved him. And out of love, one of them gave him advice: "Inasmuch as you will

Clever Man and Simple Man

certainly have to appear before the king, since he has already sent for you, and moreover the procedure is that a governor has to come before the king, therefore, even though you are very sincere and the king will not find any corruption in you, in your leadership of the country, still however, it is the routine of the king when he converses, he speaks tangentially and starts discussing wisdoms and languages, so it is fitting and it is the etiquette that you are able to respond to him. Therefore it is right that I should teach you wisdoms and languages." The simple man accepted this, and received wisdoms and languages. It immediately came to his mind that his friend the clever man had said to him that it is impossible in any way that he should reach his wisdom: "Here I have already arrived at his wisdom!" (And still, even though he now new wisdoms, he did not use the wisdoms whatsoever, but conducted himself with simplicity as before).

Afterwards the king dispatched for the simple man, the governor, to come to him. He traveled to him. First the king discussed the leadership of the country

Clever Man and Simple Man

with the simple man, and the king was very well pleased, for the king saw that he leads justly and with great honesty, without any wrongdoing, and completely without deception. Then the king began to talk about fields of knowledge and languages; the simple man replied to him as one should, and the king was even more pleased. The king said, "I see that he is such a smart person and yet conducts himself with such an innocence." He please the King very, very much, and the King made him a minister over all the ministers; and the king ordered to give him a special city where he should live, and commanded to wall him about with very beautiful walls as is befitting, and gave him a writ regarding the fact that he shall be minister. And so it was; they walled him about with very fine beautiful walls in the place where the king had ordered, and he took on the greatness in full effect.

The clever man, when the letter from the king came to him, replied to the clever person who brought the letter, "Wait, and spend the night here. We will talk it over and will come to a decision." At night he

Clever Man and Simple Man

prepared for him a great feast. During the meal the clever man (the simple man's friend) started being clever and analyzing with his cleverness and his philosophy. He spoke up and said, "What can this mean, that such a king should send for such a lowly person as I? Who am I that the king should send for me? What's the meaning? Such a great king who has such dominion and such prestige, and I, so little as I am opposite such a great king - just how is it conceivable that such a king should send for me? If I should say: on account of my wisdom he has sent for me, what do I amount to next to the king? After all, doesn't the king have any wise men? And the king is certainly a great sage himself, so what is this, that the king should send for me?" So he was very, very astonished about this, and as he was wondering thus, he called out (to the other clever person, the messenger who had brought the letter), "Do you know what I tell you? My opinion is that it is clear that there is no king whatsoever here in the world. And the entire world is mistaken in this; they think that there is a king here. Just the opposite. Understand - how can it be that the entire world

Clever Man and Simple Man

should entrust itself into the hands of one man, that he should be the king? There is certainly no king on the earth whatsoever." The clever person, the messenger, replied, "Haven't I brought you a letter from the king?" The clever man (the simple man's friend) asked him, "Did you personally receive the letter by the king, from out of his hand?" He answered him, "No, but another person gave me the king's letter." He called out, "On the contrary! Now see with your eyes that I am correct, that there is absolutely no king!" Once again he asked him, "Just tell me. You are from the royal city, and you grew up there. Tell me, have you once seen the king?" He answered, "No." (For in fact it is so, that not everyone is privileged to see the king, for the king is not seen but on rare occasion.) He declared, "Now see that I am correct, that there is definitely no king whatsoever, even you have never seen the king." Once again the messenger answered the clever man, "If it is really so, who then rules the country?" He (i.e. the clever man, the simple man's friend) answered him, "That - I'll make clear to you, for I am expert in this, so it is me you should ask, for I

Clever Man and Simple Man

have been abroad in countries; I've been in Italy and the custom is thus: there are 70 senators and they rise up and lead the country for a period of time. With this system of authority the entire country participates one after the other (i.e. first these are the senators, then these go down and others rise up and lead the country, and similarly other people each time)." His words started to get into the other clever person's ears (i.e. the messenger), until they were both left with the conviction that there definitely isn't any king on earth. Again the clever man (the simple man's friend) spoke up, "Wait until the morning and moreover I'll prove to you clearly that there is definitely no king."

The clever man got himself up in the morning and woke up the other clever man, the messenger, and said to him, "Come with me on the road; I will show you how the whole world is mistaken and there is no king whatsoever. They went in the marketplace and they noticed a soldier. They took hold of him and asked him, "Who do you serve?" He answered, "The king." "Have you seen the King in your life?" He

Clever Man and Simple Man

answered, "No." He announced (i.e. the first clever man, the simple man's friend, we always call him the "first" clever man) and said, "See! Is there such a foolishness?!" (In other words, the soldier serves the king but doesn't know him - the clever man still wanted to demonstrate with his foolish wisdom that there is no king whatsoever, as mentioned.) after that, they went on to an army officer, and they entered in conversation with him until they asked him, "Whom do you serve?" He answered, "The king." "Have you seen the king?" "No." He proclaimed, "On the contrary - look and see with your eyes that they are all mistaken and there isn't any king here." (For the officer had also not seen the king.) It was settled among them that there is no king here. The first clever man declared, "Come, let's travel the world; I will show you moreover that the entire world is very mistaken with great foolishness."

They went and traveled about in the world, and wherever they arrived they always found the world in error (in other words, the clever men through their

Clever Man and Simple Man

"wisdom" fell into such foolishness, to the extent that they thought that the whole world is always mistaken). And the matter of the king (i.e. the fact that for them it was proven that there is no king) had already become a byword for them, and wherever they found the world in error they took the king as an analogy: "Just as it is 'true' that there is a king, so too is this ['true']." Thus they were out in the world and traveled until they ran out of what they had. They began by selling one horse and then the other until they had sold everything, until they had to go on foot. And constantly they kept examining the world and kept finding that the world is in error. And they became foot-going beggars and they were already not at all distinguished, for by now people paid no attention to them at all, to such beggars.

So they were out in the world until it turned out that they came to the city where the minister lived (i.e. the simple man, the clever man's friend). And there in that city was a genuine baal shem [lit. Master of the Name(s - Divine); a holy man and miracle worker]. And the baal shem was held in high esteem

Clever Man and Simple Man

because he had done truly wild things, and even among the nobility he was a renowned person and was highly regarded by them. And the clever men came into the city, walked about, and came before the house of the baal shem. They saw many wagons stationed there with sick people, forty or fifty. The clever man thought that a doctor lived there. He wanted to go inside to him; since he too was a great doctor, he wanted to go in to make his acquaintance. He asked, "Who lives here?" They answered him, "A baal shem." He made a great laugh and said to the other (i.e. to the messenger wise person), "This is another lie and a foolishness! This is even more nonsense than the mistake about the king! Brother, let me tell you about this falsehood, how much the world is mistaken and so deceived."

Meanwhile they became hungry and found that they still had three or four groschen. They went into the food kitchen [yid: gorkech, everyman's kitchen] and there one can get food for even three, four groschen, and they ordered for themselves to be served with food, and they were served. While they were eating

Clever Man and Simple Man

they talked and made fun of the "lie" and the "error" of the baal shem (how the world is in error). And the food kitchener [gorkecher] heard their talk and it upset him very much, because the baal shem was highly esteemed there. He said to them, "Eat up what you have and get out of here." Then a son of the baal shem arrived there, and they kept on ridiculing the baal shem before his son's eyes. The food kitchener screamed at them for making fun of the baal shem before his son's eyes, until the kitchener beat them severely and push them out of his home. They were furious, and they wanted to take him to court over his beating them. They decided that they will go to their homeowner, where they had deposited their bundles, so as to take counsel with him as to how to attain a court hearing against the food kitchener who had beaten them. They went and told the homeowner that the food kitchener had severely beaten them. He answered them: Why? They told him: because they had spoken against the baal shem. The homeowner answered them, "It definitely isn't upright to beat people. But you however behaved entirely not right

Clever Man and Simple Man

by talking about the baal shem, for the baal shem is highly regarded here." They saw that he too was in "error." They left him and went to the commissioner, and the commissioner was a gentile. They told him the story that they had been beaten. He asked: Why? They said: Because they had spoken against the baal shem. The commissioner also beat them murderously and pushed them out.

They went away from him and went to a superior who had authority, and still could not procure a court hearing. And thus they kept going from one to another, each time to a higher one (and still accomplished nothing, but were beaten well every time) until they came before the minister (who was the simple man, as mentioned). And there before the minister, were stationed sentries. They announced to the minister that a person needs him, and he ordered that he should come in. The clever man came before the minister. As he was coming in, the minister immediately realized that this is the clever man, his friend. But the clever man did not recognize him, since he now was so great. Immediately the minister

Clever Man and Simple Man

started to talk to him and said to him, "See what my temimus has brought me to - to such greatness - and to what your cleverness has brought you." The clever man spoke up and said, "That you are my friend the simple man - we can speak about this later. Right now, give me a court hearing for them having hit me." He asked him, "Why did they hit you?" He answered him, "Why, because I spoke against the baal shem, that he is a liar, and it's all a swindle." The simple man, prime minister, spoke up to him, "You still adhere to your contrivances? Look, you said you can easily reach mine [i.e. my level], but I cannot reach yours. Now see that I have already long reached yours (for the simple man had already become a great wise man as well, as mentioned) but you have still not reached mine. And I see that it is more difficult that you should arrive at my temimus." Even still, since the simple man, the minister, had known him from long ago, when he was great, he ordered for him to be given garments to be clothed with, and he bid him to eat with him at mealtime. While they were eating, they began to converse, and the clever man tried to demonstrate

Clever Man and Simple Man

his (foolish) opinion that there is no king whatsoever. The simple man, the minister, screamed at him, "What are you saying?! I myself have seen the king!" The clever man answered him with laughter, "You yourself know that it was the king? You know him? You have known his father, his grandfather to have been kings? From where do you know that it was the king? People have told you that this is the king. They have deceived you." It annoyed the simple man very much this matter [Heb. only: of the king], that he denies the king.

Meanwhile someone came and said, "The Devil [Yid.: Toivl, Heb.: Azazel] has sent for you [plural]." The simple man trembled severely and ran and told his wife with great fear that the Devil had sent for him. She gave him advice, that he should send for the baal shem. He sent for him; the baal shem came and gave him kameyas [amulets containing holy names] and [other] protections, and told him that now he need no longer fear at all. He had great faith in this.

Clever Man and Simple Man

Later the clever man and the simple man sat together some more. The clever man asked him, "What were you so terrified about?" He answered him, "Because of the Devil, who had sent for us." The clever men ridiculed him, and said to him, "You believe that there is a Devil?!" The simple man, the minister, asked him, "Who then sent for us?" The clever man answered him, "This here is definitely from my brother; he wanted to meet with me; he set this up and sent for me with that disguise." The simple man asked him, "If it is so, how did he get through, past all the sentries?" He answered him, "He definitely bribed them, and they are telling a lie in colluding that they did not see him at all." Meanwhile again someone came and said again thus: "The Devil has sent for you." And the simple man now already did not tremble at all and did not have any fear whatsoever, on account of the protections he had taken from the baal shem. He (i.e. the simple man) called out and said to the clever man, "Well now, what do you say? He answered him, "I will tell you. I have a brother who is angry at me. He is the one who made this disguise in order to frighten me."

Clever Man and Simple Man

And the clever one got up and asked the one who had come for them, "What kind of appearance does the one who has sent for us have? What color is his hair?" etc. and other such things. He answered him: such and such. The clever man replied and said, "See! That there is my brother's looks!" The simple man said to him, "Will you go with them?" He answered him, "Yes, I will go with them; only, you should give me a few soldiers as an escort ("azalaga") so that they shouldn't cause me any suffering." He gave him an escort, and the two clever men went with the one who had come for them (i.e. with the Devil, because they did not want to believe that this is the Devil, as mentioned). The soldiers of the escort returned, and the simple man, the minister, asked them, "Where are the clever men?" They replied: They know nothing of where they've gone [Heb.: how they disappeared]. And he (i.e. the Devil's messenger) had snatched the clever men and carried them off into a mire with clay. There the Devil sat on a chair in the mire. The mire was thick and sticky just like glue, and the clever men were completely unable to move in the mud.

Clever Man and Simple Man

And the clever men screamed, "Wicked ones! Why are you torturing us? Is there indeed a devil on the earth? You are wicked people for torturing us for no reason!" (For these clever men still did not want to believe that there is a Devil; instead they said that wicked people are torturing them for nothing). The two clever men lay in the thick mire and probed, "What is this? These are nothing else but the hooligans with whom we had once quarreled, and now they are torturing us so much." The clever men remained there in the mire several years, and they were dealt wild sufferings along with wild tortures.

One time the simple man, the minister, passed by in front of the baal shem's home and he recalled his friend, the clever man, and went into the baal shem and bowed to him in the proper way [Heb.: in the way of ministers] and asked whether it is possible for him to show him the clever man, and whether he can extricate him. And the simple man, the minister, said to the baal shem, "Do you remember the clever man whom the Devil sent for and carried away? And from that time I have not seen him." The baal shem

Clever Man and Simple Man

answered him, "Yes, I remember." The simple man, the minister, bid him that he should show him the place where the clever man is, and that he should extricate him from there. The baal shem said to him, "I can certainly show you his place and take him out, however, no one else can go; only I and you." Both went off and the baal shem did what he knew, and they arrived there. He saw how they lay there in the thick mire, in clay. When the clever man noticed the simple man, the minister, he screamed to him, "Brother, look! They are beating me! And these hooligans are smiting me so hard for nothing!" The minister gave him a yelling, "Still you hold to your contrivances and don't want to believe in anything at all?! And you say that this is people. Well, look now. This here is the baal shem whom you had denied. You will be shown that specifically only he can take you out (and he will show you the truth)." The simple man, the minister, bid the baal shem that he should take them out and show them that this is the Devil and not humans.

Clever Man and Simple Man

The baal shem did what he did, and they were left standing on the dry land, and there was no mire there at all. And the demons became plain dust (i.e. they became earth altogether). Then for the first time the clever man beheld the truth, and had to admit everything, that there is indeed a king and there is indeed a genuine baal shem, etc.

[Notes Following the Story]

Regarding this story was said the torah [Likutay Moharan II #19] which discusses temimus, that the essence of Judaism is not any mental scheming, but only temimus and simplicity etc..

(After he concluded the story he announced:) And when the prayer is not as it needs to be, it's a "three-cornered shoe"; understand well what is said, as one can live out the world with bread, water, and a coat, and have a better life, and a happier life than the most clever person and the wealthiest person, as we see that they are full of suffering constantly. And ultimately it is certainly altogether good for the tam who sufficed with what he had, and was constantly

Clever Man and Simple Man

happy. And whoever will be a wise guy and over-thinks a great deal, will have difficulty from beginning to end, and is full of afflictions constantly, and never has any life, and ultimately becomes lost, until the tam has to have pity on him and help him. Aside from this, here in the story are more very great secrets, for all the tales are thoroughly great secrets of the Torah.

[In Hebrew:] Regarding this story was said the Torah [Likutay Moharan II #19] which discusses temimus; that the essence of wholeness is only temimus and simplicity; and the concept of Amalaik who was a wise guy and became apostate at the root etc.; see there regarding the verse, "ShevA yipoL tzadiK vekaM" - seven [times] the tzadik falls, but rises - the end letters spell: AMaLeK, for the root of the downfalls are through wisdoms etc.; see there. Also Agag, from the seed of Amalaik, even though he was seeing his fall when Samuel came to Saul to kill him, still did not believe, as it is written, "Agag went to him in chains" [Samuel I 15:32] and [Targum] Yonason translated: "[Agag went to him]

Clever Man and Simple Man

mepanka"- with a noble or indulgent manner, for he still did not believe in his fall, until he saw with his eyes the end of his fall; then, "Surely the bitterness of death has turned [hither]," for until now he did not believe. (Put your eyes on this story and you will discern wonders of wonders). And if the prayer is not as it ought to be, it is a shoe with three corners; and understand.

Story of a Burgher and a Pauper

Story 10 of **a Burgher and a Pauper**

(5569 after Purim)

A tale. Once there was a burgher (i.e. a big merchant) who was an extremely rich man and had a vast amount of merchandise. His promissory notes [vekslen] and letters of credit [briv] circulated over the world and he had everything good. Below him lived a pauper who was an extremely poor man and had the complete opposite of the burger (i.e. the complete reverse: just as the burgher was a very rich man, so the pauper was diametrically a very poor man). But both of them had no children: the burgher had no children, and likewise the pauper also had no children.

Once, the burgher dreamed that people came to his house and were making packages and packages. He

Story of a Burgher and a Pauper

asked them, "What are you doing?" They replied: they will carry it all the way to that very same pauper (i.e. the pauper who lived under him, as mentioned). It annoyed him very much and he grew very angry that they wanted to carry away all his wealth to the pauper. To be wroth at them was impossible, for they were a good many people. So they continued making packages and packages of all his belongings, all his wares and all his goods, and they carried absolutely everything away to the aforementioned pauper, leaving him nothing in the house but bare walls; and it upset him very, very much. Meanwhile, he woke up and saw: it's a dream. And even though he saw it's only a dream, and thank G-d all his belongings were with him - still, all the same, his heart pounded mightily and the dream could not be got out of his mind, and the dream upset him severely. The pauper and his wife used to be cared for by the burgher and he would give to them often. But now after the dream he cared for them more than before. However, whenever the poor man or his wife would come into his house, his facial expression would change and he became

Story of a Burgher and a Pauper

frightened of them because he would recall the dream. And they, that is the pauper and his wife, would often go to his house and were with him often.

One time the pauper's wife came to his house, and he gave her what he gave her, and his expression changed, and he became stricken with fear. She asked him and said, "I beg pardon of your honor, tell me why it is that whenever we come to you, your face becomes drastically changed?" He told her the whole story: that he had had such a dream (as above), and since then his heart has been pounding him mightily (as above). She replied to him: "Did the dream take place on such and such a night (which she said)?" He answered her, "Yes. What about it?" she replied to him, "On that night I also dreamed: that I'm a very wealthy person, and people had come to my house and were making packages upon packages. I asked them, 'Where are you bringing this?' They replied, 'To the pauper (i.e. to the burgher, whom they already called a poor man now).' Therefore why do you pay attention to a

Story of a Burgher and a Pauper

dream? What for? - I also had a dream." Now the burgher became all the more frightened and confused, since he heard her dream as well, because it seems that his wealth and property are to be brought to the pauper and that the pauper's poverty are to be brought to him. He became extremely panicked.

And the day came to pass - the burgher's wife took a trip by coach, taking other wives along with her, and she took the pauper's wife too. And while traveling along on their tour, meanwhile a general and his army passed through. They got off the road and the army passed through. The general saw that women were traveling, and he gave orders that one of them should be taken out, and they went and took out the pauper's wife, snatched her into the general's coach and drove away with her. Getting her back was certainly impossible now, for he had driven off with her, and especially a general with his army... And she was a Heaven-fearing person (i.e. she had fear of G-d), and she was not willing to listen to him at all, and she wept very profusely. They implored her a

Story of a Burgher and a Pauper

great deal and coaxed her, but she was, however, an exceedingly Heaven-fearing person. And she (the burgher's wife, and the other wives) returned from their tour but the pauper's wife was not there. The pauper wept very, very much, beating his head against the wall and constantly mourning for his wife bitterly.

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 him, "Why are you crying so intensely?" He answered him, "Why shouldn't I weep? What do I have left? Some people are left with wealth or with children. I have nothing at all, and my wife has also been taken from me. What do I have left?" The burgher's heart was very caught up, and he had great pity on the pauper on account of seeing his bitterness, his acute sorrow, and he went and did a reckless thing; it was truly an insanity - and he went and asked in which city the general lives, and he journeyed there. Then he did something berserk: he went into the general's house. Now, before the

Story of a Burgher and a Pauper

general there are sentries posted, but he [the burgher], on account of his severe hysteria, suddenly with frenzied deliria went and paid no attention to the guards whatsoever; and the guards became shocked and extremely confused due to suddenly seeing a man beside them in great mania, so they became very shocked: "How did this guy get here?" And due to their panic all the guards let him go, and he passed through all the guards until he went in the general house, in the place where she [the pauper's] wife was lying. And he came and woke her up, and said to her, "Come!" When she caught sight of him she took fright. He said to her, "Come with me right away!" She went with him, and now again they passed by all the guards until they emerged outside. Only then did he first come around and realize what he did there, such a wild thing, and he realized that for certain there would be right away a big uproar at the general's, and that's just what happened: there was a big commotion at the general's.

The burgher went and hid himself with her in a pit where there was rainwater until the commotion died

Story of a Burgher and a Pauper

down, and he tarried there with her for two days. She saw the great self sacrifice that he had for her sake and the troubles that he suffered for her, and she swore by G-d that all the mazal that she has - possibly she has some kind of mazal, that she will have fantastic greatness and success - then all her success will not be withheld from him (i.e. from the burgher), and that if he should want to take for himself all her success and greatness, so that she would remain just as she was before, it would not be withheld from him whatsoever. However, how does one get witnesses there? She took the pit as a witness.

After two days he went out of there with her and went further. And he went with her further and further. And he understood that there in that place, she [Heb. he] is also being sought. He went and hid himself with her in a mikveh [ritual bath]. There once again she recalled the great sacrifice and the suffering which he endured for her sake, and she once again swore as before: that all her mazal etc. as mentioned, taking the ritual bath as her witness.

Story of a Burgher and a Pauper

They were there as well for approximately two days, and they went out and went further. Again he understood that they are searching here too, and again he hid himself along with her. And so it happened several times, hiding himself with her each time in another place, namely in seven different waters, that is, in a pit with water and in a mikveh as mentioned, and ponds (mucky waters), a spring, rivulets (creeks), rivers, and seas. And in every place where they hid, she kept remembering his self sacrifice and the troubles which he endured for her sake, and she kept swearing: that her mazal etc. as mentioned, each time taking the place as witness, as mentioned. And they kept going in this manner, always hiding themselves in those places (mentioned above), until they came to the sea. When they came to the sea - and the burgher was a great merchant and knew the sea lanes- he cut (- negotiated a course) to get to his country, until he traveled the way, and came home with the pauper's wife, and brought her back to the pauper. There was great rejoicing.

Story of a Burgher and a Pauper

The burgher, because he had done such a thing, and in addition had withstood trial (i.e. he had fear of God and did not touch her), therefore he was "remembered" (i.e. "thought about" by Hashem Yisburach) and that year he had a son.

And she too, that is, the pauper's wife, because she withstood such a trial, both with the general and with the burgher, she therefore merited to have a daughter. And she was a supreme beauty, an extraordinarily great beauty which was unlike any human beauty whatsoever, for among mankind one never sees such beauty. Everyone [- the world] would say, "She should only grow to maturity!" (for it is hard for such an extraordinary novelty to reach maturity) because her beauty was absolutely extraordinary, the likes of which one doesn't see on earth. Everyone in the world would travel in and come to see her, and they would be very astonished at her beauty, which was very, very extraordinary, and would give her gifts all the time out of affection, and they so kept pressing gifts until the pauper became rich.

Story of a Burgher and a Pauper

As for the burgher, it entered his mind that he should arrange a match with the pauper due to her great beauty which was such a marvel, and he thought to himself: maybe this is what the dream indicates; that what's his is brought to the pauper, and what's the pauper's to him; maybe the dream signifies this, that they will have a match; they will blend into one through the match.

One time, the pauper's wife came to the burgher and he told her that he desires to make a match with her; and maybe through this the dreams will be realized, as above. She replied to him, "I've had this in mind as well, but I didn't have the boldness to talk of this, that I should make a match with you. But if you want, I am certainly ready and will certainly not withhold from you, for I have already sworn that all my good and my success will not be withheld from you. And the son (of the burgher) and the daughter both learned in one schoolroom languages and other things as was customary by them. And people would come to see the daughter on account of the

Story of a Burgher and a Pauper

exceptional novelty and kept presenting gifts until the pauper became rich.

And nobility would come see her and liked her very much, and her beauty was an extreme marvel, for it was no kind of human beauty; and because of her extraordinary beauty the nobility got the idea of contracting a marriage with the pauper, and a minister who had a son wanted very much to contract a marriage with her. However, it would not befit the nobility to have a match with him (i.e. with the pauper); they therefore needed to endeavor to make this man (i.e. the pauper) great, and they saw to it that he should perform a service for the emperor [kaiser].

And he was first an ensign [Rus. praporshchik, the lowest military officer rank] and afterwards continually higher and higher, for they saw to it, to quickly promote him each time, until he rapidly became each time higher and higher, until he became a general. By now the nobility already wanted to have a match with him, however, there were many nobility who wanted this, for many

Story of a Burgher and a Pauper

nobility had aimed at this [lit. fallen on it] and busied themselves with it, to continuously promote him. (Therefore he could not have a match with any of them.) And furthermore he could not have to match with any of them on account of the burgher, for it was already discussed that there would be a match with him.

And the pauper, who had already become a general - he became more and more successful. And the emperor would send him into battles and he was successful each time, and the emperor promoted him still higher each time, and he was continuously very successful, until the emperor died. The entire country came to the decision to make him emperor, and all the nobility assembled together, and all agreed that he should be emperor. He became emperor (i.e. the aforementioned pauper has now become emperor) and he waged wars and was very successful, conquering countries, and waged more wars and was continuously successful, continually taking over countries until the other lands themselves submitted themselves under him with

Story of a Burgher and a Pauper

good will, for they saw that his success is extremely great, for all the beauty of the world and all the mazal of the world was with him. So all the kings met together and agreed that he should be emperor over the entire world, and they gave him a document written with golden letters.

And the emperor (i.e. the pauper who had become emperor over the entire world) no longer wanted to have a match with the burgher, for it is not fitting that an emperor should have a match with a burgher. But his wife, the empress - she did not desert the burgher. (That is, she stood by the burgher because he risked his life for her sake, as mentioned.) The Emperor therefore saw that he cannot make any match, on account of the burgher, particularly since his wife supports him very, very much. Therefore he began to think thoughts about the burgher; and in the beginning he saw to it, to place him in poverty, and he made schemes just as if it were not from him at all, and he continually saw to it to cause him damages; and an emperor can certainly do this. He was continually caused losses and continuously

Story of a Burgher and a Pauper

beaten out of money, until he became impoverished and became an absolute pauper. But she, the empress, kept adhering to the burgher.

Then the emperor realized that as long as the son (i.e. the burgher's son) is alive, he can make no other match. The emperor exerted himself to rid the lad from the earth, and he thought out plans to eliminate him. And he set up false charges on him and called the judges into session to try him. The judges understood that the emperor's will was that he be eliminated from the world, and they delivered the sentence that he (i.e. the burgher's son) be put in a sack and thrown into the sea.

As for the empress, her heart was very pained by this, however, even the empress too can do nothing against the emperor. She went to the designees who were appointed to throw him into the sea, and she came to them, and fell at their feet, and pleaded with them direly that they should do for her sake and let him go, for: why does he deserve execution? So she begged them very much that they should take another captive who had to be executed, and they

Story of a Burgher and a Pauper

should throw him into the sea, and they should release the young men. She achieved this with them; they swore that they would release him, and so they did. And they took another man and threw him into the sea, but him they released (saying): "Go! Go!" and he went away. And the young man was already of mature mind, so he went his way.

And before this, that is, prior to the lad leaving, the empress went and summoned her daughter and said to her thus: "My daughter, you must know that this burgher's son is your bridegroom;" and she told her daughter the entire story that happened to her, and "how the burgher sacrificed his well-being for my sake, and was with me in the seven places (i.e. in the seven types of water), and I swore to him every time by G-d that all my good would not be withheld from him, and I took those seven places as witnesses (i.e. the pit, the mikveh, and all the rest of the seven types of water.)" Therefore now - you are all my good, and all my mazal, and my success; you are certainly his, and his son is your bridegroom. And your father, because of his haughtiness, wants to kill

Story of a Burgher and a Pauper

him for no reason, but I have already made efforts to save him, and have brought about that he be released. Therefore you should know that he (i.e. the burgher's son) is your bridegroom, and you must not agree to any other groom in the world." The daughter accepted her mother's words, because she too was a G-d fearing person, and she replied to her mother that she would certainly uphold her words.

The daughter went and sent a note to the burgher's son in prison, that she retains herself by him, and he is her bridegroom. And she sent something like a piece of a map, and she drew on it is all the places where her mother had hidden with his father, which are the seven witnesses, that is, the pit, the mikveh, and the rest as mentioned; that is, on it she drew something like a pit, a mikveh, and the rest of the seven types of waters. And she ordered him very, very strongly that he should guard this note very, very much, and she signed herself underneath; then things took place as mentioned: the deputies took another man, and him they released, and he went on his way.

Story of a Burgher and a Pauper

And he went and went until he reached the sea, and he boarded a ship, and set upon the sea. A big storm wind came along and carried away the ship to a coast that was a desert (i.e. desolate), and on account of the great tempest the ship was broken up; however, the passengers were saved and made out to dry land. And there it was a desert; the people from the ship went off in search of food; each one looked for something to eat, for at that location it was not the norm for ships to arrive there, for it was desert; therefore they did not think that some ship would come there so that they could return home. They went along in the desert in search of food and became scattered here and there, each one separate. And the young men wanted to turn back but he no longer could, and the more he wanted to turn back, the farther he got, until he saw he can no longer return; so he went where he went in the desert. And he had in his hand a bow with which he protected himself against the vicious animals of the desert, and while walking he found for himself there something to eat; and thus he walked and walked, until he emerged from the desert. And he arrived at a place

Story of a Burgher and a Pauper

(a settled area) which had a clearing, and there was water there and fruit trees, and he ate of the fruit and drank of the water, and he resolved in his mind that he would settle down there for as long as he lives, for besides this it is already difficult for him to return to civilization, and who knows whether he would yet come to such a place if he would leave this place and go away? Consequently he wanted to settle there, and to live out this world there, for it was good for him there, for he had fruit to eat and water to drink, and sometimes he would go out and shoot with his bow, a rabbit or a deer and had meat to eat, and he would catch fish, for there were very good fish in the water there; so it pleased him that he should live out his years there.

As for the emperor, after the sentence had been carried out on the burgher's son and he was now free of him (for the emperor thought that they had indeed truly executed the judgment on the young man and he's no longer on the earth), now he can already make a match with his daughter.

Story of a Burgher and a Pauper

They began proposing matches to her with this king and with that king, and he made her a court in the appropriate way, and she remained there. And she took young ladies, daughters of nobility, to be her companions, and she lived there, and she would play on musical instruments in their usual fashion. And for all the matches proposed to her, she always replied that she did not want any talk (i.e. talk about the match) but that he himself should come (i.e. he who wants to marry her). And she had very expert knowledge of the wisdom of poetry (i.e. the wisdom to speak very beautiful lyrics with great wisdom); and with skillful artisanship she made a place for him (i.e. he who wants to marry her) to come to, and stand facing her, and recite a poem, that is, a poem of passion, just as a desirer speaks to his desired (i.e. words of love). Kings would come to be matched with her, and they arrived at that place, and they would recite, each one his poem.

To some of them she sent a reply through her ladies, also in poetry and with love. And to some whom she liked more, she herself responded, and she would

Story of a Burgher and a Pauper

raise her voice with a poem and reply to him as well words of affection. And to some whom she liked even more, she would personally show herself face to face; she showed her face and replied to him with a poem with affection - but to all of them she always concluded in the end, "The waters however, did not pass over you." And none of them understood what she meant. And when she showed her face, people would fall down from the great beauty, and some were left weak, and some became insane on account of love sickness due to her great beauty which was very, very extraordinary. And nonetheless, even though they became insane and were left weak, despite this, kings would still come to be matched with her; and she gave them all the same answer, as above.

And the burgher's son remained in that same place, and he made himself a place to dwell in, and he lived there. And he too could play and knew the wisdom of song; he selected wood out of which musical instruments can be made, and he made himself instruments, and from the veins of animals

Story of a Burgher and a Pauper

he made strings; thus he would accompany himself musically. And he would take the note that he had which she had sent him (at the time he was in captivity) and he would sing, and play, and remember what had befallen him, and how his father has been a burgher etc., and now he has been cast off to here. And he went and took the note and made a sign on a tree, and made a place there in the tree, and hid the note there, and he dwelled there for some time.

One time there was a great storm wind and it broke all the trees that were standing there. He could not recognize the tree where he had hidden the note, for when the trees were standing in their place he had a sign to recognize, but now that they had fallen, the tree became mixed among the other trees which were very numerous there; he could no longer recognize the particular tree. And it was impossible to split open all the trees and look for the note, for there were very many trees. He cried exceedingly and was extremely sad, and he realized that if he

Story of a Burgher and a Pauper

would stay there he would certainly become insane on account of the great anguish that he had.

He came to the decision that he must go further away and whatever would happen to him, let happen - go away he must, for he is anyway in great danger due to the severe anguish. So he got some meat and fruit into a sack and went wherever he would go. And he made signs in the place from which he left, and he went along until he reached a settled area. He asked them, "What land is this?" They answered him. He asked if they had heard about the emperor here. They answered him, "Yes." He asked if they had heard about his daughter, the beauty. They answered him, "Yes, but no one can be matched with her (as mentioned for she wants none of them, as mentioned)." He made up his mind, since he can't get there anyway, and he went to the king of the country and spoke his heart out entirely; (and) that he is her bridegroom, and because of him she wants no other match; and he cannot get there, therefore he gives over to the king all the signs that he has, that is, the seven waters mentioned above, and the king

Story of a Burgher and a Pauper

should go there himself and he will match himself with her; and he should give him money for this. The king recognized that his words are true, for one cannot think of such things out of one's heart. The matter pleased the king, however, he decided: if he brings her here and the young man will be here, this is not good for him. Should he kill him? He did not want to do such a thing, for why should he be killed for the favor he had done for him? Therefore the King decided he would exile him two hundred miles away. He was very upset at him exiling him for such a favor he had done him. There as well, he went to another king, and told him also likewise as before. (i.e. the young man, the burgher's son, because it upset him that the first king exiled him, went to another King and told him as well the whole story with all the signs, so that the other should make haste to marry the beauty.) So he related to him all the signs, and to this other king he added an additional sign. And he ordered him and rushed him to set out immediately; maybe he can overtake the other king, in order to get there first; and even if he does not arrive first, he still has one sign more than

Story of a Burgher and a Pauper

the first. And the second one decided as well like the first (that it is not good for him if the young man should be here); the other king also exiled him two hundred miles further. He was again very upset, and he went again to a third one (i.e. the young man, the burgher's son, again went to a king who was now the third, and also told him as before, the entire story), and to the third one he told even more signs, very good signs.

The first king got up and traveled there, and arrived there at the location of the emperor's daughter, that is, the beauty. And the king composed a poem and embedded in the poem, with wisdom, all the places, that is, the seven aforementioned witnesses (i.e. the seven types of water, which were the essential signs that she had with her groom, as mentioned). However, in accord with the science of poetry, the seven places came out for him not in order (i.e. for example he had to say the pit first and then the mikveh etc.; but he said in reverse), for so it worked out for him according to the science of poetry. And the king came up on the place (i.e. on the place

Story of a Burgher and a Pauper

where the one who wanted to be matched with her had to come upon and recite a poem with wisdom as mentioned), and he recited his poem. When she heard the places (i.e. the seven types of water) it was an extraordinary novelty for her. It felt to her that this was certainly her groom, but it was difficult for her why he said them out of order. However, notwithstanding, she thought perhaps due to the science of the song he came out with this order. She accepted in heart that this is he himself. She wrote to him that she designates herself as matched with him. There was a grand celebration and a commotion inasmuch as the beauty has at last found her match, and they were already preparing for the wedding.

Meanwhile, the other one arrived (i.e. the other king to whom the young man had also divulged all the signs and one sign more, as mentioned). And the other one also ran there, and they told him that she had already made a match; but he paid no attention to this [lit. he didn't look at it] and he said: nonetheless, he still has something to tell her; that he will certainly have an effect. He (i.e. the other king)

Story of a Burgher and a Pauper

came and said his poem - and this other one had now arranged all the places in order, and moreover he gave one more sign in addition. She asked him, "From where does the first one know?" If he were to tell the truth it would not be good for him (i.e. the other thought he cannot tell her the truth, that the young man told the first one, it's not good for him if she should know that). So he said he doesn't know (from where the first one knew the signs). It was a great marvel to her, and she was left standing bewildered, for the first one also spoke out all the places; and from where could a man know these signs? However, notwithstanding, it felt to her that this other [second] one is her groom, for she saw that he had spoken in sequence and added one more sign; and (as for) the first one, maybe it came out to him through the science of song that he mentioned the places; however she remained stationary (in other words she could no longer give a course of action; she remained still, and now was not willing to be matched with anyone).

Story of a Burgher and a Pauper

And the young man, that is, the burgher's son, when the second king exiled him, was again very upset, and he went to a third king and told him the whole entire story as above, and he told him even more signs, very good signs. And in front of the third he spoke out his entire heart: inasmuch as he had a note on which all these places were drawn (i.e. the seven types of water); therefore he should draw on a piece of paper all those places and bring [it] to her. And the third king also exiled the young man two hundred miles further yet. And the third king also ran there, and he got there; he was told that the other two (i.e. the two kings) are there already. He replied: nevertheless, for he has such a thing that he will definitely have an effect. And the world [i.e. people] did not know whatsoever why she wants these kings more than others. And the third one came and said his poem with very excellent signs, better than the first ones, and he showed the note (where he himself had redrawn the places) with all the places drawn. She became very panicked (in other words, scared and disturbed), however, she did not know at all what she could possibly do, since regarding the first

Story of a Burgher and a Pauper

one she had also thought that this is he himself; and then regarding the second. Therefore, she said that she would no longer believe until her very own writing itself is brought.

Then the young man (i.e. the burgher's son) decided: until when will he always be sent further away? So he made up his mind that he himself would let himself go there (i.e. to the emperor's daughter); perhaps he will have effect; and he went and went until he got there. And he came [Heb. only: and said that he has something to say] and he recited his poem. And he said even more signs, very good signs, and he recounted to her that he learned with her in one schoolroom, and additional other signs. And he told her everything: that he had sent the aforementioned kings, and he had hidden the writing in a tree, and everything which had befallen him.

But she did not regard this at all (and the first three kings certainly also had to say some reasons for not having the note). And to recognize him was certainly impossible, for a long time had already passed. So she already no longer wanted to regard any signs at

Story of a Burgher and a Pauper

all until the writing of her own hand is brought, for regarding the first one she also thought that this is he for certain, and likewise regarding the second, etc.; therefore she no longer wanted any signs etc. as mentioned. And the younger man (i.e. the burgher's son) decided that he cannot stay here [Heb. whatsoever] (in other words, he cannot tarry here, lest there be an awareness that he is here: the emperor will kill him, as mentioned).

He made up his mind, he would return again back to his spot in the desert where he was before, and there he would live out his life. And he went and went in order to get to this desert, and he arrived at the desert. Meanwhile, as all the above was happening, very many years went by. And it remained in the young man's mind that he should sit away there in the desert and live out his years there. According to how he had evaluated the entire mortal life on earth, it was clear in his mind that it is good for him to live out his years here in the desert; and he lived there and eat from the fruits, etc. as mentioned.

Story of a Burgher and a Pauper

Now, on the sea was a murderer, and the murderer heard that there exists such a beauty on the earth. He wanted to abduct her even though he did not need her for he was an eunuch, but he wanted to seize her in order to sell her to some king; and he'd get a great deal of money for her. And the murderer began to busy himself with this. And a murderer is a reckless person, so he acted with abandon: if he accomplishes, he accomplishes, and if not, what will he forfeit? For he is self-abandoned as is the way of a murderer. And the murderer went and bought a very large amount of wares - an extraordinary amount. And he made golden birds, and they were made with craftsmanship so that one thought they were alive; they were natural exactly like living birds. Moreover, he made golden grain stocks, and the birds stood on the grain stocks, and this alone was a novelty, that the birds stand on the stocks without the stocks breaking, for they were large birds. And furthermore he made devices so that one thought that the birds make music; and one clicked its tongue, one chirped, and one sang. And this was all done with cunning, for men stood there in a room

Story of a Burgher and a Pauper

that was on the ship, and the men stood under the birds, and the men did it all, and it was thought that the birds themselves make music, for they were cunningly made with wires; it was thought the birds themselves do all this.

And the murderer went off with all this to the land where the aforementioned emperor's daughter was. And he came to the city where she was, and he brought himself to a standstill with the ship in the sea, and anchored the ship, and made himself out to be a big merchant. People would go to him to buy expensive merchandise, and he stayed there a while, a quarter year and longer, and people always carried off beautiful merchandise that they bought from him.

The emperor's daughter also desired to buy merchandise from him; she dispatched to him that he should bring her merchandise. He dispatched to her: he has no need to bring merchandise to a buyer's house, even if she is an emperor's daughter; whoever needs merchandise should come to him. And no one can force a merchant into that, so the emperor's

Story of a Burgher and a Pauper

daughter decided to go to him. And her custom was: whenever she would go in the marketplace she would veil her face in order that no one would look at her, for people would be liable to fall down and be left in weakness etc. due to her beauty. The emperor's daughter went, covering her face, and she took her ladies with her and a watch [Yid. vach - guard, lit. wake, vigil; a squad of guards] followed her. And she came to the merchant (i.e. to the murderer, who disguised himself as a merchant), and she bought some merchandise from him, and went her way. He (i.e. the murderer, the merchant) told her, "If you come again, I will show you even more beautiful articles than this, very wonderful things." And she returned home. After that she came once again and bought merchandise from him and again went home. And the murderer stayed there for a while; meanwhile the Emperor's daughter already became accustomed to visiting him; she would go to him often.

One day she came to him; he went and opened for her the room where the golden birds and so forth

Story of a Burgher and a Pauper

were located. She saw that it was a very extraordinary novelty; and the other people were with her (i.e. the watch etc.) also wanted to go into the room. He said, "No, no! I don't show this to anyone except you, because you are the emperor's daughter; but for others, I don't want to show this at all." She alone entered in there, and he too went into the room, and he locked the door, and he did a crude thing and took a sack and forcefully put her into the sack; and he took off (from her) all her clothes, and dressed a sailor with the clothing, veiled his face, pushed him out, and said to him, "Go!" And the sailor, not knowing whatsoever what's happening to him, as soon as he emerged with his face covered, the soldiers (i.e. the watch) being unaware, immediately began walking with him; they thought that this is the emperor's daughter. And the sailor went along with the troops wherever they led him; and not knowing whatsoever where in the world he is, until he came into the room where the emperor's daughter lived. His face was uncovered and they saw that this is (plainly) a sailor. There was a tremendous uproar there. (And the sailor was slapped up in the

Story of a Burgher and a Pauper

face quite thoroughly, and was shoved out, since he is not responsible, for he didn't know at all).

And the murderer took the emperor's daughter, and he knew that he would certainly be pursued (after). He left the ship and hid himself together with her in a pit containing rainwater until the uproar would subside. And he ordered the ship's sailors to immediately cut anchors and flee immediately, for they would certainly be pursued; and the ship would certainly not be shot at, on account of the emperor's daughter, for they will think that she is on the ship. "However, they will pursue you; therefore you shall flee immediately. If they catch you, so what?" As the way of murderers is; they do not look at themselves at all (in other words, they disregard themselves). And that is what happened; there was a big outcry and they were immediately chased; however, she was not found there. And the murderer hid himself together with her in a pit of rainwater, and they lay there. And he scared her so that she shouldn't scream, in order that people should not hear. And he said to her thus: "I have risked my life

Story of a Burgher and a Pauper

for your sake in order to capture you, and if I should lose you again, my life is not worth anything at all to me: for since you are already in my hand, if I should lose you again and you should be taken away from me, then my life is already worth nothing to me. Therefore as soon as you only give a yell I will strangle you right away, and let whatever will happen to me happen to me, for I consider myself worthless in that case." She was terrified of him (in other words, the emperor's daughter who was lying in the pit with the murderer, was afraid to scream since the murderer had scared her).

Then he departed from there with her, and he brought her to a city, and they traveled on and and traveled on, and they came to a place, and the murderer understood that there too they are searching. He hid himself together with her in a mikveh.

And then he went out from there too, and came to another place, and there also he hid himself with her in another (type of body of) water, and thus he hid himself with her each time in another water, until he

Story of a Burgher and a Pauper

had hidden himself with her in all the seven kinds of waters that the burgher had hidden himself in with her mother, as mentioned, which constitute the seven witnesses, as mentioned, until he came with her to the sea. The murderer searched there for even a small fishing boat, in order to cross with her. He found a ship; he took the emperor's daughter, and he did not need her, for he was an eunuch as mentioned, but only he wanted to sell her to some king. And he had fear lest she be snatched away from him, so he went ahead and dressed her in sailor's clothes; she looked like a male. And the murderer traveled with her on the sea (i.e. with the emperor's daughter, whom we refer to in male terms, as the murderer disguised her thus, as mentioned).

A storm wind came and carried away the ship to a shore, and the boat was broken, and they came to the shore where the desert was, where the young man was living. When they came there, and the robber was expert in routes as is their way, he knew that this land is desert; which no ships come here. Therefore, he no longer had any fear of any man,

Story of a Burgher and a Pauper

and he let her loose; and they walked (i.e. the murderer and the emperor's daughter), he this way and she that way, to find themselves something to eat. She distanced herself from the robber, and the robber went his own way, and he noticed that she isn't here beside him. He began to shout out to her, and she made up her mind and did not respond to him at all, for she thought to herself, "My end is that he will sell me - why should I answer him? If he reaches me again, I will answer him I did not hear, especially as he does not want to kill me, for he wants to sell me." She did not respond to him and she went further on. And the robber sought her here and there, and he could not find her. And he went further and he still could not find her; and probably wild animals devoured him. And she went further and further and was able to find some food, and walked on thus until she came to the place where the young man was living (i.e. the aforementioned burgher's son). And by this time, she was now overgrown with hair, and additionally she was dressed as a male in sailor's clothes as mentioned; they did not recognize one another. And

Story of a Burgher and a Pauper

immediately when she came, he became very happy that another person had come here. He asked her, "From where have you come here?" [S]he answered, "I was with a merchant on the sea etc." She asked him, "From where did you come here?" He also answered her, "Through a merchant." The two of them remained there.

After the emperor's daughter was snatched away from the emperor, as mentioned, the empress lamented a great deal and struck her head against the wall over the loss of her daughter, and she severely ate away at the emperor with words and said to him, "Because of your pride you've quashed the young man, and now our daughter has become lost!" And she said to him, "She was our entire fortune and our entire success. Now we've lost her. What is left for me?" so she ate away at him severely. And for himself as well, this was certainly also very bitter that his daughter was lost; in addition the empress ate away at him and tormented him very much. So there were severe quarrels and bickering between them; and she would say nasty things to him until

Story of a Burgher and a Pauper

she made him so miserable that he ordered her banished. And he sat judges to try her; they ruled that she be banished, and she was banished. Afterwards the emperor sent out into war and was not successful; he blamed this on some general: "Because you did so, therefore you lost the war." He banished the general. After that he sent off again into war and again was not successful. He banished more generals, and so he banished a number of generals. The country saw that he was doing bizarre things: first he banished the empress, then the generals. They (i.e. the citizens) decided: maybe the other way around - the empress should be sent for, he should be banished, and she should rule the country. They did so, and banished the emperor; and the empress they took back and she led the country. And the empress immediately sent for the burgher and his wife the burgheress to be brought back (as the emperor had put them down and made them into paupers as mentioned etc.). And she brought them into her palace.

Story of a Burgher and a Pauper

And the emperor, while he was being sent into exile, went and begged those who were transporting him that they should release him, "for, after all, I have been your emperor and must certainly have done you favors. Now do this for me and let me go, for I will certainly not come back to the country any longer. You need have no fear. Release me. Let me go my way. Let me at least be free, the little bit of life that I have yet to live." They released him, and he went on and went on. Meanwhile, several years passed by and the emperor went on and went on until he reached the sea. The wind carried away his boat too, and he too reached the aforementioned desert, until he came to the place where the other two were living (i.e. the young man, the burgher's son, and his daughter, the beauty, who was now going dressed as a male). They did not recognize one another, for the emperor had already become overgrown with hair, and already several years had passed; and they too had become overgrown with hair as mentioned. They asked him, "From where have you come here?" He answered them, "Through a merchant." And they answered him thus as well.

Story of a Burgher and a Pauper

The three of them stayed there together, eating and drinking there, as mentioned. And they played on musical instruments there, for they all were able to play, for this one is an emperor and likewise they too were able to play.

And he, that is, the young man, was the competent [berya] among them, for he had already been there since long ago. And he would bring them meat, and they ate, and they would burn wood there, which was more precious than gold in settled places. The young man used to prove to them that here it is good for them to live out their years. According to the benefits that people have on earth in civilization. It is better that they should stay here, living out their worldly existence here. They asked him, "What sort of good did you have, that you say it is better for you here?" He answered them and told them what had happened to him: how we had been a burgher's son etc. until he came here, and what did his being a burgher's son benefit him - that he had everything good, here too he has all the good. (Thus did the young man keep saying to them.) And he kept

Story of a Burgher and a Pauper

proving to them that here it is good to live out their worldly lives.

The emperor asked him, "Have you heard of the emperor?" He answered him: he had heard. He asked him about the beauty: whether he had heard of her. He answered him also, "Yes." The young man began to talk angrily and said, "The murderer!" (As one who gnashes his teeth at the other person, so did the young man talk angrily about the emperor of whom they were speaking, for he did not know that the emperor himself is talking with him.) He asked him, "Why is he a murderer?" He answered him, "Because of his cruelty and because of his arrogance I've arrived here." He asked him, "How did that happen?"

The young man made up his mind that here he has no need to fear anyone, so he spoke to him and retold the entire story what had happened to him. He asked him, "If the emperor should come into your hands, would you take revenge on him now?" He answered him, "No," (for he was a good person and merciful) "on the contrary, I would provide

Story of a Burgher and a Pauper

sustenance for him just as I sustain you." The emperor proceeded and began to sigh and groan, saying, "What an evil and bitter old age this emperor has!" For he had heard that his daughter, the beauty, had been lost and he himself had been banished. Again the young man spoke up, "Because of his cruelty (in other words, mercilessness) and because of his pride, he squandered himself and his daughter, and I have been cast off to here - all because of him." Again he asked him (the emperor to the young man), "If he should come into your hands would you take revenge on him?" He answered him, "No. I would sustain him precisely as I sustain you." The emperor made himself known to him, and informed him that he himself is the emperor, and what had befallen him. The young man fell on him, and kissed him, and hugged him. And she, that is, the beauty, who was also present, only in disguise etc. was listening to everything as the two were talking to one another.

And the young man, his routine was to go everyday and make a sign for himself on three trees and look

Story of a Burgher and a Pauper

for the writing there (i.e. in these three, of the trees), for there were thousands of thousands of trees, so he would make himself a sign on those which he searched, in order that he should no longer need to search in these three trees tomorrow; thus he kept doing everyday; perhaps he would still find the writing (i.e. the note that she had sent him which he had lost among the trees, as mentioned). And when he would return from there, he would come with wept-out eyes, for he would cry when he searched and could not find. They (i.e. the emperor and the beauty) asked him, "What do you look for among the trees and then come back with wept-out eyes?" He told them the entire story: insofar as the emperor's daughter (i.e. the beauty) had sent him a note; he had hid it in one of the trees; a storm wind came etc. as mentioned. Now he searches; maybe he'll find it. They said to him, "Tomorrow when you go look, we will also go with you. Maybe we will find the note." And so it was. They went with him too, the emperor's daughter found the note in a tree, and she opened it up and saw that this is her own writing, from her hand. She reckoned if she

Story of a Burgher and a Pauper

immediately discloses to him that it is she herself, proceeding again to remove these clothes and return again to her beauty, and again be a beauty as before, he may collapse and pass away. And she wants that it should be done in a kosher way, lawfully (in other words, she cannot marry him here in the wilderness, for she needs to have a wedding with him, as it ought to be). She went and returned the note to him, and told him that she had found the note. (In other words, she did not tell him that this is she herself; rather, she simply told him that she had found the note.) He immediately dropped down and remained faint. They restored him to health and there was great rejoicing among them.

Later, the young man said, "What use is the writing for me? How will I ever be able to find her? For surely she is now with some king (for he thought that she had been sold by the murderer, just as the emperor had told him). What use is it for me? I will live out my years here." And he went and gave her back the writing and said to her, "Here! Take the note for yourself, and you go and marry her" (for she

Story of a Burgher and a Pauper

was disguised as a male). She allowed herself to go but asked him to go with her as well. "For I will certainly take her; things will be good for me; I'll give you a share of my good. (In other words, the emperor's daughter who was disguised as a male said thus to the young man.) And the young man saw that "he" is a wise man and will certainly take her; he was willing to go with him (i.e. with the emperor's daughter who he thought was a male). And the emperor was left alone, for he was afraid to go back into his country. She asked him to go too: for he will surely take the beauty. "You no longer have anything to fear. (In other words, she said to him, 'I will certainly seek out the beauty, so you no longer have anything to fear, for the mazal will return when she is found.')

And you will also be ordered to return."

The three set out together, and they hired a ship, and they came to the country where the empress lived, and they came to the city where she is located, and they docked the ship. The emperor's daughter figured: if she immediately informs her mother that

Story of a Burgher and a Pauper

she has come back, she may pass away. She went and dispatched to her mother, inasmuch as there is a man who has knowledge of her daughter. Then she herself went to the empress and told her what had happened to her daughter, telling her the entire story. And at the end, she said to her (in these words), "And she (i.e. the daughter) is also here." She told her the truth: "I myself am her!" And she informed her that her bridegroom, that is, the burgher's son is here too; however, she said to her mother that she wants it no other way except that her father, the emperor, be restored to his place. But her mother did not want this at all, for she was very upset at him, because all this was due to him; but nonetheless she had to do it for the sake of her daughter. They wanted to bring him (the emperor) back; they searched for the emperor - and he's not there at all. Her daughter told (out to) her that the emperor is also here with her. The wedding took place; the joy was complete. And the kingdom and the empire they took over, that is, the burgher's son with the beauty who got married, and they reigned over the face of the earth (lit. everything under the cap of the sky),

Story of a Burgher and a Pauper

that is, they reigned over the entire world, amen and amen.

Afterwards as well, the old emperor had no greatness, for it was all because of him. The burgher had enormous greatness - he is the emperor's father, who is the essential one. The sailor was smacked (Heb.: and smacked in the face) and pushed away.

[Notes Following the Story]

By Lot it says, "to the mountain flee to salvation" (Gen. 19:17) - this is a burgher [a play on words: Yid.barg - mountain], and from him comes [Heb. is born] Messiah [Heb. may he come speedily in our days, amen].

The Jews in Egypt had signs who the Redeemer would be etc. [Heb only: pakod pakadeti (Exodus 3:16; "I have remembered you;") - he who says to them these terms is the Redeemer. And it is an astounding thing, since all Israel knew of this - so then what is this sign? Possibly it was not transmitted except to the elders.] And upon the

Story of a Burgher and a Pauper

[Heb. final] Redeemer [Yid. to come] there are certainly signs [Yid. here] as well.

Messiah will tell every Jew everything that has happened to him every single day. Tamar also lost the signs, as it says in the Midrash (Beraishis Rabba, 85:11 also see the Me-Am Loez). Also when she was going to be burned the Samech-Mem (Satan) came and distanced the signs from her, and the angel Gabriel came and brought them near, as it says in the Midrash; and from her comes out Messiah, speedily in our days, amen.

Regarding that which is explained in the story, that everyone comes with his love poem and some are replied to via an emissary etc. as mentioned - so there are a number of great people who each do what they do [Heb. only: each says poetry and so forth] and each busies himself and wants to reach the truth (Heb. the desired) purpose. But there is none who merits to the essential true purpose completely - except the one who is worthy of it. And some are answered via an emissary, or from under [Heb. behind] the wall, or they show them the face etc. as

Story of a Burgher and a Pauper

in the story. However, in the end, when they leave this world, they answer them that they've still done nothing at all, as it is written in the story, how the beauty ultimately answers them [Yid. "The waters however, did not pass over you."] until the right leader comes - speedily in our days, amen! This too the Rebbe said (shmoozed).

All this the Rebbe said (shmoozed) after the story so that one can make some kind of appraisal how far the story reaches. So, good for him who is privileged to know the secret of the stories even in the other (-future) world!

King's Son and A maid's Son - Exchanged

Story 11

of

a King's Son and A maid's Son Who Were Exchanged

(After Sabbath of the Torah Portion Noach - 5570)

A tale. There once was a king. In his home there was a bondmaid who served the queen. (Generally no cook may enter into the king's presence, but this bondmaid had some other service, a minor service.) The time came when the queen was supposed to have a child, and the bondmaid had to give birth at that time as well. The granny [Yid. bubbe, Heb. midwife] went and switched the infants to see what would happen; what would arise from this. So she took the king's child and put him down next to the bondmaid, and the bondmaid's son she placed next to the queen.

King's Son and A maid's Son - Exchanged

Afterwards the children began to grow up, and the king's son (i.e. the child who grew up at the king's, whom they thought was the king's son) they exalted (i.e. they made great) and lifted up always higher and higher until he became extremely great and became a big person. And the bondmaid's son (i.e. he who was reared by the bondmaid, who in truth was the king's son) also grew up at the maid's, and both children studied together in one schoolroom. And the king's true son (who shall be called "the bondmaid's son"), his nature was drawn to the manners of royalty, except that he was brought up in the home of the servant.

Conversely, the bondmaid's son (who shall be called "the king's son"), his nature was drawn to a different deportment not like the bearing of a king, except that he was brought up in the king's home so he had to act according to the manners of a royal person, because those were the manners they brought him up with.

Now the granny, because women's minds are fickle [i.e. women are light-minded], in other words, they

King's Son and A maid's Son - Exchanged

cannot hold themselves back, went and spoke out the secret to some person, inasmuch as she had exchanged the children. Every person has a friend, and that friend has another friend, thus one person told the other until the secret was revealed, as the way of the world is, until the world was talking quietly about it, that the king's son was switched. But it was not permissible to speak about it outright, so that the king should not become aware of it, for what will the king be able to do in such a case since he cannot correct it? For he cannot believe it, as perhaps it is a lie, so how can one reverse the exchange? Therefore one certainly may not say it out in front of the king; however, amongst themselves the public talked about it quietly.

The day arrived when someone came along and told (out) the secret before the king's son, how they say about him that he was exchanged. "However, you cannot investigate this, for it does not befit you. And how can one probe such a thing? Just, I am telling it to you in order that you should know, for perhaps there will be a conspiracy against the monarchy; the

King's Son and A maid's Son - Exchanged

conspiracy will be able to grow stronger through this, for they will say that they are taking for themselves the king's son as a king, that is, the one who they say of him that he is the king's true son, as mentioned before. Therefore you need to outwit the fellow." (All this, that person said to the king's son who in actual truth is the bondmaid's son, as mentioned).

The king's son went (i.e. the one who is called the king's son; and the rule is that wherever simply "the king's son" is mentioned, it refers to the exchanged son, that is, he's actually the bondmaid's son, except that he is called the king's son because he was raised at the king's; and similarly with the "bondmaid's son" where a bondmaid's son is mentioned: only where "the king's true son" or "the bondmaid's true son" is mentioned, then the meaning is the actual truth) and began to do shenanigans to the other one's father (who was really his own father), and arranged everything to constantly do him evil. And he kept dealing him devilry, one after another, in order to force him to uproot himself along with his son. Now,

King's Son and A maid's Son - Exchanged

the whole time the king himself was still alive, he did not yet have such an authority; nonetheless he kept dealing him woes.

Afterwards the king grew old and died, so he (i.e. the bondmaid's son who is now called the king's son, as mentioned above) assumed the reign; then he dealt even more evil to the other son's father (i.e. to the father of the bondmaid's son who in truth was the king's son, and the father was really the own father of the one who had taken up the reign, for they were exchanged, as above) and he dealt him evil disguised so that people would not know that it's from him, for it's unseemly in front of people, and always dealt him devilry, time and again.

This one [the son's father] understood that he is doing chicanery on account of the matter (i.e. because the public discusses that the children were exchanged). He spoke up and said to his son (i.e. the bondservant, the bondmaid's husband who was constantly dealt woes, in order that he should drive out his son because they say that the children were exchanged, as mentioned) - and told him the whole

King's Son and A maid's Son - Exchanged

affair, and said to him, "I have great pity on you, for anyway you approach it: if indeed you are my child, of course I certainly have great pity on you; if indeed you are not my child, but in truth the king's son, there is even greater pity on you, because that one (i.e. he who took over the reign) wants to expel you entirely, perish the thought. Therefore you must pull out (i.e. run away) from here." He was very ired, and by him this matter was extreme iniquity. However, the king (i.e. the one who became king in place of his father, because it seemed he is the king's son due to the exchange) meanwhile kept constantly dealing out woes, one after another, so the son (i.e. the king's true son who was exchanged) decided he must run away. His father gave him a great deal of money and he left.

It upset him very much that he was driven out of his country for nothing, for he looked around: "Why do I deserve this, that I should be driven out? If indeed I am the king's son, I certainly don't deserve this, that I should be driven out. And even if I am not the king's son, I also don't deserve this, that I should be

King's Son and A maid's Son - Exchanged

a fugitive (i.e. one who has run away) for nothing. For, what is my sin? What am I guilty of here?" It upset him very much, and on account of this he took to drinking and went to brothels (i.e. into the rooms where whores stay). And with that he wanted to spend the time of his years, getting drunk and following after what his heart desires, because he was driven away for nothing. And the king (i.e. the false prince, the exchanged one who became king) took over the reign powerfully. And when he heard anything about people murmuring and discussing anything about it (i.e. that they were switched, as mentioned) he penalized (in other words, punished and tortured) them, and took his revenge on them. So he ruled with force and strength.

And the day came to pass when the king went with his noblemen on a hunt ("na ulavi" - Rus.: i.e. catching animals) and they came to a pleasant place. And a stream of water was before that place, and they stopped there to rest themselves, and wanted to walk around. The king lay down for a little bit, and the deed that he had done, that he had driven away

King's Son and A maid's Son - Exchanged

that certain one for nothing, came to his mind. For, anyway you look at it: if he is indeed the king's son, is it not enough that he was exchanged? Why should he additionally be driven out for nothing? And if he is not the king's son, he also does not deserve to be driven away, for what had he done wrong? The king contemplated to himself this matter, and had remorse over the transgression and the great injustice that he had done; and the king could give himself no recourse what he should do here. And to talk about it - one cannot do such a thing with any person whatsoever, to take counsel with him (for one is obviously ashamed to discuss such a thing with people), so the king grew very concerned with great worry. He ordered the nobles to turn back, because since worry had befallen him, there was no need to stroll about any longer. They returned home. When the King returned home, he obviously had many affairs and concerns, and he busied himself with his concerns, and the issue (i.e. the worry and the remorse that he had over the fact that he had driven away the other one for nothing) left his mind.

King's Son and A maid's Son - Exchanged

And the one who was driven away (i.e. the king's true son) - well, he did what he did and squandered his money. One time, he went out alone for a walk; and he lay down and it came to his mind what had happened to him, and he thought: "What has G-d done to me? If I am indeed the king's son, I certainly don't deserve this, and if I'm not the king's son, I also don't deserve this (very thing); that I should be a fugitive and an exile." Afterwards he came to a resolution of this mind: "Just the reverse. If it is so, that Hashem Yisburach can indeed do such a thing, that they should exchange a king's son, and such things should befall him - do I turn myself to behave this way?! Is it right, what I have done? Does it befit me that I should behave thus, the way I have done?" And he began to have great anguish and strong remorse over the evil deeds he had done. Then he turned back home, there where he was staying, and further took to drinking. However, because he had already begun to have remorse, the thoughts of remorse and repentance that came to his mind all the time would confuse him.

King's Son and A maid's Son - Exchanged

One time he laid himself down to sleep and he dreamed how in such and such a place there is a fair on such and such a day; therefore he should go there, and whatever he strikes first - any gainful service - he should immediately do it, even if it won't be according to his dignity (thus went his dream). And he woke up with a start, and the dream was very much in his thoughts - for sometimes it happens that the matter immediately leaves the conscious - but rather, this dream very much entered in his thought. Albeit, nonetheless, it seemed very hard for him to do this, and he went and continued drinking. And the dream appeared to him again several times, and the dream confused him greatly.

One time they said to him in the dream, "If you want to have pity on yourself, do it" (i.e. he should go to the fair etc. as mentioned), so now he had to carry out the dream. And he went and gave away the remaining money he still had; he gave it away to the inn where he was staying, and the good clothes which he still had, he also left at the inn [in the book *The Life of Rabbi Nachman*, item #61, Rabbi

King's Son and A maid's Son - Exchanged

Nachman clarified that this was not for payment to the inn. Rabbi Nachman said that this little detail and every little detail of these stories are extremely critical], and he took for himself a simple garment like merchants', that is, a coverall ['apintche'], and he journeyed to the fair. And he arrived there, and he got up entirely early, and went to the fair.

A certain merchant encountered him and said to him, "Would you like some work?" He answered him, "Yes." He said to him, "I need to drive animals here. Will you hire yourself out to me?" And he didn't have time to settle his mind due to the dream (for the dream had been that he must take on the first gainful work etc. as mentioned), and immediately answered, "Yes." And the merchant immediately hired him, and immediately begin to lord it over him like a master over his servants. And he began to look at himself, what he had done, for he certainly doesn't deserve such servitude, for he is a delicate man, and now he'll have to drive animals, and he'll have to go along with the animals by foot. However, it was too late to have any regret, and the merchant bossed

King's Son and A maid's Son - Exchanged

over him like a master. He asked the merchant, "How shall I go alone with the animals?" He answered, "I have more herdsmen driving my animals. You will go together with them." And he gave over to his hands certain animals to drive; he led the animals out of the town, and there the rest of the herdsmen who drive animals gathered together, and together they went along. And he drove the animals, and the merchant was riding on a horse and proceeding with them. And the merchant was riding cruelly (i.e. with anger and without compassion), and against him he was extra cruel, and he grew more and more terrified of the merchant, since he saw in him that he has extremely great cruelty and anger against him. And he feared lest he deal him a blow with his stick then he'll instantly die (for the king's son was quite a delicate person, and on account of his delicacy he was very terrified, and thus it seemed to him). So he was walking with the animals and the merchant (was) with them, and they came to a certain spot; they took the sack wherein lies the herdsmen's bread, and he (the merchant)

King's Son and A maid's Son - Exchanged

gave them to eat; to him as well they gave of the bread, and he ate.

Afterwards, they were walking by a very thick forest; two animals from his animals (of this son who had become a herder for the merchant) walked off into the forest. The merchant yelled at him, and he went after the animals to capture them. And the animals ran away further, and he pursued them more; and since the forest was very thick, as soon as he entered the forest they already could not see each other, so he immediately disappeared (i.e. became hidden) from their eyes (i.e. from the rest who were going with him). And he (i.e. the king's son) from whom the two animals walked off, kept going and continued chasing after the animals, and they kept running away. And he chased after them a great deal, until he arrived into the thick of the forest.

He made up his mind: "Either way, I'm already going to die, because if I return without the animals I'll die through the merchant (for on account of the great fear that he had of the merchant, it seemed to him that the merchant would kill him if he returns

King's Son and A maid's Son - Exchanged

without the animals). And if I will be here, I will also die through the beasts of the forest." He decided, "Why should I return to the merchant? How can I come to him without the animals?" For he had great fear of him. He went and chased further after the animals, and they kept running away. Meanwhile it became night, and such a thing he had never experienced, that he should have to sleep alone at night in such a thick forest; and he heard the roaring of the beasts which roared in their usual way. He made up his mind, and went up on a tree, and spent the night there, and he heard the sound of the beasts which yelled in their usual way.

In the morning he took a look: he saw that the animals were standing close by him. He got down the tree and went to capture them; they got further away. He went after them more, and they got away more. And the animals found themselves some grasses to eat there and they stopped to graze. He would follow after to capture them; they got away further. And thus he kept going after them and they ran away, he went after them more and they ran

King's Son and A maid's Son - Exchanged

away - until he arrived in a very thick forest where already there were beasts that have no fear whatsoever of any people, because they are far from settled areas. And again it became night and he heard the sound of the beasts roaring and he was very terrified. Meanwhile he noticed that a very large tree is standing there, and he got up on the tree. As soon as he was up on the tree, he noticed there was a man lying there. He took fright, but still he was relieved for having found a human here. They asked one another, "Who are you?"

"A man."

"Who are you?"

"A man."

"From where have you come here?"

He did not want to tell what had happened to him, so he answered him, "By way of the animals which I tended, two animals walked off here, and thereby I've arrived here." In return he asked the other man

King's Son and A maid's Son - Exchanged

who he found there on the tree, "From where did you get here?" He answered him, "I got here through the horse, for I was riding on a horse; I stopped to take a rest and the horse went off into the forest. I chased after it to capture it, and the horse ran away further, until I arrive there."

They made up between them that they would remain together, and they agreed that even when they will come into civilization, they would also remain together. And the two of them slept the night there, and they heard the sound of the beasts roaring and screaming very much. Towards day he heard a very great laughter ("cha cha cha") over the entire forest (in other words, the sound of the laughter went over the entire forest), for it was a very great laughter, to the extent that the tree trembled from the sound of the laughter, and he became very terrified and had great fear from it. The other person said to him (i.e. the man whom he had found there on the tree), "I already have no fear of it whatsoever, for I've slept here already several nights. All nights are like this; as it gets close to day, one hears the laughter, to the

King's Son and A maid's Son - Exchanged

extent that all the trees tremble and quake." He was very frightened and said to the other, "It seems that here is the place of 'those people' (i.e. of the demons), for in settled areas one does not hear such a laughter whatsoever, for who has heard a laughter over the entire world?" Then it immediately became day. They took a look; they saw; the animals of his were standing, and the horse of the other was also standing. They went down and began to chase after - this one after the animals, and that one after the horse. And the animals ran away further, and he chased more etc. as before. And likewise the other kept chasing after the horse, and the horse kept running away, until they [the two men] had gone off one from the other, and one already did not know of the other. Meanwhile he (i.e. the king's son who was still chasing after the animals) found a sack with bread. Now this is certainly very important in a wilderness, so he took the sack on his shoulders, and went after the animals.

Meanwhile he encountered a man. Initially he was afraid; however, even still he had a little relief

King's Son and A maid's Son - Exchanged

because he had found a person here. The man asked him, "How did you get here?" He asked the other man in return, "How did you get here?" The other man answered him, "I (with an expression of amazement) - my parents and my parents' parents were raised here. But you, how did you come here? For, no man whatsoever comes here from the settled areas." He was very frightened, for he understood that this is no human being at all, for he says that his ancestors were raised here and no man from civilization comes here at all, so he understood that this is no human at all. But still he did not do anything to him whatsoever and was welcoming (i.e. this man of the forest did not do any harm to the king's son who had went after the animals). And the man of the forest said to him, "What are you doing here?" He answered: he is chasing after the animals. The man (of the forest) said to him, "Stop chasing after your sins already, for it is not animals at all, but rather your sins are leading you around like this. Enough already! You have already received yours (i.e. your punishment you've already received). Now stop chasing them anymore. Come with me; you will

King's Son and A maid's Son - Exchanged

arrive at the thing that is fitting for you." He went with him, and he was afraid to speak with him and to ask him anything, for a man like this may open up his mouth and will swallow him down. He followed him.

Meanwhile, he encountered his friend who was chasing after the horse. As soon as he saw him, he immediately winked at him (to signal) that "this is no human being at all; don't have any dealings with him whatsoever, because this is not at all a human." And he immediately went and whispered it to him in his ear, that this is not a human being at all etc.. Meanwhile his friend (i.e. the man of the horse) took a look and he saw: he has a sack with bread on his shoulder! He began to appeal to him, "My brother! It is already days that I have not eaten. Give me bread!" He answered him, "Here in the wilderness nothing avails; since my life takes priority, I need the bread for my sake." He began to beg him and beseech him greatly, "I will give what I'll give you." (Except in the wilderness certainly no gift helps at all for bread). He answered him, "What can you give

King's Son and A maid's Son - Exchanged

me for bread in the wilderness?" He said to him (i.e. the man of the horse who begged for the bread, said to the man of the animals, who is the king's true son), "I give away myself entirely; I will sell myself to you as a servant for the bread." He (i.e. the man of the animals) decided: "To purchase a man, it's worth it to give him bread," and he bought him as a permanent slave. And he swore him with oaths that he shall be a slave to him forever, even when they arrive in civilization, and he will give him bread, that is, they shall both eat from the sack of bread until it will run out.

And they both went together and followed the man of the forest; and the slave walked behind him (i.e. the man of the horse who sold himself as a slave, followed after the man of the animals, for he was already his slave. And both of them walked after the man of the forest). And meanwhile now it became a little bit easier for him (since he had a servant already). When he needed to lift up some object or do something else, he ordered his slave to lift it or do something. So they followed together behind the

King's Son and A maid's Son - Exchanged

man of the forest, and they came to a place where there were snakes and scorpions; he grew very terrified, and on account of fear he asked the man of the forest, "How will we get past here?" He answered him, "But (if this is a problem) what then (- how will you contend with the following) - how will you enter my house?" - and showed him his house standing in the air. They went with him and he brought them over in peace, and he brought them into his house, gave them to eat and to drink, and went away.

And he (i.e. the king's true son who had driven the animals) ordered his slave about for whatever he needed. It upset the slave very much that he had sold himself as a slave for the sake of a single hour when he needed bread to eat, because now he already had what to eat, and just for the sake of a single hour he would be an eternal slave. And he made a big sigh and groaned, "What have I come to, that I should be a slave?" He asked him (i.e. the king's true son, who was his master, asked him), "What kind of greatness

King's Son and A maid's Son - Exchanged

did you have, that you sigh that you have come to this?"

He answered him and recounted to him how he had been a king; they said about him that he had been exchanged etc., as above (for this man of the horse was really the king himself, who was truthfully the bondmaid's son); he drove his friend away (i.e. the king's true son). One time it came upon his mind that he had done not right and he regretted etc.. Regrets kept coming to him constantly over the evil deed, and over the great injustice he had done against his friend. Once, a dream appeared to him that his remediation is that he should throw away the reign and go wherever his eyes will bring him, and by this he will rectify his error. He didn't want to do it, but those same dreams kept confounding him constantly, that he should do so, until it was fixed in his mind that he should do so. And he abdicated the kingship and went where he went, until he came here; and now he shall be a slave.

Now the other one heard all this and kept silent (i.e. the king's true son who had driven animals, heard

King's Son and A maid's Son - Exchanged

out all this that he told him), and he thought to himself, "I will know well enough how to deal with you."

At night, the man of the forest came and gave them to eat and to drink, and they spent the night there. Towards day, they heard the great laughter (mentioned earlier), until all the trees trembled [Yid. only:] it broke all the trees (the sound of the laughter). He urged him (i.e. the slave urged the king's true son, who is his master) to ask the man of the forest what it is. He asked him, "What is this (-such a) great laughter, close to day?" He answered him, "This is the day laughing at the night, for the night asks the day, 'Why when you come do I have no name?' The day lets out a big laugh and then it becomes day. And that is the laughter that is heard close to day." This was a big wonder to him, for this is something extraordinary, that the day laughs at the night. (He could already ask no further, since the other answered with such a language.) In the morning, the man of the forest went away again, and they ate and drank there. At night he came back and

King's Son and A maid's Son - Exchanged

they ate and drank and spent the night there. At night they heard the sound of the beasts as they all screamed and roared with the wild sounds. The lion screamed and the leopard roared with a different sound. And similarly the rest of the beasts, each beast roared with a different sound, and the birds whistled and clicked, and so, all gave voice with wild sounds. And at first they became very scared; they did not listen correctly to the sound on account of fear. Later, they inclined their ears and listened; they heard that it is a sound of a melody they sing, an extremely delightful tune which is an extraordinary novelty. They listened even more; they heard that it is an extraordinarily fine melody that is quite a wild marvel, which was an extremely great pleasure to hear, such that all the pleasures of the world are entirely nothing and amount to absolutely nothing in comparison to the astounding great pleasure that one has when one hears this wondrous tune. They discussed between themselves that they want already to remain here, since for eating and drinking they have, and they have such a delight,

King's Son and A maid's Son - Exchanged

that is such a marvel, that all kinds of delights of the world are utterly null against this pleasure.

The slave urged his master (i.e. the king's true son) to ask him (i.e. the man of the forest) what it is. He asked him. He answered him: Inasmuch as the sun has made a garment for the moon, all the animals of the forest have spoken up; since the moon does them great favors, for the animals' dominion is mainly only at night, for sometimes they need to go into a settled area, and by day they cannot, so of course the main time of their dominion is only at night. And the moon does them such a favor by shining for them at night; therefore they agreed that they should make a new melody in honor of the moon, and this is the tune that you hear. When they heard that it is a melody, they listened even more; they heard that it is quite a lovely, sweet melody that is an extremely wild novelty. He (i.e. the man of the forest) replied to them, "What, is this such a novelty for you? But if it is so - I have an instrument which I've received from my parents, who inherited it from their parents' parents, which (the instrument) was made with such

King's Son and A maid's Son - Exchanged

material, and with such leaves, and with such colors, that when one takes the instrument and puts it on any animal or on any bird, it immediately begins to play this melody (i.e. the melody that the animals played)." Then the laughter happened again and it became day, and the man of the forest went away again, and he (i.e. the king's true son) went searching for the instrument. And he searched out the entire room and did not find, and he was fearful to go any further. And they (i.e. the king's true son with his slave who is the bondmaid's son who was king before) were afraid to say to the man of the forest that he should lead them into civilization.

Later the man of the forest came and said to them that he would lead them into civilization. He led them into civilization, and he took the instrument and gave it to the king's true son and said to him, "The instrument I give to you. And with him (i.e. with his slave who was previously king etc.) - know how to deal with him." They asked him, "Where shall we go?" He said to them that they should inquire after the country which is called by this

King's Son and A maid's Son - Exchanged

name: "The Foolish Land and the Wise King {Das Nayrishe Land un der Kluger Malchus (kingship)} ." They asked him, "In which direction should we start to ask after this land?" He showed them with his hand: here (as someone points with a 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."

They went where they went, and they very much desired to find any beast or an animal to test the instrument, whether it would be able to play (as before). However, they still did not see any sort of beast. Afterwards they arrived more into civilization. They found some animal and laid the instrument on it, and it began to play the tune (as before). So they went and went until they came to the country. And the country was surrounded by a wall, and one could not enter (in the land) except by one gateway. One must go around several miles until one comes to the gateway. They went around until they came to the gateway. When they had already come to the gateway, they did not want to let them enter;

King's Son and A maid's Son - Exchanged

inasmuch as the king of the land had died, the king's son remained, and the king had left a will: "Since the land until now has been called Das Nayrishe Land un der Kluger Malchus {The Foolish Land and the Wise King}, now it will already be called the reverse: Das Klugeh Land un der Nayrischer Malchus {The Wise Land and the Foolish King}. And whoever will undertake to restore the first name to the country, that is, that once again the country will be called The Foolish Land and the Wise King - this very one shall be king" - therefore they do not let any man into the land except he who will undertake this itself, that he will return to the country its first name. They said to him, "Can you take this upon yourself, that you will return the first name to the country?" He certainly could not undertake this, so they could not enter. His slave urged him that they should return home. However, he did not want to return because the man of the forest had said to him that he should go to this country and there he will come to his greatness.

King's Son and A maid's Son - Exchanged

Meanwhile another man arrived, who was riding on a horse, and he wanted to go in but they also did not let him in on account of this (as mentioned). Meanwhile he noticed that the other man's horse is standing, so he went and took the instrument and laid it on the horse and it began to play the very fine melody (as above). The man of the horse pleaded with him very much that he should sell it to him, and he replied, "What can you give me for such a wondrous instrument?"

The man of the horse said to him, "Well, what can you do with this instrument? You can only make entertainment (comedy) and take in a gulden. I however know a thing that is better than your instrument, I know something that I have received from my parents' parents: to be *meivin duvar meetoach duvar* {someone who can understand and deduce something from another thing}, when someone says just a word, one can, through that which I have received, understand a thing from a (-this) thing (i.e. one thing from the other). And I have not yet divulged the method before any man in the

King's Son and A maid's Son - Exchanged

world. Therefore, I will teach you this thing, and for that you will give me this instrument." He (i.e. the king's true son who had the instrument) came to a resolution that it is in truth a great novelty that one should be meivin duvar meetoach duvar {understand one thing from another}. So he gave (away) the instrument to him, and he (i.e. the man of the horse) went ahead and taught him to be a meivin duvar meetoach duvar.

Now the king's true son, since he had now become a meivin duvar meetoach duvar, was walking around here by the gateway of the country, and he understood that it is indeed possible for him to undertake to return the land to the first name, for he had now become a meivin duvar meetoach duvar; therefore he understood that it is possible, even though he did not yet know just how and by what means he will be able to do this, that he should return the first name to the country. However, still, because he had become a meivin duvar meetoach duvar he understood that it is possible.

King's Son and A maid's Son - Exchanged

He made up his mind that he would order to let him in, and he would take upon himself to return the first name to the country. What would he lose with this? He said (to those people who did not want to let him in) that they should let him in, and he will take upon himself that very thing, that he should return to the country the first name. They let him in, and they informed the ministers that there is found a man who wants to undertake (it) to return the land to the first name. They brought him to the ministers of the land. The ministers said to him, "You should know that we are also no fools G-d forbid, except the previous king - he was a very extraordinarily great sage, such that against him we were all fools. Therefore the country used to be called 'The Foolish Land and the Wise King.' Then the king died; the king's son remained, and the king's son is also a wise man, except compared to us he is not wise at all. Therefore the land is now called the opposite: 'The Smart Land and the Foolish King.' The king left a will: when there will be found such a wise person that (he) can return the land to the first name, he shall be king. And he commanded his son that when

King's Son and A maid's Son - Exchanged

such a man will be found, he shall step down from the reign for him, that is, when there will be found such a wise men - that he will be such an extraordinarily great age that compared to him everyone will be fools, he will become king, for this man will surely return the country once more to the first name: 'The Foolish Land and the Smart King,' for they are all fools compared to him. Therefore you should know what you are taking upon yourself here." (All this the ministers said to him).

In addition they said to him (i.e. the ministers again; this is all a continuation of their words), "The test whether you are this wise, will be: Inasmuch as there is a garden that is left over from the previous king, who was a very great sage, and the garden is quite a fantastic novelty - metal instruments grow in it (i.e. tools of ironwork), silver instruments and gold instruments - it is an extremely wild novelty. However, one cannot go in the garden, for when a person goes in the garden, then immediately they begin to chase him; so they chase and he screams, and he doesn't know at all, and doesn't see at all,

King's Son and A maid's Son - Exchanged

who is chasing him, and so they chase him continuously until they make him run away from the garden. Therefore, we shall see whether you are wise; if you'll be able to go into the garden." He asked whether they beat the person who enters. They said to him: The main thing is they chase him and he does not know at all who they are that chase him, and he has to run away in very great panic. For that is what people who had gone in there, told them. (All this the ministers said to the King's true son).

He got up and went to the garden. He saw that it has a wall around it, and the gate is open, and there aren't any guards there, for one certainly doesn't need any guards for this garden (for no one is able to go in it, as mentioned)! He was walking by the garden (i.e. the king's true son) and he took a look: he noticed that standing there by the garden is a man. That is, a man was portrayed there. He looked some more, and he saw that above the man there is a tablet, and there it is written that the man (Yid. - it) was a king several hundred years ago, and in that king's times there was peace, for until this king there

King's Son and A maid's Son - Exchanged

were wars, and likewise, after him there were wars, but in the days of this king there was peace.

He understood, because he had already become a meivin duvar meetoach duvar, that it all depends on this man. When one enters the garden and they start to chase him, one need not run away at all, but just put himself next to the man; thereby he will be saved. Furthermore (even) if this man would be taken and placed inside, in the interior of the garden, then every man will be able to enter peacefully into this garden. (All this the king's true son understood because he had become a meivin duvar meetoach duvar).

He got up and went inside the garden, and as soon as they started chasing him he went and put himself next to the man standing by the garden from the outside, and thereby he emerged in peace and it did not harm him at all. For others, when they entered (in) the garden and would begin to be chased, would run away in very great panic and were consequently battered, but he emerged in peace and tranquility by placing himself next to the man.

King's Son and A maid's Son - Exchanged

And the ministers saw this and were astonished that he got out in peace. Then he ordered (i.e. the king's true son called) that they should take the man and insert him inside, within the interior of the garden. They did so, and then all the ministers went inside the garden, and they passed through and left in peace.

The minister said to him, "Still, even though we have seen from you such a thing, nevertheless for the sake of one thing you do not yet deserve to be given the kingship. We will try you more with one thing. Inasmuch as there is a throne here from the previous king, and the throne is very high, and by the throne stand all sorts of beasts and birds carved out of wood, and in front of the throne stands a little bed, and by the bed stands a table, and on the table stands a menorah (-lamp). And from the throne emerge paved roads, and the roads are walled, and the roads go out from the throne in all directions, and no man has a clue what this is about, the matter of the throne with these roads. And these roads, when they go out and extend for a bit - a golden lion

King's Son and A maid's Son - Exchanged

stands there. And if some man should approach it, it will open its mouth and swallow him. And beyond this lion the road extends even further, and likewise with the rest of the roads that go out from the throne. That is, with another road that goes out from the throne in a different direction, it is also like that: when the road extends a bit further, a different animal is standing there, namely a leopard [Heb.: lavi, means lion but perhaps can refer to a leopard, as the Yiddish] of ironwork. And there too one cannot approach it (as before, because it will swallow him). And beyond the leopard the road extends further, and so it is with the rest of the roads. And these (same) roads extend and go throughout the entire land, and no man whatsoever knows what the throne with all these things and the road, is about. Therefore you shall be tested with this, if you can figure out the matter of the throne with all these things."

They showed him the throne, and he saw that it was very high etc.. He went to the throne, he inspected it and understood that the throne was made of the

King's Son and A maid's Son - Exchanged

(same) wood of the little chest (i.e. the instrument that the man of the forest had given him). He looked some more and he saw that the throne is lacking some little rose ['rayzille'] at the top, and if the throne would have this rose, the throne would have the power of the little chest (i.e. the aforementioned instrument which had the power, that when one would lay the instrument on some animal or beast, it began to play, as mentioned). He looked some more and he saw that this rose which is missing at the top of the throne, this rose is situated at the bottom of (in) the throne. The little rose must be removed from below, and be seated above, and thus the throne will have the power of the little chest. For the previous king had done everything with wisdom and had disguised everything, in order that no one would understand the matter - what it means - until there would come such an extraordinarily great sage who would surmise and would be able to properly reposition everything, and arrange all the things as necessary. And so too the little bed, he understood that it needs to be moved away a bit, from the place where it's standing. [Heb. only: And also the table

King's Son and A maid's Son - Exchanged

needs to be moved away a bit from its place.] And also the menorah (lamp) needs to be moved away a bit from its place. And so too the birds and beasts, all of them also need to be relocated; this bird should be taken from this place and put in (on) that place. And so too everything had to be repositioned. For the king had purposely disguised everything cleverly in order that no one should know what it meant, until the wise man, who would be able to understand, would come, he would arrange everything properly. And so too the lion that stands there, where the road goes out, needs to be put yonder. And likewise all of them, they all need to be relocated. He ordered that they should arrange everything as necessary: they should take out the little rose from below and seat it above, and likewise all the things - they should all be repositioned and arranged differently (as is needed; in the way he called for). As soon as they did so, they all began playing the exquisite melody that is an extremely wild novelty, and they all did what they needed to do. So they gave him (i.e. the true king's son who demonstrated all the clever things, as above) the kingship. He spoke up and said to the

King's Son and A maid's Son - Exchanged

[actual] bondmaid's son: "Now I understand that I am indeed the real son of the king, and you are really the bondmaid's son."

[Notes Following the Story]

Translator's note: " Y" indicates notes that appear after the Yiddish text, "H" indicates notes that appear after the Hebrew text, and "YH" indicates notes found in both.

H: (These too are the words of Rabbainu let his light shine; after he told this story he spoke up and said these words):

Y: In former generations when they would discuss kabbalah, it would be talked about in such language (as this story is).

H: For until Rashbi (Rabbi Shimon bar Yochai) they would not discuss kabbalah openly; only Rashbi disclosed kabbalah openly; and before, when the fellows would speak kabbalah, they would speak in such language.

King's Son and A maid's Son - Exchanged

When they placed the ark upon the oxen they began to sing; and understand this.

H: For there are renewals of the moon, when the moon receives innovations from the sun, and this is the aspect of when they bring the Ark to Beit Shemesh [a city, lit. "House of the Sun" I Sam. 6], and then all the beasts bearing the throne make a new melody, "A Song: Sing to Hashem a new song" (Isaiah 42, Psalms 96, 98, 149. Note that Rabbi Nachman revealed the new song: Na Nach Nachma Nachman MeUman), which is the song which the cows of Bashan (note that this is an acronym for: Nachman Ben Simcha) sang. And this is the aspect of: bed, table, chair, and lamp; they are the restoration of the Shechina (Divine Presence). And the aspect of the garden: for Adam haRishon (the first) was driven out of the Garden, and Sabbath guarded over him, as brought [in the Zohar Exodus 138]. And Sabbath is the aspect of "the King unto whom peace belongs," the aspect of the aforementioned man, who is the king during whose

King's Son and A maid's Son - Exchanged

days there was peace; and therefore he stationed himself by Sabbath. And the rest he did not explain.

H: (He spoke up and said after telling this story, in these words:)

YH: This story is a big wonder, and it's entirely one: the animals etc., the throne etc., and the garden; it's all one. At times it (the aspect hinted to in the story) is called by this name, at times by this name; H: all according to the context and the aspect.

H: And the things are very, very deep, wondrous and awesome. (These too are the words of Rabbainu let his light shine.) And there is more, but there is no need to reveal it to you. Also there is additionally what the king of (that was in) that land did, something corresponding to the sun, and something corresponding to the moon (i.e. that these things alluded to the sun and the moon), and the moon was holding a lamp in its hand, all when the day arrives then the lamp does not shine, for "a lamp at midday etc. (is superfluous. Talmud Tractate Chulin 60:)." this is what the night said to the day: "Why is it that

King's Son and A maid's Son - Exchanged

when you arrive I have no name?" (as expressed above), for in the day, a lamp does not avail whatsoever.

YH: the explanation of the story is like the throne which the king made, as mentioned, that the main wisdom is, that one needs to know how to put the things in order; therefore whoever is proficient in the books and {Y:} is truthfully very wise, {H:} his heart is whole,

YH: can understand the explanation; however, the things have to be ordered well, for sometimes it is called this and sometimes it is called that,

H: and likewise with the rest of the things, that is, with the explanation of the story, sometimes the man of the above story is called by this name, and sometimes by a different name, and similarly with the rest of the things.

Y: then will he merit to understand.

King's Son and A maid's Son - Exchanged

H: Fortunate is he who merits to understand the true meaning of these things.

H: This is all the words of Rabbainu HaKadosh ri"p, memory of the tzaddik for blessing.

Y: All of this he himself ri"p said over after the story.

H: Blessed be Hashem forever, amen and amen.

Story of a Prayer Leader

Story 12 of a Prayer Leader

**(After Sabbath of the Torah Portion of VuAiru, and
after the first of the month of Shevat - 5570)**

A tale. Once there was a Prayer Leader [Master of Prayer] who was always involved only with prayers, songs, and praises to Hashem Yisburach (the Blessed G-d), and he dwelled outside of civilization. And his program was: he would regularly go into civilization and enter in [conversation] with some person - typically going in [conversation] with lowly people, such as poor people and so forth - and he would start talking with the person regarding the purpose of the whole world, that truthfully there is no purpose whatsoever in the world except for serving G-d all one's life, spending the years only with prayer to Hashem Yisburach, with song and praises to Hashem Yisburach etc.. And he would

Story of a Prayer Leader

He would speak a lot of such talk with the person to wake him up, until his words entered his 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 of civilization (i.e. outside of settled places; not where people dwell), for the Prayer Leader had chosen for himself a place outside of civilization, and there was a river [Heb.: before it], as well as trees, and fruits there too, and they would eat of the fruit, and they would not pay attention to clothes whatsoever - how one goes, he goes.

And so was the constant schedule of the Prayer Leader, going into civilization and persuading people to go his way, to only serve Hashem Yisburach and only be involved with prayers etc.; and who ever listened to him, he would take and bring to his place outside of civilization, as mentioned, and they would be involved there, just with prayers, songs, and praises to Hashem Yisburach, and confessions, fasts, privations (i.e. torturing one's body), repentance, and so forth; and

Story of a Prayer Leader

the Prayer Leader would give them his compositions (i.e. books) that he had of prayers, songs, praises, and confessions, and they would be engaged in them constantly, to the extent that there would be found among his people that he brought there, those who could now also bring people to Hashem Yisburach. He would sometimes give permission to one of his people, that he could already now also go into civilization and awaken people to the Almighty, that they should only serve Hashem Yisburach.

The Prayer Leader kept doing this, all the time drawing his people and taking them out of civilization, as mentioned, until an impression was made on the world, and the thing began to become known, because suddenly people would disappear from the country and no one knew where they went: this one had a missing son, that one had a missing son-in-law, and no one knew where they were, until it became known that there exists a Prayer Leader who goes and talks people into (serving) Hashem Yisburach. Except, catch him they could not, because the Prayer Leader would conduct himself

Story of a Prayer Leader

very craftily, and would present himself differently for each person. For this one he presented himself as a poor man, for that one as a trader, and for another he disguised himself still differently. Furthermore, when he would come to talk to a person, when he understood that he could not accomplish with the person what he wanted, he would speak to him in such circuitous talk that it was not possible at all to detect that he meant that - that is, to draw him closer to Hashem Yisburach. And it was impossible to realize that he meant that, even though in truth his whole intention was only that, for, in the things he chatted and talked about with people, he meant nothing other than this, that is, to draw them close to Hashem Yisburach. Only when he understood that he was not influencing him, he would so deceive and misguide him with talk, until the other thought that he did not want that at all. (Therefore they could not catch the Prayer Leader.) The Prayer Leader remained occupied with this matter, until there was an impression and publicity (all) over the world; and they wanted to catch him but it was impossible, as mentioned.

Story of a Prayer Leader

So the Prayer Leader with his people dwelled outside of civilization, and were involved only with prayer, songs, and praises to Hashem Yisburach, and confessions, fasts, afflictions, and penances. It was also the Prayer Leader's business that he could "suffice" for each person (in other words, provide for each person) what he needed. If he understood of one of his people that in accordance to his intellect he needed, for serving Hashem, to go dressed in 'gilden geshtik' (gold [-embossed] clothes), he supplied it for him, and vice versa, when sometimes some rich person would draw close to him, and he extracted him from civilization, and he understood that this rich person needed to go in tatters, he would make him go [dressed] that way; whatever way he knew a person needed to go, he supplied it for him. And for the people whom he drew close to Hashem Yisburach, a fast or the biggest privation (i.e. torturing oneself) was dearer than all the world's delights, for they had more delight from the big privation or fast, than from all the delights of the world.

Story of a Prayer Leader

And the day came to pass, and there was a country where there were enormous riches; they were all rich. Only, their behavior was quite disturbing, because by them, everything went according to wealth; everyone's status and honor was only according to his wealth. It was determined by them, that whoever had a certain amount of money - thousands or ten-thousands - attained one status [Yid.: and this honor]; and whoever had such and such an amount of money attains another status; similarly, all the hierarchy by them, was all according to the money each person had. And he who had so many, so many thousands and ten-thousands, as was determined there by them - is already a king.

And similarly they had flags, that whoever had so much money is in this banner, and deserves status and honor in that flag; and who ever had so much money, is in another flag, and deserves the status in that pennant, all according to his money. So it was determined for everyone how much money he should have in order to have the status in this flag,

Story of a Prayer Leader

and how much money he should have in order to already be in another flag, and have there, some kind of status and honor. And so every man's honor, and all of his status, was all only according to how much money he had, as had been determined by them for every status and honor, how much money he needed to have.

And similarly it was determined by them, if he has only so much money, he is a plain human, whereas if he has yet less, he is already no man at all, just a beast or bird (i.e. it's just a beast that looks like a human). So they had beasts and birds, that is, if he has this little money, it's just a lion - it's a human lion; but if he has that little money, he is a mere bird. And similarly they had other beasts and birds, for someone who has little money, is no man at all by them, just a beast or a bird. Because the main object for them was money, and the status and honor of everyone, was only according to his money.

It was heard in the world that there is such a country. The Prayer Leader made a very big sigh over this [Heb: would sigh over this, and would say], and he

Story of a Prayer Leader

said, "Who knows how far they can stray through this?" Some men from his people were present, and they did not ask his opinion at all, and they picked up and went to that country to get them out of it. Because they (i.e. the people of the Prayer Leader) had great pity on that country which was so led astray in the craving of money, and especially since the Prayer Leader had said that they could go further astray, 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 who was apparently a person of low-status whom they call a beast, and they began to talk with him, that truthfully money is not a purpose at all, and the main purpose is only to service Hashem, and so forth. But he did not listen to them at all, because it was already rooted in their thinking that the main thing is only money. And likewise they chatted with another, and he too did not listen. And they wanted to talk with him more, but he replied, "I have no more time to talk with you."

Story of a Prayer Leader

They asked him, "Why?"

He replied, "Because we all must leave the country and go to another country, for we have seen that the main goal is only money, therefore it is set by us that we must go to such a country where they make money (i.e. there, there is a kind of earth from which they make gold and silver). Therefore we all must go now to that country."

It was also settled by them that they wanted to have stars and constellations too, that is, whoever has so much and so much money, according to the amount they had determined for it, he should be a star, because since he has so much money he must have the power of the star, because the star generates the gold, because the fact that there is earth from which gold is made, is after all, due to the star that generates such earth from which gold is made. Since this man has so much gold, he must have the power of this star, therefore he himself is a star. And likewise they said they wanted to have constellations too. That is, when someone would have so much and so much money, however much they had determined

Story of a Prayer Leader

for it, he should be a constellation. And likewise they made for themselves angels, all according to (the amount of) money. Until they agreed that they should have gods too, that whoever would have vast (amounts of) money, so many and so many thousands and myriads, however much they had determined for this, he would be a god, because since G-d gives him so much money, he himself is a god. [Heb: And so they carried out and did everything that was mentioned above].

Furthermore they said that they ought not dwell in the air of this world, and they must not at all be together 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 that they should find for themselves very high mountains that are higher than the whole 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. The whole country went and settled there on the high mountains, that is, on each

Story of a Prayer Leader

mountain a gathering of people from the country (in other words, a city) settled [Yid: and so too on the other mountains etc.]. And around the mountain they made a big fortification and great trenches around the mountain, until it was impossible for any man to reach them, because there was no longer but one hidden path to the mountain, which no other person had any knowledge of, to reach them. And likewise on the next mountain, and so on all the mountains, on all of them they made a fortification etc. as mentioned. And they appointed guards far from the mountain, so no one [Heb: stranger] would be able to come [Heb: close to them].

So they dwelled there on the mountains and conducted themselves as mentioned earlier, and they had many gods, that is, according to the money, as mentioned. However, since wealth was the main thing for them - so much so that via great wealth a person could become a god - they were under threat of murder and theft, because anyone would be a murderer or thief in order to become a god via the money he would steal. But they said, since the

Story of a Prayer Leader

wealthy one is a god, he will protect himself from theft and murder. And they established devotions and offerings, to bring offerings and pray to the gods to thereby get money, and they would sacrifice people, and would sacrifice their very selves to the gods, in order to be included in them, and later be reincarnated as a rich person. Because their main credence was in money. And they had devotions, sacrifices, and incenses with which they served their gods (i.e. those who had much money). But despite this, the country was certainly full of murder and theft, because whoever did not believe in the devotions became a murder and thief in order to get money, because the main thing for them was wealth, since through money one can buy anything - food and clothing - and the essential life of a man is through money; therefore money was their main creed (such was their foolish and confused thinking). And they all tried to not lose any money, because money was for them the fundamental faith and the god; on the contrary, it was necessary to endeavor to bring money into the country from other places. Traders would embark (from them) to trade in other

Story of a Prayer Leader

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 how can someone be permitted to give away the money that G-d has given him - which was for them the main thing, to have money - how can someone be permitted to give that away? Therefore certainly for them it was a prohibition to give to charity.

And they had officers who were appointed to monitor everyone whether he has as much money as he says, because everyone had to always show off his wealth in order to remain in the status and honor that he had according to his money (in other words, all the rich people who, for them, were gods, stars, angels etc. due to their money, would always be inspected whether he has so much money; whether he is not a god in vain, and so forth, and people were appointed to constantly oversee this). And sometimes by them, an animal would become a person, or a person an animal, namely, when a rich person lost his money he already became a non-human - a man became an animal, because he

Story of a Prayer Leader

already had no money for himself; and vice versa when someone won money, so an animal became human; and so on with the other classes, which by them were all according to money (it likewise also happened with someone sometimes becoming a non-god because he had already lost the money). And they would have the figures and portraits of the gods (i.e. those who had much money) and everyone had the portraits, and they would hug and kiss them, because money was their entire devotion and faith.

And the people of the Prayer Leader (who were previously there in that country) returned to their place, and they told the Prayer Leader of the nonsense of the country, how they were so fooled and lost in the craving of money, and that they already wanted to leave their country for another country (where they make money as mentioned) and wanted already to make stars and constellations. The Prayer Leader spoke up and said that he feared lest they stray more and more. Afterwards people heard that they had already made themselves gods (as mentioned).

Story of a Prayer Leader

The Prayer Leader spoke up and said, "This is what I meant, this is what I feared" (i.e. by his always saying he feared lest they get further lost, he meant this). The Prayer Leader had great pity on them, and came to the decision to personally go there; perhaps he would extract them from their foolishness (Heb: return them from their error). The Prayer Leader went there and came to the guards who stand around each mountain (as mentioned), 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 their money, were not at all able to be together with the people of the world, and could not stand in the world's air, so that they should not contaminate them, and they were not at all able to speak with people of the world, so that they should not contaminate them with their breath (in other words, by the foolish country the world was completely impure compared to them, as mentioned), therefore the guards who stood outside the city were surely of low status, except the guards also had the portraits (of their gods) and would hug

Story of a Prayer Leader

and kiss them all the time, because with them too, money was the main object of faith.

The Prayer Leader came to one of the guards and began talking with him about the ultimate purpose, inasmuch as the only ultimate goal is serving G-d - Torah, prayer, good deeds etc. - and money is utter foolishness and not the ultimate purpose at all etc.; but the guard did not listen to him at all, for it was already ingrained in them for a long time that the main thing is only money, as mentioned. And likewise the Prayer Leader went to all the guards and talked with them this way, and they did not listen to him whatsoever. The Prayer Leader came to a decision and went into the city which was on the mountain (as mentioned).

When he arrived inside the city, it was the great novelty to them, and they asked, "How did you get in here?" Since no one was able to reach them.

He answered them, "Why do you ask? I am already inside the city, all the same." The Prayer Leader began talking with one of them about the purpose of

Story of a Prayer Leader

the world, that money is no purpose at all etc. (as was his custom), but the man did not listen to him at all, and likewise another, and likewise all of them, because they were already so lost in their mistake that they already could not listen to anybody, as mentioned. And it was a wonder to the people of the city that such a man exists, and had come to them, and was speaking to them such things, the complete opposite of their creed. It struck them that this man must be the Prayer Leader, because they had already heard that there is such a Prayer Leader in the world, since the matter of the Prayer Leader had already become publicized in the world (as mentioned), and people in the world would call him "Der Frummer Baal Tefilah" (the devout Prayer Leader), but they could not catch 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., immediately afterwards disappearing from there (in other words, he was quickly gone away).

And the day came to pass: and there was a warrior ('geebor': a muscleman, or a valiant, mighty, or

Story of a Prayer Leader

strong man) unto whom other warriors had gathered. The warrior and his warriors were going around taking over countries, the warrior wanted nothing else but submission (in other words, that they should become subjugated under him). And when the people of the country submitted to him, he would release them; and if not - he would ruin them. So he went around subjugating countries, without any desire for money whatsoever - only submission; that they should be under 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 miles - for them to surrender to him; and so he was continually taking over countries.

And the merchants of the aforementioned wealthy country, who used to conduct trade in foreign countries, returned to their country and told over about the warrior, and a great terror fell on them. And even though they were willing to submit themselves under 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 contrary to

Story of a Prayer Leader

their creed, therefore they could not submit themselves under him, because for them it would be like apostasy, since he did not at all believe in their faith, that is, in money. And they were very afraid of him, and they began to perform their devotions, and bring their sacrifices to their gods (i.e. to those who had much money); and they would take a little beast (i.e. someone with little money, who was considered by them a beast) and bring him for a sacrifice to their gods (as mentioned), and similarly they performed the other devotions (i.e. the things with which they would serve their gods).

And the warrior was continually coming closer to them, and had started to send his warriors ahead [to ask]: "What do they want?" - as was his usual custom, as mentioned. A great terror came over them, and they did not know what to do. Their own merchants gave them a suggestion, inasmuch as they had been in a country where the entire populace were gods, and traveled about with angels - that is, (that country,) the entire country, from small to great, are all very extraordinarily wealthy people,

Story of a Prayer Leader

such that even the smallest among them is also a god according to their foolish delusion (because the smallest person in the country is exceptionally wealthy, and has as much money as was reckoned by them, that with that much money one becomes a god, as mentioned). And they 'travel with angels' since their horses are covered with such great wealth, with gold and so forth, that 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 you need to send to this country and they will surely help you, for they are all gods." (All this was still the advice of the merchants.) Their advice pleased them very much, for they believed that they would surely be saved by the other country, since they are all gods, as mentioned.

And the Prayer Leader came to the decision that he would go once again to that country; perhaps he would still lead them out of their folly. And he went there, came up to the guards, and he began speaking

Story of a Prayer Leader

with one guard, in his usual way. The guard told him about the warrior, that they are in great terror of him.

The prayer leader asked him, "What do you have in mind to do?"

The guard told him the idea mentioned above, that they want to send to the country where they are all gods etc..

The prayer leader laughed heartily at him and said, "That is quite a great folly! Because they are humans like we are. And all of you, with all your gods, are all merely humans, and not one of them is any god at all; there is no more than one G-d over the world: He who created everything, and He alone should be served, and only to Him one should pray; and this alone is the main purpose in the world." This and similar argumentation the Prayer Leader spoke with the guard, and the guard heard none of it, since their foolish belief had already been ingrained within them from a long time ago, as mentioned.

Story of a Prayer Leader

However, the Prayer Leader debated with him extensively, until finally the guard answered him, "What more can I do? I am only one individual (Heb: in the world (and against me are the numerous residents of the country))." Now this already had somewhat of an appearance of a response (/repentance) [Heb: this answer was a small consolation for the Prayer Leader, because he understood...], as the words which the Prayer Leader had spoken before with the guard, and the words which he spoke now, joined together until they stirred him somewhat. Because the response that the guard had answered, "What can I do?" etc., revealed that the words of the Prayer Leader were already starting to enter his heart a little bit.)

And so the Prayer Leader went to another guard, and also spoke with him in his usual way, as above; and he too did not listen to him, but in the end he also replied as above, "I am one person," and so forth, as above. And so, all the guards answered him this response in the end.

Story of a Prayer Leader

Afterwards the Prayer Leader entered the city and began to talk with them in his usual way: inasmuch as they are all very much in complete error, and money is no goal at all; rather, the essential purpose is solely to delve in Torah, in prayer, and so forth. They did not listen to him, for they were all very much rooted in money from a long time ago; and they told him about the warrior, and that they want to send to the country where they are all gods etc.. He laughed at them too, and told him that was a folly, and they are all humans etc., "and they will not be able to help you at all, because you are human and they are human, and they are no god whatsoever; there is only one God, Blessed is He, etc." As for the warrior, he replied to them (using this expression), "Isn't this the warrior?" (like someone wondering: isn't he the one he knows?) They did not understand what he meant. And so he went from one to the other, and continued talking this way with them, as above. And as for the warrior, he said to everyone, "Isn't this the warrior?" etc., as above. They did not understand his words; what he meant.

Story of a Prayer Leader

Meanwhile, a commotion broke out in the city, inasmuch as there was found someone who says such things, making laughter of their faith, and saying that there is only (a solitary) One, that is, Hashem Yisburach, Blessed is He etc.; and as for the warrior, he always says, "Isn't this the warrior?" etc. as above. They understood that this must certainly be the Prayer Leader, because he was already well known to them, as mentioned. They ordered for him to be sought and caught. Even though he always appeared differently (i.e. sometimes presenting himself as a merchant, and sometimes as a poor person, and so forth, wherefore they were not able to catch him, as mentioned), nonetheless they knew of this too, that the Prayer Leader constantly presents himself differently; they ordered an investigation into him, for him to be captured, and he was sought out until they caught him. And they brought him to the elders.

When they began talking with him, he told them also as above, "You are all mistaken, and in great folly, and that is no purpose whatsoever (i.e. money is no

Story of a Prayer Leader

goal at all), but there exists (a solitary) One, Blessed is He, namely the Creator, blessed be His Name, who has created everything. He alone should be served, and money is an utter nonsense etc.. And the country where you say they are all gods - they will not be able to help you whatsoever, for they are only human etc.."

They considered him insane, because the entire country was already so immersed in money, and they were already so crazed, that whoever said something contrary to their foolishness was for them a madman.

They asked him, "What is this that you say about the warrior, 'Isn't this the warrior?'" as above.

He answered them, "Inasmuch as I used to be with a king, and by the king a warrior was lost; and if this is that warrior, I am acquainted with him. And furthermore, your relying on the country where you say they are all gods - this is nonsense, because they will not be able to help you whatsoever; on the

Story of a Prayer Leader

contrary: that will end up being your downfall if you rely on them."

They asked him, "Where do you know this from?"

He answered them, "Since by the king," who he was with, "he had by him a Hand [yad], that is, the king had something resembling a hand with five fingers and with all the grooves (i.e. all the creases and ruts) that are on a hand. And the Hand was the map of all the worlds; and all that has been since the creation of heaven and earth until the end, and what will be afterwards, was all depicted on the Hand, for depicted in the scratches and folds of the Hand, was the diagram of all the worlds; how every world stands, with all the things of every world in detail, everything standing out on the Hand as depicted on a land map (as is known to those who are used to land maps, that is, depicted on a paper is each town, every country, and every bridge; and similarly other things: streams, woods etc.; and by everything it is all written down, that this is this town, and this is that country, and so forth). Thus all the worlds were depicted on the Hand by the ruts and folds of the

Story of a Prayer Leader

Hand. And in the ruts of the Hand were a resemblance of letters, just as letters are inscribed on a map next to each thing so that one may know what it is, that is, that one may know that here is this town, and here is this stream, and likewise other things; in exactly the same way, by the ruts of the Hand were depicted the likeness of letters next to everything depicted on the Hand, so as to know what everything depicted there is. Thus every city separately, every town, and all the rivers, bridges, mountains, and other objects (whatever is found in the world and in all the worlds) were all depicted on the Hand, by the ruts and folds on the Hand, and next to everything there always stood letters, that this is this thing, and that is that things, etc.. And also all the people who go around in every country, and all their experiences (i.e. everything that passes over a man during his lifetime), were all depicted on the Hand.

And even all the paths from one country to another, and from one place to another, were written on it, and on account of that I knew the way to come in

Story of a Prayer Leader

here, to this town, which no man can enter (because the wealthy country had dug around their cities, and nobody could come to them, as above). And likewise if you want to send me into the other town, I know that way too, all through the Hand. And also imprinted on the hand, was the way from one world to another world, for there is a path and a course on which one can ascend from earth to heaven (for, one cannot go up from earth to heaven, due to not knowing the way; but depicted there, was the way to go up to heaven); so depicted there, were all the paths that exist from one world to another world. For, Eliyahu (Elijah) ascended to heaven with this path, and that path is written there; Moshe Rabbainu (Moses) went up to heaven with a different path, and that other path was also written there; and likewise Chanoch (Enoch) ascended to heaven with yet another path, and that path was written there too. Thus from one world to the other (farther, higher) world was all depicted by the ruts and folds of the Hand.

Story of a Prayer Leader

Also represented on the Hand was everything as it was at the time the world was created, and as it is now, and as it will be in the future. For instance, Sedom (Sodom) was depicted there as that city had been (while inhabited) before it was overturned; in addition, depicted there, was Sedom being upheaved, as a city turning over; and further depicted there, was Sedom as it appears today, after the upheaval. For on the Hand was depicted what was, what is, and what will be. And there on the Hand I have seen that the country of which you say they are all gods, together with all the people who come to them for help (i.e. that the country should help them), will both (all) be obliterated." (All this for the Prayer Leader told them).

It was an extraordinary novelty to them, for it was recognizable that this is true talk, for it is known that on a map all things are depicted, so they understood that his words are true, since such things cannot be thought up, because one can see for himself that he can put together two ruts of the hand and from them will become a letter. For this reason they

Story of a Prayer Leader

understood, this is no contrivance; thus it was an extraordinary novelty to them. They asked him, "Where is the king? Perhaps he will show us a way how to find money?"

He answered them (with an expression of someone who is awestruck and angered), "You still want money?! Don't talk about money at all!"

They asked him, "Nonetheless, tell us where the king is."

He answered them, "I too do not know of the king; where he is. And this is how the story happened:

"Once, there was a king and a queen, and they had an only daughter. And it came near the time to marry her off, so they seated advisors to give counsel as to whom she ought to be married. And I too was there among the advisors (i.e. the Prayer Leader, who is still relating this in front of them) because the king liked me, and my advice was that they should give her the warrior, because the warrior had wrought us many benefits, for he had conquered many

Story of a Prayer Leader

countries; therefore he ought to be given the queen's daughter for a wife. My advice was very well received, and they all agreed upon it, and there was a big celebration there for having found a groom for the queen's daughter. And they wed the queen's daughter with the warrior, and the queen's daughter had a child. And the baby was quite an extraordinary beauty, which was no sort of human beauty whatsoever: his hair was golden and had all the colors, his face was like the sun, and his eyes were (like) other luminaries. And the child was born with mature wisdom, because they saw in him immediately, when he was born, that he is already a great sage, for when people were talking, in the place when one needs to laugh he would laugh; and so with other such things they recognized in him that he is a great sage – except he did not yet have the motions of an adult, that is, he still could not talk and other such faculties – but this they saw right away: that he is already a big genius.

"And by the king was orator, that is, a speaker who is a master of language and rhetoric, who was able to

Story of a Prayer Leader

talk very eloquently: very fine expression, songs, and praises for the king. And the orator was on his own account a fine orator too, but the king showed him the hidden path and the way for him to go up and get the power of the science of rhetoric, and thereby he became a very amazing superb orator. The king also had a sage, and the sage was also a sage on his own account, but the king showed him the way for him to go up and get wisdom, and thereby he became an extraordinary, superb sage.

"And similarly, the warrior was mighty on his own, but the king showed him the way for him to go and get strength, and thereby he became an extraordinary, superb warrior. For, there is a sword that hangs in the air, and the sword has three powers. When the sword is lifted, then all the officers of the [opposing] army flee, so as a matter of course 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 – however, the sword has two sharp edges, and they have two powers: through one edge, they fall down,

Story of a Prayer Leader

and through the other edge, they get the sickness called 'dahr' (wasting; consumption), namely they (the enemies whom they are fighting) become meager (-gaunt) and lifeless, as is known of this sickness; the Merciful One spare us. So by merely making a move with the sword in its place, the enemies are stricken with the aforementioned things, that is, by using one edge the enemies have defeat, and by using the other edge the enemies are stricken with dahr, as mentioned. And the king showed the warrior the path that there is to the sword, and from there he attained his great strength.

"And to me the king also showed the way to get my specialty; I got from there what I needed. (In other words, the Prayer Leader, who is telling all this, said that the king showed him the way from which to get his thing, namely, prayer).

"And likewise, the king had a faithful friend [ohev ne'eman] (in other words, a good friend, a good, trusty friend) who was in love with the king (lit: who loved himself with the king) with a very extraordinary love. They loved each other so much,

Story of a Prayer Leader

that it was impossible for them to be one without seeing the other for some amount of time. But nonetheless there must be times when they need to be apart, so they had portraits in which both their images were depicted. They would delight themselves (in other words, take pleasure and satisfaction with) the portraits when they could not see each other. And the images depicted how the king and his faithful friend love each other and hug and kiss each other with great love. And the portraits had the special ability that whoever looked at the images attained great love (in other words, one received the trait of love when looking at the images). And the faithful friend also received the love from the place which the king showed him.

"A time came when they all went, each one to his place, to receive his power there for his thing – that is, the orator, and the warrior, and all the king's people, each went up to his place to renew his power. And the day came to pass – there was a very big storm wind upon the world. And the storm wind mixed up the entire world, and overturned sea to dry

Story of a Prayer Leader

land, and dry land to sea; and wilderness to settled area, and settled area to wilderness; so it overturned the entire world. And the storm wind went into the king's chamber and did nothing at all there (in other words, there at the king's, it wrought absolutely no damage), except that the storm wind went in and snatched away the aforementioned child of the queen's daughter. And amidst the commotion, as soon as the storm wind snatched away the dear child, the princess followed immediately (in other words, the princess immediately began to run after the child in order to snatch him back; she too went off someplace, no one knows where). So too the queen, and so too the king: they all went after the child, until they all became dispersed, and no one knows where they are. And all of us were nowhere nearby during this, for we were gone away then, each to his place to renew his power, as mentioned; and when we came back, we could no longer find them all, as mentioned. The Hand too became missing then.

Story of a Prayer Leader

So from that time on, we have all become scattered, and can no longer go, each to his place to renew his power, for since the entire world has been overturned, we now need different paths; therefore we can no longer go up, each to his place to renew his power. However, the impression that remains by each of us (meaning the token, that is, the little bit that has remained by each one from long ago) is also very great – and if this mighty one (which the country feared) is the king's warrior, he is certainly a very mighty warrior." (All this, the Prayer Leader told the people).

And they heard out his words and were very amazed, and now they held the Prayer Leader fast, and would no longer let him go (because perhaps the warrior who wants to come upon them, is the king's warrior mentioned above, with whom the Prayer Leader is acquainted).

And the aforementioned warrior kept coming closer to the country, always sending emissaries to them, until he reached the country. And he stationed himself below the city, and sent his emissaries inside

Story of a Prayer Leader

to them (for them to tell him what they want: to submit themselves or not, as above). They were very terrified of him, and they begged the Prayer Leader to give them an eitza (-advice,remedy). The Prayer Leader told them it was necessary to inspect the conduct of this warrior in order for him to recognize thereby if this is the aforementioned warrior of the king. The Prayer Leader [went, and he] went out towards the warrior, and he reached the warrior's army and began talking with one of the warrior's accompanying warriors (i.e. with one of the sentries) (in order to examine if he is the warrior whom he is familiar with). The Prayer Leader asked him, "What do you do? And how did you get together with this warrior?"

He answered him (i.e. that one warrior replied to the Prayer Leader), "What took place was like this:

"It is written in their chronicles how there had been a great storm wind over the world, changing sea to dry land, and dry land to sea; and wilderness to settled area, and settled area to wilderness, mixing up the entire world. And after the noise and upheaval, the

Story of a Prayer Leader

entire world having become so mixed up, the world's people decided to make a king for themselves. They started to investigate who ought to be made king over them, and they reasoned, 'Inasmuch as the essential thing is only the ultimate purpose (tachlis) therefore whoever most occupies himself with, and exerts himself in the purpose of the world – he deserves to be king.' They began probing what the purpose is, and several opinions arose among them.

One faction said that the main object is honor, for, 'We see that the world considers honor the main thing. Because when a person is not given his respect – that is, when some word is uttered against his honor – he experiences bloodshed, because the main thing for the entire world is honor. And even after death, people are careful to accord the dead his honor, burying him with respect and so forth (and telling him, 'What is being done for you, is all being done for your honor'). Even though after death, one no longer wants any money, and the dead person certainly has no desire for anything, nevertheless they are particular about the honor of the dead, and

Story of a Prayer Leader

guard his honor. Therefore (it is) honor (that) is the main purpose. They continued saying more such conjectures and deductions of the sort, that honor is the main object of the world, until it became settled among them that the ultimate purpose is honor. Therefore they needed to search for an honorable person (that is to say, a person who has honor), and moreover the person should also pursue honor, for since he receives honor and pursues it, and assists (human) nature which desires honor, therefore this person exerts himself and pursues after the main goal, and has reached it, because the goal is, after all, honor, as mentioned; therefore such a person deserves to be king. (All this was the foolish opinion of a sect of them; and so they found foolish conjectures and deductions until they became led astray therein, and said that honor is the purpose.)" Likewise all the other factions that will appear below, all had foolish reasoning for their foolish notions. (Heb. only: Some of them are explained below, but Rabbainu of blessed memory, did not want to explain all the perplexed reasoning for these beliefs, because there are some rationales in this,

Story of a Prayer Leader

that are so perplexing that it is possible to indeed be led astray by these false rationales; the Merciful One spare us.) "They went searching for such a person, and they went and saw an old Gypsy beggar being carried, while following him were perhaps five hundred Gypsies. And the beggar was blind, hunchback, and mute, and all these people followed him because they were all his relatives, for he had sisters, brothers, and ragtag (lit. wicked) progeny, until there came to be so many of them, all of whom followed him and carried him. And the old beggar was very particular about his honor, for he was a very angry person and always heaped his great indignation upon them, always ordering that others should carry him, and always scolding them. Hence this elderly beggar is a very 'honorable' man, because he is so strict over his honor. Therefore this beggar pleased them, and they accepted him as (a) king. And because land also has an effect, for there is a land that engenders and is conducive (mesugal) to honor, and similarly there is a land that is specially suited for another trait, therefore this faction (which regarded honor as the main purpose)

Story of a Prayer Leader

sought a country that engenders and is conducive to honor; and they found such a country that is conducive to it, and they settled there.

"One faction said that the main object is not honor, and they conceived that the main object is murder, for, 'We see that all the things that are found upon the earth – grasses, and all plants and people, and all that is in the whole world – must all ultimately cease to exist. Hence the very goal of all things is to be finished off (i.e. destroyed). Therefore, a murderer who kills and destroys people, is really bringing the world to its purpose.' Therefore they came to the conclusion that the goal is murder. They looked for a person who would be a murderer; an angry person and an extremely vengeful person, for such a person is closest to the purpose (according to their deluded mindset) and he deserves to be king. They went looking for such a person and they heard a shriek. They asked, 'What is this, such a screech?!'

"They replied to them, this shriek is: someone has slaughtered his father and mother.

Story of a Prayer Leader

"They spoke up, 'Where else can one find such a strong hearted and angry murderer, that he should murder his own father and mother? This man here (i.e. the one who killed (his) father and mother) has reached the purpose!' And they were very pleased with him, and they accepted him as (a) king over them. And they sought for themselves a country that causes (i.e. brings about) murder, and they chose a place among mountains where killers abide, and they went there and settled there with their king.

"A (Heb: different) faction said that worthy of being king, is he who has a great abundance of food, and does not eat the fare of other people, but only fine foods (such as milk, so that his mind should not become coarse); such a person ought to be king. However, they could not immediately find such a person who would not eat the foods of other people. In the meantime they chose for themselves a rich man who had plenty of food (and whose food was a bit finer) until they would find such a person as they want, who would not eat etc. as above. And meanwhile, they made the rich man (into a) king

Story of a Prayer Leader

until they would find such a person as they want, as above; then the rich man would descend from the reign, and the other one would be taken up as (a) king. And they chose for themselves a country suited for this, and they went and settled there.

"A (Heb: different) faction said that a beautiful woman is fit to be king, for the main object is, after all, that the world should be inhabited with people, since for that reason the world was created. And since a beautiful woman brings about that desire, through which the habitation of the world grows greater (since more people come about), it comes out that she brings the world to the goal. Therefore it is befitting for a beautiful woman 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.

A (Heb: different) faction said that the main objective is speech, because the distinction between a man and a beast is only speech, and since that is the essential in which a man is greater than a beast,

Story of a Prayer Leader

therefore it is the main purpose (i.e. speech). They sought for themselves a speaker (i.e. a talker) who would be eloquent, and who would know many languages, and would always talk a great deal all the time, for such a person is at the goal. They went and found a French lunatic who was going around and talking to himself. They asked him if he knows languages, and he knew several languages. Now such a man has certainly already reached the goal (according to their foolish deluded ideas), since he is a master of language, knows many languages, and talks a great deal – for he talks even to himself. Therefore they were very pleased with him, and they accepted him as (a) king. And they chose for themselves a land conducive to this, and they went and settled there with their king. And surely he led them on the straight path!

"A (Heb: different) faction said that the ultimate purpose is happiness. For, when a person is born people are happy; when there is a wedding, people are happy; when conquering a country, people are happy. It follows that the main purpose of

Story of a Prayer Leader

everything is only happiness. Therefore they sought a man who would always be happy, for he is at the goal, and he should be king over them. They went searching and they saw a gentile going along with a disgusting shirt and carrying a bottle of brandy, while following him were several other gentiles. And this gentile was very happy because he was very drunk. They saw that this gentile is very happy and has no concern whatsoever, and they were very pleased with him, this gentile, because he had reached the goal, since the goal is only happiness. They accepted him as (a) king over them, and surely he led them on the right path! And they chose a land conducive to this, that is, where there are vineyards so that they would make wine, and from the seeds of the grapes they would make brandywine; and nothing whatsoever of the grape vines should go to waste, because for them this was the main purpose: to drink and go drunk, and always be happy, despite not having the faintest idea for what, for they had nothing at all to be happy about. But nevertheless it was the main purpose for them, to always be happy.

Story of a Prayer Leader

And they chose for themselves a land conducive to this, as above, and they went and settled there.

"A (Heb: different) faction said that the main thing is wisdom. They sought for themselves a great sage, and made him (a) king over them, and they sought for themselves a land conducive to wisdom, and they went and settled there.

"A (Heb: different) faction said that the main goal is to cultivate oneself with food and drink, which is called pillevin [Yid. = Ger. pflegen], in order to enlarge the limbs. And they sought a 'man of limbs,' that is, someone who has large limbs, and develops himself to enlarge his limbs (i.e. the members of the body), for since he has big limbs, he has a larger portion in the world, because he takes up more space in the world; and this man is closer to the purpose, because the purpose is to enlarge the limbs. Therefore such a person ought to be (a) king. They went and found a tall man (which is called a 'veynger' [Yid.]) and he pleased them, because he has large limbs and is at the goal. They accepted him

Story of a Prayer Leader

as (a) king, and they sought a land conducive to this, and they went and settled there.

"And there was a different group that said that all these things are no goal at all; rather, the right purpose is to be involved only in prayer to Hashem Yisburach, and to be a humble person, and a lowly person etc. (in other words, one should not deem anything of oneself), etc.. And they sought for themselves a prayer leader, and they made him (a) king over them." (One will already understand by himself that all the aforementioned factions were all very mistaken and deluded in great foolishness, each faction in their folly, through their foolish hypothesis and foolish deductions. Only this last faction hit upon the proper truth – so fortunate they are!) All this was related by one of the strongmen before the Prayer Leader. And he went on to tell him, that they (namely the warriors who were going with the warrior as mentioned) – they are from the faction of the 'men of limbs' mentioned above (i.e. the faction that said that the main objective is only to cultivate oneself to enlarge his limbs) who had taken

Story of a Prayer Leader

up as (a) king over themselves a 'man of limbs' (i.e. a large person, as mentioned).

"And the day came to pass, and a company of them were going along (in other words, many of the ample-limbed people were going together) with the wagons in train (which are called ibez [- Ukr. oboz, train]) bringing along food, drink, and other such things. Now, the world was certainly afraid of these large-limbed ones, for they were large and mighty men, and whoever encountered them was sure to step off the road. Meanwhile, as the camp of the ample-limbed was going along like that, approaching them from the opposite direction came a big warrior (and this was the warrior who goes with them now), and this warrior did not step off the road for them, and he went into the camp and dispersed them here and there, and the people of the camp were terrified of him. And he (i.e. the warrior) went inside among the aforementioned wagons which trailed behind them, and ate up everything that was there. This was an extraordinary novelty to them (that he is so valiant that he has no fear of them

Story of a Prayer Leader

whatsoever, and went right into their midst, and ate up all that was on the wagons) so they promptly fell down before him, saying immediately, "(Long) Live the King!" (meaning, they immediately made him (a) king) because he certainly deserves the reign. And so it was: they took him up as king (i.e. the warrior who came against them, as mentioned). "And this is the warrior with whom we now go about conquering the world. But he says (i.e. the warrior who has now become king over them) that he means something else in his going about conquering the world, for he does not at all intend that the world should be under him; rather he means something else." (All this one of the warriors told the Prayer Leader who had asked him how they joined the warrior; he answered him all this).

The Prayer Leader asked him, "Wherein is the strength of the warrior who is now your king?"

He answered him, "Inasmuch as there was a country that did not want to submit themselves under him, the warrior took his sword which he has, and his sword has three powers: when it is lifted, all the

Story of a Prayer Leader

army officers flee" etc. (and he recounted the three powers explained above, from which king's warrior got his strength, as mentioned).

When the Prayer Leader heard this, he realized that this is certainly the king's warrior mentioned above. The Prayer Leader asked if it were possible to be granted an audience with the warrior who is their king. They answered him, it must be announced for approval ('meldeeven') before him. They went and announced, and he summoned that he should come in, and the Prayer Leader came in to the warrior. When he came in to him, they recognized each other, and there was very great rejoicing amongst them that they merited to be reunited. And there was rejoicing and crying (happiness and weeping) between them, for they recalled the king and his men; they cried over that; therefore between them was rejoicing and crying. The Prayer Leader began to discuss with the warrior how it came about that they arrived here.

The warrior told the Prayer Leader that from the time that there was the storm wind – when they all

Story of a Prayer Leader

became dispersed – when he returned from where he went to renew his power, and did not find the king with all his people, as mentioned, he then let himself go wherever he would go. And he passed by them all, that is, he understood he was at the place where the king is, and where all his people are. That is, he was at a certain place, and he understood that the king is certainly there, in this place, however he was unable to seek and find him. And similarly he passed by another place, understanding that the queen is certainly there, however he was unable to seek and find her; and thus he passed by all the king's people.

"Only you I did not pass by!" (i.e. the warrior who is 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 he did not pass by).

The Prayer Leader replied to him saying, "I passed by all their places, and by your place as well. For, I was passing by a certain place and I saw the king's crown standing there, and I understood that the king is certainly here, however I was unable to seek and find him. And so I went further and passed by a sea

Story of a Prayer Leader

of blood, and I understood that this sea is certainly made from the tears of the queen who weeps over all this, and the queen is certainly here, however I could not seek and find her. And so I passed by a sea of milk, and I understood that the sea is certainly made from the milk of the queen's daughter whose son was lost, and the milk pressured her, and from this came to be the sea of milk; and the queen's daughter is certainly here, however I was unable to seek and find her. And so I went further and saw the golden hairs of the child laid out, and I did not take from them whatsoever, and I knew that the child is certainly here, however it was not possible to seek and find him. And so I went further, passing by an ocean of wine, and I knew that this ocean is 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 delivers consolations to the queen's daughter, and from these words came about the ocean of wine (as it is written [Song 7:10], 'your palate is like good wine'), however I could not find him. And so I went further, and I saw standing there, a stone which had etchings in it just like the

Story of a Prayer Leader

Hand with its ruts (i.e. just like the Hand with all the furrows etc. which had been at the king's, as mentioned), and I understood that the sage (of the king) is certainly here, and the sage had engraved for himself the depiction of the Hand on the stone, but it was not possible to find him. And so I went further and I saw arranged on a mountain the golden tables, the credenzas [display cupboards], and the rest of the king's treasures, and I understood that the king's treasurer [i.e. he who sits over all the treasures] is certainly here, however it was impossible to find him." (All this the Prayer Leader told over to the warrior).

The warrior replied, "I too passed by all these places, and I did take from golden hair of the child, for I took seven hairs that had all sorts of colors, and they are very dear to me. And I settled down and sustained myself with whatever possible, with grass and so forth, until I had nothing whatsoever to sustain myself. I let myself roam about, and when I went away from my place, I forgot my bow there."

Story of a Prayer Leader

The Prayer Leader replied, "I saw your bow! And I knew that it was certainly your bow, but I could not find you."

The warrior went on telling the Prayer Leader that, "When I went away from that place, I went until I encountered the company mentioned above (i.e. the rest of the ample-limbed warriors mentioned above), and I entered in their midst, because I was very hungry and wanted to eat; and as soon as I entered among them they immediately took me up as (a) king, as mentioned. And now I go conquering 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 discuss with the warrior, "What to do with these people?" That is, with the country that is so fallen into the lust of money, to the extent that they came up with such crazy foolishness, that those who have a lot of money are gods for them; and so the other follies the country had.

Story of a Prayer Leader

The warrior answered the Prayer Leader that he had heard from the king, that from all the cravings a person has fallen into, he can be extracted, except for someone who has fallen in the lust for money; it is impossible to extract him from it by any means. "Therefore you will have no effect on them whatsoever, for it impossible to extract them from this at all. Albeit through the way that there is to the sword mentioned above" – from where he gets his power as mentioned – "only through this way can one extract from the lust of money, someone who has sunk into it." (So he heard from the king).

The warrior remained together with the Prayer Leader for a while, and as for the country which beseeched the Prayer Leader that he should go out to the warrior on their behalf, as mentioned, they extended the time: that is, the Prayer Leader convinced the warrior that he should give them (a) time (i.e. during which time he should do nothing at all to them). He allotted them time. Afterwards, they made signs between themselves, that is, the Prayer Leader and the warrior exchanged signs so that one

Story of a Prayer Leader

would be able to know from one another, (and) then the Prayer Leader went off on his way.

As the Prayer Leader went on, he saw people going along and entreating Hashem Yisburach, praying and carrying prayer books. He was afraid of them, and they were frightened of him too. He stood to pray, and they also stood to pray. Then he asked them, "Who are you?"

They answered him, "Inasmuch as when there was the storm wind, the world separated into many factions, these choosing this thing, and those choosing that thing (just as all the different factions are explained above). At that time we chose for ourselves that the main purpose is to be constantly involved only in prayer to Hashem Yisburach. We sought and found a master of prayer, and made him (a) king.

When the Prayer Leader heard this, it exceptionally pleased him, for this is what he himself wants. He began to converse with them, and showed them the order of his prayers, and his books, and (his) ideas

Story of a Prayer Leader

he had regarding prayers. When they heard his talk, their eyes opened, and they saw the greatness of the Prayer Leader; they immediately made him (a) king over them, for their king deferred the kingship to him, since they saw that he is quite a great man [Heb: that he is set apart on a very, very high level]. The Prayer Leader taught them how to pray to Hashem Yisburach, and he made them into very great, complete tzadikim, for they had been tzadikim before as well, since they had involved themselves only in prayer, but the Prayer Leader opened their eyes until they became extremely great tzadikim. The Prayer Leader sent a letter to the warrior, and informed him how he was privileged and had found such people as he desires, and had become king over them.

Now the aforementioned country (i.e. the wealthy land for whom money was the main objective etc. as mentioned) continued to occupy themselves with their devotions (i.e. they kept doing wild things and offering sacrifices to their gods, i.e. to those who had a lot of money, as mentioned), and the

Story of a Prayer Leader

additional time that the warrior had given them was already shortly transpiring. They were very frightened, and they did their devotions, and offered sacrifices and incense, and engaged in their prayers which they prayed to their gods. They caught a little critter, that is, such a person who has little money, and offered him as a sacrifice to their gods. And they were convinced that they must act upon their first plan which they had been given, that they should send to the country where they are all gods there, because they have very extraordinary wealth there (which according to their opinion makes them all gods) and that country would certainly save them, since they are all gods, as mentioned. They did so, and they sent emissaries there to that country.

Meanwhile on the way, as the emissaries were going, they got lost, and they discerned a man walking with a cane, his cane was worth more than all their gods, that is, his cane was set with very expensive diamonds, so that the cane was worth more than the riches of their gods. Should one put together all the riches of their gods, and even of the

Story of a Prayer Leader

gods of that country they're going to, the cane would be worth more than all their riches. Furthermore, the man was walking with a hat in which there were diamonds, so that the hat was also worth a fortune. As soon as the emissaries noticed this man, they immediately fell down before him, bowing and prostrating (that is, they bowed profusely before him), because according to their foolish opinion, this man is a god over all gods, for he has such extraordinary, great wealth. (And this man whom they encountered was the king's treasurer mentioned above).

The man said to them, "This here is a novelty to you!? Come with me, I will show you wealth!" He led them atop the mountain where the king's treasury was arranged, and he showed them the treasury. As soon as they saw the treasury, they immediately fell down, bowing and prostrating, because he is a god over all gods (according to their foolish and deluded opinion, because by them the essential faith was money as mentioned). Albeit they brought no sacrifices, for in accordance with their belief that he

Story of a Prayer Leader

is such a god etc. they certainly would have offered themselves to him, however (when the emissaries departed) the emissaries were warned not to offer any sacrifices on the way, for they were afraid that should they want to offer sacrifices along the way, none of them would remain, for maybe one of them will find a treasure on the road; maybe one of them will enter there (Heb: which would be a god for him). He will want to sacrifice himself to it, and none of them would be left; therefore the country warned the emissaries that they should not offer any sacrifices on the way, whatsoever. [Heb: Therefore these emissaries did not offer sacrifices to this aforementioned warden. But this was clear to them: that he was a god over all gods, since he possessed such astounding and vast wealth].

The emissaries came to the decision: What reason remained for them to go to those other gods, that is, to the country they were sent to, where they are all extremely rich (people), whom they considered to be gods? Much better that this man – he can help them better, because he is a god over all of them

Story of a Prayer Leader

(according to their crazed notion), since he has such extraordinary, great wealth, more than everyone (many, many times over)? Therefore they beseeched this man that he should go with them (in) to their country. He was content to oblige them, and went with them, and entered their country. There was a great celebration in the country, that they had acquired such a god, for they were already sure now that through him they would have a deliverance, for he is such a god, since he has such a great fortune. The man (who was the king's treasurer, as mentioned, who was accepted by the countrymen as god) ordered that until there would be a proper order in the country, no one, in the meantime, should offer any sacrifices. (For this treasurer was in fact a great tzadik, for he was of the king's people, who were all very great tzadikim. The treasurer certainly loathed the foolish practices of the country, but he was incapable of leading them out of their evil way; however, for the time being, he ordered them that in any case no sacrifices should be brought).

Story of a Prayer Leader

The countrymen started to beseech him regarding the aforementioned warrior of whom they were very terrified, and the warden also replied to them, "Could this be the warrior (whom he knows)?"

The treasurer got up and went out to the warrior, and asked the warrior's people if it were possible to be granted an audience with him, and they said that they would announce it.

They announced it. He ordered [for] him [to be] let in, and the treasurer entered before the warrior. They recognized each other, and there was celebration and crying between them, as above (i.e. they were very happy that they were privileged to find each other, but still wept very much: how can the rest of the aforementioned people be brought as well?).

The warrior spoke up to the treasurer, "Our kosher Prayer Leader is also here, and I have already seen him, and he has already become a king!" (Heb. only: And they told each other how it evolved that they arrived here).

Story of a Prayer Leader

The treasurer told the warrior that he had passed by everyone, that is, by the place of the king with all the people as mentioned above; only by the two of them he did not pass, that is, by the place of the Prayer Leader and the warrior he did not pass. The treasurer talked with the warrior about the country that had become so errant and so deluded in money that they had fallen into such nonsense.

The warrior answered the treasurer that which he had told the Prayer Leader, that he had heard from the king that whoever has fallen into the lust of money cannot be taken out of it by any means, except by that way (Heb: of the sword, from where the warrior receives his power and might) as mentioned.

Again they extended the time, that is, the treasurer convinced the warrior that he should give the country yet another date. The warrior gave them another date.

Then they made signs between themselves – the treasurer and the warrior – and the treasurer left the

Story of a Prayer Leader

warrior and returned to that country. (Now, the treasurer certainly kept rebuking them severely over their evil way in which they had become so abased in (the desire of) money, but he could not lead them out of it, since they were already very deeply rooted in it. But nonetheless, since the Prayer Leader and the treasurer had talked with them very much, they had already become a little confused, and kept saying, "On the contrary! Take us out of it!" Even though they still held themselves fast in their foolish notion, and did not want [to get] out of their nonsense at all, nevertheless when they were rebuked, they kept saying, "On the contrary, if it is indeed so that we are mistaken, please take us out of our error!")

The treasurer replied to them, "I will give you a suggestion (against the warrior). I know the warrior's power and from where he gets his strength." And he told them the matter of the sword, mentioned above, from where the warrior gets his strength. "Therefore I will go with you to the place of the sword, and by this you will be able to stand up against the warrior

Story of a Prayer Leader

(for you will also get strength from there)." And the treasurer's intention was: when they arrive at the sword's place, they will already be (Heb. only: able thereby to return and get) out from their money craving (for by means of that way to sword, thereby a person gets out of the desire for money, as mentioned).

The country accepted his advice, and sent their magnates, who were gods for them, and they went together with the treasurer to sword. (And the gods, that is, the magnates who went with the treasurer, certainly went dressed in gold and silver jewelry, since this was the main thing for them). So they went together, the treasurer and the country's magnates whom they called gods.

The treasurer informed the warrior of this thing, inasmuch as he is going with them to seek the place of the sword, and his intention is, maybe he will be privileged to find on the way, the king and his people.

Story of a Prayer Leader

The warrior replied, "I too will go with you." The warrior disguised himself (so that the people going with the treasurer would not know that he himself is the treasurer) and also went the treasurer.

They (the treasurer and the warrior) decided, they would inform the Prayer Leader of this as well. They informed him, and the Prayer Leader replied, he will also go with them. The Prayer Leader went to them, and before he went away, the Prayer Leader ordered his people that they should pray for this, that Hashem Yisburach should make their venture successful; that they should merit to find the king and his people, for the Prayer Leader used to always pray for this, that the king and his people should be found, and always used to order his people that they should pray for this, and now that he wanted to go with the treasurer and the warrior, so that they should go together to search for the king and his people, he urged them even more to pray for it constantly, that they should merit to find them. The Prayer Leader came to the treasurer and the warrior, and there was certainly great rejoicing amongst them

Story of a Prayer Leader

– celebration and weeping, as before. They, all three, went together, that is, the treasurer, the warrior, and the Prayer Leader, with the 'gods', that is, the country's magnates (who were called 'gods' in their country) going with them.

They went and went, and they came to a certain country, and there were guards there standing around the country. They asked the sentries, "What sort of country is this, and who is your king?"

The guards replied: Inasmuch as when there was the storm wind, at which time the world became separated into numerous factions (i.e. into many opinions, as each sect had a different opinion, as mentioned), then the people of the country chose for themselves that the main thing is wisdom, and they took up for themselves a great sage as (a) king. Not long ago they found quite an exceptionally great wise man, who is an extraordinarily very great wise man. The king relinquished the kingship to him, and they took him up as king, since for them the main thing was wisdom.

Story of a Prayer Leader

The three of them (i.e. the treasurer, the warrior, and the Prayer Leader) said that it appears that this must be our sage (i.e. the king's sage). They asked if it were possible to be granted an audience with him, and they answered them, "It must be announced." They went and announced, and he ordered them to come in. They (i.e. the three of them) entered into the sage, who had become king in the country. They recognized each other, for this sage was indeed the king's sage mentioned earlier. There was certainly great celebration there – rejoicing and weeping, for they wept, "How to merit to further 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 is with him, but since the time that they had become dispersed by the storm wind – from that time onward, he does not want to look at the Hand at all, because the Hand belongs exclusively to the king. Only, he had carved out a depiction of the Hand on a stone, in order to use it a little for his own concern; but upon the Hand itself he doesn't look at all.

Story of a Prayer Leader

They discussed with the sage how he had come here, and he told them that since the time the storm wind happened, he went where he would go (and as he went, he passed by everyone [Heb: of the king's people]; only by the three of them, that is, by the place of the Prayer Leader, the warrior, and the treasurer he did not pass by), until the country found him and took him up as (a) king; and now in the meantime he must guide them according to their way, according to their paralogisms, until later he will lead them out to the proper truth.

They talked with the sage regarding that country that had become so deluded about money etc., and they said, "If we had been cast about and dispersed for nothing more than on account of that country, in order that we should correct them and turn them to the truth, it would also be worth it, for they have become so deluded." Because in truth, all the aforementioned factions, each one had chosen its nonsense; this one wanting honor, and this one, murder etc. – they had all become deluded and needed to be led out to the correct purpose, because

Story of a Prayer Leader

even the sect that had chosen for itself that the main thing is wisdom, they too had not reached the true purpose, and needed to be led out from that, for they were under the persuasion of foreign wisdoms and heresy; however, it is easier to extract people from all the follies, but these ones are so deluded in the idolism of money, and are so fallen into it, that it is impossible to extract them from it.

And the sage also replied to them, that he too had heard from the king that it is possible to extract someone who has fallen into any craving, but from the craving of money it is impossible to extract, other than by the way that there is to the sword, as mentioned. The sage said, he too would go with them, and all four of them, went along, and the 'gods' (i.e. the wealthy ones of the country) went with them too.

They came to a certain country, and they also asked the watchmen, "What sort of country is this, and who is your king?"

Story of a Prayer Leader

They answered them: Inasmuch as there had been the storm wind, the people of this country chose for themselves then, that the main purpose is speech. They took up an eloquent talker as (a) king. Later they found an extremely superb bard and orator; they accepted him as (a) king, because the king relinquished the kingdom to him because he is so eloquent.

They realized, "This surely must be our king's orator." They also asked if it were possible to be granted an audience with the king.

They answered them, "We must announce it." They announced it, and he ordered that they should come in.

They entered to the king, and it was the king's orator. They recognized each other, and there was also great rejoicing and weeping between them.

The orator also went with them, and they went further in search; maybe they would find the rest of them, for they saw that Hashem Yisburach was

Story of a Prayer Leader

helping them; (so that) they repeatedly find their friends. And they attributed all this to the merit of their kosher Prayer Leader who is always praying for this, and through his prayers they were privileged to always find their friends. They went onward; maybe they will additionally find the others.

They went and came to a certain country, and they also asked, "What sort of country is this, and who is your king?"

They answered them, that they are of the faction that had chosen for itself that the main goal is to go drunk and be happy. They had taken up for themselves some drunkard as (a) king, because he is always happy, but later they found a man sitting in an ocean of wine, and they were very much more pleased with him, because this is certainly a very big drunkard, for he is seated in a sea of wine. They took him up as (a) king.

They also asked for an audience with him, and they [the guards] went and announced it. They went in to the king, and this was the king's faithful friend who

Story of a Prayer Leader

had been sitting in the sea of wine that had come about from the talk of the orator who consoles them, as mentioned. (And the countrymen figured that he is a great drunk since he sits in a sea of wine, so they took him up as (a) king.) When they went in to him, they recognized each other, and there was great rejoicing and weeping between them, as before. And the faithful friend went with them as well.

They went onward and came to a certain country. They asked the watchmen, "Who is your king?"

They answered that their king is a beautiful woman, insofar as she leads to the goal, because the goal is habitation of the world (i.e. that the world should be inhabited with people, as mentioned). And initially they had a beautiful woman as a queen; then they found a beauty who is a very exceptional beauty, and they accepted her as (a) queen.

They realized, this must surely be the queen's daughter. They also asked for an audience with her, and they went and announced, and they entered in to the queen and recognized that this is the queen's

Story of a Prayer Leader

daughter herself. And the rejoicing that was there is certainly unimaginable. They asked, "How have you come here?"

She told them that after the storm wind happened and had snatched away the dear (boy-) child out of the crib as mentioned, immediately in that frantic moment, she ran after the child but did not find him. The milk pressured her, and from this the sea of milk came about. Then the country found her and accepted her as king over them. And there was a great celebration there.

But they also wept abundantly over the dear (boy-) child who is not there, and over her father and mother whom she [the queen's daughter] doesn't know of (their wellbeing). But now already the country has a king too, because the husband of the queen's daughter, who had become queen here, is already here – for the warrior himself is her husband – so 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 them

Story of a Prayer Leader

a little, (meanwhile,) of their repulsive vice, because since for them the main purpose was a beautiful woman, they were certainly very defiled and deep in their lust, therefore she asked the Prayer Leader to meanwhile go purify them of it, in the meantime (i.e. he should tell them mussar so that they should not be so deep in this craving of promiscuity), so that they should not be so crude in this vice, because beyond it being a craving, moreover it was like a faith for them, that this is the goal (because all of the factions that had each chosen its bad thing as the purpose, as mentioned – for each of them the objective was just as a creed, that this is the purpose), therefore she asked the Prayer Leader to go and purify them a little, in the meantime.

Afterwards, they all went searching for the others. They went and came to a certain country, and also asked, "Who is your king?"

They answered them that their king is a one year old, for they are from the faction that had chosen for themselves that whoever has an abundance of food, and is not nourished from what other people eat – he

Story of a Prayer Leader

should be made (a) king. They temporarily accepted a wealthy man as king. Then they found a man who was sitting in a sea of milk, and they were exceptionally pleased with him, because this man was nourished his whole life from milk, and was not nourished from what other people eat, therefore they took him up as (a) king. And for that reason he is called a "one-year-old," since he lives on milk like a one year old. They realized that this is surely their child. They requested an audience with him, and they went and announced. They entered in to him and they 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 his birth, since he was born with great wisdom as mentioned, therefore he recognized them, and they of course recognized him. There was certainly a very great celebration there, albeit they still wept that that they did not know of the king and the queen. And they asked him, "How did you get here?"

Story of a Prayer Leader

He told them that when the storm wind had snatched him away, it carried him away 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. 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 came about. He settled there on the sea of milk, and was nourished by the milk until these countrymen came and took him up as (a) king.

Then they went onward and came to a country. And they asked, "Who is your king?"

And they replied that they had chosen for themselves that murder is the goal. They accepted a certain murderer as king, then they found a woman sitting in a sea of blood, so they took her up as king, because they saw that she is surely a very great murderer since she is seated in an ocean of blood. They also asked for an audience with her, and they went and announced. They entered in to her, and this was the aforementioned queen who keeps crying constantly, and her tears come to be the sea of blood

Story of a Prayer Leader

mentioned. They recognized each other, and there was certainly a very great celebration there, albeit they still wept that they still did not know of the king.

They went onward and came to a certain country. They asked, "Who is your king?"

They replied that they had chosen for themselves as a king, a certain honorable person (i.e. a person who has honor, as mentioned), because for them the main purpose is honor. Then they found sitting in a field, an old man wearing a crown on his head. They were very pleased with him, for he is a dignitary, for he sits in a field adorned with a crown, and they accepted him as king. They realized that this is certainly their king himself, and they also asked if it was possible to have an audience with him. They went and announced, and they entered in to him and recognized that he is the king himself. And the rejoicing that was there, is certainly inconceivable (in the mind). And the foolish 'gods' (i.e. the very wealthy ones from the land of riches who went with them) were traveling with them, and for the life of

Story of a Prayer Leader

themselves, they knew absolutely nothing about what was happening, why there is so much happiness here.

And now the entire holy community [kibbutz] was recovered, and had gathered united together, that is, the king and the holy people. They sent the Prayer Leader to all the countries (i.e. the countries of all the factions that had each chosen for itself a bad thing as a goal, as mentioned) to correct them and purify them; to lead them out of their error, each country out of its vice and its nonsense, for they had all become deluded, as mentioned, and now the Prayer Leader certainly had the power to go to them, and turn them around to the right way, for he had received power and permission from the kings of all the lands, since here were all their kings, as mentioned (because the king and his people who had come together – they all were the kings of all the lands of the factions mentioned above). The Prayer Leader went with their power to purify them, and bring them back in teshuva (repentance).

Story of a Prayer Leader

The warrior spoke with the king regarding the country that is so fallen into the idolism of money. The warrior said to the king, "I heard from you that through the way that I have to the Sword – through it, it is possible to extract someone who has fallen into the idolism of money."

The king answered him, "Yes, it is so." The king told the warrior (the thing, how one can take them out of the craving of money through that way): "Inasmuch as on the way where he goes to the Sword there is a way on the side; by this way one comes to a fiery mountain, and on this mountain crouches a lion. And the lion, when he needs to eat, goes and falls upon the flocks, and takes for himself sheep and cattle, and eats them up. And the shepherds know of this, and guard the sheep intensely from him, yet the lion does not pay any attention to this – just whenever he wants to eat, he falls on the flocks, and the shepherds bang, and strike, and storm at him, the lion however, does not hear this at all, he just takes sheep and cattle for himself, and roars, and eats them. And the mountain

Story of a Prayer Leader

of fire is entirely invisible (in other words, there is a mountain of fire there, only, one does not see it).

"And moreover, from the side there is yet another way; with this way one comes to a place called 'Kech' (Kitchen). And there in that kitchen there are all sorts of food, and in the kitchen there is no fire whatsoever; rather, the foods are cooked by way of the fiery mountain mentioned above. And the fiery mountain is very far from there, but channels and pipes go from the fiery mountain to the kitchen, and thereby all the foods are cooked. And the kitchen too is not at all visible, but there is a sign (-indication): there are birds standing there on the kitchen, and through them one knows that the kitchen is there. And the birds hover with their wings, and they thereby kindle the fire, that is, by the birds' flapping, they blow on, and inflame the fire, and also by their very flapping, they put out the fire, so that the fire should not flame too strongly, more than necessary; and they blow on the fire according to what is necessary for the foods, that is, for one food, such a fire is needed, and for another food, a different fire

Story of a Prayer Leader

is needed – all according to the food, so the birds blow on the fire." (The king told all this to the warrior).

"Therefore lead them (i.e. these people from the land of riches who are 'gods', there) first against the wind, so that the smell of the foods should get to them. Then when you give them from the foods, they will surely cast away already, the craving for money." The warrior did so, and took these people, that is, the magnates from the land of riches who are gods in their country, who came here with the treasurer, as mentioned. Now, when they left their country with the treasurer, the countrymen gave them power that whatever they do shall be done, and the whole country must abide by whatever they do.

The warrior took the people and led them on the way (which the king told him, as mentioned), and he brought them up until the kitchen where the foods are. And first he led them against the wind, and the smell of the foods wafted over to them, and they began to beg him intensely to give them from those good foods. Then he led them (away) from the wind,

Story of a Prayer Leader

and they began to scream, "It stinks terribly!" He again brought them against the wind, and again the good smell of the foods reached them, and again they begged intensely that he should give them from the foods, then he led them again (away) from the wind, and they again began to scream, "It stinks outrageously!"

The warrior responded to them, "Don't you see that there is nothing whatsoever here that stinks. It must certainly be that you yourselves stink, for here, there is nothing that has a bad odor."

Then he gave them from the foods. As soon as they ate of these foods, they immediately began to cast away (from themselves) their money, and each one dug for himself a grave and buried himself in the pit due to the great disgrace that they were so ashamed of themselves, because they felt that money stinks intensely (Heb. only: 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 such is the

Story of a Prayer Leader

special power [segulah] of the foods, that whoever eats of the foods is very repulsed by money) because there in that place money is the greatest disgrace of all disgraces, and when someone wants to say something derogatory about another, he spits out at him, "You have money!" for money there, is a huge embarrassment, and the more money someone has, the more he is 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 by him any gilden (-dinar) or grush (-penny), would rid himself of it immediately, and throw it away (from himself).

Then the warrior came to them and took them out of their pits that they had dug for themselves there out of disgrace, and he said to them, "Come with me, because now you need no longer have any fear of the warrior, for I myself am the warrior!"

They begged the warrior to give them from the foods (in order) to bring into their country, because they themselves would surely despise money already,

Story of a Prayer Leader

however, they wanted that the whole country should get 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 shame; and the very wealthy and the gods were most ashamed, but even the lesser people who were called 'animals' and 'birds' by them, were also ashamed for having been so little in their own eyes until now because they had no money, because now they knew that on the contrary, it's just the opposite: money is the main disgrace. For these foods have such an effect (segula), that whoever eats from these foods, very much detests money, for he feels the stench of money exactly like feces. They all cast away their money, and their gold and silver. Then they sent them the Prayer Leader, and he gave them teshuvos (- ways to make amends and return to HY) 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 is He, and they were involved only in Torah, prayer,

Story of a Prayer Leader

teshuvah, and good deeds. Amen, may it so be His Will, Blessed is Hashem for eternity, amen and amen.

[Notes Following the Story]

The verse states that Hashem Yisburach has an oven in one place, and fire in a different place, distant from the oven, as written [Isa. 31:9], "Says Hashem, Whose fire is in Zion and His oven in Jerusalem;" see there the entire chapter, which speaks of this whole story. "Woe to those who descend to Egypt for assistance, and rely on horses ... (verse 3) However Egypt is man and not G-d, and their horses, flesh and not spirit" – alluding to the country, the land of riches, that they relied upon to save them, for according to their mistaken beliefs they considered them all gods, and their horses angels, as explained above in the story; see there. This is why the verse concludes, "and (-however) Egypt is man and not G-d, and their horses are flesh and not spirit etc." understand this.

"And Hashem will stretch out (/turn) His hand, and the helper and the helped will stumble and fall; and

Story of a Prayer Leader

together they will all perish." This alludes to the Hand, for on the Hand they saw that both would perish together, the helper and the helped, as mentioned.

"Like the growling of the lion and the young lion over his prey, which a band of shepherds is called forth against it etc. (verse 4), Like flying birds (verse 5)"- this alludes 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.. (verse 7)"

"And Assyria shall fall by the sword not of man... and shall flee from the sword (verse 8)... and his rock shall become weak from fear (verse 9)," this alludes to the three powers of the sword in the story. 'And he will fall,' 'and he will flee' allude to two of the powers, 'and his rock will become weak from fear,' alludes to the illness of dahr, where one's strength and power wither and disappear, for 'his rock' refers to their strength; this alludes to the third power of the sword. Take a good look and understand.

Story of a Prayer Leader

Then the verse (9) concludes, "says Hashem, Whose fire is in Zion and an oven He has (/for it) in Jerusalem," 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 Rabbainu of blessed memory said this explicitly, that the entire story from beginning to end is alluded to in its entirety in this chapter [i.e. Isa. 31], and he said that all the ideas of the story, all of them can be found in the Scriptures and so forth.

[e.g. "You shall render impure the plating of your silver graven idols and the adornments of your golden molten idols, disperse and estrange them like a menstruating woman, proclaim on it expulsion (Isa. 30:22)." And similarly the verse, "On that day [the] man will throw away his silver gods and his gold gods etc. to the deep ditches etc. to come into the crevices of the rocks etc. (Isa. 2:20-21)," that is they will throw away the desire for money which is actual idolatry, and they will hide themselves in ditches etc., as is explained in the story, because

Story of a Prayer Leader

money stinks like actual excrement, as it is written, "You will disperse and estrange them as a menstruating woman, proclaiming on it expulsion ['tzay' – go out, is the same root as 'tzoah' excrement]." And so forth one can find all phenomena of the story in the Scriptures and so forth.]

But the integral story in its entirety was said on the aforementioned 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 (i.e. what is explained above). But the rest of the story's events we did not merit to perceive how they are hinted in that chapter, however, he stated explicitly that the entire story is alluded to there.

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 (t.n. the queen and the king). That is their order, and they correspond to 'the World of Rectification'. And they

Story of a Prayer Leader

are ten concepts, but they are not reckoned in order, that is, these ten are not reckoned according to the order explained in books of kabbalah. But there are hidden factors. It is also explained in the books, that when the influx of one attribute passes through another attribute, when the influx carries there, then it is named after that attribute. That is, the (hosting) attribute in which carrying in it is the influx of another attribute which is passing through it, is called by the name of the attribute from which that influx is coming. And because of this the order here is different. There are also other elements involved, which are elucidated to those proficiently adept in the books. The Rebbe of blessed memory said all this explicitly. I also understood from his words, that the death and rectification of the kings [t.n. enumerated at the end of Parshas VaYishlach, referring to the destruction and reconstruction of the worlds which took place before the aforementioned 'World of Rectification'] are alluded to in this story, although neither the aspect of the destruction, nor the aspect of the rectification are mentioned in the

Story of a Prayer Leader

order of the ten aspects mentioned above, for the reasons and factors mentioned above.

But the matters are still hidden and sealed, because the secret of the story he did not reveal at all; he only enlightened our eyes with the verses and ideas above, so that we should know that there are very great and awesome hidden secrets in the story. But we do not know the extent. Fortunate is one who merits 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 a thing? [Isa. 66:8]."

Story of the Seven Beggars

Story 13

of

the Seven Beggars

(Started on the night of the holy Sabbath of the Torah Portion of Shmeenee, 25 Adar II, 5570)

What do you know how to rejoice out of depression?

I will tell you how people once were happy.

A tale. Once there was a king who had an only son. The king wanted to transfer the kingdom to his son during his lifetime, so he threw a grand party (which is called a 'ball'). Now, when the king throws a ball, there is certainly great merriment, so especially now that he had transferred the kingdom to his son during his lifetime, there was certainly a very grand celebration. And there at the ball, were all the royal officers, and all the dukes, and gentry. And it was very merry at the ball. And the country also had

Story of the Seven Beggars

enjoyment from this, that the king is transferring the kingdom to his son in his lifetime, since it a great honor for the king. So a very great celebration took place there, and there were all types of festivities there: music bands ('kappelliess'), and comedies, and so forth, as well as anything that is used just for merriment, it was all there at the ball.

And when they had already become very merry, the king got up and said to his son, "Being that I am a stargazer, I see that you will at some time descend from the kingship, therefore see to it that you have no sadness (i.e. no grief) when you descend from your reign, instead you should be happy; and if you will be happy, I will also be happy. Even if you will have sadness, I will still be happy that you are not king, since you are not fit to be king if you cannot keep yourself happy (in other words, if you are the kind of man that you cannot keep yourself happy even when you fall from your reign, then you aren't fit to be any sort of king); but when you will be happy, then I will be extraordinarily happy.

Story of the Seven Beggars

The king's son took up the reign very sharply and appointed his own royal ministers, and he had dukes, and ministers, and soldiers. Now, this son of the king was a wise man and loved wisdom very much, and there were very great intellectuals by him. And whoever came to him with some sort of wisdom, was very esteemed by him, and he would grant them honor and riches for their wisdom. Whatever each one wanted, he gave him: one wanted money – he gave him money; another wanted honor – he gave him honor; anything for wisdom. And because studying was so important to him, they all took to wisdom, and the entire country was occupied with wisdoms, because this one desired money – in order to get money for it, and that one desired status and honor. And because all of them were busy only with wisdoms, therefore they all forgot there, in that country, the strategies of war (in other words, how to wage war), for they were all busy exclusively with wisdoms, to such a degree that the smallest person in that country was (-would be) the greatest sage in another country, while their own wise men were utterly phenomenal scholars. And on account of

Story of the Seven Beggars

their wisdoms, those wise men of the country fell into heresy, and drew the son of the king too into their heresy, albeit the simple folk were not harmed and did not become disbelievers. For there was great depth and subtlety in the sages' wisdom – so the common folk were not able to enter into their wisdoms; therefore it did not harm them – only the wise men, and the king's son became heretics.

And the king's son, because there was good in him, for he was born with goodness and had good character traits, would frequently remind himself, "Where in the world am I? What am I doing?" etc. and would make a very big groan, and sigh deeply over it. He would ponder, "How is it possible I should be carried away with such things?! What is going on with me? Where am I in this world?" as he kept sighing intensely. However, as soon as he began to use his intellect, again the heretical philosophy became strong by him. This happened numerous times, that he would still contemplate where in the world he is, what he is doing, etc. as above, with groaning and sighing, but as soon as he

Story of the Seven Beggars

began to use his intellect, the heretical belief became strong by him again, as above.

And the day came to pass, there was a flight in a certain country – everyone fled, and as they were fleeing, they went through a forest, losing two children there, a male and a female; someone lost a male, and someone lost a female. And they were still little children of four or five years. The children had nothing to eat, they screamed and cried because they didn't have anything to eat. Meanwhile, there came up to them a beggar, going along with his sacks (which are called 'torbes'), carrying bread in them, and these children started to cling to him and bond with him. He gave them bread and they ate. He asked them, "From where have you come here?"

They answered him, "We don't know," for they were little children. And he started going away from them, and they asked him to take them with him.

He said to them, "This I do not want, that you should go with me." Meanwhile they took a look – the beggar is blind! It was a marvel to them: since he is

Story of the Seven Beggars

blind, how does he know how to go? (And in truth, this itself is a novelty, that such a question occurred to them, for they were still young children. However, they were clever children; therefore it was a wonder to them.) He (this blind beggar) blessed them, "You should be as I am; you should be as old as I," and he left them more bread, and went away. And the children understood that Hashem Yisburach was watching over them, and had sent them here a blind beggar to give them food.

Afterwards the bread ran out (by them), and again they started screaming for food. Then it became night, and they passed the night there. In the morning they still had nothing to eat, so they screamed and cried. Meanwhile, again a beggar came, who was deaf; they started to talk to him, and he showed them with his hands, and said to them, "I hear nothing whatsoever." And this beggar also gave them bread to eat, and started to leave them. They also wanted him to take them with him, but he did not want. And he too blessed them, "That you

Story of the Seven Beggars

should be as I am!" and also left them bread, and went his way.

Later on the bread also ran out by them, and again they screamed as above. Again a beggar came to them who was inarticulate (i.e. he stammered with his mouth). They began to speak with him, and he mumbled his words, so they didn't know what he was saying, and he did know what they were saying, only they did not know what he was saying, because he stammered. This beggar also gave them bread to eat, and also started to go away, and also blessed them that they should be like him, and went away, as above. Then there came again a beggar who had a crooked neck, and also the same transpired as before. Then there came again a beggar who was hunchbacked (who is called a 'hoykeyr'). Then there came again a beggar without hands. Then there came a beggar without feet. And each one of them gave them bread and blessed them that they should be like him, just as the other beggars as mentioned above.

Afterwards the bread yet again ran out by them, and they started walking toward a settlement, until they

Story of the Seven Beggars

came to a road. They went with that road until they came to a village. They (these children) went into a house, and they had pity on them, and gave them bread. They continued into another house, and there they gave them bread as well, so they kept going around into houses, and saw it was good, to be given bread. The children decided between them that they should always be together, and they made for themselves large sacks (which are called 'torbes') and went around to the houses, and went to all happy occasions, to circumcisions, and to weddings. And they continued further along, going into cities, to the houses; and went to market fairs, and would sit among the beggars, in the same way they sit there on the banks of earth ['prizbes'] with a plate for collecting alms ['teller'], until these children became famous already among all the beggars, since they all recognized them and knew of them; that they were the children who had been lost in the forest as mentioned.

One time there was a big fair in a big city, and all the beggars went there, and the children also went

Story of the Seven Beggars

there. It occurred to the beggars that they should match the children; that they should marry each other. And as soon as they started to discuss it, they were all very pleased with it, and they made the match. But how can they make them a wedding? They came to the decision, inasmuch as on such and such a day the king would have his birthday feast (which is called a 'myenines' [-Slavic myena – name, lit. 'name day']), all the beggars would go there, and from what they would request for themselves there, meat and bread, they would make a wedding. And so it was; all the beggars went to the myenines and begged meat and bread for themselves, and also collected what was left over from the banquet, meat, and bread which is called kolitch [big loaves special for celebrations]. And they went ahead and dug out a big trench which could hold a hundred people, and covered it with sticks, earth, and trash. And they all went inside and made a wedding there for the children. Setting up a chuppa (wedding canopy) for them, and they were very, very happy there; and the groom and bride were also extremely happy. The groom and bride began to recall the kindness

Story of the Seven Beggars

Hashem Yisburach had done for them when they were in the forest, and started crying and yearning greatly, "How can the first beggar, the blind one, who brought us bread in the forest, be brought here?"

First Day

And just as they were longing very much after the blind beggar, meanwhile he [Heb. only: immediately] called out, "I am here. I have come to you for the wedding, and I'm presenting you with a wedding-discourse present (which is called a 'drashah geshenk'), that you should be old as I. For previously I had blessed you with this, that you should be old as I; now I present it to you as an absolute gift, drashah geshenk, that you should live as long as I. You think that I am blind, I am not blind at all, except [Heb: all the time of] the whole world does not amount by me to the blink of an eye (thus he appears blind, for he doesn't peek into the world whatsoever, even as a blink of an eye, therefore no vision nor any glimpse of the world at all, is relevant to him), because I am very old, and I

Story of the Seven Beggars

am yet entirely young and have not yet begun to live at all – but I am still very old. And it is not I alone that says this, rather, I have an approbation on this from the great eagle. I will tell you a story. (All this the blind beggar said).

"One time there were people traveling on many ships on the sea. A storm wind came and broke the ships, and the people were saved. The people came to a tower; they ascended the tower and they found there all kinds of food, drink, clothing, and whatever one needs, and everything good was there, and all the delights of the world. They spoke up and said that each one should tell an old story – what he remembers from his first memory, that is, what he remembers since his memory began. There were old and young people there, and they honored the oldest one among them to tell over first.

"He answered and said, 'What shall I tell you? I remember back when they cut the apple off the branch.' No one at all knew what he was saying, however there were wise men there, and they said, 'Oowa! – that is a totally old story.' Then they

Story of the Seven Beggars

honored the second elder, who was younger than the first, that he should tell over. The second one replied, 'That there is an old story?! (expressing wonder) I remember that story, but I remember back even when the candle was burning.' Those who were there replied, 'That story there is older yet than the first,' and it was a marvel to them that the second is younger than the first, and remembers an older story than the first. Then they honored the third elder, that he should tell over. The third one, who was younger yet, spoke up saying, 'I remember back even when the construction of the fruit was just beginning; when the fruit was just starting to become a fruit.' They answered there, 'This is an even older story.' Then the fourth spoke up, who was even yet younger, 'I remember back even when they were bringing the seed (so as) to plant the fruit.'

"The fifth answered, who was yet younger, 'I recall even the sages who thought up, and brought out the seed.' The sixth, who was even yet younger, called out, 'I recall even the taste of the fruit before the taste entered into the fruit.' The seventh called out, 'I

Story of the Seven Beggars

recall even the smell of the fruit before the smell entered the fruit.' The eighth answered and said, 'I remember even the appearance of the fruit before it went upon the fruit.'

"And I (i.e. the blind beggar who is telling all this) was at the time just a child, and I too was there, and I announced, 'I remember all these stories – and I remember absolutely nothing.'

"They replied, 'That is a story entirely older than all of them,' and it was a great marvel to them, that the 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 being poor! Return to your treasures, and use your treasures,' and he said to them that they should go out from the tower by age; whoever is oldest should go out first. He took them all out from the tower, removing the child first, for truthfully he is older than all of them, and likewise whoever was younger, he brought out first, and the oldest elder he brought out at the very end, because the one who was younger was in fact

Story of the Seven Beggars

older (because the younger he was, the older a story he told over), and the oldest elder was younger than all of them.

"The great eagle said to them, 'I will explain to you, all the stories that everyone told over. The one who told over that he remembers back when they cut the apple off the branch, means: he remembers back even when they severed his navel (i.e. even what happened to him immediately as soon as he was born – when they severed 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 uterus, when a candle burns over one's head (for it says in the Talmud, 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, this is: he remembers back even when his body began to take form, when the fetus was only beginning to take form. And the one who remembers back when they were bringing the seed to plant the fruit, this is: he remembers back

Story of the Seven Beggars

even when the droplet was being drawn down [Heb. only: during relations]. And he who remembers the sages bringing out the seed, means, he remembers back even when the droplet was still in the brain (for the brain emits the droplet). And the one who remembers the taste – it is the nefesh (lowermost soul – vital life force); and the smell – it is the ruach (middle soul - spirit); and the appearance – it is the neshamah (uppermost soul – intelligence). And the child said that he remembers absolutely nothing, because he is greater than all of them, and remembers even what he was prior to nefesh, ruach, and neshamah; thus he said he recalls absolute nothingness. (In other words, he recalls not existing at all; he remembers even what was happening there, which is highest of all).

"And the great eagle said to them, 'Return to your ships, which are your bodies which have been broken and will be rebuilt; now return to them,' and he blessed them. And to me (i.e. the blind beggar [who was a child then] who is telling all this) the great eagle said, 'You come with me, for you are like

Story of the Seven Beggars

me, for you are very old and completely young, and haven't at all started to live, and are yet nonetheless very old. And I am like that too, for I am very old and still very young etc..' It comes out that I have a testimonial from the great eagle, that I am very old and completely young, etc.. Now I present it to you as an absolute gift, drasha geshenk, that you should be as old as I." There was a great celebration there with great jubilation, and they were extremely happy.

Second Day

On the following day, of the seven days of mishteh [celebration, lit. drinking], the groom-bride [-Heb: couple] again thought back about the other beggar, who was deaf, who had given them vitality and had given them bread. And they were crying and longing, "How can the deaf beggar, who kept us alive, be brought here?" Meanwhile, as they were longing after him, he came in and said, "I am here!" And he fell upon them, kissed them, and said to them, "Today I present to you as a gift, that you should be as I am, that you should live as good a life

Story of the Seven Beggars

as I do. Because previously I had blessed you with this, today I give you my good life, as an absolute gift, drasha geshenk [wedding-discourse present]. You think that I am deaf. I am not deaf at all, except that the whole world does not matter to me whatsoever – that I should hear their lacking. For each and every voice in the world is only about needs, since everybody screams about his deficiency, that is, what he hasn't got; and even all the world's celebrations are all exclusively about deficiencies, the rejoicing over that which he did not have, whereas now he has what he didn't have. And by me the entire world does not amount to anything whatsoever, that I should hear their deficiency, for I live such a good life that has absolutely no lacking whatsoever. And I have an attestation of this, that I live a good life, from the land of wealth." And his good life was: he ate bread and drank water.

(He told them): "Inasmuch as there is a land where there is great wealth – they have enormous fortunes – one time the wealthy people gathered together and each one began to boast of his good life – how he

Story of the Seven Beggars

lives such a good life – and each one described the routine of his good life.

"I spoke up and said to them (i.e. the deaf beggar who is telling all this), 'I live a better good life than you, and this is the proof – for if you live the good life, help out that country – for there is a country where they had a garden, and in the garden were fruits which had all kinds of tastes in the world, and all kinds of scents in the world; also there in the garden were all kinds of sights of every color, and all the pleasant flowers ('kweyatin') of the world – everything was there in the garden. And over the garden was a gardener ('agradnik'; i.e. someone who sees to the garden), and the people of the country would live a good life through the garden. The gardener there got lost, and naturally, whatever there is in the garden must surely cease to exist since the gardener is no longer there to see to the garden, and go about with what needs to be done around the garden. But despite this, they would have been able to live from the garden's untended growth (that is from the regrowth, that is, what grows in a garden

Story of the Seven Beggars

by itself, from that which falls down). A cruel (in other words, merciless) king came (imposing himself) over the country and could do nothing against them, so he went and spoiled the country's good life that they had from the garden; it was not that he spoiled the garden, rather he left behind in the country three crews of slaves, and commanded them to do what he ordered them, and by doing there what the king ordered them, they ruined the taste, for through what they did there, they made it that whoever wanted to sense a taste, it would have the taste of rotten carcass, and similarly they ruined the smell, so that all the scents would have the scent of galbanum ('chelbinnu'), and similarly they destroyed the appearance, for they made it be dark in the eyes just like when it's cloudy. (All this the three crews of slaves accomplished in the country, by doing there what the king ordered them, as mentioned.) Now, if you live the good life, let me see if you can help out that country. (All of this the deaf beggar said to the land of wealth which had bragged that they live the good life, as mentioned.) And I say to you, if you won't help them out, it will harm you too (i.e. that

Story of the Seven Beggars

which the appearance, taste, and smell in that country were ruined, this will also reach you).'

"The rich men mentioned above, got up to go to that country, and I went with them too, and on the way they lived their good life, each his own, for they had fortunes as mentioned. When they came near to the country, the taste and the other things began to spoil by them too, they felt [Heb: in themselves] that it had become spoiled by them. I spoke up to them, 'Just consider – if now, when you have not yet entered the country, the taste, appearance, and scent have already become spoiled for you, how will it be when you go in? And all the more so, how can you still help them?' I took my bread and water, and gave (them to) them. They felt in my bread and water all the tastes (and all the scents etc.) and it was set right by them that which had been ruined by them (i.e. the taste, appearance, and smell).

"And the other country, that is, the country where the garden was (where the taste etc. had been ruined, as mentioned), started to look around to repair the country's ruined taste and so forth. They came to a

Story of the Seven Beggars

decision: inasmuch as there is a land of wealth (i.e. that very land mentioned above with whom the beggar had spoken, as mentioned), it seemed to them (i.e. the country where the garden was, found appealing) that their gardener who became lost (through whom they had lived the good life), is from the same root as [Heb: the people of] the land of riches who also live the good life; therefore they liked the idea that they should send off to the land of wealth – they will surely help them! They did so, and sent messengers to the land of wealth. The messengers went, and they encountered each other (i.e. the emissaries came up against the people of that very land of riches on the way, for the land of wealth themselves wanted to go to them, as mentioned). They asked the messengers, 'Where are you going?'

"They answered, 'We are going to the land of wealth, so that they will help us.'

"They spoke up, 'We ourselves are that rich country, and we are going to you.'

Story of the Seven Beggars

"I (i.e. the deaf beggar who is telling all this) spoke up to them, 'Don't you need me? For you cannot go there and help them,' as mentioned above (because when they only so much as came near the country they themselves were already affected; all the more so when etc., as mentioned). 'Therefore you stay here, and I will go with the emissaries to help them.'

"I went with the emissaries, arrived at the country, and entered a city. I saw people coming, and one of them said a *vehrtil* (wisecrack), and then more people came up, until a small crowd was formed, and they said *vehrtlich* (wisecracks), and they laughed. I listened up to what they were schmoozing, and heard them speaking obscene language. This one said a quip of foul speech (/dirty joke), and that one spoke a little more subtle, and this one laughed, and that one had enjoyment, and so forth, as is their way. Later, I went further to another city (of that country) and saw two people fighting with each other on account of some business deal. They went to the courthouse to bring suit, and the court decided for them: this one is entitled, and that

Story of the Seven Beggars

one is obligated – and they went out from the court. Afterwards, they again bickered with each other, and said that they no longer want this courthouse – they only want another courthouse – and they chose for themselves another courthouse, and brought their case before the other courthouse. Afterwards, one of them again got into an argument with someone else, and again they selected a different courthouse, and so they fought on and on there, this one with that one, and that one with this one, always choosing a different court, until the entire city was filled with courthouses. I took a look and saw that this was due to their being no truth there; now, this one tilts the verdict and favors this one (in other words, he curries favor with him, and decides in his favor), and later the other favors him (in other words, later the other decides in his favor in return), for they take bribery, and they have no truth there.

"Afterwards, I saw that they are full of adultery, and there are so many illicit relations there, that it has already become like an altogether permissible thing for them. And I said to them that on account of this,

Story of the Seven Beggars

the taste, the smell, and the vision were ruined for them, because the aforementioned cruel king had unleashed on them the three aforementioned groups of slaves so that they should go and ruin the country: since they went around and spoke obscene language among them, bringing foul speech into the country, and through obscene language the result was that the taste was ruined, so that all the tastes had the same flavor as rotten carcass; and likewise they brought bribery into the country, and through this their vision was ruined and their eyes became darkened, for so it states [Exodus 23:8, Deut. 16:19], 'because the bribery blinds the eyes of the wise,' in other words, bribery makes the eyes blind; and similarly the slaves brought lechery into the country, and through this the smell was ruined, for lechery results in ruined smell (and look in another place in our words [Likutay Moharan II 1:12] that lechery blemishes one's smell); therefore you should see that you repair the country from these three sins, and seek after these people (i.e. the slaves who brought the three sins into the country, as mentioned), and drive them out. And when you do so, and purge the country

Story of the Seven Beggars

from the three sins, [Yid. only: I tell you that] not only will the taste, vision, and smell be repaired, but that moreover, even the gardener who was lost from you, you will also be able to find.

"They did so, and they began to cleanse the country from these three sins, and they sought out the people (i.e. the slaves mentioned above), and they would grab someone and ask him, 'From where did you come here?' – until they caught the slaves of the cruel king, and drove them out, and they cleaned out the country from the sins.

"Meanwhile there was a commotion: 'Maybe the insane one is the gardener after all?' For there is an insane man going about who keeps saying that he is the gardener, and everyone holds him to be insane, and stones are thrown at him, and he is driven away – but maybe he is in fact the true gardener?! They went out and brought him (i.e. before these that sat and rectified the country, and also he, namely the deaf beggar who is telling all this, was there).

Story of the Seven Beggars

"And I said, 'Of course he is the gardener!' (i.e. the one whom they had previously called insane).

"Hence, I have a testament from there, that I live the good life, for I myself repaired the country. Now I present you with my good life as a gift."

There was a very grand celebration and supreme bliss there, and they were extremely happy. The first one had given them chayim aruchim, that is, long life. And the other had given them chayim tovim, that is, good life. And so, all the beggars came afterwards to the wedding, and gave them for a wedding-discourse present the same thing that they had previously blessed them to be like themselves; now they gave this to them as an absolute gift, drasha geshenk (wedding-discourse present).

Third Day

On the third day, the groom and bride again thought back, crying and longing, "How can the third beggar be brought here, who was inarticulate (i.e. who stammered with his mouth)?"

Story of the Seven Beggars

Meanwhile, he came and said, "I am here!" And he fell on them, and kissed them, and he too said to them as before, "Previously I had blessed you to be like me. Now I give you for a wedding-discourse present that you be like me. You think I am speech-impaired. I am not speech-impaired at all, except, the utterances of the world which are not praises to the Supernal One have no completion (in others words – therefore he appears to be like someone who is speech impaired who cannot speak, for he wishes not to speak any word whatsoever of this world, which is not praise to Hashem Yisburach, since talk that is not praise to Hashem Yisburach has no perfection; consequently he stammers in his speech). But in truth I am not speech-impaired at all. On the contrary I am an advocate and a speaker, that is, an orator extraordinaire, something that is a wild novelty. And I can say such wildly innovative riddles, poems, and songs, that when I begin to speak my riddles, poems, and songs, there does not exist a creature in the world that will not want to hear me (in other words, there is not a creature in the world that will not want to hear his poems etc.). And

Story of the Seven Beggars

contained in them (i.e. in the riddles and poems he says) are all the wisdoms. And I have an approbation to this from that great man who is called 'The Truly Benevolent Man' (Der Grosser Man – Der Emmesser Eesh Chessed – this is the term Rabbainu of blessed memory related). And there is a whole story to this.

"For once upon a time, all the wise men sat, and each one boasted of his wisdom. One boasted that with his wisdom he had brought out the production of iron (i.e. the ability to make iron from earth, is what he brought out to the world), and this one boasted that he had brought out another type of metal (i.e. another type of metal alloy: zinc or lead etc.), and this one boasted that with his wisdom he had brought out the production of silver – this is already more momentous (i.e. the ability to make silver - this is what he brought out), and this one boasted that he had brought out the ability to make gold, and this one boasted that he had brought out weapons of war (i.e. the instruments with which war is conducted, namely guns, cannons, and so forth – the technology of making these instruments is what

Story of the Seven Beggars

he brought out); and this one boasted he can produce metal wares without those things that they produce these metals from, and this one boasted of other wisdoms, for there are numerous things in the world that have been brought out through wisdoms, namely saltpeter, gunpowder, and the like. So each one boasted of his wisdom.

"Someone there called out, 'I am cleverer than (all of) you, for I am wise as the day.'

"No one there understood what he was saying, that he is 'wise as the day.'

"He replied to them, 'Because all your wisdoms can be put together and they will constitute no more than one hour, even though each wisdom is obtained from a different day, according to the creation that came into being on that day. For all of those wisdoms are compounds (i.e. several things are mixed together and from them the thing is produced; therefore each wisdom is taken from the day in which G-d created the things from which the materials are taken, and combined with wisdom to make the thing they want

Story of the Seven Beggars

to make: silver, copper, and so forth); in spite of this, all of these wisdoms of yours can be put together by wisdom, constituting no more than one hour. But I am wise like an entire day.' (So boasted the final wise man mentioned above).

"I (i.e. the inarticulate who is telling all this) called out to him, 'Like which day?' (In other words, 'Like which day are you wise?').

"He (the wise one mentioned) responded, 'This one here (i.e. the inarticulate) is wiser than me, since he asks, "like which day?" But like whatever day you wish – that's how wise I am.'

"However, why after all is he smarter for having asked, 'like which day?' if the wise man himself is also as clever as any day he wishes? But there is a whole story.

"For the Truly Kind Man is in truth a very great man. And I (i.e. the inarticulate who is telling all this) go about gathering up all true kindness, and bring them to the Truly Benevolent Man. And the

Story of the Seven Beggars

root of time's genesis (i.e. that there should exist time, for time itself, that is, the very existence of years and days in the world, was itself also created by Hashem Yisburach) is solely through true kindness. And I go about and gather up all true kindnesses and bring them to the Truly Benevolent Man, resulting in time coming into being.

"And there is a mountain, and on the mountain stands a stone, and from the stone emerges a spring. Now, everything has a heart, and the entire world also has a heart, and the heart of the world is a complete structure, with face, hands, feet, etc. – but the nail of the foot of the world's heart is heartier ['hartzikker'] than the heart of anything else. And the mountain with the stone and the spring, stands at one end of the world, while this heart of the world stands at another end of the world, and the heart stands facing the spring, desiring and hoping continuously, exceedingly, that it should come to the spring, and the longing and desire of the heart to come to the spring is very wild. And the heart is constantly

Story of the Seven Beggars

screaming to come to the source, and the source longs for the heart too.

"And the heart has two weaknesses (i.e. two drowsinesses). One, because the sun hunts it exceedingly, and scorches it (because it always yearns and desires to come to the source), and the second sleepiness the heart has, is due to yearning and desiring, that the heart constantly yearns and wishes to go right to the source. And it screams with everything it has [Heb: with the expiration of the soul] to come to the source, for the heart is always standing facing the source, and screams, 'Na! Gevald!' (Please! Woe!), and keeps on yearning most exceedingly for the source, as mentioned.

"However, when the heart needs to rest a bit, so as to catch its breath ('up suffen'), (then) a big bird comes and spreads its wings above it, shielding it from the sun; then the heart gets a little rest. But even then, while resting, it also looks facing the spring, and still longs for it. But since it longs so much for the source, why does it not go to the source? Only, as soon as the heart wants to go close to the mountain

Story of the Seven Beggars

upon which the source is, then it no longer sees the peak; it cannot look at the spring – and as soon as it would not look at the spring, it would expire, for the heart's entire vitality is only from the source, so when it stands facing the mountain, then it sees the mountain peak where the spring is, but immediately as soon as it wants to go to the mountain – the peak no longer is visible (for such indeed is the way with a tall mountain; standing from afar the peak is visible, but upon going nearer, the peak is no longer visible), then it can no longer look at the source, and could, Heaven forbid, expire, and if this heart, Heaven forbid, would expire, the whole world would be destroyed, for the heart is the very vitality of everything, and how can the world endure without the heart? Therefore the heart cannot go to the spring; it only stands facing the spring, longing and screaming ceaselessly to be able to come to it, as mentioned.

"And the spring is completely timeless, for the spring is not within time at all (in other words, the spring has no time at all, that is, because it is

Story of the Seven Beggars

completely above worldly time). So how can the spring exist in the world? (For in the world, nothing can exist without a time.) Only, all the spring's time, is simply the heart giving the spring a day as a gift. And when it comes time for the day to be let out already [Heb: finished and stopped] – and should the day go away, the source would no longer have any time, and would depart from the world; then when the source is no longer, the heart itself would also expire, Heaven forbid, then the whole world would become nil, Heaven forbid, as mentioned. Thus, when it gets right close to the end of the day, then they begin to take leave of each other, which is called 'gizzegginin' [wishes and blessings upon departing] – the heart with the source – and begin saying wonderful riddles, poems, and songs, one to the other – very fine riddles and songs – with great love and tremendous yearning (one for the other, the heart for the source, and the source for the heart). Now, the Truly Benevolent Man supervises and keeps watch over this, and when the day reaches its very end, and needs only to give out (at which very instant when the day lets out, and the source shall no

Story of the Seven Beggars

longer have any day, as mentioned, it will pass away, and thus, Heaven forbid, the heart will expire too; the whole world will be destroyed) – at that moment the Truly Benevolent Man arrives and gives the heart a day, and the Heart gives the day to the source; thus the spring once again has time (i.e. that day the source can again maintain its existence, and consequently the heart too can maintain its existence etc.). And when this day comes from the place whence it comes, it comes along with riddles too, and with fine poetry which contain all the wisdoms. And there are distinctions between the day, for there is a Sunday, a Monday etc., and similarly there is a first of the month, and holidays (in other words, according to what sort of day comes along, with such poetry it arrives).

"And all the time the Truly Benevolent Man has, is entirely through me (i.e. through the inarticulate one who is telling all this). For I go along and gather up all true kindness, from which all the time comes to exist, as mentioned. (And therefore the inarticulate is even cleverer than the sage who boasted he is wise

Story of the Seven Beggars

like any day one wishes, for time itself and its days altogether come to exist entirely through him, the days coming along with poetry and riddles containing all wisdoms etc., as mentioned). Hence I have an approbation from the Truly Benevolent Man that I can say riddles and poetry containing all the sciences (because all the days, with the riddles and their poetry, come to exist entirely through him, as mentioned); today I present you as an absolute gift, drasha geschenk, that you should be like me. There was a grand celebration and great gladness there. And they had a blast ('heelu gittun').

Fourth Day

When they had completed that day's celebration, and passed the night afterwards, in the morning, they again thought back and yearned, and so forth, for the beggar who had a crooked neck. Meanwhile he came and said, "I am here! (and so forth...) Previously I had blessed you to be like me, today I present it to you, drasha geschenk, that you should be like me. You think that I have a crooked neck, I have no crooked neck whatsoever. On the contrary, I have a

Story of the Seven Beggars

very even neck, a very beautiful neck, except, there are vapors [havalim] of the world (i.e. worldly nonsense), and I wish to release no breath or spirit [duch] whatsoever into the vanities of the world (and therefore it appears his neck is crooked, since he twists his neck from the vanities of the world, and wants to release no breath or spirit whatsoever into the world's vanities). But in truth I have a very beautiful neck, an extremely fine neck. For I have a superb voice, and all kinds of sounds (koaloas) in the world, which are only sound without speech – I can mimic all of them with my voice, for I have a very superb neck and voice. And I have testament to this from that country.

"For there is a country where they are all expert in the science of music making, and they are all involved there in this wisdom, even little children. There is not a child there who cannot play on some musical instrument. And the most minor person that is in that country is (-would be) the greatest expert in another country in musical knowledge. And the sages and king of that country, and the cappellas

Story of the Seven Beggars

[music band], are extraordinary great masters of that wisdom.

"One time the country's sages were sitting, and each one boasted of his musical prowess (chuchmah). This one boasted he could play on this musical instrument, that one boasted he could play that musical instrument, and another boasted: on another musical instrument. This one boasted he could play several musical instruments, and this one boasted he could play on all kinds of musical instruments. This one boasted he could perform with his voice like this musical instrument, that one boasted he could perform with his voice like that musical instrument, and this one boasted he could perform with his voice like several musical instruments. And this one boasted he could perform with his voice exactly like a drum (which is called a poik) when it is struck, and this one boasted he could produce with his voice just as the firing of a cannon (which is called urmatis). And I too was there (i.e. the one with the crooked neck who is telling all this). I spoke up and said to them: My voice is better than your voices, and this is

Story of the Seven Beggars

the proof: because if you are indeed such experts in musical sound, help the two lands.

"For there are two lands a thousand miles apart from each other. And there, in these two countries, when night comes no one can sleep, for when it becomes night they all begin crying out with wailing voices – men, women, and children. For at night there is heard an exceedingly wailing sound (i.e. a whining call of lamentation), and because of it, all who are there must start wailing; men, and women, and little children. If a stone were to rest there, it would melt down. And that is what takes place in the two countries. Because in this country the wailing call is heard and everyone must lament as mentioned, and likewise in the other country it is also so. And from one country to the other, there is a distance of a thousand miles. So if you are such expert musicians (i.e. you can play and sing) [Heb: let me see if you can] help the two countries, or at least reproduce the calling (i.e. mimic the wailing sound that is heard there).

"They said to him, 'Will you take us there?'

Story of the Seven Beggars

"He said, 'Yes, I will take you there,' and they all began [Heb. aroused] to go there.

"They went and arrived there (i.e. at one of the two aforementioned countries). When night came, it was as always – they all began wailing, and the experts also wailed as well. (So they saw already that they could not help.) He said to them (i.e. the one whose neck was crooked, said to the aforementioned sages), 'In any event, tell me from where is the wailing call which is heard here – from where is this calling?'

"They said to him, 'And you know?'

"He replied, 'I know indeed.'

"For, there are two birds, one male and one female, and they are just one pair in the world. The female got lost. He seeks her, and she seeks him. They had sought each other very long, until they lost their ways, and they saw they can no longer find each other, so they stayed stationary and made themselves nests. He made a nest near one of the two countries

Story of the Seven Beggars

– and not actually near it, except that in consideration of the bird's call, it is called near, since from the place where he stopped and made himself a nest, his call can already be heard there in that country. And likewise, she also made herself a nest near the second country (i.e. also like that, not right adjacent, except from there her call can already be heard over there). And when night comes, in this way this pair of birds begin to wail, for he bemoans over her, and she bemoans over him, they lament very much with a great howling call. And this is the wailing sound heard in these two countries, which on account of this call, they must all begin wailing there, and cannot sleep. (So the crooked-neck told over, all of this).

"But they would not believe this, and said to him, 'Will you lead us there (i.e. to the birds)?"

"He said, 'Yes, I can lead you there. Except, how can you come there? For if even here you cannot bear the wailing sound and must all wail – when you will come there, you will surely be unable to stand it at all! And by day, one cannot stand the joy there, for

Story of the Seven Beggars

by day the birds come there to the bird, to each one of them separately, that is, to him and to her, and console them, and make them happy with extremely great rejoicing. And they pour out words (of sympathy), and console them, 'You will yet find each other,' making them very happy, so much so, that by day, it is impossible to bear the joy there. And the sound of the birds making them happy is not heard from afar, just when one comes there. But the sound of the pair wailing at night, this is heard far away. You cannot, therefore, come there.

"They said to him, 'Can you correct this?'

"He replied, 'Yes, I can correct it. For I can mimic all the sounds of the world (i.e. all kinds of sounds in the world, he can produce them with his voice, making it exactly like any sound that may be); furthermore, I can throw voices, that is, I can throw a sound, which here – in the place I release the sound, the sound will not be heard at all, only somewhere far away will the sound be heard there. And therefore I can throw her voice to him, that is, the sound which I will let out will arrive close to the

Story of the Seven Beggars

place where he is, and likewise I can throw his voice so that it arrives close to her, and through this I will draw them (until he brings them together).

"But who would believe this?"

"He went and led them into a forest. They heard as if someone opens a door, shuts it again, and slams the bolt (klaimke) shut; and firing from a gun (biks), sending the dog to fetch (the thing that he was shooting), and the dog thrashing in the snow ('gigraznit in shney'). The sages heard all this, and they looked around – they saw nothing at all, and also from him they heard nothing at all. (It could only be, that he, the crooked neck, was throwing those sounds. So they saw for certain, that he can replicate all kinds of sounds exactly, and also throw sounds.) (And he did not tell more about this, but continued on, <Heb:>and it is understood that he skipped over here.) Hence I have testament from that country, that I have a wonderfully fine voice, and I can replicate all the sounds of the world. Today I present this to you as an absolute gift, drashah

Story of the Seven Beggars

geshenk, to be like me." There was a grand celebration there, and extremely high spirits.

Fifth Day

On the fifth day they were also very happy. They remembered the beggar who was a hunchback [hoiker], and they yearned very much, "How is it possible to procure that hunchback beggar here? For if he were here, the joy would be immense."

In the midst of this, he arrived and said, "I am here! I have come to you for the wedding." And he fell on them, hugged them, and kissed them, and he said to them, "Previously I had blessed you that you be like me, today I present you as a wedding-discourse gift, that you should be like me. And I am not a hunchback [hoiker] whatsoever. On the contrary, I have the sort of shoulders [plaitzes] that are the little that hold the much. And I have a testament to this.

"For, there was once a conversation in which people boasted about this matter, each one boasting that he has this feature of the little holding the much (in other words, a small space containing very much).

Story of the Seven Beggars

They laughed and scoffed at one of them. And the rest who boasted about this feature of the little holding the much were accepted. But my little holds the much is greater than all of them.

"For, one of them boasted that his brain is a little that holds the much, for he carries in his brain thousands and myriads of people with all their needs, all their customs, and all their discussions and movements; he carries all this entirely in his brain – so he is a little that holds the much, since a bit of his brain bears on it so many people with their needs and so forth. (Therefore he is called a little that holds the much, that is, a bit of space containing and bearing so much, namely the bit of brain bearing so many people with all their affairs etc.).

"They laughed him off, and those present there replied, 'You are nothing, and your people are nothing.'

"One of them spoke up and said, 'I have seen such a little that holds the much. For, once I was passing by before a mountain, and I saw a huge amount of

Story of the Seven Beggars

garbage and filth on it. It was novelty for me – from where does so much garbage and filth come upon the mountain? There was a man there, by that mountain. The man said, "It's all mine." For he was dwelling there beside the mountain, and kept throwing on the mountain his garbage and secretions from his eating and drinking, and defecated there – it was from him that there was so much garbage and feces on the mountain. So this man is a little that holds the much, insofar as so much garbage comes about from one man. That's what this is too.' (That is, so is the little that holds the much of the one who boasted that his brain bears so many people etc.).

"One of them boasted he has the feature of the little that holds the much, 'since he has a bit of countryside that produces a great quantity of fruits. Afterwards they reckon the fruit that the country has produced, and they see that the country does not in any way hold as much space as the fruits need to take up; there is not at all in the country so much space as the fruits need to occupy. Thus this is a little that holds the much (namely, a little space that

Story of the Seven Beggars

holds so much).' His words pleased them, for in truth, this is certainly a little that holds the much.

"One of them said, 'inasmuch as he has an orchard [pardes] – a very fine one – where there are fruits and so forth, a great many people and noblemen travel there, for it is quite a nice orchard. And when summer comes, very many people and noblemen travel there to promenade there, and in reality, there in the garden there is not sufficient area capable of holding so many people. This, then, is a little that holds the much.' His words too pleased them.

"One of them said that his speech is a little that holds the much, for he is a private secretary for a great king, 'and many people come to the king. One comes with praises to the king (i.e. each one says a praise to the king), another comes with petitions to the king, and so forth; and the king certainly cannot hear out all of this. I gather up all their words into just a few words, and tell the king just these few words which contain all their praises and requests. And all their very words are implanted in my few

Story of the Seven Beggars

words which I tell the king. Therefore my speech is a little holding the much.'

"One of them said that his keeping silent is a little that hold the much, for he has against him very many accusers and slanderers who besmirch him very much, for they fight him and talk against him very much. And to whatever they slander him, quarrel with him, and what they say against him, he performs one silence, and that is the solution to all the questions and all the utterances spoken against him. Hence his silence is a little holding the much.

"One of them said that he is a little that holds the much, for there is a person who is 'well-visioned' [i.e. blind] and very large, whereas he (i.e. the one who is boasting and telling this) is very small, and leads about the large poor one who is blind. Hence he is a little holding the much, for the blind one could slip and fall, but he holds him up with his guidance, and due to this, he is a little that holds the much, since he is a small person and holds the big blind one.

Story of the Seven Beggars

"And I (i.e. the hunchback who was telling all this) was also there. I declared, 'It is true that you have the feature of the little that holds the much. And I know what all of you meant (i.e. all those who boasted one by one of their little that holds the much – he knows what each of them meant); even the final one, who boasted that he leads around the big blind one. He is greater than all of you. But I am still greater and higher than all of you. Because he who boasted that he walks the big blind one, he means that he conducts the lunar cycle (i.e. the heavenly sphere where the moon is), for the moon is called blind, for she does not shine in-and-of herself, and she has nothing of her own whatsoever, and he (i.e. he who boasted of this) conducts the moon, even though he is small and the moon is very great; and this gives the entire world sustenance (in other words, by means of this, the entire world has existence), for the world is in need of the moon. Hence he is certainly a true little that holds the much. However, all the same, my little that holds the much is completely higher than all of them. And here is the proof:

Story of the Seven Beggars

"For, once there was a group that investigated: Inasmuch as every beast has its shade in which it specifically wants to be [Heb: rest], and so every beast has their own unique shade, for each beast chooses for itself a shade, and it desires to rest only in that specific shade. And similarly, each bird has its branch, on which this specific branch this bird desires to perch, and not on any other branch. And another bird has a different branch which only there it perches, and not on any other branch. And so each and every bird has their specific branch. Therefore the group investigated if there could be found such a tree in whose shade all the beasts could rest – which all the beasts would desire to rest there in the shade of this tree. And upon the branches of this tree, all the birds would perch. They investigated if such a tree was to be found. 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 absolutely limitless, since all the birds and all the beasts are found there, and there no harm is extant from any beast whatsoever (i.e. to say, no beast injures anyone there), and all the beasts there mix

Story of the Seven Beggars

freely. They all play there, and it is certainly a very wonderful pleasure to be there at that tree. They began to investigate which direction ('side') one needs to go to come to that tree. It became a dispute between them regarding this, and there was no one (/decisive factor) to decide. For, this one said that it was necessary to go here in this direction, to the east, and another said it was necessary to go west; one said here, and another said there, and so on, until they could not discern the right way, where they had to go.

"A sage came along as said to them, 'Why are you investigating which direction is necessary to go to that tree? Investigate first who are the people who can come to that tree! Because to that tree not every man can come, since no one can come to the tree except one who has the tree's attributes. For, this tree has three roots: One root is faith (that one should believe in G-d, blessed is He), the other is awe, and the third is humility (i.e. not to have special regard for oneself), and truth is the body (-trunk) of the tree, that is, the tree itself is truth, and from there go

Story of the Seven Beggars

out branches. Therefore no one can come to the tree, only one who has these traits of the tree.' (i.e. faith – he should believe in G-d; fear – he should have fear of G-d, and humility – he should not have any special regard for himself; and truth.) (So the Sage said to the group).

"The group however, did not all have these attributes; only some of them had in themselves these traits. But they had between them very great unity (i.e. the group all loved each other and held themselves tightly together). They did not want to separate from each other in order that some of them should go to the tree (i.e. those who already had these traits of the tree) and the rest would stay behind – they did not want this, for they held themselves very much together. Instead they had to wait until the rest of them would exert themselves in attaining these attributes so that they could all come to the tree. And so they did, toiling until they all came to those traits mentioned above. (i.e. they all waited for each other until each had toiled, and they all came to those virtues mentioned above, that is, by

Story of the Seven Beggars

now they all have faith, fear, and so on, as mentioned). As soon as they all came to the attributes, then they all came to one mindset, and everyone agreed on one way by which to go to the tree. They all went. They went along for a while until they could see the tree from afar. Meanwhile, they took a look – and the tree is standing on no place at all, for the tree has no space whatsoever. And since it has no place whatsoever, how can anyone come to it?

"And I (i.e. the hunchback) was also there with them. I announced to them, 'I can bring you to the tree. For the tree has no place whatsoever, for the tree is completely above space (in other words, it transcends worldly space; it has no place whatsoever), and the aspect of the little that holds the much still takes place in space, for although it is a little that holds the much, that is, a little space holding much more than can be put in the space, nevertheless it still takes place in space, since in any case it still occupies some bit of space. But I (i.e. the hunchback) have such a little that holds the much,

Story of the Seven Beggars

that it is the absolute edge of the place beyond which there is no space whatsoever. Therefore I can carry all of you to the tree, which is above space completely.' (For, this hunchback is something like an intermediary, that is, a midpoint, between space and transcending space, for he is the ultimate degree of the little holding the much, which is the actual end of space, above which there is no unit of space whatsoever, since from there and above is the aspect of completely beyond space. Therefore he can take them out of space, and bring them above space. Understand this.) I took them and carried them to the tree. Hence I have a testament that I have such an ultimate degree of the little holding the much. (And that is why he had the appearance of a hunchback, for he carries on himself so much.) Today I give you this very thing as a gift, that you should be like me." A very great joy took place there and a very great gladness.

Story of the Seven Beggars

Sixth Day

On the sixth day they also rejoiced, but they also yearned, "How can the one without hands be brought here?"

Meanwhile he came in and said, "I am here! I have come to you for the wedding." And he too spoke to them as the others, and he fell upon them, and kissed them, and said to them, "You think I am crippled in the hand. I am not at all crippled in the hands. I do [Heb: truly] have power in the hands, only I do not use the power in my hands in this world, for I need the power for something else – and regarding this I have a testament from the Castle of Water [foon dem vasseriken schloss].

"For, once I was sitting together with some men, and each one was boasting of his power that he had in his hands. One boasted that he had such a strength in his hands, another boasted that he had another strength in his hands, and so each one boasted of the strength that he had in his hands.

Story of the Seven Beggars

"Namely, one was boasting that he has such power and strength in his hands, that when he shoots an arrow, he can pull it back to him again, for he has such a power in his hands, that although he has already shot the arrow, he can still turn it around and tow it back to him again.

"I asked him, 'What kind of arrow can you pull back?' Because there are ten kinds of arrows, since 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 the arrow is smeared with this poison, the arrow injures like this, and when the arrow is smeared with a different poison, it does more damage, and so there are ten kinds of poison, each one worse than the other, that is, more harmful. (Heb: And this in itself is ten kinds of arrows, for the arrows are one sort; it is only because of the variety of the poisons that the arrows are smeared with, which are ten kinds as mentioned above, that they are called ten kinds of arrows.) So he asked him, "What kind of arrow can you pull back?' In addition he asked him, whether [only]

Story of the Seven Beggars

before the arrow has struck someone he can pull it back, or whether even after the arrow has already struck someone, he could also pull it back.

"Thereupon that person answered, 'Even after the arrow has already struck someone, I can still pull it back.'

"But still, which sort of arrow can you pull back?"

"He answered, 'This-and-this kind I can pull back.'

"I (i.e. the one [without hands] who is telling all this) called out to him, 'You cannot heal the queen's daughter. If you can pull back no more than one kind of arrow, you cannot heal the queen's daughter.'

"One was boasting that he has such power in his hands, that whoever he receives from, he gives to (i.e. by his very getting something from someone, he gives to that person), and hence, he is a master of charity.

"And I asked him, 'Which kind of charity do you give?' (For there are ten kinds of charity).

Story of the Seven Beggars

"He replied, he gives a tithe.

"I called out to him, 'If so, you cannot heal the queen's daughter, for you cannot at all come to her place (because you give only a tithe), for you can enter in no more than one wall (in the place where she is dwelling); therefore you cannot come to her place.'

"One boasted that he has the following power in his hands, 'Inasmuch as there are officials in the world (i.e. senior men who are given command over a city, a country etc.), each one needing wisdom – I have such a power in my hands, that with my hands I can give him wisdom, by laying my hands on him.'

"I asked him, 'What kind of wisdom can you give with your hands?' For there are ten measures (kabin) of wisdom (i.e. ten fields of knowledge).

"He replied, 'Such-and-such a wisdom I can give.'

"I called out to him, 'If so, you cannot heal the queen's daughter, for you cannot even know her

Story of the Seven Beggars

pulse, because there are ten varieties of pulses, and you cannot know but one pulse, since you can only give one wisdom with your hands.'

"One boasted that he has such a power in his hands: when there is a storm wind, he can restrain it with his hands; he can grasp the storm wind with his hands to hold it back. And further, with his hands he could make the wind tempered, that it should be the sort needed: measured.

"I asked him, 'Which kind of wind can you grasp with your hands – there are ten types of winds?'

"He replied, 'Such-and-such a wind.'

"I called out, 'You cannot heal the queen's daughter, for you cannot at all play the melody for her. For there are ten varieties of melody, and the queen's daughter's healing is through melody, and you cannot play more than but one melody for her.'

"They called out, 'What can you do?'

Story of the Seven Beggars

"He replied, 'I can do what you all cannot do, namely, all the nine parts of each thing that each one boasted of, which you cannot do, I can do. For there is a story:'

"[He tells the story:] For, one time a king desired [lit. cooked himself up, about) a queen's daughter, involving himself with executing schemes to capture her, until the thing was attained, and he caught her; then she was with him. One time the king dreamed that the queen's daughter stood over him and killed him. He awoke sharply (lit. caught himself up), and the dream entered deep in his heart. He called all the dream-interpreters, and they interpreted for him according to its simple meaning, that the dream would be fulfilled according to its simple meaning, that she would kill him. The king could not give himself any counsel, what to do with her. To kill her – would pain him; to send her away from him – this vexed him severely, for another man would take her, and this vexed him very much, for he had made so much effort for her, and now she would come to another man's hand, and moreover, if he let her go

Story of the Seven Beggars

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, lest she kill him. So the king did not know what to do to her. Meanwhile, his love for her perished little by little because of the dream (i.e. he no longer loved her so much as before) and at each moment the love perished more and more, and likewise by her, the love perished more each moment, until it became by her a hatred of him. So she fled from him.

"The king sent after her to seek her, and they came and told him that she was circling around the Castle of Water. For there is a castle of water, and there are ten walls there, one inside the other, and all ten walls are completely of water, and also the ground in the castle, on which to walk, is also of water. And likewise the garden, with its trees and their fruits, are entirely of water. As for the beauty of the castle, and the novelty of this castle, there is no need to discuss, for it is certainly a very wonderful novelty, for the whole castle is of water. Entering the castle is

Story of the Seven Beggars

certainly impossible, for one would drown, for the whole castle is entirely of water. Now, the queen's daughter, upon fleeing, reached the castle and was circling there around the castle. They told the king that she was circling there around the castle.

"The king and his soldiers went to catch her. When the queen's daughter saw this, she decided she would run into the castle, for she preferred to drown in water than the king catching her and she would be by him; and perhaps even still she would be saved, and she could gain entry into the Castle of Water. When the king saw this, that she was running into the water, he said, 'If that is the case, well then...' He ordered to shoot her; if she dies, she dies. They shot her, and all the ten types of arrows that are smeared with the ten types of poisons struck her. And she, the queen's daughter, ran into the Castle of Water, and entered into its interior, passing through all the doors of all the ten walls of the Castle of Water, until she entered into the castle's interior, fell down, and remained faint.

Story of the Seven Beggars

"And I (i.e. the handless one who is telling all this) heal her. For whoever does not have in his hands all the ten types of charities cannot enter past all the ten walls of the Castle of Water, for he would be drowned in water. So the king and his soldiers pursued after the queen's daughter and were drowned in water. But I can enter past all the ten walls of the Castle of Water. Now, the walls of water are ocean waves standing like a wall. The winds are what erect the waves of the ocean, and hold the waves up. And these waves, which are what the ten walls are, stand there constantly, but it is the winds that hold the waves, and erect the waves. And I can enter past all the ten walls of the Castle of Water, and I can pull out from her (i.e. from the queen's daughter) all the ten varieties of arrows. And I know all the ten varieties of pulsebeats through the ten fingers, for through each finger of the ten fingers once can know a particular pulsebeat from the ten varieties of pulsebeats. And I can heal the queen's daughter through all the ten varieties of melodies (for her healing is through melodies, as mentioned). Therefore I [Yid: do (in fact)] heal the queen's

Story of the Seven Beggars

daughter. Hence, I have such a power in the hands.' Today I give you this very thing as a present." Thereupon, tremendous happiness prevailed there, and they were extremely joyous.

[Notes Following the Story]

[Rabbi Nachman said:] This story is very hard for me to tell, but because I have already begun telling it, I must already finish it. In this story there does not exist one word bereft of intention, and whoever is proficient and versed in Judaic books (sfurim) can at least understand some of the hints. And the arrows – of which that [character] boasted he could pull back arrows – this is written in the verse (Deut. 32:41), [Heb: "My hand will yet have hold on the justice..." and as Rashi explains, "Flesh and blood shoot an arrow and cannot retrieve it, but the Holy One, blessed is He, (can) shoot an arrow and retrieve it."]. And the charity which correlates the walls of water, [Heb: which are ocean waves] – this is also written in a verse (Isaiah 48:18), "And your charity as the waves of the ocean." [Heb: And the wind mentioned above, that he could grasp in his hands, this is the

Story of the Seven Beggars

aspect of (Proverbs 30:4), "Who has grasped the wind in his fists?" (Which is an aspect of producing melody, as explained elsewhere [Likutay Moharan 54].) And the ten types of pulses and ten kinds of melody, this is already explained in the Zohar (and see Likutay Moharan II, Torah 24). [Rabbi Nussun: All this we heard explicitly]. But who, when, and what? (Beyond this he said nothing more).

[Rabbi Nussun:] This is deep, deep. That is the actual story, who they all are, what this is, and when this all took place – this cannot be known (Heb: to deep to conceive).

The conclusion of the story – that is, what happened on the Seventh Day with the footless beggar, and the conclusion of the king's son with whom the story began – he did not tell over; and he said that he will no longer tell it over, and it will not be heard until the Messiah comes – speedily in our days, amen!

He also said, "If I did not know any other thing besides this story, I would still be an extremely wild novelty." [Heb: he said so explicitly]. For this story

Story of the Seven Beggars

is an extremely wild novelty. There is in it a great deal of mussar, and a lot of Torah, for it contains many teachings, and it speaks of many ancient tzaddikim; of King David, peace on 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, as mentioned above (Third Day) as written in Psalms (61:3), "from the end of the earth I cry to You, when my heart is faint, lead me to the rock which is higher than I."

Heb: All this we heard from his mouth explicitly. And what is understood from his words, is that King David, peace on him, is the aspect of the Heart, as has been transmitted (Zohar, Exodus 108), and he is hinted to in the story regarding the Heart of the world, which stands at the end of the earth, facing the Spring, crying and longing for it constantly etc.. But still the words are closed up; fortunate is whoever will merit to attain perception of the secrets of this story.]

The matter of King David and the aforementioned scripture, "From the end of the earth," that is hinted

Story of the Seven Beggars

to in the story, pertains to the third day, because there it speaks about the Heart and the Spring; [Heb: look there and you will see wonders, how in each matter, wonderful things are hinted].

[Yid:] In this story are found very, very great secrets of the Torah, from beginning to end. All the stories of this book are thoroughly great secrets of the Torah; each word and each thing means something completely different – but this story is greater than all.

[Heb:] And of the greatness of the awesomeness of this story it is not at all possible to tell, for it is above all of them. Fortunate, fortunate is whoever will merit, even in the future world, to know of it just a little bit. And whoever has a brain in his skull, the hairs of his flesh shall stand on end; and he will understand a little of the greatness of the Creator, Blessed is He, and the greatness of the true tzaddikim, when he looks well into this awesome story, the likes of which will not be heard.

Story of the Seven Beggars

The matter of the verse, "From the end of the earth," mentioned above, pertaining to the story of the third day – this I heard explicitly from his holy awesome mouth, of blessed memory. Furthermore, look at this which I found afterwards – that the majority of the words of the chapter of Psalms where this verse is written, which is Chapter 61 – virtually all of it is explained there [in] hints of the lofty secrets of the story of the third day mentioned above: "You will add days onto the days of the king etc. (verse 7)" – for he always needs that they should add days to his days etc. as mentioned. "Summon kindness and truth to preserve him (the king) (verse 8)," – this is the True Man of Kindness etc., "Der Groser man; Der Emmesser Eesh Chessed" – because all the time and the days are made via the great man, who is the True man of Kindness, as mentioned there in the story, and he gives and adds each time, days to the days of the king, who is the Heart, which is the concept of King David, peace on him, as mentioned. And this is, "they will preserve him" – because he guards and protects, for as soon as the day comes very close to ending – and then the Spring and the Heart and the

Story of the Seven Beggars

entire 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 I will sing Your name forever, as I fulfill my vows day by day (final - verse 9)" – because each and every day which he gives him, it comes with song and poems etc. as mentioned. "I will take refuge in the covert of Your wings, selah (verse 5)" – for when the Heart needs to rest, a great bird comes and spreads its wings over it etc., and this is, "I will take refuge in the covert of Your wings" etc..

Pertaining to the First Day: The matter of the elders, that each one boasted of his memory, that this one remembered even when they cut his umbilical cord etc. and this (other) one was the elder who was younger than all of them etc.. Rabbainu of blessed memory said, that in the Talmud (Jerusalem, Tractate Kesuvos 5:6) something similar is recorded, that Shmuel boasted that he remembers the pain of his circumcision etc., see there.

Story of the Seven Beggars

Who can glorify? Who can tell over? Who can evaluate? Who can fathom even the tip of a minuscule one thousandth of thousands and myriads of myriads, of the sparkling of a bit of the hints of the utterly wondrous, from the very, very awesome and supreme secrets of this awesome story, which is full of secrets of secrets from beginning to end? One who commits his heart to understand the matter will find good (Proverbs 16:20), a sparking buzz of some allusions, according to his capacity.

Afterword of the Legendary Tales

The Telltale Chandelier

A tale. A man left his father and was in other countries for many years by other people. In time, he came to his father and boasted that he had learned there a great craft: how to make a chandelier (which is called a hang leichter/hanging light). He told his father to assemble all the masters of this craft, and he would show them his wisdom in this craft. And so his father did. He gathered all the masters of this craft to see his son's greatness; what he had accomplished all this time that he was in the hand of others.

And the son took out one chandelier that he had made, and it was very ugly in all their eyes. And his father went to them and asked them to disclose the truth to him, so they were forced to inform him the truth, that it was very ugly. And the son boasted, "Surely you have seen the skill of my artisanship?"

Afterword of the Legendary Tales

And his father informed him that it did not appear beautiful in all their eyes. The son replied, "On the contrary! With this I have shown my greatness, for I have shown to all of them their deficiencies, for in this chandelier are found the lackings of each one of the artisans found here. Behold you will see, that by this person, this part is ugly, but a different part is very beautiful to him; and by another (person) it is the opposite — on the contrary, that piece that is ugly for his colleague, is beautiful and wonderful in his eyes, but only this piece is ugly; and likewise with all of them: whatever is bad in this one's eyes, is beautiful in the eyes of his colleague, and vice-versa. And I have made this chandelier solely from deficiencies, to show (to) all of them that they do not have completeness, and each one has a lacking, for what is beautiful in his eyes, is a lacking in the eyes of his colleague. But in truth I can make it as it should be."

If [people] would know all the lackings and insufficiencies of a thing, they would know the essence of the thing, even if they had never seen it.

Afterword of the Legendary Tales

“Great are the works of Hashem” [Ps. 111:2]. No man is identical to his fellow. And all the forms were in Adam HuRishon (the first). That is, in the word "ADaM" (man) alone, all these forms were included. And so with other things. All the luminaries were included in the solitary word "OhR" (light), and so (with) all of them, that is, all the works of creation. And even two leaves of a tree – not one is identical to its fellow, and so forth. And he (Na Nach Nachma Nachman MeUman) spoke at very great length about this, and he stated at that time, that there are wisdoms in this world through which a person could live on these wisdoms alone, without any eating or drinking. And he spoke at length in a wondrous and awesome talk (see the second introduction to Sefer Hamidos, regarding da'as).

The Pump

Regarding what they [some of Rebbe Nachman's chassidim] were telling over about someone who was then in one of the large non-Jewish cities and tarried there a long time because each time he

Afterword of the Legendary Tales

imagined that now he would succeed, and so it was each time, until he was delayed there a long time. And he [Na Nach Nachma Nachman MeUman] said, that is the way it goes when one comes to such places, that each time it seems to him, "Now I will accomplish, now I will accomplish," etc., etc. And he told this story:

There was one man who did not believe what the world says, that there are leitzim (demons who make devilry and scoff) from the Other Side (realm of evil) that come sometimes and mislead people, as has happened several times; he did not believe this. One night, a leitz came to him and called him to go outside. He went out, and the leitz showed him that he had a beautiful horse to sell. He looked, and behold it is a very beautiful horse, so he asked him, "How much do you want?" The leitz answered, "Four adumim (rubles)." He saw that it was easily worth eight rubles, for it was a choice, fine horse. So he bought the horse from him for four rubles and he considered it a great find. The next day, he took the horse out to sell, and people stepped up to purchase,

Afterword of the Legendary Tales

and they wanted to give him some amount. He said, "Probably, if they are willing to give me so much, it must be worth double!" So he was not satisfied, and he took the horse onward, and they wanted to give him also double, as he desired. He said, "It is probably worth more than double this amount." So he brought the horse onward, until the price of the horse reached into the thousands. But he was not satisfied with any of them to sell it, for whatever they wanted to give him, he said, "It is probably worth twice as much." Eventually, there was no one who could buy it except the king.

So he brought it to the king, and the king wanted to give him an exorbitant amount, for the horse was exceedingly pleasing to everyone. However, he was not willing with the king either, for he said, "It is probably worth more." As a result even the king did not buy the horse. So he went from the king, with the horse to give it to drink. There was a pump (plumpf) there from which people take water. The horse jumped into the pump, disappeared, and was no more (That is, it appeared to him as such, for the

Afterword of the Legendary Tales

entire incident of the horse was an act of leitzim). He yelled vehemently over this, and people gathered around him to the call of his screaming, and asked him, "What are you screaming?" He replied that his horse had jumped into the pump. And they hit him, till he was beaten and bruised, for he appeared insane, since the opening of the pump is very narrow, and how can a horse jump into it? He saw that they were beating him and that he appeared insane, and he wanted to go from there. As he wanted to leave, the horse began to stick its head out of the pump. So he began to scream again, "Aha, aha!" since it appeared to him that his horse was there. The people gathered around and beat him again, since he was insane, as mentioned. Again he decided to leave; and as soon as he wanted to go, the horse again stuck its head out of the pump. He began again to shout more as before, and the people gathered upon him again and beat him as before.

Thus, the Other Side (realm of evil) deceives a man each time with nothingness; with complete falsehood that has no substance. And he is enticed

Afterword of the Legendary Tales

after it, pursues it, and each time it appears to him that he will profit more and will fill his desires more. So he runs after it many times, and suddenly all his desires disappear, escaping and vanishing from him — as this happens sometimes, that the cravings go away a little, and when the man wants to detach from them, then they return and stick out their heads and he returns and chases after them. And so it carries on further, that as soon as they stick out their heads, he returns to chase after them. (And he did not explain the matter further. And understand this well.)

Heated Flesh and Bones

A story about one tzadik, who was a very great tzaddik, who had completely and entirely departed from that known desire, properly with perfection. And he ascended to the upper worlds, and he saw pieces of flesh and bones sitting in a pot. He asked, "What is this?" They answered him that this was a very, very beautiful woman, and therefore due to the fact that she used to heat up her body for sin, therefore she is being heated up here. And he wanted

Afterword of the Legendary Tales

to see her. And they gave him (Divine) Names, that she should be returned and assembled as before, and he saw that she was a very extremely beautiful woman. And from this it is proper to see the condemnation of this desire. If they cut her into pieces pieces, would this desire still be relevant etc.?!

The Tzaddik who fell into sadness

It is known that sadness is a very despicable trait, and one needs to keep very far away from it. And it is proper to enliven and raise oneself, for one should know that every single movement and dislodgement that one moves and dislodges himself upon entering the service of Hashem, is very precious in Hashem's eyes, even if he moves himself only a hairsbreadth, because since a person exists in a body in the physical ('assiya') world, any movement or dislodgement is very hard for him; therefore it is very precious in Hashem's eyes.

There is a story that happened with a Tzadik that great heaviness and sadness fell upon him (and

Afterword of the Legendary Tales

sadness and heaviness, when they beset a Tzadik it is very hard for him, for upon him it strengthens itself more and more). So much sadness and heaviness fell on him that he was mamash (actually) completely unable to move from his place due to the great heaviness and sadness that had intensified over him. And he wanted to make himself happy and lift himself, but he was unable to cheer himself up and lift himself with anything, for with whatever thing he wanted to cheer himself, the Accuser found sadness in it for him, until he was unable to make himself happy with anything, because in any joy that he wanted to cheer and raise himself with, he found sadness in it. And he began to cheer himself with the joy of "that He did not make me a heathen." And this is certainly a very great joy that has no bound, for one cannot estimate the difference and separation, the thousands of thousand of thousands of separations that are between the holiness of the lowest of lowest of Israel, and the filth of the impurity of the idolaters. And when a person remembers well the kindness Hashem had upon him in not making him a heathen, it is certainly proper

Afterword of the Legendary Tales

for his joy to grow very great, and it is a joy that has no sadness upon it. For when a person makes himself happy with a thing that he himself did, in this it is possible to find sadness in any joy, for he will find deficiencies in everything, so as not to let him raise and cheer himself. But in this, "that He has not made me a heathen," which is only from Hashem Yisburach, that Hashem Yisburach did so and had mercy on him, and did not make him a heathen, how is it possible to find a lacking in this joy, which is the sole work of Hashem Yisburach? For, certainly, however it may be, in any case it is a huge difference between him and the idolaters which has no bound or limit.

And the Tzadik mentioned above began to cheer himself with this, and began to rejoice and raise himself little by little. And each time, he raised and cheered himself exceedingly, until he came to such a great joy that he reached the joy that Moshe Rabbainu (Moses), of blessed memory, had when he went up to receive the Tablets. And while he was raising and cheering himself, he flew up in the

Afterword of the Legendary Tales

worlds many, many thousands of miles (parsahs), and during this he took a look at himself and behold, he was very far from the place where he was at first. And he was very afflicted, for he thought he would fall down to some other place, and there would be great bewilderment over him that he had disappeared suddenly, and the Tzadik always desires to go about discreetly ('hatznaya leches' – Micah 6:8). And the joy began to end, for joy has a limit, that it begins itself and ends itself. And when the joy began to end, it ceased bit by bit, and it lowered bit by bit. And when he returned, and he descended, and was lowered from the place where he flew up to during the joy, he did not first return to the first place where he flew up from, in the same manner that he flew up, but rather he went down immediately down in that place where he flew up to (-explanation: originally he had done two things, one, he elevated higher and higher, two, he flew to distant worlds. When he came down from the elevation, he did so in that distant place, and even still when he came down, he found himself back in his original place). And therefore it was a great wonder that he found himself

Afterword of the Legendary Tales

after he came down, in his original place. (Understand this well). Eventually he returned to the place where he was at first, and he took a look at himself and saw that he was mamash (actually) where he was at first, and did not dislodge from his place at all, except for possibly a hairbreadth which was impossible for a man to measure, only Hashem Yisburach. And it was very baffling in the eyes of the Tzadik, that he had flown up so much in the worlds, while here below he did not move at all. And they showed him that it is so precious in the eyes of Hashem Yisburach a small motion and dislodgement that a man dislodges himself in this world, even less than a hairsbreadth — to the extent that many, many thousands of worlds and parsahs (miles) are incomparable to it.

And to understand this, it is known that this material world is only the central point inside the [heavenly] spheres, as is understood by the astronomers; and all the more so, against the higher worlds the entire Earth is not considered more than a point. And it is known that all the lines which you draw from a

Afterword of the Legendary Tales

central point, behold they are close to each other by the point – all the lines. And the farther they get from the point, the farther they become from each other. And so when the lines extend exceedingly far from the point, the lines also become extremely far from each other, even though down below by the point they are adjacent, like this:

Hence if a person projects in his mind, lines drawn from the Earth which is at the bottom, even only out to the planetary orbits, he will find that even if he moves only a hairsbreadth, nevertheless in the place of the planets, there will be a vast distance from where they were originally opposite his head; now it will be far away many, many thousands of miles (parsahs), according to the sheer magnitude of the upper trajectory compared to the lower Earth, as is known, for innumerable stars are fixed there, and each star is as huge as this world and larger. And all the more so, and all the more so, when he projects in his mind the lines extending out to the upper worlds, which in comparison to them, all the planets are totally insignificant. Hence there is no measure to

Afterword of the Legendary Tales

the distance he spans there in the upper worlds through the slightest change of location, even less than a hairsbreadth, that he distances himself and goes from the place he was at initially — even though here on the lower Earth he did not go far, and went just less than a hairbreadth, visibly not moving at all — for this is impossible to measure except by Hashem Yisburach. Even still, there, in the upper worlds, he spans many, many thousands of worlds and miles — and all the more so, all the more so, when someone goes a mile or many miles in service of Hashem; "Eye has not seen... (Isaiah 64:3)."

The Two Palaces

Know that there are two kinds of palaces, and the two palaces are identical. In one lives a king, and in the second lives a slave. And certainly in truth there is a vast difference between the palace of a king and the palace of a slave, but nevertheless it is possible to mistake one for the other, for there is a connection, that many souls connect to the extent that from them is made a house and palace. For one binds to another, and one to another, until there is

Afterword of the Legendary Tales

made from them a foundation, and then a tent, until there is built from them a house and an abode. And this abode is an abode for truth. And when there is a need to request truth, it is found there in that abode, that is, amidst the connection of the souls previously mentioned which from them is made an abode for the truth, as mentioned. And therefore the Torah commanded, "Turn the [judgment] to follow the majority [opinion] [Ex. 23:2]," for since many have bound together as one, certainly the truth is there, as mentioned.

And this is the aspect of, "All the soul of the [lit: to the] House of Jacob [Gen. 46:26,27 and Rashi there explains that it says 'soul' singular, because they were united in serving One G-d]." That is, from the souls are made the "House of Jacob," that is, an abode for truth, which is the aspect of Jacob, as is written, "Grant truth to Jacob [Mic. 7:20]."

However, be aware that diametrically opposed to this, there is the bond of the wicked, that many souls of the wicked bind together, and from them is made a house and abode for falsehood. And regarding this

Afterword of the Legendary Tales

the prophet warned (Isa. 8:12), "Do not say (-recognize as) a band, to whatever this people say (with the force of) a band [Isa. 8:12]," for the banding of the wicked is not counted, and regarding this it is written, "Do not follow a multitude to do evil [Ex. 23:2]."

But behold, between these two houses it is possible to make a mistake, that is, between the truth and the falsehood. For falsehood simulates itself to the truth, for there too there is the connection from many souls, and it possible for a man to be mistaken, and not know where the truth is, and to where he should draw himself.

And know, that by means of the mitzvah of redeeming captives, one merits to understand (-differentiate) between the two houses mentioned, between truth and falsehood, between a king and a slave, for falsehood is the aspect of a slave, an aspect of 'cursed,' an aspect of, "cursed is Canaan — a slave of slaves etc. [Gen. 9:25]."

Afterword of the Legendary Tales

The Two Intellects

And know that there are two types of intellects, and they are the aspect of, "behind" and "before." That is, there is an intellect that comes to a man with time, and the older and more advanced in years he gets, the more he knows, an aspect of, "Days will speak" [Job 32:7]. This type of intellect is in the category of "behind," since it comes with the delayment ('behind') of time, for this intellect needs time. But there is an intellect that comes to a man in great abundance, very swiftly, in less than an instant, for it is above time; and no time at all is needed for this intellect, and this intellect is the category of "face," which is the aspect of Jacob, the aspect of truth, in the aspect of, "those that seek Your face, Jacob. Selah [Ps. 24:6]." (see Likutay Moharan, Torah 21).

A Remedy For Pox

After Shabbat, Torah Portion of Vay'chi, he said, "At this Shalosh Se`udos (third meal) I became aware of a segulah (a rite or charm) for pox. Take

Afterword of the Legendary Tales

chalk (-soft white limestone – calcium carbonate. Heb: sodium) and take soap [boarees] three times the weight of the chalk, and from the two make a bath to bathe the baby. And it is necessary to do this as soon as the baby starts to have fever and burn up from this, and it will be effective with the help of Hashem, if the decree is not severe, but if the decree is severe Heaven forbid, it will not help.”

And he said, “The disease of pox resulted from the Sin of the Calf. So, in this regard there is a difficulty: Isn't this disease also found by the nations of the world? But it is brought in the Midrash that the nations of the world ought not have any diseases (since their portion is this world), but only in order that they not oppress and provoke Israel, all the illnesses that Israel have, were given to them, as Rashi has explained on the verse, ‘Do not put me to be the disgrace of the scoundrel’ [Psalms 39:9]: Bring plagues and pains upon him as well so that he will not be able to say to me, ‘You are stricken but we are not stricken;’ and this prayer caused afflictions of sicknesses to be brought upon the

Afterword of the Legendary Tales

nations. And there is another seeming problem: Surely this illness certainly existed before the Sin of the Calf. However, beforehand, the illness was not severe, and the pox was only a result of blood that the baby had drawn in its mother's womb, as is known to the erudite doctors, but it was not a grave illness with mortal danger Heaven forbid, as it is now; and this was induced by the aforementioned sin.

[The remedy] is also slightly alluded to in Jeremiah, where everything is mentioned in one verse: "Even if you wash yourself with chalk and increase greatly for yourself soap, the stain of your sin is before Me" [Jer. 2:22]. Rashi explains that this refers to the Sin of the Calf. [Nesser – means Kraid in Yiddish; Boarees – Zayif]. (Thus, the secret of the segulah for this illness caused by the Sin of the Calf is alluded to here, that is, to wash with nesser, which is chalk, and to use much boarees, which is soap.) And understand wonders.

Afterword of the Legendary Tales

Sarah Esther

[A story] from the days of his youth. One time people came to him with a pidyon (-redemption), to pray for a girl, Sarah Esther bas (daughter of) Yehudith. And he said that she would die, and so it was. And he said that he knew this from the holy Torah, since he saw then the verse, “Vehadagah asher ba'yeor maissah va'yeev'ash/And the fish which were in the river died and stank” [Ex. 7:21]. And in the words, "maissah va'yeev'ash" this was revealed to him — "MaiSsaH Va'YeeV'ASh" is an acronym of "Sarah [A]esther [V]bas Yehudith Vai MaiSsaH [Woe! Sarah Esther daughter of Yehudith died]!" May Hashem keep us.

The Ten Psalms – Tikun Haklalli

[The Rebbe] cautioned his men, when an impure accident happens to them (i.e. nocturnal emission) Heaven forbid, that they should go immediately to a mikvah [ritual bath] to immerse, because through a nocturnal emission Heaven forbid, there is done what it is done. Therefore it is very good that before some [bad] thing starts to be done as a result of this,

Afterword of the Legendary Tales

Heaven forbid, the man should preempt, and immerse and purify himself.

And he cautioned us very much that a man should not fear this at all, for fear, worry, and melancholy in this matter are very, very harmful, especially after he revealed these ten chapters of Psalms which have the segulah to rectify this offense, namely: 16, 32, 41, 42, 59, 77, 90, 105, 137, 150, as explained in the books which have been already printed. At that time he said, “Whoever merits to fulfill this, to say these (the) ten chapters of Psalms mentioned above, on the same day he has a nocturnal emission Heaven forbid, will certainly have his sin rectified, and should no longer worry at all.” He also scoffed of those chassidim and [Heaven] fearing people whom, whenever some thought occurs to them, they fear lest they come to a nocturnal emission, and due to this they are accustomed to do frequently what is permitted, for fear that they shouldn't come to a nocturnal emission. And he, of blessed memory, would make scoff of this. And his main intention was: that a man needs to not be scared or fear such

Afterword of the Legendary Tales

things at all, and not to think any thoughts at all regarding this, but only be like a valiant soldier standing against his craving, and detach his mind from this completely and not be scared at all, and Hashem, what is good in His eyes will do with him, what He, Blessed He, desires.

And he hinted with his words that this is the aspect of the infraction of King David ob"m, with Bathsheba etc., but he did not explain the matter well (See Tractate Sucah 52b). And a person very, very much needs to strengthen himself in joy continuously, and not fall in his mind at all from anything in the world, no matter what happens to him. And if he will be strong in his mind, and not get frightened at all, and not devise thoughts at all (which are called iber trachten/over-thinking), and will go unfeigned in joy, he will merit to ultimately pass everything in peace. And things like these, are impossible to explain in writing, but a clever person will understand in stride (Proverbs 14:15).

Afterword of the Legendary Tales

A King's Hand

In addition, what he told over on Shabbat Chanukah but it was forgotten, of a king's son who was distanced from his father etc., and he yearned very, very much, etc. etc.. And a letter from his father arrived to him, and he delighted in it very, very much, but still he yearned very much, and he yearned that anyhow he would extend his hand to him, and if he would extend his hand to him, he would hug it and kiss it. And afterwards he settled himself, "Behold this letter is the handwriting of the king himself, and therefore it is the king's hand, etc. etc. (All this was not written properly, for it has been forgotten, since it was not written down at the time. Many see this story as referring to the holy Petek that Saba Yisroel received from Rabbi Nachman)

Completed and consummated, praise to

G-d, Creator of the World!

**Blessed is He Who gives strength to the
weary, and to those without power He
increases might.**

Na Nach Nachma Nachman MeUman!

Afterword of the Legendary Tales

Trust

Rabbainu Hakadosh told over this story on the night of the 4th of Elul 5566, and it was publicized by Rabbi Yisroel Karduner ob"m.

[Rabbi Nachman] spoke up and said, furthermore I have told over a story about trust (in Hashem), and this is it:

A king said in his heart, "Can anyone be found with nothing to worry about, more than I? For I have everything good, and I am king and ruler." And he went to investigate this. He would go at night, and he would stand behind the houses to heed and listen to the talk of the populace. He would hear the worries of each one, that for this one it isn't working out properly in his store, and afterwards he went to another house, and heard that he is worried for he has concern from the government, and so all the other worries of each and everyone.

Afterwards he went and saw a low house standing submerged in the ground, the windows low down hugging the earth, and the roof fallen in and broken. He saw there, someone sitting playing the violin so that it was necessary to listen attentively in order to hear the

Afterword of the Legendary Tales

sound, and he was extremely happy, and there was a pot with beverage set before him, and the beverage was wine, and foods were set before him, and he was extremely happy, full of happiness without any worries whatsoever. He went and entered the house and asked his wellbeing, and he answered him. And he saw the pot with the beverage before him, and the variety of foods and how he was just full of joy. And he honored (-offered refreshment to) the king to drink, and he drank with the king, and the king also drank for the sake of comradery. Afterwards he lay down to sleep, and (the king) saw that he is just happy without any worry. In the morning the king got up, and he also got up and escorted the king out.

The king asked him, "From where do you (have the wherewithal) to buy all this?"

He answered (him), "I am able to fix all necessary repairs of broken objects. For I am not capable of a complete craft, just the repair of broken items. I go out in the morning, and I mend some things, and when I have earned from this a sum of five or six golden, I buy for myself all these items of food and drink."

When the king heard this, he said in his heart, "I will ruin this for him."

Afterword of the Legendary Tales

The king went and made a proclamation, that whoever has something to be fixed, should not give it to anyone for repair, rather he should fix it himself or buy a new one.

In the morning he went asking for things that need fixing, and they told him that the king had decreed not to give anything to anyone for repair. This was bad in his eyes, but he trusted in Hashem. So he went and saw a rich man chopping wood, and he asked him, "Why are you chopping wood? Is this befitting of you?"

He said to him, "I searched for someone to chop the wood and couldn't find anyone, so I was forced to chop it myself."

He said to him, "Allow me, and I will chop with you."

And he chopped the wood, and the rich man gave him a golden. He saw that this is good, and he went to chop more wood, until he had earned six golden, and he once again bought the whole feast (Rabbainu used this language: 'in dey si-ooda iz given a si-ooda' – and the feast was a feast), and he was happy. And the king went again behind the window of his house to see, and he saw that this one sits and the drink and foods are before him,

Afterword of the Legendary Tales

and he is extremely happy. The king went and entered inside the house, and he saw as before, and he lay down there also like the first night, and in the morning the man got up and escorted the king out. And he asked him, "From where do you (have the wherewithal) to buy this, for this costs money?"

He answered him, "My practice was to fix all the things that were broken, and afterwards the king decreed to no longer give anyone to fix, so I chopped wood until I put together money for this as before."

The king went from him and decreed not to give anyone to chop wood.

And when the man came to chop wood, he was told that the king had decreed an edict not to give anyone to chop wood. And it was bad in his eyes, for there was no money (to be made), but he trusted in Hashem. So he went, and he saw someone cleaning a shed, and he asked him, "Who are you, that you clean a shed?"

He answered him, "I searched but couldn't find anyone to clean for me, so I was forced to clean it myself."

He said to him, "Allow me and I will clean."

Afterword of the Legendary Tales

He stood and cleaned it, and he gave him two golden. He went and cleaned more sheds and put together six golden, and he purchased again the whole feast as before, and he went home (and the feast was a feast), and he was extremely happy. The king went again to see, and he saw again everything as before, and he entered the house as before. Afterwards in the morning he again escorted the king out, and the king asked him again as before, and he answered him everything recounted above. The king went and decreed not to give anyone to clean a shed.

In the morning the man went searching for sheds to clean, and they told him that the king decreed against this as mentioned. The man went and hired himself out as a soldier by the minister who acquires soldiers for the king. For there are soldiers who are conscripted as determined by the country, and there are soldiers which are hired. So he went and hired himself out as a soldier, and he stipulated with the minister that he is not hiring himself out interminably, just temporarily, and that he would be given his wages each and every day in the morning. And the minister immediately dressed him in army uniform, and girded him with a sword on his side, and sent him to the necessary place. Afterwards, in the evening, when he had done all his tasks, he threw off the uniform and

Afterword of the Legendary Tales

purchased for himself the whole feast mentioned above, and he went home (and the feast was a feast), and he was extremely happy. The king went again to see, and he saw that everything was set before him, and he is extremely happy as before, and he entered his house and lay down as before, and he asked him as before, and he told him everything recounted above. The king went and called the minister and commanded him not to lift his hand to pay anyone that day.

In the morning he went to the minister to get his pay for the day, and he did not acquiesce. And he asked him, "Did I not stipulate with you, that you would pay me every day?"

He answered him, that the king had decreed not to pay anyone that day. And all his arguments with him were to no avail, and he told him, "Better I pay you tomorrow for two days, but today it is impossible to pay you."

What did he do? He went and broke off a piece of the sword and fixed a piece of wood in its place, and it was not visible or evident at all from the outside. And he went and pawned the piece and purchased again the whole feast mentioned above (and the feast was a feast). The king went again and saw that the joy was complete as

Afterword of the Legendary Tales

before, and he again entered his house and lay down there as before, and he asked his as before, and he told him everything recounted above, that he was forced to break the blade of the sword from the handle, and he pawned it in order to buy for himself the necessities of the feast, "and after, when I receive the money for that day, I will redeem and fix the sword and it won't be at all discernible, for I am able to fix anything broken (and there will be no harm to the king).

The king went to his home, and he called the minister and commanded him; being that there was someone sentenced to death, therefore call that soldier that you hired to be a soldier, and command him specifically, that he should cut off the head of the one sentenced to death. The minister went and did so, and he called him, and he came before the king. And the king commanded for all the ministers to gather in order to see the comedy, that there was found a man who stuck a piece of wood in place of the sword. And he came before the king, and he fell at his feet, and asked him, "My master the king, why was I summoned?"

He said to him, "In order to severe the head of the (man) sentenced to death."

Afterword of the Legendary Tales

He replied to him, and entreated before him, being that he never shed blood, therefore he should call someone else to do it. And the king replied (to him), that he specifically must kill him now.

He said to the king, "Is the verdict for this clear, perhaps the judgment isn't clear that he is liable of death, and I have never shed blood, certainly I shouldn't shed blood which isn't clear that he is liable of death."

The king replied to him, "Certainly the judgment is clear that he is liable of death, for there is certainly a verdict on this (which is called 'decreed'), and now you specifically are obligated to execute him."

He saw that it was impossible to influence the king. He turned himself to Hashem Yisburach and said, "Almighty G-d (Ei"l Shada"i – a Divine Name not to be pronounced in vain outside of prayer), I have never spilled blood, and if this man isn't liable of death, let the iron be made into wood." And he grabbed the sword, and drew it from its sheath, and everyone saw that it was wood, and there was an uproar of laughter there.

The king saw that he is such a pleasing man, so he let him off in peace.

Wondrous Stories and Parables

**from the holy book Stars of Light
(Koachvey Ohr)**

Mazal

A story of a pauper who would sit in the Beis Medrash (House of Torah Study) and learn (Torah). Once an astrologer (who is called rosh bit. Lit. a stargazer) came to the city, and the whole city ran to him. But the pauper sat in the Beis Medrash and didn't go to him. His wife came to him, inside the Beis Medrash, and she didn't find anyone there except for her husband, because all of them went to the seer. And she screamed at him, "You are a destitute lazy mishap! Why don't you go to the astrologer? But he didn't want to go, and she badgered him more, until he was forced to go to him. He came to the astrologer, and he (the astrologer) said to him that his mazal (fate, fortune, aptitude) is that he should be a thief. He returned to the Beis Medrash to his learning, and his wife came and she said to him, "What did he tell you?"

Wondrous Stories and Parables

He said to her, "He said to me, a beggar, remain a beggar." In the evening he came to his house, and ate his main (lit. large) meal, namely a piece of bread. While he was eating he began to chuckle, and his wife asked him, "What are you laughing (about)? Certainly you know something, and you don't want to tell me." He said to her, "No, he didn't tell me anything, I am simply laughing (for no special reason)." He ate some more, and again, a second time, he began to laugh, and she asked him as before, and he answered her as before. In the middle of all this he burst out laughing, and he laughed so heartily he emitted an odor from his mouth. She said to him again, "See! Certainly you know something." He told her that the astrologer told him that his mazal was that he should be a thief. She replied that she doesn't want him to be a thief, "and it is good for us to be poor, however it may be, as Hashem provides, and you should not be a thief."

Afterwards Shabbat arrived, presumably they had everything nice for Shabbat in order, that is, challah (loaves) of grain bread, and the rest of courses properly. And they sat to eat, and he had presumably four-five daughters and they grabbed from each other a piece of bread, for also the aforementioned bread he did not have

Wondrous Stories and Parables

adequately sufficient. His wife spoke up and said, "Master of the World! I am very fed up already with this poverty to the extent that I want you to be a thief, so that we don't suffer this scrimping." He was forced to fulfill her desire. [Yid: Ya givalt oon nit givalt, in fort gegahngen – He did want and/or he didn't want, nevertheless he went – and so each time Rabbainu used this expression].

He went to steal, and he settled himself to go to the wealthiest man of the city to steal. So he went to steal, and he found the guards sleeping, and no one challenged him whatsoever. So he went to the store, and the lock was open, because that was his mazal, and so he went to the register, and he found its lock open as well. So he took four-five rubles (adumim) just enough for his livelihood, and he brought (it) to his wife, and said to her, "See, I have fulfilled your desire, and draw your expenditures from this, for I will not continue to steal again." She answered him, that certainly she also does not desire this, just that it was incumbent because of the duress.

Afterwards, one time she began screaming at him, "beggar mishap, you were in the store, why didn't you take (enough) to get me a yoopu (a long unlined silk robe worn for formal occasions), and he was forced to go steal

Wondrous Stories and Parables

again. He went to the store and he found a thief standing there, and he asked him, "Who are you?" And he replied, "I am a thief." And so he (the other guy) asked him, and he answered likewise, that he is a thief. The aforementioned pauper said to him, "Let us become partners in robberies, I have the mazal for this," and he agreed to this. The pauper said in his mind, "if we steal here, we will make the owner of the house into a pauper, for I, by myself, would steal just what I need for a yooopa, but now he will steal a lot and the owner of the house will be left with nothing." So he said to the thief, "Why should we bring loss to a Jew, better that we go steal by a gentile." And he agreed to this, and they settled to go steal by the king (who lived in this city), for certainly he can steal there, for that is his mazal as mentioned. The thief said, "It would be good for us to steal the king's set (-pair) of clothing that he wears when they coronate him, and certainly it will be enough for us for generations upon generations, for I know where they are placed. The pauper agreed, for certainly he could steal them, for that was his mazal. And they went there, and they went to a room more interior than a (outer) room, and they found the clothing, and the pockets (/the encasing) of the clothing were very valuable, and they took them.

Wondrous Stories and Parables

Afterwards they start to quarrel between them, because one garment was large, and one garment was small. The thief said that he is entitled to the large one, because he had the intel on them, and the pauper said that he was entitled to the large one, because he was the one with the mazal, and with his mazal they stole them. The pauper said that he will go ask the king. The thief said, "How is that possible?" He said to him, "Nevertheless, I will go and ask him." The thief said, "If you could do this, that you go and ask the king, then I myself will give you the large garment." He went with him to the king, and lying near the king was one who told over stories to the king so that he would sleep. So they came, and they both grasped the king's bed, that he was sleeping there, and they carried the bed with the king to a room. In the interim the king woke up, and he thought that he was in his place. And the thief began to tell him the story as is written above, from two thieves mentioned above, and he asked the king, "Who is entitled to the large garment?" The king was outraged at him, "What are you asking me? Certainly the pauper is entitled, because they were stolen with his mazal! It would be good for you to tell me a story," and he told him a story, and the king slept. They stood and carried the bed, and they returned it to the first room.

Wondrous Stories and Parables

In the morning it became known that the king's clothing mentioned above, were stolen. The king remembered that the one who lies by him had told him the aforementioned story, and had asked him who was entitled to the large garment, and he said that certainly he knows from the robbery. So they beat him, and he said he doesn't know, and they beat him profusely and tortured him very much, but he claimed, "I do not know." The king sent for the archbishop (who is called archiriga) to ask him about the aforementioned story, if it is possible that even still that aforementioned man did not steal them. The priest said that it was possible that he did not know. And the priest said that is was foolish of the king for ruling that the pauper was entitled to the large garment. The king was very outraged at the priest for considering him to be a fool, and he wanted to do something to him, but was unable. And they were searching very much for the theft, but they did not find (anything). The king commanded to announce that whoever had stolen (the clothing), should come and acknowledge, for certainly they will not do anything to him, for the king desires to know how it is possible to steal these clothing. And crowds and crowds of people congregated discussing this.

Wondrous Stories and Parables

The pauper came and asked them, "What is it that you are discussing?" And they informed him. He spoke up and said, "What is the commotion? He who stole will return." And they screamed at him. And so he came again and asked, and they screamed at him, "Beggar, behold you are liable for your life, for they will say of you, that you know about the theft." He said, "Yes, I know of the theft." They said to him, "If you know, go and tell." He said, "I will tell." So the pauper came to the king, and said, "I know of the theft." The king said that he desires strongly to see the thief. He replied, "I am he." And the king kissed him, and asked him, "How did you steal (them)?" And he told him over the whole story as above, and they sought the thief, and they returned also the second garment which was by him.

The king said to the pauper, "Make contrivances to ensnare the aforementioned archbishop, because I am upset with him." He said, "So I will do." The pauper commanded to make for him clothing like the archbishop wears when he performs their prayers, and that they should catch many fish-reptile (that are called ruckees), and that they should give him many candles. And he went and dressed himself in the clothing mentioned, and he stuck a candle to each and every reptile, and he lit the

Wondrous Stories and Parables

candles mentioned, and he let the reptiles mentioned run and fly inside his prayer house, and he stood on the place from which things are conducted. And he began to shout, and they all came and gathered there, and the aforementioned priest also came, and he was very frightened because he saw a flame, and a voice was calling, but he didn't know what it was. He said to the priest, that he revealed himself to him because he wants to bring him into paradise immediately. The priest fell on his face, and the pauper said to him that before he can enter paradise he must first go a bit to hell, and afterwards he will bring him into paradise. And he ordered the priest to get into a sack, and he got in. He went and tied him and carried him to the king, and hung him before the king's courtyard, and informed him. Everyone went out and saw someone hanging in a sack, and they didn't know what it is, and they began to throw stones at it, and they threw so many stones at it until they hit him, beaten and bruised, and broke all his teeth. And the priest didn't know what this was, if this was the hell that was told to him, that he needs to go to first, or if this is a trick. Afterwards, when they had beaten him, the king said to throw him out, and they threw him out, and untied the sack, and he left there in great disgrace.

Wondrous Stories and Parables

[In an alternate version I heard, the end was that they took him to be hung, because the end of a thief is to be hung, and when they were bringing him, someone (the Accuser) went with a sack of shoes, and said to him, "so much effort I toiled, and so many shoes I tore, until I brought you to this etc..] (The copier says: For this is the way of the Accuser, to entice and afterwards incite [Yid: raytz her zich] as is brought down in the Story Tale (#8) about the Rabbi and his only son etc.):

In Siach Sarfey Kodesh (3:99) this alternative version is what is presented; when the pauper is told that the king desires to see the thief: 'He does want and/or he doesn't want' and yet he goes and tells the king the whole story, from beginning to end. The royal ministers and the judges tell the king, that even though you don't hold it against him and pardon him, however we demand justice from him, and they sat and judged how to punish him, and they decreed that his punishment was that he must be hung. When they were taking him to be hung he saw from a far the astrologer carrying a sack full of torn shoes etc..

Wondrous Stories and Parables

A Man Stronger Than a Diamond

A story that Rabbainu ob"m told over. A story of a pauper who supported himself from digging clay to sell. Once he was digging clay and he found in the place that he dug a gem which was worth an absolute fortune, but he didn't know its value. So he went to a craftsman to appraise its worth, and he answered that there was no one in this country that could pay its value, and he would need to travel to London, to the imperial city. But he was poor, and he did not have money to travel. So he went and sold everything he had, and he went from house to house for donations, until he had enough to travel until the sea. And he wanted to board the ship but he didn't have money. So he went to the captain and showed him the gem, and immediately the captain took him aboard the ship with great honor, and said to him, you are high certainty. And he gave him a special first class cabin, with all the amenities like a prized magnate. And his cabin had a window into the sea. And he was always delighting and rejoicing his soul with the diamond. And especially at mealtimes, for through joy and an expanded heart, it is beneficial and healing, to facilitate the digestion of the food.

Wondrous Stories and Parables

One time he sat to eat, and the diamond was resting on the table, to be delighted with, and he slept. In the interim the servant came and took the tablecloth and the crumbs, and didn't know from the diamond, and he threw everything into the sea. And when he awoke from his sleep, and he understood all this, he had great anguish, and he almost went out of his mind, and what could he do, the captain is a marauder who would kill him for the price of the trip on the ship. Therefore he made himself happy as if he didn't know.

And the custom of the captain was to speak with him every day for a few hours, and so he came on this day, and he made himself happy to the extent that he did not recognize in him any change. And the captain said to him, "Behold I know that you are wise and of straight heart, and I want to buy a lot of grain to sell in London, and I can profit handsomely, but I am worried that they should not say of me that I steal from the king's warehouse (/treasury), therefore the purchase will be in your name, and I will pay you well. This was appealing in his eyes, and they did so.

Immediately upon their arrival in London the captain died, and everything was left by this man, and it was double, quadruple the value of the diamond. And

Wondrous Stories and Parables

Rabbainu ob"m concluded that the diamond was not his, and the proof is that it was lost from him. And the grain was his, and the proof is that it remained by him. [Yid: un vus her iz gekuemen tzu zany zach iz nur viel her hut zich dehr halten-] And everything that came to his cause, was only due to his holding himself up etc..

Kaptzin Pasha

Once by the Turkish King (Sultan) there was a man from our Jewish brethren, who was very important in his eyes, more than all the royal ministers that he had, and he loved him with very great and strong love, more than all the royal ministers that he had. And every single day he would call him to his house to delight in his company. The royal ministers were jealous of him, and they schemed plots to defame him before the king so that he should eradicate him from the world. And between them there was a pasha who was called Kaptzin Pasha, whose hatred for this Jew was greater than all the ministers', but in front of the Jew he presented himself as his friend. And every day he schemed plots of his desire, that he should succeed in finding on him some defamation before the king.

Wondrous Stories and Parables

Once the aforementioned pasha came to the aforementioned Jew, and he began to speak to him slyly, and he told him how he was by the king, and he heard from his mouth, "how he loves you, but he suffers from one thing, for when you come before him to speak with him, he is not able to bear the odor of your mouth, for he senses a bad odor wafting from your mouth, but he cannot be without you, and he has great suffering from this." "So for this my advice is that every time you come before the king, hold a kerchief with fragrance in front of your mouth, in order that the king won't sense the bad breath from your mouth, for the fragrance will dispel the bad odor, in order that you don't stink in the eyes of the king." And the aforementioned Jew, due to his temimus (innocence) believed his words, and decided in his mind to do so.

Afterwards the aforementioned pasha went to the king, and he told him that he heard from the aforementioned Jew, that he said that he has great suffering, for every time he speaks with the king he senses a bad odor emanating from the king's mouth, "therefore his resolution is that when he comes to speak to you, my master the king, he will hold a kerchief with fragrance against his mouth, in order not to sense the bad odor from

Wondrous Stories and Parables

the king's mouth. And this is the sign that my words are true, for tomorrow, when he comes to speak with you, you will see with your eyes that he will hold a kerchief against his mouth." When the king heard this he was very angry, and he said to him, "When I see that your words are true, then I will abolish him from the world."

And behold, the aforementioned Jew came on the morrow before the king, and he held a kerchief against his mouth as the pasha had advised him, because he believed his words. And when the king saw this, and it was clear in his mind that the words of the pasha were true, immediately he wrote a letter as follows, "When the person who gives over this note comes before you, throw him immediately into the incinerator which all those sentenced for execution are burned there." And the king sealed the letter with his seal, and said to this man, "I request of you, that you personally deliver this letter to the man written in the address, which is in such-and-such a place." And the aforementioned Jew took the letter, and promised the king that he would do as he said, and he didn't know what was written in it, and he went to his home.

Now this Jewish man mentioned above, was avidly active in the mitzvah to circumcise Jewish children, and

Wondrous Stories and Parables

whenever they would honor him with the mitzvah of cutting, he would not pay attention to any hindrance confronting him, because the mitzvah was very precious in his eyes. And then, on that day that he needed to travel to deliver the letter from the king to the place where it was to be sent, and Hashem, Who desired to save His trusted friend, brought about that someone came from a town and honored him to travel with him to the town and circumcise his son. And because his practice was not to leave this mitzvah for any reason, he began to contemplate, "What shall I do for the king's command, in the matter of his letter?" And Hashem brought about that the aforementioned pasha came before him, and he told over to the pasha that he was by the king, and the king gave him a letter for him to deliver to the person it was being sent to (him), and today Hashem presented him with the mitzvah of cutting, and my practice is not to leave this mitzvah for any reason, therefore I am requesting from you, that you should take the letter and bring it there. Now, the aforementioned pasha was very happy, because now he can slander him more, before the king, because he didn't do the king's desire with the letter. And the pasha took the letter from his hand, and delivered to the person it was being sent to (him) – and this was the executioner appointed to burn those that the

Wondrous Stories and Parables

king had sentenced to death. And immediately he grabbed the aforementioned pasha, and he threw him into the incinerator and he was burned, as he was deserving to be punished by Hashem, measure for measure.

Now the Jew did not know anything of the aforementioned (pasha) what was done to him. On the morrow he returned and came before the king. When the king saw him he was very puzzled, and said to him, "Have you still not delivered the letter that I put in your hands for that aforementioned man?" He answered him, "My master the king, the letter I gave over to (the aforementioned) Kaptzin Pasha, that he should deliver it to that man, because Hashem Yisburach presented me with the mitzvah of cutting, and my practice is not to leave this mitzvah." The king then understood, is it not a phenomenon that this pasha who has slandered him (the Jew) before him (the king) should be burned. So the king immediately asked the man, "What is this, that you hold a kerchief with fragrance against your mouth when you speak with me?" He answered him, that the pasha had given him this remedy, "because he told me that he heard from you, that you are unable to bear my bad breath." The king then told over to him how the pasha had slandered him before him, "that you said to him that you

Wondrous Stories and Parables

are unable to bear my bad breath, and therefore you will hold a kerchief with fragrance so as not to sense the bad odor from my mouth." And the king told over to him what was written in the letter that he had given him, and he said to him, "Now I know that Hashem is the ruler of the land Who saves His cherished from all bad; and to the aforementioned pasha, just as he schemed to do onto you, so was done to him, and Hashem returned unto him retribution upon his head." And from then on his importance in the eyes of the king was greater than all the ministers that were with him, and he was very, very important and precious in his eyes.

The Flood

A story of rain, regarding the matter that Hashem Yisburach will conquer the battle with only the simple, those who recite Psalms with simplicity etc., and not with those who go with wisdoms.

Rabbainu ob"m told over a parable of a king who went hunting, and he set out dressed as a commoner so as to facilitate the amusement.

In the middle, suddenly, heavy rain fell – literally a flood of water. All of the ministers scattered one by one etc.,

Wondrous Stories and Parables

and the king was in dire danger, and he searched until he found a cottage. And there was a villager there, and he took the king (in), and dressed him, and gave him his (the villager's) food - groats (barley soup) etc., and he heated the oven and let the king sleep on its threshold. It was so sweet and pleasant for the king, that he never tasted such a taste of pleasantness, since he had been so tired and exhausted etc..

The royal ministers searched for the king until they came there, and saw that he was sleeping. They wanted the king to return home with them, but he told them, “Since you did not save me, rather everyone scattered to save himself, whereas this man saved me, and here I tasted such sweetness, therefore, he will bring me in his wagon, and with these clothes, and he will seat me on the royal throne.”

Rabbainu ob"m concluded this, that it is brought down that at the heels (the times ushering in) of the Messiah there will be a flood – they will shoot with heresy, not of water, but of foreign (-improper) thoughts. And they will cover all the towering mountains. Even in the Land of Israel, where the flood was not, just due to the force of their projection, the waters streamed there; i.e. it will splash in even into the kosher hearts, and with wisdoms

Wondrous Stories and Parables

no remedy will be able to be given. And all the royal ministers scattered, and all the royalty will not stand strong – will not hold up, just the simple Jews who recite Psalms with simplicity etc.. Therefore when the Messiah comes they will place the royal crown on his head.

There is another version to this story which was censored, without going over all the discrepancies of the main story as told above, I will just bring an additional part to the story not brought down in the standard printed version.

After the villager (according to the censured version, the villager is a gentile) crowns the king, the king tells him, "In reward for your saving me so much from death, ask for something from me and I will do it for you." And he asked from him a ridiculous thing: Being that there is a great distance from his house to Odessa, hundreds of miles, and his sons bring merchandise to Odessa and it is very laborious for them, because it's a long journey and it takes them days and years, and the profit goes for the trip, and they are not left with anything, just a small profit, "Therefore I ask that he should command to make the way shorter." And the king promised him, and commanded that they make the parsuos (large units of length) longer; e.g. if the parsu was twenty kilometers,

Wondrous Stories and Parables

they should now make the parsu forty kilometers, and thereby the way will be shorter, for in place of forty parsuos, now it will be just twenty parsuos.

In Rabbainu's concluding words mentioned above, he added mention to this addendum – that the simple Psalm reciters who unknowingly save the King and bring him back to crown him, should have the intelligence not to ask for something foolish.

Ivan

A parable of 'who is here?' that Rabbainu ob"m told over, that a man once traveled with a wagon driver (to Berlin or some other large city). The man went to attend to his needs, and the coachman, whose name was Ivan [-coarse, without sensitivity], was left with the wagon in the middle of the market. A policeman (soldier) came over to him and asked him why he was stationed there, and he said to him, "VerDa?" ["Who is here?"]

And he, thinking that the policeman was asking him his name, he said to him, "Ivan."

And he struck him and said, "VerDa?!" ["Who is here?!"]

Wondrous Stories and Parables

And he yells, "Ivan!"

And he strikes him and screams, "VerDa?!" ["Who is here?!"]

Until he (the policeman) took him (Ivan) with the wagon to a sidestreet.

When the man returned, he searched for him until he found him, and he said to him, "Ivan etc."

He (Ivan) replied in a whisper and with fear, "Do not say Ivan, just: VerDa."

After he left the city, he (Ivan) said to him, "Now you can call me Ivan."

There he was called VerDa [-Who is here?], and there he was called Ivan [-coarse and unsensitive].

Rabbainu ob"m concluded, "By me it is 'ver-da', that is, 'who is he?' – that he knows his lowliness; and also his body (Ivan) is refined, and is called in the aspect of 'who' and 'what' – 'ver-da' ["who is here?"], and when they leave me it continues to be 'Ivan', the material (body) is materialistic."

Wondrous Stories and Parables

Bitter Herbs

A story of bitter herbs that Rabbainu ob"m told over that once a Jew and a German went wandering about together. And the Jew taught the German to make himself out to be like a Jew (since the language (Yiddish and German) is the same), and (thereby) the Jews are compassionate and they will have mercy on him.

And when (/because) Passover was approaching, he taught him how to conduct himself throughout the whole seder (when the homeowner invites him to the house for the seder), that kidush is made, and the washing of the hands, he just forgot to tell him about the eating of bitter herbs.

When he came to the seder he was famished from the whole day, and anticipated eating all the good things that the Jew had told him, but they give him a piece of karpas (celery) in salt water, and the other items which are customary of the seder, and they recited the hagadah. And he was already looking expectantly for the eating, and he was happy that they are already eating the matzah. Suddenly they give him murror (bitter herbs), and his mouth became pungent, and he thought that this is the feast, that this alone is what they will eat. He

Wondrous Stories and Parables

immediately fled, with bitterness and hunger, and he thought to himself, "Cursed Jews, after the whole ceremony, this is what they give to eat." And he came to the beis medrash (house of Torah study) and slept. Afterwards the Jew came with joyous countenance, satiated from eating and drinking, and he (the Jew) asked him, "How was the seder for you?" He told him angrily.

He said to him, "Hoy German fool, if you would have waited a bit more, you would have eaten sumptuously like me."

The same is true in the matter of Rabbainu (and the service of Hashem), that after all the exertion and toil until the arrival (and drawing close to Rabbainu, or to the devotion of Hashem to purify the body), a bit of murror – bitterness – is given, because the purification of the body comes with bitterness, but the person thinks that it will always be just the bitterness, only this is all there is, just the bitterness etc., therefore he immediately flees. However, when (/because) he waits a bit, and endures this small bitterness of the purification of the body, then he feels afterwards all types of vitality and delight (and these parables, it is possible to learn from them counsel for all matters of the service of Hashem). This holds true in this matter of the service of Hashem, that first

Wondrous Stories and Parables

transpires the bitterness of the refinement of the body, but afterwards one feels the vitality etc.. [See also Medrash Rabbah, Beraishis 66:4; tzaddikim, their beginning is suffering and their end is harmony, and the evildoers have the opposite].

The Treasure Under the Bridge

A story he told of the treasure that is under the bridge, that once there was a man from a certain city, who dreamt that in Vienna, under the bridge there is a treasure. Therefore he traveled there and stood by the bridge and sought out a contrivance what to do. For in the day he was unable due to the people. And a soldier passed by there, and said to him, "What are you standing and contemplating?" He thought in his mind that it would be good to tell him in order that he would help him and they would divide it between them. He told him the whole matter. [The soldier] spoke up and said to him, "Ay (a) Jew gives consideration to a dream, in that case, I also dreamt that in such and such a place, by such and such a person (and he mentioned the city of the man, and the name of this man) in the closet there is a treasure, will I travel there?"

Wondrous Stories and Parables

So the man travelled to his house, and dug in his closet and found the treasure. And he said afterwards, "Now I know: the treasure is by me, but in order for me to know of the treasure, it was necessary to travel to Vienna."

So it is in the matter of serving Hashem, that the treasure is by each one by himself, but in order to know of the treasure it is incumbent to travel to the tzaddik.

The Turkey Prince

The parable about the turkey, that once a prince fell into a (hebephrenic) psychosis that he is a (bird called a) turkey, and it was a requisite for him to sit naked underneath the table and drag bits of bread and bones like a turkey. All the doctors despaired of helping him and healing him from this, and the king was extremely distressed by this.

Until a sage came along and said, "I take upon myself to heal him!"

He (the sage) too undressed himself naked, and sat underneath the table next to the aforementioned prince, and also dragged crumbs and bones.

Wondrous Stories and Parables

The prince asked him, “Who are you, and what are you doing here?”

He answered (him), “And what are you doing here?”

He said (to him), “I’m a turkey.”

He said (to him), “I’m also a turkey.”

The two of them sat together like that for some time, until they became familiar with each other. Then the sage signaled, and they threw them a shirt.

The sage turkey said to the prince, “You think a turkey cannot go with a shirt? It is possible to wear a shirt and even still be a turkey!”

So they both put on a shirt.

After some time, he signaled, and they threw them pants. And he said to him again as before, "You think that with pants it is not possible to be a turkey etc.," ensuing with their donning pants. And so with the other clothing.

Afterwards, he signaled, and they threw them human food from the table, and he said to him, "You think that if one eats good foods it is no longer possible to be a

Wondrous Stories and Parables

turkey? It is possible to eat and still be a turkey." And they ate.

Afterwards, he said to him, "You think that a turkey must be specifically under the table? It is possible to be a turkey and be by the table."

And so he dealt with him until he healed him completely.

(There is a version with the following addition: And this is the aspect of what our Sages ob"m said on the verse (Kings I:5:11) "And he became more wise than all mankind," – even from the fools).

The referent is understandable to those with understanding.

(The transcriber says: It is possible to say, that a person who desires to draw close to the service of Hashem, behold he is a turkey dressed in materialism etc., and in this fashion it is possible, little by little, to draw himself close to the service of Hashem, until one enters completely. And so with the outreach to people in this fashion. And this is sufficient for the wise).

Wondrous Stories and Parables

The Tainted Grain

The parable about grain, that once a king said to his dear friend the second to the king, “Being that I am an astrologer, I see that all the grain that will grow this year, whoever eats from it will become crazy. Taking this into consideration, devise a plan.”

And he replied (to him), that they should therefore prepare for themselves grain so that they wouldn't need to eat from the aforementioned grain.

The king replied to him, “If so, when we alone will not be crazy, and the whole world will be crazy, then it will be the opposite (and to prepare for everyone is impossible) – we will be the crazy ones. Therefore certainly we will also have to eat from the grain, just this – that we will make a sign on our foreheads so that at least we will know that we are crazy. For if I will look at your forehead, and so, when you look at my forehead, we will know from the sign that we are crazy.

There is another version to this story (Siach Sarfey Kodesh 2:271), that it was the second to the king who suggested that they would have to eat from the tainted grain, but the king vehemently rejected this, saying that

Wondrous Stories and Parables

just because the whole world was crazy, they do not, and should not be crazy. And if they would appear to be crazy to the rest of the world, so what. That is no reason to eat the grain that makes people crazy. So they would prepare grain for themselves.

This version of the story is presented with the referent that so it is with the service of Hashem, that just because the world is crazy, caught up in the empty pursuits and vanities of this world, one must be strong to engage only in Torah, mitzvos, and good deeds, even if he will appear to be crazy to the rest of the world. A citation is also given to the Talmud (Sanhedrin 97a) which based on the verse in Isaiah (59:15) says that a person who wants to distance himself from evil, will appear crazy. In Sefer Hamidos (The Aleph Bet Book; Truth item #31) Rabbi Nachman says: One who wants to turn away from evil, and sees that there is no truth in the world, makes himself as a fool.

The Deer

The parable about a king who chased after a deer but was unable to catch it, and the royal ministers stood (themselves) up and said, "Our master the king, let us return etc.." The king spoke up and said, "I must hunt

Wondrous Stories and Parables

down the deer, and whoever wants to return, let him return...."

It is brought down that Rabbi Nachman said this parable in regard to the Torah he revealed in Likutay Moharan 55) where the deer symbolizes the Holy Land of Israel. Moses is also likened to a deer (switching the letters in the A" T Ba" Sh code, also deer means desire, the trait of Moses), and Saba Yisroel is known to be king, as our Sages said, who are the kings? The rabbis, and Saba is the last known verified rabbi. Thus this parable alludes to Saba's unsuccessful attempt at bringing the holy tomb of Rabbi Nachman – the aspect of Moses, to Israel. And when those around him gave up, Saba said, "I must continue going to Uman, and work on bringing the holy tomb to Israel, and whoever wants to say Uman is over and remain in Jerusalem, let him..."

Appeasing the King

Another story Rabbainu ob"m told over, that there was a king who was practicing astrology, and he saw that if they would not harvest the grain this year by a certain time, all the grain would spoil etc. etc.. And the time was short.

Wondrous Stories and Parables

He resolved to take harvesters and give them all the amenities and all their needs in order that they would have expanded consciousness to work by day and by night, so that they could finish the harvest before the aforementioned deadline. And they, on the contrary, they enjoyed the pleasures and they forgot (the task), and the aforementioned deadline passed, and they did not harvest the grain, and all the grain spoiled.

They didn't know what to do so that the king would not be angry at them. A Sage advised them how the king loves a certain bird, and by bringing him this bird, through the pleasure (nachas ruach) and the delight from this, it will atone for everything. But it is very difficult to obtain the bird, because it is in a place high up in the air, and they do not have a ladder, and time is short. And the sage advised them, as they were many people, so they should position themselves one upon his fellow, higher and higher, until they would reach the bird. But they fought with each other, because each one wanted that he should be above and his friend beneath him. And through their fighting they were negligent and the bird flew away, and thus they were left to the anger of the king on account of their negligence of harvesting the grain, as mentioned.

Wondrous Stories and Parables

(The import is, that Hashem Yisburach created man, and gave him all the delights and everything so that they would harvest the grain before he would be spoiled with infringement of the covenant (- sexual morality), and to serve Hashem Yisburach etc. with clean mind. But he was negligent through the pleasures, until he stumbled with the grain that already spoiled and the mind was marred, Heaven save us. But there was still the recourse through the bird, which is the tzaddik, through which everything would have been atoned. But through the strife and jealousy, that everyone desires to be above, through this they are distant and do not bond to the tzaddik etc.. And this is sufficient for the wise).

The Book of Eylim defeats the heretical scholars

Found in a hidden manuscript is the following story regarding the Book of Eylim (Eylim is a place mentioned in the Torah e.g. Exodus 15:27), and it is a very precious book authored by a G-dly man, Rabbi Yosef of Kandia ob"m. In his days five hundred students outstanding in Torah gathered, and they began to study books of philosophy and the Guide for the Perplexed, until they became wanton and heretic in the Living G-d, and they

Wondrous Stories and Parables

said that the world etc. and that there is no Divine Supervision over the world Heaven forbid. And all the aforementioned students came to the tzaddik Rabbi Yosef of Kandia ob"m so that he too would approve with them on this evil theme. And the aforementioned tzaddik, when he heard this matter, he was seized with dread. And they began to present proofs and debate with him, and he was unable to bring them around from this matter. And he spoke up and said to them, "Give me some time and I will answer you." And they gave him some time, and they went away.

And the aforementioned tzaddik sent letters to all the great rabbis, that they should come to him quickly. And they came to him. And he told them the aforementioned matter, and they all prayed to Hashem, and they fasted night and day, and also the aforementioned tzaddik fell on his face for three days and three nights, not eating bread and not drinking water. After the three days (and) he got up quickly from the ground, and he said, "A time to act upon for Hashem, nullify (/they have nullified) your (/Your) Torah (Psalms 119:126)." And he took a scribes pen in his hand, and he wrote without rest, he didn't eat and didn't drink, did not learn and didn't pray,

Wondrous Stories and Parables

just wrote with a scribes pen, and he composed the aforementioned book which is called the Book of Eylim.

Afterwards when all the students came to him, (and) he took the aforementioned book, and he put it in their hands. And with this book he defeated them (because all the wisdoms are there, and they saw his wisdom, and even still he is a believer, so it seems to me), and they all became consummate tzaddikim.

The Rabbi who chose to dress like a priest

The story that Rabbianu ob"m told about the tende and rende (vestments of a priest), that once there was a rav who went collecting donations (for redeeming captives or for the marriage of a orphan bride), and he needed some hundreds of adumim. He approached a rich man and solicited him. The rich man told him that he has (by him) a tende and rende (vestments of a priest), and if he (the rav) would wear it, and traverse all the streets of the city dressed like that, then he will give him all the money he needs for the aforementioned charity. And he agreed to this, and did so, and he took from him the money that was needed for charity. Afterwards

Wondrous Stories and Parables

he (the rav) requested from him that he give him as a present the (tende and rende) aforementioned vestments, and he gave them to him. Before the rav passed away he left a will that from this vestment (the tende and rende) they should make the shrouds for him. And they did this for him, and a small portion of the foot was left which this vestment didn't suffice, and they made that piece from something else. After many years there was a cause that forced them to clear out his grave, and they found that the whole body was complete not having been attacked by maggots, except for the small portion of the foot which wasn't dressed from the tende and rende.