

XII. THE MASTER OF PRAYER

ONCE there was a *Baal Tefilla* (prayer leader) who was always engaged in prayers and songs and praises to the Holy One, blessed be He. And he dwelled outside inhabited places. And he used to come into town to visit someone. Naturally, he would visit lowly people, like the poor. And he would talk to them of the purpose of the entire world, saying that there is truly no purpose except for the worship of the Lord all the days of one's life, spending one's days in prayer and songs and praises to the Holy One. And he would speak such inspiring words so often to the man he visited that they entered his heart and the man was willing to join him. As soon as he was willing, the *Baal Tefilla* led him to his place outside the town which he had selected. And in that place was a river, trees, and fruit. And they would eat of the fruit. But they paid no attention to clothes—anything was all right. And he would always come into town to persuade people to worship the Holy One, to go in His way and to be engaged in prayer, etc. And he would take whomever he persuaded and lead him to his place outside the town. And there they would engage in prayers, songs, and praises to the Holy One, and in confessions, fasts, mortifications, repentance, and the like. And he would give them books which he had of prayers, songs, praises, and confessions.

And they were always engaged in this until there were among the men whom he had brought to that place certain individuals who were also worthy of attracting men to the

worship of the Holy One. Sometimes he permitted one of them to enter the town to awaken people to the service of the Almighty. And thus the *Baal Tefilla* would attract people each time and take them out of the town until this made an impression in the world and the matter became publicized that certain people among them would suddenly disappear from the country and their whereabouts would remain unknown. And so it might happen that a man suddenly lost his son or a son-in-law, and it was not known where they were until it became known that there existed a *Baal Tefilla* who used to persuade people to worship the Holy One. But it was impossible to capture him because the *Baal Tefilla* would behave cleverly and would disguise himself differently with each person. With one, he would disguise himself as a pauper and with another as a merchant. And furthermore, when he came to speak to people, if he saw that he could not accomplish his purpose with them, he would confuse them with words until they could not understand that his purpose was to attract people to the Holy One. And the *Baal Tefilla* was engaged in this matter until he made an impression and a reputation among people. And they wanted to capture him, but it was impossible.

The *Baal Tefilla* and his men would dwell outside inhabited places and engage in these matters only, in prayer, songs, and praises to the Holy One, and confessions, fasts, mortifications, and repentances. And the *Baal Tefilla* had the talent to provide each one with what he needed. If he understood that one of his men needed, by temperament, to wear golden brocade in order to worship the Lord, he would provide him with it. And vice versa: Once a certain rich man became an intimate of his and he took him out of the town. And he understood that this rich man had to go about dressed in torn clothes, so he led him accordingly. He would provide each one with what he knew he needed. And among those whom he drew near to the Holy One, a fast or a severe

mortification was more precious than all the pleasures in the world, because they derived more pleasure from severe mortification or from the fast than from all the pleasures in the world.

2

And it came to pass that there was a country where there were great riches and everyone was rich there. But their behavior was very strange because everything among them was conducted according to riches. Everyone's rank and status was determined by riches. He who had so many thousands and tens of thousands would have one rank and status, and he who had a certain sum of money would have another rank and status. And he who had so many thousands and tens of thousands, according to the sum established among them, would be king. And they also had banners. He who had a certain sum of money would be under this banner and would have the rank of this banner. And he who had a certain sum of money would be under that banner, according to the amount of his money. And so it was established among them that when one had a certain sum, he was an Ordinary Man, but if he had less, he was no longer a Man, but a Beast with a human face or a Bird or the like. For the most important thing among them was money, and the rank and status of each person was determined according to money.

And it became widely known that such a country exists and the *Baal Tefilla* sighed over it, saying: "Who knows how far they can go astray this way?" And there were among the *Baal Tefilla*'s men those who did not ask his opinion at all, but went to that country to return its people to the right way, since they had great pity on those who had strayed so far in their lust for money, especially since the *Baal Tefilla* told them that they might return them to the right way. So they went there and came to that country and visited one of them, prob-

ably a man who was called a Beast among them. And they began to speak to him, as was their custom, saying that money was not the purpose of life, but that the chief purpose was worship of the Lord. And he did not listen to them at all because it was already rooted in him that the chief purpose was only money. They spoke to another person, but he, too, did not listen to them. They wanted to speak to him at length, but he answered: "I have no more time to speak to you." They asked why. He answered: "Because we are all preparing now to migrate from this country to another country. Since we have seen that the chief purpose of life is only money, it has been agreed to go to another country where people make money. There is ore there from which one makes gold and silver. So we must all go now to that country."

And it was agreed among those people that there should be among them Stars and Constellations, too. Whoever had a certain previously established sum would be a Star. Since he had so much money, he had the power of that star by which gold grew. The very existence of the ore which could be made into gold was due to the star. Consequently, he who had so much gold had the power of that star, and he himself would be a Star. And they also declared that there should be among them Constellations, that is, whoever had the previously established sum, should be a Constellation. And thus they made themselves Angels, in accordance with the additional sum of money. Finally, they agreed that they should also have Gods. Whosoever's money increased so many thousands and tens of thousands, as previously established, would be a God, since God had given him so much money, he himself should be a God.

And they also said that it did not become them to dwell in the atmosphere of this world or to mingle with other people lest they defile themselves, since the rest of mankind were unclean in comparison with them. They therefore decided to seek the highest mountains in the world and dwell there, so

that they would be loftier than the atmosphere of the world. They sent people to search and seek such lofty mountains. And all the citizens of the country went to dwell on the lofty mountains, that is, on each mountain dwelled a certain group from that country. And they built around the first mountain a great fortification, with huge trenches and the like, until it was absolutely impossible for any man to reach them since there was only one hidden path to the mountain. Similarly, on the second mountain and on all the mountains they made fortifications. And they placed guards at a distance from the mountains so that no stranger could approach them. And they dwelled there on the mountains and behaved in this way. And they had many Gods, each according to his money.

And since the chief purpose among them was money, and through money they became Gods, they were afraid of murder and robbery, because everyone would become a murderer and a robber in order to become a God with the money he would steal. So they said that since the rich man with much money was a God, he would protect them from robbers and murderers. And they ordained rituals and sacrifices to offer and pray to the Gods. And they also sacrificed human beings. And they would sacrifice themselves to the Gods, so that they would be incorporated in the Gods and would afterwards be transformed into rich men because the principle of faith among them was money. And they had rituals, sacrifices, and incense which they would offer to the Gods, that is, to the possessors of much money. Nonetheless, the country was full of murder and robbery because whoever did not believe in these rituals would become a murderer and a robber to get money. The chief principle among them was money, because (they observed that) with money they could buy all food and clothing, and that the chief support of human life was by means of money. (This was their foolish and misled opinion.) Therefore they endeavored not to lack money because money was the principle of their faith and their God.

So they endeavored to bring money from other places. And merchants set forth to trade in other countries in order to earn money and to bring more money into the country. And charity was surely severely forbidden, according to their opinion, because it lessened the abundance of money which God had given a man. Since the chief purpose was to have money and charity diminished and lessened one's money, it was surely severely forbidden among them to give charity.

And they also had officials to supervise each person to see if he had as much money as he claimed since everyone had to exhibit his wealth at all times so that he could remain in the rank and status he had in accordance with his money. (And they used to inspect all the wealthy people who were Gods and Stars and Angels in accordance with their wealth, to see if they had enough money so that they were not Gods, etc., for nothing. And people were appointed to oversee this.) And sometimes a Beast became a Man, and a Man became a Beast. That is, when one lost his money, he lost his human status since he had no money. And, vice versa, when one earned money, a Beast became a Man. And likewise in the other ranks, according to money. (And it once happened that one lost his divine status because he no longer had enough money.) And some of them had portraits of the God *Baal Mammon*, and they would embrace them and kiss them because this was their devotion and their faith.

And the pious men of the *Baal Tefilla* returned to their place and told the *Baal Tefilla* of the enormity of the error and folly of that country, that the people were misled by the lust for money and wished to migrate to another country to make themselves Stars and Constellations. The *Baal Tefilla* answered that he feared lest they stray more and more. Afterwards, it was heard that they made themselves Gods. The *Baal Tefilla* answered that he had been fearful and concerned about this from the very beginning, and he had much pity for them. He decided to go there himself; perhaps he could lead them back from their error.

And the *Baal Tefilla* went there and came to the guards who stood around the mountain. And the guards were, of course, men of low rank for they were permitted to stand in the atmosphere of this world. The men who had rank because of their money cannot mingle at all with the people of this world or stand in its atmosphere lest they be defiled. And the guards could not speak at all with people of the world lest the latter defile them with their breath. And though the guards were of low rank, even they had these portraits and would embrace and kiss them because among them, too, the principal belief was money.

And the *Baal Tefilla* came to a guard and began to speak to him concerning the purpose of life, saying that the chief purpose is only the worship of the Lord, Torah, prayer, and good deeds, and that money is folly and not the true purpose at all. The guard did not listen to him at all because it had long been established among them that the main principle was only money. And so the *Baal Tefilla* went to a second guard and spoke to him also. And the second guard did not listen to him either. And thus he went to all the guards and they did not listen to him at all. So the *Baal Tefilla* decided to enter the city on the mountain. How he got there was a marvel to them, and they asked him, "How did you get here?" Because no man had been able to reach them before. He answered them, "Why do you ask me about this? I have already entered." And the *Baal Tefilla* began to speak to one man about the purpose of the world but he did not listen to him at all. The same was true for the second and for all of them, since they all had been deluded in their folly. And it was astonishing to the people of the city that a man had come among them and had spoken to them of these matters which were the opposite of their belief. And they guessed that this man must be the *Baal Tefilla* because they had previously heard that there was a *Baal Tefilla* like this in the world. For the reputation of the *Baal Tefilla* was

already widely known in the world and people called him "the Pious *Baal Tefilla*." But it was impossible for them to recognize him or capture him since he disguised himself with each person. With one he appeared as a merchant and with another as a pauper. And suddenly, he escaped from there.

4

It came to pass that there appeared a Warrior around whom many warriors had gathered. And this Warrior with his warriors used to go and conquer countries. He wanted nothing but submission. If the people of a certain country would submit to him, he would leave them alone; if not, he would destroy them. He would conquer, but did not want money, only submission to him. And this Warrior used to send his warriors to a country while he was still a great distance from it—fifty miles—saying that the country should submit to him. And thus he conquered countries.

And the merchants of the country of riches who used to trade in foreign countries would come and tell of the Warrior. And great fear befell them. At first they were disposed to submit to him, but they heard that he despised money and did not want money at all. And this was contrary to their belief. Therefore it was impossible for them to submit to him because it was for them like conversion since he did not believe at all in their belief, that is, in money. And they feared him very much, and began to perform rituals, and to offer sacrifices to their Gods (to those who had much money). And they took a Beast (one who had little money) and offered him as a sacrifice to their Gods and performed similar rituals.

And the Warrior drew closer and closer to them and began to send them his warriors to ask what they wished, as was his custom. And they were terrified and did not know what to do. And their merchants advised them that they had been in another country where everyone was a God and trav-

eled "with Angels." All the people of that country, from the lowly to the mighty, were so enormously wealthy that even the most lowly among them possessed the established amount of money to be a God among them. And they traveled "with Angels," since their horses were covered with such great wealth, with gold and the like, that the covering of one horse costs as much as the amount that one of their Angels possessed. Consequently, they traveled "with Angels," that is, they harnessed three pair of "Angels" to a chariot and traveled with them. "Therefore you should send to that country and they will certainly help you since all the people in that country are Gods." And the advice seemed right to them because they believed that they would surely get help from that country since they were all Gods there.

5

And the *Baal Tefilla* decided to go again to that country; perhaps he would bring them back from their folly. And he came to the guards and began to speak with one guard as was his custom and the guard told him about the Warrior, that they were terrified of him. And the *Baal Tefilla* asked him: "And what do you intend to do?" And the guard told him that they intended to send to the country where they were all Gods. And the *Baal Tefilla* laughed at him heartily and said to him: "All this is great folly. Those people are all human beings like us, and you and your 'Gods' are human beings like us, and not God. There exists only one God in the world who is the Creator, blessed be He, and to Him alone is it fitting to worship and to pray and this is the main purpose of life." And the *Baal Tefilla* spoke words like these to the guard. And the guard did not listen to him because their folly had long been embedded in them. Nevertheless, the *Baal Tefilla* argued at great length with him until the guard finally answered him: "What more can I do than this? I am only one person." And

this answer was encouraging for the *Baal Tefilla* because he understood that his words were beginning to penetrate the ears of the guard. The words the *Baal Tefilla* spoke previously with the guard and the words he spoke now joined together and made an impression on him so that he began to doubt and to incline a bit toward the *Baal Tefilla*. And thus the *Baal Tefilla* went to the second guard and spoke with him, too, but he did not listen to him until finally he, too, answered him: "I am only one person, etc." And so all the guards finally made this reply.

Then the *Baal Tefilla* entered the city and began again to speak with the people as was his custom, saying that they were all living in great error and this was not the purpose of life at all, that the chief purpose of life was to be engaged in Torah and prayer. And they did not listen to him because they had all been deeply rooted in money for a long time. And they told him about the Warrior, and said that they intended to send to the country where they were all Gods, etc. And he laughed at them, too. And he said to them, "This is folly. They are all human beings and cannot help you at all, because you are human and they are human and not Gods at all. But there is One, blessed be He." And regarding the Warrior he cried out: "Isn't this the Warrior?" And they did not understand what he meant, and so he went from one to the other and spoke with them, and concerning the Warrior he said to each one as before: "Isn't this the Warrior?" And they did not understand what he meant. And there was a tumult in the city since there appeared a person who spoke this way making fun of their belief, saying that there exists only one God, the Holy One, etc. And regarding the Warrior he said: "Isn't this the Warrior?" They understood he surely must be the *Baal Tefilla* for he had already become famous among them.

And they ordered him hunted and captured. Even though he changed his disguise each time they knew that he did so and ordered an investigation so they would capture

him. And they searched for him and captured him, and brought him to their elders and began to speak to him. And he said to them, too, that they were all living in great error and folly and that money was not the purpose of life at all. "But there is One who is the Creator, blessed be He, etc. And the citizens of the country who you say are all Gods will not be able to help you at all, because they are only human beings." And they considered him mad, because all the people of that country were so immersed in money, and had become so foolish because of it that whoever spoke against their folly was considered a madman. And they asked him: "What do you mean when you say about the Warrior: 'Isn't this the Warrior?'" And he answered them, "I used to be with a King and he lost a Warrior and if this is the same Warrior, I am acquainted with him. Furthermore, it is foolish for you to trust in the country where you say everyone is a God, because they can't help you. On the contrary, if you trust in them, it will be your downfall." They said to him, "How do you know this?"

He answered them:

"At the palace of the King with whom I stayed was a hand, that is, there was a picture of a hand with five fingers and with all the lines which are on a hand. And this hand was a map of all the worlds. And everything which has been from the Creation of the heavens and the earth until the end of time, and what will be afterwards was drawn on that hand. A drawing of the position of each and every world with all its details was drawn in the lines of the hand, as it is drawn on a map. And there were letters on the lines just as there are letters written on a map next to each item so that one may know what that item is, that is, to know that here is a certain city and here is a certain river and the like. The details of every country, town, river, bridge, and mountain are inscribed there. Precisely the same way were letters inscribed on the lines of the hand. And all the people who moved about

the country and all their activities were inscribed there, as were all the paths which led from one country to another and one place to another. And because of this I knew how to enter this city which is impossible for any man to enter. And so, if you want to send me to another city, I know that path, too. I know everything by means of that hand.

"And similarly, the path from world to world was inscribed on it, for there is a path by which one can ascend from the earth to the heavens. (It is impossible to ascend to the heavens if one does not know the path, but the path to ascend to heaven was inscribed there.) And all the paths which go from one world to the next were inscribed there. Elija ascended to the heavens on a certain path, and the name of that path was written there. And Moses, our teacher, ascended to the heavens on another path and that path, too, was written there. And Enoch, too, ascended to the heavens on another path and that, too, was written there. And so it was from one world to the next (even higher) world, everything was inscribed on the lines of that hand.

"And everything was inscribed on the hand just as it was at the time of the Creation of the world, and as it is in its present form, and as it shall be afterwards. For example: Sodom was inscribed there as it existed before it was destroyed, and the destruction of Sodom was also drawn there just as the city was being destroyed, and there is also a drawing of Sodom after the destruction. Because on the one hand was inscribed what was, what is, and what shall be. And on that hand I have seen that the country whose people you call Gods will be destroyed and annihilated together with all the people who come to it to receive help from it."

All this the *Baal Tefilla* replied to them. And the matter was an extraordinary marvel to them because people recognized that this was a true speech, for it was known that all these things are drawn on a map. And they also understood his speech is true because they saw it was possible to compose two lines of the hand so that they form a letter. Therefore,

they understood that he did not invent these things from his mind, and it was for them an extraordinary marvel.

And they asked him, "Where is that King? Perhaps He will reveal to us the way to find money." He replied to them, "You still want money? Don't speak of money at all." They asked him, "Even so—where is the King?"

He replied to them, "Even I don't know where the King is. And this is the story of what happened.

"There was a King and a Queen, and they had an only daughter. And she reached the age of marriage. And they summoned counselors to advise who was worthy of marrying her. And I, the Master of Prayer, too, was among the advisors, for the King loved me. And my advice was that they should give her to the Warrior, since the Warrior did us several favors in that he conquered several countries. Therefore, he was worthy to be given the Princess as a wife. And my advice was considered very good and they all agreed to it. And there was great joy because they found a groom for the Princess. And they married her to the Warrior and the Princess bore a child. And the child was a marvelous person, and his beauty was unlike anything human. And his hair was made of gold and had all kinds of hues. And his face was like the sun, and his eyes were the other luminaries. This child was born endowed with great wisdom, and they saw as soon as he was born that he was already a great wise man. When people spoke, he laughed where one should laugh and the like. They recognized that he was a great wise man, though he did not yet have the motions of an adult such as speech and the like.

"The King had an Orator, that is, an eloquent and polished speaker who could make beautiful speeches, songs and praises to the King. And though this Orator was a fine orator on his own account, the King showed him the path where he could acquire the skill of oratory, and thus he became a marvelous orator.

"The King also had a wise man. Though he was wise on

his own account, the King showed him the path where he could acquire wisdom and thus he became a marvelously wise man. And though the Warrior was valiant on his own account, the King showed him a path where he could acquire more valor and thus he became marvelously valiant.

"There is a sword that hangs in the air, and this sword has three powers. When the sword is raised all the army officers flee and the enemy is naturally defeated, because when the officers flee, no one is left to conduct the war, and so the enemy certainly suffers a defeat. The remaining soldiers, nevertheless, could still wage war. The sword, however, has two edges which have two powers. Through one edge all enemies fall and through the other they are afflicted with consumption. They become thin and their bodies waste away just like in the plague, Heaven help us! And with a sweep of the sword, the enemies are afflicted by the two edges and their powers, defeat and consumption. The King showed the Warrior the path to the sword and from there he acquired his valor.

"The King also showed me the path to the thing that I needed. I took from there what I needed. (The *Baal Tefilla* who is telling this said that the King had also shown him the path where he should acquire his thing, that is, prayer.)

"The King had a very faithful friend who loved the King very much. The love between them was so wonderful that they could not be apart for an hour. Still there are times when people must part for an hour. So they had portraits where their images were drawn, and when they were separated, they took pleasure in looking at the images. The images were painted to depict the love between the King and his friend, how they kissed and embraced each other lovingly. The portraits had a magic power so that anyone who looked at the images acquired great love. The loyal friend of the King had also acquired this love from the place designated by the King.

"There came a time when all these people went, each to

his own place, to derive his strength from there. The Orator and the Warrior and all the other King's men went, each to his own place, to renew his strength. On that day there arose a great tempest in the world. And the tempest upset and confused the entire world. It made dry land ocean and turned ocean into dry land. It turned desert into settlement and settlement into desert. The tempest turned the whole world upside down. It entered the house of the King and did no damage there, but it entered and snatched the child of the Princess. In the tumult, when the tempest snatched the precious child, the Princess immediately chased after it. And so did the Queen and the King until they dispersed and no one knew where they were. None of us were there, for we had gone, each to his own place, to renew his strength. When we returned, we did not find them. At the same time, the Hand was also lost. Since then we have all dispersed and we cannot return each to his place, to renew our strength. Since the world was turned upside down we now need new paths. Because of this we can no longer return, each to his own place, to renew our strength.

"Yet the impression (the little bit of power) that was left with each one was nonetheless very great. And if the Warrior is the King's Warrior, he is certainly extremely valiant."

So spoke the *Baal Tefilla* to the people who listened carefully to his words and were astonished. They kept the *Baal Tefilla* with them and were not willing to let him go away in case the Warrior who wanted to attack them was the Warrior with whom the *Baal Tefilla* is acquainted.

The Warrior was coming closer and closer to the kingdom and he kept sending his messengers to them until he arrived. And he remained outside the city and sent his messengers inside to them (to tell him whether they are willing to surrender). They were terrified of him, so they asked the *Baal Tefilla* for advice. The *Baal Tefilla* told them they should examine the behavior of the Warrior in order to recognize

whether this was the King's Warrior. The *Baal Tefilla* left to confront the Warrior and came to his army. He began a conversation with one of the warriors of the Warrior to recognize if this was the Warrior. The *Baal Tefilla* asked him: "What are your (heroic) deeds? How did you join the Warrior?"

The guard answered, "This is the story that is written in their chronicles:

"Once there was a great tempest on earth and the tempest turned the whole world upside down turning ocean into dry land and dry land into ocean, turning settlements into deserts and deserts into settlements. And after the tumult and the confusion, the people of the world decided to make a King. They began to consider who is worthy to be crowned their King. They reasoned that the most important matter was the final purpose. Therefore, he who is busy with and strives toward the purpose of all life is worthy to be King. They began to reason what the chief purpose should be. There were many factions among them.

"One faction said that the chief purpose was honor since we see that honor is important in the world, for if a man is not accorded his honor, it leads to bloodshed. The whole world recognizes the significance of honor. One even insists upon the honor of the dead, to bury the corpse with honor, etc. (And people tell the dead person what is being done for him is simply to honor him.) Even though after death one no longer wants money and the dead person certainly does not desire anything, nevertheless, one insists upon the honor of the dead. Consequently, honor is the chief purpose. (And they had other conjectures and deductions as confused and foolish as these.) Because of this they had to find an honored man who also continues to seek honor. If he should be an honored man who both possesses honor and pursues honor, thus abetting the disposition that wished honor, he would consequently strive toward that purpose and achieve it. For the chief purpose was honor. For this reason such a man deserved to be king.

"They walked along and saw people carrying an old gypsy beggar. He was followed by some five hundred people, all gypsies. The beggar was blind and crippled and mute. The people who followed him were his kin, brothers and sisters and progeny, forming the group which followed him and carried him. And the old beggar insisted upon his honor. He was an irate man and always vented his anger upon them. He ordered different people to carry him each time and he was always scolding them. Consequently, this old beggar is indeed a greatly honored man for he possessed such honor and pursued honor and insisted upon his honor. Therefore, this old beggar pleased this faction and they accepted him as their king.

"At times the land is also a factor, for there are countries that generate honor and are congenial to it. Similarly, there is a country that generates a different virtue. Because of this, the faction which reasoned that the chief purpose was honor sought a country that generates honor. They found a country that was congenial to this quality and settled there.

"A different faction said that honor was not the chief purpose. They reasoned that the chief purpose was murder. Inasmuch as we see that all things on this earth cease to exist and perish, and everything on earth such as grass and fruit and people must cease to exist and perish, the chief purpose of all things is ceasing to exist and perishing. Thus a murderer who kills and destroys people does much to bring the world to its chief purpose. This was why they concluded that murder was the chief purpose. They looked for a person who would be a murderer, an irate and extremely envious person, for such a person was closer to the chief purpose (according to their mistaken opinion) and deserves to be a king.

"They set out to find such a person. They heard a great outcry and asked the reason for this outcry. They were answered that someone had just slaughtered his father and mother. They asked themselves, 'Could a greater murderer than this be found so impudent and so impetuous as to kill

(according to their confused opinion) since he was eloquent and spoke several languages and he talked a great deal, because he even talked to himself. Because of this, he pleased them and they accepted him as king. And they chose a country that would be fit for this virtue and they went and settled there with their king. He obviously led them along the right path.

"Another faction said that the chief purpose lay in rejoicing. For one is joyous when a child is born, and joyous at a wedding. One is joyous when a land is captured. And so, everyone's chief purpose lies in rejoicing. So they searched for an individual who was always joyous, for he was already at the chief purpose and would be fit to be a king over them. They went to search and saw a Gentile walking along in a foul shirt and carrying a flask of whiskey. Many Gentiles followed him. The Gentile was very joyous since he was very drunk. They noticed that the Gentile was very joyous without a care in the world and he pleased them greatly for he had reached his final purpose which was joy. They accepted the Gentile as king over them and he surely led them along the right path. They chose a land that would be fit for this virtue, where there are vineyards so they could make wine and from the pits of the grapes they would make brandy. Nothing should go to waste from the grapes for the chief purpose was drinking and drunkenness and continuous joy. Even though there was no reason for their joy, their chief purpose was still to be happy and they chose a land that would be fit for this virtue and settled there.

"Another faction said that the chief purpose was wisdom. They searched for a wise man, and they made him king over them. They searched for a land that would be fit for wisdom and settled there.

"Another faction said that the chief purpose was that one should pamper oneself by eating and drinking thus enlarging the limbs. They looked for a full-limbed individual, one with

both his father and his mother? This man has achieved the chief purpose.' He pleased them and they accepted him as king. And they searched for a land that generates murder. They chose a place of mountains and hills where murderers were found, and they went there. They settled there with their king.

"Another faction said that the person who was fit to be king should be one who had an abundance of food and did not eat the same food as everyone else, only more noble food (so that his intellect should not become coarse). Such a man would make a proper king. Only they could not find immediately such a man who did not eat the same food as everyone else. For the meanwhile they selected a rich man who had an abundance of food that was a bit more noble until they could find the person they desired who would not eat, etc. At that time the rich man would abdicate the throne and the other would become king. They chose a land that would be fit for this virtue and they went there and settled.

"Another faction said that a beautiful woman was fit to rule, since the chief purpose was for the world to be populated and for this the world was created. And because a beautiful woman stirs the passion through which the world population increases, she achieves the chief purpose. Because of this a beautiful woman was worthy of ruling. They chose a beautiful woman and she ruled over them. They searched for a land that would be fit for this virtue and went and settled there.

"Another faction said that the chief purpose was speech, because the advantage man has over an animal is speech. And since this is the only advantage man has, it is the chief purpose. Thus they sought an orator who was eloquent and knew several languages and always talked a great deal, for such a person has achieved the chief purpose. They went and found a mad Frenchman who went around talking to himself. They asked him if he knew any languages. He knew several. And such an individual had obviously achieved the chief purpose

large limbs who also pampered himself to enlarge them. Since he had such large limbs he had a greater share in the world because he took up more space. This person was closer to the chief person because of this enlargement of limbs. That is why such a person would be fit to be king. They went out and found a long, eel-like man and he pleased them. He was full-limbed and, therefore, at the chief purpose, so they chose him for their king. They searched for a land that would be fit for this virtue and they went and settled there.

“Another faction said that none of these things had the chief purpose, but that the only true purpose was to be engaged in prayer to the Almighty, to be humble and modest. They searched for a *Baal Tefilla* and they made him king over them. (It is self-evident that all the previously mentioned factions were mistaken and in great confusion. Only the last faction found the real truth. It is they who are blessed!)”

(All this was told by one of the warriors to the *Baal Tefilla* and he added that the warriors who later joined the Warrior stemmed from the faction of full-limbs who selected as king a man of full limbs.)

“And the day came when an army of them marched forth with many wagons behind them to carry their food and water and the like. The whole world surely feared these full-limbed men greatly for they were huge and valiant. Everyone whom they met stepped aside before them. As the army was marching they met a great warrior. (And he was the Warrior who now marches with them.) This Warrior did not step aside before them. He plunged into the army and scattered them (with his hands) far and wide. The men of the army were afraid of him. He also went among the wagons which followed the army and ate everything there. His mighty valor was an extraordinary marvel to the army for he had no fear of them and plunged into their ranks and ate up everything that was on the wagons. They immediately capitulated and said, ‘Long live the King!’ For they knew that a Warrior like this

surely deserved to be king, according to their opinion that the chief purpose was one who has full limbs. And the reigning king was prepared to abdicate his kingdom, since such a full-limbed warrior had been found who especially deserved the kingdom. And so it was. The Warrior who came out to confront them was accepted to rule over this faction. And this is the Warrior whom we march with today to conquer the world. And the Warrior says that he really means something else by marching out to conquer the world. For he does not mean to become a conqueror, with the world under his rule, but he means something else.”

All this was told by one of the warriors to the *Baal Tefilla* who had asked him how he joined the Warrior. So he told him all this.

The *Baal Tefilla* asked him, “What are the heroic deeds of the Warrior who is your king today?” He answered: “When a certain country refused to capitulate to him, the Warrior took out his sword. And this sword has three powers. When the sword is raised, all the army officers flee, etc.” (Here he retold the story of the three powers.) When the *Baal Tefilla* heard this, he understood this must surely be the Warrior of the King. The *Baal Tefilla* asked if it would be possible to meet the Warrior who was their king. They replied that they would inform the Warrior and ask him if he would grant permission. They asked him and he granted permission to enter. When he entered the Warrior’s presence, they recognized each other, and they were greatly elated that at last they were privileged to meet. They laughed and cried, for they recalled the King and his court, and they cried out. Because of this there were rejoicing and weeping. The *Baal Tefilla* and the Warrior began to chat, and talked about how they got to this place.

The Warrior told the *Baal Tefilla* that during the tempest they were all dispersed far and wide and when he returned from where he had gone to renew his strength, he found no King and no court. He then went everywhere, and passed by

all of them. He understood that he was at the place where they all were, that the King must surely be there, only he did not know how to search for him or find him. Likewise, he passed by another place and understood that the Queen must be there, only he did not know how to search for or find her. And so he passed by all the King's court. "Only you have I not passed by," said the Warrior to the *Baal Tefilla*.

The *Baal Tefilla* answered: "I have passed by all the places where they were and also by your place. At one place I saw the King's crown, so I understood that the King must surely be there, but I could not seek and find him. And so I traveled on, and I passed a sea of blood. I understood that the sea surely came from the Queen's tears, because she was crying over everything, so I understood that the Queen must surely be here. Only I could not seek or find her. Similarly, I passed by a sea of milk, and I understood that the sea came from the Princess who lost her child and squeezed the surplus of milk from her breast and created a sea of milk. Surely the Princess must be there, only I could not search and find her. So I walked further and saw the golden hairs of the child lying there. I did not take any of them. I knew that this must be the child, only it was impossible for me to search and find him.

"So I walked further until I came to the sea of wine. I knew that the sea came from the words of the Orator who stands and consoles the King and the Queen. Afterwards he turns to the Princess and consoles her. From those words came the sea of wine, as it is written: 'And your palate is like good wine.' Only I could not find him. So I walked along further. I saw a stone inscribed with a picture of the Hand with its lines. I understood that the Wise Man of the King must be there and he carved the picture of the Hand on the stone. But it was impossible to find him, so I walked further. I saw displayed on the mountain the Golden Tables and the Credenza with other treasures belonging to the King. I under-

stood that this must be the Keeper of the treasures of the King only it was impossible for me to find him."

All this the *Baal Tefilla* told the Warrior. The Warrior answered: "I also passed by all these places and I gathered some of the child's golden hairs and I took seven hairs of different shades and they are very dear to me. I sat somewhere and sustained myself with whatever was possible, with grass and other things until there was nothing to sustain me. So I walked wherever my feet would carry me. When I left that place, I forgot to take my bow with me."

The *Baal Tefilla* answered: "I saw the bow and I knew it was surely yours, only I couldn't find you." The Warrior continued to tell the *Baal Tefilla*: "After I left this place I walked along and met the army. I went among them for I was very hungry and I wanted to eat. As soon as I arrived, they accepted me as their king. Today I am going to conquer the world. And my intention is: I hope to be able to find the King and his court."

The *Baal Tefilla* asked the Warrior: "What should be done with those people who had fallen so deeply into the lust for money that they reached the enormous folly: Those with much money are Gods, etc.?" The Warrior answered the *Baal Tefilla* that he had heard from the King that people could be extricated from all the lusts they fall into, but he who fell into the lust of money could in no way be extricated from it. He said, "You will have no effect on them, for it is impossible to extricate them from this at all." Nevertheless, he also heard from the King that through the power of the sword from which he derived his strength one could extricate them from the lust for money into which they have fallen.

The Warrior and the *Baal Tefilla* sat together for a long time. And on the matter for which the people of that country asked the *Baal Tefilla* to meet with the Warrior on their behalf, they extended the time. The *Baal Tefilla* persuaded the War-

by the Warrior was rapidly approaching and they were frightened. They performed their worship and sacrificed victims and incense and were engaged in their prayers to their Gods. They seized a little Beast (a person who had little money) and sacrificed him to their Gods. They agreed that they must follow the first suggestion, to send emissaries to the country of exceptional wealth (where, according to their belief, everybody must be Gods). Those people would certainly help them, because they were Gods.

They sent emissaries to that country. As the emissaries were traveling along, they lost their way, and found someone walking along with a cane which was worth more than all their Gods. The cane was studded with precious diamonds and this was more valuable than all the wealth of their Gods. If all the wealth of their Gods were combined, including even the wealth of the country to which they were traveling, this cane would be more valuable than all their wealth. And this person was also wearing a hat inset with diamonds and it was also worth a huge sum. The emissaries immediately knelt down before him and prostrated themselves. According to their foolish opinion this man was the God of their Gods for he had such tremendous wealth. (The man they met was the Keeper of the King's treasures.)

The man told them: "Do you consider this a marvel? Come with me and I will show you wealth." He led them to the hill where the King's treasure was arrayed and he showed them that treasure. As soon as they saw the treasure, they fell on their knees and prostrated themselves, for this man must surely be the God of all Gods.

However they made no sacrifices (according to their opinion, this man was a God and they would surely have sacrificed themselves to him) because the emissaries were ordered not to make sacrifices along the way, for they feared that if they wanted to make sacrifices along the way, not one of them would remain. For if one might find a treasure along

rior to give them a deadline (until which he would not harm them), and he granted them this extension. And the *Baal Tefilla* and the Warrior established signals so that they could communicate with each other. Afterwards the *Baal Tefilla* departed on his way.

As the *Baal Tefilla* went along, he saw people walking along praying to God, blessed be He, and carrying prayerbooks. He was afraid of them and they were afraid of him. He stopped in order to pray and so did they. Then he asked them, "Who are you?" They answered him, "During the tempest, when the world was divided into many factions, some chose one and some another. At that time we chose that the chief purpose is to be engaged with prayer all the time to the Holy One. We searched and found a *Baal Tefilla*, and we made him king." When the *Baal Tefilla* heard this, he was extremely pleased because this was his desire. He began to speak with them and showed them his order of prayers and his books and other practices of prayer. When they heard him they were astonished and became aware of the stature of the *Baal Tefilla*. They immediately made him ruler over them. Their own king surrendered the kingdom to him for they realized he was indeed a man of exceptional stature. The *Baal Tefilla* studied with them and opened their eyes and showed them how to pray and transformed them into absolute *zadikim*. Previously, they had also been *zadikim* because they engaged only in prayer, but now the *Baal Tefilla* opened their eyes until they became venerable *zadikim*. The *Baal Tefilla* sent a letter to the Warrior informing him that he was fortunate in finding such people, and that he had become king over them.

6

And the people of the Country of Money were engaged in their own affairs and in their worship. The time assigned

the way, or if one of them went to the toilet and found a treasure there, he would begin to sacrifice himself and no one would remain among them.

The emissaries came to the conclusion: "Why should we go to the country of those Gods, that is, to the country where everyone who is very wealthy is considered a God? This person would be better able to help them, for he is a God over them all (according to their mad opinion) since he has an exceptionally great amount of riches, many times more than all of them." Because of this, they asked this man to accompany them to their country. He was agreeable and followed them, and came to their country. The people held a great celebration because they had received such a God for they were assured that through him they would certainly be saved for he was a God with such great wealth.

The man who was Keeper of the King's treasures and had been accepted as a God decreed that before there could be proper order in the land, all sacrifices should be abolished. (For the Keeper was truly a great *zadik*, since he was one of the King's people who were all great *zadikim* and he surely detested the evil customs and the folly of this land. Only he could not bring them back from their evil ways. For the time being, he decreed that at least no sacrifices be made.)

The people began to question him regarding the Warrior who threatened them. The Keeper told them perhaps it was the Warrior he knew. The Keeper arose and went to meet the Warrior. He requested the guards around the Warrior whether it would be possible to have an audience with him. They answered they would announce him. They announced him and he granted permission. The Keeper went in to meet the Warrior. They recognized each other and there was great joy and weeping.

The Warrior spoke with the Keeper: "Know that the pious *Baal Tefilla* is also here and I have already seen him. He has already become a king." The Keeper told the Warrior how he had passed by the place of the King and the court. Only by

those two he did not pass, that is, by the *Baal Tefilla* and the Warrior. The Keeper chatted with the Warrior about the country where everyone was so misled and confused that they fell into great folly. The Warrior gave the Keeper the same answer he gave the *Baal Tefilla*, that he had heard from the King that whoever succumbs to the lust for money can in no way return and escape it, except through the way of the sword from which the Warrior derived his power. They extended the time some more, that is the Keeper pleaded with the Warrior to extend the time for the people. The Warrior agreed to grant them a longer span of time. Then they established signals (the Keeper and the Warrior).

The Keeper left the Warrior and returned to the Country of Money. (The Keeper surely rebuked them severely for their evil way through which they had strayed because of their lust for money. Only it was impossible for him to save them for they were already deeply rooted in it. And yet, since the *Baal Tefilla* and the Keeper rebuked them mightily, they were a bit confused. They would say, "By all means, lead us out of our folly," even though they still clung strongly to their opinion and did not wish to return from their folly. Still they said to those who rebuked them, "By all means, if it is truly so that we are misled, lead us out of our folly.")

The Keeper advised the people that he knew the power of the Warrior, from which he derived his courage. He told them the story of the sword, from which the Warrior derived his courage. "Let's go, I and you, to the place of the sword, and thus you will obtain courage." The Keeper's intention was that when they got to the place of the sword, they could be delivered from their folly (for through the path to the sword they could eradicate the lust for money). They accepted his suggestion, and sent off with the Keeper their chiefs whom they considered Gods. (And they were, of course, adorned with gold and silver ornaments because that was of prime importance to them.)

They set out together. The Keeper informed the Warrior

that he was going to seek the place of the sword so he might be worthy to find the King and all his court. The Warrior announced: "I, too, will go with you." The Warrior disguised himself so that the people accompanying the Keeper would not recognize that he was the Warrior, and thus he went along with the Keeper. The two of them decided to inform the *Baal Tefilla* of their plans. Thus they informed him and he said he wished to go along with them. So the *Baal Tefilla* joined them. However, before leaving, the *Baal Tefilla* ordered his people to pray for them that God should prosper their way, and make them worthy of finding the King and his court. This was the *Baal Tefilla's* constant prayer. He had constantly ordered his people they should pray and had composed prayers for them. And now, because he wanted to accompany the Keeper and the Warrior so that together they could seek the King and his court, he urged them even more to pray toward this end constantly, so that they should be worthy to find them.

When the *Baal Tefilla* joined the Keeper and the Warrior, there was obviously great rejoicing, both gladness and crying. The three of them went along together, that is, the Keeper, the Warrior, and the *Baal Tefilla*. The Gods, i.e., the officials of the country, accompanied them. They went off and came to a country surrounded by guards. They asked the guards about the affairs of the state and "Who is your king?"

The guards answered: "During the tempest, when the world was dispersed into many factions, the people of this land chose the main principle of wisdom, and chose a wise man to be king. It didn't take long before they found a marvelously wise man who was the wisest of all wise men. The king relinquished the kingdom to him and the wise man was accepted as their king for their ideal was wisdom. The three (the Keeper, the Warrior, and the *Baal Tefilla*) said: "Evidently this must be our Wise Man, the Wise Man of the King's court."

They asked if it would be possible to have an audience

with him. They (the guards) answered that they must announce them. They announced and he ordered them in. When they entered the presence of the Wise Man who had become king over this land, they recognized each other, for this Wise Man was really the King's Wise Man. There truly was great rejoicing, gladness, and sadness, for they cried because they still could not find the King and the others.

They asked the Wise Man whether he knew the whereabouts of the King's Hand. He replied that he had the Hand; however, since they were all dispersed by the evil tempest and the King disappeared, he had refused to look upon the Hand, for it belonged only to the King. But he carved a facsimile of the Hand on a rock so it could be of some help to him in his affairs. He never looked at the Hand itself. They chatted with the Wise Man about how he had come there. He told them that after the tempest he had wandered wherever his feet took him. (Wherever he went he passed by everyone except those three, i.e., the places of the *Baal Tefilla*, the Warrior, and the Keeper.) Finally, he was discovered by the people of the country and accepted as king. For the while, he had to lead them according to their custom, their ideas of wisdom, until he would be able, at a later date, to return them to the truth.

They told the Wise Man about the country where everyone was so misled and confused in the worship of money. And they said: "If only we were not separated and dispersed anymore! If only for the sake of this land, to set it right and return it to the truth, it would have been enough for us! For they have become so stupid and misled. Indeed all the factions are misled and confused, and all need to be returned from their folly and restored to the true chief purpose. For even the faction that chose wisdom as its highest purpose has not reached the true chief purpose. They also needed to be extricated from it for they clung to worldly wisdom and heresies. However, it is easier to turn one from his follies to the truth than to return those who are so misled in the idolatrous wor-

ship of money. They are so deeply sunk in this that it is almost impossible to extricate them from it, etc."

And so the Wise Man also agreed to accompany them. All four of them went along and those foolish Gods went, too. They came to a country. Here, too, they asked the guards what type of country this was and who their king was. They were answered that during the tempest the people of the land chose as their chief purpose oratory. They accepted an orator as their king. Later on, they discovered a very fine orator and an exceptional speaker. They accepted him as their king since the existing king surrendered the throne to him because of his very fine language. Since he was a master of language, they surmised that he must be the King's Orator. They inquired if it were possible for them to have an audience with him. The guards told them that they must announce them. They announced them and the king ordered them to enter. So they entered the presence of the king and he was the King's Orator. They recognized each other with great joy and great crying. The Orator accompanied them and they searched further—perhaps they might find the others, especially the King. And they attributed all this to the merit of their worthy *Baal Tefilla* who was always praying for this and through his prayers they always were privileged to find their friends: for they realized that God was prospering their way each time to find friends. They went further—perhaps they would be fortunate to find the others.

They walked along and came to a country and there, too, they asked about the affairs of state and who their king was. They answered that they were of the faction that chose as the chief purpose drunkenness and mirth. They accepted to be king over them a drunk who was always mirthful. Later on they found a man sitting in a sea of wine. And he pleased them more because he was surely an exceptional drunk since he sits in a sea of wine and they took him for their king. And they sought to have an audience with him, too, and they were

announced. They entered the presence of the king and it was the Loyal Friend of the King and he was sitting in the sea of wine which had been formed from the consoling words of the Orator. (The people of the land thought that he is a great drunk because he sat in a sea of wine and thus made him king.) As soon as they entered, they recognized each other and there was great happiness and crying among them, too. And the Loyal Friend went along with them, too.

They went along further and came to a land. They asked the guards: "Who is your king?" They answered that their king was the great beauty since she brings people to the chief purpose, for the chief purpose was the populating of the world. Previously, a certain beautiful woman was their queen and after a while they found a woman who was marvelously beautiful and accepted her as queen. They understood that this must surely be the Princess and they sought to have an audience with her, and were announced. They entered the queen's presence and they recognized that she was the Princess. And the joy was unimaginable. They asked her how she came there and she told them when the tempest came and snatched her dear child from his crib, she ran after the child in the moment of panic but did not find it. And the milk spurted out and became a sea of milk. Later on, the people of this country found her and made her king. And there was great joy and they cried bitterly over the dear child who was lost and over her father and mother about whom she knew nothing. Now the country had a king, too, because the husband of this queen was now here. The Warrior was her husband. So the country had a king.

The Princess asked the *Baal Tefilla* to go among her people and cleanse them somewhat of their obscene vice. Since in their opinion the final goal was beauty, they had certainly become extremely obscene in their lust. Therefore, she asked the *Baal Tefilla* to go for a while and cleanse them a bit so that they should not be so debased through this obscene-

ity. For not only was this a lust, but it had also become for them like a faith that this was the chief purpose. (For all the factions, the evil quality which they had chosen as the chief purpose became like a complete faith.) She therefore asked the *Baal Tefilla* to go for a while and cleanse them a bit.

Afterwards they all went to seek the others, especially the King, and they came to a country. They asked there, too, "Who is your king?" They answered that their king was a one-year-old child, because they were of the faction which chose him who had an abundance of food and did not feed on food of other people. He was worthy of being king. For a while they accepted a rich man as king. Afterward they found someone sitting in a sea of milk and he pleased them greatly because this man fed on milk all his life and did not feed on the foods other people eat. Therefore, they accepted him as king. And so he was called a one-year-old child because he fed upon milk like a one-year-old.

And they reasoned that this must be *the* Child and they sought to have an audience. They were announced and entered his presence. They recognized each other, for he also recognized them even though he had been a small child when he was snatched away from them. But since he was fully wise at birth (because he had been born with great wisdom) he therefore recognized them and they surely recognized him. And so there was great rejoicing, but they still cried since they did not know the whereabouts of the King and the Queen.

And they asked him (the Child), "How did you get here?" And he told them that when the tempest snatched him it carried him somewhere, and he stayed there and sustained himself with what he found there, until he came to the sea of milk. He understood that the sea must surely have come from his mother's milk because the milk surely pressed her, and the sea came from it. And he dwelled by the sea of milk and was fed by it until the people came and took him for their king.

Then they went along further and came to a country and asked, "Who is your king?" They answered that they had chosen murder for their chief purpose. And they accepted a murderer as their king. Afterwards they found a certain woman sitting in a sea of blood, and took her for their king since she is surely a great murderer because she sits in a sea of blood. And they also asked to have an audience with her. They were announced and entered her presence and this was the Queen who always cried and the sea of blood was from her tears. And they recognized each other and there was surely great rejoicing, but they still cried because they still did not know the whereabouts of the King.

They went along further and they came to a country and they asked, "Who is your king?" They answered that they chose as king an honored man because among them the chief purpose is honor. After that they found sitting in a field an old man with a crown on his head. And he pleased them greatly, because he was a man of great honor since he sat in a field wearing a crown. So they accepted him as king. And the others guessed that he is surely *the* King (that is, he is their King). They asked if it were possible to have an audience with him. They were announced and entered his presence and they recognized that this was the King himself. And the celebration that took place there is unimaginable.

And the foolish Gods (that is, the great rich men of the Land of Money who were Gods in their land) went with them and did not know at all why they were so joyous.

7

Now the entire holy community had gathered together and they sent the *Baal Tefilla* to those countries (that is, the countries of those factions which chose evil for their purpose) to set them right and to cleanse them from their folly—each land from its specific folly and error, for they were all misled.

And now the *Baal Tefilla* surely had the power to go to them and bring them back to the right way because he took his power and authorization from the kings of all the countries for all the kings were here. (Because this holy community of the King which returned and gathered were the kings of all the lands of those factions.) And the *Baal Tefilla* went with their power to cleanse them and return them in repentance.

And the Warrior spoke with the King about the people who fell into the idolatry of money. He said to the King, "I have heard from you that by means of the path I have to the sword, one can extricate those who have sunk into the lust for money." And the King answered, "Yes, that is so." And the King informed the Warrior that from this path which goes up to the sword is a side path on which one reaches a fiery mountain. On top of the mountain crouches a lion and when the lion has to eat, he falls upon the flocks and takes sheep and cattle and eats them. The shepherds are aware of this and guard their flocks against him, but the lion pays no attention to this. When he wants to eat, he attacks the flocks. The shepherds beat him and storm against him, but the lion does not hear this at all. He takes sheep and cattle for himself. And he roars, and eats them. And the fiery mountain cannot be seen at all.

And from the main path there is another side path on which one reaches a place called: the Kitchen. In this Kitchen are found all types of food, but no fire. The foods are cooked by means of the fiery mountain which is very far away. And troughs and runnels go from the mountain of fire to the Kitchen. And that is how all the foods are cooked. And this Kitchen is not visible, either. However there is a sign: Birds are perched on top of the Kitchen and that is how one knows that the Kitchen is there. The birds fan their wings, thus kindling and extinguishing the fire. That is, by means of the fanning, the birds can either kindle and blow on the fire, or extinguish the fire so that it will not flame too strongly. They

blow upon the fire only as much as is necessary for each type of food, since each type requires a different heat.

All this the King told the Warrior. "Therefore, lead them (that is, those people of the Land of Money where they are Gods) first against the wind so that the smell of the foods should reach them. Afterwards, when you give them some of these foods to eat, they will cast away the lust for money."

And this was what the Warrior did. He took the emissaries who came there with the Keeper of the treasures and who, upon leaving their country, were given authority to do whatever had to be done. Their countrymen had to agree to whatever they did and they could not change it.

The Warrior took them and led them along that path and brought them to the Kitchen where all the foods are found. First he led them against the wind and the odor of the foods reached them and they began to implore him that he give them some of these good foods. Afterwards he led them before the wind and they started to scream that there was a great stench. The Warrior did this again. He brought them upwind and they implored him to give them some of the food. Then he led them downwind again and they began screaming there was a great stench. The Warrior said to them, "Can't you see that there is nothing here that should stink? It must be you yourselves who stink, for there is nothing here that should stink."

Afterwards he gave them food to eat. No sooner had they eaten from the foods than they threw away their money. Each one dug a pit and buried himself in it out of great shame, because they felt that their money stank exactly like excrement, for they had tasted of the food. They tore at their faces and buried themselves and could not lift up their heads at all. Each was ashamed of the other. (Such was the virtue of these foods: He who ate of these foods detested money.) For in this place money was the greatest of all disgraces and he who wished to insult another would say to him, "You have

money." For money was a very great disgrace and the more money one had, the more he was ashamed of it. And that is why they buried themselves, out of great disgrace. And no one could lift up his head even to look at another, especially before the Warrior. And he who found in his possession a *gulden* or a *groschen* would get rid of it immediately and throw it far away from him.

Afterwards, the Warrior came to them and took them out from the pits they had dug and said to them, "Come with me. You no longer have need to fear the Warrior. I am the Warrior." They asked the Warrior to give them some of the food so that they could bring it back to their country. They themselves would surely detest money, but they wished that the entire country would abandon this lust for money. He gave them some of the food and they carried it to their land. And as soon as they gave their countrymen some of the food, they began to throw away their money and buried themselves in the earth out of shame. And the great rich men and Gods were even more ashamed. The ordinary people whom they used to call Beasts and Birds were ashamed at having been so insignificant in their own eyes because they had no money. For now they knew that it is just the opposite: Money was the real disgrace. Because the foods had in them a special quality that whoever ate of them detested money, because he felt that the stench of money was exactly like the stench of excrement. And so they threw away their money, gold and silver. And afterwards they sent the *Baal Tefilla* there and he gave them prayers of repentance and he cleansed them. And the King became ruler of the whole world, and the whole world returned to God and all engaged only Torah, prayer, repentance, and good deeds. Amen. May it be His will.

XIII. THE SEVEN BEGGARS