

## Or HaEmet (1899)

attributed to the Magid of Mezherich

A king dug places to hide good wine within the ground at several locations and in several chambers, and he placed superior wine in a still deeper room, and he placed his treasures and hidden things at a still deeper level far beneath all the chambers. And he announced that anyone who can make his way to any of the rooms may take wine for himself and bring some of the wine to the king, the king's intent being simply to ascertain the diligence of the servants. He announced a reward for that person who would bring some of the better wine placed in a deeper chamber; moreover he announced that the person who is still more diligent and would reach that still deeper level of the treasures beneath all the chambers may take whatever his heart desires.

Now one group entered only into a chamber of the uppermost level, for when they sought to enter into a deeper chamber, their candles blew out due to the boiling effect of the wine, and they brought to the king only from the wine on that higher level. And noting their laziness, the king despised them.

A second group acted with greater skill and strategy, bringing with them more candles; they were able to enter into the second chamber, but the candles were of no help when it came to entering into the third chamber.

The third group, taking with them candles of greater thickness, arrived at the third chamber but were unable to enter. But there were some wise men among them who made thick candles and torches that would not easily be extinguished. But prior to their coming to the chamber where the treasures had been placed, the candles and even the torches began to blow out.

What did they do?

The consulted with one another and agreed that they would remove their clothes and ignite them, for they realized that should they come to the chamber of the treasures they would take whatever their hearts desire. Their plan succeed and they took whatever they desired from the hidden chamber. They took also precious stones to provide a light for their return.

And the king greatly rejoiced in their diligence.

*The Hasidic Parable*, Aryeh Wineman

While in the parable story the king gives a reward for the one who makes the greater effort and brings the more precious treasure, the implied *nimshal* would convey that those articles placed at greater depth and hence more inaccessible are reward in themselves; the treasure is its own reward.