Story #330 (Tapes #1, 2, and 3 of 1971)  
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The Three Princes

Do not desert your mission. Whatever help comes from the devil will not give you health. "Do not sit and stand up with ritual prayer."

Do not become a sponsor to the place that you do not know; a sponsor himself does not give up his hope of being sponsored. If you become poor, you lose your esteem; then nobody will be hurt by your fire. Do not be an advisor to somebody who is newly rich. Sell your shirt and live on it, and do not mention it to anybody. Do not go too often to a place where you are welcomed; if you do, friendship may be lost, and there will be no respect. The person who plays with his own gold is right; it is the true pot which boils every day. It is the camel that plays in front of your door. One cannot be proud of his cemetery stone. Listen to these words of mine wisely; do not tell everyone whatever you hear. Do not eat from the hands of an ignorant man his helva2 nobody says that you should bear trouble because of somebody else. My word is a

1 In the Notes are two Turkish versions of the opening part of this tale: (a) the original eastern dialect used by the narrator, and (2) what the translator (Ulvi Doğan) considers the equivalent in standard Turkish. These Turkish versions run from the opening to the sentence which reads as follows: "Here, sirs, we should take a piece of advice. We should understand this advice. Before you search within yourself, why do you go about looking for things outside? First look within yourself."

2 helva—a kind of Turkish sweet made of ground sesame seeds, corn syrup, sugar, vegetable oil, egg whites, oil of Bergamot.
lesson taken from a story; open your eyes from darkness. Do not turn your
face away from a person whom you see; do not break a heart, for it can not
be put together again. Do not sit and stand with a person who has no feeling
of appreciation. Do not look at a beauty with evil feelings; somebody else's
sweetheart will not be the right one for you. Do not talk about your income
among others; do not tell your work to others tomorrow. Do not give your con-
fidence to anybody; you cannot trust people nowadays. Be proper and work hard
in this immoral world. Whatever you do, consult yourself. First listen three
times to others' words, and then talk once. Nobody can upset a heavy person
Poverty suffers in this life; night does not become sweet no matter how long
you boil it. The one who comes from spoiled ancestors looks like them. A
khan with horses cannot become a jewel at once.

So, these proverbs told in advance of a story can be called its introduction.
Now I am going to start my story. Before I start, I have three fictional answers
which are left from ancestors. Turn the goose; it should not burn. There should
not be misunderstanding because of words. A brave person's collar should not
go to a cowardly person's hand and become tight, Allah willing. So many things
have come to this world and gone and are still coming and will be going. But
we are living today; and the world is turning in today's orbit.

Once upon a time there was a Kisvis ruler who had three sons. These
boys were very well educated, had good manners, knowledge, and were very wise
while there is wisdom which makes one appreciate his existence, there is also
wisdom through which people do not appreciate their being. Yes. What can
be done to affect this wisdom? They say, "There is no need for hair cut for
a head without wisdom." How much the feet suffer because of a head without
Kisvis—an ancient tribe that used to live in Central Asia; they were noted
for their wooden houses.
wisdom! It is true in reality. An empty head makes people go around the world for nothing. It causes one to own nothing. He spends his life in danger. Neighbors, friends, and lovers forget about him for this reason. Nobody will show him respect if there is nothing in the head. Nobody will learn anything from him, because the head is empty. There is nothing in it. Nobody can expect benefit and help from him. Why? The head is empty.

When somebody said to this Shah, "Your Highness, your princes are very wise, mature persons," the children's father thought to himself. Thought. Consulted. It is another truth that a person instead of praying to his god and practicing his religion without giving his complete attention to this concept and living for eight years, should spend eighty minutes willingly thinking. This kind of willingly spent eighty minutes of thought is better than eighty years of unwilling worship. It is more beautiful.

After thinking eighty minutes willingly, he said to himself, "When the matter is spoken of among my people, my sons are mentioned as being very wise and mature, but there is one kind of son who flies with his father's wings." It is true in reality. There is one type of son who is very intelligent, who may be better than the father and go farther than the father. Wisdom cannot be determined on the basis of age. The reason that I am telling these stories is that we should take advice from the words of the people who lived in the past. The king said, "I should examine these boys and see whether they fly with my wings or with their own." And he gave orders that his eldest son should be brought to his presence the next day.

They informed his eldest son that his father wanted him to appear in his royal presence. But the king wanted his son to be present also before his Court. The eldest son, covering his collar and keeping his hand on his breast,
sincerely and loyally went to his father's presence, saluted his father, and said, "Yes, my father, you wanted me. What is your order?" He kissed his father's hand and waited for an answer from him. Not only the father but also the court members surrounding the King on all four sides stared in admiration at the son's mature behavior. It is true that a person can be known from the way he comes and talks. Why is it known? Do not ask. A person's wisdom is known from its dignity. A person's place is the garbage who talks with a crow. What a wonderful answer. It is true. People must be measured by their value. Those who associate with people of a lower class than themselves, people with harsh and rude manners, cannot give others good advice. They cannot learn anything from them.

Then his father, the king, in order to test his eldest son, answered, "My dear son. I am aged. I have grown old. I undertake work, but cannot complete it. I want to make you king in my place. From this time on, I will pray for you five times every day. What do you say?"

Did the father really mean what he told his son? No. He just wanted to test his son, for there are sons who cast covetous eyes upon their father's fortune while he is still alive. "When will my father die, so that I can possess his fortune?" he says. Of course, he says nothing to his father's face but keeps it in his thoughts. On the other hand, there are sons who want their fathers to be healthy and to live long.

Upon hearing these words of his father, the king, the son immediately kissed his father's hands. "My father, my King, I pray to Allah only for this. This is what I want. Let Allah not take away your shadow from over our heads.

4In the Moslem religion, one prays to Allah five times each day. This prayer is called "Namaz."
You are the highest [redacted] tree in front of us. How can I even dare to rule in your place while you are still alive? This will never fit my character," he said.

When he spoke such words, his father understood very well how mature his son was, but said, "You have refused by your answer the order which came out of my mouth. I do not need a son who disobeys my orders." But did he say these words seriously? No, he said them just from his mouth. We know this because not only that father but also we understand the boys' character. "Yes, you shall leave the country which I rule," he said with great sorrow deep in his heart, as he expelled his son from their country with words coming out of his mouth.

"With pleasure, if you do not give me your permission to stay. Since you said to go, I shall go, my father, the king. If you do not willingly want me to stay, and if I should then remain, this soil would be forbidden to me by Allah." He said this and kissed his father's hand. As he was leaving the place, his father pitted him deep in his heart, but the King had opened a law suit to create an experience which would test his children.

Then he gave orders that his second son be brought in. Finally, they brought the second son in. He gave the same command to his second son as he had given earlier to his eldest son. "My son, your elder brother refused to do what I asked him. But you seem to be more intelligent than he. So do not refuse what I say," he said. But these words came out just from the mouth; his heart was saying something else. He said, "I am old. I cannot undertake work and complete it. I will make you king in my place. You rule the country. Five times every day while I am worshipping Allah, I will pray for you."
The second son, hearing this command, started to cry and bent over father's hands. "Oh, my father, the king, never do we want to possess position. Your being healthy is the most valuable thing for us. As long as you live, we obey your orders. Besides, there is my elder brother. It is his right to be the king," he said.

As this son disapproved his father's words and rejected them just as his older brother had done, his father asked him also to leave the country which he is ruling. He expelled him and gave orders to have the youngest son brought in. He said the same thing to his youngest son as he had previously to his two elder sons. "My son, maybe the younger ones are more intelligent and mature. Both your brothers have refused to do what I ordered. But, if you are wise, I know you will not refuse my words. I have grown old and my mind cannot understand affairs of ruling. I am going to make you king in my place. Do not refuse me as your brothers did. Accept it. What do you say?"

After hearing these words, the youngest son gave the same answer as his brothers. "Oh father, the king. We do not want to possess your role. I want only to see you healthy. Would it be a proper thing for a son to sit in his father's chair while the father is still working? Furthermore, there are two brothers who are older than I, and it is their right, not mine. In as much as we have them, this position is far removed from me."

When the youngest son spoke in this way, the father understood that his three sons had indeed arrived at maturity just as his subjects had said. But there was a big experience planned behind all this. Saying, "You have refused my statement also," he expelled him, requiring to leave the country. Obeying, the youngest son left his father's royal residence.
Later that day the three brothers, asking questions of each other and taking advice from each other, said, "Our father is sending us to foreign places. He orders us to go. Therefore our remaining here is not a proper thing to do.

the three brothers took off their royal clothes and put on the dress of dervishes.

Finally the eldest brother said to the other two, "Although our father has expelled us, he issued his order yesterday. Today he might regret what he said yesterday." It is the sole truth. Nervousness of people both comes and goes. For what he said today he might be sorry tomorrow. After thinking about what he has said, he might say, "Why did I hurt them with these words?" and abandon what he has said, regretting it. But unfortunately, what comes out of the mouths of people can be poison as often as it is antidote.

"Then if he says not to go, we should not go. It would be improper for us to leave before kissing our father's hand in farewell and receiving his blessing prayers." They then went to their father's palace. His father saw that his eldest son was wearing clothes indicating he would be away from home. He wore a peasant's suit.  

After his hand had been kissed, the father asked, "Are you going away?"

shah father. You said that I should go and thus my staying here would not be proper. But if you say not to go, I will not go. I go only with your permission."

This involves the Moslem concept, mentioned several times previously in these tales of helal vs. haram. Once their father has ordered them to leave, his territory can no longer be blessed (helal) to them.

Dervish attire, which the narrator had previously said the sons had donned, was quite distinct from the garb of most peasants.
His father shed tears of blood, but it was useless, for he had decided to test his sons. "My son, I have given you an order. I told you to go, you must go. I have a piece of advice for you. Wherever you go or whatever you do, it may be that a traveler passing either ahead of you or behind you may ask you questions. Give him the correct answers. God's mercy and grace is not only needed by the dead but also by the living."

"Your orders will be obeyed with pleasure," said the son, kissing his father's hand and leaving the palace.

Then the second son entered. After seeing his son in traveling clothes, the king said, "Are you going also?"

"With your permission, shah father."

"My obedient son, I have a piece of advice for you, too. In whatever country you live, and in whatever work you do, ask advice of that country's people. Then meditate about it yourself, think well, and then do it. Never do a work without first thinking about it and consulting others. Goodbye, son, he said. When the youngest one entered, the father looked at him and said, "Are you going also?"

"With your permission. If you say not to go, I will not go."

"Whatever I said is said, my son. I will not change my mind. But I will also give you some advice. In whatever country you stay, and in whatever work you are going to do, ask for advice of the oldest person of that country. If he says to do it, then do it. If he says not to do it, then do not do it. You may make profit from that work, but that profit is not necessary. Ask:"

This is a common Turkish hyperbole that dates back at least to the time of The book of Dede Korkut.
advice of the most learned man before undertaking a task."

"With pleasure," said the youngest son.

Then the three sons, hand in hand, left their father's land. It was almost dark when they crossed the border and entered the land of another king. Then they heard somebody behind them calling them. The eldest brother said to his two brothers, "Brothers, this man is calling for us. There is no one else on the road. Let us wait and see what he wants." When the traveler overtook them from behind, they saw that he was a camel owner.

"Young men, have you come along this way?"

"Yes."

"Did a camel pass with loads on his back? Did you see when the camel owner said these words, it reminded the elder brother of the advice from his father. To himself he said, "My father gave me such a piece of advice. 'You should also have God's mercy and grace while you are on your way, for God's mercy and grace are not only necessary for the dead but also for the living.'" Then to the stranger he said, "Old man, wait a minute and let me think." The elder prince stared at the ground, looking to right and left of the road. He saw that grass on the right side of the road was torn and that the left side was torn. He understood from that that the camel had no front teeth, because the grass in the middle was not torn. Then he asked the camel owner, "Does your camel have no front teeth?"

The camel owner replied, "Yes, yes. The camel has no front teeth."

"Then your camel has gone that way. We did not see the camel, found the way while the camel owner ran along their way the second brother thought..."
to himself, "My brother without seeing the camel found its track. I am the kind of a person who has wisdom also. It is true in reality that wisdom always rules the body, although even then a person may lose that body."

Thinking hard, the second prince saw that the grass on the right side was closely cropped and that the grass on the left side was not cropped. Then he said to the camel owner, "Wait a minute! Come back here. Was your camel's left eye blind?"

"God bless your father. Yes, the camel's left eye was blind."

"Then your camel went this way, all right. Go and find your camel."

When he said this, the little brother began thinking, "Both of my brothers without seeing the camel itself reported something about it. The owner verified their remarks. Yes, it is so. If I do not say anything to trace the camel, is this intelligent? Look well at this area."

He stared at the ground also, for man may detect something which he does not see from its tracks on the ground and on the plants. If there is maturity in that head, he perceives such a thing. If not, it is then just as if he were merely passing through this world. Whatever you ask, he will say that he has just forgotten it.

He saw that there were ants on the one side of the trail and flies on the other. He shouted at the camel owner, "Old man, wait a minute. Did one bale of your camel's load contain butter and the other honey?"

"Yes, yes."

"Then your camel certainly went this way. Go and find it," said the youngest brother. And the camel owner ran along his way.

Now let us leave the brothers and see what happened to the camel owner. He went right into the city looking for his camel, but when he could not fin
it, he asked the people there whether they had seen his camel or not. Some rough people disgraced the camel owner and found fault with him. Are you looking for your camel? Those men on the road were the thieves. Go and complain about them to the king."

Before the three supposed peasants arrived in the city, the camel owner had complained about them to the king, and the king had ordered that they should be seized. Upon the king's orders, the three were caught by the city police in front of the city gates. The three brothers saw that the traveler passing along the way, the camel owner, the person who had asked about his camel, had made a complaint against them.

The king asked that they be brought along farther. "Come here. What have you done to this man's camel?" said the king.

Then the eldest brother said, "Sir, this man asked me about his camel, but I have not seen the camel."

"Very well. Did this man's camel have no front teeth?"
"Yes, it had no teeth."

The king then asked the camel owner, "Is this correct?"
"Yes"

"So, although you have not seen this man's camel, you seem to know that it has no front teeth. It means that you have seen it. Tie this man's hands, said the king.

Without letting the eldest brother talk further, they tied his arms. Thus some people while they are telling the truth, might be treated very unjustly. Truth may bring poison to those who tell it. But to be correct is the most important asset, the biggest door. You should tell your hunger
how can you tell that it is butter and honey? It is obvious that you have seen it. Tie this man's arms also," said the king. The guards tied all the three men's arms and put them in prison. "Go back to your work. These men are the people who stole your camel. They will obey me. When they are kept hungry long enough, they will admit their guilt."

When the camel owner returned to his home, what do you suppose he discovered? His possession, is camel, with its load untouched, sitting in front of his house door. Having found the camel, the camel owner now understood the truth. "Alas, we have chosen the wrong way. With untrue words, we sent these three young men to prison. Let us go and save them, then," he said to himself. Right after finding his camel, he went immediately to the king's palace. "Your majesty, what I have lost went to the door of my home and stay there. I found my camel. We blamed those men very unjustly and put them in prison. But it is my fault. Before making an investigation around my house, I complained about them."

In any case, one should investigate first the inside and then should go to the other side and turn around. There is another truth hidden in there. Oh, human beings! Before judging your own way of thinking, how can you dare to judge that of others? Whatever a person finds, he should first find it in himself. He should first judge his own feelings and thoughts. While telling this story, and using these words, I found in my mouth another story showing that everything must be examined by a person himself deep in his heart and mind.

A man who was a follower of Mohammad from the very beginning, like Christ's disciples, was once walking in the desert, and there he saw a little boy
crying. He was beating himself and putting soil on his head and face. This man asked the boy, "My little son, who has beaten you hard enough to make you cry so. And while you are crying, at the same time you are laughing with joy. And why are you putting this soil on your head and face? What is the reason?"

The very little boy answered this way: "Oh sir, nobody has beaten me. I have beaten myself, and I am crying for myself."

When the man heard this answer, he paused. "How can you beat yourself, my son! What is the reason hidden here?"

"Sir, while my mother was making a fire, I watched her. God has a bell as red as pomegranate and has his wrath. I am crying for this wrath, anger, and rage of God," answered the boy.

"But, my son, your sins will not be accepted as sins by God. You are just a little boy. You have gained neither sins nor good deeds. Othertimes will be asked from you, my son. Your intelligence is not sufficient to make you an adult. What is this you cry for? Your thinking is quite incorrect."

So spoke the man.

"Sir, while my mother was making a fire under the stove, she used the small wood first. Then, these tiny pieces of wood made the bigger ones burn. Just so, I understood that sin also grows from something small. It grows little by little. That is why I am crying."

When the little boy said these words, the man understood how mature the boy was. Then he said, "Very good, my boy. Now tell me the reason that you are playing with this soil and why you are putting the soil on your face or head."

The boy answered, "Sir, finally, one day, we will be cut into the earth. It is true, gentleman. Everybody is created from earth and finally one d
will go back to earth. "As of now, I am trying to get used to the earth, so that one day when they put me into the earth, neither the earth nor I will be a stranger to the other. That is why I am trying to communicate with earth. Finally, we will be buried in the earth. We will see that happiness."

The man liked very much the little boy's answer. "You are right, my You are very young, but your wisdom is great. What should I say? It is what about this laughing of yours? Can you explain that?" asked the man.

"Uncle, the reason why I am laughing is that there is such a God ruling this world, a God who has wisdom. He likes wisdom very much. His wisdom is very great. I remembered this wisdom, and I am so happy that I am laughing. Such a wonderful judge he is that you tell it to the wind and you are forgiven. You cannot find this judgement in any of the judges. You are the most powerful judge, the perfect one, you who appreciate wisdom. This is the reason why I am smiling and feeling happy. This good news is really good news for the whole world."

When he heard this answer the man understood that the truth, the hidden existence of this boy, was an answer to the world. "Very good, my boy. You have spoken wonderful words. What should I say? May we play hide-and-seek with you?"

"All right, uncle. Let us play that also."

"Yes, my boy. First you hide and let me find you."

The boy answered, "If I hide first, it will be very difficult for you tokoslempople, after they pray, look first to the right and then to the left. The meaning of "telling it to the wind" derives from this practice—Ulvi Doğa. There are other interpretations of the significance of this gazing to right and left after completing prayers."
find me. I am very tiny, and I can fit everywhere. My body is very tiny. First you hide and let me find you. Then I will hide and you can find me."

My God, look at him. Look what he is saying. "I am very little. Wherever I want I can hide. I can fit in. But first you hide and let me find you."

Then the man said, "Close your eyes, my boy."

The boy put his hands over his eyes and closed his eyes. "I have closed my eyes. Go ahead and hide."

The man read one of the most powerful prayers in the Koran and asked to be lifted to the sky. Yes, in the Koran there is very great power, powerful prayers. But they are hidden. One must know the exact prayers. Everybody cannot know it.

When the boy opened his eyes, he saw the man going up toward the sky. He held his feet and pulled him back to the earth. "Come, uncle, come back to the earth. Hide-and-seek should be played on earth! Why are you running away to the sky? We have bargained on the earth."

When the man heard these words, he kissed the boy on the eyes. "Bravo, my boy. You are very mature."

"With bravo you cannot feed your stomach. Now let me hide and you find me. Afterwards, we shall talk about it." Then the boy said to the man, "Close your eyes." The man closed his eyes and the boy went into the earth. "I have hidden," shouted the boy.

The man opened his eyes and saw that the boy was nowhere. He searched the land, but could not find the boy. He searched the sea, but could not find the boy. He searched the ground, the air, but could not find..."
"Hey, my boy, where are you? I cannot find you."

"I have hidden. Look for me and find me."

The man noticed that the voice was coming from a nearby place, but the boy was not visible. The boy himself was not there. "My boy, I know you like me very much. I tried to find you, but I cannot find you. Wherever you please come forth and let me see you."

When he said this, the boy jumped from his heart. "Hey, uncle, you have not become a grown-up man, a human being. I have hidden in your heart."

Here, sirs, we should take a piece of advice. We should understand this advice. Before searching your inside, your heart, why should you go around looking for the thing? First look into yourself. That is why I have brought this sample, this stone, here. Yes, first we should clean inside of ourselves and check our hearts. The people are this way. Why should I care should you care. You save yourself. You think of yourself. You, yourself see is there inside of yourself. Thus, this is what suits us best. See what work that little boy has done. Yes, that is true. Whatever human beings do, first they look for it in themselves. Whatever they find, they find it in themselves. Goodness is in the hands of oneself. Goodness is in the heart of oneself. It is also in people themselves. Now, let us come. Now, let us continue with our speaking. Let us continue to tell our story.

Yes, your majesty, please release them. I have found my possession, said the camel owner, and thus we informed the king.

Upon hearing the man's remark, the king said, "Old man go and camel rise, loaded as it is, in front of your door. Bring it directly door of this palace. Let me see your possession. Let me look at your but the load should be left on it."
"Very well," said the camel owner. He returned directly to his home, where the camel was resting before his door. He made it stand up with the load on it, and then he led it to the king's palace.

The king was called. He came downstairs. First, he said to the owner, "Open the mouth of this camel and let me see it." When the camel owner opened the mouth of the camel, he saw that the front teeth of the camel were missing. He saw that the camel was blind in the left eye. He saw that one side of the camel's load was butter and the other side was honey. "Now may go. Take your possession and go. I will see that those dervishes are taken out of the prison," said the king. The camel owner took his camel and went home.

The king went back and sat on his throne, and the ministers were surprised at what they heard him say. The king spoke his ministers as follows: "Do not let those three inexperienced dervishes know about the camel that was four. Let us judge them. Let us see whether they will change their confession."

Thus spoke the king, and he immediately gave orders. He had his men bring the three inexperienced dervishes, the three young men, to his royal presence. He asked the eldest one to come forward, and ordered that their arms be untied.

The eldest of the three brothers stepped forward three steps. He held his arms to his chest and waited.

"Now, my boy, whatever you have done with this man's camel tell it to him. I will forgive you. I will give your freedom back to you. Tell the truth," said the king.

The inexperienced young man answered the king in his way: "Your majesty, I swear that I have not seen that man's camel. But again I swear that the front tooth of that man's camel was missing."
People gain everything by knowledge.

right; go back to your place," said the king, and called the youngest one to come further. "How did you conclude that this man's camel's load was butter on one side and honey on the other? How did you know? Can you inform us?"

"With pleasure, sir. Let me tell you. I swear that I did not see this man's camel. But I can also swear that the load of the camel was butter on one side and honey on the other. And the reason: The camel owner asked us about his camel. I stared at both sides of the road. I saw that there were ants on one side and flies on the other. I felt that the ant would go to the butter, and that the fly would go to the sweet, to the honey. This is what is believed. That is why I felt that the load was butter on one side and honey on the other."

"Strange. O, young son, the king mused. "You are my guests till noon. I am going to give you a feast. Then you may leave and go," said the king.

He ordered the prime minister, "Take them to one of the rooms.

They were shown the way to a beautiful room where the three brothers sate down. The prime minister bought a lamb and had its throat cut. "Put it into the oven and roast it. Let us give this kebab along with some bread to the three dervishes this noon."

"With pleasure," said the prime minister, and as the king ordered, went to the bazaar and bought a lamb. He had its throat cut by a butcher and finally he gave it to the baker. The lamb roasted in the oven, and at noon, he took the kebab and bread from the bakery. A table was prepare.
front of these three young inexperienced dervishes. The king said that everybody else might go to their homeland and eat their lunches. Only the three inexperienced dervishes, the three brothers, were offered lunch. They invited each other to begin eating. "Please eat your lunch, brother."

It is better to have the end good, rather than the past. Let the end be good. The older years of life are the last of life. You can endure everything when you are young, but when you are old, really old, distress cannot be endured. That is why, in everything, human beings must think about their future, their end, rather than their past. For this, some words came to my tongue. I told these while I was in a party among my friends several times. A person who is a human being will have pleasure and happiness; best creatures suffer disaster and unhappiness. Do not remain idle; let your head work; think about your end but not your beginning. Thus, people should want the final end's end. The meaning of these words is that the people should pray to their God while they are sitting and standing, pray for a good omen, pray for the auspicious. The good omen is more beautiful than the

The king said to himself, "These three dervishes are inexperienced, but they are very wise. Let me go and look and listen at their door. Since without seeing the camel they knew that it had no front teeth, that it was blind, that its load was butter on one side and honey on the other, let me see what these three brothers will say about me at this moment when I am present. These are not ordinary men. These men were mature, for, as I told you, wisdom is not measured by one's age, but one's head

Now, at this time, some words came to my tongue:  

Distinguished patriotic Turkish poet of the late 19th century
very little, when he was a little boy, his grandfather, holding him by the hand, was taking him somewhere. When he hit a stone and fell down, he spoke as follows: "There is no mistake about the sample given. I fell down and you, pavement, hurt the calf of my leg." People who heard these two lines of poetry understood that although he was a little boy, he had ability as a poet. When they heard "I fell down and you hurt my leg," they understood that when this boy grew up he would be a great poet. He would be a man with a very special way of thinking. In truth, today Kemal Kemal is one of the great men of Turkey. So, friends, let us be that way. Let us work hard and develop our government, our population, and ourselves. To fight among ourselves, to struggle with each other, striking each other—such behavior does not bring benefit to the human beings. To speak pleasantly, and to treat each other decently to address and guide each other with good manners, suits us well. Otherwise, hurting others, a person can injure within a day the feelings of forty men and thus offend them. It may take forty years of working hard to make a heart. Is it possible? For this reason we should always proceed with good morals with beauty in our movement. Whether one is great or not depends on how he works. But, human beings, the greatest grace and the greatest stature come from moral goodness. The real moral beauty, good character. It is the most important beauty that exists.

While the king was listening to their conversation, his ear against the closed doors, the three brothers talked among themselves. The eldest brother said, "Please, brother, help yourself. The lunch is prepared; the food is waiting for us. The king put prison first," In Turkish these two lines do rhyme.
have turned out well in the end."

The younger brothers said to the eldest brother, "You should eat You are older than me."

The eldest brother sat down at the table first, then the second brother, and finally the little brother. The two younger brothers said to the eldest "You should start eating first. You are the oldest.

The eldest brother, after saying a prayer, took a piece of the bread and put it in his mouth but took it out immediately. "Brothers, please do not eat this bread."

"Why?"

"Our religion forbids us to eat this bread. The wheat was grown in a cemetery. It smells of dead people's soil. It is forbidden to eat. Do not eat this bread."

Upon these words, they removed their hands from the bread. "What shall I eat? With what shall we eat? With bread, of course.

The second brother took a piece from the kebab, put it in his mouth, and immediately took it out. "Brothers, this meat is forbidden, too."

"Why?"

"Because the lamb was nourished with the milk of a dog. This meat is also forbidden by the religion."12

Now, the only foods on the table were bread and meat. They said, however, that both the meat and the bread were forbidden, and so they set the aside.

The king heard all this as he listened at the door. The youngest boy 12Dogs are considered unclean animals by Islam
said to the eldest, "Do you know that the king whose guests we are is not the son of his supposed father. He is a bastard."

I knew he was not his father's son."

The king heard this also. "No matter what else they said, I can bear it all, but this statement that I am a bastard is the most serious of all. Never before having heard such claims made, he left the place in wonder.

After about an hour had passed by, all the members of the court returned. To the maid who took the food to the three brothers, the king said, "Go and if they have eaten their food. He said nothing about what he had heard when the said went to the room, she saw that everything she had placed on the table had been left untouched. Neither the meat nor the bread was eaten.

The king said, "If they did not eat, bring the food back." The maid brought the food back. He asked the maid, "Did they eat?" The king had already heard, of course, that they did not eat.

"No, sir, no. It remained untouched, just as I left it. Here is the food. The meat is left and the bread is left also."

"All right." He asked his men to have those three to be brought in the ministers, members of the court, were there, and all of them were curious. The king questioned them. He did not say a single word about what he had heard while they were talking. The ministers did not know who had said, for all of them had gone home to lunch at noon-time.

"O, young men."

"Yes, sir."

"I had my people bring foods to your room. One of the is
other is bread. If a person does not eat the food in mother's home, is he a friend or an enemy? I am asking you. Answer me.

All the brothers answered, person who does not eat the food should be considered an enemy.

"Why did you not eat?" asked the king.

"Sir, please ask for the reason.

"Very well; I am asking. What is the reason?"

The eldest brother said, "First, I touched the bread. I prayed and took a piece of the bread. I put it in my mouth. I took it out of my mouth. I said immediately, 'Stop! The grain for this was grown in a cemetery.' Is it true? Yes,"

"Prime Minister!"

"Yes, sir."

"From whom did you buy this bread?"

"From such-and-such a baker."

"Ask the baker to come here."

The baker came to the royal presence.

"O baker, from whom did you buy this flour?"

"From such-and-such a farmer."

"Bring the farmer here."

Gentlemen, I always talk. I am shouting for forty-two years. Do not interfere with God's work or with the government's work. Try to eat food. This is the best way, for it leads men to prosperity. Know your government as a government. Know your people as a people. Know your country. Turkish youth. The government is ours; the nation is ours; our
the mother is yours; the father is yours; the land is yours; you yourself are yours. With whom are you struggling? With twin brothers, does one fight against the other? They do not fight for the right. To rule is the greatest need.

Tomorrow you will look at my face, and I will look at yours. For this reason we should not raise hands against each other. We should know each other's situation; we should be doctors to each other and find remedies for each other. If we behave that way, then our government will be good also. Our nation will be good also, and our God will be good too. A person who loves his country, his government, his nation, will be loved by God, will be loved by everybody.

Persons such as those will be liked day after day by their nation and will be before the nation's eyes. They will gain great honor, a fine reputation. But if heart is filled with feelings that would suit enemies, then he is an enemy to himself. People like this, with two faces, finally at the end will lose their heads. You should be seen as you are. God should know you as such. If you are a dervish, be a dervish. If you are a drunk, be a drunk.

Well, the baker came. O, father, this is what is meant by the expression that the government's arm is long. In these stories there are very good parts which you should accept as pieces of advice. There are stories from which you should keep parts.

At last the farmer came.

"Where did you reap the crop from which this bread was made? Tell me the truth, old man. This court's judgement is based on a true confession. You lie, you will be given to the executioner. If you tell the truth, you will be forgiven."

When the king said this, the farmer paused. What should he say?
the truth. It is true that to tell the truth is always good for people. Instead of telling a lie, tell your exact situation. Bend your neck and your situation. So this man told the truth about his guilt.

"As this other man the baker did not deny his guilt, I say it will fit as well if I forgive him."

Thus the humane person should behave.

"Very well, sir. I planted this grain in a cemetery. God gave a good rain. The seed grew. I made flour from the wheat. I sold it to this baker."

"It is enough; you may go, old man." To the baker, "You may go, also. It is all right," said the king.

The second brother now spoke: "You told me to eat this. I put the into my mouth. I knew at once that this lamb had been suckled on the milk of dog."

"All right. Prime Minister, call the man from whom you bought the

"From whom did you buy this lamb?"

"From such-and-such a man."

"Call him in."

Before very long, the man arrived at the court of the king.

In whatever state the government is, it still has a long arm to catch all the birds. God should not take away the government from us or the nation. Yes, they proceed to find those people who do not do right. The law knows how to handle people who do not behave properly. If there were not such great power right easy kill the man without power. Justice is so very important.

Then the man sold the man in.
"Tell me the truth, old man. With what did you feed this lamb? the truth. If you deny it, if you tell a lie, you will lose your head. If you tell the truth, the doors are open for you."

"Sir, in this narrow world I had a sheep. Yes, and the sheep had borne this lamb. The mother died and the lamb lived, an orphan. This newly lam was crying. Excuse me for saying it, but a dog at the door had borne a pup. I fed this lamb with the milk of that dog till it was able to eat the grass.

'All right, old man; it is enough," said the king. "Goodbye to you, also."

Then he spoke to the youngest brother. "Come here. What did you

"Sir, I said that this king, the owner of this house who had accepted us as his guests, was not his father's son. He was a bastard. If your mother is alive, go and ask her. If whatever I have told you is a lie, do whatever you like to me.

The king went to his mother's room. He waited till they were left alone.

"O mother."

"Yes, my son."

"Mother, leave these words aside and speak the truth. You are always my mother. I do not question that. But tell me from whom you have gained me.

when the mother heard this she became angry.

"No, no. Do not be angry. There are here three dervishes revealing the truth without seeing the fact. I have tested them. Everything that t first two of them said had happened was found to be the provable truth. No onl; our evidence is left. He said that I should ask you. I say nothing about you, for you are still mother. But whatever has happened has hap pened. From whom did you gain the son or son. Tell me about
it, for you are the mother who has borne me."

the king said this, the mother realized that a true confession would secure her safety. "Otherwise," she thought, "he will kill me, for he has a sword in his hand." Her son had a sword in his hand. Mother, make a true confession!

"O, my son. I feel ashamed. My face is black alongside yours. If tell, it will be blacker"  

Our father wanted to have a son. If I did not have a son, he said that he would and marry someone else. Finally, I fell in love with who took care of the horses. I met with him. You are the son of the man. But the father who gave you was son

Releasing his mother's collar, he returned to his court. "Yes, son, I was not the son of my supposed father. In any case, no one can tell he is his father's son. They say I am my mother's son. You said the truth, but how did you sense it? Can you explain this to me also?"

"Let me tell you, sir. I felt it from this evidence. Otherwise, once I know whose son you are, I have not made a discovery or performed a miracle, but rather I sensed it with deep understanding. Let us listen well and see what is there. "O, sir, you entertained us, placing a table in front of but I saw that the owner of the house was not ith us. From this, I understood that there was something wrong with your sense of propriety. Your parentage was For this reason I sensed the owner of the house was not supposed father that was a

It was the result of a shortcoming in duty."
The king saw the truth of this. Look at this young man; look at this
Indeed, if a man prepares a table in his house for guests but does not
sit among them, there must be something lacking in his dignity. Then, the
king understood these three dervishes. He said, "O young men, in this narrow
I have a daughter. For whom do you think she would be suitable?"
The two younger brothers said to the eldest, "It is your right
"One of you should be my son-in-law. He deserves it."
The elder brother accepted this offer and was married to the girl and
became the king's son-in-law. The two younger brothers asked him after
while for permission to leave. He said, "O brother, you have become a member
of this nation. With your permission we should like to go and seek our own
fortunes. Wherever we go, we shall send you letters till you know
Then you can inform our father accordingly."
They secured their brother's permission and left that place. They
pursued their fortunes and thus travelled on. After a while they saw the
road before them separated into two ways. The two brothers spoke and
said, "Brother, we have travelled together until now. The road separates
into two ways here. Separation lies before us. You take one of the roads
our destiny, and I shall take the other.
If the brothers took the road on the right, the other
the road on the left. They said farewell to each other and secured each
other's blessings. As they parted, they looked after each other until they
were out of sight of one another.
Now let us continue with the second brother. He went to the
castle and became a guest in the domain of that castle. Every st...
its time, and every time has its stage of maturity. An old-styled castle had a king. The second brother entered through the castle gate, and by working toward tomorrow gained some friends today. O Turkis! youth, the world is enjoyed by men, but at the same time the flower of the world is mankind. What would you do in a world without men? Nothing. What would the world be good for without men? Nothing. The world is loved by its men, but man himself is the rose, the flower, of the world. We should understand this. There is also a truth hidden here. rear children for your country. If you are not married, plant a tree. Grow a tree for your native country. It can be accepted as a son. Do not leave the world empty behind you. The human beings cannot be without relatives, without friends. The world is enjoyed by people, and it moves ahead through people. Yes, as found some friends suitable for him. One day, these friends said to each other, "This young man is a stranger in our country. It is necessary that we invite him to our home. He does not have a home."

They started to invite this man to their homes. That particular day was Friday. After eating their lunch, they offered to guide him through the area knowing he was a stranger. Then he saw that some people running. He asked his friends, "As you know, I am a stranger in this country. Tell me where these people are going. Let us go also.

His friends said that they were getting along well with him and that he was getting along well with them. The road toward these people was not suitable for them, and so it would not be suitable for him, either. They could not take him there. Why? If a person's conscious self does not like something, he does not always communicate this to others. There is truth here.

"Why, but why do you not we ask them?" he asked.
"The king of this castle has a daughter who is very beautiful. Once every week she goes out and walks in the garden. That is why these people are going that way—just to see the beauty of the girl. Father and son watch her, but that place does not suit us well."

"Well, is the girl single?"

"Yes."

"So, why does she not get married? Has there been a proposal for marriage?"

"Too many. Who would not like to be married to a beauty like her? But her father has a condition attached to her marriage."

"What kind of a condition?"

"Whoever sleeps with my daughter in the same bed as if they were brother and sister for eight nights will be married to my daughter on the ninth."

"So?"

"Many young men have lost their heads because of this."

You see, sir, soul is such an enemy that it makes the neck of the enemy bend. In reality it is so. Let us feel it. Whoever does not gain control of himself loses everything, but whoever judges and controls himself is safe at the end. Nobody can always control himself. Could a soul sleep like a brother with such a beauty for eight nights in the same bed?

The second brother thought, "There must be a good deal hidden here." Then he said, "Well, take me to the palace of the father of the girl, to him who is the king of the palace. I am going to be married to this girl. I am going to sleep eight nights as brother to this girl in the same bed."

"Do not do it, for goodness’ sake! Your soul will lead you to the sword."

"I do not care whether it leads me to the sword or not. So many have died for this reason. What does it matter if there is another?"

None of their advice could change his decision. So he went to the royal presence of the girl's father.
"What is it, my son?"

"Sir, you have a condition."

"That is so, yes. I have said that whoever sleeps with my daughter in the same bed as brothers and sisters for eight nights will marry her on the ninth day. That is just what I have said. Are you an applicant?"

"Yes, I apply for this work."

"Fine."

The king gave orders. "Take this man to our home."

So the night came. In one of the rooms, the father said, "My daughter, I have found an inexperienced young man. He came by himself. He applied for this claim. He said that he will sleep." The king then said, "My daughter, try your best to charm."

"Oh, father, the young man who stands that nobody can stand charm young men have been undone by this charm. What do you think of it?"

Then, at night, the girl stayed with the young man together in the same room. Finally, when the girl entered the room, the young man bowed his head and never raised at her face.

"Hey, young man, why are you not looking at me? Have you bowed your head down? Lift your head up and look at me. Don't you see somebody has entered the room?"

"O sister, I bargained it with your father, and then I came into this room. For eight nights you are my sister and I am your brother. So ahead and speak and let me listen."

My did he not look at his sister's face. He said to himself, "If she sees the beauty of this girl, his majesty the son of the victorious somebody said the following: "Before the wind of desire, you could not
and you have been carried away; you have put your hands in and have eaten
whatever is forbidden. You have finished, my life, and what word have you done? It is enough for
whatever viliness you have done. Be ashamed of yourself, you soul; be-
come bored; stop it, soul. Yes, it is the self which makes one go upside
down.

So he said, "Stop it," and the soul stopped.

The bed was prepared or floor. First, after taking his clothes
to the young man got into t

The girl's father, with sword in hand,
waited outside door. Then the went to the bed.

Hey, why have you turned your back to a
good girl. You sister You are my sister, and un your
brother. We are going to sleep this way. Our agreement is this. promise
your father that it would be

So we are not to talk.

ears are not dead. Whatever you want to say, go ahead and say it."

Finally, he had slept in the bed for eight nights with th
in the room of brother and sister. The father of the girl, the
saw that he had found somebody who had control over his soul and self. So
this answered the condition.

So let us start and continue with our story, o the nigth of this beautiful, the king called thy young
is royal presence, and been listinin' at the door nine days to test t
man. And then during the time narrated his daughter's confession. The reported both to father and other
who had suc. hi soul

and s
castle, and he had found several friends for himself. Because, as we have said, it is the ones who make the world attractive. The soul wants friends, acquaintance, wants good talking. The soul wants everything. Thus it necessary that one should sit and talk with a person who likes to be liked. Otherwise, if you remain as a pine tree, and I remain as a poplar, you can get nothing from such talking and attraction.

He asked an old dervish, "Father, why are all these people going in such different ways? Everybody can take his own way, and yet he is going that way."

He said, "If everybody went the same way, the world would weigh more on one side than on the other, and it would be damaged. Somebody has made confusion among these people so that the world will stay in balance."

It is true that one becomes friendly toward a person who is attractive to his soul, and the person who is not liked by the soul always causes misery. A person who is liked by the soul. Thus, whoever is liked by the soul is the beauty of the world, someone once said. The soul is such a city that the greatest living thing is the soul of a person.

The little brother asked his friends whether they could show the city to him. "My soul wants to walk around a little bit," said the brother. The others said, "Very well, let us take you for a walk," and they walked around the four corners of the city. After a while they saw that a crowd was going to a certain place. The little brother asked his friends, wondering if there was reason for this crowd's going. "To the same girl for I am a stranger here."

The friends said, "Yes, the city has a beautiful girl. She is daughter of the king. The girl once a week goes to her garden,
people gaze at the face of this girl."

"Well, is this girl married?" asked the little brother, "or is she single?"

"Everybody wants to marry this girl, but she has some conditions."

"What are they?"

"The girl holds her fortune in her own hands. She has taken her fortune into one hand. For whoever finds my door, climbs my stairs, and enters my room I have four questions. If he answers three of them without turning his tongue, and without giving sound to his lips, I will be his and he will be mine. She has such conditions. But let not be concerned with these conditions. Nobody has ever been able to climb her stairs, and no one can do it. Whoever climbs the first step a sword strikes his head before he reaches the second step. And yet there is no executioner, and there is no man seen. Whatever is there, it is somehow in the stairs."

The friends explained this to the prince, and he was surprised. While he was thinking, he said this to them: "My father gave me this advice: son, whatever country you settle in and live in, visit with the oldest man of that land and consult him about the work you are going to do. If he says to proceed and do it, you do it; if he says not to do it, then do not do it. My father advised me thus, and now it is the time to follow his advice." Then to his friends, to the inhabitants of that castle, he immediately said: "Is there a very old man with good knowledge and education in the area of this castle?"

"Yes, there is."

"Please take me to his home. Visit him:}
"Very well," said the friends, who were the residents of that castle, and took him to the door of a man who was indeed the most mature man of that castle. They knocked on his door. After visiting him, they kissed his hand and listened to his talking.

This old and knowledgeable man looked at the inexperienced young man and understood that he was not a resident of the area, for he wore different suit and spoke a different language. He asked his friends where the young man came from.

They said that he was a stranger but that he was a refined and mature person. "We liked him very much. He has good character. He is honest. He is a true man, and everybody likes truth and honesty.

"Well, that is fine," said the old man.

After they had stayed for while, they asked the man for permission to leave. The old man said farewell to them, and finally everyone went to his own house. It was night, and they separated from each other.

Where does a stranger sleep? In a hotel. In a coffee house. In a guest house. At that time the young man was renting a hotel room and was sleeping there from night to night. But when it was dark and some time passed, once again near midnight went to the door of that old man. He knocked on the door, entered down:

"Hey, uncle, do you recognize me?"

"Yes, my son: Are you not the young man among my visitors who came here during the day?

"Yes, that is I."

"Now, what is the reason for our coming this late in the night?"
"I came here, as I am about to undertake a task, because of some advice my father once gave me. He said, 'If you want to do something, find the oldest and most mature man of that territory and consult with him.'

In order to follow my father's advice, I came to your door at this late hour.

The king of this country has a daughter. In order to marry this woman, who holds her fortune in her own hands, one must meet her conditions.

'Let anyone fulfill my conditions, and I will be his and will be mine,' she says.

Now, she has a house with a stair. None of the heroes have been able to climb the stair, and many have lost their heads trying. I came to learn the truth hidden in this situation. I want to apply for this task, but to learn whether you have permission or not. Ask answer me."

When the young man said these words, the old man, who was very mature, looked at his face.

'My son, many hidden existences are seen in you. From among the people round this castle, many young men have gone in such a hurry who have never before had a warrior come and consulted with me about the facts of this undertaking. You, a very young man, without taking the time to learn in this late hour or ir out et you should proceed. And it is true that a person should not be certain about it than e. should measure three times cut off once; someone once said, should consult three times tell once,' so els was the truth. 'ou cut stelial a once, it ill ther or too on measure three times cut . To ugu was talking in a group. sessio finish
going home two of the listeners in front of him were talking. They did not see that Fuzuli was coming from behind. One of them was saying to the other that this poet was talking very well, that he was telling very good stories, that his way of talking was wonderful. The other one said, 'No, I did not like it at all. It was not placed in my head. Whatever he said, I could not learn.' Fuzuli heard both. The next night he saw that those same two men came to the session again. They were listening to him. He gave an example, he said, 'I went to a session and watched. I saw that the group responded in different ways. Some of them avoided hearing my words, which never said to bring a cook cooked; and some of them became tailors and cut the cloth without measurement. What did he mean he was saying to the man who liked his talking, 'You become a tailor and cut the cloth without taking any measurement. Listening to me only one night how could you understand it worth? It means that in your tailoring you did the cutting without measurement. To the man who did not like his words he said this: 'You did not listen to me. You did not listen to my conversation. How can you judge whether it was good or bad? You could not decide You were not listening at all.' Yes, until hearing the end of a discussion listen well, for the conclusion of the words comes at the end. There is another truth here. By saying he was talking very well, by carried wat a mill cannot be made to work. The flowing water is needed.'

Now, the old man said to the young man, 'My son, in my country men, young men have died for something worthless. They lost their heads of them ever came to me as asked advice. I have seen onl; y son, this girl is very clever very high intelligence
not leave her fortune to the hands of her mother and father. She holds it in her own hands. Why? She thinks it possible that before a brave her father might drink a cup of water. 'He might not have me married to a suitable man but simply to a man with good character. Gold finds man. I should find my fortune with my own hands.' Through her cleverness, she had people build a villa suitable for her. She had the architect of this summerhouse killed. After finishing the construction, the architect was killed. Why? So that through the power of money no one should learn the layout of that house. The head which is cut off never gives an explanation. 'I gave a thousand pieces of gold and had the architect build this house. It might been possible for a stranger to give two thousand pieces to learn the design of the house.' For this reason, then, the builder is not alive. He is gone, but it: my deep understanding I am able to give an answer. I know that this girl has three maids. They stay with her night and day. That is the first fact. This girl's house, built according to her orders must have doors and windows and rooms. It is necessary that the stairs be climbed. I do not know the construction of these stairs. This is where the secret lies. My son, now I am going to teach you how to acquire the necessary information. It is certain that the maids and the girl herself climb and descend those stairs, but I do not know how. Now, you should go to that house. In any event, the doors will be open, for no one able to climb the stairs. Whoever tries it loses his head. Your fright of death, who can dare to put his door is open without climbing the stairs. Just watch the house from behind the door. It is certain that somebody from the inside will want to come outside, for whoever goes in will come out. As it is well known, whoever
plants a seed in the ground reaps a crop. Whoever digs a hole will fall into it. Whatever human beings put into their meal will come into their

Goodness, goodness will come and find its reward. Evil is evil and it finds its punishment. My son, be assured that it is certain that one of the maids will come downstairs. How they descend and how they ascend you must observe carefully and secretly, and you must learn it. If worst comes to worst, you will then be able to save your life. The most important thing in the world is being alive. If you are not alive, what does it matter if you have all the riches of the world? Your soul will still moan. It will say, what shall I do with these riches when the most important treasure is health?"

After receiving this advice and acquiring this information from the old man, the young man went directly to the door. "In an event the door will be open," he said to himself. While he was watching the door, he heard a footstep from upstairs. Just then the daughter of the king had told her maid to take the pitcher and bring water from the pool.

"Bring fresh water and let us drink it at this midnight."

As the girl with her pitcher came out from the house, the young man watched her by concealing himself behind the door. He saw that the both sides were walls and at the middle were the stairs. Before descending the first step, she is pushing a button on the wall. There were buttons on each sides. She also pushes a button the opposite side. From each wall and step moved out until the two joined above the stair which we know aboutBefore descending to the second step, she pushes the second button on each step. As she took her feet from each step, the step disappears into t
from which it had come. With careful eyes the young man watches how
the maid descended. When only two steps remained, he threw himself into
a hiding place. After pouring water into the pitcher, the maid went through
the door again and climbed the steps. The boy also watched her from behind.
Before stepping on the first step, she pushed the button on one side and
the button on the other side. She climbs the first step and then pushes
the second set of buttons. The young man thus also watched her climbing
the stairs, but the maid did not know anything about it. The maid,
having completed her work, went into the salon. The young man returned to
his hotel.

The night was over, and it was morning. At noon time he went to the
house of the king, to the palace where the king ruled.

"What is it, young man?" the king asked him.

"O my king, I am an applicant for the hand of your daughter. I want
to marry her. What do you say?"

When he said this, the king smiled and said, "My son, my daughter
taken her fortune into her own hands. Here is the circle. And here is
the rotation. Go; the door is open. Ask for the girl from the girl her-
self.

The young man returned. He went directly and pushed the first two
buttons and climbed the first step; then he pushed the second set of buttons
because he had watched at night how the maid had descended and climbed the
to the stairs again, he had learnt how to do it. He climbed the beautiful stair-
with fourtec steps arrived at a large room with walls, a roof, or a floor. Every side of
there is no sign or mark. The o do.
he said to himself, "you have seen the maid with a pitcher in her hand climb this stairway and go into this chamber. You saw it with your own eyes. It is certain that this room must have a door, because the maid went inside. But the door is not visible. There is no sign of it; it cannot be seen. The young man investigated the room for a long time, but he saw no mark and heard no voice. Finally he observed on the floor at the corner a little button. The boy said to himself, "Whatever there is is related to this button." When he very gently pushed the button, he saw that the wall moved. He pushed the button hard. A door came upwards and opened. A room of the palace was seen. When the young man entered the room, he saw that the girl was sitting on a throne, and that the three maids were using fans to air on the hair and face of the girl. As the young man entered the room, the girl and the maids paused.

"O young man, how did you come up here when the building has only one staircase?"

The boy answered, "O, delicate and beautiful girl, is there any reason for asking how I came up? As you can see, I have climbed the stairs, and here I am in front of you."

The girl paused and realized how meaningful his words were. To herself she said, "What reason is there for asking how he came? Here he is, in front of you. Hmm." To him she said, "Very well, but how could you find the door and appear before me?"

"O delicate young woman, as you can see, I have found it, and so I am here. What good is there in asking such a question? As you see, I am before you."
right. Go to my father's palace. I will send you three questions. Without having your tongue move or your lips give any sound, you must provide answers to my questions."

"Can you ask these questions here?"

my father's ministers and my father himself should also hear them. I was looking for my fortune myself. I want answer to my first question, but your tongue should not move."

"Very well."

Immediately the young man went to the house of the father of the girl.

young man. Did you change your mind?"

"No, sir. Why should I give up? I have completed all the first requirements. Now your daughter has some questions."

"Did you climb the stairs?"

"Yes."

"It is strange."

The ministers were also surprised. They ordered him to be seated. This young inexperienced man went and sat there.

What did the girl do? The girl said to a maid, "Get up. This man climbed the stairs and found the room. Here is my first question, and I want an answer to my question without moving his tongue and without giving sound from his lips. Take it."

What was the question? She poured a cup full of poison. She put the cup on a plate. The cup was full of poison. "Take this and put it in front of the man who came here."

"Yes."
"Say to him, 'That delicate girl wants an answer to her question. She wants her question answered without moving your tongue and without giving sound from your lips.' See what he says."

The maid took the plate and went directly to the court. She put the plate in front of the man who had come into the room of the girl.

"Here, sir, is your first question. Without moving your tongue or giving any sound from your lips you are to answer her question."

The boy saw that the cup was full of poison and there was nothing else. With his hand he gestured to the girl and the group that it should stay. His tongue did not move and his lips did not give sound. He did not say it. Again with his hand, he said, do not move it, and he left the room. He brought a bottle of milk and poured the milk into the cup over the poison. With his hand he motioned for the girl to take it out, but there was no talking. Neither the tongue nor the lips moved. The girl took the plate as both the group and the father of the girl stared at this sight. The maid directly went to the house of the girl.

"What did he do?" asked the girl.

"As you see, he has poured milk over the poison."

She took that plate and cup and into another cup she put a diamond. She put this cup on a plate and said, "Take this to him and bring back my second answer. See what he says. Again, his tongue should not move and his lips should utter no sound."

The maid took the plate and brought the second question. "Here is your question, young man. Your mate wants the second answer. She wants this answer
dress on and went to her father's court.

"O my father, the king."

"Yes, my daughter. What is it?"

"I am going to take my fortune into my own hand. This young man came before me. I had killed the architect who built my house so that no one could discover the design, but this young man found the way through his intelligence. Wisdom is such a vital thing that everything is gained by its aid. He came to my presence. I sent him to your side. I sent my first question, which was a cup of poison. It meant, 'Hey, young man, if we are married, what will be your character? If I become as poison, what will you be?' As my first question I sent this. By pouring milk over the poison he answered, 'If you become poison, I shall be milk and thus an antidote for you.' This is what he meant. 'Our two characters will complete one whole. When you are angry, I will listen to you. When I grow angry, you should listen to me. Two male sheep would fight in this same situation.'

"Then I sent my second question. 'I am the daughter of a king. Who are you? The diamond can be found with us. What do you have?' He put another stone against my stone. It meant, 'If you are the daughter of a king, I am the son of a king. If you have a diamond, I also have a diamond. Take it. I will send you another one.' Thus he says, 'I am too the stone of a corner.'

"I sent my third question. 'I will have you as my husband. Will you have me as your wife?' 'If you have taken me as myself, as the ruler of myself, I will take you also.'

"O father, the king, please ask about this man's world. He is a sor
of a king. Thus, I searched for my destiny and I found it myself."

After getting married to the daughters of kings, the two younger brothers sent letters to their elder brother informing him of the situation. The elder brother sent the news to their father. He sent their addresses also

After receiving the letters of his sons, the king father said, "I sent my sons away, but I did not receive from them letters saying, 'Father, in strange lands we are left hungry and thirsty. Father, come and help us.' I received a letter informing me that all three of them have became sons-in-law of kings. Why did this happen? Wisdom found its way, and wisdom has its victory. Look at them. It means that they have their own wings. They fly with their wings, but not because of me."

In reality this is true. There are sons who go beyond their father and earn more power than he. There are sons who make their father ashamed and make him bow his head. Such a son will spend his father's fortune and leave both the father and himself in need of the help of others. Thus my story ends here, but after drinking my tea, I shall give you another sample.