

# Tale of The Seven Beggars

By Rebbe Naḥman of Bratslav

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## [Introduction]

0:0 I will tell you how they rejoiced.

0:1 A tale. Once there was a King who had an only son. The King wanted to pass the kingdom on to his son in his lifetime. He threw a grand party (which they call a “ball”). And when the King throws a ball it is certainly very joyous, so particularly now, since he was giving the kingdom to his son in his lifetime, it was certainly a very great joy. And all the nobles of the kingdom and all the dukes and the princes were there, and they were very joyful at the party. And also the country was enjoying this, that he was transferring the kingdom to his son in his lifetime, for it is a great honor for the King. And it was a very great celebration there, and there were all types of festivities: song groups, drama groups and all sorts of joys of the like — it was all there at the party.

0:2 And when they became very joyous, the King stood and said to his son, "Being that I am a stargazer, and I see that in the future you are to fall from the kingdom, therefore see to it that you do not have sadness when you fall from the kingship — be only happy; and if you will be happy I will also be happy. But if you will have sadness, despite this I will be happy that you are not king, for you are not worthy of the kingship once you cannot maintain yourself in happiness when you fall from the kingdom. But when you will be happy then I will be exceptionally happy.

0:3 The son of the King accepted the kingdom high-handedly (very sharply), and he appointed his own nobles and dukes and princes and soldiers. And this son of the King was sophisticated, and loved wisdom very much, and had by him very great intellectuals. And whoever came to him with some piece of wisdom, was by him in very great esteem, and he would grant them honor and riches for their wisdom, to each one according to his desire: One wanted money — he gave him money; one wanted honor — he gave him honor; anything for wisdom. And because studying was so important to him, everyone occupied themselves with wisdom, and the whole nation delved in philosophies [*khochmot*]; for, one who desired money, did so in order to receive money for it, and one who desired status and honor [did likewise]. And because all of them were busy only with philosophies, therefore they all forgot there in that country the strategies of war (how to conduct a war), for they were all busy with philosophies, until all the citizens were great scholars, so that the least one in that country, would be more learned than all the people in another country. And the wise men in that country were extremely great scholars, and because of their learnings these wise men of that country became heretics, and drew also the son of the King into their thinking and he also became a heretic as well. However the rest of the people did not

become heretics, for there was great depth and subtlety in that wisdom of the scholars, therefore the rest of the citizens were not able to enter into that wisdom and it did not harm them. But the wise men and the son of the King became heretics.

**0:4** And the son of the King, because there was good in him, for he was born with good and had good and upright qualities, would frequently remind himself, “Where am I in the world? What am I doing?” etc. He would make big sighs and was very mournful regarding this, that he had fallen to such puzzlements and had strayed so far, and he would sigh much. But as soon as he began to use the intellect — the wisdoms of the apostasy returned and became strong again. And it was this way several times, that he would remember as described above and would sigh and groan, but as soon as he started to use his intellect the heresy returned and became strong again.

**0:5** And the day came to pass. There was a flight from a certain country and they all fled. And in the course of their flight they passed through a certain forest, and a boy and a girl were lost: someone lost a male, and someone lost a female. And they were still little children, four or five years, and they did not have what to eat, and they shouted and cried, for they had not what to eat. Meanwhile a beggar came to them with his sacks, which they call “*tarbes*,” in which he carried bread, and these children started to nudge him and follow him. He gave them bread and they ate. And he asked them, “Where did you come from to here?” They answered him, “We know not,” for they were little children. And he began to go away from them, and they requested of him that he take them with him. He said to them, “This I do not want, that you should go with me.” Meanwhile they took a look — and behold, he was blind. And it was a wonder to them: Since he is blind, how does he know how to go? (But in truth it was a novelty that such a question should occur to them, for they were still young children, only they were wise children and it was a wonder for them). And he blessed them (this blind beggar), that they should be like him, that they should be old like him, and he left them more bread and went away. And these children understood that Hashem Yitbarakh was watching over them and had sent them here this blind beggar to give them food.

**0:6** Afterwards the bread was finished by them, and again they began to cry for food. After that it became night and they lay there. In the morning again they did not have what to eat, and they wailed and cried. Meanwhile again came a beggar who was deaf. They began to speak to him, and he showed them with his hands and said to them that he does not hear, and he also gave them bread to eat and started to go away from them. They also wanted that he should take them with him but he did not want. And he also blessed them that they should be like him. And he also left them bread and went away.

**0:7** Afterwards the bread was finished by them, and again they cried out as before. And again there came to them a beggar who was heavy-mouthed [i.e. he stammered with his speech], and they began to speak with him, and he was stuttering in his speech and they did not know what he was saying. He knew what they were saying, although they did not know what he said, for he was stuttering. He also gave them bread to eat, and started to go away, as before, and also blessed them that they should be like him and went away, all as before. Afterwards there came again a beggar whose neck was crooked and it was also as before.

Afterwards there came again a beggar who was hunchback, which they call “*hoikir*.” Afterwards there came again a beggar without hands. Afterwards there came again a beggar without feet. Each one gave them bread, and blessed them that they should be like him, just like those beggars before.

**0:8** Afterwards the bread was finished off by them, and they began to walk into a settlement, until they came to a pathway. They went on that way until they came to one village. These children went inside a certain house. They had pity on them and gave them bread. They went on to some house, and there too they gave them. They would go around to the houses, and they saw that this was good for them. They decided between them that they should be always together. And they made themselves large sacks (which they call *tarbes*), and they were going around to the doors, and they went to all the festivities: To feasts for circumcisions and to weddings. And they went on, and they went to cities, and they were going around to doors, and they went to the marketplaces. And they would sit among the beggars in the way they sit there on the “*prizbes*” [mounds of earth] with a “*teller*” [a plate for collecting alms]. Until these children became famous among all the beggars. For all of them recognized them, and knew of them that they were the children who were lost in the forest as mentioned.

**0:9** One time there was a big fair in a big city. All the beggars went there, and these children also went there. It came to the mind of the beggars that they should match these two children, that they should marry each other. And as soon as a few beggars started to talk of it — the thing found favor in the eyes of all of them, and the match was made. But how should they make them a marriage?! They took counsel, that being that on one of the days there would be a feast of the birthday of the King (which they call *minineis*), all the beggars should go there, and from what they would request for themselves there, meat and bread, from this they would make a wedding. And so it was. All the beggars went there to the *minines*, and they requested for themselves bread and meat, and also collected what was left over from the meal, meat and bread, which they call “*kolitch*” [big loaves special for celebrations]. And they went and dug a big pit which would hold a hundred people, and they covered it with reeds and earth and garbage. And everyone went in there, and they made there a wedding for the children, and they entered them to the chuppah. And they were very very joyful there. And the groom and the bride were also very happy. and they began to remember the kindnesses Hashem Yitbarakh, did for them when they were in the forest. And they started crying and were yearning much: How can the first blind beggar be brought here, who brought us bread in the forest?

## [First Day]

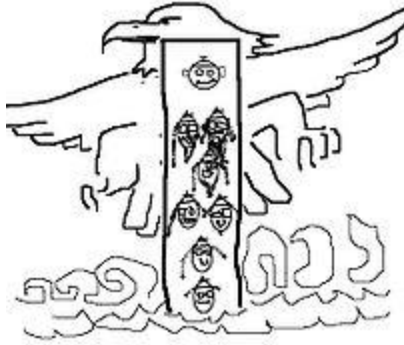
**1:1** And immediately and right away while they were longing much after the blind beggar, he answered and said: I am here! See, I have come to you upon the wedding. And I give you a wedding present, which they call a “*drashah geshenk*,” that you be as old as I! Because at first I blessed you with this, and now I give this to you as a full wedding gift, that you should live as long as I. And you think that I am blind? I am not blind at all, only all the time of the whole world, does not count by me as much as an eye blink. (And therefore he seemed blind, for he did not look at the world at all, since all the time of the world did not

count by him as much as an eye blink, therefore all the sights and visions of the world are not relevant to him.) For I am very old, and I am yet completely young, and I have not yet begun to live at all, but yet I am very old. And not I alone say this, for I have support for this from the Great Eagle. I will tell you a story (all this is the words of the blind one).

1:2: One time people went on many ships, on the sea. A storm wind came and broke the ships, and the people were rescued. They came to one tower. They went up on the tower. And they found there all the foods and drinks and garments, and whatever one needs. And all good was there and all the delights that are in the world. They answered and said, that each one should tell an old story, what he remembers from his first memory. I.e. what he remembers from the time memory began with him. There were old and young people there and they honored the oldest one among them, that he should tell first. He answered and said, "What shall I tell you? I remember even when they cut the apple from the branch." And no one at all knew what he was saying. But there were wise men there, and they said, "Certainly this is a very old story." Then they honored the second elder, that he should tell.

1:3 The second one answered, who was not as old as the first, "That is an old story?! (in an expression of amazement) I remember that story too, but I remember even when the candle was burning." They answered and said there, "This is an older story than the first." And it was a wonder to them that this second elder was younger than the first and remembers an older story than the first. Then they honored the third one, that he should tell. The third one answered and said, who was yet younger, "I remember back even when the construction of the fruit started," i.e. when the fruit started to take form. They answered and said, "This is an even older story." The fourth one answered, who was even yet younger, "I remember back even when they brought the seed to plant the fruit." The fifth answered, who was even yet younger, "I remember also the sages, who were thinking and bringing out the seed." Answered the sixth, who was even yet younger, that he remembers also the taste of the fruit before the taste entered into the fruit. Answered the seventh etc. and he said that he remembers also the smell of the fruit before it entered the fruit. Answered the eighth and said, that he remembers also the appearance of the fruit before it was drawn onto the fruit. And I (i.e. this blind beggar, who was telling all this) was then a child completely, and I was also there, and I answered and I said to them: I remember all these stories, and I remember "nothing at all" (*un ich gidenk gar nisht*). They answered and said, "This is a much older story than all of them." And it was a big novelty to them, that this child remembers more than all of them.

1:4 In the midst of this came a Great Eagle and knocked on the tower, and said to them, "Cease from any longer being poor! Return to your treasures, and use your treasures." And he said to them that they should go out from the tower by way of their age, that whoever was older — should go out first. He took them all out from the tower. He took out first the child, for in truth he was the eldest of them all. And likewise whoever was younger — he brought out first. And the oldest one he brought out last. For whoever was younger, was older. And the oldest of them was the youngest of all them.



**1:5 The Great Eagle replied to them: I will explain to you the stories that everyone told. The one who told that he remembers back when they cut the apple from the branch, means: he remembers back even when they snipped away his navel (i.e. that even this matter that happened with him immediately at the time of birth, when they cut his umbilical cord, even this he remembers). And the second who said that he remembers back even when the candle was burning, means: he remembers back even when he was in the pregnancy, that a candle was burning over his head. (For it says in the Gemara that when a child is in the mother's womb a candle burns over his head etc.) And he who said that he remembers back even when the fruit began to form, it is that he remembers back even when the body began to take form, i.e. at the time of formation of the fetus. And he who remembers at the time when they were bringing seeds to plant the fruit, it means: he remembers back even when the drop was drawn down at the time of the mating. And he who remembers the sages that they were bringing out the seed, it is that he remembers also when the drop was still in the brain (for the brains bring out the drop). And he who remembers the taste — it is the lifeforce, and the smell — this is the spirit. And the appearance — this is the soul. And the child who said that he remembers nothing at all, it is because he is above all, and remembers even what he was before life-spirit-soul, which is the aspect of “nothing.”**

**1:6 And he said to them, “Go back to your ships, which are your bodies that were broken, which will return and be rebuilt. Now go back to them.” And he blessed them. And to me (i.e. this blind beggar who was a child then, who was telling all this) said the Great Eagle, “You come with me, for you are like me. For you are ‘very old and still you are very young’ and still you have not begun to live at all, and despite this you are very old. And I am likewise so, for I am old and still I am young etc.” This shows that I have consensus from that Great Eagle (that I live long life as mentioned above). And now I give you my long life, freely, as a wedding present. A great celebration and a very great gladness was made there. And they were very happy.**

**[Second Day]**

**2:1** On the second day of the seven days of celebration, this couple again remembered the second beggar, i.e. the deaf one, who enlivened them and gave them bread. And they were crying and longing, “How can the deaf beggar be brought here, who enlivened us?” While they were longing after him, behold he came, and said, “I am here!” And he fell upon them, and kissed them, and said to them: Now I give you freely that you be like me, that you live a good life like me. For at first I blessed you with this, and now I give you my good life — as a full wedding gift. And you think that I am deaf? I am not deaf at all! It is just that the whole entire world does not amount to me for anything, that I should hear their lackings. For all the voices are all from the lackings. For each and every one cries out for his lack. And even all the celebrations that are in the world — all of them are only because of the lacking, that one rejoices over the lack that was lacking him and became filled. But by me, the whole entire world does not amount to anything, that I should hear their lacking. For I live such a good life that does not have in it any lack. And I have consensus on this, that I live a good life, from the “Land of Riches.” And his good life was, he ate bread and drank water.

**2:2** (He told them): For there is a Land that has in it great riches; they have great treasures. One time they gathered together. And each one began to boast of his good life. How exactly he lives a good life. And so each and every one told of the order of his good life. I answered and said to them: I live a good life, which is better than your good life. And this is the proof — for if you live a good life, let me see if you can save this certain country. Being that there is a country which had a garden. And in the garden were fruits that had all kinds of tastes that are in the world, and they had all kinds of smells that are in the world. And in the garden there were all kinds of appearance, all the hues and all the *kvetin* (flowers) that are in the world — all was there in that garden. And in charge of the garden was a gardener, which they call an “*agradnik*,” and the people of that country lived a good life via that garden. The gardener there got lost. And whatever was there in that garden, had to naturally end and perish, since there was no appointed one there, i.e. the gardener. But despite this they were able to live from the weeds in the garden.

**2:3** And a cruel king came upon that country, and was not able to do a thing to them. So he went and spoiled the good life of the country that they had from the garden. And not that he spoiled the garden — just that he left in that country three crews of servants, and he commanded that they should do what he ordered them. And through this they ruined the taste. For through what they did there, whoever wanted to sense a taste, it would have the taste of a rotten carcass. And likewise they ruined the smell. That all the smells — would have the smell of galbanum. And likewise they spoiled the vision, that it should be dark in the eyes, as if there were clouds and mists. (Everything was through what they did there, according to what the cruel king commanded.) And now, if you live good life, let me see if you can save them. And I say to you (all this is the words of the deaf one) that if you do not save them — those wreckages of that country will harm you as well.

**2:4** The rich ones started off to go to that country, and I also went with them. And on the way each one also lived his good life, for they had treasures as mentioned. When they came nigh to the country, there began to spoil also by them the taste and the other things, and they felt in themselves that it was spoiled with them. I said to them, “If now, when you have

not yet entered by them, already the taste etc. is spoiled with you, what will be then, when you go in there? And all the more so, how will you be able to help them?" I took my bread and my water, and I gave it to them. They felt in my bread and water all the tastes (and all the smells etc.) and all was corrected that was ruined for them.

**2:5** And the people of that country, i.e. the country where the garden was, started to look around into repair of the country that had the taste spoiled etc. They decided: Since there is a Land of Riches (i.e. that very Land mentioned that the beggar spoke of), it seemed to them that their gardener who was lost (through whom they had a good life), was from the same root as those children of the Land of Riches, who also had good life — therefore their plan was to send to that Land of Riches, and they would surely help them. They did so. And they sent messengers to that Land of Riches. The messengers went, and they encountered them (i.e. the messengers crossed the children of that very Land of Riches. For they wanted to go to them as mentioned [2:4]). They asked the messengers, "Where are you going?" They answered, "We are going to that Land of Riches, so they should help us." They answered, "We ourselves are people of that Land of Riches, and we are going to you." I said to them (i.e. the deaf one who was telling all this said to them), "Don't you need me? For you cannot go there and save them" as mentioned above. "Therefore you stay here, and I shall go with the messengers to save them."

**2:6** I went with them. And I went into the country, in a certain city. And I came, and I saw that people came and said a word of mockery (which they call *vartel*). Afterwards some more people gathered unto them until some gathering was made, and they said some words of mockery (i.e. *vartelach*) and they smiled and laughed. And I leaned my ear and I heard them speaking foul speech. Another one says words of foul speech, and another one says in more fineness, and another laughs and another enjoys it and so on. Afterwards I went onward to another city (in the country). And I saw two mortals fighting, each one with the other, because of some transaction. They went to the courthouse for judgment, and the courthouse decided for them: This one is entitled and this one is obligated. And they went out from the courthouse. Afterwards they again bickered with each other. And they said that they are not satisfied with this courthouse; they just want another courthouse, and they chose them another courthouse (for since they were agreeable with that courthouse that they chose for themselves, they can have their case before them) and they held a case before that courthouse. Afterwards again one of them bickered with the other, and they chose themselves another courthouse. And so they were arguing and bickering there, and they chose themselves several courts, until the whole city was filled with courthouses. And I looked and saw that this was because there was no truth there. And one moment this one tilts the judgment and favors this one, and afterwards his colleague favors that one, for they receive bribery and they have no truth.



**2:7 Afterwards I saw that they were full of actual fornication, and there was so much fornication there that it became by them as if permissible. And I said to them, that because of this the taste and the smell and the vision was spoiled by them. For this cruel king left them three squads of servants as mentioned above, which would go and spoil the country. That they went and spoke among them foul speech, and they entered foul speech amidst the country, and through foul speech the taste was spoiled. That all the tastes were taste of rotten carcass. And likewise they entered bribery in the country. And through this their eyes were darkened and the vision spoiled, for “the bribery blinds the eyes of the wise.” And likewise they entered fornication in the country, and through this the smell spoiled (and see in another place in our words [Likutei Moharan II 1:12] that through fornication the smell is blemished) and so, see to it to repair the country from these three sins, and to seek after these people and drive them out. And then when these three sins are repaired, not only will the taste and vision and smell be repaired, but also the gardener that was lost can also be found.**

**2:8 And so they did. And they began to repair the country from these three sins. And they sought after the people (i.e. the agents mentioned above), and they would grab a certain man and ask him, “From where did you come here?” Until they caught the agents of the cruel king, and drove them out. And they repaired the country from the sins.**

**2:9 Meanwhile a noise was made: Can it be nonetheless this insane one who goes and says that he is the gardener, and everyone holds him to be an insane one, and they throw stones at him and drive him away, maybe despite this perhaps he is the true gardener?! And they went and they brought him before them. (I.e. before these who sat and repaired the country. And also he, i.e. the deaf that is telling all this, was there.) And I said, “Certainly this is the true gardener!” (Hence that country was repaired by him). Hence, I have consensus from that Land of Riches, that I live a good life. For I repaired the Land. And now I give you as a gift my good life! And a very great joy and big gladness was made there. And they were very happy. (And so all the beggars returned and came to the wedding, and gave a wedding present. Whatever they first blessed them that they be like them — now they gave this as a wedding present:) The first gave them as a gift long life, and the second gave them as a gift good life.**



## [Third Day]

**3:1** On the third day this couple again remembered. And they cried and longed: How can the third beggar be brought here, who was speech-impaired? Meanwhile behold, he came, and said: “I am here!” And he fell on them, and kissed them. And he also said to them as before: At first I blessed you that you be like me. Now I give you a wedding present that you be like me. You think that I am speech-impaired? I am not speech-impaired at all; only the utterances of the world which are not praises to Hashem Yitbarakh, have no wholeness (and therefore he seemed like someone speech-impaired. For he was speech-impaired regarding these utterances of the world that are not in completion). But in truth I am not speech-impaired at all, on the contrary I am a very wonderful orator and speaker. And I can say such wonderful riddles and songs (which they call *lides*), that no creature in the world can be found that will not want to hear me. And in these riddles and songs that I know, there are in them all the wisdoms. And I have consensus on this from that Great Man called “The True Man of Kindness” (Der Groser Man, Der Emetir Ish Chesed. With this term did Rabbeinu of blessed memory tell it). And there is a whole story to this.

**3:2** For once upon a time all the wise men sat, and each one boasted in his wisdom. One was boasting that he brought out with his wisdom the making of iron, and one boasted that he brought out another type of metal, and one was boasting that he brought out with his wisdom the making of silver which is more valued, and one boasted that he brought out the making of gold, and one was boasting that he brought out tools of war. And one was boasting that he knew how to make these metals, without those things that they make these metals from. And this one was boasting in other wisdoms. For there are several things that they brought out in the world via wisdoms, for example *salitra* [raw material for making metal] and *pilver* [explosive material] and the like. And each one was boasting in his wisdom.

**3:3** Someone there replied, “I am wiser than you all, for I am wise like the day.” And they did not understand there what it meant, that he was wise like the day. And he said to them: Because all your wisdoms — can be put together, and they shall not last but one hour, even though each and every wisdom is taken from a different day, according to the creation that was on that day. For all those wisdoms are composites (and therefore the wisdom is taken from that day that that creation occurred in, that the composition is from). Despite this via wisdom all these wisdoms of yours can be collected into one hour. But I am wise like an entire day. (All this boasted that last wise one). I answered and said to him (i.e. this speech-impaired one said to the wise one mentioned), “Like which day?” (i.e. like which day are you wise?) He answered and said (the wise one mentioned), “This one” (i.e. the speech-impaired one) “is wiser than me. Since he asks like which day. But like whatever day you wish — I am wise.” And now one could ask, Why is it that this one who asks like which day, is wiser than him if he is wise like whatever day he wishes? But there is a whole story.

**3:4** For this True Man of Kindness is in truth a very great man. And I (i.e. the speech-impaired one who is telling all this) go and collect all the kindnesses of truth, and bring them to this True Man of Kindness. And the main way time comes to exist (for time itself is

created) is via the kindnesses of truth. And I go and collect all the kindnesses of truth, and bring them to the True Man of Kindness.

**3:5** And there is a Mountain, and on the Mountain stands a Stone, and from the Stone goes out a Spring. And every thing has a heart. And also the entire world has a heart. And the Heart of the World is a complete structure — with face and hands and feet, etc. But the nail of the foot of the Heart of the World, it is heartier (in Yiddish, *hertziker*) than the heart of anything else. And the Mountain with the Stone and the Spring stands at one end of the world, and this Heart of the World stands at another end of the world. And the Heart stands facing the Spring, and hopes and yearns always very much that it should come to the Spring, in very very great yearning. And it cries out much to come to the Spring. And also the Spring longs for the Heart.

**3:6** And the Heart, it has two weaknesses. One, because the sun hunts it and burns it (because it longs and wants to go and draw close to the spring), and the second weakness is because the Heart has a great kind of yearning and longing, that it always longs and hopes, and yearns — so much that its soul goes out — to go to the Spring, and cries out, etc. For it stands always facing the Spring and cries out “*na gevald!*” [an exclamation in Yiddish like “aha!”] and yearns for it much, as mentioned.

**3:7** But when the Heart needs to rest a bit, that it should catch its breath a little (which they call *ap safen*) then comes a Big Bird and spreads its wings over it, and shields it from the sun. And then it has a little rest. And even then, during its rest, it looks also facing the Spring and longs for it. But since it longs for it so much, why does it not go to the Spring? Only, when it wants to go and get close to the Mountain, then it does not see the slope, and it cannot look at the Spring. And if it does not look at the Spring then its soul will go out, for the root of its life is from the Spring. And when it stands facing the Mountain then it sees the head of the slope of the Mountain, where the Spring stands. But as soon as it goes and draws close to the Mountain — then the head of the slope disappears from its eyes (and this can be understood tangibly), and then it cannot see the Spring, and then its soul would go out, God forbid. And if this Heart would pass away, God forbid, then the whole world would be annulled. For the Heart is the life of every thing, and certainly nothing can endure without a Heart. Therefore it cannot go to the Spring; it only stands facing it, and longs and cries out, as mentioned.



**3:8** And this Spring is timeless, for this spring is not within time at all (i.e. it has no day or hour in the world, for it is above worldly time). So how can it exist in the world? (For, in the world, nothing can exist without a time). But all the time of the Spring is only the Heart giving the Spring a day as a gift. And when it comes time for the day to be finished and stopped, then when the day would end, the Spring would have no time and would pass away, God forbid, and then the Heart would pass away, God forbid, and the whole world would be annulled, as mentioned above. So right before end of the day, then they begin to take permission from each other (which they call *gizeginin*) [wishes and blessings upon departing] and begin to say wonderful riddles and songs (which they call *lider*) to each other (in great love and very very great yearning). And the True Man of Kindness has supervision over this. And when the day reaches its very end to be finished and stopped, then this True Man of Kindness gives as a gift one day to the Heart mentioned, and the Heart gives the day to the Spring. Then the Spring has time again. And when this day goes from the place whence it comes, then it goes also with very wonderful riddles and songs (which have in them all the wisdoms). And there are variations between the days. For there is a Sunday and Monday etc., and also there are New Moons and holidays (i.e. each day comes with songs corresponding to that type of day).

**3:9** And all the time the True Man of Kindness has, it is all through me (i.e. the speech-impaired one who is telling all this). For I go and collect all the kindnesses of truth, from which all the time comes to exist, as mentioned above. (And therefore he was wiser even than the wise one mentioned above, who was wise like any day that he wished. For the whole root of time and the days — they all come to exist through him, i.e. through the speech-impaired one, who collects the kindnesses of truth from which the time comes, and brings them to the True Man of Kindness. And he gives a day to the Heart, and the Heart gives to the Spring, through which the whole world is sustained. Hence the root of the generation of time, with the riddles and the songs that have all the wisdoms in them — is all through the speech-impaired one). Hence I have consensus from the True Man of Kindness that I can say riddles and songs, that have all the wisdoms in them (for all the time with the riddles and songs come to exist through him as mentioned), and now I give you as a full wedding present that you be like me. And a very great celebration and gladness was made there. (*hilu gitan*) [a term for joy].

## **[Fourth Day]**

**4:1** When the celebration of that day ended and they spent the night afterwards, in the morning the couple again remembered and were yearning etc. after the beggar who had a crooked neck. In the midst of this behold he came, and said: I am here! etc. At first I blessed you that you be like me, and now I give you as a wedding present that you be like me. You think that I have a crooked neck? My neck is not crooked at all. On the contrary, I have a very even neck, a very beautiful neck. Just that there are vanity-vapors (*havalim* in Hebrew) of the world (i.e. worldly foolishness). And I do not want to exhale any breath and spirit (which they call *duch*) into the vapors of the world (and because of this it seemed that his neck was crooked, for he crooks his neck from the vapors of the world and does not want to bring any vapor and spirit into the vapors of the world) but in truth I have a very beautiful neck, a very wonderful neck. For I have a very wonderful voice. And all kinds of

voices that are in the world, which are sound without speech, I can mimic all of them with my voice. For I have a very wonderful neck and voice. And I have consensus on this from that certain country.

**4:2** For there is a nation that is very strong in wisdom of melody (which they call *muzika*). And all of them delve there in this wisdom, even little children. And there is not a child there that cannot play on some musical instrument. And the smallest that is in that country — he is a great sage in another country in that wisdom of music. And the sages and the king of that country and the cappellas [song groups] are extraordinarily great sages in that wisdom.

**4:3** One time the sages of that country sat. And each one was boasting of his music. One boasted that he could play on a certain musical instrument, and another boasted he could play another musical instrument. One boasted, on a musical instrument, and another boasted he could play several musical instruments. Another boasted he could play on all kinds of musical instruments. One boasted he could make with his voice like a certain musical instrument, and another boasted he could make with his voice like a certain musical instrument. Another boasted he could make with his voice like several musical instruments. One boasted he could make with his voice like an actual drum (which they call *poik*), like they were striking a timbrel. Another boasted he could make with his voice as if they were shooting with firing-tubes (which they call *urmatis* [artillery in Yiddish]). And I was also there. I answered and said to them: My voice is better than your voices, and this is the proof: for if you are such sages in voice of melody, then save the two lands —

**4:4** For there are two lands a thousand miles apart from each other. And in these two countries when night arrives they cannot sleep, for when it becomes night then everyone starts to yell out with wailing voices, men and women and children. If a stone were laid there it would melt, for at night they hear a great voice of wailing, and because of this they all wail, men and children etc. (And so it goes in the two countries), for in this land they hear the voice of wailing and everyone wails as mentioned above, and likewise in the other land it is likewise, and the two countries are a thousand miles apart. And therefore if you are such sages in melody let me see if you can save those two countries or if you can produce their exact sounds (i.e. they should produce exactly the sound of wailing that is heard there) and they said to him (i.e. the sages mentioned above said to this whose neck was crooked) “Will you lead us there?” And he said, “Yes, I will lead you there.” And they all started up to go there.

**4:5** And they went and came there (i.e. to one of the two countries mentioned above) and when they came there, when night arrived it was as mentioned, and all of them were wailing much as mentioned, and also the sages mentioned above also were yelling. (They saw they certainly could not help the lands.) He said to them (i.e. the one with the crooked neck said to the sages mentioned above) “In any case, tell me where does the sound of wailing come from, that one hears — where is the sound from?” etc. They said to him, “And you do know?” He replied, “I know, yes.”

**4:6 For there are two birds: one male and one female, and they are just one pair in the world. The female was lost. He goes and seeks her, and she seeks him, and they were seeking each other very long until they were lost. And they saw they could not find each other, and they stood still and they made themselves nests: The male made him a nest close to one country of the two countries mentioned above, and not really near it, just that in the measure of bird voice it is near, for they can hear the voice of the male bird in that country from the place where he stood and made him a nest. And likewise she also made her a nest near the second country (i.e. likewise, that it was near in the sense they can hear her voice there, as mentioned). And when night arrives, then this pair of birds begins each one, both of them, to wail in a very great voice of wailing, for each one wails for its mate as mentioned above. And this is the voice of wailing that is heard in these two countries, because of which voice of wailing they all wail much, and cannot sleep. (So did the crooked-neck one tell all this,) however they did not want to believe this. They said to him, “Will you lead us there (i.e. to the birds)?” And he said, “Yes. (I can lead you there). But only you cannot come there, for when you draw near to there you will not be able to bear the voice of wailing, since even here you cannot stand it, and you will be forced likewise to wail as mentioned above, so when you arrive there you will not be able to endure at all.”**

**4:7 And in the day (it is impossible to come there, for in the day) it is impossible to bear the joy that is there, for in the day the birds gather by each one from the pair mentioned above, and they console and make happy each one from the pair mentioned above in very very great joys and they tell them words of consolation, that still it is possible that they find each other, until in the day it is impossible to bear the greatness of the joy that is there. And the voice of the birds that make them happy is not heard from afar, only when one arrives there. But the voice of the pair mentioned above that yell at night, it is heard from afar, therefore you cannot come there.**



**4:8 And they said to him (i.e. the sages mentioned above said to this whose neck was crooked) “Can you correct this?” He replied, “Yes, I can correct this, for I can mimic all the sounds in the world (i.e. that all kinds of sounds in the world, he can emit them with his voice and make it exactly like any voice at all), furthermore I can throw voices, i.e. for I can throw a sound, that here in the place that I emit the sound, the sound will not be heard at all, only at a distance will the sound be heard there, and therefore I can throw the voice of the female, that it should arrive close to the place of the male, and likewise throw the voice of male, that it should arrive close to the place of the female, and draw them together**

thereby (and through this all the aforementioned would be repaired).” But who would believe this.

**4:9** And he went and led them into some forest. They heard as if someone were opening and closing a door and locking it with a bolt (which they call a “klaimke”), and they heard the bolt slam shut. And shooting from a firing-tube (which they call “biks,” a gun), and sending the dog to fetch (the thing that he was firing), and the dog thrashing and grating himself into the snow (in Yiddish, “*gigraznit in shney*”). All this the sages heard, and they looked around and did not see a thing, and also did not hear from him (i.e. from the crooked-necked one) any sound at all. (Just that the crooked-necked one was throwing such sounds, and therefore they heard these sounds, and so they saw that he can make all the sounds and make them exactly, and also throw sounds, and therefore he could repair everything mentioned above. And he did not tell more in this matter, and it is understood that he abbreviated here). Hence I have consensus from that country, that my voice is very wonderful, and I can make all kinds of sounds that are in the world as mentioned above. Now I give you this in a full wedding present, that you be like me. And a very great happiness and much joy was made there.

## [Fifth Day]

**5:1** On the fifth day, they were also very happy, and the couple remembered the beggar who was hunchback, which they call *hoikir*. And they were yearning much, How can the hunchbacked beggar be brought here? For if he were here, it would be a very great joy. And behold he came and said, “I am here! See, I have come to the wedding.” And he fell upon them and hugged them and kissed them. And he said to them, “At first I blessed you that you be like me, and now I give you as a wedding present, that you be like me. And I am not hunchback (i.e. *hoikir*) at all. Rather, I have such shoulders (which they call *pleitzes*), which are the aspect of “the little holding the much,” and I have a consensus on this. For once there was a conversation and story, that people were boasting in this aspect, that each and every one was boasting that he has this feature of the little holding the much. They were laughing and scoffing at one of them. And the rest, that boasted of this aspect of the little holding the much, their words were accepted. But the little holding the much that I have, is greater than them all.

**5:2** For, one of them boasted that his brain is the little holding the much, for he bears in his brain thousands and myriads of people with all their needs (and all their customs) and all their being and movements — the whole entirety he carries in his brain, and thus it is the little holding the much, for his brain carries so many people with their needs etc. They laughed at him and said, “You are nothing and your people are nothing.” One replied and said: I saw such a “little holding the much.” For once I saw a mountain that had much garbage and filth on it, and it was a novelty by me, from where does so much garbage and filth come to the mountain? There was a man there by that mountain. He said, “All this is from me.” For that man was sitting there by that mountain, and always threw there on that mountain his garbage and secretions from his eating and drinking, and defecated there, until through him the garbage and filth multiplied on that mountain. Hence this man is “the little holding the much”, for through him the garbage multiplied so much. (So is the

little holding the much of the man mentioned above, who boasted that his brain holds so many people etc.)

**5:3** And one boasted that he had the aspect of the little holding the much, for he has a piece of land that brings out much fruits, and afterwards, when they evaluate the fruit that the country brought out, they see that the country does not hold so much space as the fruits, for it does not have so much space to hold so much fruits, hence it is the aspect of the little holding the much. And his words found favor, for in truth he is certainly the little holding the much.

**5:4** And one said that he has a very wonderful paradise, that has there fruits etc., and many many people and noblemen travel there, for it is a very nice paradise, and in the summer many people and noblemen travel there to tour there, and in truth there is not in the paradise so much space that it should hold so many people, and therefore it is the little holding the much. His words also found favor.

**5:5** And one said that his speech was a little holding the much, for he is a master of secret (which they call “secretary”) by a great king, and many many people come to him: One comes with praises to the king, one comes with requests, and so on. And certainly it is impossible for the king to hear them all. And I can collect all their words into some few words and tell before the king these few words, and into some few words of mine are included all their praises and requests and all their words in their entirety. Hence my speech is the little holding the much.

**5:6** And one said that his silence is the little holding the much, for he has against him many accusers, and very many badmouthers who slander him very much, and the more they slander and speak ill and accuse him with much gossip, he in his silence resolves it all by being silent alone (for he just does some silence, and it is an answer to everything). Hence his silence is the little holding the much.

**5:7** And one said that he is the aspect of the little holding the much, for there is a poor person and he is “well-visioned” [i.e. blind], and he (i.e. the poor) is very large, and he (i.e. he who was boasting and telling this) is extremely small, and leads him. Hence he is the little holding the much, for the blind one could slip and fall but he sustains him by leading him, and therefore he is the little holding the much, for he is small and holds the big blind one as mentioned.

**5:8** And I (i.e. this hunchback who was telling all this), was also there and I said: It is true that you have the aspect of the little holding the much. And I know all that you meant in your words (i.e. that he knows the intentions of all of them, who boasted in their aspect of the little holding the much), and this last one who boasted that he walks the big blind one, he is greater than all of you. But I am above and beyond all of you completely, for he who boasted that he walks the big blind one, his meaning is that he moves the orbit of the moon, which is aspect of the blind, for she shines not from herself alone, and she has nothing of her own at all, and he (i.e. this who boasted in this) moves the moon, even though he is small and the moon is very great, and this sustains the whole world, for the world needs the

moon. Hence he really is aspect of the little holding the much. But the aspect of the little holding the much that I have is completely higher than all. And here is the proof:

**5:9** For once there was a group that was investigating the fact that each animal has a particular shade in which shade it specifically wants to rest in, and so there is a special shade for each and every animal, because each and every animal chooses for itself some shade, and in that shade specifically it wants to rest there according to the shade specific to it. And likewise there is for each and every fowl a special branch, that in that branch specifically it wants to dwell. And therefore they investigated if they could find such a tree, in whose shade all the animals could dwell, that all the animals would choose and desire to dwell in the shade of that tree, and on its branches (of that tree) all the birds of the sky would dwell. And they discovered that there is such a tree. They wanted to go there to that tree, for the delight that there is there by that tree is immense, for there are found all the fowl and all the animals, and there there is no harm from any animal, and all the animals etc. are mixed there, and they all play there, and certainly it is a very wonderful delight to be there by that tree. And they investigated to which direction they would need to go to come to that tree, and there fell a dispute between them regarding this, and there was no decision among them, for this one said that they needed to go in a certain direction to the east, and this one said to the west, and this one said to here and this one said to there etc., until they were not able to decide in which direction they needed to go to come to that tree.

**5:10** A sage came and said to them, “Why are you investigating into which direction to go to the tree? Investigate first exactly who are the people who can come to that tree! For unto that tree not every man can come, only one who has the traits of the tree, for this tree has three roots: One root is faith, and the second is awe, and the third is humility, and truth is the body of the tree. And from there go out branches, and therefore it is impossible to come to the tree, except for one who has in him these traits.”



**5:11** And this group mentioned above had between them very great unity, and they did not want to separate from each other, that some of them should go to the tree and some of them should stay behind, for not all of them were fit to come to the tree, for there were not found among them but only some who had in them the traits mentioned above, but the rest did not have in them these traits. So they would have to wait, until the remaining men of the



group mentioned above would try and toil, until there would be in them also the traits mentioned above, in order that they would all be fit to come to the tree. And so they did, and they tried and toiled, until they all came to those traits. And then, when they all came to those traits mentioned above, then they all came to one mind and they all agreed on one way, which way to go to the tree. They all went. They walked for some time, until they saw (from afar) the tree. And they looked and saw, and behold the tree was not standing in space at all, for the tree had no place at all, and since it has no place, how was it possible to come to it?

5:12 And I (i.e. this hunchbacked) was also there with them, and I said to them, “I can bring you to the tree, for this tree has no place at all, for it is above space completely, and the aspect of the little holding the much is yet in space, for in any case it takes up a little space, just that it is the little holding the much, but it still takes up some little space in any case. But the aspect of the little holding the much that I have (i.e. the one who had hunchbackness) is the absolute end of space, above which there is no space at all. Therefore I can carry all of you to the tree, which is above space completely. (Because this hunchback is like a midpoint between space and above space completely, for he has the uttermost extent of the little holding the much, which is the actual end of space, above which the word “space” does not apply at all, for above that point is above space completely, and therefore he can carry them from inside space to the aspect of above space. Understand this.) And I took them, and I carried them there, to the tree. Hence I have a consensus, that I have the uttermost extent of the little holding the much. (This is why he appeared hunchback, for he carries on him much, for he is the little holding the much.) And now I give you this in a gift, that you be like me. And there was made there a grand celebration and a very great joy.

## [Sixth Day]

6:1 On the sixth day they were also joyful, and they were yearning, how can the one without hands be brought here? And behold he came and said, “I am here! Behold I have come to you upon the wedding,” and he said to them as before, and he kissed them and said to them: (You think that I have a defect in my hands.) I do not have any defect in my hands. I indeed do have power in my hands, just that I do not use the power in my hands in this world, for I need the power for a different matter. And I have consensus on this from the Castle (which they call shlos) of Water (fun das vasirikn shlos).

6:2 For, once I was sitting together with some people. Each one boasted in the power that he has in his hands. This one boasted that he has this strength in his hands, and this one boasted that he has a certain strength in his hands, and likewise each one boasted in the strength that he has in his hands. (I.e.) for one was boasting that he has such a power and strength in his hands, that when he shoots an arrow he can go back and draw it back to him, for he has a power like this in his hands, that although he already shot the arrow, yet he can return it, to go back and draw it to him. And I asked him, “What kind of arrow can you return?” For there are ten kinds of arrows; for there are ten kinds of poison. For when one wants to shoot an arrow, one smears it with a poison. There are ten kinds of poison, and when they soak it in this poison, it injures like so, and when they soak it in a second poison it injures more. And so there are ten kinds of poison, that each one is worse (i.e.

harms more) and this in itself is ten kinds of arrows, for the arrows they are one kind, it is only because of the variety of the poisons that they smear the arrows in, which are ten kinds as mentioned above, because of this they are called ten kinds of arrows, and therefore he asked him what kind of arrow can you return. Also he asked him if before the arrow arrives at the one it was shot at he can return it, then could he return it yet even after the arrow arrived? And to this he replied, “Even after the arrow arrived I can return it.” But which sort of arrow could he return etc. as mentioned above? And to this he replied: Such a type of arrow he can return. I said to him (i.e. the one who was without hands, who was telling all this, said to this one who was boasting in the matter of the arrow as mentioned above), “if so, you cannot heal the Queen’s Daughter, since you cannot return and draw back but only one sort of arrow, therefore you cannot heal the Queen’s Daughter.”

**6:3** Another was boasting that he has such a power in his hands, that whoever he takes and receives from, he gives to that person. (Explanation: In his very taking and receiving, he gives, for his receiving is giving) and as a result of this he is a great giver of charity. And I asked him, “which kind of charity do you give?” (For there are ten kinds of charity). He replied: he gives tithes. I said to him, “If so, you cannot heal the Queen’s Daughter, for you cannot at all come to her place, for you cannot enter into but one wall (in the place where she is sitting) and therefore you cannot come to her place.”

**6:4** One boasted that he has such a power in his hands, for there are officials in the world (in charge of cities and countries), and each one needs wisdom, and he has the power in his hands, that with his hands he can give them wisdom, by laying hands on them. I asked him, “Which wisdom can you give with your hands? For there are ten lines of wisdom.” He replied: Such and such a wisdom. I said to him, “If so, you cannot heal the Queen’s Daughter, for you cannot know her pulse, for you cannot know but one pulse, for there are ten sorts of pulses. (And you cannot know but one pulse.) (Since you cannot give with your hands but one wisdom).”

**6:5** One boasted that he has such a power in his hands, when there is a storm wind he can restrain it with his hands and make weight for the wind with his hands, that the wind should have weight as is fit. I asked him, “Which kind of wind can you hold in your hands?” For there are ten kinds of winds. He replied: Such and such a wind. I said to him: If so, you cannot heal the Queen’s Daughter, for you cannot play for her but one kind of melody, for there are ten kinds of melody, and the melody making is her healing, and you cannot play but one kind of melody from the ten.” They answered and said, “What is your ability?” He replied, “I can do that which you cannot do, i.e. all the nine parts mentioned above (from all the ones mentioned) that you are not able to do, I can do it all.”

**6:6** For there is a story. Because one time a king desired a Queen’s Daughter and tried schemes to capture her, until the thing was attained and he captured her. One time the king dreamed, that she stood over him and killed him. He awoke, and the dream entered in his heart. He called all the dream-interpreters, and they interpreted it according to its simple meaning, that the dream would be fulfilled according to its simple meaning, that she would kill him. And the king could not give counsel to his soul, what to do with her. To kill her — would pain him. To send her away — this vexed him, for another man would take her, and

**this vexed him much, for he had made so much effort for her, and now she would come to another man's hand. And also if he sent her and she came to another man's hand, then certainly the dream could be fulfilled that she would kill him, since she was by another. To hold her fast by him — he feared because of the dream. And the king did not know what to do to her. Meanwhile his love for her perished little by little because of the dream and at each moment it perished more and more. And likewise by her the love perished each moment more, until there came to be by her a hatred of him. She fled from him.**

**6:7 The king sent after her to seek her, and they came and told him that she was located at the Castle of Water. For there is a Castle of Water, and there are ten walls there, one inside another, and they are all of water, and also the floor that they walk on there inside the castle is also of water. And likewise the garden with the trees and fruits, all of water. And the beauty of the Castle and the novelty of this Castle is not necessary to tell, for certainly it is a very wonderful novelty, for the whole Castle is of water. To enter into this Castle is impossible, for one would drown in the water who would enter in it, since it is entirely of water. And the Queen's Daughter mentioned above, when she fled, came to that Castle, and was going there around that Castle of Water, and they told the king that she was circling there around the Castle.**



**6:8 The king and his soldiers went to capture her. When the Queen's Daughter saw this, she decided to run into the Castle, for she wanted more to drown in water than that the king should capture her and she be by him; and also perhaps despite this she would survive and she could enter into the Castle of Water. When the king saw this, that she was fleeing into the water, he said, "If this is how it is..." therefore he commanded to shoot her, and if she dies, she dies. They shot her and hit her with all the ten types of arrows that are smeared with the ten types of poisons, and she fled into the Castle, and entered into it. And she passed through the gates of the walls of water, for there are gates in those walls of water, so she passed and entered through the all the ten walls of the Castle of Water, until she came in the interior, and fell there and remained faint.**

**6:9 And I heal her (i.e. the one without hands). For whoever does not have in his hands all the ten types of charities cannot enter all the ten walls, for he would drown in the water there. And the king and his soldiers pursued after her and drowned in the water. But I can enter in all the ten walls of water. And these walls of water are waves of the sea which stand**

like a wall. The winds support the waves and lift them up. And these waves, which are the ten walls, always stand there, but the winds hold up and carry the waves. And I can enter into all the ten walls, and I can pull out from her (from the Queen's Daughter) all the ten types of arrows. And I know all the ten types of pulses via the ten fingers, for through each finger from the ten fingers one can know a particular pulse from the ten types of pulses, and I can heal her via all the ten types of melody, and so I heal her. Hence I have such a power in my hands, and now I give you this in a gift. And there was a big celebration and they were very happy.

## [Original Notes Following the Story]

**N1:** [Rabbi Nachman concluded:] This story is very hard for me to tell. But because I began to tell it, I am forced to end it.

**N2:** This story has not one word that will be void of meaning, and whoever is strong in the books can perceive some of the hints. And behold the matter of the arrows mentioned above, that he was power in the hands to bring the arrows back as mentioned above — this is found in the verse "My hand grasps in judgment" (Deut. 32:41), and as Rashi explains, "Flesh and blood shoots an arrow and cannot return it, but the Holy One, Blessed be He, shoots an arrow and returns it." And the aspect of the charity, which is against the walls of water, which are waves of the sea — this is found in the verse "and Your charity as the waves of the sea." (Isaiah, 48:18). And the wind, that he can grasp in his hands, this is found in "Who grasped the winds in his fist?" (Proverbs 30:4) (Which is related to melody, as explained elsewhere [Likutei Moharan 54]). And the ten types of melody and the ten pulses were already explained (And see Likutei Moharan II page 32a (Ch. 24)).

**N3:** [Rabbi Natan adds:] All this we heard explicitly. But who and what and when? (More he did not say, i.e. the body topics of the story, who they all are, and what it all is, and when it all was — this is a deep thing for us to know.)

**N4:** The conclusion of the story, i.e. what happened on the seventh day, i.e. the matter of the beggar who was without feet, and also the conclusion regarding the son of the King that the story started with — he did not tell. And he said he would tell any more, and this is a great loss, for it will not be heard until Mashiach comes, soon in our days Amen!

**N5:** He also said, "If I did not know any other thing besides this story, I would also be a very great novelty." So he said explicitly. For this story is a profound novelty. It has in it very much moral teaching, and much Torah, for it has in it many teachings. And it talks about many ancient tzaddikim, of King David, peace be upon him, for King David stood at the edge of the world and cried out to the Spring that flows from the Rock that is on the Mountain mentioned above, as it written (Ps. 61:3), "From the end of the earth I will cry unto You, when my heart is overwhelmed. Lead me to the rock that is higher than I."

**N6:** (All this we heard from his mouth explicitly. And what is understood from his words, is that King David, peace be upon him, is the aspect of the heart as is brought down (*Zohar Shemot* 108), and he is hinted to in the story regarding the Heart of the world, which stands

and the end of the earth facing the Spring and cries and longs for it always etc. And still the words are closed up; happy is one who can merit attaining secrets of the story).

**N7: The matter of King David and the text mentioned above “from the ends of the earth,” that is hinted to in the story, this pertains to the third day. For there it speaks about the Heart and the Spring. Look there and you will see wonders, how in each matter wonderful things are hinted. [In Yiddish: In the story are found very very great secrets of Torah. From the beginning to end. All the stories of the book are through great secrets of the Torah. Each word and each thing means something else — and the story is above everything.] And of the greatness of the awesomeness of this story it is impossible to tell at all, for it is above all of them. Exceedingly fortunate is he who merits even in the future world to know of it just a little bit. And whoever has a brain in his skull, let the hairs of his flesh stand on end, let him understand a little of the greatness of the Creator Blessed be He and the greatness of the true Tzaddikim, when he looks well into this awesome story, the likes of which have not been heard.**

**N8: The matter of the verse “From the ends of the earth” mentioned above that pertains to the story of the third day, this I heard explicitly from his holy and awesome mouth, of blessed memory. Furthermore, look at this that I found afterwards, that most of the words of the chapter of Psalms where this verse is written, which is Chapter 61, virtually all of it is explained there [in] clues of the high secrets of the story of the third day mentioned above. "You will add days onto the days of the King" etc., for he always needs that they should add him days upon his days etc. as mentioned. “Summon [Heb. *man*] mercy and truth, that he may preserve it.” This is the True Man of Kindness etc. “Der Groser Man; Der Emetir Ish Chesed,” for all the time and the days are made via the great man, which is the True Man of Kindness as mentioned there in the story, and he gives and adds at each moment days to the days of the king, who is the Heart, which is the concept of King David, peace be upon him, as mentioned. And this is “that he may preserve it,” for he guards and protects, for as soon as the day comes very close to ending, and then the Spring and the Heart and the entire world would end, God forbid — then the True Man of Kindness protects and guards this and comes and gives a day to the Heart etc. as mentioned. And this is: “So will I sing praise unto Your name forever, that I may perform my vows day by day [*yom yom*],” because each and every day which He gives him, he comes with tunes and songs etc. as mentioned. “I will trust in the covert of Your wings, Selah,” for when the Heart needs to rest a Great Bird comes and spreads Its wings over it etc, and this is: “I will trust in the covert of Your wings” etc.**

**N9: Pertaining to the first day: The matter of the elders, that each one boasted in what he could remember, where one boasted that he remembers even when they cut his umbilical cord etc. and this was the youngest elder of them all etc. Our Rabbi of blessed memory said, that in the Gemara (Yerushalmi) something similar is recorded: That Shmuel boasted, that he remembers the pain of the circumcision etc., see there.**

**N10: Who can glorify or tell? Who can evaluate? Who can estimate even a little one of the thousands of thousands or ten-thousands of ten-thousandth of the flashings, a bit of the clues of wonders of wonders from very very awesome and high secrets of this awesome**

story, which is full of secrets of secrets from beginning to end? One who is enlightened on the matter will find good; and flashings of certain clues according to his capacity.

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## Background of the Story and Comments

*Sichot Haran* #149 Rabbi Nachman told the Tale of the Seven Beggars printed in *Sippurei Ma'asiyot* (Story #13) over several days, and each time he told a matter related to what people were telling him, which caused him to start telling the story.

In the beginning, on the night of the holy Sabbath it began because of sniffing tobacco that he received from one of his people, and which was mentioned in a letter that I sent to my friend that he, of blessed memory, received it, and I wrote to him that he should be happy. Then he spoke of this. He answered and said "I will tell you how once they were happy." (I heard that he said it in these words, "What do you know about how to rejoice from out of melancholy?! I will tell you how they once rejoiced!" *Chayei Moharan* 63). And he began to tell the story. He told the whole introduction to the story through the end of the First Day pertaining to the beggar who was blind. And all this was on the night of the holy Sabbath, and I [Rabbi Natan] was at my home in Nemirov [Rabbi Nachman was in Breslev].

Afterwards on Tuesday my friend [Rav Naftali] came to my house and told this story and I stood trembling and astounded, for indeed I had already heard from him many awesome stories, but a story like this I had not ever heard from his holy mouth. Afterwards I went there and I came to the house of our Rabbi of blessed memory when he was already closed in his room. In the morning, which was Wednesday, I entered and approached him and spoke with him much. And I told him stories of the world that I had heard recently, and afterwards he spoke with me regarding the said story which he told on the night of the holy Sabbath, and he said that he greatly desired to know (i.e. tell) the end i.e. what happens on all the rest of the seven days of celebration. And also the whole end of the finish of the story of the son of the king who received the kingdom from his father in his lifetime, with which

the story began. And he told me then that likewise each day of the seven days of celebration, each day one of the seven beggars would come and bless them and give them a wedding gift etc. And he also told me about the order of the story of the elders with the memories, which I did not hear the matter in completely clear order from my friend. And he, of blessed memory, explained me himself a little of it in order. And he also spoke with me regarding the blind one who boasted that he does not remember anything at all (in Yid., *Ich gidenk gar nisht*) that the explanation of *ich gidenk gar nisht* is that he remembers when he did not yet have any existence etc. and he found this a wonder.

Afterwards I greatly yearned that he should start telling about the Second Day, but I did not attain it, for meanwhile his attendant came and said, “Rabbi, it is mealtime.” And he set the table before him to eat and I had to leave from his presence. Afterwards, after he slept a little after eating, afterwards I went back and went in to him and stood before him and told him several things from worldly affairs, and mostly from Berdichov, where I was close to at the time. And I spoke with him regarding that everyone is full of many worries and lackings, that all the big rich people lack much, each and every one, etc. And afterwards I answered and said to him this verse (Eccl. 3:11) “He has set the world in their heart, yet so that man cannot find out the work that G-d hath done from the beginning even to the end;” see the comment of Rashi. He, of blessed memory, answered, “Isn’t this our story?” And immediately he asked where we are in the story. And I was frightened immediately due to my great yearnings I had for hearing this, and I answered him in trepidation that we are on the Second Day. He answered and said, “On the second day they again yearned” etc. And he then told on Wednesday the whole story of the Second Day, and afterwards on the night of the Holy Sabbath the story of Third and Fourth Day, and afterwards on Sunday the story of the Fifth Day, and afterwards on the following Tuesday the story of the Sixth Day. And after he told the story of the Sixth Day. After he told the story of the Sixth Day we stood before him, and one of his people told him some story. He answered and said, “Isn’t this exactly related to the story of the Seventh Day?” And he said it seems the world is telling his story and he very much wanted to tell it, but we did not merit it being told then, and he did not tell any more of it.

150. Once he said: Whoever I get and receive money etc. from, I give to, for in my receiving I give (and this is the concept explained in the story of the Sixth Day in The Seven Beggars, where one boasted in the wonders of the power in his hand, see there).

151. The story of the Third and Fourth Day, he told on the night of the Holy Sabbath, as mentioned above. And then at that time his grandson the child was on his sickbed. And he had great affliction from this, for his illness was very serious. In particular, that his daughter the righteous Mrs. Udel, may she live long, the mother of the child, had great pain in child raising, God save us. Hashem keep her now.

He, of blessed memory, went in on the night of the holy Sabbath and sat at the table in great pain and did not take his time at this meal at all. We blessed right away the Grace for Meals before people started coming in to him as they always did. Afterwards, after Grace for Meals the remained sitting at his holy table, and opened his holy and pure and awesome mouth and then said this wonderful and awesome discussion, which had holy Torah, as

ever, in most of his holy discussions, and the whole discussion pertained to the great pain he had. For example, he spoke then of the Heart that is pursued, etc.

And afterwards, during that conversation he answered and asked where we were in the story. Immediately we panicked and answered him in panic and awe and fear that we are on the Third Day. Immediately he answered and said, “On the third day again the couple remembered, “How can [the speech-impaired beggar be brought here]...” (as printed there) and he told the whole story of the Third Day and there is explained a little resembling what he told earlier. After he finished the story of the Third Day, that a celebration was made there etc, then he said in these words, “*Sei habin a hilu gitan.*” Right afterwards he told the story of the Fourth Day, and as soon as he finished it, he immediately and right away left the table quickly.

And because I was very busy in my mind going over the two awesome stories of the Third and Fourth Days and I immediately reviewed them with the people who were there so no word would be lost from them, because of this I forgot the whole holy discussion mentioned that he spoke before it. A pity it is lost. Honor and praise to the Living God for letting us merit to remember and record these stories that even according to little inspiration in my heart I have no vessel of speech and writing to speak of the high awesomeness of their level.

Afterwards on Tuesday it was close to Pesach and he left his house because they were plastering the house with mud for Pesach. And he went to the house of the Rav [of the city], and there we stood before him. And I do not remember what matter they spoke before him that had some little connection to some matter of the story of the Sixth Day, and because of this he told the story of the Sixth Day, and afterwards someone told him etc. as mentioned.

And behold, then it was close to Pesach as mentioned, and in my opinion the secret of the parting of the Sea of Reeds is hinted in the matter of the ten walls of water. And see *Likutei Halakhot* in *Yoreh Deah hilchot tolaim* (halachah 7) and there is explained the matter that Hashem enlightened my eyes with in this.

The rule is that with each story that he told the story came about via some conversation that he had and spoke with us regarding worldly stories, and in the midst of them he began to tell the story via the story having some utterances having some relation to the story in his heart. And this was like *it`aruta di`ltata* [arousal from below], to draw down perceptions of Godliness that he clothed in that story. And so it was with each and every story.

And so it was with several Torot he revealed that were not at a fixed assembly time. And in all this we always saw the wonders of Hashem and the greatness of the level of the Tzaddik, that all the utterances in the world were for him Torah and revelation of godliness. But much more did we see this with this awesome story of the Seven Beggars which is wonderful awesome high revelations without bound. As an understanding person will understand by himself if he puts his heart to them with an eye of truth to understand and perceive holy wonders of the boastings of each one mentioned there each day, and in particular the greatness of the holiness of the boasting of the seven beggars themselves who boast each day. That the blind one boasted that he doesn't look at the world at all,



therefore he is actually blind to this world. And likewise the deaf one who doesn't hear any sound of this world etc., therefore he is deaf etc. etc. And likewise with each speech of this story which are all wonderful revelations even according to meager minds even though we do not understand them at all. And all this revelation, it is all through stories of worldly matters. Through them it came about that he had pity on us in such extraordinary compassion and revealed to us all this, in order to benefit us and our children forever.

He said regarding the tales that he told that it would be better to not reveal of them what any of the clues hint to, for when the thing is hidden, more can be accomplished with it that is needed. But he was forced occasionally to just reveal some hint, in order they should know there are hidden things in them.

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