From our great and holy master, the true tzadik, light of Israel, the ever-flowing river source of wisdom Rabbi Nachman may the memory of the holy tzadik be a blessing, from Breslov, great grandson of the Baal Shem Tov may the memory of the holy tzadik be a blessing, author of the books: ‘Likutei Moharan’ A Collection of the Teachings of Our Master Rabbi Nachman, Book of Traits, and other works.
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Salutation

Excite to see the power of your master, who illuminates for us the Torah from the Heavens, to give us life this very day and for all eternity, and in our bondage, our G-d has not abandoned us, and He has pitched upon us kindness in every generation, and he sent us saviors, righteous rabbis foundations of the world, to show us the way, the early ones already traversed, and His mercy has not been withheld at every time and at every hour, and he has been charitable with us to draw water from the fountains of salvation, primeval words, concepts that are of the hidden core of the world, under wondrous and awesome clothing. Look and understand and see his awesome and wondrous way, an inheritance to us from our holy fathers who were previously in Israel, for this is
the way of the supreme holy ones, harvesters of the Divine Field, who lifted their hands and hearts to G-d, to dress and conceal the treasures of the King in the recounting of stories, according to the generation and according to the time, knowledgeable and understanding of the times, to know what Israel is to do, until He rises and saves Zion and returns to build the destructed Temple, as this very time it will be said to Jacob and to Israel what G-d has done.

On the Jewish New Years of the year 5567 (which fell out on Saturday and Sunday. 1807) Rabbi Nachman gave over a teaching in which he revealed the concept, source, root, and power of stories from ancient times (this awesome teaching is recorded in Likutay Moharan – A Collection of the Teachings of Our Master Rabbi Nachman, Teaching 60. In the summer preceding, Rabbi Nachman had begun to reveal the stories, and had told over the first story of the Loss of a Princess).

After giving over this teaching, Rabbi Nachman made a clever quip (The Life of Our Master Rabbi Nachman, 25):
Today I said three things contrary to what the world say:

The world says that telling over stories is propitious to induce sleep. And I said that telling over stories is propitious to arouse people from sleep.

The world says that from talking about things nothing can be born. And I said that the tzadik’s talking about things arouses people from their sleep, which causes barren women to conceive. - Rabbi Nachman expressed his desire that the stories should be published also in the spoken Yiddish, and he said, that it is possible for it to be very easy for a barren woman to read from them any story and through this she would have a good conception and merit to have children.

The world says that the true tzadik of towering stature doesn’t need a lot of money, because why does he need money? And I said that a true tzadik needs all the fortune of the world.
Introduction

Mah shehayah kvar nikra shemo venod`a shehu adam/[His greatness] in the past, his fame has long since been declared, and it is known that he was a [great] man”. Vezot torat ha’adam/and this is the Torah of a great man of holiness, who merited to complete the image of man, “...ki zeh kol ha’adam/for [he] is the entirety of man”. Is it not his honor, our lord, our master, and our rabbi, crown of our glory, pride of our strength, the holy and the awesome Rav, the major luminary, the upper light, the honorable and holy light, of holy renown, our master the great NACHMAN, mention of the righteous and holy bring blessing, grandson and nephew of the holy and awesome Rav the Godly Baal-Shem-Tov, mention of the righteous and holy bring blessing, whose light Yisrael have already enjoyed in his holy and wonderful compositions which have already come to light. Many are they who have seen and rejoiced, and the upright who have been gladdened; let the truth shoot forth his way.

And behold, see what else is in our sack -- wonderful and awesome story tales, which we have been privileged to hear directly from his holy mouth, who balanced, probed and establish many similes, clothing and concealing lofty and awesome perceptions in story tales in very wonderful and awesome ways. Because so was [the custom] long ago in Yisrael, regarding redemption and regarding exchanging, that when they wanted to speak of the hidden things of God, they would talk in the manner of riddles and similes, and they clothed the hidden things of the Torah, the treasuries
of the King, in many, many different clothes and garments, as it is conveyed after the tale of the King’s Son and the Maid’s Son [#11 in this book], where Rabeinu z”l said then, that in the early days, when the friends would talk and speak Kabbalah, they would speak in such language, because until Rashbi they would not speak Kabbalah openly etc. And for the most part after several stories he would reveal a little bit, a drop in the sea of some clues where the things reach to, as the things and the clues which he told after each and every story are explained below in their places. And behold, until now the these things were hidden with us, but only because many said to our souls, “Mi yirenu tov/Who can show us anything good?”, because they are many who are with us, fellow believers as us, whose souls have hoped and been consumed to always hear the words of the Living God which came out of the mouth from Rabeinu Hakadosh z”l, and particularly these stories he hold, which they had not yet merited that they reach them, except in handwritten copies via various copiers, through which the errors multiplied greatly and the meaning was spoiled, and therefore their great desire compelled us and their strong hope pressed us, until we were forced to fulfill their wishes and bring them to the printhouse. And also because there was a realization from the mouth of our great Rabbi z”l, that once he revealed his mind that he wanted to print story tales, and he said in these words before several people: “Beda`ati lehadpis sefer ma`asiyot, veyihyeh lema`alah katuv bilshon hakodesh ulematah bilshlon la`az/I have in mind to print a book of story tales, and it should be written above in the holy tongue and below in common tongue.” And he said, “halo mah yuchlu ha`olam ledaber `al zeh, halo `al kol panim hem ma`asiyot na`im lesaper/Really, what can the world say
against this, for anyways are they not nice stories to tell?!” etc. Such words were heard from his holy mouth explicitly, and this is what aroused us to bring them to the printhouse.

And if we would have indeed known, and had it not been hidden from our eyes, that many arose against him, nevertheless the truth is witness for itself, and we are obligated to do his will, and Hashem will do what is good; the one who hears will hear and who refrains will refrain. And also because, praise God, until now His mercies have have helped us, for his holy compendiums have spread out within the Holy People, in the community and congregation and Yisrael, and his words have been joy and happiness to them, and have been sweet as honey in their mouths. All will be satiated and delight from his goodness; their souls be satisfied as with grease and fat, and with shouting lips their mouths shall praise. And they are more who are with us, than those who argue against the truth, who speak arrogantly against the Tzadik in pride and disdain which they fabricated from their hearts things that were not on his mind, and we need not prolong and talk about this, because it is a thing of Hashem’s concern. And several worlds have been turned over because of that person because of the great controversy, which has increased in our days between the chakhamim and the tzadikim, and who can criticize the King for what has already been done?

But let this be known, that our whole intention in printing these story tales is only for anshei shlomeinu/our own people, who take refuge in his holy shade, who crave and
hope and yearn to hear his holy words. And if actually the words are printed in a book, it is as if they were said before a great assembly. On the other hand, we have already seen that the words have already begun to spread in writing via many copies, and there is no difference between writing and print, and also from the start they did not speak secretly, because whoever has eyes will see, and whoever has a heart will understand, “ki lo davar reik hu, mikem/because it is not an empty word/thing, [unless it seems empty] due to you,” [Deut 32:47] because these words stand at the heights of the very heights. And we heard from his holy mouth explicitly saying that each and every utterance in these stories have astounding intentions, and whoever changes one utterance from these stories from the way he himself told them, causes much to be lacking from the story. And the said that these stories are very, very wonderful and awesome novelties, containing very extraordinarily deep ways and secrets, and they are fit to be spoken before an audience, to stand in a synagogue and tell a story from these tales, because they are very, very high and awesome novelties..

Also he whose heart is whole and who is thoroughly expert in the books of holiness, and particularly in the books of the holy Zohar and writings of the Arizal, of blessed memory, can understand and know a little bit of the hints in some stories if he puts his heart and mind to them very well.

They also have very wonderful and astounding arousal of ethical lessons in most places. An intelligent man will understand them on his own, because virtually all of them arouse and pull the heart very much to Hashem Yitbarakh, to return to Hashem Yitbarakh in truth for truth’s sake, to
delve only in Torah and devotions constantly, and to turn his face away from vanities of the world completely, as one who sees will see with the eyes of his intellect if he gaze into them in truth. However, the ultimate aim of the intentions in these stories is much too far from the knowledge of mortals. “Ve’amok ‘amok, mi yimtzaenu/And deep deep, who can find it out?” And the praise of the splendor of greatness of these stories ought not be prolonged, because they are exalted above our knowledge, and whoever additionally speaks in praise of their greatness and depth detracts; we have only spoken in order to somewhat alert the heart of those of our faith in order that they not forget their wonder which he showed them from afar, like one who shows with a pointer how far these things reach, via a few hints which he revealed to our eyes after telling each and every story. Because although truly some of the hints were recorded which were heard from his holy mouth, nonetheless it is clear to any intelligent person that one who hears from the mouth of a chakham/sage himself is not alike to one who sees the things in a book. And all the more so with the ways of clues like this which are not understandable except by movement of the limbs, by nodding the head and squinting the eye and tilting the hand and so forth as these, through which specifically the understanding person can understand a little bit and be stymied at the sight, and his eyes from afar see the greatness of Hashem and the greatness of His holy Torah which has been clothed in several different clothings as explained in all the books of holiness.

Up to here have reached a few words which encourage much. Our hearts shall “ponder in awe: ‘Where is he that counted, where is he that weighed?’” From where will our
help come? ‘Who among us shall dwell with the devouring fire?’ Who will stand for us? “Let us lift our hearts with our hands to the Almighty who is in the heavens.” Into His hands let us commit our spirits. To You, Hashem, let us raise our souls. Your mercies have helped us until here. Our help is none but You, our Support. And let the pleasantness of Hashem our God be upon us. Until the moreh tzedek/Teacher of Righteousness come to our congregation and build our glory the Holy Temple. “Look upon Tziyon, the city of our solemn gatherings.” “Your eyes shall see the king in his beauty”. Soon in our days, Amen. These are the words of the writer and the arranger and the copier, to eat for satisfaction, and for lasting clothin. Written by the insignificant Natan, son of my lord my father our teacher the rav Rabbi Naftali Hertz y”tzv from the capital Nemirov, son in law of the rav, the genius the charitable the famous in all corners of the land, his holiness the rav Rabbi David Tzvi, memory of the righteous bring blessing, for life of the coming world, who was av beit din of the holy community Kreminitz and its environs and of the holy community Sharigrad and of the holy community Mahlub and its environs.

* * *

Before he told the first story in this book he answered and said [that] in the story tales that the world tells, there are many hidden things and very lofty matters, but the stories have been spoiled because much is lacking from them and they are also mixed up, and they do not tell them according to the order, telling at the end what belongs in the beginning and vice-versa and so on. But in truth in the stories that the
world tells there are very lofty concealed matters. And the Baal Shem Tov, memory of the righteous bring blessing, was able via a story tale to perform \textit{yichudim}/unifications. When he would see that the upper channels were spoiled and it was not possible to repair them via prayer he would repair them and unify them via a story tale. And more did Rabbeinu of blessed memory speak of this, and afterwards he began to tell to tell the story tale that is on the next page, saying, “On the way I told a story” etc.

And know, that the stories that Rabeinu told, virtually all of them are completely new stories that were never before heard, only he himself told them from his heart and his holy knowledge according to the lofty perceptions that he attained in his spirit of holiness, clothing that perception in that story, the story itself being an awesome sight and very lofty perception that he attained, and seeing the place that he saw. And also sometimes he told a story from the stories that the world tells but he added much to them, exchanging and repairing the order until the story was completely changed from what the world tells, as mentioned. But from these stories were not written in this book except one or two, and the all the rest of the stories are completely new, never before heard.

At the time Rabbeinu of blessed memory began delving in story tales, he said explicitly in these words, “I shall now begin telling story tales (\textit{Ich vil shoin anheiben maisiyos dertzeilen}),” and the intentions of his words were as if to say: “Since it has not been effective for you to return to Hashem Yitbarakh via my holy Torot and talks and so forth,” which he busied with in great toils all his days to
return us to Hashem Yitbarakh in truth for truth’s sake, and since all these have not been effective, therefore he “begins to busy with story tales.” And then at that same time he said the Torah that begins “Patach Rabbi Shim’on ve’amár ‘et la’asot laShem heferu Toratekha/Rabbi Shimon opened and said, ‘It is time to do for Hashem’s sake; they have made void Your law.’” etc. – da oraita de’atika/this is the Torah of the Ancient of Days, etc. printed in the first book [Likutei Moharan] on daf 157 [Torah #60], where he explains at the end of the essay a little of the matter of story tales, that via story tales of the true Tzadik, [we] awaken from sleep those people who have fallen into sleep and who sleep all their years etc., see there, and [that] there are tales that are within [the frame of] years, and there are stories “from primeval years” which have the character of the ‘Atik/the Ancient [of Days] etc.; take a good look there and understand and be enlightened a little from what has gone forth, how far the words of these stories reach, and what was his holy intention in them. And in truth in these stories there is very, very great arousal to Hashem Yitbarakh in most places, even according to the simple meaning, aside from the hidden things, because they are all awesome secrets and they have great power to awaken everyone to Hashem Yirbarakh. Chazak/Be strong!
Rabbi Nachman’s chair
Once, there was a king. The king had six sons and one daughter. The daughter was very precious to him, and he loved her very much and would delight very much with her.

One time, while he was together with her on a certain day, he became angry with her and the words, “The not good [one] should take you away!” escaped from his mouth. At night, she went to her room. In the morning no one knew where she was. Her father (the king) was very afflicted and went here and there looking for her.

On the way I told a story, which whoever heard it had a thought of teshuvah (returning closer to God). And this is the story.
The viceroy [second in kingship] arose, because he saw the king was very distressed, and asked to be given an attendant, a horse and money for expenses, and went to search for her. He searched hard for her, for a very long time, until he found her. (Now he tells how he searched for her until he found her.)

He traveled a long time, in deserts, fields and forests; and he sought her for a very long time. He was going around in the desert, and he saw a way from the side. He decided, “Since I have been going for such a long time in the desert and cannot find her, I will follow this path; maybe I will reach a settled area.” He went for a long time.

After that he saw a castle and many soldiers standing around it; and the castle was very beautiful and the soldiers stood around it in fine order. He was afraid of the soldiers, that maybe they would not let him enter. He decided, “I will go and try.” And he left the horse and went to the castle. They let him [enter], and did not hinder him at all, and he went from room to room, and they did not stop him. He came to a palace and saw the king sitting there with a crown and many soldiers standing around him and many were playing on instruments for him; and it was very pleasant and
beautiful there, and [neither] the king nor any of them asked the viceroy a thing. And he saw there delicacies and good foods, and he went and ate, and went and lay down in a corner to see what would be done there.

He saw that the king called for the queen to be brought, and they went to bring her. And there was a great commotion and a great happiness, and the musicians played and sang vigorously because they were bringing the queen. And they placed a throne for her, and seated her next to him. And she was the king’s daughter, and he (the viceroy) saw her and recognized her. Later, the queen glanced and saw someone lying in a corner. She recognized him and rose from her throne, went to him, touched him and asked him, “Do you recognize me?” And he answered her, “Yes, I know you. You are the king’s daughter who was lost.”

He asked her, “How did you come here?” She answered him, “Because my father the king let the word escape (namely, that “the not-good should take you” ), and here, this is the place that is not good.” He told her that her father was very distressed, and that he had been searching for many years. And he asked her, “How can I take you out?” She answered him, “You cannot take me
out, unless you choose for yourself a place and sit there for one year; and the entire year you must yearn for me, to take me out; and whenever you have free time you must only yearn and ask and hope expectantly to take me out, and you must fast. And on the last day of the year you must fast and you must not sleep the entire twenty-four hour period [lit. from period to period].” He went and did so, and at the end of the year on the last day he fasted and did not sleep, and he arose and went there (that is, to the king’s daughter, to take her out). He saw a tree and on it were growing very beautiful apples, and it was very desirable to his eyes, and he went and ate from them. As soon as he ate the apple, he fell down and sleep overtook him, and he slept a very long time. His attendant tried to wake him, but he could not be awakened at all.

Later he awoke from his sleep and asked the attendant, “Where am I in the world?” He [the attendant] told him the whole story. “You have been sleeping a very long time. It is already several years. And I have sustained myself from the fruit.” He [the viceroy] agonized very much, and went there and found her there (that is, the king’s daughter). She lamented to him very much. “If
you would have just come on that day you would have taken me out of here, and because of one day you lost (in other words, because you could not restrain yourself one day and you ate the apple, because of that you lost). In truth, not to eat is a very difficult thing, especially on the last day, when the evil inclination becomes very strong (that is, the king’s daughter said to him that now she would make the prohibition more lenient, and he would not be forbidden to eat, because it is a hard thing to abide by, etc.). Therefore choose for yourself a place again, and also stay there a year, as before, and on the last day you will be permitted to eat - only, do not sleep, and do not drink wine so that you should not sleep, because the main thing is sleep.” He went and did so.

On the last day he was going there and saw a running spring, and its color was red and the smell was of wine. He asked the servant, “Have you seen? This is a spring, and there ought to be water in it, but its color is red and the smell is of wine!” And he went and tasted from the spring. He immediately fell down and slept many years, until seventy years. Many soldiers were going, with their trains that follow behind them, and the servant hid himself because of the soldiers. After that
went a carriage and covered wagons, and there sat the king’s daughter. She stood next to him, and went down and sat next to him and recognized him. And she tried very much to wake him, but he could not be woken. She started to lament over him, that “so many, so many great efforts and toils you tortuously made these many many years in order to take me out, and for one day, when you could have taken me out, you completely lost,” and she cried very much about this. She said, “It is a great pity on you and on me, that I am here such a long time and cannot go out,” etc. Afterwards she took the scarf off her head, and wrote on it with her tears and laid it down next to him, and stood up and sat in her carriage and rode away.

Afterwards he awoke and asked the attendant, “Where am I in the world?” He told him the whole story, and that many soldiers passed through there, and that the carriage was here, and that she [the king’s daughter] screamed, “It is a great pity on you and on me” etc. as before. Meanwhile, he glanced and noticed the scarf lying next to him. He asked, “Who is this from?” He answered him, “She left it behind and wrote on it with her tears.” He took the scarf and raised it up against the sun. He began to see the letters. He read over
what was written there, her lamentation and her cries, as mentioned. And (it was written there) that now, she is no longer in the castle; he should just search for a golden mountain and a pearl castle; “There, you will find me.” He left the attendant behind, and went alone to seek her. And he went and sought her for many years. He decided that in a settled area there cannot be a golden mountain and a pearl castle, because he was an expert in the world map [which is called kroinikes/a chronicle]. “Therefore I will go in the deserts.” He went searching for her in deserts for many years.

Afterwards he noticed a very large man, whose largeness was beyond human bounds, and he was carrying a large tree, so large that in a settled area such a large tree would not exist, and he [the viceroy] asked him, “Who are you?” He answered him, “I am a man.” He was amazed and said, “I have been in the wilderness such a long time now, and I have never seen a man.” He told him the whole story mentioned above, and that he was looking for a golden mountain and a pearl castle. He replied to him, “It certainly does not exist.” And he dissuaded him and said to him, “They have convinced you with nonsense, because it certainly does not exist!” He started to weep very
much (the viceroy cried very much and said,) “With certainty it does exist, in some place.” But he dissuaded him and said, “Certainly they have convinced you with nonsense.” He said, “Certainly it exists somewhere!” He said to him, “In my opinion it is nonsense, but because you are so stubborn, look - I am the appointee over all the animals. I will act for your sake and summon all the animals. Since they run all over the world, maybe one of them will know of that mountain and that castle.” He summoned all the animals from small to large, all sorts of animals, and asked them. They all answered that they had not seen. He said to him, “See, they have talked nonsense into you. If you want to listen to me, turn back, because certainly you will not find [it], because it does not exist in the world.” But he pressed him very much and said, “It must surely indeed be!” He said to him, “Look, I have a brother in the wilderness, and he is the appointee over all the birds. Maybe they will know, since they fly high in the air. Maybe they have seen this mountain and the castle. Go to him and tell him that I have sent you to him.”

He went many many years seeking him [the appointee over the animals] and again found a very
large man, as before, also carrying a large tree and questioning him as before. He answered him with the whole story, and that his brother had sent him to him, and he too dissuaded him [the viceroy] since, “This certainly does not exist;” and the viceroy also disputed with him, “It certainly does exist!” He told him (this man told the viceroy), “I am the appointee over all the birds; I will summon them; maybe they will know. He called up all the birds and asked all of them, from small to large. They answered him that they do not know of the mountain and the castle. He told him, “Do you not see, it is certainly not here in the world? If you will listen to me, turn back, because it certainly is not here.” And he pressed him and said, “It certainly is here in the world!” He told him, “Further in the wilderness is my brother; he is appointee over all the winds and they run over the whole world; perhaps they know.”

He went many many years seeking him, and again found a large man, as before, who was also carrying a large tree and also questioned him, as before. He also answered him with the whole story, as before. He also dissuaded him, and the viceroy implored him likewise. He said to him (this third man to the viceroy) that he would act
for his sake and summon the winds and ask them. He called them, and all the winds came, and he asked all of them. Not one of them knew of the mountain and the castle. He said to him (the third man to the viceroy,) “Don’t you see that you have been told nonsense?” The viceroy began to cry very much and said, “I know it surely does exist!”

Just then, he saw that another wind had arrived. The appointee became angry with him. “Why have you so delayed in coming? Didn’t I decree that all the winds should come? Why didn’t you come with them?!” He answered him, “I was delayed because I had to carry a king’s daughter to a golden mountain with a pearl castle.” He was overjoyed (the viceroy was very happy that he now merited hearing what he desired.) The appointee asked the wind, “What is valuable there? (that is, “What things are precious and important there?”) He said to him, “There, everything is very dear.”

The appointee over the winds replied to the viceroy, “Since it is such a long time that you have been searching for her, and you have spent so much effort, and perhaps you will now have a hindrance due to money, therefore I will give you a vessel, [such] that when you put your hand
into it, you will get money from there.” And he summoned the wind to carry him there. The storm wind came and carried him there, and brought him to the gate, and standing there were soldiers who did not let him enter the city. He put his hand into the vessel and took out money and bribed them and went into the city. It was a beautiful city. And he went to a man of means and rented food and lodging for himself, because it was necessary to remain there, because it was necessary to see with wisdom and intellect in order to take her out. (And how he took her out, he did not tell.) (But) in the end, he took her out. Amen, Selah.
There was once an emperor who had no children. There was also a king who had no children. The emperor traveled about the earth, wondering around in search, perhaps he would find some remedy or tonic that would enable him to have children.

Similarly the king also traveled, and the two of them happened to come and stay at the same inn, and they did not know from one another. The emperor recognized royal manners in the king, so he asked him, and the king admitted that he was a king.
The king also recognized royal manners in the emperor, and the emperor also admitted it to the king. Each one told the other that the purpose of his travels was in order to have children.

They agreed between them that if after they returned home, their wives gave birth - one to a boy and one to a girl, they would make a marriage match between them.

The emperor returned home and fathered a daughter, and the king returned home and fathered a son. The agreement, however, was forgotten by both of them.

The emperor sent his daughter to study, and the king also sent his son to study. It turned out that they were both sent to the same teacher, and they loved each other dearly, so they agreed between them to marry each other. The king’s son took a ring and placed it on her hand, and they were married.

Afterwards, the emperor sent for his daughter and brought her home. The king also sent for his son and brought him home.

Matches were suggested for the emperor’s daughter, and she was not interested in any match
on account of the bond she had already made with the king’s son.

The king’s son yearned for her greatly, and the emperor’s daughter was also always sad. The emperor would walk her through his courtyards and palace, showing her her greatness, and she was sad.

The king’s son yearned for her so much that he became ill, and no matter how much he was asked, “Why are you ill?” he did not want to say.

So they asked his servant, “Maybe you can inquire by him?” The servant told them that he knows the reason, since he was there at the place where the king’s son was studying. He told them the matter.

The king then remembered that he had already made a marriage agreement with the emperor a long time ago, so he went and wrote to the emperor to prepare himself for the wedding, since they had already made the agreement long ago.

The emperor no longer wanted the match, but he was not able to be brazenly refuse, so he replied, that the king should send his son to him, and he (the emperor) will see, if the king’s son is
capable of ruling countries, then he (the emperor) will give his daughter to him (the king’s son) in marriage.

The king sent his son to the emperor. The emperor sat him in a room and gave him government documents to see if he was capable of ruling the country.

The king’s son was deeply yearning to see the emperor’s daughter, but it was not possible for him to see her. Once, while walking along a wall of mirror, he saw her and fainted. She went over to him and roused him, and she told him that she is does not want any other match on account of the bond between them. So he said to her, “What can we do? Your father does not want it.”

She said, “Nevertheless.”

Afterwards they took counsel and decided to go out on the ocean. So they rented a ship and set out on the ocean, and they traveled on the ocean. Afterwards they wanted to come to the shore, and they set ashore. There was a forest there, and they went there. The emperor’s daughter took the ring and gave it to him, and she she lay down to sleep. Afterwards, the king’s son saw that she was about to wake up, so he put the ring next to her. After-
wards they got up and went to the ship.

Meanwhile, she remembered that they had forgotten the ring there, so she sent him back to fetch the ring. He went there, and was unable to find the spot. So he went somewhere else, and he could not find the ring. He went from place to place searching for it until he got lost and was unable to return. She went to look for him, and she too got lost.

The king’s son went further and further astray and afterwards he saw a path and he went to habitation. He had nothing to do, so he became a servant.

She too went around lost, so she decided that she would stay near the ocean, so she went to the sea shore, and there were fruit trees there, and she settled there. During the day she went near the ocean, maybe she would find passersby, and she survived from the fruit. At night, she climbed up a tree to protect herself from wild beasts.

The day came when, there was an extremely great merchant who did business throughout the entire world. This merchant had an only son, and the merchant was old. Once the son told his father, “Being that you are already old and I am a still young, and your secretaries don’t supervise
me whatsoever, when you die, I will be left alone without any knowledge what to do. So give me a ship with merchandise so that I can set out overseas in order to be experienced in business.”

So his father gave him a ship with merchandise, the son went to countries and sold the merchandise, purchased other merchandise, and was successful.

While at sea, they saw those trees (where the emperor’s daughter was), and thought that it was a settlement, so the merchant’s son wanted to go there. As they approached, they saw that they were (only) trees, so they wanted to return. Meanwhile, the merchant’s son looked into the ocean and saw there a tree upon which was the appearance of a human being. He thought that perhaps he was having an illusion, so he told the other men who were with him. They too looked and saw the appearance of a human being on the tree.

So they decided to draw near. They sent a man with a small boat, and they looked into the ocean in order to guide the scout, so that he does not veer from the way, so that he goes directly to the tree. He went there and saw that sitting there was a human being, and he told them.
The merchant’s son went himself and saw her sitting there, and he told her to come down. She replied that she does not want to enter the ship unless he promises that he will not touch her until they reach his home, and marry her lawfully. He promised her, and she entered the ship with him.

He saw that she could play musical instruments and speak several languages, which brought him joy that she had came about to him.

Afterwards, as they began drawing near to his home, she told him that it would be only right for him to go home and inform his father, relatives, and all his acquaintances, so that they all come out to greet her, since he is bringing such a prestigious woman. After that, she would reveal her identity to him. (because previously she had stipulated with him that he should not ask her who she was until after the wedding, at which time he would know who she is.) He agreed with her. She said to him, “It is also only right, since you are bringing such a [prestigious] woman, that you inebriate all the sailors, so that they realize what kind of a woman their boss is marrying.” He agreed with her.

So he took excellent wine that he had on board the ship and gave it to them, and they got very
drunk, and he went home to inform his father and relatives. So sailors got drunk and they disembarked from the ship and collapsed, wallowing in their drunkenness.

While they were preparing themselves to go with the entire family and greet her, she went and untied the ship from the shore, spread the sails, and set out with the ship.

So they [the merchant’s family] came to where the ship had been, and found nothing. The merchant was enraged at his son, and the son cried out, “Believe me, I brought a ship filled with merchandise etc.” but they don’t see anything.

The merchant’s son said to his father, “Ask the sailors!” So he went to ask them, but they were lying there drunk. Afterwards they came around, and he asked them, but they knew nothing about what had happened to them. They only knew that they had brought a ship with merchandise, but they don’t know where it is.

The merchant was enraged with his son and banished the son from his home, so that the son should never again appear before him. So he [the merchant’s son] went away from him and wandered about. She [the emperor’s daughter] sailed
on the high seas.

The day came when, there was a king who built for himself a palace near the sea. He favored building a palace there on account of the sea air, and ships go there {translators note: it is not clear whether the ships going there is another reason or if it is an aside}.

So the emperor’s daughter was sailing on the sea, and she came close to this king’s palace. The king looked and he saw a ship without a crew and with no one on board. He thought he was having an illusion. He ordered his men to have a look, and they too saw as he did. She came closer to the palace. Afterwards she resolved, what does she need this palace for? So she started going back, but the king sent and brought her back, and brought her to his home.

Now, this king did not have a wife, because he could not choose anyone for himself, because whoever he wanted did not want him, and vice versa. When the emperor’s daughter arrived there, she told him to swear to her that he would not touch her until he legally marries her, and he swore to her.

She told him that it would be proper not to open
her ship and not to touch it, just to let it stand as is on the water until the marriage. Then everyone would see the vast amount of merchandise she had brought, so that they should not say that he had taken a common woman. He promised her he would do this.

The king wrote to all the countries to gather and come to his wedding. He built a palace for her, and she commanded that they bring her eleven daughters of nobility to keep her company.

So the king commanded, and eleven daughters of very high ranking nobles were sent to her, and a special palace was built for each of them. She also had her own special palace. They [these young noblewomen] would gather with her and they played musical instruments and games with her there.

Once, she told them that she would accompany them on the ocean. So they went with her and were playing there. She told them that she would honor them with the good wine that she had. She gave them the wine that was on the ship, they became drunk, collapsed and fell asleep. She then went and untied the ship, spread out the sails and fled with the ship.
They [the king and his men] took a look and saw that the ship was not there, and were panic stricken. The king warned them not to tell her [the emperor’s daughter] suddenly, since she would be extremely distressed over the loss of such a valuable ship. (because the king did not know that she herself had fled with the ship, and assumed that she was still in her room.) Also, she might suspect that the king had given the ship to someone. Rather, they should send one of the young noblewomen to her and inform her wisely.

So they went to the room of one [of the young noblewomen] and found no one. The same happened when they went to another room, and to all of the eleven rooms - they found no one. So they decided to send at night some elderly noble woman to inform her. They went to her room and found no one. They became terrified.

Now, the fathers of these young noblewomen, who were accustomed to correspond with their daughters, saw that they were sending letters, but were not receiving any from their daughters. So these nobles went there themselves and found that their daughters were not there.

They were enraged and wanted to send the king
to his death, for they were royal ministers. However, they came to the decision, “What crime did the king do that he should be sent to his death? For it was a circumstance beyond his control.” So they decided to dethrone him and send him into exile. They deposed him and exiled him, and he went on his way.

The emperor’s daughter who had fled with the eleven daughters of nobility was traveling with the ship. Eventually, the young noblewomen awoke (and began to play again as before, because they did not realize that the ship had left port) they said to her, “Let’s go back!”

She answered them, “We’ll stay here a bit longer.”

Afterwards a storm wind arose and they said, “Let’s go home!” So she informed them that the ship had already left port.

They asked her why she had done that, and she replied that she was afraid that the ship would be wrecked by the storm wind, therefor she was forced to untie it and spread the sails. So they were sailing on the ocean and playing musical instruments.
They came across a palace. The daughters of nobility said to her, “Let’s go there!” But she did not want to, she said that she regretted having approached the previous palace [of the king who wanted to marry her]

Some time later, they saw some kind of island, and they went there. There were twelve thieves there, and the thieves wanted to kill them. So she asked, “Who is the greatest among you?” And they showed her.

She said to him, “What do you do?”

He told her that they were thieves.

She said to him, “We’re also thieves! Just while you rob with your might, we rob with shrewdness, because we are skilled in languages and musical instruments. Therefor what benefit would you have by killing us? Surely it is better that you take us for wives and then you will also have our wealth.”

She showed them what was on the ship, and they agreed to her suggestion. The pirates showed them also all of their wealth, and took them to all of their places.

They agreed not to marry all at the same time,
but one after another. Also, a selection should be made to give each one the noblewoman that was befitting him, according to his importance.

Afterwards she told them that she would honor them with extremely good wine that she has on board the ship, wine which she does not partake, but keeps stored away until the day that G-d will bring her her destined husband.

She gave them the wine in twelve goblets and instructed that each of them should drink a toast to each of the twelve. So they drank, got drunk and collapsed.

She told her retinue, “Each of you go and slaughter your designated husband.” They went and slaughtered them all.

They found enormous wealth there the likes of which can not be found by any king. They decided not to take copper or silver, but only gold and precious stones. They cast out from their ship things which aren’t so important, and loaded the ship with precious things, the gold and precious stones that they found there.

They also came to the decision not to dress anymore like women, so they sewed men’s clothing
for themselves - German style - and they sailed with the ship.

The day came, and there was an old king who had an only son whom he married off, and transferred to him his kingdom.

The prince said that he would take a cruise on the ocean with his wife, so that she become accustomed to the sea air, lest G-d forbid, they be at some time forced to flee to the sea.

So he went with his wife with the royal ministers and set out on a ship. They made very merry and played games. At some point, they said that they would all get undressed, and they remained clad only in their shirts.

They made a challenge who can climb the mast, and the prince attempted to climb it.

Meanwhile, the emperor’s daughter approached with her ship and she saw this ship [on which were the prince and the ministers]. Initially, she feared going there. When they got a bit closer, she saw that they were intensely occupied in a game, so she realized that they were not pirates, so they began to approach.

The emperor’s daughter bragged to her reti-
“I can knock that bald fellow [referring to the prince, who was climbing the mast] into the sea!” For the prince was bald - he had no hair on his head.

They said to her, “How is that possible? Behold we are very far from them!”

She told them that there is a glass that burns, and with this she will knock him down. She told them that she would not knock him down until he had reached the very top of the mast, since as long as he was in the middle of the mast, were he to fall, he would fall into the ship, whereas, when he reaches the top, then when he falls, he will fall into the sea.

She waited until he had reached the very top of the mast. She then took the glass that burns when held opposite the sun and focused it towards his brain, until is brain was burnt and he fell into the ocean.

When they [the men on board the prince’s ship] saw that the prince had fallen, there was a great commotion. They didn’t know what to do. For how could they return home? The king would die of heartbreak.
So they decided to go the ship that they saw [the ship of the emperor’s daughter]. Perhaps there was some doctor on board who could give them a solution.

So they came to the ship [of the emperor’s daughter and the young noblewomen] and told them not to fear whatsoever, for they [the men of the king’s ship] would not harm them at all. The king’s men asked them, “Maybe you have on board a doctor who can advise us?” and they told the whole story and how the prince had fallen into the sea. The emperor’s daughter instructed to take him out of the sea. So they went and found him and took him out.

The emperor’s daughter took his pulse in her hand and proclaimed that his brain had been burnt. They opened up his brain and found that as she had said that’s how it was, and they were stunned.

They then asked her to come with them to their home and be the king’s doctor, where she would become very prestigious. She did not want this, and she said that she was not a doctor, but simply knows these things.

The men on the prince’s ship did not want to go home, so the two ships sailed together. The roy-
al ministers thought it favorable for their queen to marry the doctor, since they saw how that he was very wise. (Because the ministers of the prince who had fallen and died assumed that the emperor’s daughter and the daughters of nobility were men, since they were dressed like men. Therefore they wanted their queen, the wife of the dead prince, to marry this doctor, who was really the emperor’s daughter whom they mistook for a doctor, since she knew with her wisdom that the prince’s brain had been burnt.) And that he should be their king, while their own king (the old king the father of the king) they would kill.

However they could not possibly suggest such a thing to the queen, that she should marry a doctor. The queen also favored as well to marry the doctor, but she feared the country - lest they not desire him to be king.

They came to the decision to make drinking parties, so that while drinking, at a moment of merriment, they would be able to talk about it. They made a drinking party for each one of them on a separate day.

When the day of the drinking party of the doctor (that is, the emperor’s daughter), he gave them
of his aforementioned wine, and they got drunk.

When they were merry, the ministers said, “How nice it would be if the queen would marry the doctor!”

And the doctor said, “It would be very nice! But only if they were saying this with a mouth not drunken!”

The queen also said, “How nice it would be to marry the doctor! If only the country would agree to it!”

The ‘doctor’ (the emperor’s daughter) repeated, “It would be very nice! But only if they were proposing this with a mouth not drunk!”

Afterwards, when they sobered up from their drunkenness, the ministers remembered what they had said and were embarrassed from the queen for having suggested such a thing. However, had not the queen herself also said it? She too was embarrassed before them, but hadn’t they also said it? So they began to speak to each other about it, and settled the matter among them, and she [the queen] married the doctor (who was really the emperor’s daughter whom they thought was a doctor), and they returned home to their country.
When their countrymen saw them coming, they rejoiced greatly, since it had been a very long time since the prince had left. They didn’t know what had happened to him, and the old king had already died before their return. Afterwards the countrymen saw that the prince - their king - was not there. They asked, “Where is our king?”

So they told them the whole story, how the prince had already died, and how they had already taken a new king, whom they had brought with them. The countrymen were very happy that they had received a new king.

Now, the king (who was really the emperor’s daughter who had now become king) commanded to announce throughout each and every country that anyone, anywhere - foreigner, guest, refugee or exiled - should all come to his wedding. Not a single one should be absent. They will receive great gifts.

Furthermore he [the king, that is, the emperor’s daughter] commanded to make fountains all around the city, so that anyone who wants to drink will not have to go away to get a drink, but will be able to find a fountain right near him.

He [the king, that is, the emperor’s daughter]
also instructed to have a picture of him drawn next to each and every fountain, and to station guards to watch for anyone coming along and looking intensely at the picture and making a sour face (as someone who looks at something shocking or saddening), they should grab him and put him in prison.

All this was done.

These three men came along - that is, the son of the first king in the story, who was the true groom of the emperor’s daughter (who was now the king), the merchant’s son (who had been banished by his father on account of the emperor’s daughter fleeing with the ship and all its merchandise), and the deposed king (also on account of her, when she fled from him with the eleven daughters of nobility). Each of the three recognized that this was her picture. They looked at it, remembered, and became distraught. (That is, they came to the fountains and saw the picture that was drawn there and they recognized her, so they looked at it intensely.)

They were caught and placed in prison.

At the time of the wedding, the king (that is, the emperor’s daughter) commanded to bring the cap-
tives before him. The three were brought and she recognized them, but they did not recognize her, since she was dressed like a man.

The emperor’s daughter spoke up and said, “You to the king (that is, the exiled king, who was one of the prisoners), “You are a king, you were deposed on account of the eleven daughters of nobility who were lost. Here you have the daughters of nobility. Return to your country and your kingdom.” (Because the eleven daughters of nobility were there with her.)

“You are a merchant, (that is, first she spoke to the deposed king, now she turned to speak to the merchant, that is, the merchant’s son,) you were banished by your father on account of your losing the ship with its merchandise. Here is your ship with all the merchandise. For the lengthy hold up of the money, you now have a much greater wealth on the ship many many fold more than there was before” (for the same ship with all the merchandise belonging to the merchant’s son, with which she had fled, was still with her in its entirety, and in addition to this was all the wealth which she had taken from the thieves, which was extraordinary wealth many many fold more).
“And you, prince, (who was her true groom,) let us set out on our journey.” and they returned home.
there was once a sage who called his sons and family before his death and instructed them to water trees. “You also have permission to engage in other occupations, but you must endeavor to water trees.” Afterwards the sage passed away and he left sons.

He had one son who could not walk; he could stand, but he could not walk. So his brothers provided him sufficiently for his livelyhood. They gave him so much that he had extra.

So this son (who could not walk) would steadily save up whatever extra remained beyond his needs
until he amassed a certain amount. He then came to the decision, “Why should I be supported by them? Better that I should begin some business.” And though he could not walk, he came up with the solution to hire a carriage, an assistant, and a wagon-driver and travel with them to Leipzig (a city on the Poland-German border), where he would be able to do business even though he could not walk.

When the family heard of this, they thought it was a good idea and they said, “Yes, why should we support him? Better that he has an income.” So they lent him more money so that he would be able to do business.

He hired a carriage, an assistant and a wagon-driver and set out.

They reached an inn, and the assistant suggested that they spend the night there, but [the cripple] did not want. They implored him, but he refused, so they traveled on, and they got lost in the forest and bandits attacked them.

These bandits had become bandits because there had once been a famine. Someone then came into town and proclaimed, “Whoever wants food should come to me,” and several people gathered
to him. He acted shrewdly, and whoever he understood would be useless to him, he rejected. To one he would say, “You can be a craftsman,” while to another he said, “You can be a miller.” He chose only intelligent people, and went with them to the forest, where he told them that they should become bandits. “Since the roads to Leipzig, Breslau (a city in Germany) and other places pass by here, and merchants travel here, we can rob them and take their money.” So, it was these bandits who attacked the cripple and his men.

The wagon-driver and the assistant, who were able to flee, fled, and the cripple was left on the carriage. The bandits came along and took the chest of money and asked him, “Why are you sitting?” and he told them that he wasn’t able to walk. The bandits took the chest and the horses, and he remained on the carriage.

The assistant and the wagon-driver (who had fled away somewhere) came to the decision that since they had taken out loans from noblemen, why should they return home where it would be possible that they would be placed in chains? Better that they remain there (wherever they had fled), and they would be an assistant and a wagon-driver (here).
Now, the cripple, as long as he had the food that he had taken from home - the dry bread (hardtack) that he had in the carriage - he ate it. But when it was finished and he had nothing to eat, he thought about what he should do, and he threw himself out of the carriage so that he could eat the grasses.

He slept alone in the field, and was frightened, and his strength was taken from him to the extent that he couldn’t even stand, just crawl.

He ate the grass around him. As long as he could stretch out his hand and eat, he would eat at that spot, but when the grass around him was finished and he could no longer stretch out his hand for it, he detached himself and moved on and ate there. He ate grass for a long time.

Once, he came to a grass, the likes of which he had never eaten before. This grass found favor in his eyes, because he had been eating grasses for a long time, and was familiar with them, and he still had never seen such a grass.

He came to the decision to pull it out with it’s roots. Beneath the roots was a diamond. The diamond was square. Each side had a different property. On one side it was written that whoever grasps that side will be transported to the place
where day and night gather together, where the sun and the moon gather together.

When the cripple had uprooted this grass underneath which was the diamond, he happened to grasp that side, so he was transported to the place where day and night meet. He looked around and behold he is there!

He heard the sun talking with the moon. The sun was complaining to the moon, “since there is a tree that has many branches, fruit, and leaves, and each of its branches, fruit, and leaves has a unique property. This one is conducive for having children, another for livelihood, another for healing this illness and another for healing a different illness. Each one possesses a different property. So this tree should be watered, if it would be watered, these properties would be extremely conducive. But not only do I not water it, by shining on it I dry it out.”

The moon answered and said, “You are worried the worries of others’. Let me tell you my worries. I have one thousand mountains. Surrounding these one thousand mountains are another one thousand mountains. That is the place of demons.

“Now, the demons have chicken-like feet, they
do not have strength in their own feet, so they suck [strength] from my feet. On account of this, I have no strength in my feet.

“And I have a powder that is a healing for my feet, but the wind comes along and carries it away!”

The sun responded, “Is that what you’re worried about? I will tell you how to heal.

“Since there is a path, and many paths branch off from that path. One is the path of the righteous. Even someone who is righteous here, the dust from that path is sprinkled underneath every one of his steps, so that with every step he is stepping on that dust.

“Another is the path of heretics. Even someone who is a heretic here, the dust of this path is sprinkled underneath each of his steps.

“And there is the path of the insane. Even someone who is insane here, the dust of this path is sprinkled underneath each of his steps. And so there are many paths.

“And there is a different path, in consideration of the righteous who accept suffering upon themselves, and the noblemen march them in chains,
and they have no strength in their feet. Dust from this path is sprinkled underneath their feet so that they have strength in their feet. So go there. There is plenty of dust there, and you will have healing for your feet.”

The cripple heard all this (that the sun told to the moon). Meanwhile, he looked at another side of the diamond and saw that it was written there that whoever grasps that side will be transported to the path from which many paths branch out.

So he grasped that side and was brought there. He placed his feet on the path whose dust was healing for the feet and he was immediately healed.

He then went and took dust from all of the paths, and made for himself bundles. He packed the dust from the path of the righteous separately, and the dust of each of the other paths separately, and he took them with him.

He then came to the decision to return to the forest in which he had been robbed. When he arrived there, he chose a tall tree near the path along which the bandits go out to rob. He took the dust of the righteous and the dust of the insane and mixed them together, and spread them on the path. And he climbed up the tree and sat there to see
what would happen to them.

He saw the bandits going out, having been sent out by the head bandit (mentioned above) to go out and steal, when they came to that path, as soon as they stepped on the powder, they became righteous, and they began to cry out for their souls for having robbed until then and for having killed several people.

But since it was mixed with the powder of the insane, they became crazy tzaddikim, and began to argue with each other. This one said, “It’s your fault we robbed,” while another one said, “It’s your fault!” until they killed each other.

The head bandit sent another group, and the same thing happened, and they killed each other. And so it continued afterwards until they were all killed, until he [the former cripple] understood that all the bandits were killed and there was no one left besides the head bandit and one other. So he came down from the tree and swept up the dust from the path, and sprinkled only dust from the path of the righteous, and went to sit in the tree.

Now, the head bandit was wondering how it was that he sent out all the bandits and not one of them returned to him. So he set out himself
with the one bandit that remained with him. As soon as he set foot on the path (where the former cripple had sprinkled the dust of the righteous by itself), he became a tzaddik. He began to cry out to the other bandit over his soul, over how he had killed so many people, and stole so much. He tore graves, and was penitent and very remorseful.

When the son saw how remorseful and penitent the bandit was, he came down from the tree. As soon as the head bandit saw that he found a person, he began to cry out, “Woe to my soul! I have done this and that! Woe! Give me penance!”

The son told him, “Return to me the chest that you robbed from me.” For it was written by them on all the stolen goods, on which day it was stolen and from whom.

The head bandit said, “I will immediately return it to you! I will even give you all my treasuries of stolen goods! Just give me penance!”

The son said to him, “Your penance is just to go into the town, and call out and confess, ‘I am the one who proclaimed then [during the famine that whoever wants food should come to me]. I made many people into bandits, and I murdered and robbed many souls.’ This is your penance.”
The head bandit gave him all his treasuries, and went with him to the city and did as said. Judgment was passed in that town that considering that he had murdered so many people, he should be hanged, to serve as a warning.

After this, the son (who had been a cripple) decided to go to the two thousand mountains to see what goes on there.

When he arrived there he stood at a distance from the two thousand mountains, and he saw many many thousands upon thousands and tens of ten thousands of families of demons, because demons proliferate like human beings, and they are very numerous.

He saw their king sitting on a throne upon which no human being ever sat on such a throne. He saw them, how they scoff. One told over that he had harmed a baby, and another said that he had harmed someone’s arm, and yet another told over that he had harmed someone’s leg. And similarly other caper.

In the midst of this, he saw a father and mother [demon] walking along and weeping. They were asked, “Why are you weeping?”
They answered, “We have a son, who would always go his ways and he always returns at a certain time, but it is now long after that time and he has not returned.”

They were brought before the king. The king ordered to send messengers throughout the world to find him.

On their way out, the parents met someone who was their son’s friend, who also asked them, “Why are you weeping?”

They told him as they had before, and he said to them, “I will tell you. We used to have a certain island at sea, which was our territory. And afterwards the king whom this island was in his jurisdiction went and wanted to build buildings there, and he laid foundations. The son (i.e. the son of the demons, who was lost) said to me that we should harm him. So we took away the king’s strength. The king engaged in doctors, but they could not help him, so he began engaging in sorcerers. There was one sorcerer there who knew his family and he did not know my family. Therefore, he could not do anything to me, but he knew his family, so he seized him and is torturing him greatly.”
They took him (the demon who told over all of this) to the king and he told it over before the king. The king said: “Return the strength to him [the king]!”

The demon replied, “There was someone by us who had no strength and we have given him the strength,” The king said, “Take that strength away from him and return it to the king!”

They told the king that [this demon who had received the strength] had become a cloud.

The king said that they should, “summon the cloud and bring it here.” So they sent a messenger to bring the cloud.

This man, the son (the former cripple who had witnessed all of this) said to himself, “I will go and see this affair. How do these humanoid creatures become a cloud?”

So he followed the messenger to the city where the cloud was. He asked the townspeople, “Why is the cloud covering so much in the city?”

They answered him, “Over here, on the contrary, there was never a cloud here, and it is for a time that the cloud is covering.” The messenger then summoned the cloud, and went away [with
the son came to the decision to follow them to hear what they were saying. He heard the messenger ask the cloud, “How did you come to be a cloud here?”

The cloud answered, “I will tell you a story. There was once a sage who lived in a country where the emperor was a big heretic who made all the people of that country into heretics. So this sage went and summoned all of his family members and said to them, ‘Surely you see that the emperor is a big heretic and has made all of the countrymen into heretics, and some of our relatives he has also made heretics. So, let us set out to the desert so that we will be able to remain faithful to the Blessed G-d.’

“They agreed with him. So the sage uttered a Divine Name and brought them to the desert. This desert was not favorable in his eyes, so he uttered a Divine Name and transported them to a different desert. This desert also was not favorable in his eyes, so again he uttered a Divine Name and brought them to a different desert, and it (this desert) was favorable in his eyes.

“This desert was close to the two thousand
mountains, so the sage went and made a circle around themselves so that no one would be able to come near them.

“Now, there is a tree, that if it would be watered, there would not remain any of us (demons). Therefore, some of us stand day and night digging, to prevent water from reaching the tree.”

The messenger asked him, “Why do they have to stand day and night? Once they have dug the first time to prevent the water it should be sufficient.”

He (the cloud) replied, “There are gossipers among us, and these gossipers go and instigate disputes between this king and a different king, this causes wars, which causes earthquakes, and the earth around the ditches caves in, which makes it possible for water to reach the tree. Therefore, they must stand there constantly to dig.

“And when a new king is crowned among us, they make all types of practical jokes before him and they is rejoice. This one scoffs about how he harmed a baby and the mother mourns over it, while another presents a other practical jokes, and similarly many types of caper.
“When the king gets into a happy mood, he takes a stroll with his ministers and tries to uproot the tree, because if this tree would not exist at all, it would be very good for us. So he strengthens his heart very much in order to uproot the tree entirely, and when he approaches the tree, [then] the tree gives a great shout. The king is then overcome with fear and retreats.

“Once, a new king was appointed among us. Exceptional practical jokes were presented before him, and he became very elated, and made his heart very strong and courageous, and he intended to completely and totally uproot the tree. So he set out to stroll with his ministers, and very much strengthened his heart, and ran to completely uproot the tree.

“When he came to the tree, it gave a great shout, and the king was overwhelmed with fear and retreated. He became very angry, and he returned.

“As he was going, he saw people sitting (these were the group of the above sage). So he sent some of his men to deal with them appropriately, as was their custom always (that is, to harm them).

“As soon as the sage’s family saw them, they were overcome with fear. The elder (i.e. the sage),
however, told them, ‘do not fear.’

“When the demons arrived there, they were un-
able to come close to them on account of the circle
that surrounded them. So the king sent other mes-
sengers, but they too were unable.

“The king became extremely angry, and went
himself, and he too was unable to come close to
them. So he asked the sage to let him in. The sage
said to him, ‘Since you are asking, I will let you
in, but it is not proper for a king to go alone, so I
will you in with one other.’

“The sage then opened up for them a passage-
way, they entered, and he once again closed the
circle.

“The king then asked the elder, ‘Why did you
come to settle here on our property?’

“The sage said, ‘Why is it your property? It’s
my property!’

“The king said, ‘Aren’t you afraid of me?’

“The sage replied, ‘No.’

“The king said, ‘You’re not afraid?’ and he
spread himself out and becoming so tall that he
reached the sky, and wanted to swallow the sage.
“The elder said, ‘I’m still not afraid at all. However, if I want, you will be afraid of me.’

“So the sage went and prayed a bit, and big thick clouds formed, and there was loud thunder. Thunder kills demons, so all of the demon king’s ministers that were with him were killed - only the king and the one who had entered the circle with him survived. He begged the sage to end the thunder, and it stopped.

“The king spoke up and said, ‘Since you are such a person, I will give you a book of all the demon families. There are miracle workers who only know of one demon family, and even that family they don’t know completely. But I will give you a book in which is recorded all of the families. Because the king has a record of them all - even a newborn is registered by the king.’

“So the king sent the minister who was with him to fetch the book. (It turned out that the the sage did good by letting the king in with another to enter, for otherwise, whom would the king have sent?)

“The minister brought the book. He opened it and saw that thousands of thousands and tens of tens of thousand demon families were recorded in
“The king promised that they would never harm the elder’s entire family, and he commanded to bring portraits of all the members of his family, and even if a baby was born, to immediately bring their portrait, so that no one of the elder’s family would be harmed.

“Afterwards, when the time came for the elder to leave the world, he called his sons and commanded them and said to them, ‘I leave you this book. Surely you see that I have the power to use this book in holiness, and even still I don’t use it. Rather, I have faith in the blessed G-d. You too should not use it. Even if there will be one of you who will be able to use it in holiness, nevertheless he should not use it, but just have faith in the blessed G-d.’

“The sage passed away, and the book was passed on as an inheritance and came to the son’s son. He had the power to use it in holiness, but he maintained faith in the blessed G-d and did not use it, as the elder (his grandfather) had instructed.

“The gossipers among the demons tried to persuade the elder’s grandson, ‘Since you have grown daughters and you don’t have the wherewithal to
support them and marry them off, therefore use this book.’

“The grandson did not know that it was the demons who were trying to persuade him, and thought that it was his heart advising him to do this. So he traveled to his grandfather, on his grave, and asked him, ‘You left a testament that we should not to use this book, rather we should have faith in the blessed G-d, and now my heart is telling me to use it.’

“The deceased sage answered, ‘Even though you have the power to use it in holiness, better that you have faith in the blessed G-d and don’t use it, and the blessed G-d will help you.’ And that is was the grandson did.

“Once, the king of the country where this grandson of the elder lived became ill. He engaged in doctors, but they could not heal him. Since the climate in that country was so hot, the medicines were not effective. So the king decreed that the Jews should pray for him.

“Our king said, ‘Since this grandson has the power to use this book in holiness and he does not use it, let us therefore do him a favor.’ So the king commanded me to be a cloud there [over this
city] so that the king would be healed by the medicines that he had already taken, and the medicines he would take in the future. The grandson knew nothing about this. And that is why I am a cloud here.”

(All this was what the cloud told to the messenger) and this son (the former cripple) had been following them and listening.

[The cloud] was brought before the demon king, and the king commanded to take the strength and return it to the other king, and they returned to him the strength.

The son of the demons then returned very afflicted without strength, because he had been severely tortured there. He was very angry at the sorcerer who had tortured him so much, so he instructed his children and his family to always ambush this sorcerer.

And they have amongst them gossipers that went and told the sorcerer to protect himself because they are waiting to ambush him. So the sorcerer did some artifices, and called upon other sorcerers who know families, in order to protect himself from them.
The demon son and his family were extremely angry at the tattlers for having revealed his secret plan to the sorcerer.

Once, it happened that some members of the demon son’s family and some of the tattlers went (served?) together on the lookout by the king. The family members went and made false charges against the tattlers, and the king killed the tattlers. The remaining tattlers were enraged, and they went and made a rebellion (i.e. a huge war) between all the kings. And there was famine, infirmity, murder, and plagues among the demons. Wars were waged between all the kings. This caused an earthquake, and all the earth [around the tree] fell in, and the tree was watered completely. None of the demons survived whatsoever, and they became as if they never existed. Amen.

The secrets of this story are alluded to in Chapter 1 of Psalms: “Fortunate is the man … the path of the wicked … the path of the righteous.” These are the aspect of the paths mentioned in the story that have the dust that is sprinkles etc.. “He will be like a tree planted near streams of water, which gives its fruit at the right time, and its leaves … and everything he does will succeed.” This refers to the tree of the story, that all of its fruit and
leaves, everything in its entirety, are all very benef
cial.

Examine and you’ll find more allusions:

“Fortunate is the man who has not walked,” for initially he could not walk. “Has not stood,” for afterwards, he could not even stand. “Assembly of jokers” refers to the group of demon jokers who made practical jokes. “Like chaff driven away by the wind” refers to the wind that carried away the dust.

All of this is only a few superficial allusions that the Rabbi Nachman gave us to see partially, so that we understand and and comprehed to a small degree the extent of where these stories reach. But the concepts are sealed and remain completely hidden, for all of these stories that Rabbi Nachman told are extremely exalted from human understanding, and hidden from the eye of all living creatures etc..
Tale 4

The King who Decreed Forced Conversion

There was once a king who decreed religious exile over his country - whoever wanted to remain in the country would have to convert, otherwise, he would be expelled from the country.

There were some who abandoned all their belongings and wealth and left the country as paupers in order to maintain their faith and remain Jews. Others, though, could not bear to part with their material wealth, and remained, living as annusim - in secrecy, they observed Jewish law, but they were unable to live as Jews in public.
Eventually this king died and his son became king. The son began to rule with a firm hand, conquering other countries. He was also very wise.

Since [the new king] ruled over the royal ministers with an iron hand, they plotted against him, agreeing to assassinate him and his entire family. Among these ministers was one of the annusim. He thought, “Why did I become a convert in the first place? Because I didn’t want to give up my wealth. Now, if the country will be thrown into anarchy, all citizens will prey upon each other. For it is impossible for a country to be without a king.”

So this minister decided to go and secretly inform the king. He told the king that his ministers were plotting against him. The king investigated the matter and discovered that it was true. So he stationed guards, and on the night they had planned to assassinate him, they were caught, tried, and punished accordingly.

The king then said to the minister who was an annus (forced convert/secret Jew) “How can I honor you for saving me and my family? Appoint you a minister? You are already a minister! Give you money? You already have money! Just tell me
what honor to bestow and I will do it for you.”

The annus answered, “But will you really do as I ask?”

“Certainly!” the king answered.

“Swear to me by your crown and your kingdom!” said the annus. And the king swore.

The annus then said, “My biggest honor would be to be able to be a Jew in public - to put on tallit and tefillin in public.”

The king was extremely enraged, since no one was allowed to be a Jew throughout his country. But he had no choice, since he had sworn. So the next day, the annus went and put on tallit and tefillin in public.

Eventually, this king died and his son became king. He began to rule gently, seeing how his father’s tyranny had nearly caused the dynasty to be eliminated. He too conquered many countries and was extremely wise.

The new king ordered a convening of all astrologers to divine for him what might cause his dynasty to be wiped out, so that he could be on guard. They told him that his dynasty would not be eliminated as long as he avoided bulls and
rams. This was inscribed in the book of records.

Before this king died, he instructed his children to conduct themselves gently, as he had. But after this king died and his son became king, he began to rule with a firm hand, like his grandfather, and conquered many countries. Then he had a clever idea: he decreed that no bull or ram be allowed in the country, so that his line would not be wiped out. He then had nothing to fear, and ruled with a firm hand. He also became extremely wise and came upon a clever plan to conquer the entire world without a battle: The earth is divided into seven parts. There are also seven planets, each planet shining on a different part of earth. And there are seven different metals, each of the seven planets shining on a specific metal. So he went and gathered all of the seven different metals, and ordered to have brought to him the golden portraits of all kings, which hang in their palaces. From this he made a statue of a man, the head of which was gold, its body silver, and other limbs of other metals. This human image thus embodied all seven types of metal. He stationed it on top of a high mountain, and all of the seven planets shined upon it. When anyone needed any advice, such as whether or not to get involved in a certain
business deal, he would stand facing the limb of the specific metal corresponding to the part of the world from which he was from. He would then focus on this question of whether or not to do something, and if it he was supposed to do it, then that specific limb would shine, and if not, it would darken. In this way, the king conquered the entire world and amassed a huge amount of money.

However, this statue was unable to function unless the king humbled the haughty and raised the lowly. So he sent orders to all generals and other ministers who held any position of authority. When they arrived, he demoted them by stripping them of their positions, even those who had been in power since the time of his great-grandfather. Then he raised the lowly, appointing them in their stead.

Amongst the ministers whom the king was about to demote was the annus. The king asked him, “What is your position?”

The annus told him, “My position is to be able to be a Jew in public as reward for a favor that I did for your grandfather.”

So this king stripped him of this ‘position,’ and he reverted to being a secret Jew.
Some time after this, while the king was sleeping, he dreamt of a clear sky in which he saw all twelve constellations, and the constellations of the bull and the ram were laughing at him.

Awakening very agitated and afraid, he ordered to have the book of records brought before him. In it he saw written that his dynasty would be eradicated by a bull and a ram. He was now overcome with great terror and he told the queen. The queen and her children also became terrified.

Extremely distressed, he called for his dream interpreters. Each of them interpreted the dream as he understood it, but none of their interpretations resonated with the king. A deep and great fear overwhelmed him. Eventually, a sage came to him and told him, “I have a tradition from my father that the sun has three hundred and sixty-five paths, and there is a place upon which all of the three hundred and sixty-five of the sun’s paths shine. An iron rod grows there, and anyone who has any fear can be spared from the fear if he goes to this rod.”

This appealed to the king, so he went with his wife and children and all his descendants to this place with the sage.
However, along this way stands the angel in charge of anger. Anger creates destructive angels, and this angel was appointed over all these destructive angels. He is asked which way to follow, for there is a path that brings a person straight to his goal, while another path is full of mud, another one full of potholes and pits, as well as other paths. And there is one path along which there is a fire that incinerates within a radius of nineteen kilometers. (The king and the sage asked him which path to follow, and he told them to follow the path of fire.)

As they were walking, the sage kept looking around to see if there was fire for he had a tradition from his father that a fire burns there. Suddenly, he saw the fire. He saw how kings, together with Jews donning tallit and tefillin, were walking through the fire. This was because Jews lived in the countries of these kings, so they were able to pass through the fire.

The sage said to the king, “Since I have a tradition that anyone within nineteen kilometers from the fire is incinerated, I do not want to go on any further.”

The king thought that since he saw other kings
walking the fire path, he would be able to go as well. But the sage repeated, “I have this tradition from my father, so I don’t want to go. If you wish to go, then go.”

So the king continued on with his family. The fire overcame them and they were all incinerated and annihilated.

When the sage returned home, the ministers were stunned. Had not the king avoided bulls and rams? How was it that he and his family were destroyed?

The annus explained to them, “It is because of me. The astrologers saw, but they did not understand what they saw. From the hide of the bull is made tefillin, and from the wool of the ram is made tzitzit for the tallit. That was how the king and his family were wiped out. Kings in whose countries live Jews who wear tallit and tefillin were able to walk past the fire and not be harmed at all. In this king’s country, though, Jews are not allowed to don tallit and tefillin, therefore, the constellations of the bull and the ram were laughing at him. The astrologers saw but did not understand what they saw, so he and his family were annihilated.”
[Comments Rav Nosson:] “Why are nations in an uproar ... Crush them with an iron rod ... lest He become angry and you lose the way, for His wrath will be enraged” (Psalms 2:9).

The meaning of this story is mysterious and hidden. All this I heard. But I found some allusions to this story in the above chapter in Psalms.

“Let us unbind their straps, cast aside their cords.” “Straps” refers to the leather, alluding to the tefillin, and “cords” are threads, alluding to the tzitzit, as our sages said on this verse, regarding the tzitzit and tefillin (Avodah Zarah 3b).

“He Who dwells on High will laugh.” This alludes to the bull and the ram in the sky that laughed at the king. “Then He will speak to them in His wrath, and they will be terrified from His anger.” This alludes to the anger, terror and fear spoken of in the story.

“But I have anointed My king on Zion, My holy mountain.” Perhaps the allusion here is to the human statue that the king erected on the high mountain, for all things have correspondencies, and this statue corresponds to the king on Zion, the holy mountain, where all parts of the world are represented. That is the allusion of the moun-
tain.

“Anointed” alludes to melting and molding [the statue].

“Ask me” refers to all the advice sought in the story.

“Nations as are your inheritance and your portion till the ends of the earth” alludes to the seven parts of the world and all the kings and nations.

“Serve” alludes to the tzitzit, “with awe” alludes to the tefillin, and, “rejoice in trepidation” alludes to the terror in the story.
Here was once a king who had no children. He went and engaged in doctors, so that his kingdom should not be turned over to strangers, but they did not help him. So he decreed on the Jews to pray for him to have children.

The Jews inquired and searched for a tzaddik who would pray and effect for the king to have children. So they inquired and found a hidden tzaddik. They told him to pray that the king should have children, and he replied that he does not know anything.
They told the king. So the king sent for him with an order, and he was brought before the king. The king began speaking to him nicely, “You know very well that the Jews are in my hands to do with them as I wish. Therefore, I ask you nicely to pray that I have children.” The tzaddik promised the king that within a year he would have offspring.

The tzaddik went home, and the queen gave birth to a daughter. This daughter was extremely beautiful. When she was four years old, she already knew all the wisdoms and could play musical instruments, and she knew how to speak all the languages. Kings from all countries came to see her, and there was great rejoicing for the king.

Afterwards the king wanted very much to have a son so that his kingdom would not be transferred to a strange man. So again he decreed on the Jews that they should pray for him to have a son. They were inquiring and searching for that tzaddik mentioned above, but they could not find him, since he had already passed away.

So they continued searching and they found another hidden tzaddik. They told him that he should give the king a son, and he replied that he does not know anything. They told the king and the king
said to him also as before, “You know very well the Jews are in my hands, etc.”

The sage (that is, this tzaddik) said to the king, “Can you do what I order?” The King said, “yes.” The sage said to him, “I need that you bring all the types of precious stones, because each precious stone possesses a unique quality.” Kings possess a book in which is written all the types of precious stones.

The king said, “I will spend half of my kingdom in order to have a son.”

So the king went and brought to him all the types of precious stones. The sage took them and pulverized them, and took a cup of wine and poured them into it. He gave half the cup to the king to drink and the other half to the queen.

He told them that they would have a son who would be made completely of precious stones, and he would possess all of the qualities of all of the precious stones. The tzaddik then went home.

The queen gave birth to a son, and the king rejoiced very greatly. The son that was born was not made of precious stones. When he was four years old, he was extremely handsome and very wise
in all the wisdoms and knew all the languages. Kings traveled to see him.

The princess saw that she was not that important, and she was jealous of him. Her only consolation was that the tzaddik had said that he would be completely of precious stones, good that at least he was not made of precious stones.

Once, the prince was carving wood and he nicked his finger. The princess ran to bandage his finger and she saw a precious stone there, and she was intensely jealous of him.

The princess made herself sick. Many doctors came, but were unable to heal her, so sorcerers were called. The princess confided to one of the sorcerers and revealed to him the truth that she had made herself sick because of her jealousy, and asked him if he could cast a spell on someone to become a leper. The sorcerer answered, “yes.”

So the princess asked him, “But what if he gets another sorcerer to neutralize the spell, so that he will be healed?”

The sorcerer answered, “If the object used to cast the spell is thrown into the water, it cannot be neutralized any longer.”
So she did this and threw the object used to cast the spell into the water.

The prince became very leprous. He had leprosy on his nose, on his face and all over his body. The king engaged in doctors and sorcerers, but to no avail.

So the king decreed upon the Jews to pray. They sought out the above tzaddik and brought him to the king. Now, this tzaddik consistently prayed to the Blessed G-d regarding this prince, since he had promised that the prince would be made completely of precious stones, and he was not. He argued with the Blessed G-d, “Did I do this for my own honor? I did it only for Your honor, and now, it has not been fulfilled the way I said.”

The tzaddik came before the king. He prayed, but to no avail. Then he was informed that it was sorcery. Now, this tzaddik was above all sorcery. The tzaddik came and informed the king that it was sorcery (they were dealing with), and that the object used to cast the spell had been thrown into the water, so there is no remedy for the prince unless they throw the sorcerer who cast the spell into the water.

The kings said, “I give you all the sorcerers to
throw them into the water so that my son will be healed.”

The princess got scared, so she ran to the water to pull out the object, since she knew where it was, and she fell into the water. A great tumult erupted over the princess’ falling into the water.

The tzaddik then came and said that the prince would be healed. And he was healed, and the leprosy dried up, and all of his skin pealed off, and he was made completely of precious stones and possessed all the qualities of all the precious stones (as the tzaddik had said).
Tale 6

Story of a Humble King

There was once a king who had a wise man. The king said to the wise man, "Since there is a king who signs himself as being very mighty, and a man of truth, and humble. Now, mighty; I know that he is mighty, since his kingdom is surrounded by the sea, and on the sea stands a navy on warships armed with cannons and they do not allow anyone to come close. And inwards from the sea, surrounding the country there is a large marsh of quicksand, through which there is only one narrow path wide enough for only one person to pass. There too cannons are positioned, so that if some-
one comes to attack, the cannons are fired, so that it is impossible to come close to there.

“But what he signs himself as being a man of truth and humble, this I do not know, and I want you to bring me the portrait of this king.” Because the king possesses portraits of all the kings, but the portrait of that king (who signs himself in such a fashion) is not to be found by any king, since he is hidden from people, since he sits under a canopy, and he is far from his own countrymen.

So the wise man went to that country. He came to the realization that he must discover the essence of this country. And how can he find out the essence of the country? - by way of its humor (its jokes). Because when one wants to know [the essence of] something, one must know its humor. For there are many types of humor: There is one who intentionally means to harm his friend with his words, and when his friend is indignant, he says to his friend, “I am joking!” as in the verse, “As someone who exhausts himself (shooting arrows …) and says behold I am joking!” (Proverbs 26:18-19). And so there is someone who intends as a joke, but even still his friend is harmed from his words. And so there are many types of humor.
Now, among all the countries, there is a country that embodies all countries. Within that country there is a city that embodies all cities of that whole country which embodies all the countries. And in that city there is a house that embodies all the houses of the city that embodies all cities of the country that embodies all countries. There, there is a man who embodies everything in that house, etc. And there, there is a man who embodies all the houses etc.. And there, there is someone who makes all the wisecracks and humor of that country.

So the wise man took a lot of money with him and went there. He saw them making all types of wisecracks and jokes. He understood from the humor that the entire country was full of falsehood from beginning to end. Because he saw them making jokes of how people are cheated and ripped off in business. And how someone goes to the local court (‘ministrate’), and it is complete falsehood and they accept bribery there, and he goes to the higher appellate court (‘sand’), and there as well, it is totally corrupt. The people were making caricatures and parodies of all these things.

The wise man understood from this jesting that the entire country is filled with falsehood and de-
ceit, totally lacking any truthfulness. So he went and made some business deals in the country and allowed himself to be ripped off in the transactions, and he went and brought the cases before the courts, and they were full of falsehood and bribery. On this day he gave them bribery, the next day they didn’t recognize him.

So he went to a higher court, but this too was complete falsehood. Until he came before the supreme court (‘senate’), and also there, they are full of falsehood and bribery. Until he came to the king himself.

Now, when he came to the king he spoke up and said, “Over whom are you king? The entire country is full of falsehood, from beginning to end. There is no truthfulness in it at all!”

The wise man began to tell over all the falsehood of the country. When the king heard the wise man’s words, he bent his ear to the curtain to listen to them, for the king was astonished that there existed someone aware of all the falsehood of the country. The royal ministers who heard the wise man’s words were very angry at him, and he continued reporting all the falsehood of the country.

The wise man then said, “It would be suitable
to say that the king is also like them, that he also enjoys falsehood like the country. But from this I see that you are a man of truth, and because of this you keep your distance from them, because you cannot bear the falsehood of the country.” And he began to praise the king very very much.

And the king, because he was very humble, and in the place of his greatness there was his humility, for that is the way of the humble, that the more they are praised and extolled, the smaller and humbler they become. So, on account of the wise man’s great praise, that he praised and extolled the king, the king became very humble and small, until he became literally nothing, and the king could no longer restrain himself, so he threw aside the curtain to see this wise man. Who is it that knows and understands all this?

His face was revealed, and the wise man saw it, and brought back his portrait for his king.

“The paths of Zion are mournful” (Lamentations 1:4). Zion is an aspect to the tziyonim [representations] of all the countries that all meet there, as it is written, “One sees a man and shall erect a tziyun next to him” (Ezekiel 39:15).
This is alluded to in, “Chazeyh Zion Kiryat Mo’adeynu [Behold Zion, the city of our gatherings]” (Isaiah 33:20), the acronym of which is M’tZaCheyK [jesting], for that is where all the tziyonim gathered, and whoever needed to know whether or not to do something, or some business deal, would be able to know there. May it be His will to rebuild it soon in our days, Amen.

See, and understand, and look, dear reader, how far these concepts reach. Fortunate is the one who waits and reaches to know and to grasp a little of the secrets of these stories, the likes of which were never heard since ancient times.

And know that all of these verses and allusions brought after some of the stories are only hints a scant superficial appraisal, so that it should be known that they are not meaningless G-d forbid. As was heard from the Rebbe’s holy mouth explicitly, that he said, that he reveals a few superficial hints from a few verses that hint to the secrets of the stories, so that it should be known that he is not saying, G-d forbid, prattle, but the true secret of the stories is beyond our comprehension; deep, deep, who can understand it?
There was once a king who had upon him many heavy battles, and he conquered them, and took many captives. (In the middle of his words that he began to tell this story, the Rebbe interjected by saying, “tell me that I should tell you everything so that you should be able to understand.”).

Every year, he would make a big banquet – a ball, on the day that he conquered the battles. Attending the ball were all the royal ministers and all other officials, as is the way of royalty. Com-
edy shows were given, where they would parody and joke about all the nations, from the Arabs and from all the nations. They would jestfully caricature the ways of mannerism and behaviors of each nation, and they probably made fun of the Jews as well.

The king instructed to bring him the book in which was written the mannerism and customs of each and every nation. Wherever he would open up the book, he would see that it was written the mannerism and customs of the nation exactly as the actors were acting out. Because most probably, the actors themselves had seen this book.

While the king was poring over the book, he saw a spider that was crawling along the side of the book, that is, on the outer edges of the pages. On the other side was a fly.

In all probability, where does the spider go? Towards the fly. So, while the spider was crawling towards the fly, a breeze came along and lifted that page from the book, so that the spider was no longer able to get to the fly.

The spider stepped back, slyly giving the impression that it was retreating, and no longer interested in going to the fly. Meanwhile, the page fell
back in its place and the spider proceeded again towards the fly. But then the page was lifted again, not allowing the spider to reach the fly, and the spider retreated. This happened several times.

Afterwards, once again, the spider returned to go to the fly. It was crawling and advancing until it had already stuck one foot on the top of the page. And again the page lifted up with the spider already slightly on it, then the page settled back down completely, until the spider remained underneath it, in the space between the two pages. It crawled around there, but it remained forced further and further down, until nothing was left of it. (“and the fly, I will not tell you what happened to it,” said the Rebbe.)

The king had been watching all of this with amazement. He understood that this is no idle incident. Rather, he is being shown something. (and all the ministers had noticed that the king was watching and was in wonderment.) So the king began to think about it. What is this? What is it about? And he dozed off on top of the book.

And the king had a dream that he was holding a diamond, and he was looking at it. An exagger-
ated number of people were coming out of it, and he cast the diamond out of his hand.

Now, kings generally have a portrait of themselves hanging above them, and on top of the portraits sits the crown. And these people that emerged from the diamond took the portrait, cut off the [picture of the king’s] head, and afterwards they took the crown and threw it into the mud. (All this was what the king dreamed.)

And these people ran towards the king to kill him. A page of the book upon he was lying lifted itself and protected him from them so that they were unable to harm him. So they went away. So afterwards the page of the book returned to its place.

And again they wanted to kill him, and again the page lifted itself as before. This happened several times.

The king yearned very much to see which page is protecting him; which behaviors of which nation are written on that page. And he was afraid to look, and he began to scream, “woe! woe!”

All the ministers who were sitting there heard this and they wanted to rouse him, but it is not
proper to rouse a king. So they banged things around him in order to wake him, but he did not hear.

Meanwhile, a tall mountain came to the king and asked him, "Why are you screaming so much? It has been along time that I have been sleeping and nothing ever woke me up - nothing, and you woke me!"

The king said to him, "Shall I not scream?". "They are coming to kill me! Only this page has protected me!"

The mountain replied, "If this page is protecting you, then you need not fear anything. For many enemies rise against me as well, but only this same page protects me. Come and I will show you."

The mountain showed the king that around it are thousands and myriads of enemies that are making feasts and rejoicing with musical instruments, singing and dancing. "The cause of this joy is that one group among them, one thinks and comes upon a clever idea how to climb the mountain, then they rejoice greatly with a feast and singing, etc. The same happens with each and every group among them, just this page of these
mannerisms that protects you (the King), protects me (the mountain).”

On top of the mountain there was a tablet upon which was written the behaviors of the page that protects him, whichever people it is. However, since the mountain is high, it is impossible to read the writing. Just, at the foot of the mountain, there was a tablet upon which was written that whoever possesses all his teeth can climb the mountain. And the Blessed G-d arranged that a certain grass grows in the place which is necessary to ascend the mountain, and whoever comes there, all his teeth would fall out. No matter if one was walking, riding, or driving in a carriage (drawn by) animals, all his teeth would fall out. Piles and piles of teeth la there, like mountains and mountains.

After this, the people of the diamand took the portrait, and they put it back together as it had been originally, and they took the crown and washed it, and they returned them, hanging them in their places. And the king woke up.

The king immediately looked at the page that had protected him - which behavior of which nation was it? He saw that on it was written the be-
haviors of the Jewish people.

The king began to look at the page honestly, and he understood the real truth, and he came to a decision that he himself would certainly be a Jew, but what can be done to rehabilitate everyone, to bring them to the truth?

And he came to the decision that he would go and travel in search of a sage who would interpret the dream as he had dreamt it. So he took two men with him and traveled around the world, not in a royal manner, but as a simple person.

He traveled from city to city, from country to country, asking where he could find a sage who could interpret a dream as it had been dreamt. He was told that in such and such a place there was such a sage.

So the king came to the sage and told him the truth, that he is a king who has been victorious in battles, and the entire story as told above, and the King asked him to interpret the dream.

The sage responded, “I myself cannot interpret it. However, there is a certain time, on a certain day in a certain month, on which I collect all the spices of the Incense (enumerated in the Torah)
and make a composite of them. A person is given to inhale its smoke and this person thinks in his mind on what he would like to see and know, and he will then know everything.”

The king came to a decision, since he had already spent a lot of time for this, he should wait further until that day of that month. When the time came, the sage did for him so, as described above, and gave the king to inhale the smoke of the incense. The king began to see even things that had happened to him before his birth, when his soul was in the upper world. He saw that his soul was being taken through all the worlds and announcing and asking, “Whoever has any accusation against this soul, let him come forward!” And no one was found to make an accusation against it.

In the middle of all of this, someone came running and shouting, “Master of the World! Listen to my prayer! If this soul comes to the world, then what is left for me to do? For what purpose did You create me?” This was the Devil himself (shouting).

He was answered, “This soul must go down into the world for certain, and you will have to devise your own plan.” And he went away.
So the soul was brought further through all the worlds, until it reached the heavenly court in order to be sworn that it would descend into the world.

Now, that man [the Devil] had not yet arrived, so a messenger was sent after him, and he came, and he brought with him an old man with who was bent over, as old people are, and with whom he [the Devil] had previous acquaintance.

The Devil said laughingly, “I have already devised a plan. It is permissible for him to go to the world.”

So the soul was allowed to go the world.

He [the king] saw everything that ever happened to him, from beginning to end, how he became king, and the wars that he had waged, etc.

(He took prisoners, among whom was a beautiful woman who possessed all types of charm in the world. However, this charm was not from herself. Rather, she would hang a diamond on herself, and the diamond possessed all the types of charm, on account of which it seemed that she possessed all types of charm. And it is impossible to come on that mountain, only sages and the wealthy…)

{more than this the Rebbe did not say} there is
much more to this. {The last paragraph, from “He took prisoners,” to the end, was not written properly as the Rebbe had told it.}

“A psalm of David when he fled... O G-d, how great are my troubles; many rise against me... But You, O G-d, protect me; You are my glory and He Who raises my head. I call out with my voice to G-d, and He always answers me from His holy mountain.” This alludes to the mountain.

“I lay down and fall asleep” - as mentioned above. “I awake... I will not fear myriads of people... for You have smitten all my enemies on the cheek; You have broken the teeth of the wicked.” This refers to the fallen teeth of those who tried to climb the mountain.

“Your blessing is upon Your people forever” (Psalms 3).

Stand and contemplate these wonders! If you are a soulful person, you will feel like tearing out your flesh with your teeth, and that your soul is in the palm of your hand. You will stand trembling and amazed, while the hairs of your head stand on edge. Look again and be amazed at these ideas that are in the highest of the heights.
Tale 8

of a Rabbi and His Only Son

There was once a rabbi who had no children. Eventually, he had an only son whom he raised and married off. The son would sit in the upper floor and study, as was the custom of well-to-do people. He was always studying and praying, yet he still felt that something was missing within him, but he did not know what. He had no taste in his studies and prayers.

He told this to two other young men who advised him to travel to a certain tzaddik. Now, this son had once done a certain good deed for which
he had become an aspect of the Smaller Luminary.

So this only son went to tell his father that since he has no taste in his service, as previously explained, and that something is missing but he knows not what, he therefore wants to travel to this tzaddik. The father responded, “How can you come to travel to him? Surely you are a greater scholar than he and come from a more illustrious family. It is inappropriate for you to travel to him. Desist from this way!”

The father thus prevented him from traveling, so the son returned to his studies. And again he felt the inadequacy as previously explained, so he again took counsel with those young men who were mentioned previously, who advised him as they had previously, to travel to this tzaddik. So he again went to his father and the father once again dissuaded him. This happened several times.

Meanwhile, the son continued to feel something was missing, and he yearned greatly to fill this emptiness, though he knew not what it was, as mentioned earlier. So he went to his father again and begged him until his father was forced to travel with him, for the father did not want to let him travel alone, since he was an only son. So
the father told him, “Look. I will go with you and I will show you that there is nothing to him.” So they harnessed the carriage and set out.

The father said to him, “With this I will test: if everything goes in order, it is Heaven’s wish [that we go], and if not, it is not Heaven’s wish, and we will return.” And they set out.

As [they were traveling], they reached a small bridge. One of the horses fell and the carriage overturned and they were almost drowned. The father said to him, “You see! Things are not going properly, and this journey is not Heaven’s wish.” So they returned.

And the son returned again to his studies, but again faced this lacking, that something was deficient, and does not know what it was. So he again pressed his father, as above, and the father was forced to travel with him again. As they were traveling, the father again stipulated as above, that if everything goes correctly etc. as mentioned above.

And it happened, as they were traveling, (and the) two axles broke. So the father said to him, “You see! Things are not working out for us to travel, for is it normal for two axles to break? How many times have we traveled with this car-
riage and such a thing never happened!” So they returned.

And the son returned to his studies as usual, and again felt the deficiency as mentioned earlier, and the young men advised him to make the journey. So he went back to his father and begged him, as mentioned earlier, and the father was forced to travel with him again.

And the son said to the father to no longer put the journey to such a test, because it is natural that a horse can sometimes fall or axles can break - unless it is something very discernible.

So they traveled and reached an inn to spend the night. They met a merchant there, and they began to talk with him as merchants converse, not revealing to him where they were traveling, because the rabbi was embarrassed to say that he was traveling to this tzaddik. So they spoke about mundane affairs until the discussion came around to the topic of tzaddikim, where the tzaddikim can be found - the merchant told them that in such a place is a certain tzaddik, another elsewhere, and another elsewhere. So they began to speak of the tzaddik to whom they were traveling.

The merchant said to them, “Him?? Plainly he
is frivolous, for I am traveling from him now, I was there when he committed a sin!”

The father spoke up and said to the son, “You see, my son, what this merchant has said unwittingly, and in fact he is coming from there.”

So they returned home.

The son passed away and appeared in a dream to the rabbi (mentioned above), his father. The father saw that the son was standing very enraged, so the father asked him, “Why are you so angry?” The son told him to travel to that tzaddik (mentioned above, who they had wanted to travel to), “and he will tell you why I am angry.”

The father awoke and said to himself that it was a chance occurrence. Afterwards he dreamed again as describe above, and he said that it is also a vain dream, and so it was until the third time, he understood that there is something to it. So he set out to go there.

On his way, he met the merchant that he had already met when he had traveled earlier with his son. The father recognized him and said to him, “Aren’t you the one I saw at that inn?”

The merchant replied, “Certainly you saw me!”
and he opened up his mouth and said, “If you want, I will swallow you!”

The father asked him, “What are you saying?”.

He replied, “You remember, that when you traveled with your son, and at first a horse fell on the bridge and you returned, afterwards the axles broke, afterwards you met me and I told you that this tzaddik is frivolous? So since I have caused your son to die, now you are permitted to travel. Because your son was an aspect of the Smaller Luminary, and that tzaddik is an aspect of the Greater Luminary, and had they met, the Messiah would have come. But since I have caused him to die, you are permitted to travel.” And in the midst of speaking, he disappeared, and there was no one there for father to talk to.

The rabbi traveled to the tzaddik and cried, “Woe! Woe! Woe for the irreplaceable loss! May the Blessed G-d restore our exiles soon!”

Amen.

This merchant was himself the Devil. He appeared as a merchant and tricked them, and afterwards, when he met the rabbi the second time, he himself antagonized the rabbi for having listened
to counsel, for that is his way, as it is known, that first he entices a person, and when the person listens to him, he himself objurgates the person afterwards, and personally takes revenge on that person for having listened to him.
Once upon a time, there were two very wealthy homeowners in a single city, who had big houses. They had two sons (each one of them had one son), who learned together in the same school.

Of these two sons, one was intelligent and the other was simple. Not that he was stupid. Rather, his intellect was simple and plain. These two sons loved each other very much. Even though one was clever and the other was simple with a plain mind, they still loved each other very much.

In time, the two homeowners began to decline.
They fell down lower and lower until they lost everything and became paupers. Nothing of theirs remained except for their houses.

As the sons began to reach maturity, the fathers told the sons, “We no longer have the means to pay for you and support you. Do for yourselves what you need to do.”

The simple one went and learned how to be shoemaker. The clever one, since he was intelligent, didn’t want to do such simple work, so he decided to go out into the world and see what there is to do. He went and wandered around the marketplace. He saw a large wagon with four horses and harnesses, moving quickly. He asked the merchants, “Where are you from?”

“From Warsaw,” they replied.

“And where are you going?”

“To Warsaw.”

“Perhaps you need help?”, he asked them.

They saw that he was intelligent and enthusiastic, so they consented and took him with them. He traveled with them and served them very well on the road.
When they arrived in Warsaw, since he was intelligent, he thought to himself, “Since I am already in Warsaw, why should I remain with these men? Perhaps there is a better situation than with them. Let me go and inquire and see.”

He walked around the marketplace and began to inquire and ask regarding the men who had brought him, and whether there existed better than them. They told him that these men are honest and it is good to be with them. However, it was very difficult to remain with them, since their business involved a great deal of traveling.

He walked on and saw merchants’ employees walking around the marketplace. They were walking in their distinguished way, with their hats and their pointy shoes and the other types of refinement they had in the way they walked and dressed. He was intelligent and sharp, and this appealed to him highly, since it was a fine occupation and was situated locally.

He went to the men who brought him to pay them his respects, telling them that he no longer wished to be with them. As far as them transporting him, for that he had served them on the road.

He went and got a job with a storeowner. The
way of employees was that they would start with low wages and perform difficult tasks. Then they would get promoted. The storeowner made him work hard, sending him to carry merchandise to clients in the way of the employees who would place a garment for display on their outstretched arms. This type of work was very difficult for him. Sometimes he would have to carry his load up many flights, and the work was very hard for him. He thought to himself (since he was an intelligent philosopher), “Why am I doing this work? Isn’t it mainly intended for the purpose of marrying a wife and having an income? I don’t need to be concerned about that yet. For that, I will have time in the years to come. Right now, it is good for me to travel the earth, to be international, to feast my eyes on the world.”

Walking in the marketplace, he saw a large merchant wagon in motion. He asked them, “Where are you going?”

“To Lagorna.”

“Would you take me there?”

“Sure.”

They took him there. From there he sailed to
Italy, and from there, to Spain. Meanwhile, many years passed, and in the process he became much more sophisticated from being in many countries.

He thought to himself, “Now it is proper for me to consider life’s goal.” With his philosophy, he began to think what to do. It seemed proper to him to learn to be a goldsmith, which is important, fine work, requires wisdom, and is profitable work. As he was intelligent and a philosopher, it did not take him many years to learn the trade. In merely a quarter of a year he acquired the skill and became a very great craftsman. He was more proficient in the work than the craftsman who taught him.

Afterwards, he thought to himself, “Even though I possess this skill, this is not sufficient for me. Today, this is considered prestigious. Perhaps, at another time, something else will be considered prestigious.” He went and apprenticed with a gem cutter. Due to his intelligence, he acquired this skill in a short time as well, a quarter of a year.

Then, he thought to himself with his philosophy, “Even though I possess two skills, who knows if perhaps neither of them will be considered prestigious. It would be good for me to learn a profession that is always esteemed.” He sought with his
intelligence and his philosophy to learn medicine, which is something that is always in demand and respected. In the course of learning medicine, it is first necessary to learn Latin and writing and philosophy. Because of his intelligence, he learned even this in a short time, a quarter of a year. He became a great doctor and philosopher and wise in all forms of wisdom. Then the world started to appear as nothing in his eyes. Because of his great wisdom, since he was such a great craftsman and such a wise doctor, everyone in the world was like nothing to him.

He thought to himself about settling down and marrying a wife, saying to himself, “If I marry a wife here, who will know what has become of me? Let me go and return home, so that they can see what I have become - that I was a small boy, and now I have come to such greatness.” He went and traveled home, and had a lot of suffering on the way. Because of his sophistication, he didn’t have anyone to speak with, nor could he find an inn to his liking, and he suffered tremendously.

Now let us leave aside the story of the clever one and begin the tale of the simple one.

The simple one learned to be a shoemaker. Since
he was simple, he studied hard until he got it. Still, he was not completely expert in his craft. He married a wife and made a living from his work. Since he was simple and not so proficient in his work, he had a lot of pressure in earning a living. He didn’t even have time to eat - he was always working, since he couldn’t do the job perfectly. While he would work, when he would pierce with the awl and insert and remove the thick sewing thread as shoemakers do, he would bite off a piece of bread and eat. His way was to always be very, very happy. He had every type of food and drink and clothing.

He would say to his wife, “Give me something to eat.” She would give him a piece of bread and he would eat it.

Then he would say, “Give me sauce with beans.” And she would break him off another piece of bread and he would eat it. He would praise it, saying, “What a very nice, fine sauce this is!”

Likewise, he would tell her to give him meat and other fine foods of that sort. For each type of food, she would give him a piece of bread. He would have great pleasure from this, and would highly praise each type of food, how it was so
well prepared, as if he were actually eating that type of food. He would actually taste, through eating the bread, every type of food that he desired, because of his simplicity and great joy.

Similarly, he would demand, “My wife, give me beer to drink.” She would give him water, and he would praise it: “What fine beer this is!”

“Give me honey mead.” She would give him water, and he would praise it the same way.

“Give me wine”, etc. She would give him water, and he would be delighted and praise the beverage, as if he were actually drinking it.

So too with clothing: he and his wife shared a single simple coat. He would say, “My wife, give me the coat,” when he needed the coat, for example, to go the marketplace. She would give it to him.

When he needed to wear a fur coat for a social event, he would say, “My wife, give me the fur coat.” She would give him the simple coat. He would be delighted with it, and would praise it: “What a nice fur coat this is!”

When he needed a caftan, for example, to go to synagogue, he would say, “My wife, give me the
caftan.” She would give him the simple coat. He would praise it, saying, “What a nice, fine caftan this is!”

So too, when he needed to wear a silk robe, she would again give him the simple coat, and he again would be delighted and praise what a nice, fine silk robe it was, etc. He was only filled with joy and happiness always.

When he would finish a shoe - and, usually, it would have three corners, because he wasn’t able to accomplish his craft perfectly - he would take the shoe in his hand and would praise it highly, and would have tremendous delight from it. He would say, “My wife, what a fine, wonderful shoe this is. How sweet this shoe is! What a shoe of honey and sugar this shoe is!”

She would ask him, “If so, why do other shoe-makers get three gold pieces for a pair of shoes, and you only get one and a half gold pieces?”

“What do I care?” he would respond. “That is his work, and this is my work. And why should we speak about other people? Let’s start to think how much profit I clear for this shoe. The leather costs (x), the tar and thread, etc. cost (x), other items of this sort cost (x), the tongue costs (x), so
I clear a profit of 20 coins. So what does it matter, with a clear profit like this?” He was only filled with happiness and joy always.

To the world, he was a laughingstock. He was a source of amusement for them, as they had found someone they could mock as they pleased, for he seemed crazy. People would come and start speaking with him with the intention to mock him. The simple one would say to them, “Just no mocking.” And as soon as they would reply to him, “OK, no mocking”, he would accept their words and start speaking with them. Beyond this, he would not delve to suspect them of cleverness - i.e., that this was all part of their mockery - because he was a simple man.

When he would see that their intention was to ridicule, he would say, “So what if you are more clever than I am? That would then make you a fool, because what am I? For you to be more clever than I am, on the contrary, would make you a fool!”

(All this was the way of the simple one. Now let us return to our first subject.)

In the meanwhile, there was a big commotion because the clever one had traveled and arrived
with pomp and great wisdom. The simpleton, too, came running to greet him with great joy. He said to his wife, “Quick, give me the silk robe! Let me go and greet my dear friend, to see him.” She gave him the simple coat, and he ran to greet him.

The clever one was traveled in a fancy covered wagon. The simple one came to greet him, asking about his welfare with great love and joy: “My dear brother, what’s doing? Blessed is the One who has brought you, and that I have merited to see you.”

To the clever one, the whole world was as nothing in his eyes, and particularly a man like this, who seemed crazy. Nonetheless, because of the great love of their youth that had existed between them, he drew him close and traveled with him into the city.

Meanwhile, the two homeowners, the fathers of these two sons, had passed away (while the clever one was wandering abroad), and had left their houses behind.

The simple one, who had remained local, moved into his father’s house and took possession of it.

The clever one, who had been abroad, had no
one to take possession of the house. The clever one’s house was destroyed and lost, with nothing at all remaining of it, so the clever one had no place to stay upon his arrival. He traveled to a certain inn, where he suffered, because the inn was not to his liking. So the simpleton now found himself a new task, and would come running from his house all the time to the clever one with love and joy, taking notice of how he was suffering at the inn.

The simple one said to the clever one, “My brother, come to my house and stay by me. I will gather all my stuff into one area and the whole house will be yours to do with as you wish.” This was agreeable to the clever one, so he entered his house and stayed by him.

The clever one was always filled with suffering, because he had a reputation as being exceptionally wise, a craftsman, and a very big doctor. A certain minister came and ordered him to make him a gold ring. He made for him a very amazing ring, engraved quite wondrously with images, and engraved a fantastic tree in it. The minister came, and the ring did not please him at all. This cause him much suffering, because he knew that if this ring with the tree were in Spain, it would be
highly valued.

One time, a big minister came with a precious gem which was brought from afar. He brought him another gem with an image, and ordered him to carve this image into the first gem that he brought. He reproduced the image exactly, except for one mistake which no one except he alone would be able to discern. The minister came and took the gem, and it pleased him. But the clever one agonized greatly over the mistake: “How much wisdom I have, yet I made such a mistake.”

Regarding medicine, he suffered as well. When he would come to a patient, and would treat him, he would be certain that if the patient were to survive, he would certainly be cured by such an extraordinary treatment. When the patient would subsequently die, people would say that he caused the death, and he would suffer greatly from this.

Sometimes he would treat a patient and the patient would heal, and people would say that it was an coincidence. He was constantly filled with suffering.

Also, when needed a garment, he summoned the tailor and worked with him until he had taught him how the make the garment according to his
wishes, as he was accustomed. The tailor got the idea, and made the garment according to his wishes, except for a mistake in the lapel, which he didn’t get right. This bothered him a lot, because thought to himself, “Even if it looks okay here, where they are not particular about such things, if I were in Spain with a lapel like this, I would be a laughingstock and I would seem like a fool.” And so he was always full of suffering.

The simple one would constantly come running to the clever one with joy, only to find that he was depressed and full of suffering.

He asked him, “Someone as wise and as wealthy as you, why are you always suffering? Aren’t I always happy?”

In the eyes of the clever one, he was a clown, and he seemed crazy to him.

The simple one said to him, “In general, aren’t the people who mock me fools? Because if they are more clever than I am, then - on the contrary - they are fools! (as mentioned above). This is all the more true for someone as clever as you. So what if you are more clever than I am?”

The simple one spoke up and said to the clever
one, “If only you could come to my level.”

“It could indeed happen that I could reach your level,” replied the clever one, “if my intellect were to be taken from me, perish the thought, or if I were to become sick, perish the thought, and I were to go crazy. But for you to come to my level? It is completely impossible for you to be wise like me.”

“For the Blessed G-d, anything is possible,” replied the simple one. It could happen in a blink of an eye that I come to your level.”

The clever one laughed a lot about this.

These two sons were known to the world by the nicknames “the clever one” and “the simple one”. Even though there are many clever people and simple people in the world, here there was more of a contrast, because they were both in one place, and had studied together, and one of them became amazingly clever, while the other was extremely simple. In the census records, where each person was recorded with his family name, they were listed by their nicknames “the clever one” and “the simple one”.

One time, the king came upon the census and
found written there these two sons, one with the name “the clever one” and the other with the name “the simple one”. The king desired to see them. The king thought, “If I send for them suddenly to come before me, they will be very frightened. The clever one’s reasoning will be completely confounded and the simple one, too, might go crazy from fear.”

The king decided to send a clever person to the clever one and a simpleton to the simple one. But where in the royal city can a simpleton be found, since in the royal city most people are clever? However, the treasurer is specifically a simpleton, because a clever person is not desirable to oversee the treasury, because through his cleverness and intellect he might come to embezzle the wealth. Therefore, specifically a simpleton is appointed to be the treasurer.

The king summoned a clever person and the aforementioned simpleton and sent them to the two sons. He gave each of them letters. He also gave them a letter to the governor of the province whose authority these two sons were under. He ordered in the letter that the governor should send letters to the clever one and the simple one in his own name, so that they won’t be frightened. He
should write to them that the matter is not urgent, nor has the king decreed specifically that they should come. Rather, the matter depends on what they want. If they want to, then they should come. The king simply wants to see them.

The two messengers - the clever person and the simpleton - traveled and came to the governor and gave him the letter. The governor asked about these two sons, and was told that the clever one is extraordinarily clever and very wealthy, and the simple one is exceedingly simple, his entire wardrobe consisting of a simple coat. The governor decided that it was certainly inappropriate to bring him before the king dressed in a simple coat, so he had appropriate clothing made for him and placed it in the covered wagon for the simple one. He gave them the letters, as mentioned before.

The messengers traveled and arrived there and gave them the letters - the clever person to the clever one and the simpleton to the simple one. As soon as the simple one got his letter, he said the simple messenger who brought it, “Since I don’t know how to read it, read it to me.”

“I’ll tell you orally what is written in it,” he replied. “The king wants you to come to him.”
“You’re not joking, right?” he asked quickly.

“It is certainly true,” he replied. “No joke.”

He was immediately filled with joy. He ran and said to his wife, “My wife, the king sent for me!”

“For what, why?” she asked him.

He didn’t have a chance to answer her at all, as he immediately became electrified with joy and right away went to travel with the messenger. He went inside and sat in the covered wagon. He found there the clothing, and became happier and happier.

Meanwhile, stories were told that governor had committed corruption, and he was removed by the king. The king decided that it would be good for the governor to be a simple man, because a simple man would guide the state with truth and integrity, since he would not think of clever schemes. The king proceeded to make the simple one governor. He sent an order that the simple one for whom he had sent will be the governor. Since he would be traveling by way of the governor’s city, men should be posted at the city gates. Immediately upon his arrival, they should detain him and crown him governor. And so they did: they stood
by the gates, and immediately upon his passing there, they stopped him and told him that he had been made governor.

“You’re not joking, right?” he asked them.

“Right. It is not a joke,” they replied.

The simple one immediately became governor, with full authority. Now that his mazal had improved (and mazal makes one wise), he received a bit of understanding. Nonetheless, he did not make use of his wisdom at all. He simply ruled with his simplicity as before, and guided the state with simplicity, truth and integrity. No corruption was found in him. Regarding management of the state, there is no need for great intellect and wisdom, just honesty and simplicity. When two people would come before him for judgment, he would say, “You are innocent and you are guilty,” according to his true simplicity, without any guile or deceit. And so he managed everything truthfully, and he was highly beloved in the state.

He had advisers who truly loved him. Because of this love, one of them advised him, “You will certainly have to be summoned to come before the king, since he has already sent for you, and also the procedure is that a governor needs to come be-
fore the king. Therefore, even though you are very upright, and there is no corruption to be found in your leadership of the state, still, it is the way of the king to digress in the course of his conversation to other topics, to speak about wisdom and other languages. Thus, it would be fitting, and proper conduct, for you to be able to respond to him. So, it would be good for me to teach you wisdom and languages.”

This was acceptable to the simple one. “What could be the problem if I learn wisdom and languages?”, he said.

Then he suddenly recalled that his friend the clever one had said that it would be completely impossible for him to come to his level. And now he had already achieved his level of wisdom. Nevertheless, despite the fact that he had become familiar with wisdom, he did not make use of his wisdom at all. Rather, he conducted everything with simplicity, as before.

After this, the king sent for the simple governor to come to him. He traveled to him. The king spoke with the simple one at first about running the state, and the king was very, very pleased, because he saw that he was leading with integrity
and great truth, without any guile or deceit. Then, the king began to discuss wisdom and languages. The simple one answered him correctly, winning greater and greater favor in the eyes of the king. The king said, “I see that he is so wise, yet he runs things with such simplicity.” This was very, very good in the eyes of the king, and the king appointed him to be prime minister over all the ministers. He designated for him a special place, where he would reside, and commanded that lovely, magnificent structures be built for him. He gave him a letter confirming his appointment as prime minister. And so it was, that they built him buildings in the place that the king designated. He went and accepted his full authority.

When the letter from the king arrived to the clever one, he told the clever person who brought it, “Wait. Stay the night here, and we will discuss and make a decision.”

In the evening, he prepared for him a great feast. While they were dining, the clever one analyzed with his cleverness and philosophy. He spoke up and said, “What is this, that the king should send for me, for someone as lowly as I am? Who am I, that the king should send for me? The king has such authority and prestige, and I am so lowly and
despised in relation to such a great and awesome king. Is it conceivable that the king would send for someone as lowly as I am? If you would suggest that it is because of my wisdom, what am I compared to the king? And doesn’t the king have wise men? Also, the king himself is certainly a great wise man. What is this about, that the king is sending for me?” He was very, very astonished about this. The clever one (that is, the original clever one, the friend of the simple one - these were all the words of the original clever one, the friend of the simple one, after he had greatly astonished and perplexed himself, he spoke up and said these things to himself) said to the clever messenger, “You should know what I say. I think the matter is absolutely clear and understood: there is no king in the world at all. The whole world is mistaken in this foolishness, thinking that there is a king. See and understand how this could be, that everyone subordinates themselves, relying on one man, the king. Certainly, there is no king in the world at all.”

“But haven’t I brought you a letter from the king?” the clever messenger replied.

“Did you actually receive the letter from the hand of the king himself?” asked the original
clever one.

“No,” he replied. “Someone delivered the letter to me in the name of the king.”

He spoke up and said, “Now you see with your own eyes that my words are true. There is no king at all.” Again, he asked him: “Tell me, aren’t you from the royal city? Weren’t you raised there? Tell me, have you ever in your life seen the king?”

“No,” he replied. For this was true, that not everyone merited to see the king, because the king was not seen except at very infrequent occasions.

The original clever one spoke up. “Now you can really see that my words are very clear. There is no king at all, for even you have never seen the king.”

“If so,” asked the clever messenger, “who rules the country?”

“This I can explain to you,” replied the original clever one. “You should ask me about this, because I know a lot about this. When I was traveling abroad, I went to Italy. The custom there is that they have seventy senators, and they each lead the country for a certain period of time. In this way, everyone in the country takes turns at the
leadership, one after the other.”

His words started to influence the clever messenger, until he agreed and decided that there certainly was no king at all.

The original clever one again spoke up and said, “Wait until morning. I will clarify for you again with proof after proof that there is no king in the world at all.”

The original clever one got up early in the morning (we refer to the clever one who is the friend of the simple one as “the original clever one”), and he woke up his friend the clever messenger.

“Come outside with me,” he said, “and I will demonstrate for you clearly how the world is completely mistaken. Truly, there is no king at all. Everyone is greatly mistaken.”

They walked to the marketplace, and saw a soldier there. They grabbed him and asked him, “Who do you serve?”

“The king,” he replied.

“Have you ever seen the king in your life?” they asked him.

“No.”
“Look, there is such foolishness,” he remarked.

Again they walked, to a captain of the army, and entered into conversation with him, until they asked him, “Who do you serve?”

“The king.”

“See with your own eyes, that it is clear that everyone is mistaken. There is no king in the world at all.” They agreed among themselves that there was no king at all.

The clever one spoke up and said further, “Come, let’s go and travel the world, and I will continue to show you that the whole world is greatly mistaken.”

They went traveling the world. Everywhere they went, they found the world to be in error. “The king” became an analogy for them. Wherever they would find the world to be in error, they would say that this error is true just like the king is true.

The continued traveling until they spent everything they had. They sold one horse, then the second, until they had sold everything and they had to walk on foot. They would constantly investigate the world, and found the whole world to be in
error. They became poor pedestrians and lost their prestige. They were considered as nothing, and no one paid any attention to paupers like them.

It so happened that the were walking around until they came to the city where the simple prime minister lived. In that city, there was a true Master of the Name, who was held in high esteem, because he was a miracle worker. Even among the royalty he was esteemed and famous. These clever ones came to that city, walked about and came to the house of the Master of the Name. They saw many wagons parked there, forty or fifty, with sick people. The clever one reasoned that a doctor lived there. He wanted to go into the house. Since he, too, was a great doctor, he wanted to go inside to make his acquaintance.

He asked, “Who lives here?”

“Master of the Name,” they replied.

He laughed, saying to his friend, “This is a lie and an extraordinary mistake. This is even more ridiculous than the mistake about the king. My friend, let me tell you about this lie, how very, very much the world is mistaken about this lie.”

Meanwhile, they became hungry and found that
they still had three or four coins. They went to a soup kitchen. There they found food for as little as three or four coins. They ordered food for themselves, and they were served. While they were eating, they spoke and jested about the lie and error of the Master of the Name.

The owner of the soup kitchen overhead their words and became very angry, because the Master of the Name was highly esteemed there. He said to them, “Eat what you have in front of you and get out of here.”

Then the son of the Master of the Name arrived there, and they continued mocking the Master of the Name in front of his son. The owner of the soup kitchen scolded them for mocking the Master of the Name in front of his son, to the point that he beat and injured them, and pushed them out of his place.

They got very angry, and wanted to seek justice for being hit. They decided to go to the owner of the place where they had put their belongings, to solicit his advice as to how to get justice for this. The came and told him that the owner of the soup kitchen had beat them.

“Why?” he asked them.
They told him that they had spoken against the Master of the Name.

“Certainly, it is not right to hit people,” he replied. “But you did not act properly at all by speaking against the Master of the Name, because the Master of the Name is highly respected here.”

They saw they were not getting anywhere, that he too was in error. They left him and went to the town official, who was a gentile. They told him the story about how they had been hit.

He asked them, “Why?”

They hold him that they had spoken against the Master of the Name. The official beat and injured them and pushed them out of his place.

They went around, from one higher ranking official to the next, until the came before the prime minister. There were sentries positioned in front of the prime minister’s residence. They informed the prime minister that a certain man needed him. He was instructed to enter.

The clever one came before the prime minister. The prime minister immediately realized, upon his entrance, that this was his friend the clever one. But the clever one did not recognize him,
since he had achieved such grandeur.

Immediately, the prime minister started to say to him, “See my simplicity and how much greatness it has brought me, and what your cleverness has brought you.”

The clever one spoke up and said, “Since you are my friend the simple one, we can speak about this later. Now, you should grant me justice for them having hit me.”

“For what?” he asked him.

“Because I spoke against the Master of the Name,” he replied. “He is a fraud and a big phony.”

The simple prime minister spoke up and said, “You are still trapped in your cleverness. Look, you said you could easily achieve my level, but that I could not come to yours. See that I have already come to yours, but you have still not come to mine. And I see that it is more difficult for you to come to my simplicity.”

Still, since he was previously familiar with him in his time of greatness, he ordered that he be given garments to wear, and he requested that he eat with him. While they were eating, they began to
speak together, and the clever one tried to prove his theory that king does not exist.

The simple prime minister scolded him: “But I myself have seen the king.”

“Are you really sure that it was the king?” asked the clever one scornfully. “Can you confirm that he, his father and grandfather were kings? From where do you know that he is the king? People told you that this was the king, and they deceived you with lies.”

The simply one became very, very angry over this matter of the denial of the king.

Meanwhile, someone came and said, “Azazel, the devil, has sent for you.”

The simple one trembled very, very much. He ran and told his wife with great fear about whom had sent for him. His wife advised him to send for the Master of the Name. He sent for him. The Master of the Name came and game him protective amulets, saying that he should not be afraid at all now. He had great faith in this.

The clever one and the simple one sat together again. The clever one asked him, “Why are you so afraid?”
“Because of who sent for us,” he said.

He laughed at him. “Do you believe that there is a devil?”

“OK,” he replied, “then who sent for us?”

The clever one spoke up and said, “Surely, it was my brother, who wanted to frighten me, and sent me this hoax.”

“If so, how did he get past all the guards?”, the simple one asked him.

“He surely bribed them,” he replied. “And they lied and deceived, saying that they did not see him.”

Meanwhile, someone again came and said as before, that the devil had sent for them. This time the simple one did not tremble, nor did he have any fear at all, owing to the protection of the Master of the Name.

He spoke up and said to the clever one, “Now what do you say?”

“I will let you know,” he said, “that I have a brother who is angry with me, and he created this hoax in order to frighten me.” He got up and asked the one who had come for them, “What did
the one who sent for us look like? What did he face and hair look like?”, etc.

He told him that he looked a certain way.

The clever one spoke up and said, “See, that is the way my brother looks.”

The simple one said to him, “Would you go with him?”

“Yes,” he replied. “Just give me some soldiers to be my bodyguards so that he doesn’t bother me.”

He gave him bodyguards, and the two clever ones went with the man who had come for them.

The soldiers returned. The simple prime minister asked them, “Where are the clever ones?”

The replied that the didn’t know at all where they had disappeared to.

The devil had seized these clever ones and brought them into mud and clay. There the devil sat on his throne amidst the mud. The mud was thick and sticky like glue, and they could not move themselves at all from the mud.

The clever ones cried out to the ones who were afflicting them (that is, the devil and his men),
“Wicked ones! Why are you torturing us? Is there such a thing in the world as the devil? You wicked ones are torturing us for no reason.” For these clever ones still did not believe in the devil. They merely said that wicked people were torturing them for no reason.

The clever ones were stuck in mud and clay. They would speculate, “What is this? These are just reckless men whom we had quarreled with once, and now they are really torturing us.” They were tormented there with tremendous afflictions for many years.

One time, the simple prime minister passed by the house of the Master of the Name, and remembered his friend the clever one. He entered to see the Master of the Name, and bowed to him in the way of nobility. He asked him if he could show him the clever one, and if it was possible to save him.

He said to the Master of the Name, “Do you remember the clever one whom the devil sent for and carried away, and since that day has not been seen?”

“Yes,” he replied.
He asked him to show him where he was, and to free him from there.

The Master of the Name said to him, “Sure, I can show you his place and get him out of there. But only you and I will go.” They went together. The Master of the Name did what he knew how to do, and they arrived there. They saw that they were stuck in thick mud and clay.

When the clever one saw the prime minister, he cried out to him, “My brother! See that these wicked ones are beating and torturing me so much, for no reason.” The prime minister scolded him, “You are still clinging to your cleverness. You don’t believe in anything. According to you, these are men. Now, see here. This is the Master of the Name whom you had denied. He, specifically, is capable of extracting you, and he will show you the truth.”

The simple prime minister asked the Master of the Name to extract them, and to show them that this is the devil, and that these are not men.

The Master of the Name did his thing, and they were left standing on dry land. There was no mud there at all. The demons turned into regular dust.
Then the clever one saw, and was forced to admit against his will, that above all there is a king.

*Likutei Moharan II:19, which speaks of cleverness and simplicity, refers to this story. The essence of perfection is only simplicity and straightforwardness. Amalek was clever and denied the main element of faith. See there on the verse, “A Tzadik falls seven times and gets up” (Mishlei 24:16), the last letters of the verse spell out “Amalek”. Essentially, all downfalls come through cleverness. Agag, who was also from the seed of Amalek, despite foreseeing his downfall at the time that Shmuel came to King Shaul to kill him, still did not believe. As it is written, “And Agag came to him ma’adanot” (I Shmuel 15:32), and Targum Yonatan translates “ma’adanot” as “comfortably”, because he still did not believe in his downfall, until he ultimately saw his downfall with his own eyes. Then he said, “Surely the bitterness of death approaches.” For until that moment, he did not believe.

Look into this story and understand wonders of wonders. If prayer is not as it should be, it is a three-cornered shoe. Understand this.
Once there was a great burgher [a member of the prosperous, merchant class in Medieval Europe] who was extremely wealthy. He had quite a large amount of merchandise, and his notes and letters went out all over the world. He had the best of everything. Below him lived a pauper. He was extremely poor and the complete opposite of the wealthy burgher in every respect (that is, their positions were reversed, just as the burgher had great wealth, so the pauper, in parallel, had great poverty). Both of them were childless. The burgher was childless, and so also the
pauper was childless. Once, the burgher dreamed that people had come to his house and were packing up packages and packages. “What are you doing?” he asked. “We are bringing everything to the pauper,” they replied (that is, the pauper who lived under him). He very much resented this and was very disturbed, since they wanted to carry all his wealth away to the pauper. And he could not dissuade them with his anger since there were so many people involved. The strangers made packages of everything, including all his merchandise, his wealth and his property. They carried everything to the pauper’s house, not leaving anything except the bare walls. He was very, very upset. Then he woke up and realized that it had all been a dream. However, even after he realized that it had been nothing but a dream, and thank G-d, everything was still in his possession, his heart beat with great apprehension. The dream upset him very much, and he could not get it out of his mind. Now regarding the pauper and his wife, he was long accustomed to caring for them, giving them whatever he could. Now, after the dream, he began caring for them even more than before. However, whenever the poor man or his wife came to his house, his expression would
change and he would be very frightened, because he would recall the dream. And they, that is the pauper and his wife, were frequent visitors of his and would go into him often. Once, when the pauper’s wife came to visit him and he gave her what he gave, his expression changed, and he appeared very frightened and confused. “I beg your pardon” the woman said, “but could you tell me what is that reason that whenever we come to you, your expression changes very much.” He told her the whole incident about his dream, and how, ever since, his heart was full of apprehension. She mentioned a certain date, and asked, “Did the dream take place on that night?” “Yes!” he replied. “What does it mean?” “On that night I also had a dream,” she said. “I dreamed that I was very wealthy, and that people came to my house, making packages and packages. I asked them where they were carrying them, and they replied, ‘To the pauper!’ (They were referring to the burgher, but now they already called him the pauper.) Why do you pay attention to a dream? I also had a dream.” Hearing her dream, the burgher was all the more frightened and confused. It seemed that his wealth and property were destined to be brought to the pauper, and that the pauper’s poverty was to be
brought to him. He was extremely frightened.

One day the burgher’s wife took a trip by coach. She took with her other women, and she also took the pauper’s wife. And they went on their excursion. While traveling, a general and his army passed through. They turned off the road as the army passed. The general saw that women were traveling, and he gave orders that one of them should be taken. His men went and took out the pauper’s wife, forcing her into the general’s coach. They then left with her. There was no way that she could be rescued since they were soon far away. Besides, the general was with an army. So the general took her and brought her back to his land. And she was very G-d fearing; she refused to listen to any of his entreaties, and wept very much. They implored her and wooed her, but she remained extremely G-d fearing. And she, the burgher’s wife, and the other women returned from their trip, and the pauper’s wife was gone. And the pauper wept very much, beating his head against the wall in anguish, and mourning for his wife incessantly. One day the burgher passed by the pauper’s house and heard the poor man crying so bitterly, and beating his head against the wall. He went in and asked, “Why are you weeping so?”
“Why shouldn’t I weep?” he replied. “What do I have left? Some people have wealth or children, but I have nothing at all. Now my wife was also taken from me. So what do I have left?” The burgher’s heart was deeply touched and he had great pity on the pauper, seeing his bitterness, his great sorrow. Then the burgher did something reckless, it was really utter madness. He went and made inquiry as to where the general lived, and traveled there. And he did something highly reckless. He went right into the general’s house. And the general had guards there, but the burgher, because he was in an altered state, was oblivious to everything. He paid no attention to the guards whatsoever. And the guards were also very shocked, and became very confused, since they saw a person approaching in such a wild manner. They were very shocked. How did he get here? And because of their panic, the guards did not challenge him, and he was able to pass through all the guards until he got into the general’s quarters, to the place where the pauper’s wife was lying. He went over to her and woke her up. “Come!” he said. When she saw him, she was confused and frightened, “Come with me immediately!” he told her. She went with him, and again they passed all the
guards, until they were outside. Only then did he come round, and only then did he realize what he had done, such a reckless thing. He realized that there would soon be a great outcry. And so it was. There was a great outcry from the general’s men.

The burgher went and hid himself in a pit full of rainwater until the uproar died down. He remained in this pit with her for two days. She saw the great self-sacrifice that he had made for her, as well as the great suffering he endured for her sake. She swore to G-d that all of her good fortune and success (it was possible that she would have some good fortune, perhaps great importance, and success) she would not withhold from the burgher. Even if he wanted to take all her success and greatness, so that she would be just as she was originally, she would withhold nothing from him. But how could witnesses be found in such a place? She took the pit as a witness. After two days, he left with her. They went further. And he went with her further and further. And he understood that there in that place, she was also being sought. This time he went and hid himself in a ritual bath with her. Again, she thought about the great sacrifice and suffering that he had endured for her. She made the same oath as before,
(that all of her good fortune, etc.) taking the ritual bath as her witness. They also remained there for approximately two days. They then left and went further. Again he understood that a search was being made here also. So again, he hid with her, each time in another place, in seven different places of water: There were the pit and ritual bath mentioned above, a pool, a spring, a stream, a river and a lake. In every place they hid, she always remembered his self-sacrifice and suffering that he endured for her sake, and always made the same oath she had made earlier, each time taking the place as a witness. They continued traveling, each time hiding in these places, until they finally came to the sea. As soon as they reached the sea, since the burgher was a great tradesman and knew the sea lanes, he was able to make arrangements to reach his country. He traveled the journey and came home with the pauper’s wife, and returned her to the pauper. The joy was tremendous. The burgher, because he had done such a thing, and in addition had withstood the trial with her (that is he had the fear of G-d and did not touch her), because of this, he was remembered by G-d, and was given in that year a son. And she too, the pauper’s wife, had also resisted temptation, both with the
general and with the burgher. As a result, she was deemed worthy, and she gave birth to a daughter. The daughter was unbelievably and extraordinarily beautiful. It was a beauty that set her apart from the rest of humanity. Such beauty is never found among human beings. People would say, “She should only reach maturity!” (When a person is so unique, it is difficult for him to survive to maturity.) Her beauty was very extraordinary, the likes of which had never before been seen in the world. All the people would come to see her, and they were very astonished at her beauty, which was very, very extraordinary. They gave her gifts all the time, out of their love for her. Everyone sent so many gifts that the pauper became wealthy. Meanwhile, the burgher got the idea that he should contract a marriage with the pauper, because of her great beauty, which was really unique. He said to himself that this might be the significance of the dreams, where that which was his was brought to the pauper, and that which was the pauper’s was brought to him. The dream might mean that they should make a match between their children, and as a result of their joining, what was theirs would be intermingled. One day, when the pauper’s wife visited him, he told her of his desire
that they arrange a match between their children. He suggested that through this, the dreams might come true. “I have also thought about this,” she replied, “but I could never be so bold as to discuss such a match with you. If you want it, I am certainly prepared to go along with it, and I will do nothing to hinder you. I have already sworn that I will never withhold from you any good or success that I have.” The burgher’s son and the pauper’s daughter went to school together, learning foreign languages and the like, as was the custom there. Meanwhile, people would come to see the daughter because of her exceptional beauty, and they gave her so many gifts that the pauper became wealthy. Royal ministers also came to see her, and they were very pleased with what they saw. They realized that her beauty was unique and extraordinary, since it was beyond normal human bounds. And because of her fantastically great beauty, some ministers got the idea of contracting a marriage with the pauper. Minister who had sons very much wanted their sons to marry her. However, it would not be proper for them to marry someone of such a low station. They therefore needed to make an effort to raise the pauper’s status. They arranged for the pauper to get an appointment in
the emperor’s service, at first as a lieutenant. Afterwards he rose higher and higher, because they hastened his promotion every time, until he rapidly rose every time higher and higher, until he became a general. At this point, the ministers wanted to go ahead and contract a marriage with him, but it was difficult, since many ministers all wanted to do this, and many had worked to secure his promotions. (Therefore, he could not make a match with anyone.) Besides, he could not make a match with them because of the burgher, since he had already stated that his daughter should be matched with him. Once the pauper became a general, he became ever more successful. The emperor sent him into battles, and he was victorious each time. So the emperor promoted him still higher, continuously higher and higher, and he was always very successful. Then the emperor died. All the citizens decided that the pauper should be the new emperor. When the ministers met, they all agreed that he would be the emperor. The man who had previously been the pauper thus became emperor. He fought wars and was very successful, conquering many lands. He fought more wars, and was always victorious, continually making conquests, until all the other lands decided that they would
willingly subjugate themselves to him. Because they saw his great success, since he had all the beauty in the world, as well as every possible good fortune. All the kings therefore met together and decided that he would be the emperor over the entire world, and they gave him a document written in golden letters.

The emperor (that is, the pauper who became emperor over all the world) now did not want to contract a marriage with the burgher, because it is not fitting for an emperor to contract a marriage with a burgher. However, his wife, the empress, refused to abandon the burgher. (That is, she stood by the burgher because he risked his life on her account, etc.) And the emperor therefore saw that he could not make another match, on account of the burgher, particularly, since his wife supported him very strongly. He therefore began to devise plans against the burgher. His first move was to impoverish him. He carries out these schemes as if it were not through him at all, and he continually arranged to do him damage. An emperor certainly has this ability. He caused the burgher continually to suffer losses, and business failures, until he was impoverished, a complete pauper. And she, the empress continued to support the
burgher. The emperor realized that as long as the son is alive, (that is the burgher’s son) it would be impossible to make another match. So he began to make efforts to do away with the burgher’s son. He devised a plan to be rid of him, setting up false charges, and appointing judges to try the case. The judges understood that the emperor wanted to do away with the young man, so they sentenced him to be placed in a sack and thrown into the sea. In her heart, the empress was very grieved because if this. However, even the empress could do nothing to oppose the emperor. So she went to the men whose job it was to throw the young man into the sea. She came to them, and fell at their feet, pleading very much that, for her sake, they let him go. After all, why did he deserve to be put to death? She pleaded that they take a different prisoner, who had been sentenced to death, and throw him into the sea, sparing the young man. Her efforts were effective, and they swore to her that they would spare him. And they did so. They took another man and threw him into the sea, and the burgher’s son they let go. “Go! Go!” they told him, and so he went away. The youth was already mature, so he went on his way. Beforehand, that is before the young man left, the empress went and
summoned her daughter. “My daughter,” she said, “you must know that this burgher’s son is your destined bridegroom.” She then told her daughter the entire story of what had happened to her. “The burgher sacrificed his wellbeing for me, and was with me together in seven places (that is, in the seven types of water). And every time I swore to G-d that I would never withhold from him anything good that I have, and took these seven places as my witnesses. [These were the pit, the ritual bath, and the other seven types of water.] Therefore, you are all my good, my fortune, and my success. Certainly, you are his, and his son is your bridegroom. But your father, because of his pride, wants to kill him for no reason. I have already made an effort to save him, and I have been successful in convincing them to spare him. Therefore you must know that he is your bridegroom, and you must never agree to any other groom in the world.” The daughter accepted her mother’s words, because she also was G-d fearing. She replied to her mother that she would certainly abide by her words. The daughter then went and sent a note to the burgher’s son, while he was still in prison. She wrote that she considered herself promised to him, and that he was her destined
bridegroom. She sent him a fragment of a map, drawing on it all the places where her mother had hidden with his father, which are the seven witnesses: the pit, the ritual bath, and the other places. On it she drew pictures of a pit, a ritual bath, and the other places of water. She warned him very, very, strongly that he should be very, very careful to keep this note. Then she signed her name at the bottom. After this, so it happened: The ones in charge substituted another man and let the burgher’s son go. So he went forth. He traveled and traveled until he reached the sea, where he embarked on a ship and set out to sea. A powerful storm wind arose, carrying the ship to a desert shore. The wind was so strong that its force broke the ship up. The passengers, however, survived, and they reached dry land. There it was a desert, so the people of the ship went in search of food; each one tried to find something to eat. Ships did not usually pass by, since it was a desert area. Therefore they could not anticipate a ship coming and bringing them home. They went into the desert to seek food. Thus they scattered and separated. The young man went into the desert, and went on and on, until he was very far from the shore. When he decided to return, he could not. The
harder he tried to get back, the more distanced he became, until he himself realized that it was impossible for him to return. He therefore went on and on in the desert. He had a bow to protect himself against the wild animals in the desert. Wherever he went, he was able to find something to eat. He went on and on until he came out of the desert, and arrived at a certain place. And there, there was an empty place, and there was water surrounded by fruit trees. He would eat of the fruit and drink of the water. He decided that he would settle in this area and remain there for as long as he lives. He realized that it would be difficult for him to return to civilization, and who knows if he would find another place as good as this, if he should leave this place and move on? Therefore he decided that he would remain there, and live out the rest of his life in that spot. He found the place very good. He had the fruit to eat, and water to drink. Sometimes he would go out and shoot with his bow a rabbit or deer, and he would have meat to eat. And he used to catch fish, for there were very good fish in the water. He therefore felt that it would be quite good for him to stay there for the rest of his days. And the emperor, after the sentence had been carried out on the burgher’s son,
and he was free of him (for the emperor thought that really and truly the judgment was carried out on the young man, and he was no more in the world), now he was able to enter into a marriage contract for his daughter. Therefore negotiations began with various kings regarding a match with her. The emperor established an appropriate estate for his daughter, and she remained there. She took the daughters of noblemen to be her companions, and she lived there. She would play musical instruments and engage in similar pastimes, as was the custom. Whenever a match was proposed to her, she always answered that she refused all talk (that is about the match) but that he himself should come, the one who wants to marry her. She was very talented in the art of song (that is, the skill to recite beautiful lyrics with great wisdom). With skillful artisanship she arranged a place where they could come (that is her suitors). He would then stand facing her and recite his lyrics. These consisted of love poems, such as the words of passion that a person in love uses towards his beloved. Kings would come to court her. They would go to the place and each one would recite his poem. The daughter would answer some of them through her ladies, also with a poem full of pas-
sion. To others, whom she favored more, she replied herself. She would raise her voice in song, and reply with words of passion. To those whom she favored still more, she would meet them in person, revealing her face, and respond to them with poetry and affection. However, in the end, she would say to all of them, “But the waters did not pass over you.” No one understood what she meant by this. Whenever she showed her face, people would fall to the ground upon seeing her great beauty. Some became sick and weak. Others went insane because of the lovesickness brought on by her great beauty, which was unearthly. But nevertheless, although people went mad and became infirm, kings still came to woo her. But in the end, she gave them all the same answer.

Meanwhile, the burgher’s son remained there in that same place, and he made himself a place to live. He dwelled there, and he was also able to play music. He was skilled in the art of lyrics. He selected wood out of which musical instruments could be made, and he made himself instruments. Out of the veins of animals, he made the strings. Thus, he was able to play to himself. He would take the note which he had that the emperor’s daughter had sent him while he was in prison, and
he would sing and play his instruments. He would remember all that happened to him, how his father had been a burgher etc., and how he had been cast away. He went and took the note and made a mark on a tree. There, inside the tree, he hollowed out a place, and hid the note. After he had been there a while, one day, there was a great storm wind that blew down all the trees of that place. He could not recognize the tree where he had hidden the note. As long as the trees were standing, he could recognize his sign, but now that the trees had fallen, this tree was mixed up among the many other trees there, and he had no way of recognizing that particular tree. It was impossible for him to split them all open to find the note, since there were so many trees. This caused him to weep and grieve very much. He realized that if he stayed there, he would definitely go mad because he had such great anguish. He decided that that he must move on. No matter what will happen to him, leave he must. If he did not, he would be in danger because of his deep anguish. So he put some meat and fruit in a sack, and went, in no specific direction. He made himself signs marking the place which he left. He continued until he reached a settlement. “What land is this?” he asked. And they replied.
He asked if they had ever heard of the world emperor. They answered him, “Yes.” He asked if they had heard about his daughter, the great beauty. They answered him, “Yes, but it was impossible to marry her,” (because she will not have anybody, etc.). He came to a decision, in light of the fact that it would be impossible for him to travel there. So he went to the king of that land, and poured out his heart to him. He told him that he was her true bridegroom, and that because of him, she would not marry anyone else. Since it was impossible for him to go there, he will give the king all the signs that he has, that is, the seven waters she had described. He asked that the king go there and make an engagement with her, and that the king should pay him for this information. The king realized that he was telling the truth, since it would be impossible to make up a story like this, and the idea pleased him. However, he decided that he wanted to bring the princess back with him, but the young man would still be there, so it would not turn out very well. Should he kill him? He did not have the heart to do so. For why should he be killed for doing him a favor? Therefore, he decided to exile the burgher’s son two hundred miles away. The son was very upset by this, since
he has been exiled for doing the king a favor. So he went to another king, and told him the story. (That is, the young man, the burgher’s son, because he resented the first king for having exiled him, went to a different king and told him also the whole story with all the signs, so that the other should make haste to marry the beauty.) He related all the signs to the second king, and also added an additional sign. He told the king that he should make haste and set out immediately, so that he could overtake the first king, in order to get there first. But even if he does not get there first, he still had one sign more than the first. The second king had the same thought as the first (that it won’t go well for him if the young man should be there). And he also exiled him two hundred miles further. Again he was very upset, so he went another time, to a third king. He also told him the whole story, as with the others. And to the third one he gave even more signs, very good signs. The first king immediately set out on the journey, and came to the place where the emperor’s beautiful daughter was. He composed a lyric, and skillfully included in it all the places that had served as witnesses (that is, the seven types of water, which were the main signs she was looking for in a prospective
groom). However, the rules of the lyrics led him to speak of the places in a different order than the story really happened. Since that is how it came out according to the method of the lyric. He came to the place set aside for those courting her, and recited his lyric. When the emperor’s daughter heard the mention of these places, that is the seven types of water, she was very surprised. She was positive that this was her destined groom. However, she still had some uncertainty since the places were not in correct order. But she thought that perhaps he had had to change the order because of the artistry of the poem. So she made up her mind that he must be the one. She wrote to him that she considered herself engaged to him. There was great joy and tumultuous excitement because the great beauty had found her match. Plans were soon made for the wedding. In the meantime, there arrived the other one (that is the other king to whom the youth had also divulged all the signs, and one sign more, etc.) And the other one also hastened there [to her estate]. He was told that she had already agreed to marry another. But he paid no heed. He said that he still had something to tell her that would affect the situation. He got to her and recited his poem, now placing all the places in
correct order, and also adding an additional sign. “Then how did the first one know all this?” she asked. If he should tell the truth (that the young man had told the first one) that certainly wouldn’t be good for him. So he said that he did not know. She found this very puzzling, and she was very bewildered, since the first one had also recited all the places. How could people know these signs? Still, it seemed logical that the second king was her destined one, since she saw that he had given the signs in order, and an additional sign. It was possible that the first one had mentioned these places merely because the art of composing the poem brought them to mind. Meanwhile, she decided to do nothing. (That is, she could not decide on a course of action, so she remained passive and refused to enter into marriage with anybody.) The young man, that is the burgher’s son, when the second king exiled him, was again very upset. He went to a third king and told him the whole entire story, and gave him even more signs, very compelling signs. And to the third, he poured out his whole heart, telling him that he had a note on which all these places were drawn (that is the seven types of water). He told the king to draw all these places on a piece of paper and bring it to her.
The third king also exiled the young man two hundred miles further, and the third also hastened there. On arrival there, he was told that the other two (the two kings, etc.) were there already. He said that he would try anyway, since he has something that would definitely change the situation. The people did not know why she wanted these kings more than the others. The third king arrived [at her estate and] recited his poem with very clear signs, better than the first ones. Then he showed her the note with all the places drawn (which he himself had drawn). She was in shock, but she could not do anything, because with the first, she also thought that he was the one, and then the same thing about the second. Therefore, she said that she would not believe anything until someone brought to her the original note itself. Meanwhile, the young man thought, how many times will he be sent further away? He therefore made up his mind that he would go there himself (that is to the emperor’s daughter). Perhaps he would accomplish something. So he travelled and travelled until he finally arrived there. He said that he had something to say that would definitely change the situation. And he came and recited his lyric. He revealed even more signs, very compelling signs.
He told her how they had gone to school together, and other similar signs. And he told her everything, how he had sent the other kings, and how he had hidden the note in a tree, and everything else that had happened to him. But she paid no heed to all of this. The first three kings of course also had some excuse for not having the note. And to recognize him was clearly not possible, since he had been gone a long time. She refused to pay heed to any signs at all until he actually brought the original note, written in her own handwriting. She had already thought that the first one was surely the one, and similarly the other kings. Therefore she did not want any more signs or the like. The young man decided that he cannot tarry there (that is, he cannot stay there long because perhaps if it becomes known that he is here, the emperor will kill him). He therefore made up his mind that he would go back to his spot in the desert where he had been previously, and spend the rest of his life there. He walked and walked to come to this desert, and finally he arrived there. While all this was happening, many years went by. The young man made up his mind that he would live in the desert and live out his days there. He had contemplated a person’s entire life in this world, and concluded
that it would be best for him to spend the rest of his life in the desert. There he lived and ate the fruits, etc. just as before.

Meanwhile, on the sea there was a pirate. He heard that such a beautiful woman existed, and got the idea to take her prisoner. He himself could not do anything with her, because he was a eunuch. However, he felt that if he could kidnap her, he could sell her to a king for a huge sum of money. He began to set a plan in motion. Now a pirate ignores his own welfare. If he succeeds, he succeeds, and if not, not, and what does he care, since he was wanton, like pirates are. The pirate went and bought a large amount of merchandise, an extraordinarily huge amount. He also made golden birds, and they were made with such great artisanship that they actually appeared to be alive; they seemed just like real birds. He also made golden grain stalks, upon which the birds stood. This alone was remarkable, that they were able to stand on the stalks without the stalks breaking, even though the birds were quite large. He also made mechanisms so that the birds appeared to sing. One clicked its tongue, one chirped, and one sang. It was all done through trickery: men would be in a room on the ship behind the birds, and these
men did everything. And it looked as if the birds themselves were playing, for they were made with invisible wires, so one thought the birds themselves were doing it all. Taking all this, the pirate set off to the land where the emperor’s daughter was. When he came to the city where she was, he docked his ship and cast anchor. He made himself out as an important burgher, and people came to buy all kinds of precious goods. He remained there for somewhat more than a quarter of a year, while people brought home the beautiful merchandise they had bought from him. The emperor’s daughter also wanted to buy from him, and she sent a message, asking him to bring his wares to her. He replied with a message that he has no need to bring his wares to a buyer’s house, even if she is an emperor’s daughter. Whoever wants his goods must come to him. A burgher cannot be compelled to do otherwise. The emperor’s daughter decided to go to him. And her custom was, whenever she went out in public, she would place a veil over her face, so that people would not be able to look at her; otherwise they would fall down in a faint and become ill because of her beauty. The emperor’s daughter went out, with her face veiled, and she took her companions with her. A
troop of guards escorted her. She went to the so-called burgher (who was actually the pirate), bought some of his wares, and started to go on her way. "If you come back," said the burgher, "I will show you even more beautiful articles that are truly wonderful." With that, she returned home. After that she came again, bought some merchandise, and went home again. The pirate remained there for a while, and she became accustomed to visiting him. She would come to him often. Then one day she came to the burgher and he went and opened the door to the cabin where the golden birds were, etc. She was able to see them, and it was an amazing sight. The other people who were with her also wanted to come into the cabin. "No no!" he said, "I don’t show this to anyone except you because you are the emperor’s daughter. But I don’t want to show others at all." She went in alone. He also went into the room, locking the door behind them. Then he did a crude thing; he forced her into a sack, and took off all her clothing. He then dressed one of his sailors with her clothing, veiled his face, and pushed him out. "Go!" he said. The sailor did not know what was happening to him. As soon as he emerged with his face covered, the soldiers, not realizing who he
was, immediately began escorting him. They thought that he was the emperor’s daughter. The sailor went along with the troop wherever they led him, and he had no idea where he was. So he came to the emperor’s daughter’s room. When his face was uncovered they realized that he was a sailor! There was a great uproar, and the sailor’s face was slapped very well, and he was thrown out, since he was not guilty, for he knew nothing. Having captured the emperor’s daughter, the pirate knew for certain that he would be pursued. He left the ship, and hid himself together with her in a put full of rainwater until the uproar would subside. He ordered his sailors to cut anchor and flee immediately, since they would certainly be pursued. They would surely not fire on the ship, since it would be assumed that the emperor’s daughter was on board. “But they will pursue you, therefore you must flee immediately!” [he said.] “And if they catch you, so what?” Like all pirates, they paid no heed to their own welfare (they were wanton.) It happened as he predicted. There was a great outcry, and they were immediately chased, but they did not find the princess there. The pirate hid himself along with her in a pit of rainwater, and they remained there. He threatened her so that
she should not cry out, so that people would not hear her. Thus he said to her, “I have risked my life for your sake so that I should capture you. If I should then lose you again then my life is not worth anything to me. Since you are already in my hands, if I should lose you again and should you be taken away from me, then my life would be worth nothing to me. Therefore as soon as you scream out, I will immediately strangle you. And whatever happens to me will happen, since I do not consider my life worth anything.” She was mortally afraid (the emperor’s daughter who was lying with the pirate in the pit was afraid to scream because of his threat.) Afterwards he left that place with her and brought her to a city. They traveled and traveled, until they came to a place where the murderer realized that people were searching for him. He hid himself together with her again, this time in a ritual bath. Afterwards he also left that place and came to another place, and there also he hid with her in a different type of water. Thus he hid with her every time in a different type of water, until he had hidden with her in all the seven kinds of waters that the burgher had hidden in with her mother, which constitute the seven witnesses etc. Finally he came with her to the sea.
He tried to find at least a fisherman’s boat so that he could cross with her. And he found a ship, and took the emperor’s daughter. He had no personal need for her, since he was a eunuch. But he wanted to sell her to a king, and was apprehensive that someone might try and take her from him by force. He therefore dressed her in sailor’s clothing, so that she looked like a man. And the pirate traveled with her on the sea (that is with the emperor’s daughter, whom we shall speak of as a male, because she was disguised thus by the pirate.) Then a storm wind came and carried the boat away to a shore, and the boat was wrecked. They arrived at the shore of the same desert where the young man lived. When they came there, the brigand had the usual expertise in travel routes and knew that this was a place in the desert that ships never came to. Therefore, he realized that he had no one to fear, and he let her roam around. So he walked this way, and she that way, as they searched for food. She distances herself greatly from the brigand, and the brigand went in his own direction. When he realized that she was not in his vicinity, he began to call out for her, but she decided not to reply at all. She thought to herself, “my fate is that he will sell me. Why should I an-
swer him? If he finds me again, I will reply that I did not hear him, especially as he does not want to kill me, for he wants to sell me.” She did not answer him, and went further away. The brigand looked all over for her, but could not find her. He walked on and he still could not find any trace of her, and probably he was devoured by wild animals. So she wandered on further and further. She was able to find food and walked until she found the place where the young man was living (that is the burgher’s son). Since her hair had grown and she was dressed like a man in a sailor’s outfit, they did not recognize one another. As soon as she arrived, he became very happy that another person had come there. “How did you get here?” he asked. “I was with a burgher on the sea, etc.” she replied. “How did you get here?” He replied also, “through a burgher…” The two of them remained together.

After the emperor’s daughter was taken from the emperor, the empress lamented bitterly for the loss of her daughter, hitting her head against the wall. She berated the emperor, telling him, “Because of your pride you lost the young man, and now our daughter has been lost!”

And she would tell him, “She was all our for-
tune and success! Now we have lost her! What do I have left now?” She continued berating him very harshly.

The emperor himself also grieved very much for the loss of his daughter. And in addition the empress berated him and troubled him greatly. And thus there were severe arguments and strife between them. She said so many awful things to him, and angered him so much, that he decided to banish her. He appointed judges to try her and they sentenced her to be banished. She was thus banished. Soon after this, the emperor went to war and was not victorious. So he blamed this on a general: “Because you acted so, you lost the war.” Then he banished the general. After that he again went to war, and again he was not victorious, and again he exiled the general. A number of generals were thus exiled. The citizens realized that he was behaving in a bizarre fashion. First he had exiled the empress, and now the generals. They decided (the citizens) to reverse the situation, recalling the empress and exiling him. The empress could rule the land. They did so. The emperor was exiled, and the empress was reinstated, and she ruled the land. The empress immediately sent out an order to have the burgher and his wife restored (whom
the emperor had brought low and turned into paupers, etc.). She brought them into her palace.

When the emperor was being taken away, he asked those who were taking him, to release him. “I was your emperor,” he said, “and I certainly did good things for you. Now have pity on me and let me go. I will definitely not return to this land anymore. You have nothing to fear. Let me go, and I will leave. Let me at least be free for the few years that I still have to live. They released him, and he traveled on and on. Meanwhile many years passed; and the emperor wandered on and on, until he went out to sea. A wind carried away his boat, and he also came to the same desert [that the others arrived at]. He finally came to the place where the other two were living. (These were the young man who was the burgher’s son, and his [own] beautiful daughter, who was now wearing men’s clothes.) They did not recognize each other, since the emperor’s hair had grown long and many years had passed since he had left. Their hair had also grown long. “How did you get here?” they asked him. “Through a tradesman…” he replied. They gave similar answers to his questions, and the three of them remained together, eating and drinking as before. And there they played on mu-
sical instruments, since they all could play; for he was an emperor, and also the others could play. And he, the young man, was the hardiest of them, since he had been there a long time. He brought them meat, and they ate. They burned wood that would be more precious than gold in a civilized area. The young man tried to convince them that this would be a good place for them to spend the rest of their lives. Compared to benefits that people usually have in civilized areas, it is better to remain here, to live out one’s life here. They asked him, “What benefits did you have before you came here that you say it is better here?” He answered them, telling them what had happened to him, how he had been a prosperous burgher’s son, etc. and how he had eventually come to this spot and how good it was as a burgher’s son. He had everything he needed, and here also he has all that he needs. (Thus the young man told them everything.) He demonstrated to them that it would be good to spend their lives in this place. “Did you ever hear of the world emperor?” asked the emperor. The burgher’s son replied that he had. So he asked him about the beauty, whether he had heard of her. “Yes,” he replied. The young man began to speak angrily, “The murderer!” Like one who
gnashed his teeth at another, so the youth spoke angrily about the emperor as they talked about him, for he was not aware that the emperor himself was talking with him. “Why is he a murderer?” asked the emperor. “I am now here because of his cruelty and base character!” he replied. “How did that happen?” asked the emperor. The young man decided that he had no one to fear, so he told him and related the whole story of what he had gone through. [Apparently beforehand he had merely told them that he was the burgher’s son, but he had not told the main story.] The emperor asked him, “If you had the emperor in your hands, would you exact revenge on him now?” He answered, “No,” since the young man was merciful. “Quite to the contrary, I would provide for him just as I provide for you.” Now the emperor then began to sigh and groan, “what a terrible and bitter old age this emperor must be having!” He had heard that his daughter, the great beauty had been lost, and he himself had been exiled. Again the young man exclaimed, “This was because of his cruelty and because of his pride! He destroyed both himself and his daughter. And I have been caste away here, all because of him.” So he asked him, (the emperor of the young man) “If you had him in your hands,
would you take revenge against him?” “No,” he replied. Quite to the contrary, I would provide for him exactly like I provide for you.” The emperor then revealed his identity. He informed him that he himself was the emperor, and then related what had happened to him. The young man fell on him, kissing and hugging him. And she, that is, the beauty, who was also present, only in disguise, etc. heard everything, how the two were talking to one another. The young man had made it his practice to go each day to make a mark on three trees. And there he looked for the note. For there were thousands upon thousands of trees, so he marked three trees which he searched, so that he need not search them again the next day. This he did every day, perhaps he would still find the note (the note that she had sent him which he had lost among the trees etc.). And when he used to come back from there, he came with tears in his eyes, because he used to weep when he searched and could not find. They (that is, the emperor and the beauty) asked him, “What you searching for among the trees? And why do you return with tears in your eyes?” So he told them the entire story how the emperor’s daughter, the great beauty, had sent him a note, how he had hid it in one of the trees, and how a
storm wind had come, etc. Now he was looking for it, and perhaps he will find it... They said to him, “Tomorrow when you go to look, we will also go with you. Maybe we will find the note.” And so they did. They went with him, and the emperor’s daughter found the note in a tree. When she opened it, she saw that this is her own note, in her handwriting. She thought to herself, if she immediately revealed her identity to him, she would have to put aside her disguise, and return to her original attractiveness. And should she again become a great beauty like before, he could collapse and expire. And she desired that it should be done correctly, according to traditional practice. (That is, she cannot marry him here in the wilderness, because she has to have an appropriate wedding.) She therefore merely returned the note to him and told him that she had found it. He immediately collapsed and became infirm. They revived him and nursed him back to health, and there was great joy among them. The young man said, “What use do I have for the note? Afterwards, will I ever find her? Surely she is now with some king (for he thought that she had been sold by the murderer, as the emperor had told him). Why do I need this? Let me spend the rest of my life here. He went and
gave her back the note, and said to her, “You take the note so that you may go and marry her,” for she was disguised as a male. She agreed to go, but asked him also to go with her. She said, “Since I will certainly take her hand in marriage, all will be well for me; so I will give you also a share of my success. The young man realized that “he” (the emperor’s daughter whom he thought was a man) was very clever, and he would certainly be successful in taking her hand. He therefore agreed to go with him. And the emperor planned to stay there alone, since he was afraid to return to his land. She implored him also to come, for he will surely take the beauty, “So you now have nothing to fear.” (That is she said to him, “I will surely trace the [supposedly captive] beauty, so you will have nothing to fear, because your good fortune will return when she is found. And you will also be requested to return.”)

The three set out together. They hired a ship, and came to the land where the empress lived. They came to the city where she was located and left the ship. The emperor’s daughter realized that if she revealed herself immediately to her mother, and told her mother that she had come back, her mother might expire. She therefore went
and sent a message to her mother that a man had been found who had some information about the [missing] daughter. She herself then went to the empress and told her what had happened to her daughter, relating the entire story. When she had ended, she said, “She is also here.” She then revealed the truth: “It is I, I am she.” She then related that her bridegroom, the burgher’s son, was also here. However she told her mother that she made it a condition that her father the emperor be restored. Her mother did not want this at all, since she was still furious with him, because everything had been his fault. Still, she had to fulfill her daughter’s request. They wanted to bring him back, (the emperor) but when they checked where he was supposed to be, they discovered that he was missing. The daughter then revealed that the emperor was also with her. The wedding took place, and the joy was complete. The couple took over the kingdom and the imperial title. That is, the burgher’s son and the beauty got married, and they reigned supreme, that is they reigned over the whole world.
Subsequently, the old emperor had no true greatness, since everything had been his fault. The burgher though has much greatness, since he was the father of the new emperor, who had the main importance. The sailor was smacked and smacked in the face and thrown out.
Tale 11

The King’s Son and the Maid’s Son Who Were Exchanged

Here once was a king. In his home, there was a maidservant who would serve the queen. (Generally, a cook would not be allowed into the presence of the king, but this was a maidservant of low status.)

The time came for the queen to give birth. The time came for the maidservant to give birth at that time as well. The midwife went and switched the infants, to see what would arise from this, and how the matter would turn out. She switched the
infants, placing the king’s son next to the maidservant and the maidservant’s son next to the queen.

Then, these sons began to grow up. The king’s son (that is, the one who grew up with the king, because they thought he was the son of the king) was raised level by level until he became ever greater, and was very successful. Also growing up in his house was the maidservant’s son (that is, the king’s true son, only he was raised by the maidservant). The two of them learned together in the same school. The king’s true son, who was called “the maidservant’s son”, was instinctively drawn to the manners of royalty, but he was raised in the home of a servant. On the other hand, the maidservant’s son, who was called “the king’s son”, was instinctively drawn to a different mannerism, not the manners of a king, but he was raised in the king’s home and he had to act in the manner of royalty, because they were raising him in this manner.

Being that women are light-minded, the midwife went and revealed to someone how the children were switched, and “a friend has a friend”, and the secret was revealed from one person to another, according to the way of the world, until everyone was gossiping about this, how the
king’s son was switched. But it was not permitted
to speak about this, lest it be revealed to the king,
because it certainly was not permitted for the king
to know of this. For what could the king do about
it? There was no way to fix it. It was impossible to
believe with certainty ... perhaps it was false. And
how would it be possible to go back and switch?
Therefore, it was certainly forbidden for them to
reveal this to the king. The people just gossiped to
themselves about it.

Then, one day, someone came along and re-
vealed the secret in the ears of the king’s son -
how they were saying that he was switched. “But
it is impossible for you to investigate this, because
it is below your honor. It is impossible for you
to investigate this at all. But I will let you know
this: Perhaps there will be a conspiracy against the
monarchy, and the conspiracy could be strength-
ened by this, for they will say that they are taking
the king’s son as king for themselves - that is, the
one whom they are saying is the king’s true son.
Therefore, you need to devise schemes against
that son, to get rid of him.” (These are all the
words of the man who revealed the secret to the
son of the maidservant, who was called the son of
the king.)
The king’s son went (that is, the one who is called the king’s son. The principle here is that wherever simply “the king’s son” is mentioned, it refers to the one who was switched - that is, the real son of the maidservant, except that he is called “the king’s son” because he was raised by the king) and began to inflict misfortune upon the father of the aforementioned son (who was really his own father), setting his eye on targeting him with misfortune constantly. He would constantly make trouble for him - hardship upon hardship - in order to uproot him along with his son. As long as the king was still alive, he lacked absolute power. Nonetheless, he would cause him misfortune.

Subsequently, the king grew old and died. He took over the monarchy (i.e., the son of the maidservant who was switched and is now called the king’s son), and now he made even greater misfortune for the father of the aforementioned son - hardship upon hardship. He would do it in a cunning way - in a way that the world would not understand that it was he who was causing him the misfortune, because that would be unacceptable to the people. Rather, he would conceal the matter, and would constantly cause him misfortune.
The father of the aforementioned son understood that he was causing him trouble for the reason mentioned before. He spoke up and said to his son (that is, the king’s true son, but who because of the switch seemed to be his son), telling him the whole situation. He told him that he had great pity on him. “Either way you look at it: If you are my son, I certainly have pity on you. And if you are the king’s true son, you surely deserve even greater pity, because he wants to get rid of you completely, perish the thought. Therefore, you must get away from here.” And the matter appeared very tragic in his eyes. But the king (i.e., the one who became king in place of his father, because he seemed to be the king’s son, on account of the switch) was constantly targeting him with his woeful arrows, one after another. So the son decided to get away from there. His father gave him a lot of money, and he left.

It was very upsetting to the son (who was the king’s true son) that he had been banished from his country for no reason. He looked at himself: “Why … for what … has this happened to me, to be banished? If I am the king’s son, surely this should not have happened to me. And if I am not the king’s son, this should not have happened, ei-
ther - to be running away for nothing - for what have I done wrong?” It upset him very much. As a result of this, he took to drinking and went to brothels, wanting to consume his life in this way: getting drunk and following his heart’s desires, since he was banished for no reason.

The king took firm grasp of the monarchy. When he would hear that there were people who were gossiping and speaking about the switch, he would punish them and avenge them heavily. He ruled with force and strength.

One day, the king went to hunt animals with his noblemen. They came to a nice place, where there was a river, and they remained there to rest and to stroll. The king laid down, and the deed that he had done came into his mind - that he had banished the son for nothing. Because either way you look at it: If he was the king’s son, wasn’t it already enough that he had been switched? Why should he have been banished? And if he was not the king’s son, he did not deserve to be banished, either. What had he done wrong? As the king thought about this, he regretted this great mistake and injustice that he had done, but he could not figure out what to do about it. It was impossible to speak with anyone to solicit advice in this matter.
He became very upset with worry. He said to the nobles to go back; since worry had befallen him, there was no need to continue strolling. They returned to their homes. When the king returned to his home, he obviously had many affairs and concerns. He became involved in his concerns, taking his mind off of the previous issue.

The son who was banished (i.e., the king’s true son) did what he did and squandered his money. One time, he went out alone for a walk. He laid down, and it came into his mind what had happened to him. He thought, “What has the Almighty done to me? If I am the king’s son, I certainly don’t deserve this. And if I am not the king’s son, I don’t deserve this either, to be running away and cast out.” Then he thought, “On the other hand, if it is so, that Blessed G-d could do something like this, to switch the king’s son, etc., then is it proper what I have done? And was it fitting for me to behave as I did?” And he began to feel great pain and regret over the evil deeds he had done. Then he went back to his place, and resumed his drunkenness. However, since he had already begun to feel regret, he was constantly disturbed by thoughts of regret and repentance.

One time, he laid himself down to sleep, and he
dreamt how in a certain place there is a fair on a
certain day; that he should go there, and he should take the first paying job that he comes across, even if it is below his honor. He awoke, and this dream was deeply ingrained in his mind. For sometimes the subject matter passes away quickly from the mind, but the content of this dream entered deeply into his mind. Nonetheless, it seemed difficult for him to do this, and he turned to heavier drinking. He dreamt this same dream several times, and it disturbed him very much.

Once, they were saying to him in the dream, “If you want to have pity on yourself, do it ...” So he had to fulfill the dream. He went and gave the rest of the money he had left to the inn; he also left his fancy clothing at the inn, he took for himself a simple garment, and he journeyed to the fair. He arrived there, and he got up early and went to the fair.

A certain merchant encountered him and said to him, “Would you like to be hired for a certain job?”

“Yes,” he answered him.

He said to him, “I need someone to lead animals. Hire yourself out to me.”
Because of the dream he had, he didn’t take the opportunity to second-guess this. He spoke up and immediately said, “OK.”

The merchant hired him right away, and immediately began to make him work and order him around in the way of a master over his servants.

He began to look at himself, what he had done. For this type of servitude was certainly not fitting for him, as he was a delicate man, and now he had to guide animals, having to walk on foot next to the animals. However, it was impossible to go back.

The merchant ordered him around in the way of a master.

He asked the merchant, “How can I walk with the animals alone?”

“They are other shepherds guiding my animals,” he answered him. “You can walk with them.”

He gave him the responsibility of leading certain animals, and he led them outside of the city. There, the other shepherds who led the animals gathered together, and together they went along. He led the animals, and the merchant was riding on his horse and proceeding with them. The
merchant was riding cruelly, and was especially cruel to [the king’s true son]. He was very, very afraid of the merchant, since he saw the great cruelty that he directed at him. He was afraid that he might strike him with a single blow of his staff, and he would die instantly. (That is, because of his great frailty, for he was a very delicate man, therefore that is how it appeared to him.)

He was walking with the animals, and the merchant was with them. They came to a certain place. They took the sack which contained the bread for the shepherds, and the merchant gave them food, and he gave [the king’s true son], too, from this bread, and he ate.

Afterwards, they were walking by a very dense forest (that is, the trees were crowded very close together). Two animals from the animals of the son who became a shepherd of the merchant wandered off. The merchant yelled at him, and he went after them to capture them. They fled further, and he pursued them. Since the forest was thick and dense, they lost sight of each other immediately upon entering the forest, and he immediately became hidden from his friends’ sight. He was chasing after the animals, and they were running away. He pursued them heavily, until he came into the
“Either way,” he figured, “I am dead. Because if I go back without the animals, the merchant will kill me.” (That was how it seemed to him because of the fear he had of the merchant − that he would kill him if he returned without the animals.) “And if I stay here, the wild animals of the forest will kill me. Why would I return to the merchant? How could I come to him without the animals?” For he was very afraid of him.

He went and chased further after the animals, and they fled.

Meanwhile, it became night. Something like this had never happened to him before, that he would have to sleep alone at night in such a dense forest. He heard the sound of the wild animals’ roar, roaring according to their nature. He decided to climb a certain tree and sleep there. He heard the sound of the wild animals roaring, as is their way.

In the morning, he looked and saw his animals standing next to him. He descended from the tree and went to capture them, and they ran away. He continued after them further, and they fled further away. They animals found some grasses there,
and the stopped to graze and eat. He went to capture them, and they fled. And so he would go after them, and they would flee, he would go after them and they would flee ... until he entered into a very thick part of the forest, where there were wild animals that are not afraid of man at all, because they are far removed from civilization.

It again became night. He heard the sound of the wild animals roaring, and he became very afraid. He saw and, behold, standing there was a very, very large tree. He climbed the tree. As he came up the tree, he saw a person lying there. He became frightened, even though it was comforting to find a person there.

They asked each other, “Who are you?”

“A person.”

“Who are you?”

“A person.”

“How did you get here?”

He did not want to tell him what had happened to him, so he answered him, “Because of animals. I was a shepherd, and two animals wandered here, and that’s how I got here.”
He asked the man whom he found in the tree, “How did you come here?”

“I came here because of a horse,” he replied. “I was riding on a horse, and I stopped to rest, and the horse went and wandered into the forest. I chased after him to capture him, and he fled further, until I arrived here.”

They joined together there to become a team. The spoke between themselves that even when they would come to civilization, they would remain together as a team. The two of them slept the night there. They heard the sound of the great roaring of the wild animals.

Towards morning, a very, very great sound of laughter was heard over the face of the entire forest. The sound of laughter spread throughout the entire forest, for it was a very, very great laughter, to the extent that the tree shook and rocked from the sound. He was very, very panicked and frightened from this.

The second one said to him (i.e., this person whom he had found in the tree, who was laying there from before), “I am not afraid of this anymore. I have already slept here for many nights. Every night, as day approaches, this sound of
laughter is heard, to the extent that all the trees rustle and shake.”

He was very panicked, and said to his friend, “It seems that this is the place of demons. Because no sound of laughter like this is heard in civilization. Who has heard the sound of laughter over the entire world?”

Then, it immediately became day. The looked and saw and, behold, the animals of this one were standing there, and the horse of that one was standing as well. They descended, and began to pursue - this one after the animals, and that one after the horse. The animals were fleeing further along, and he pursued as before. The second one, too, chased after the horse, and the horse fled, until they had grown distant and strayed from one another.

Meanwhile, he found a sack with bread, and this is certainly very, very valuable in the wilderness. He placed the sack on this shoulder and went after the animals.

Meanwhile, he encountered a certain man, and he panicked as before, even though it was slightly comforting to him to find a person there.

“How did you come here?” the man asked him.
He replied, asking him, “How did you come here?”

“I, my fathers and my fathers’ fathers were raised here,” he answered him. “But you, how did you come here? Because nobody ever comes here from civilization.”

He panicked, because he understood that this was not a human being at all, since he said that his fathers’ fathers were raised here, and nobody from civilization came here. Therefore, he understood that this was certainly not a human being at all. Nonetheless, he did not do anything to him, and drew him close (that is, this man of the forest to the king’s true son) and said to him (that is, the man of the forest to the king’s true son), “What are you doing here?”

He answered him that was running after his animals.

The man [of the forest] said to him, “Stop chasing after your sins! Those are not animals at all. Rather, your sins are leading you on. It is enough for you already; you have received what you deserve. That is, you have already received your punishment. Now, stop chasing them anymore. Come with me, and you will come to what is fit-
ting for you.”

He went with him. He was afraid to speak with him or to ask him, because a man like this might open his mouth and swallow him. (That is, the king’s true son went with the man of the forest, and he was afraid to speak with him or ask him anything, lest he open his mouth and swallow him, because he understood that this was not a human being at all.) He followed after him.

Meanwhile, he encountered his friend who chased after the horse. As soon as he saw him, he hinted to him: You should know, that this is not a human being at all. Don’t interact with him at all, because this is not a human being. He immediately went and whispered all of this to him in his ear, that this is not a human being at all.

His friend looked (that is, the horse man) and saw the sack with bread on his shoulder. He began to appeal to him, “My brother, I have not eaten in many days. Give me bread.”

“Here in the wilderness, there is nothing to offer,” he replied. “My life takes priority, and I need the bread for myself.”

He began to appeal to him and beseech him
strongly, “I will give you whatever I can.”

(However, no price or gift will suffice in exchange for bread in the wilderness.) He replied to him, “What can you give me? What can you give me in exchange for bread in the wilderness?”

He answered him (that is, the one who asked for bread - the horse man - answered the man with the animals, who was the king’s true son), “I will give you my entire self. I will sell myself to you in exchange for bread.”

He decided (that is, the man with the animals decided to himself) that to purchase a man, it would be worth it to give him bread. He acquired him as an eternal slave. He made him swear oaths that he would be a slave to him forever, even when they came to civilization, and he gave him bread. They ate together from the sack until the bread was finished.

Together, they followed after the man of the forest. The slave walked behind him. I.e., the horse man, who was sold as a slave to the man with the animals, walked behind him (behind the man with the animals) and the two of them walked behind the man of the forest. This made things a little bit easier for him. When he needed to lift something,
or some other task, he would command his slave (the horse man, who was sold to him as a slave) to lift it, and to do what he wanted. The followed together behind the man of the forest. They came to a place where there were snakes and scorpions, and grew very afraid.

Out of fear, he asked the man of the forest, “How can we pass through here?”

“Here’s an even tougher one,” he replied. “How will you enter and come to my house?” He showed them his house, which was standing in the air. “How will you get into my house?”

They went with the man of the forest, and he brought them through in peace. He brought them into his house, gave them food and drink, and he went away.

The king’s true son, who was the man with the animals, used his slave for whatever he needed. The slave was very upset that he had been sold as a slave because of a single hour in which he needed bread to eat. Because now they had what to eat, and just because of a single hour, he would have to be a slave forever.

He would sigh and groan, “How did I come to
this state, to be a slave?”

The king’s true son, who was his master, asked him, “What status did you have, that you are groaning over the fact the you have come to this state?”

He replied to him and told him how he was a king, and that they were gossiping about him that he had been switched. For this horse man was actually the very same king from before, who was really the maidservant’s son, and who had banished his friend. At one point it had come into his mind that what he had done was not good, and he regretted it, etc. He felt constant regret over the evil and great treachery had had committed against his friend. Once, he dreamt that his rectification was to abandon the monarchy and to go to the place where his eyes took him, and in this way he would rectify his sin. He didn’t want to do this, but his dreams were constantly bothering him to do it, until he made up his mind that he would do it. He abandoned the monarchy and he went where he went, until he came here, and now he became a slave.

He heard all this, and kept silent. That is, the king’s true son (the man with the animals) heard
all this that the horse man (who was now his slave) told him, and he kept silent.

He said, “I will see, and I will decide how to deal with this.”

At night, the man of the forest came and gave them food and drink. They slept there. Towards morning, they heard the very great sound of laughter, as before, to the extent that all the trees were rustling and shaking, as before. He urged him (that is, the slave urged the king’s true son, who was his master) to ask the man of the forest about this.

He asked him, “What is this great sound of laughter, close to the morning?”

“This is laughter,” he replied, “that the day becomes merry from the night. The night asks the day, ‘Why is it when you come that I have no name?’ Then the day gets merry and makes great laughter, and then it becomes day. That explains the sound of the laughter.”

This seemed amazing to him, for this was something extraordinary, that the day gets merry from the night.

In the morning, the man of the forest went away
again. They ate and drank there. In the evening, he came back, and they ate and drank and slept through the night.

They heard the sound of the wild animals, who were all roaring and making noise with different sounds. All the wild animals and birds were producing sounds. One type of lion was roaring, and another type of lion was making a different sound. The birds were whistling and chattering with their voices. They were all making noisy sounds. At first, they were very shaken. Out of fear, they did not pay close attention to the sound. Later, they paid closer attention and heard that it was a very, very wondrous sound of music and song. It was an extremely awesome and powerful pleasure to hear it. All the pleasures in the world were like nothing - completely worthless and null - in relation to the awesome pleasure of this song. They said to each other that they should remain there, for they had what to eat and drink, and they were luxuriating in this awesome pleasure, which all forms of pleasure were nullified in relation to. The slave urged his master (that is, the king’s true son) to ask the man of the forest for an explanation.

He asked him.
He answered him, “This is related to how the sun makes a garment for the moon. All of the wild animals of the forest said that since the moon does them great good - since the main time of their dominion is at night, because sometimes they need to go into civilization, and during the day they cannot, and the illumination of the moon does them good - therefore, they agreed to make a new song to honor the moon. And this is the melodious sound that you hear. That is, that all the wild animals and birds sing a new melody in honor of the moon, which receives a garment from the sun.”

When they heard that it was a melody, they paid closer attention, and they heard that it was a very, very wondrous, pleasant melody.

The man of the forest said to them, “You think THAT is impressive? I have an instrument that I received from my fathers, who inherited it from their fathers’ fathers. This instrument is made out of leaves and colorful things. When you place this instrument on an animal or bird, then it immediately begins to play this melody.”

Then, the laughter happened again, as before, and it became day.

He (that is, the king’s true son) went to search
for the instrument. He searched all over the room, but could not find it. He was afraid to go any further than that. They - that is, the master (the king’s true son) and the slave (the maidservant’s true son, who was initially the king) - were afraid to tell the man of the forest to guide them back to civilization.

Later on, the man of the forest came and told them that he would guide them back to civilization. He led them back to civilization. He took the instrument and gave it to the king’s true son.

He said to him, “I am giving you the instrument. And regarding this man (that is, his slave, the maidservant’s true son, who was initially king because of the switch) - you will know how to deal with him.”

They asked him, “Where do we go?”

He told them that they should ask and inquire about a land with this name: “The foolish land with the wise king.” (“Der nayrishe land un der kluger malchus” - this is the language in which our Rabbi, may his lamp shine, told it.)

The asked him, “Where, and in which direction, should we begin to ask about this land?”
With his hand, he indicated a certain direction (pointing with his finger).

The man of the forest said to the king’s true son, “Go there, to that land, and there you will come to your greatness.”

So they went. They were walking on their way, and they very much wanted to find some wild or domestic animal to test whether the instrument would play its melody. But, as yet, they did not see any type of animal.

Afterwards, they came further into civilization. They found an animal and placed the instrument on it, and it began to play the melody from before.

They kept going, until they came to the aforementioned land. This land had a wall surrounding it. There was no way to enter it except through a single gate. It was necessary to walk around for many miles before coming to the gate to enter the land. The proceeded to go around until they came to the gate. As they approached the gate, they did not want to let them enter. Since the king of the land had died, leaving behind the king’s son, and the king had placed in his will: “Wherefore, until now, the land was called ‘der nayrishe land un der kluger malchus’ (‘the foolish land with the wise
king’), now it will be called the opposite: ‘der klugeh land un der nayrishler malchus’ (‘the wise land with the foolish king’), and one who wants to gird his loins for this, to restore the original name - that is, that to have the land again be called by its first name, “the foolish land with the wise king” - such person will become king. Therefore, they did not let anyone enter the land, expect for someone who would gird his loins for this purpose: to return the land to its original name.

It was certainly impossible to get himself involved in something like this, so they could not enter. His slave insisted that they go back home. But he did not want to go back, since the man of the forest told him to go to this land, and there he would come to his greatness.

Meanwhile, another man came along, riding on a horse. He wanted to enter, but they did not let him enter, either, for the aforementioned reason. Meanwhile, he noticed this man’s horse standing there. He took the instrument and placed it on the horse, and it began to sing the very wondrous melody.

The man with the horse pleaded with him very much for him to sell him the instrument, but he
did not want to sell it.

He asked him, “What can you give me in exchange for such a marvelous instrument as this?”

The man with the horse said to him, “What can you do with an instrument like this? Why, all you can do with it is perform theatrics and receive a dinar. But I know something which is much better than your instrument. That is, that I know something that I received from my fathers’ fathers - to understand one thing from another. That is, that I know something, which I received from my fathers’ fathers, which enables the understanding of one thing from another, so when somebody says something, it is possible through the tradition I have to understand one thing from another. I have not yet revealed this to anyone in the world. Therefore, I will teach you this, and you will give me the instrument.”

He decided (the king’s true son, who had the instrument), that it was truly something wondrous to understand one thing from another. So he gave him the instrument, and he (that is, the man with the horse), went and taught him how to be able to understand one thing from another.

The king’s true son, since he had become able
to understand one thing from another, went to the
gate of the land. He understood that he had the
ability to gird his loins for this - to return the land
to its original name - for he was already able to
understand one thing from another, therefore he
understood that it was possible, even though he
still didn’t know precisely how he would be able
to do it. Nevertheless, since he had become able to
understand one thing from another, he understood
that it was possible.

He decided that it should be ordered to let him
enter, and he would get himself involved in this
(that is, to return the land to its original name).
What was there to lose?

He said (to the men who did not want to let any-
one enter there, except for one who would gird his
loins for the task) that they should let him enter,
and he would gird his loins for the task of return-
ing the land to its original name.

They let him enter, and they let the noblemen
know that a man had been found who wanted to
gird his loins for the task of returning the land to
its original name. They brought him to the noble-
men of the land.

The noblemen said to him, “You should know
that we are not fools, perish the thought. However, the previous king was extraordinarily wise. Compared to him, we were all considered fools. Therefore, the land was called ‘the foolish land with the wise king’. Then the king died, leaving behind the king’s son, who is also wise. But, in relation to us, he is not wise at all. Therefore, the land is now called the opposite: ‘the wise land with the foolish king’. The king left in his will, that someone who would be found to be wise enough that he could return to land to its original name, such person would be king. He commanded his son that when this man would be found, he would be removed from the monarchy, and that man would become king. That is, when such a wise man would be found, who would be extraordinarily wise, in relation to whom everyone would be fools, such man would become king. For this man could return the land to its original name, so they would once again call it ‘the foolish land with the wise king’. For everyone would be fools compared to him. Therefore, you should know who you are getting yourself into.” (All this was said to him by the noblemen.)

They said to him (that is, these noblemen again; this is all continuation of their words), “The test
will be whether you are indeed wise. There is a
garden that remains from the previous king, who
was extremely wise, and the garden is very, very
wondrous - metal instruments grow there, silver
instruments and gold instruments - and it is very,
very wondrous and awesome. However, it is im-
possible to enter it. When a person enters it, then
they immediately begin to chase him, and they
chase him, and he screams, but he does not know
what is happening, nor does he see who is chasing
him. And so they chase him, until they run him
out of the garden. Therefore, we will see if you are
wise, if you are able to enter this garden.”

He asked if they beat the person who enters.

They told him that the main thing is that they
chase him, and he has no idea at all who is chas-
ing him, and he flees in great panic. That is what
people who enter there tell them.

He went to the garden (that is, the king’s true
son) and saw that it had a surrounding wall. The
gate was open and there were no guards there, be-
cause surely no guards were needed for this gar-
den.

He was walking by the garden, and he looked
and saw a man standing there by the garden. That
is, there was a statue of a man there. He looked and saw that above the man there was a sign, and it was written there that the man was king many hundreds of years before. In the days of this king, there was peace. Before this king, there was war, and after him, there was war, but in the days of this king, there was peace.

He understood, since he had already become able to understand one thing from another, that the whole thing depended on this man. When he would enter the garden and they would chase him, there was no need at all to run away; just to stand himself by the man, and through this, he would be saved. Furthermore, if he took this man and placed him inside in the midst of this garden, then everyone would be able to enter this garden in peace. (All this the king’s true son understood, since he understood one thing from another.)

He went and entered the garden. As soon as they began to chase him, he went and stood by the man that stood by the garden on the outside. Through this, he emerged in peace without any incident at all. Other people, when they would enter the garden and they would begin to pursue them, they would flee in very great panic and would get battered and suffer from this. But he emerged in
peace and tranquility by standing himself by the man.

The noblemen saw and were astonished over how he emerged in peace. He (the king’s true son) then ordered to take the man and position it inside, in the midst of the garden. And so they did. Then, all the noblemen went into the garden, and they entered and emerged in peace without any incident at all.

“Nevertheless,” the noblemen said to him, “even though we have seen what you can do, still, for the sake of a single accomplishment, it is not proper to give you the monarchy. We will test you again with something else.”

They said to him, “Here there is a throne from the previous king. The throne is very high. Near the throne stand all sorts of wooden wild animals and birds (that is, they are carved and crafted from wood). In front of the throne stands a bed. By the bed, stands a table, and on the table, there stands a lamp. From the throne, roads emerge, and the roads are built with walls. These roads emerge from the throne on all sides, and nobody has any idea what this throne with these roads are all about. These roads … after they emerge and ex-
tend for some distance, there stands there a golden lion. If a person were to go and come near it, then it would open its mouth and swallow him. Beyond this lion, the road extends further, and likewise for the other roads that emerge from the throne. That is, the second road which emerges from the throne on another side is also the same way: as the road extends and continues for some distance, there stands there another type of wild animal, such as a different type of metal lion, and there, too, it is impossible to come close to it, and beyond it the road extends further, and likewise for the other roads. These roads extend and go throughout the entire land, and nobody knows the meaning of the throne with all the things around it and the roads. Therefore, you shall be tested with this, whether you can comprehend the meaning of the throne with all of the aforementioned things."

They showed him the throne, and he saw that it was very high, etc. He walked by the throne, and looked and understood that the throne was made of the same type of wood as the box from before (that is, the instrument which the man of the forest gave him). He looked and saw that the throne was missing a rose on top. If the throne had this rose, it would have the power that the box from before
had (that is, the instrument which had the power to play a melody when it was placed on a species of wild or domesticated animal or bird). He examined further and saw that this rose, which was missing from the top of the throne, was placed below the throne. It was necessary to take it from there and place it on top. Then, the throne would have the power of the box from before.

The previous king had done everything with wisdom, in a way that nobody could understand the meaning, until someone extraordinarily wise would come along who could understand the matter and be able to align, exchange and arrange everything properly.

Likewise, he understood that the bed needed to be moved a bit from the place where it stood. So too, the table also needed to be moved a bit, to change its place slightly. Similarly, the lamp also needed to be moved a bit from its place. And the birds and animals also needed to have their locations changed, to take this bird from this place and put it in another place, and so too with all of them.

The king had done everything with guile and wisdom, in a way that nobody could understand, until a wise man would come along who would be
able to understand how to arrange it all properly.

The lion that stood there (along the stretch of road) needed to be placed here, and so with all of them.

He ordered that everything be arranged properly; to take the rose from below and stick it above, and so too with all the items - to arrange everything in the proper order. Then, they would all start playing the very wondrous melody, and they would all do the task they were designed for.

Then, they gave him the monarchy.

The king’s true son - who now had become king - spoke up and said to the maidservant’s true son, “Now I understand, that I am the king’s true son, and you are the maidservant’s true son.”

(The following, too, are the words of our Rabbi, may his lamp shine. After he told this story, he spoke up and said these words):

In earlier generations, when they would speak and discuss kabalah, they would use this type of language. Until Rabbi Shimon bar Yochai, they would not speak kabalah explicitly; only Rabbi Shimon bar Yochai revealed kabalah explicitly.
Before then, they would speak in this type of language: “When they placed the ark on the heifers, they began to sing.” Understand this.

There is the renewal of the moon, when the moon receives innovations from the sun. This is the aspect of when they carried the ark to Beit Shemesh (House of the Sun). Then, all of the animals carrying the throne made a new melody, the aspect of “A song. Sing to G-d a new song.” This was the song that the heifers of Bashan sang. This is the aspect of bed, table, throne and lamp being the rectification of the Divine Presence. And the aspect of the garden: the first man was banished from the Garden, and the Sabbath protected him. The Sabbath is the aspect of the king to who had peace, the aspect of the man in the story, who was a king who had peace in his days. Therefore he stood himself by the Sabbath. The rest he did not explain.
Tale 12

The Prayer Leader

tale. Once there was a Prayer Leader [ba’al tefilah, lit. “master of prayer” or “prayer man,” also denoting a person appointed to lead a prayer service] who was always involved only with prayers and songs and praises to Hashem Yitbarakh (the Blessed Creator). And he dwelled outside of settled areas. And his schedule was: He would regularly go in to the settled areas. And he would enter in [to conversation] with some person. Typically he would converse with lowly people, such as poor people and so forth. And he would begin to talk with the people, [heart] to
heart, regarding the purpose of the whole world, that in truth there is no purpose at all in the world, aside from serving G-d all the days of one’s life; and one should spend the years only with prayer to Hashem Yitbarakh, and with songs and praises to Hashem Yitbarakh etc. And he would speak very much with the people such words of awakening, until his words would enter in to someone’s heart, until the person would be willing to join him. And as soon as the person agreed with him, he would immediately take him and bring him to his place, which he had outside the settled areas.

Because this Prayer Leader had chosen for himself a place outside the settled areas. And there was a river and trees, and fruits were also there. And they would eat from the fruits. And regarding clothes he was not stringent at all. And so was the schedule of the Prayer Leader always, that he would go all around in the settled areas, and he would always speak with people that they should serve G-d in his manner, that they should only perform devotions to Hashem Yitbarakh; they should only be involved with prayers etc., and whoever listened to him, he would take him, and he would bring him to his place outside the settled areas, as mentioned. And there they would be in-
volved only with prayers and songs and praises to Hashem Yitbarakh, and confessions and fasts and mortifications and repentance and the like, and the Prayer Leader would give them his compendiums (i.e. books) that he had of prayers and songs and praises and confessions. And they would be involved with them constantly. Until he would find among his people that he brought there, such ones as were also able to bring people to Hashem Yitbarakh. He would sometimes give permission to one of his people, that he should also go in to the settled areas and should awaken people to the Almighty, that they should only perform devotions to Hashem Yitbarakh.

And the Prayer Leader was always involved in this matter, and would each time attract his people, and would take them out from the settled areas, as mentioned. Until an impression was made in the world, and the thing began to be known. For suddenly people would escape from the country, and their whereabouts were unknown. Someone would lose a son, etc., and where they were was unknown, until it became known - [that it is] because the Prayer Leader would go and talk people into devotion to Hashem Yitbarakh. But it was impossible to recognize him and seize him, because
the Prayer Leader would conduct himself with much wisdom, and would change himself with each person in a different way. With one person he would make himself appear as poor person, and with another, as a trader, etc. Also when he would come to talk to people, when he would see that he could not accomplish with him his intention, he would confuse him with much talk, until they did not understand at all his good intention, and as if that was not at all his intention, i.e. to draw them to Hashem Yitbarakh. Even though in truth his whole main intention in talking to people was only this, to draw them to Hashem Yitbarakh, for his whole intention was only this. Only when he understood that he could not influence him, he would turn him and bend him and deceive him, until he could not at all understand his good intention. And the Prayer Leader would be involved in this thing until an impression and fame was made in the world, and they wanted to seize him, but they could not, as mentioned.

And the Prayer Leader with his people would sit outside the settled areas, and would be involved only with prayer and songs and praises to Hashem Yitbarakh, and confessions and fasts and mortifications and repentances, as mentioned. And the
matter of the Prayer Leader was, he could suffice (i.e. give) to each person what he needed. And if he understood that one of his people according to his brain needed for his service of Hashem that he should go dressed in gold clothes, which they call “gilden gishtik”, he would provide him. And vice versa, when sometimes some rich person would draw close to him and he would remove him from the settled areas as mentioned, and he would understand that this rich person needed to go in torn and despicable clothing, he would lead him so. All according to what he knew of the required needs of each and every one, he would provide him. With these people whom he drew close to Hashem Yitbarakh a big fast or mortification was more precious than all the delights in the world, because they had delight from the great mortification or from the fast more than from all the delights in the world.

And the day came to pass, and there was a country that had great riches there. They were all rich. Only, their way and conduct was very strange and odd, because everything was conducted with them according to the riches. Everyone’s value and everyone’s honor was only according to his riches. For whoever had so many thousands or myriads,
had a certain class; and whoever had so much money, had another class, etc; the whole order of classes was with them according to the money of each and every person. And whoever had so many thousands or myriads, according to the amount that was determined by them, was king. And likewise they had banners, that whoever had so much money was in this banner, and had the class and the status in that banner; and whoever had so much money was in another banner, and had there some class in that banner according to the value of his money. And so it was fixed with them, how much money someone needed to be considered in the class of the banner, and how much money he should have to be considered in another banner, and have there some kind of class and status. And so the status and class of each and every one was all according to his money, according to what was determined by them. And likewise it was fixed with them, that when he had so much money, he was a plain human; and if he had less that this, we was a bird, etc. And they had beasts and fowl, i.e. when he had only so much, we was called a human lion (in Yiddish, “a mentschlicher leib”), and so forth other beasts and fowl etc., i.e. according to his little money he was only a beast or bird etc.,
because the main thing with them was money, and the class and level of each person was only according to his money.

And it was heard in the world that there was such a country. And the Prayer Leader would make a big sigh over this, and would say, “Who knows how far they can go and err through this?” And there were found men from the people of the Prayer Leader, and they did not ask his opinion at all, and they went there to that country to bring them back. Because they had great compassion on the country, that had ben so led astray in the craving of money, and especially because the Prayer Leader said, then they could go and stray more and more, therefore these people of the Prayer Leader went to that country; perhaps they could bring them out of their nonsense.

They entered the country. And they approached one of them. Apparently they approached some animal (i.e. a person who was of low status, for he had a small amount, so he was called an animal by them) , and they began to chat with him, that truthfully money is no goal at all, and the main purpose is only to perform devotions to Hashem. But he did not listen them at all, because he was already rooted in their thinking that the main thing
was only money. And so they chatted with another one, and he also did not listen to them. And they wanted to chat with him more, but he replied, “I have no more time to chat with you.” They asked him, “Why?” He replied, “Because we all must leave the country and go to another country, because we have seen, that the main goal is only money. Therefore it has become ingrained in us that we must go to such a country where they make money, (i.e. there there is earth from which they make gold and silver). Therefore we must all now go to that country.

It also got into them that they should have stars and constellations too, i.e. whoever had such an amount of money, according to the amount they determined for it, he should be a star, because since he has so much money he has the power of the star, because the star grows the gold, because the fact that there is earth from which they make gold, is only because of the star that grows gold earth in that place, therefore the gold is drawn down from the star. And because someone has so much gold, therefore he has the power of that star, therefore he himself is a star. And likewise they said, that they wanted to have constellations too. I.e. when someone had so much money, ac-
cording to what they determined, he should be a constellation. And likewise they made themselves angels, all according to money. Until they agreed that they should have G-ds too. Because someone who had very much money, so and so thousands and myriads, according to what they determined for this, he should be a G-d. Because since G-d have him so much money, he himself is a G-d.

They also said that they could not at all dwell in the air of this world. And they must not at all mix with other people, so that they should not contaminate them, because the other people of the world are completely impure compared to them. Therefore they decided: They should find themselves very high mountains that are higher than all the rest of the world. And they should dwell there, so that they can be higher than the air of the world. They sent people to seek high mountains, and they found very high mountains. They whole country went and settled there on the high mountains, i.e. on each mountain a gathering of people from the country (i.e. a city) settled, and around the mountain they made a big reinforce-ment, and great trenches around the mountain, so there would be no way a man could come to them. Because there was no longer even a hidden path
to the mountain, so that another person would not be able to come to them at all. And likewise on the next mountain, and so on all the mountains they all made a reinforcement etc. as mentioned. And they appointed guards far from the mountain, so a foreigner could not come to them. And they dwelled there on the mountains, and they behaved as mentioned earlier. And they mad many G-ds, i.e. according to wealth, as mentioned.

Because wealth was the main thing for them, so much so that via great wealth a person could become a G-d - therefore they had a fear of murder and theft. Because anyone could become a murderer or thief in order to become a G-d via the money he would steal. But they said, since the wealthy one is a G-d, he will protect himself from theft and murder. And they established devotions and offerings, so they would bring offerings, and would pray to their G-ds. And they would sacrifice themselves to the G-ds, in order to be included in them, and thereafter be reincarnated, and be rich. Because their main faith was in wealth. And they had devotions and sacrifices and incenses with which they served their G-ds (i.e. those who had much money). But certainly despite this the country was full of murder and theft. Because who-
ever did not believe in the devotions was a murderer and a thief, in order to get wealth, because the main thing for them was wealth. Because through wealth one could buy anything, food and clothes, and the source of a man’s life was through money (such was their foolish and confused mind). And they all tried to not lose any money, because money was for them entirely the faith and the G-d. On the contrary, they needed to bring money into the country from other lands. Traders would go out from them to other countries, in order to win money, in order to bring even more money into the country. And charity was certainly a great prohibition for them, because one gives away the money that G-d have him, which was the main thing, to have money. And he blemishes and reduces his mone, therefore it was certainly a prohibition for them to give charity.

And they had officers, who would oversee everyone whether he had as much money as he said, because each person had to always show his wealth, in order to remain in his class that he had according to his money. And sometimes an animal would become a person, and a person an animal, i.e. when one lost his money, then he was no longer a man; a man became an animal, because he
had no money. And so on with the other classes, according to the money as mentioned. And they had forms and portraits of the G-ds (i.e. those who had much money) and everyone had the portraits. And they would hug and kiss them, because money was their whole devotion and faith.

And the people of the Prayer Leader returned to their land, and they told the Prayer Leader of the nonsense of the country, how very lost they were in the craving of money, and that they wanted to leave their country to go to another country (where they make money), and they wanted to make stars and constellations. The Prayer Leader answered, that he feared lest they stray more and more. Afterwards it was heard that they made themselves G-ds. The Prayer Leader answered that this is what he feared and worried of from the start. He, Prayer Leader, had great pity on them, and decided to go personally there; perhaps he would return them from their error. And the Prayer Leader went there, and came to the guards who stand around the mountain. And the guards, it would reason, were people of low status, who were able to stand in the air of this world, because the people who had status from money were not able to be together with people of the world, so that they not
be contaminated, and they were not able to speak at all with people of the world, so that they not contaminate them with their breath (therefore surely the guards who stood outside the city were of low status as mentioned). But the guards also had the images (of their G-ds) and would hug and kiss them all the time, because with them too was money the main object of faith.

And the Prayer Leader came to one of the guards and began speaking with him about the ultimate purpose, saying that only G-dly devotions are the ultimate goal - Torah and prayer and good deeds etc. - and money is foolishness and not the ultimate purpose at all, etc. But the guard did not listen to him at all, for it was already long sunken into them that the main thing is money, as mentioned. And likewise the Prayer Leader went to another guard and spoke with him likewise as mentioned, and he did not listen to him either. And so he went to all the guards, but they did not listen to him at all. And the Prayer Leader made a decision, and he went into the city which was on the mountain.

When he arrived there, it was a wonder to them, and they asked him, “How did you get in here?” since no one was able to enter in to them. He an-
answered them, “Since I have already entered, in whatever manner, why do you ask?” And he began speaking with one about the ultimate purpose etc. but he did not listen to him at all, and likewise with another, and so all of them. For they were already sunken in their mistake. And it was a wonder to the people of the city that a man had come to them and was speaking to them such things, the complete opposite of their faith. And they felt in themselves perhaps this man is the Prayer Leader. For they had already heard that there is a such a Prayer Leader in the world. Because the matter of the Prayer Leader had already become publicized in the world, and they called him “the pious Prayer Leader.” But it was impossible for them to recognize and capture him, because he would make himself appear different to each person. To one he appeared as a merchant, and to another as a pauper, etc. and immediately he would break away from there.

And the day came to pass, that there was a Mighty Warrior [lit. mighty], unto whom other warriors [lit. mighty ones] had gathered, and the Warrior and his warriors were going around conquering countries. And he wanted nothing more than that they should surrender to him. And when
the people of the country surrendered themselves to him, he would let them be. And if not, he would destroy them. Thus, he went around conquering, not wanting any money, only surrender, that they should submit to him. And the way of the Warrior was, he would send his warriors to a country when he was still very far from it, fifty parasangs, that they should submit themselves to him, and so he would conquer countries.

And the merchants of this country of wealth, who would go to trading in other countries, returned to their country and told about this Warrior, and a great terror fell on them. And even though they were willing to surrender to him, the thing that prevented them was that they heard that he loathes money and does not want any money at all, and this was the opposite of their faith, therefore it was impossible for them to surrender to him, because for them it would be like apostasy, since he did not believe at all in their faith - that is, in money. And they were very afraid of him, and they began to perform devotions and bring sacrifices to their G-ds (i.e. to those who had much money). And they would take a beast (that is, someone with little money, who was considered by them a beast) and bring him as a sacrifice to their G-ds (as
mentioned), and other such devotions.

And the Warrior was continually coming closer to them. And he sent his warriors on ahead to ask them what they wanted, as was his way. They were terrified and did not know what to do. Their own merchants gave them an advice, that they had been to a country where all the residents were G-ds and traveled with angels. That is, everyone in the entire country, from the smallest to the greatest, were all extraordinarily wealthy, to the extent that even the smallest among them was also a G-d by their folly (because the smallest among them was exceptionally wealthy and possessed the amount of money that was reckoned to make him a G-d). And they “travel with angels” since their horses are covered with such great wealth, with gold and so forth, and the covering of one horse was worth the amount that an angel had. Thus, the riders “travel with angels,” tying three pairs of “angels” to a carriage and riding with them. Therefore they needed to send to this country, for they surely would be able to help them, for they were all G-ds. (All this was their merchants’ advice.) And their advice satisfied them very much, for they believed that surely they would be saved by them, since they were all G-ds, as mentioned.
And the Prayer Leader decided to go again to that country. Perhaps he could yet lead them out of their nonsense. And he went in there, and he arrived at the guards, and he began speaking with one guard, as he was accustomed. The guard told him about this Warrior, that they were terrified of him. The Prayer Leader asked him, “What do you want to do?” The guard told him as mentioned above, that they want to send to the country where they are all G-ds etc. The Prayer Leader laughed exceedingly at him and said to him, “That is all great foolishness! Because they are humans like us. And all of you, including your G-ds, are all only humans and are not any G-d at all. There is only one G-d in the world, Who created everything, and Him Alone it is fitting to worship, and to Him alone it is fitting to pray, and only this is the ultimate purpose in the world.” And such other words did the Prayer Leader speak with the guard.

But the guard did not listen at all, because their mistaken belief was already set within them a long time. Yet, the Prayer Leader proceeded to speak much with him, until finally the guard answered him, “What more can I do? I am only one individual (and there are compared to me the residents of the country, who are many).” And
this response was somewhat a consolation to the Prayer Leader, because he understood that his words had begun to penetrate into the guard’s ears. Because the words he spoke with the guard the first time and and the words he spoke now had gathered together until they made an impact on his heart. (Because the teshuvah/repentance that the guard answered, “What can I do?” etc., made it known that the words of the Prayer Leader had now circulated into his heart.) And so the Prayer Leader went to another guard and spoke with him as above. And he too did not listen. And finally he also responded as above, “I am only a single person against all the residents” etc. And so all the guards answered him this teshuvah in the end.

Afterwards the Prayer Leader entered the city, and he began to speak with them as he was accustomed. That they are all greatly mistaken, and that money is not the purpose at all. Only the main purpose is that people should only delve in Torah study and prayer etc. And they did not listen to him, for they were all deeply entrenched in this for a long time. And they told him about the warrior, and that they want to send to the country where they are all G-ds, etc. He laughed at them too, and he told them that was foolishness, and that they all
are only humans, etc., and that they would not be able to help them at all, “because you are human and they are human, and not any G-d. There is only one G-d, Blessed be He, etc.” And regarding the warrior he said to them (in amazement), “Can this be the Warrior?” (as someone wondering, “The one whom I know?”) They did not understand what he meant. And so he went from one to another, and he spoke with all of them so. And regarding the Warrior he said to every, “Can this be the Warrior?” etc. But they did not understand what he meant.

Meanwhile, a commotion broke out in the city, that someone was present who was speaking such things, making laughter of their faith, saying that there is only One, etc., and saying about the Warrior as above. They understood that this must be the Prayer Leader, since he was already publicized to them. They ordered to seek him and catch him. Even though he always appeared in a different way (i.e. one moment appearing as a merchant, another moment as a pauper, etc.), nonetheless they knew of this also - that the Prayer Leader always appeared differently - so they made orders to to probe after him and catch him. They searched after him, eventually catching him, and
they brought him to their ministers. They began
talking with him, but he told them the same things,
as above - that they are all in great mistake and
foolishness, and that this is not the purpose at all
(that is, that money is not the purpose at all), but
that there is only One, Who is the Blessed Creator,
etc., and that the people of that country that they
say are all G-ds will not be able to help them, be-
cause they are only human. They considered him
insane.

Because all the countrymen were so entrenched
in their error of money and had become so foolish,
that someone who spoke contrary to their folly
was considered by them to be insane. And they
asked him, “What is this you say about the War-
rior, ‘Could this be the Warrior?’” He answered
them, “Because I was with a King. And with the
King a Warrior got lost. And if this is that Warrior,
I know him. And furthermore, your trusting in that
country where you say they are all G-ds - this is
foolishness. Because they will not be able to help
you at all. On the contrary, that will be your down-
fall if you put your trust in them.” And they asked
him, “How do you know this?”

He answered them, “It was like this. The King,”
whom he was with, “had a Hand - that is, he had
something like a hand with five fingers and with all the lines that are on a hand. And the Hand was like a map of all the worlds. And everything that ever was, from time of the creation of heaven and earth until the end, and that which will be afterwards - it was all was depicted on this Hand. Because depicted in the lines of this Hand were the configuration of each and every world with all of its details, as depicted on a map. And on the lines were as if letters, like on a map, where letters are written next to each and every thing to know what it is - namely, that this is a certain city, and this is a certain river, etc. In exactly the same way, there were imprinted, via the lines of the hand, the likeness of letters, so that the letters were imprinted next to each and every thing depicted on the hand, in order to know what it represented. And likewise all the various countries, and cities, and rivers, and bridges, and mountains, and other details (that are found in the world and in all the worlds) - it all was depicted on the Hand by the lines, and next to each thing were written letters, that this is this thing and this is that thing. And also all the people who go around in any country, and all their experiences (i.e. all that happens to a man in his life), it was all depicted there.
“And written on it were all the roads from country to country, and from place to place, and hence I knew how to enter this city, which was impossible for any man to enter in. And so if you want to send me to another city, I also know the way. All [the ways can be known] via the Hand. And so imprinted on the Hand was the way from world to world, for there is a way and a path, along which one can ascend from earth to heaven, (for, the reason why it is impossible to ascend to the heaven is because people do not know the way, but on it was depicted the way to ascend to heaven), and on it were are depicted all the paths between from world to world. For Eliyahu ascended to heaven along one path, and this path was written there. Moshe Rabbeinu [Moses] ascended to heaven on another path, which was also written there. And also Chanokh [Enoch] ascended to heaven on another path, and this too was written there, and so on, from world to (higher) world, they are all depicted in the lines of the Hand.

“Also depicted on this hand was each and every thing as it was at the time the world was created, and as it is now, and as it will be afterwards. For instance, Sodom was depicted on it as it had been during its settlement, before it was overturned.
Also depicted on it was the overturning of Sodom, and also depicted there was the form of Sodom after its overturning. For depicted on this hand were whatever has been, whatever is now, and whatever will be. And there on the Hand, I saw that the country about which you say they are all G-ds, together with all the people who come to them to get help from them - they will all be eradicated and destroyed.” All this is was what the Prayer Leader answered them.

The thing was big revelation for them, for they recognized they were words of truth. Because this is known, that upon a map all things are depicted. They also understood that his words were true, because one can see that one can gather and connect two lines of the hand, making a letter from them (therefore they understood this could not be fabricated from his heart, and it was a big revelation for them). They asked him, “Where is the King!? Maybe he will show us a way to find money?” He answered them (in a language of amazement), “You still want money?! Of money speak nothing at all!” They asked him, “Nonetheless, tell us where the King is.” He answered them, “I also do not know were He is.

“And the story was like this. There was a King
and Queen, and they had an only daughter. And the time came close for her to be married off. And they seated advisors to give counsel, who she should be married off to, and I too was there among the advisors, because the King liked me. And my advice was that they should give her the Warrior, because the Warrior had done many benefits for us, for he conquered many countries, therefore it was fitting to give him the Queen’s Daughter for a wife. My advice was very well accepted, and they all agreed with it, and there was a great joy there, for having found a groom for the Queen’s Daughter. They married her off to the Warrior, and the Queen’s Daughter had a child. And the baby was extremely handsome, with a beauty was not human at all. His hair was of gold and had all the colors. And his face was as the sun, and his eyes were luminaries on their own. And the child was born with mature wisdom, because they saw in him as soon as he was born that he was a great sage. Because when people were talking, in the place were one need to laugh he would laugh, and other such things. They recognized in him that he was a great sage, though he still lacked the movements of an adult, namely the ability to speak and so forth.
“And with the King was an Orator, that is, a speaker who is an expert in eloquence and rhetoric, who was able to speak and compose wonderful poems, songs and praises to the King. And the Orator was himself also a nice Orator, but the King showed him the way how to go up and get the power of the wisdom of rhetoric, and thereby he became a very very wonderful orator. The King also had a Sage. This Sage was also a Sage by himself, but the King showed him the way how to go up and get wisdom, and thereby he became an amazingly great Sage.

“And similarly, the Warrior himself was mighty, but the King showed him the way how to go up and get strength, and thereby he became a wondrously great warrior. Because there is a sword that hangs in the air, and the sword has three powers. When the sword is lifted, then all the [opposing] army officers flee, so inevitably they fall, because when the officers flee, there is no one to lead the battle, so they certainly fall. But despite this, the survivors may still be able to wage war. But the sword has two edges, and they have two powers, for by one edge they all fall, and by the other edge they get the sickness called “dar,” namely their flesh becomes meager and lifeless, as is known of this
sickness, G-d spare us. So only by making a movement with this sword, wherever it is, the enemies are stricken in the above way, i.e. by what each side does. And the King showed the Warrior the way that there is to this sword, and from there he attained his great strength. And to me too did the King show me the way for my thing; from there I got what I need [i.e. prayer].

“And the King also had a Faithful Friend [Ohev Ne’eman, lit. faithful (or true) lover] who was in love with the King [lit. loved himself with the King] with a very very wondrously awesome love. They loved each other so much that it was completely impossible for them to be one without the other so that they not see each other for some time. But there must be times when they needed to be separated for a while. They had portraits depicting the image of both of them. They would satisfy themselves with these portraits when they were separated from each other. And the images were so formed, how the King and His Faithful Friend love each other and hug and kiss each other with great love. And these images had the ability that whoever looked at these images attained a very great love (i.e. the trait of love would come to one who looked at the images). And the Faith-
ful Friend also received the love from the place that the King showed him. And a time came when all of the above-mentioned went, each one to his place to receive his power - that is, the Orator, and the Warrior, and all the King’s people, each one ascended to his place to renew his power.

“And the day came to pass, and there was a very great storm wind upon the world. And this storm wind mixed up the entire world, and over-turned sea to dry land, and dry land to sea, and wilderness to settlement, and settlement to wilderness, and overturned the entire world. And the storm wind went into the King’s house, and did no damage there, except that the storm wind entered and snatched away the child of the Queen’s Daughter. And amidst the commotion, as soon as the storm wind snatched away the precious child, the Queen’s Daughter pursued after him, as did the Queen, and as did the King, until they were all scattered, and they knew not where they were. And we were all not there during all this, because we had gone up each one to his place to renew his power, as mentioned. And when we returned, we found none of them, as mentioned. The Hand also was lost then.

“And since then we have all been scattered, and
since then we are no longer able to go up, each one to his place, to renew his power, since after the entire world has been overturned and mixed up, all the locations of the world have been exchanged and changed - sea to dry land, etc. - it is certainly impossible to go up along the original paths, because now we need different paths according to the change of the places. Therefore we have been no longer able to go up, each one to his place, to renew his powers. But the impression that remains by each [of us] (meaning the token, i.e. the little bit that has remained by each one from long ago) is also very great. And if this might one is the King’s Warrior, he is certainly a very might warrior.” (All this is what the Prayer Leader replied to the people.) And they heard his words and were very amazed, and they held the Prayer Leader and would not let him go from them (because perhaps the warrior coming to them was the Warrior mentioned, whom the Prayer Leader had acquaintance with).

And the Warrior was continuously coming closer to the country, each time sending his emissaries, until he arrived by them. And he stood outside the city and sent in his emissaries to them (for them to tell him whether they want to submit themselves
or not). They were terrified of him, and they requested the Prayer Leader to give them advice. The Prayer leader told them that it was necessary to inspect the manner and behavior of this warrior in order to thereby know if he is the King’s Warrior. The Prayer Leader went, and he went out to the Warrior. And he arrived at the Warrior’s camp and began to speak with one of the Warrior’s warriors (that is, with one of his guards, in order to clarify if he is that Warrior). The Prayer Leader asked him, “What is your story [lit. doing], and how did you get connected with him?” He answered him (i.e. the guard replied to the Prayer Leader),

“It was like this. It is written in their chronicles, how there had been a great storm wind in the world, changing sea to dry land and dry land to sea, and wilderness to settlement, etc., mixing up the entire world. And after the noise and the upheaval, the entire world having been so mixed up, the world’s people decided to appoint for themselves a king. They investigated who ought to be made king over them. They clarified and said, ‘Since the essential thing is an ultimate purpose [to life], whoever makes the most effort for the ultimate purpose ought to be king.’ And they began
to inspect, what is the ultimate purpose, and there were several factions of different mind.

“One sect said that the ultimate purpose is honor, because ‘we see, that honor is the most important thing in the world. Because when a person is not given his honor - that is, when someone says to him something against his honor, his experience is as if his blood has been spilled, because the main thing is honor, universally. And even after death people are careful to give to the dead his honor, to bury him honorably, and so forth (and they say to him that whatever is being done for him is being done all for his honor. Even though after death the dead person has no desire for money and has no desire for any thing, yet people do pay heed to the honor of the dead; thus honor is the main purpose.’ And so forth with other such arguments (of confusion and nonsense. And likewise all the other factions explained below, all of them had many rationales for their perplexed and foolish opinions. Some of them are explained below, but Rabbeinu z”l did not want to explain all the perplexed rationales for these beliefs, because there are some rationales for them that are so perplexed that one can indeed be convinced by these false rationales, G-d spare us), until it was agreed
by them that the main purpose is honor. Therefore they needed to seek an honorable person who also pursues honor - that is, that he pursues honor and attains honor (since such is an ‘honorable’ man, since he receives honor). Since he is an honorable man, since he receives honor, and pursues honor, and assists [human] nature which desires honor, therefore this man exerts himself for the ultimate purpose and attains it, because the ultimate purpose is honor (all this was their foolish and perplexed opinion), as mentioned, therefore such a man ought be king. So they went to seek such a man, and they went and found them carrying an old beggar, and about five hundred people were following him, all of them gypsies, and he too was a gypsy. And this beggar was blind, hunch-backed and mute, and all of these people followed him, because they were all his relatives, because he had sisters, brothers, and his descendants, until they became a large group who all followed him and carried him. And he was very strict about his honor, because he was a very angry man, and always got very angry at them with great severity, and always commanded that other people should carry him, and always got angry at them. Hence this elderly beggar is a very ‘honorable’
man, because he has such honor, and also pursues honor, because he is so strict over his honor, as mentioned. Therefore this beggar pleased this sect, and they accepted him as king. And since geography influences character traits, because there is a terrain that engenders and is conducive to honor, and likewise a different terrain engenders a different trait, therefore this sect (who probed for themselves that the main purpose is honor) sought a country that engenders honor, and they found such a country conducive to this and settled there.

“One sect said that honor is not the main purpose, and they probed that the ultimate purpose is murder. Because ‘we see that all things perish and die off, and everything upon the earth - grasses, plants, people and everything that is in the whole world - everything needs to come to an end and death. Hence the ultimate purpose of everything is destruction and death. Therefore a murderer who kills and destroys people is thus greatly bringing the world closer to its purpose.’ Therefore they agreed among themselves that the ultimate purpose is murder. They searched for some man who was a murderer and an angry person and a very vengeful person, because such a person is closest to the purpose (according to their perverted ideas)
and ought to be king. They went searching, and they heard screaming. They asked, ‘What is this screaming?’ They answered them that this screaming was because someone had slaughtered his father and mother. “Is there a more stronghearted and angry murderer than this, that he murders his own father and mother? This man has attained the ultimate purpose!’ And he pleased them, and they accepted him as king over them. And they sought for themselves a land that engenders murder (i.e. where [people] would turn to in order to murder). They selected for themselves a place of mountains and hills, where murderers abide, and they went there and settled there with their king.

“One sect said that he ought to be king who has a great bounty of food, but does not eat the food of common people, but only refined foods (such as milk, so that his mind not become coarse) - such a man ought to be king. However they did not immediately find such a man who does not eat the staple of common people. They temporarily chose a wealthy person who had plenty of food (and whose food was a bit finer) until they would find such a man as they wanted, namely someone who did not eat the staple of common folk. And in the meantime they made this wealthy person
king until they find such a person as they wished, at which time the wealthy person would give up the reign and they would receive this man as king. And they chose a land conducive to this and went and settled there.

“One sect said that a beautiful woman ought to be king, for the main purpose is that the earth be settled with people, because that is why the world was created. And because a beautiful woman arouses that desire, causing the world to become more settled (since there will be more people), hence she brings [people] to the purpose. Therefore a beautiful woman is fit to be king. They chose for themselves a beautiful woman and she became king over them. And they sought for themselves a land conducive to this, and they went there and settled there.

“One sect said that that the main purpose is speech. Because the difference between a man and a beast is speech, and since this is the main superiority of a man, therefore this is the main purpose. So they sought for themselves a talker who is a great speaker, who should know many languages and should always talk very much, because such a man is close to the purpose. They went and found a French lunatic who went around talking to him-
They asked him if he knows languages. He knew several languages, and such a man had certainly attained the ultimate purpose (according to their perverted ideas), since he was a great speaker, knowing many languages and spoke very much – for he spoke even to himself. Therefore this man pleased them and they accepted him as king. And they chose for themselves a land conducive to their purpose and they went there and settled there with their king. And he certainly led them on the right path!

“One sect said that the main purpose is joy. Because when a boy is born [people] rejoice; when there is wedding [people] rejoice; when [a country] conquers a country they rejoice. Hence the main purpose is only joy. Therefore they sought someone who would always be joyful, for he would be close to the purpose, and he should be king over them. They went searching and found a gentile going around with a dirty shirt and carrying a flask of brandywine. And several over gentiles were following him. And this gentile was very happy (because he was very drunk). They saw that this gentile was very happy and had no worries at all, so this gentile pleased them, for he had attained the ultimate purpose which was
only joy. They accepted him as king, and for sure he led them on the right path! And they chose a land conducive to their purpose, namely a place of vineyards and the likes, so that they should make wine, and from the seeds make brandywine; and no thing should go to waste [from the grape bunches], because this was the ultimate purpose for them, to drink and become intoxicated and to be always happy, even though there was no relevance or basis for their joy, for they had not at all what to be happy over - nevertheless this was the main purpose for them, to be happy for no thing. And they chose a land conducive to this, as above, and went and settled there.

“One sect said that the main thing is wisdom, and they sought for themselves a great sage and made him king over them, and they sought for themselves a land conducive to wisdom and went and settled there.

“One group said that the main purpose is to provide oneself with food and drink, which is called pilevin [Yid.], in order to enlarge his limbs. And they sought a master of limbs, who has large limbs and provides for himself to enlarge his limbs, as mentioned, because since he has large limbs, he has a larger portion in the world (since he takes
up more space in the world) and he is closer to the ultimate purpose, because this is the purpose, to enlarge one’s limbs. Therefore such a person should be king. And they went and found a tall man, which they call “veynger” [Yid.], and he pleased them, because he had large limbs and was close to the purpose, and they accepted him as king. And they sought a land conducive to this and went and settled there.

“And there was a different group that said that all of these things are not the ultimate purpose at all, only the right purpose is to only be involved in prayer to Hashem Yitbarakh and to be humble and lowly etc. (that is, one should not hold anything of oneself). And they sought for themselves a prayer leader, and they made him for king over them.” (And the reader will automatically understand, that all the previous factions all erred very much in very great confusions; only this last sect directed to the truth - fortunate are they). All this is what one of the strongmen told the Prayer Leader. And he told him that they (namely those strongmen who joined themselves to the Warrior), are those who were from the sect of the large-limbed, who accepted a master of limbs over them as king, as mentioned.
“And the day came to pass, and a division (lit., camp) of them went (i.e. a multitude of men from the large-limbed ones) went with their carriages that followed after the camp (which they call “ibez” ) bringing after them food and drink, etc. And of these large-limbed ones the world was certainly very afraid, for they were large and mighty men, and whoever encountered them would certainly step off the road. While this camp of the large-limbed were going as mentioned, a large Warrior (lit. mighty one) came from the opposite direction to them (and this was the Warrior who now goes with them), and this Warrior when he came against the camp did not step off the road, but he entered into the camp and dispersed them here and there. And the people of the camp were terrified of him. And he went amongst the wagons that followed the camp and ate up everything that was there. It was very amazing to them (that he was so mighty, and that he was not afraid of them and entered amidst them and ate all that was on the wagons). They immediately prostrated themselves before him and said to him, “Hail [lit. live] the king (meaning they immediately made him king)!” Because they knew that such a mighty one as this deserves to be king, according to their
belief that the ultimate purpose is someone with big limbs, as mentioned. And (their) king would certainly concede to him the kingship, because being such a mighty well-built body he ought to be king. And so it was, that they received him (that is, the Warrior who came against them) as king over this sect. And he is the Warrior whom we are now going with to conquer the world. And he says (i.e. this Warrior who was now made king over them) that he has a different intention in his going and conquering the world, because his intention is not at all that the world should be subject to him, but he only has a different intention.” (This was all told by one of the warriors to the Prayer Leader who had asked him how they became connected with the Warrior; he answered all this.)

Asked the Prayer Leader, “Whereby is the strength of the Warrior who is now your king?” He answered him, “Since there was a country that did not want to submit themselves under him, the Warrior took his sword which he had, and his sword has three powers: when it is lifted, all the army officers flee” etc. (that is, the three powers explained above). When the Prayer Leader heard this, he realized that this is indeed the Warrior of the King. The Prayer Leader requested whether
it would be possible to be seen with the Warrior, who was their king. They answered him that they would inform the Warrior of the matter and ask him if he would give permission, which they call “meldiven” [Yid.]. They went and asked him. He summoned that he should come in. When the Prayer Leader entered before the Warrior, they recognized each other and there were very great rejoicings over their being privileged to be re-united. And between them were rejoicings and weepings, because they recalled the King and his men; they cried over that; therefore between them were rejoicings and cryings. The prayer Leader discussed with the Warrior by what experiences they arrived here.

The Warrior told the Prayer Leader that from the time the storm wind was, when they all were dispersed, when he returned from the place where he went up to renew his power, and did not find the King and all his people, he let himself go where he would go. And he passed by them all – that is, he understood that he was in the place where the King had been and where all the people had been. That is, being in one place, he understood that that was the place where the King certainly was, but he was unable to seek and find him. And likewise
he passed another place, understanding that there, was certainly the Queen, but he was unable to seek and find her. And likewise he passed over all the King’s people, “only, you I did not pass (that is, the Warrior who was telling this said to the Prayer Leader that he passed by all the places of all the people; only the place of the Prayer Leader did he not pass by).”

Answered him the Prayer Leader, “I passed over all the places of them all, and over your place too. Because I was passing by on one place, and I saw that the King’s crown was standing, and I understood that here was certainly the King, but I was unable to seek and find him. And likewise I went further, and I passed before a sea of blood, and I understood that this sea was certainly made from the tears of the Queen, who was weeping over all this; and the Queen was certainly here, but it was not possible to seek and find her. And likewise I passed before a sea of milk, and I understood that this certainly was made from the milk of the Queen’s Daughter, whose son was lost, and the excess milk pressured her, and this became the sea of milk; and certainly the Queen’s Daughter was here, but I was unable to seek and find her. And likewise I went further and saw the golden hairs
of the child, and I did not take from them at all, and I knew that here was certainly the child, but it was not possible to seek and find him.

“And likewise I went further, and I passed before an ocean of wine, and I knew that this sea was certainly made from the speech of the Orator, who stands and speaks consolations before the King and the Queen, and then turns his face and speaks consolations to the Queen’s Daughter, and from the speech is made the sea of wine (as written, “Vechikekh keyayin hatov/And the roof of your mouth is like best wine” (Song 7:10)), but I could not find him. And likewise I went further, and I saw standing engraved a likeness of the Hand with the lines, and I understood that here was certainly the Sage (of the King), and he had engraved for himself a likeness of the Hand on the stone, but it was not possible to find him. And likewise [I went] further, and I saw arranged on a mountain the golden tables and the display cupboards and the rest of the King’s treasures, and I understood that here is certainly the Treasurer [lit. appointee over the treasures], but it was not possible to find him” (The Prayer Leader told all this to the Warrior).

Answered the Warrior, “I too passed over all
these places, and I did take from the golden hair of the child, for I took seven hairs that had all types of colors, and they are very dear to me. And I stayed where I was staying and sustained myself with whatever was available, with grass and so forth, until I had nothing to sustain myself. I let myself go where I would go, and when I went away from my place, I forgot my bow there. Answered the Prayer Leader, “I saw your bow! And I knew that it was certainly your bow, but I could not find you.” The Warrior further told the Prayer Leader that “When I went away from the place, I went until I encountered the troops mentioned above, and I entered in their midst, because I was very hungry and wanted to eat, but as soon as I entered among them, they immediately received me as their king. And now I am going to conquer the world, and my intention is perhaps I will be able to find the King and his people mentioned above.”

The Prayer Leader began to converse with the Warrior. “What can be done with these people?” Namely, with the country that was so fallen into the lust of money, that they had reached (lit. come out to) such foolishness, that those who have much money are G-ds for them, and their other follies that they have. The Warrior replied to the Prayer
Leader that he had heard from the King that from any lust one has fallen into it is possible to take someone out; but one who has fallen in the lust for money, it is impossible to extract him from it by any means. “Certainly you will have no influence on them; because it is impossible to extract them from this at all.” However he heard from the King that by the way that there is to the sword, from where he received his power, only through this way can one extract someone from this lust of money someone who has sunk into it. The Prayer Leader remained with the Warrior for a while, and regarding the country who had requested of the Prayer Leader that he go out to the Warrior on their behalf, as mentioned, they extended the time. That is, the Prayer Leader convinced the Warrior to give them time (that is, during this time he would do nothing at all to them). Afterwards they exchanged signs between them, that is, the Warrior and the Prayer Leader exchanged signs so that they could get information from each other, and the Prayer Leader went on his way.

As the Prayer Leader was going he saw men walking and entreating G-d, Blessed is He, and praying, carrying books of prayers. He was frightened of them and they were also frightened of
him. He stood to pray, and they also (Yid. stood to) pray. Then he asked them, “Who are you?” They answered him, “At the time the storm wind was, when the world separated into many factions, this one choosing this, and this one choosing this (as explained above, all the different factions), then we chose for ourselves that the main purpose is only to involve ourselves constantly in prayer to Hashem Yitbarakh. We sought and found a Prayer Leader and made him king. When the Prayer Leader heard this, he was very pleased, for this was what he himself wanted. And he began to converse with them, and he revealed to them the order of his prayers and his books and his matters (Yid. that he had regarding prayer). When they heard his speech, their eyes were opened and they saw the greatness of the Prayer Leader, and they immediately made him king over them, because their king deferred the kingship to him, because they saw that he was a very great man (Heb. that he was set apart in a very very high level). The Prayer Leader taught them (lit. learned with them) and opened their eyes (Yid. and informed them how to pray to Hashem Yitbarakh), and made them into very great complete tzadikim. Because they had originally also been tzadikim (since they
involved themselves only in prayer) but the Prayer Leader opened their eyes, until they became very awesome tzadikim. The Prayer Leader sent a letter to the Warrior and informed him how he was privileged and had found such people as he wanted as became king over them.

And the country of money mentioned above further involved themselves in their matters and their devotions, and the time that the Warrior extended for them was tangibly approaching, and they were very frightened. And they did their devotions, and they offered sacrifices and incense, and involved themselves in prayers, which they prayed to their G-ds, (Yid. and they caught an “animal,” that is, a man who had little money, and offered him for a sacrifice to their G-ds). And it was agreed among them that they must perform their first plan, that they should send to the country where they are all G-ds, because they have there extraordinarily great riches (which according to their opinion entails that they are all G-ds) and they would certainly save them, since they were all G-ds, as mentioned. And they sent emissaries there, and while the emissaries were going they got lost, and they found a man who was walking with a cane, whose stick was worth more than all their
G-ds; that is, his cane was set with very expensive diamonds; that the cane was worth more than the riches of all their G-ds. Should one put together all the riches of their G-ds and even of the G-ds of that country they were going to, the cane was worth more that all their riches. Also the man was walking with a cap that had diamonds fixed in it, that was also worth extraordinarily much. When the emissaries found him they immediately fell down before him in bowing and prostration, because according to their foolish opinion their man was a G-d over all G-ds, because he had such extraordinarily great wealth (and this man whom they met was the Treasurer of the king mentioned above).

The man said to them, “This is a novelty to you!? Come with me and I will show you wealth!” He led them to the mountain where the King’s treasury was arranged, and showed them the treasure. They immediately fell down bowing and prostrating themselves, for he was a G-d above all G-ds (in their foolish and confused ideas, their main faith being money). However, they did not offer any sacrifices there (because according to their belief that he was a supreme G-d they certainly would have offered themselves to him, but) be-
cause when these emissaries went out, they were warned that on the way they should not offer any sacrifices, because they feared that if they wanted to offer sacrifices along the way, none of them would be left, for perhaps one of them might find a treasure on the way, or one of them might enter an outhouse and find there a treasure (which would be a G-d for him) and they would start to sacrifice themselves to it and none of them would be left, therefore the country warned the emissaries that on the way they should not offer sacrifices at all, Therefore these emissaries did not offer sacrifices to the Treasurer. [Heb. only: But this was clear for them, that he was the G-d of all G-ds, since he possessed such astoundingly great wealth.]

The emissaries decided, Why should they now go to the G-ds? That is, to the country where they were extraordinarily wealthy, where they were considered by them to be G-ds, for this man is surely more able to help them, since this man is the greatest G-d over all of them (according to their perverted ideas), since he possesses such extraordinarily great wealth (many many times more than them all). Therefore they requested this man to go with them to their country, and he agreed with them and went with them. And he came to
their country, and the countrymen rejoiced greatly that they had acquired such a G-d, for they were sure that through him they would surely be saved, since he was such a G-d, for he had such great wealth. The man (who was the King’s Treasurer, who was accepted by the countrymen as G-d) ordered that until there would be proper order in the country, no one should offer sacrifices at all. (For in fact this Treasurer was a great tzadik, for he was among the King’s people, who were all very great tzadikim. He certainly deeply loathed all of the evil and foolish practices of this country. But he was unable to lead them out of their evil way, so he meanwhile commanded them to not offer sacrifices at all.)

And the countrymen began requesting him regarding the Warrior who was frightening them. The Treasurer also replied, “Can this be the Warrior (whom he knows)?” So the Treasurer arose and went out to the Warrior and request of the Warrior’s people if it were possible to meet with him. They said to him that they would inform him and ask him (Yid. meldiven). They went and asked him and he ordered, “Let him in”, and the Treasurer entered before the Warrior. They recognized each other, and between them were great re-
joicings and weepings, as above. The Warrior replied to the Treasurer, “Our kosher Prayer Leader is also here, and I have seen him too, and he has also become a king.” (And they told each other how it had evolved that they arrived here.) The Treasurer told the Warrior that he had passed over the place of the King and over the place of all the people, only over their two places he did not pass, that is, over the place of the Prayer Leader and the Warrior, over (the place of) them two he did not pass. The Treasurer talked with the Warrior about the country that had become so errant and was so led astray into money that they had fallen into such idiocies. The Warrior answered the Treasurer what he had told the Prayer Leader, that is, that he had heard from the King that whoever has sunken into he lust of money cannot return and go out of there except by the way that there is to the sword (from where the Warrior get his power); by this they can be taken out from this. They extended the time more, that is, the Treasurer convinced the Warrior that he should again give more time. The Warrior gave them another length of time.

Afterwards they exchanged secret signals with each other, the Treasurer and the Warrior. And the Treasurer went away from the Warrior and
returned to that country. (The Treasurer had certainly rebuked them over their evil ways, that they had so gone astray and gotten lost in the lust for money, but to no avail at all, because they were already very very sunken into it. Only because they had shmoozed with them very much, the Prayer Leader and the Treasurer, they were now somewhat confused and were saying, “Well (aderaba), take us out of our mistake!” Even though they still held fast to their ideas and did not want to repent of their evil error, nevertheless they said to those who rebuked them, “Aderaba, if it is so, that we are mistaken, please (na) take us out of our error!” ) The Treasurer answered them, “I will give you an advice against the Warrior. Since I know the power of the Warrior, from where he gets his strength,” - and he proceeded to tell them about where the Warrior gets his strength. “Therefore I will go with you to the place of the sword, and by this you will strengthen yourselves against him.” And the Treasurer’s intention was that when they go there they would be able to repent and go out of their mistake (because by means of that very way to the sword [is the only] way a person can be taken out of the lust for money). They accepted his advice. The Treasurer went, and the country-
men sent with him the big people of the country, who were G-ds for them (and they certainly went clad with jewelry of gold and silver hanging on them, because this was the main thing for them), and they went together.

The Treasurer informed the Warrior of this thing, that he was going with them to seek the place of the sword. And his intention was perhaps he would be privileged on the way to find the King and his people. The Warrior replied, “I will also go with you.” The Warrior altered himself (in order that the people who were with the Treasurer would not know that he was the Warrior) and also went with the Treasurer. They decided (the Treasurer and the Warrior) they would inform the Prayer Leader of this as well. They informed him. The prayer leader replied he would also go with them. The Prayer Leader went to them and the Prayer Leader ordered his people before he left that they should pray to Hashem Yitbarakh should make their venture successful, that they should be privileged to find the King and his people, because the Prayer Leader had always prayed for this, that the King and his people should be found. And now that he was going to the Treasurer and the Warrior to go together with them to seek the King and his
people, he urged them even more that they should constantly pray that they should be privileged to find them. The Prayer Leader came to the Treasurer and the Warrior, and there was certainly great rejoicing among them, rejoicings and weepings. All three of them, the Treasurer, the Warrior and the Prayer Leader, with the “G-gs,” that is, the big people of the country (who were called “G-gs” in their country) went with them. They went and went. They came to one country. There were guards standing around the country. They asked the guard, “What sort of country is this, and who is your king?” The guards replied that when there was the storm wind, when the world was separated into factions (that is, into many opinions, each sect having another opinion, as mentioned), then the people of the country chose for themselves that the main thing is wisdom, and they chose for themselves a great sage as king. Not long ago they found an astoundingly great sage, who was a very extraordinarily great sage. The king ceded to him the kingship and they accepted him as king. Because for them the main thing was wisdom (Heb. and since they had found such an extraordinary sage, they accepted him as king). The three of them said (that is, the Treasurer, the Warrior and
the Prayer Leader) that it appears that this is our Sage (that is, the King’s Sage). They requested if it were possible to be seen by him, and they answered, “We must inform and ask him.” They went and asked, and he called for them to come in. They (that is, the three) came before the Sage, who was the king in their country. They recognized each other, for this sage was indeed the King’s Sage. There there was certainly great rejoicing — rejoicings and weepings, because they wept, “How may [we] be privileged to additionally (nach) find the King and the others?”

They asked the Sage if he knows anything about the King’s Hand. He answered them that the Hand was with him, but ever since they were dispersed by the storm wind, at which time the King and the others disappeared, he did not want to look into the hand at all, for the Hand belongs only to the King. However, he had engraved the form of the Hand on a stone in order to use it a little for his matter, but in the Hand itself he did not look at all. They discussed with the Sage how he had come to be here. He told them that since the time of the storm wind, he went where he would go (and as he went he passed over all [of the King’s people]; only over the three of them, that is, over the place
of the Prayer Leader, the Warrior, and the Treasurer he did not pass over) until the people of this country found him and received him as king; and now he must guide them according to their way, according to their sophistries until (Heb. +after much time) he would lead them out to the right truth.

They shmoozed with the Sage about (the potential of) that country that was so led astray into idolizing money. And they said, “If we had been not been scattered and dispersed except for that country, in order that we correct them and turn them to the truth, it would also be worth it, because they are so led astray.” Because in truth, all of the factions, each one having chosen its foolishness, this one wanting honor, and this one murder, etc., they are all led astray and need to be led out to the right purpose, because even the sect that chose for itself that the main thing is wisdom, they too did not reach the true purpose, and need to be led out from that, for they have chosen [lit. held this] outside wisdom and heresy. But from all the follies it is easy to lead [people] out and return them to the truth, however these are so led astray into the idolatry of money and are so fallen into it that it is impossible to take them out from it.
And the Sage also replied to them that he had also heard from the King that it is possible to extract someone who has fallen into any of the lusts, but only out of the lust of money it is impossible to extract, other than by the way that there is to the sword. The sage said he would also go with them, and all four of them went. And the “G-ds” (that is, the rich ones of that country) also went with them.

They came to one country. they asked the guards similarly, “What sort of country is this and who is your king?” They answered them that since the time the storm wind happened, the people of this country chose for themselves that the main purpose is speech. They accepted an eloquent speaker as king. Later they found a very great eloquent bard and orator; they accepted him as king, because the king ceded the kingship to him, since he was so eloquent. They realized, “This must surely be the Orator of our King.” They also asked if it were possible to be seen by the king. They answered, “We must inform him and and ask his permission.” They went and asked, and he ordered that they should come in. They entered before the king, and he was the King’s Orator. They recognized each other. Between them were great rejoicing and weepings. The Orator also went with them.
They went further in search; perhaps they would find the remaining ones for they saw that Hashem Yitbarakh was helping them; each time they found their friends. And they attributed all this to the merit of their kosher Prayer Leader who was always praying for this, and through his prayers they were all privileged to find their friends. And they went further; perhaps they would additionally (nach) find the remaining ones.

They went and came to one country and asked, “What sort of country is this and who is your king?” They answered them that they are from the faction that had chosen for itself that the main purpose is to be drunk and happy. They accepted for themselves some drunkard as king, because he was always happy. Later they found a man who was sitting in a sea of wine. He was very much more fitting in their eyes, because he was certainly an extraordinary drunkard, because he sat in a sea of wine. They accepted him as king. They also requested to be seen by him. [The guards] went and asked permission. They entered before the king, and he was the King’s Faithful Friend who had been sitting in the sea of wine that was made from the speech of the Orator who consoled them as mentioned above. (And the countrymen rea-
soned that he was a great drunkard, because he sat in a sea of wine, and they accepted him as king.) When they entered before him, they recognized each other, and between them there was a great rejoicing and weepings, as before. And the Faithful Friend also went with them.

They went further and came to one country. They asked the guards, “Who is your king?” They answered that their king was a beautiful woman, “since she brings [the world] to its purpose, because the purpose is habitation of the world (that is, that the world should be inhabited by people).” Originally they had a beautiful woman as queen; later they found a beauty who was very extraordinarily beautiful, and they accepted her as queen. They realized this must surely be the Queen’s Daughter. They also requested to be seen by her, and they went and requested permission, and they entered before the queen and recognized that she was the Queen’s Daughter. And the rejoicing that was there was certainly beyond imagination. The asked, “How did you come here?” She told them that since the storm wind happened and snatched away the dear Child (from the crib) as mentioned, then in that frantic time she ran after the Child but did not find it. The milk pressured her, and this
became the sea of milk. Later these countrymen found her and accepted her as king over them. And there there was a great celebration.

And they also wept very much over the dear Child who was not there, and for her father and mother whom she [the Queen’s Daughter] did not know of. But now the country had a king too, because here was already the husband of the Queen’s Daughter who was queen here, for the Warrior himself was her husband; now the country had a king. The Queen’s Daughter asked the Prayer Leader for the time being to go in her country and purify it of its evil filth, because for them the main purpose was a beautiful woman; they were certainly very defiled and deep in this lust, so she requested the Prayer Leader to go and purify them a bit for the meanwhile (that is, he should tell them mussar/ethical teaching so that they should not be so deep in this lust of promiscuity), so that they not be so crude in this evil, because beyond it being a lust, it was additionally for them as a faith that this was the ultimate purpose (because all of these groups that had each chosen its evil thing as an ultimate purpose, for each of them the thing was as a faith that it was the purpose), therefore she asked the Prayer Leader to go and purify them
somewhat in the meanwhile.

Then they all went to seek the remaining ones. They went and came to one country and asked, “Who is your king?” They were answered that their king was a one year old, for they were from the sect that chose for themselves that whoever has an abundance of food and is not sustained by the food of common people ought to be king. They temporarily accepted a wealthy man as king. Later on they found a man who was sitting in a sea of milk, and he pleased them very much, because this man was sustained his whole life by milk, and was not sustained by the food of other people, so they accepted him as king. And therefore he was called a “one year old,” because he lived on milk like a one year old. They realized that this was surely their Child. They requested to be seen by him; they went ans asked and received permission; they entered before him and recognized each other, for he also recognized them, even though he was only a little child when he was snatched away - nevertheless because he was a mature sage since he was born, since he was born with a complete wisdom, as mentioned, therefore he recognized them; and they of course recognized him. There was there certainly a great celebration, however
they still wept since they did not know of the King and the Queen. And they asked him, “How did you come here?” He told them that when the storm win had snatched him away, it carried him where it carried him. And he was there in that place and sustained himself with what he found there, until he came to the sea of milk, and he understood that this sea was certainly made from his mother’s milk, for the milk certainly pressured her, and that is how the sea was made. He settled there on this sea of milk and was sustained by the milk until these countrymen came and accepted him as king.

Then they went further and came to one country. And they asked, “Who is your king?” And they replied that they had chosen that murder is the ultimate purpose; they accepted one murderer as king. Later they found a woman who was sitting in a sea of blood, and they accepted her as king, because they saw that she was surely a very great murderer, because she was sitting in a sea of blood. They also asked to been by her, and they went and asked permission, and they entered before her, and she was the Queen mentioned earlier, who was always weeping, and her tears became the sea of blood. They recognized each other, and the rejoicing was surely very great. But they still
wept, since they still did not know of the King.

They went further and came to one country. They asked, “Who is your king?” They replied that they had chosen for themselves as king some honorable person (that is, a person who had honor), because for them the main purpose was honor. Later they found sitting in a field an elder with a crown on his head. He pleased them very much, for he was very honorable, for he sat in a field adorned with a crown, and they accepted him as king. They realized that this was certainly their King himself; they also requested if it were possible to be seen by him, and they went ans got permission (getting permission is called “mel-diven”), and they entered before him, and they recognized that he was the King himself. And the rejoicing that was certainly unimaginable in the brain. And the foolish “G-ds” (that is, the very wealthy ones from the land of riches who went with them) were going with them, but they knew not at all for their lives that was happening, why there was such joy there.

And now the entire holy congregation was assembled together again as one. They sent the Prayer Leader to all the countries (that is, the countries of all the factions that each chose for
itself an evil thing as a purpose) to repair them and purify them; to lead them out of their nonsense, each country out of its evil and its foolishness, for they were all mistaken and confused, as mentioned, but now the Prayer Leader certainly had the power to go to them and turn them around to the right way, for he had taken power and permission from all the kings of all the countries, since here were all their kings (because the King and his people who were reunited, they all were the kings of all the countries of the factions, as mentioned). The Prayer Leader went with their power to purify them and bring them back in repentance. The warrior spoke with the King regarding [the potential of] the country that was so fallen into the idolatry of money. They Warrior said to the King, “I heard from you that through the way that I have to the sword it is possible to extract those who have fallen into the idolatry of money.” The King answered him, “Yes, it is so;” the King told the Warrior (the thing, how via the way one can take someone out of the lust of money), since on the way as it goes up to the sword there is a way on the side; by this way one comes to a fiery mountain, and on the mountain crouches a lion. And the lion, when it needs to eat, goes and falls on the flocks
and takes for itself sheep and cattle and eats them up. And the shepherds know of this and guard the sheep very much from it, but the lion does not look at this at all - just whenever it wants to eat, it falls on the flocks. And the shepherds bang and strike and storm at it, but the lion does not listen to it at all; it just takes sheep and cattle for itself, roars and eats them. And this mountain of fire is invisible (meaning there is there a mountain of fire, only it is invisible).

And furthermore, from the side there is another way; with this way one comes to a place called “kech” (kitchen). And there in that kitchen are all types of food, but in that kitchen there is no fire at all. Rather, the foods are cooked by the mountain of fire. And the mountain of fire is very far from there, but channels and pipes go from the mountain of fire to the kitchen, and that is how all the foods are cooked. And the kitchen is not visible at all, but there is a sign: there stand birds over the kitchen, and by them one knows that there is the kitchen, and the birds hover with their wings, and that is how the fire is kindled or quenched. That is, by the birds’ hovering they blaze up and inflame the fire, and also by their hovering they lower the fire so that the fire should not blaze too strongly,
more than necessary, and they blaze up the fire according to what is necessary for the foods. that is, for one food they need such a fire, and for another food they need a different fire - all according to the food, so do the bird blaze up the fire. (All this was what the King told the Warrior.)

“Therefore lead them (that is, these people from the Land of Riches who are “G-ds” there) first against the wind, so that the smell of the foods should reach them. Then when you give them from the foods they will surely cast away this lust of money.” The Warrior did so, and took these people, that is, big people from the Land of Wealth, who were G-ds in their country, who came with the Treasurer. Now, when they left their country with the Treasurer, the countrymen had given them power, that whatever they do should be done, and the whole country must abide by whatever they do.

The Warrior took these people and lead them on the way (which the King told him) and he brought them up until the kitchen where the foods were. And first he led them against the wind, and the smell of the foods reached them. They began to beg him very much to give them from these good foods. Then he led them from the wind and they
began to scream, “There is a tremendous stink!” He brought them again against the wind and again the good smell of the foods reached them and they again begged very much that he should give them from the foods. Then he again led them from the wind and they again began to scream, “There is an exceptional stench!” The Warrior answered them, “Do you not see that there is nothing here the should stink? It must certainly be that you yourselves stink, for there there is nothing that should have a bad smell.”

Then he gave them from the foods. As soon as they ate of these foods, they immediately began to cast away their money. Each one dug for himself a grave and buried himself in the pit out of intense disgrace that they stunk so much, because they felt that money stunk very much (which smells like actual feces) because they had tasted of the foods. And they scratched their faces and buried themselves, and could not lift their faces at all. And each one was ashamed in front of the other (because so was the ability of the foods, that whoever ate from the foods was very repulsed by money) because there in that place money was the greatest disgrace of all disgraces, and whoever wanted to say something derogatory about another (lit.
throw something out to another) would say to him, “You have money,” for money there was a huge disgrace, and whoever had more money was more ashamed, therefore they buried themselves out of great disgrace, and each of them was unable to lift his face even in front of the other, even more so in front of the Warrior. And whoever still found with himself some gilden or grush would rid himself of it immediately and cast it away from himself.

Then the Warrior came to them and took them out of their graves (that they had buried themselves in out of disgrace), and said to them, “Come with me. Now you need no longer have fear of the Warrior, for I myself am the Warrior!” They begged the Warrior to give them from the foods to bring to their country, because they already detested money, but they wanted that the whole country should go out of this lust of money. The Warrior gave them from these foods and they brought the foods into their country, and as soon as they gave them from these foods they all immediately began to cast away their money and buried themselves in the earth out of disgrace; and the very wealthy and the G-ds were most ashamed, but even the lesser people who were called “animals” and “birds” were also ashamed that up to now they were little
in their own eyes since they had no money, because now they knew that on the contrary money is the main disgrace, because these foods had such an effect, that whoever ate from the foods was very repulsed by money, for he felt the bad smell of money, just like feces precisely. They all cast away their money, and their gold and silver. After this, they sent them the Prayer Leader and he gave them repentances and tikkunim/rectifications, and he cleansed them. And the King became king over the entire world, and the entire world returned to G-d, Blessed be He, and they all were involved only in prayer, repentance and good deeds. Amen, so may it be His will. Blessed is Hashem forever, Amen and amen.

Original Notes Following the Story

The verse states that Hashem Yitbarakh has an oven in one place and fire in a different place, distant from the oven, as written (Isa. 31:9), “Thus says Hashem, Who has a fire in Tziyon and an oven in Yerushalayim;” see there the entire chapter, which speaks of this whole story. “Woe to those who descend to Egypt for assistance and rely on horses. The Egyptians are men and not G-d, and their horses flesh and not spirit” - alluding to the country that the Land of Riches relied on to
save them, for according to their mistaken beliefs they considered them all G-ds and their horses angels, as explained above in the story; see there. This is why the verse concludes, “But Egypt are men and not G-d, and their horses flesh” etc. Understand this.

“... So when Hashem shall sretch out his hand; both he that helped shall stumble and he that was helped shall fall; they shall all perish together” - alluding to the Hand, for on the Hand they saw that both together would perish, the help and the helped, as mentioned.

“Like as the lion, or the young lion, growling over his prey, though a band of shepherds be called forth against him,” and “Like birds hovering” - alluding to the lion and the birds mentioned. Take a good look above inside the story and understand. “For on that day each man will detest his silver idols and gold idols” etc.

“And Assyria shall fall by the sword not of man... and shall flee from the sword... and his rock shall disappear from fear” - alluding to the three powers of the sword in the story. “Shall fall” and “Shall flee” allude to two of the powers; and “its rock shall disappear from fear” alluding to
the illness of dar, where one’s strength and power wither and disappear, for “their rock” refers to their strength - this alludes to the third power of the sword. take a good look and understand. Then the verse concludes, “Thus says Hashem, Who has fire in Tziyon and an oven in Yerushalayim” - these are the oven and fire in the story. Look and see and understand how this chapter explains the entire story. (All the above were the Rebbe’s words.) And thus said the Rebbe explicitly that the entire story from beginning to end is alluded to in entirety in this chapter (i.e. Isa. 31) and he said that all the words of the story can be found in Scriptures and so forth. But the essence of the story is all stated in the above chapter, for there it is all explained and alluded to entirely. However, we do not know how, beyond what the Rebbe revealed to us explicitly (that is, what is explained above). But the rest of the matters of the story we were not privileged to perceive how they are hinted in that chapter; but he stated explicitly that the entire story is alluded to there.

(For instance, “You shall defile your graven images overlaid with silver, and the adornment of your golden molten image; you shall put them far away as an unclean [thing]; ‘Go away,’ you shall
say to it,” (ibid. 30:22). And as written (ibid. 2), “On that day, a man will cast away his G-ds of silver and his G-ds of gold... digging ditches... to go into the clefts of rocks,” that is, they will cast away the lust of money, which is actual idolatry, and bury themselves in ditches, etc., as explained in the story. Because money stinks like actual feces, as written “You will put them far away as an unclean thing; ‘Tze/Go away’ [akin to Tzoah, feces], you shall say to it.” And so forth one can find all the worlds of the story in the Scriptures, etc.]

The order of the King and his men is as follows: The Prayer Leader and the Warrior; the Treasurer and the Sage; the Orator and the Faithful Friend; the Queen’s Daughter and her Child; the King and the Queen. That is their order, and they correspond to the World of Rectification. And they are ten things, but they are not reckoned in order; that is, these ten are not reckoned according to the order explained in books of kabbalah. But there are hidden things behind this. It is also explained in the books that when the influx of one attribute passes through another attribute, when the influx tarries there then it is named after that attribute. That is, the attribute in which is tarrying the in-
flux of another attribute that is passing through it, that attribute is named after the attribute from which that influx is coming. And because of this the order here is changed. There are also other matters in this, which will be very clear to those who are adept in the books. The Rebbe z”l said all this explicitly. I also understood from his words that the death of the kings and their rectification is alluded to in this story, although neither the aspect of the destruction [of the Temple] nor the aspect of its rebuilding are mentioned as the order of the ten aspects mentioned, for the same reasons above. And still the things are hidden and sealed, because the utmost secret of the story he did not reveal at all; he only enlightened our eyes with the verses and ideas above so that we know that there are very great and awesome hidden secrets in the story. But we do not know the extent. Fortunate is one who is privileged to understand a bit of the secrets of these stories explained in this book, because they are all extremely wondrous and awesome novelties; “Deep, deep; who can find it out” (Eccl. 7:24)? “What shall we say? What shall we speak” (Gen. 44:16)? “Who has heard such a thing? Who has seen such things” (Isa. 66:18)?
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
homage to 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.

And when they had 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.

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.

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 wisdems 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.

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.

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.

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 hunchbacked, 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.

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 in-
side 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.

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 minyines), 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 minyines, 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

And immediately and right away while they were longing much after the blind beggar, he an-
swered 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).

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.

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.

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.

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.”

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**

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.

(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.
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.

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.

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.”

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 eachother. 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.

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.

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.

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**

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 lieder), 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.

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

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.

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.

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.

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.

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, G-d forbid. And if this Heart would pass away, G-d 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.

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, G-d forbid, and then the Heart would pass away, G-d 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 lieder) 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).

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 men-
tioned 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. (hulu gitan) [a term for joy].

**Fourth Day**

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.

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 cappel-
las [song groups] are extraordinarily great sages in that wisdom.

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 that your voices, and this is the proof: for if you are such sages in voice of melody, then save the two lands -

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.

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.”

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.”

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.

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.

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**

On the fifth day, they were also very happy, and the couple remembered the beggar who was hunchbacked, 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 hunchbacked (i.e. hoikir) at all. Rather, I have such shoulders (which they call pleitezes), 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.

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.)

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.

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.

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.

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.
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.

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 that 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:

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.

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.”

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?

And I (i.e. this hunchback) 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 hunchback) 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 hunchbacked, 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**

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).

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. (That is,) 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.
harm 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.”

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 tithe. 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.”

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).”

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.”

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.

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.

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.

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 fin-
gers 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

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

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 has
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 correspond to the walls of water, which are waves of the sea - this is found in the verse “and Your charity [is] as the waves of the sea.” (Isaiah, 48:18). And the wind, his grasping it in is 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 Likutey Moharan II page 32a (Ch. 24)).

[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.)

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!

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.”

(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).
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 your will see wonders, how in each matter wonderful things are hinted. [In Yiddish: In this story are found very very great secrets of Torah, from beginning to end. All the stories of the book are via great secrets of the Torah. Each word and each thing means something else - and this 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 shall 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.

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 Tehilim/Psalms where this verse is written, which is Chapter 61, virtually all of it is explained there [in] hints 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, G-d forbid - then the True Man of Kindness protects and guards this and comes and gives a day to the Heart etc. as mentioned. And this is: “So 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.

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.

Who can glorify or tell? Who can evaluate? Who can estimate even a little one of the thousands of thousands or myriad of myriads of the flashings, a bit of the clues of wonders of wonders from the 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.
The Imperfect Chandelier

There was once a young man who left his family and country for many years to become an apprentice. When he returned home, he boasted to his father that he had mastered the art of chandelier-making. He told his father to summon all the craftsmen of this art and he would display for them a piece of his work.

The father gathered all the chandelier craftsmen to witness his son’s expertise. The son took out a chandelier that he had made, but they all found it atrocious. The father went to each of them and asked for the truth, so they could not avoid telling
him that, in truth, it was atrocious.

But the son boasted, “Did you see my expertise in this craft?”

His father told him that none of the others thought it was nice. “On the contrary!” said the son. “That proves my expertise! I have displayed the incompetence of each of them. The specific incompetence of each of the craftsmen is embodied in this chandelier. Don’t you see? In one’s opinion, this part of it is ugly, while another part of it is very beautiful.

In another’s opinion it is just the opposite -what was dreadful in the first one’s opinion is wondrously beautiful in his opinion, whereas the other part is awful in his opinion. And the same is true of all of them: what is ugly in one’s opinion is beautiful in another’s, and vice versa. I intentionally made this chandelier solely from incompetence, to show them all how incompetent they are, each one in a different way. For this reason, what one sees as beautiful is incompetence to the other one.”

If one knows the deficiencies and imperfections of something, one knows its very nature, even if one has never seen it.
“Great are G-d’s works” (Psalms 111:2).

No two human beings are alike. The first man, Adam, embodied all forms, in fact, the very word ADaM contains all these forms. The same is true of other things, such as all types of light are contained within the very word OhR. The same applies to everything in existence. There are not even two identical leaves on a tree.

The Rebbe spoke at great length about this idea and added that there are wisdoms in this world through which a person could be sustained without eating or drinking.
The "Pump"

Once, [some of Rebbe Nachman’s chassidim] were speaking about someone who had gone to one of the large non-Jewish cities and ended up staying there a long time in the hope that soon, he would accomplish his goal. This was an ongoing story, which is why he was still there.

The Rebbe commented about this, “That is what usually happens in such situations. One thinks, ‘Now I will succeed,’ and later, ‘Now I will succeed.’ This goes on indefinitely.” Then he told the following story:

There was once a person who did not accept the common belief in the existence of evil spirits and their powers to mislead people, nor did he believe
the many stories told about this.

One evening, one such evil spirit (letz) came to his door in the form of a man and called him outside. When he went outside, the letz showed him a beautiful horse for sale. Looking it over, he saw that it was indeed a very beautiful horse.

“How much do you want for it?” he asked.

“Four rubles,” answered the letz.

The man realized that the horse was easily worth eight rubles, for it was such a choice, top-rate horse. So he purchased the horse for four rubles and considered it a great deal.

The next day, he took the horse out to sell. Buyers came along and outbid each other. He thought to himself, “If they are willing to pay so much for it, it must be worth double!”

He turned down their offers and took the horse elsewhere. Buyers willingly agreed to his price which was double the purchase price, but he said to himself, “It must be worth even double this amount.”

He continued taking the horse onward, until the price had reached into the thousands. But he turned down all offers, for the more willing buy-
ers were to pay for it, the more he thought to himself, “It must be worth twice as much.”

Eventually, there was no one who could afford that amount besides the king. So he took the horse to the king, and the king was willing to pay a huge amount, for everyone coveted this horse. But he would not sell it to the king either, saying, “It must be worth more.” Thus, even the king was unable to buy it.

He then took leave of the king and brought the horse to drink from a water pump. The horse suddenly jumped into the pump and disappeared. (It appeared to him as such. The entire incident was the work of the letz.)

He began to scream. People gathered around in response to his screaming and asked him, “Why are you screaming?” Upon telling them that his horse had jumped into the pump, they thrashed him soundly, assuming he was crazy. How can a horse jump into the narrow mouth of the pump?

Realizing that they were beating him because they considered him crazy, he decided to leave. But as he was leaving, the horse began to stick its
head out of the pump. He again began to scream, “Aha! Do you see?” since it appeared to him that his horse was there.

The people returned and pounded him again, since he was crazy. Again he decided to leave, and as soon as he did, the horse yet again stuck its head out of the pump. He began again to scream and again the people gathered to pummel him.

Thus, the forces of evil always fool people with illusions - outright, baseless fabrications. A person is beguiled by the illusion and pursues it, each time thinking that now he will earn more, now he will enjoy more. But after repeatedly pursuing his illusions, they abruptly disappear. All his desires vanish from his consciousness.

Sometimes, though, the desires only partially disappear, and when a person wishes to detach from them, they return and stick out their heads. The person then pursues them once again. This continues happening, that as soon as they stick out their heads, the person pursues them once again.

The Rebbe explained no further. Understand this well.
Flesh and Bones

There was once a very great tzaddik who had completely disengaged himself from sexual desire. During meditation, he ascended to higher worlds, where he saw pieces of flesh and bones sitting in a pot. “What’s this?” he asked.

“This was once a very beautiful woman,” he was answered, “and since she used to heat her body for sexual misconduct, she is being heated up here.”

He wanted to see what she looked like. He was given Divine Names to reconstruct her, and he saw that she had indeed been an extremely beautiful woman.

From here we can learn how to develop re-
vulsion for sexual desire: If the person would be sliced into little pieces, would it be possible to desire that person’s body?

One Small Step for Man

Sadness is a very harmful trait and one should keep far away from it. One should rather encourage and uplift himself. Know that every single movement and change that one makes upon beginning to serve G-d is very precious in His eyes, even if only a hairsbreadth. Since a person exists in a body in the physical world, it is very difficult to make any movement or change [towards spirituality]. Therefore, any effort is very precious in G-d’s eyes.

There was once a tzaddik who had fallen into a very deep depression and state of apathy. When a tzaddik is overwhelmed by despair and ennui, it is extremely severe, for a tzaddik is very sensitive. Thus, this tzaddik fell into such deep gloominess and indifference that he was literally unable to move at all.
He tried to lighten his mood and encourage himself, but he was completely unable to cheer himself up and lift his spirits. Despite whatever he tried to enliven himself, the negativity within him elicited sadness. He was unable to make himself happier in any way. No matter what happy thought he used to lift his spirits, depression found him.

Finally, he tried to cheer himself up with the fact that he was Jewis, which is certainly cause for great and boundless joy. It is impossible to measure the difference between the sanctity of Israel, even the lowest of the low, and the impurity of the gentiles. When a person recalls G-d’s kindness in making him a Jew, one’s joy should greatly intensify. It is a source of elation without any taint of depression. If one tries to cheer himself by focusing on something that he has done himself, there will always be an opening for sadness, for one will always realize some imperfection in the deed which will obstruct the lifting of spirit. However, regarding being a Jew, which is solely from G-d, in that G-d had mercy on a person and made him a Jew, what imperfection can there be in this joy, since it is purely G-d’s work? For no matter what one has done with it, there still remains the incomparably vast difference between a Jew and a
gentile.

So this tzaddik began to lift his spirits in this way. Little by little, he elevated and cheered himself, eventually achieving such intense joy, that he attained the bliss that Moses experienced upon ascending to receive the Tablets of the Covenant.

On this inner journey, the tzaddik traveled countless thousands of miles, through many worlds. Then he realized that he was very far from his initial place and this disturbed him. He was concerned that when he would return, it would be to somewhere else and people would be amazed that he had suddenly disappeared, for this tzaddik always sought to be inconspicuous.

The joy began to wane, for joy has its limits - it has a beginning and an end. It subsided as he gradually descended. When he finally returned from his inner place of intense joy, it was not to the place from where he had begun his journey, but to the first place to which he had ascended. He was therefore very surprised to find himself in exactly the same spot where he had begun.

He had not moved at all, except perhaps a hairsbreadth discernible only by G-d. So the tzaddik was very surprised that he had journeyed through
all the spiritual worlds, yet below he had hardly moved at all.

He was then shown that every movement and small change that a person makes in this world, even less than a hairsbreadth, is so precious to G-d that thousands of miles and countless worlds are incomparable to it.

The explanation for this is as follows: Consider a wheel with spokes coming out from the center axel. The closer the spokes are to the axel, the closer they are to each other. The farther from the axel, the wider the gap between them. Consider our physical world as the axis of the celestial orbits, and the entire earth as nothing more than an imaginary point compared to the higher spiritual worlds. Again, the closer that lines drawn from a point of axis are to the axis, the closer they are to each other, and the further they are from the point of axis, the further they are from each other.

Imagine lines drawn from the earth up to the celestial orbits, and realize that even if one were to move no more than a hairsbreadth on earth, this would be the equivalent of having moved countless thousands of miles in the celestial realms. For the heavens are inconceivably vast. Now consider
the significance of lines extending from earth to the higher spiritual worlds, compared to which even the celestial orbits are as if nonexistent.

Thus, the distance that the tzaddik moved in the higher worlds by having moved that miniscule distance - less than a hairsbreadth—from where he had originally been is beyond measure. For though on earth he had moved less than a hairsbreadth, a distance so small that only G-d can measure it, nevertheless, in the higher worlds, he had moved through countless thousands of worlds and miles. All the more is this true when a person makes significant progress in the service of G-d. “No eye has seen it …” (Isaiah 64:3).
The Flood

A king once went out hunting. He dressed in regular clothes so that he would feel more comfortable. Suddenly, heavy rain began to fall - literally a flood of rain. All of the ministers scattered for shelter, leaving the king in great danger. He searched until he found a little house in which dwelled a simple villager. The villager took the king in, gave him fresh clothes, and shared his food with him - groats and the like. He heated the oven and let the king sleep on some straw. It was surprisingly pleasant and sweet for the king. He had never experienced such sweetness, since he had been so tired and exhausted.

Meanwhile, the ministers searched for the king until they found him sleeping. They wanted to bring him back to the palace, but he told them, “Since you did not save me, rather each one of you ran to save himself, whereas this man saved me, and I have had such a pleasant experience here, therefore, he will bring me back in his buggy, with
these clothes that he has given me, and he will sit next to me when I am on my throne."

The Rebbe concluded by saying, “There is a tradition that before the Messiah will come, there will be a flood. This will not be a flood of water, but of heresy that will cover the tallest mountains. Even in the Land of Israel, where the waters of Noah’s Flood did not directly fall, the rain waters will splash into it due to the force of the downpour. In other words, heresy will ‘splash’ even into ‘kosher’ hearts, and there will be no way to protect oneself from it. Even all the ‘royal ministers’ will scatter and the very kingdom will shake. Only the simple Jews who recite Psalms with simplicity will survive, and when the Messiah will appear, they will be the ones to place the royal crown on his head.”
Ver-da

A man once traveled on business to Berlin or some other large city by carriage. He left the driver, whose name was Ivan (this name has a connotation of one who is earthly and coarse), with the carriage in the middle of the market while he went to tend to his business. A policeman came over to the driver and asked him in German why he was stationed there, “ver-da?” [who is here?].

Thinking that the policeman was asking him his name, he said, “Ivan.”

The policeman struck him and shouted again, “ver-da?!”

“Ivan!” he shouted back.

The policeman beat him soundly, continuing to shout at him, “ver-da?!” and eventually dragged him with the carriage to a side street.
When the man returned, he searched around for his driver until he found him and asked, “Ivan...?”

Whispering fearfully, he answered, “Don’t call me Ivan, call me ver-da!”

After they left the city, he said, “Now you can call me Ivan”.

There he is called ‘ver-da’ and there he is called ‘Ivan’.

The Rebbe concluded, “When someone comes to me, he is ‘ver-da’, that is to say ‘who is he’, he becomes aware of his lowliness, and his identification with his body (‘Ivan’) is subdued. He is thus considered and called, who and what – ‘ver-da’. But as soon as he leaves me, he returns to being ‘Ivan’, his earthly composition prevails.”
Bitter Herbs

A Jew and a German once traveled together as friends. In order that the compassionate Jews would have compassion on him, the Jew taught the German how to act like a Jew (for even the languages are similar).

As Passover approached, the Jew taught the German how to behave when he would be invited to the Passover Seder. He explained to him about Kiddush, about washing the hands, etc., but he forgot to tell him about the bitter herbs.

The German arrived to the Seder famished after a whole day, anticipating eating all the good
foods that the Jew had told him about. However, they gave him only a little piece of celery in salt water, as is customary for the Seder. Then they began reciting the Haggadah while he was pining for the meal.

When they finally began eating the matzah he was relieved, but immediately after that they gave him the bitter herbs, leaving him with a painfully pungent taste in his mouth. He thought that this was the entire meal and that this was all they were going to eat, so he ran out of the house bitter and hungry, saying to himself, “Those cursed Jews! After all that ceremony, that’s what they give to eat?!” So he returned to the study hall and went to sleep.

Later, the Jew returned with a glowing face, satiated from eating and drinking. “How was the Seder for you?” he asked the German.

The German vented his anger, after which, the Jew said, “You foolish German! Had you only waited just a bit longer, you would have eaten a sumptuous meal like I had.”

The same is true regarding the service of G-d, especially when one is working to serve G-d by following the advice of Rebbe Nachman. After all
the toil and effort one goes through in order to come closer to the Rebbe and Divine service, one is given some “bitter herbs” in order to refine the body’s grossness. But the person thinks that he will have to endure this bitterness forever—that it is all about bitterness, so he runs away. But if one would have a bit of patience and endure just this bit of bitterness to refine the body, one would then experience all types of spiritual pleasures. That’s how it is in serving G-d: one must first endure some bitter herbs to refine the body, but then one will experience the pleasure.
The Inner Treasure

Once there was a Jew who dreamt that under a certain bridge in Vienna was buried a treasure. He traveled to Vienna and found the bridge. As he stood there wondering what he should do, (since he could not act during the day on account of passersby), a policeman stopped and asked him,

“What are you loitering around here thinking about?”

The man calculated that it would be best to tell the truth so that perhaps the policeman would assist him and they would split the treasure, so he told him the whole story.

“Only a Jew would follow a dream! I have also
dreamt that in such and such a place (specifying the man’s town), under so and so’s cellar (specifying the man’s name), there is a treasure. Do you think I would travel there?”

The man went straight home, dug up his cellar and found the treasure. “Now I know,” he said, “that the treasure was in my own possession all along! But to realize it I had travel all the way to Vienna!”

_The same applies to the service of G-d. Each and every individual possesses a personal treasure, but in order to identify it one must travel to the tzaddik._
A prince once lost his mind and thought that he was a turkey. He would sit naked underneath the table and gather crumbs of bread and bones like a turkey. The doctors had despaired of helping him heal and the king was extremely distressed.

Eventually a sage came along and said, “I can heal him!” The sage undressed completely and sat underneath the table next to the prince gathering crumbs and bones.

The prince asked him, “Who are you and what are you doing here?” The sage responded, “And what are you doing here?” “I’m a turkey,” said the prince. “I’m also a turkey,” said the sage. The two of them sat there together until they became comfortable with each other.
At some point, the sage signaled to have shirts thrown to them. He then said to the prince, “Do you think a turkey cannot wear a shirt? One can wear a shirt and still be a turkey!” So they each put on a shirt.

At a later point, the sage signaled to have trousers thrown to them. In the same vein, he asked the prince, “Do you think that with trousers one cannot be a turkey?” Thus, they gradually became fully clothed.

Later on, the sage signaled to have human food thrown down to them from the table. “Do you think that if one eats good foods that one cannot be a turkey? One can eat and still be a turkey!” And they ate.

Finally he told him, “Do you think that a turkey must sit underneath the table? One can be a turkey and sit at the table.” This is how the sage dealt with the prince until he was completely healed.
The Tainted Grain

A king once said to his viceroy/confidant, “Being an astrologer, I see that all the grain that will grow this year will cause anyone who eats it to lose his mind. What shall we do about it?”

“Let us prepare enough unspoiled grain for ourselves so that we will not have to eat from the new crop,” answered the viceroy.

“But if we do that,” the king argued, “then we alone will be sane while everyone else will be insane. However, to them we will appear like the insane ones. So we must also eat from this grain. However, we shall each make a sign on our foreheads so that even though we are insane, at least we will know that we are insane. When I look at
your forehead or you look at mine, the sign will remind us that we are insane.”

The Deer

There was once a king who was pursuing a deer but was unable to catch it. The royal ministers urged him to relinquish his pursuit, but the king insisted, “I must catch this deer. Whoever wants to return may return.”
Harvesting the Grain

There was once an astrologer king who saw in the stars that if the grain would not be harvested by a certain time, it would all spoil.

Being that time was short, he decided to hire workers and provide them with all their pleasures and needs so that they would be free to work day and night to finish harvesting before the deadline.

However, the workers enjoyed the pleasures and forgot about the task. The deadline passed and all the grain spoiled. Now what would they do?! The king would certainly be enraged with them.

A sage came along and advised them that the king loves a certain bird. If they would bring the king this bird, the king would be so delighted that he would forgive them for everything.

But catching this bird was very difficult since it lived very high up and they had no ladder and time was short. So again the sage advised them that since they were many, each one should stand
on the other’s shoulders until they could reach the bird. But they argued among themselves, for each one wanted to be higher up on the human ladder. They wasted time arguing and the bird flew away. As a result, the king was enraged with them for their negligence in harvesting the grain.

The moral of the story is that G-d created man and provided him with all pleasures, with the intention that he would “harvest the grain” before he violated the Covenant, so that he would be able to serve G-d with a pure mind. However, man is negligent on account of his pleasures, and allows the “grain” to spoil and his mind to become sullied from sin.

But all is not lost, for there is the bird, which represents the tzaddik, through whom forgiveness for everything can be attained. Yet, on account of dispute and jealousy—each one wanting to be higher up—people remain distant from the tzaddik.
Trust

There was once a king who said to himself, "Can there be anyone with fewer concerns than I have? I have everything, and am a king and ruler." The kind decided to investigate if there was [such a person with fewer concerns.]

The king disguised himself as a peasant and went about by night, standing behind houses, listening to conversations. He would overhear each person's troubles: business is not going so well for this one; about another, he heard of troubles needing social support, and so on—each and every person having troubles of concern.

Eventually he came to a house that was below ground level, with windows just above the ground
and its broken roof falling in. Inside, though, he saw a man sitting and playing a fiddle. He had to listen closely to hear the man’s voice, but it was full of joy. There was a bottle of wine sitting next to the foods laid out before him on the table. The man seemed to be extremely happy, filled with joy, with no worries at all.

The king knocked at the door and the man let him in. After exchanging salutations, the king reflected upon the wine and wide selection of foods on the table and how joyful the man was. The man honored the king with drink, and the two of them drank together in camaraderie.

Later, they went to sleep, and the king saw how the man remained fully joyous without any worries. In the morning, while the man accompanied the king out, the king asked him, “How do you afford all of this?”

“I am a general repairman. I cannot make anything on my own, but I can fix broken things. I go out every morning and fix a few things, and after I have earned enough money—say, five or six rubles—I go buy myself food and drink.”

When the king heard this, he said to himself, “I will ruin this for him.” So he issued a decree that
forbade people from having anything fixed by another. Either he should fix it himself or go out and purchase a new item to replace it.

Later that morning the man went out in search of things to fix but was told that the king had decreed not to give anything to anyone to fix. The man was disappointed, but trusted in G-d. So he walked around until he found a landowner who was cutting down trees. “Why are you cutting down trees yourself?” he asked. “Is this not beneath your dignity?”

“I looked for someone to cut down the trees but found no one, so I was forced to do it myself,” the landowner answered.

“Give me the axe and let me do it,” the man said. So he cut the trees and the landowner gave him a ruble. Seeing that this was a good idea, he went around cutting down trees for others until he had earned six rubles. Then he went and bought himself an entire meal—a meal that was worthy of being called a meal.

That night, the king again went to look into the man’s window and saw that he was sitting at his table rejoicing with drink and food before him. Again the king knocked on the door and was
let in, and the same thing happened as the previous night. He slept there overnight and when the man accompanied him out, the king asked him, “How do you afford all of this? It must cost a lot of money.”

“I used to fix broken things,” the man said, “but after the king decreed that no one should give anything to anyone to fix, I cut down trees until I had earned enough money for this.”

The king went away and issued a decree that forbade hiring anyone to cut down trees.

When the man approached people looking to cut down trees, he was told that the king had issued a decree forbidding the hiring of anyone to cut down trees. The man was disappointed, for he had no money, but he trusted in G-d. He went around until he saw someone cleaning a shed. “Why are you cleaning this shed yourself?” he asked.

“I searched for someone to clean it but found no one, so I was forced to do it myself,” he answered.

“Let me do it for you,” the man said. So he cleaned it for him and earned two rubles. He
cleaned several sheds until he had earned six rubles with which he again purchased an entire meal. He returned home to a meal worthy of its name and rejoiced. The king came back and the repartee of the two previous nights played out again. When the king left the next morning he issued a decree forbidding the hiring of anyone to clean sheds.

When the next day the man went out in search of sheds to clean, he was told that the king had forbidden it. So he went and enlisted in the army. He went to the personnel department to hire himself out as a soldier (for there are soldiers who are drafted obligatorily into the army and others who are hired). He stipulated that this was not to be a salaried, long-term job, but rather temporary, daily-wage work, and that he would be paid his wages each morning. He immediately was given an army uniform with a sword at his side and sent wherever he was needed.

In the evening, after a day’s work, he threw off his uniform, went and purchased food and drink and returned home to a meal worthy of its name, rejoicing. Again the king came and saw everything laid out before the rejoicing man. The king came in, slept over night and, in the morn-
ing, asked him about affording the feast. The man told him the whole story. After departing, the king instructed the military treasurer not to pay anyone that day.

When the man arrived at the ministry to be paid for the previous day, he was refused. “But I stipulated with you to be paid each day,” he argued.

“But the king has decreed not to pay anyone today,” he was answered, and all the man’s arguments were to no avail. Finally, “I will pay you tomorrow for the two days, but today it is impossible to pay you,” he was told.

So what did the man do? He broke off the blade of the sword and glued a piece of wood in its place so that it was not evident at all. He then went and pawned the blade and bought himself a meal worthy of its name. Again the king came along and saw the man rejoicing as always, and again went in, slept overnight, asked him in the morning, and the man told him the whole story how he was forced to break off the blade of the sword and pawn it off in order to purchase his meal. “And when I am paid tomorrow for yesterday’s work, I will go redeem the blade and fix the sword in a way that it will be completely indiscernible, for I
can fix anything that is broken,” he told the king. “The government will suffer no loss from this.”

When the king returned to his palace he instructed the Minister of the Army to call specifically for this man to come and behead someone condemned to death. The man was summoned and he came before the king. The king convened all of his ministers to come and enjoy the comedy of a man having substituted a piece of wood for a blade.

The man arrived, fell at the king’s feet and begged, “My master, the king! Why have you called me?”

“To behead this man who is condemned to death,” the king said.

“But I have never shed blood my entire life,” begged the man. “Please call someone else to do it.” But the king insisted that he alone must do it.

“Is the ruling absolutely clear?” the man asked. “Perhaps he is not liable to be put to death, and I have never shed blood in my life, all the more so should I not shed the blood of an innocent.”

But the king answered that it was certain that the condemned man was liable to death according
to the law, and now he must carry out the sentence.

The man saw that he could not influence the king, so he turned to G-d and said, “Almighty G-d! I have never spilt blood in my life! So if this man is not liable to be put to death, may the blade of the sword turn to wood.”

With that, he drew out the sword from its sheath and everyone saw that it was wooden. There was an uproar of laughter and the king saw what a good man he was, so he sent him on his way in peace.

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Truth and Imitation

Know: there are two palaces, and these two palaces are identical.

However, in one lives a king, in the other, a slave. Of course, there is a vast difference between them. Nevertheless it is possible to err between the two. This is because souls are bound in a way that forms a house or a palace. When several souls become bound to one another, they form a foundation. [When more are bound together] they form a tent, then a structure, and finally an abode.

Now, this abode is an abode for truth, and when one needs to search for truth, it can be found in this abode, i.e. in the binding of these souls from which the abode of truth is formed. Therefore, the Torah instructs, “Incline [judgment] towards the majority [opinion].” (Exodus 23:2) For since so many have bonded as one, the truth is certainly with them.
This is alluded to in, “All the souls of the house of Jacob…” (Genesis 46:27). In other words, the souls are what constitute the “house of Jacob”, which is an abode for truth. For truth is represented by Jacob, as written, “Grant truth to Jacob.” (Mikhah 7:20)

However, also know: Diametrically opposed is the bond of the wicked—that many wicked souls bond together to form an abode for falsehood. This is the meaning of the prophet’s warning, “Do not reckon as a bond whatever this people call a bond.” (Isaiah 8:12) For the bond of the wicked is not considered. For this reason the verse says, “Do not follow the majority to do evil.” (Exodus 23:2)

Yet, it is possible to err between these two abodes—the one of truth and the one of falsehood. For falsehood imitates truth, as it too is the bond of many souls together. Therefore, a person can go astray not knowing where the truth is nor which side to support.

And know: By virtue of redeeming captives, one becomes able to differentiate between the two abodes, between truth and falsehood, between the king and the slave. For falsehood is represented
by a slave which is in the category of cursed, as in, “Cursed be Canaan—a slave of slaves.” (Genesis 9:25).

And there are two types of intelligence, corresponding to “before” and “after.” In other words, there is intelligence that a person acquires over time—the older one gets, the more one knows, as in, “Days will speak.” (Job 32:7) This type of intelligence is in the category of “after” since it is acquired only after time.

On the other hand, there is intelligence that a person acquires in great abundance very swiftly—in a fraction of a second. Acquiring this intelligence does not require any time, for it is beyond time. Such intelligence is in the category of “face” (PaNim) [which is in the front/“before” (liFNei)]. This corresponds to Jacob (who represents truth) as in, “They seek Your face, Jacob, selah.” (Psalms 24:6)

* * *
The Pox

After Shabbat, Parshat Va’Yechee, the Rebbe said, “During the Third Meal, I became aware of a remedy for pox. Take some chalk and three times the amount of soap, and make a bath out of them to bathe the baby. This must be done as soon as the baby develops fever from this illness. If the heavenly decree is amenable, it will help, but if not, it will not help.”

He also said, “Pox is caused by the sin of the Golden Calf. The question is, aren’t non-Jews also stricken with this illness? However, the Midrash (Genesis Rabbah 88) states that the non-Jews should actually not be stricken by any illnesses at all (since their portion is in this world). The only reason why they are afflicted with all the illnesses that afflict the Jews is so that they do not torment the Jewish people on this account.

“We find this in Rashi’s comment on the verse, ‘Do not make me the lowly one’s object of derision.’ (Psalms 39:9) ‘Bring illness and affliction upon him as well so that he will not be able to say
that I am stricken while he is not.’ This prayer is what brought the affliction of illness upon the nations.

“But there is another question: this illness certainly existed before the sin of the Calf. However, beforehand, the illness was not severe, and the pox was only a result of baby’s nursing, as doctors know, but it was not a dangerous illness as it is today. This is on account of the sin.

“The remedy is alluded to in Jeremiah, where everything is mentioned in one verse: ‘Even if you wash yourself with nether (chalk) and use a lot of borith (soap), the stain of your sin is still before Me.” (Jeremiah 2:22) Rashi says that this refers to the sin of the calf. (Thus, the remedy for this illness caused by the sin of the calf is alluded to here: washing with chalk and using a lot of soap.)

Understand this amazing allusion.

* * *
Sarah Esther

People once came to the Rebbe in his younger days to make a redemption for a girl called, “Sarah Esther daughter of Yehudith.” He replied that she would die, and this is indeed what happened. He said that he knew this from the holy Torah itself. He had just seen a verse, “The fish in the Nile died and stank.” (Exodus 7:21) The last two Hebrew words in the verse are MayTaH Va’YiVASh, the acronym of which reads Sarah Aesther Vath Yehudith Vye Meytah [Woe! Sarah Esther daughter of Yehudith has died]. May God protect us.
A Letter from the King

On Shabbat Chanukah, the Rebbe told a story, but it was [mostly] forgotten. It was about a prince who was distanced from his father and yearned for him very much. He received a letter from his father, and this gave him very great comfort. But still he yearned greatly. He yearned that his father would at least stretch out his hand so that he could hug it and kiss it. Then he thought to himself that this letter is the king’s very own handwriting, so it is an expression of the king’s hand. (This is not written well since it was not written at the time and was subsequently forgotten.)

Finished and completed. Praise to God, the Creator.

Blessed is He Who strengthens the weary and increases the might of the weak.
There was once a poor man who devoted his life to learning Torah in the study hall. One time, an astrologer visited his town. Everyone ran to see him, but the poor man continued studying and did not go. His wife came into the study hall and found no one there except for her husband. Everyone else had all gone to the astrologer. She shouted at him, “You worthless, lazy bum! Why don’t you go the astrologer!?”

He did not want to go, but his wife continued nagging him until he had no choice but to go. So he went to the astrologer who told him that it was his fate to be a thief. Then he returned to his studies in the study hall.
His wife came running and asked him, “Nu, what did he tell you?

“He told me, ‘A beggar will always be a beggar.’”

That night he returned home and ate his main meal—a slice of bread. While eating, he began to chuckle and his wife asked him, “Why are you laughing? You must know something that you don’t want to tell me.”

“Not so,” he said. “He didn’t tell me anything. I’m not laughing over anything special.” And he continued eating.

But again he began to laugh and again she asked him as above, and he answered as above. Then he burst out in roaring laughter, in such a belly laugh that his breath smelled. “You see!” she said. “You certainly know something!”

So he told her, “The astrologer told me that my fate is to be a thief.”

“I don’t want you to be a thief,” she said. “I’d
rather we be poor. We will manage somehow with what God gives us. But don’t become a thief!”

Shabbat soon came along and, of course, they had their Shabbat meals all laid out—black bread for challah and whatever else they had—from which they sat down to eat. And they must have had four or five daughters who grabbed pieces of bread from each other, for even the bread that they had was not enough to go around.

“Gott in himmel! (God in Heaven!)” his wife said. “I’ve had enough of this! I’d prefer you become a thief so that we don’t have to suffer this destitution any longer!” And he had no choice but to do as she wished. (He wanted to and he did not want to, but in the end, he went. The Rebbe repeated this several times.)

So he went out to steal. But from whom should he steal? He decided on the richest man in town. Arriving at the mansion, he found the guards asleep. There was no one around to interrogate him. So he went to the warehouse and found the lock open. This was his fate. He continued over to the safe and found its lock open as well. He
took four or five rubles, just enough to support his family, and he brought them to his wife.

“See,” he said to her. “I have done as you wish. Use this for the family, because I will not steal again!”

“Of course not!” she replied. “Neither do I want this. You only had to do this on account of your impoverishment.”

But some time later she began to shout at him, “You worthless bum! You were in the warehouse! Why didn’t you take enough for me to buy a nice coat?”

So he had no choice but to go out again to steal. (He wanted to and he didn’t want to, but in the end, he went.) He returned to the warehouse and found another thief there who asked him, “Who are you?”

“I’m a thief. And who are you?”

“I’m also a thief.”
“Let’s get together and steal,” the pauper said to him. “It’s my fate.” And the other thief agreed. Then the pauper thought to himself, “If we steal from this man, we will make him into a pauper. On my own, I would only take what I need for a nice coat, but now this other fellow will want to take a lot and the owner will be left penniless.” So he told the other thief, “Why should we take from a Jew? Better, let’s go and steal from a gentile.”

The other agreed. They decided to go and steal from the king (who happened to live in that town). The pauper was confident he would succeed in stealing from the king, since this was his fate.

The thief suggested, “Let’s steal the king’s special two piece suit that he wore on his coronation day. It will certainly be enough for us for many generations! I know where it is kept.” The pauper agreed, for he was confident he would succeed in stealing them, since this was his fate.

They went there, entering room after room. Eventually they found the suit. The pockets of the suit alone were priceless. After they took
them, they began to argue over the suit, since one piece was larger than the other. The thief claimed that he deserved the larger piece because he knew about them, but the pauper claimed that he deserved the larger share because he has the luck, and it was through his luck that they succeeded. So the pauper suggested that he go ask the king.

“How can you do that?!” said the thief.

“Nevertheless,” answered the pauper. “I will go and ask him.”

“If you are able to go and ask the king, then of my own accord I will give you the larger garment,” said the thief. So he accompanied him to the king.

Someone was lying down next to the king telling him stories to help him fall asleep. The two theives picked up the bed on which the king was sleeping and carried it with the king into a different room. Then the king awoke, assuming that he was in the same place. The thief began telling him the story of two thieves and asked the king which one of the two deserves the larger
garment? The king was outraged at the question and said, “Why are you asking me such a question? Obviously the pauper deserves it since it was his fate. Now tell me another story.” The thief told him another story and the king fell asleep. Then they carried him back into the first room.

In the morning, it was discovered that the king’s garments had been stolen. The king remembered that the one who had been lying down next to him telling stories had told him the story of the theft and asked him which one deserves the larger garment, so he assumed that [the storyteller] must know about the theft. But despite being beaten, he said that he knew nothing. They continued to beat him soundly and torture him, but he stood by his claim that he knew nothing.

The king then sent for the archbishop to ask him if indeed, this man was perhaps not the thief. The archbishop said that it was indeed possible that he knew nothing, and added that the king was a fool for ruling that the pauper deserves the larger garment. The king was outraged at the archbishop for considering him a fool and wanted to punish him, but his hands were tied.
Meanwhile, a major search for the thief was underway, but nothing was found. The king then decreed that if whoever stole the garments should come forth and acknowledge it, nothing would be done to him. The king just wanted to know how it had been possible to steal those garments.

All over, crowds of people were talking about this incident. The pauper approached one of these groups and asked them what they were talking about. Upon telling him, he said, “What’s the ruckus about? Whoever stole it will bring it back.” This caused an uproar.

He approached another group and asked them as well, and they shouted at him, “You bum! You’re going to get the death penalty for everyone is saying that you know about the theft!

“Yes,” he said, “I do know about the theft.”

“If you know, you must go and tell,” they said.

“Alright, I will go and tell,” he responded.

The pauper came in front of the king and told
him, “I know about the theft.” The king said that he very much would like to meet the thief. “It is I,” said the pauper, and with that, the king kissed him.

“How did you do it?” asked the king, and the pauper told him the whole story. The other thief was sought and the second piece of the suit that was in his possession was also returned.

The king then said to the pauper, “I want you to do something to the archbishop. I am very angry with him.” And the pauper said that he would.

The pauper instructed to have a suit made for him identical to that which the archbishop wears when he leads services. He also had them catch many turtles and bring many candles. He dressed himself in the bishoply garments, glued a candle to each of the turtles and allowed them to crawl about throughout the chapel, stood near the altar and began shouting. Everyone gathered, including the archbishop, who was terrified upon seeing the flames moving about and hearing screams for no apparent reason.

The pauper then said to the archbishop, “I
have revealed myself to you in order to bring you straight into paradise.” With that, the archbishop fell to his face. “But before you can enter paradise,” the pauper continued, “you must first go through hell for a short while. Then I will bring you to paradise.”

The pauper then instructed the archbishop to get into a sack, and when he had, he went over and tied him in. He then had the sack carried to the king and tied hanging in the royal courtyard. A proclamation was given out and everyone gathered and saw that there was someone hanging in this sack, but knew no reason for it. They began throwing stones at the sack. They threw many stones until the archbishop was badly hurt and all his teeth were broken. All the while, the archbishop did not know what was happening: was this the hell he had been told he would have to endure, or was this some prank?

After a while, the king ordered to have the sack thrown down. They threw down the sack, opened it, and the archbishop emerged in great disgrace.

(In an alternate version of the story, the pauper
was eventually hanged, since “every criminal gets his due.” While he was being led to the gallows, the devil followed him carrying a sack of shoes and told him, “How much effort did I invest until I caught you! Look at all the shoes I wore out!”) {This is the way of the devil—first it seduces and then it torments, as in the Story of the Rabbi’s Son.}

* * *
There was once a pauper who earned his living by selling clay which he dug up. One time, while digging clay, he found a precious stone worth a fortune. Since he did not know how much it was worth, he went to an appraiser to evaluate it. The man told him that there was no one in the country who could afford to pay its value, and suggested that he travel to capital city of London.

Being that he was a pauper and didn’t have money for a ticket, he sold everything he owned, and then went from house to house collecting donations until he had enough money to travel to the port. Since he didn’t have money to purchase a ticket to board the ship, he went...
to the captain and showed him the gem. The captain immediately took him on board with great respect, assuring him of his confidence that he would pay him. He gave him a room with first class accommodations and all the conveniences, as if he was one of the wealthiest people. In the room was a window facing the sea.

Now, the pauper derived constant pleasure and gratification from looking at the diamond, especially during meals—joy and an expanded heart are beneficial for digestion. Once though, while he was eating and delighting in the diamond on the table, he fell asleep. Meanwhile, the waiter came in and removed the tablecloth with its crumbs and, not noticing the diamond, dumped it all into the sea.

When the pauper awoke from his sleep, he realized what had happened, and was extremely distressed. He nearly lost his mind. What would he do? The captain was a marauder who would murder him for the cost of the ticket. So he pretended to be happy, as if nothing had happened.

Now, the captain used to come chat with the
pauper for several hours every day, and he came on this day also. The pauper pretended to be happy and the captain did not notice any change in him at all. The captain then said to him, “I see that you are wise and honest. I want to purchase a huge amount of grain to sell in London, where I can earn a very large profit, but I am afraid that they will accuse me of stealing from the royal treasury. So I would like to make this purchase in your name, and I will pay you well for this.” The pauper agreed with the idea, and that is what they did.

As soon as they arrived in London the captain died, and everything on board remained in the pauper’s name. It was worth many times the value of the diamond.

The Rebbe concluded, “The diamond was not his. Proof is that he lost it. The grain was his, proof being that he kept it. But the only reason he was able to acquire what was really his was because he did not lose heart.”
Captain Pasha

There was once a Jew who was the favorite royal minister of a Turkish Sultan. The Sultan loved him deeply, much more than any of his other ministers, and invited him every day to his palace to enjoy his company.

The other ministers were jealous and plotted to bring charges against the Jew before the king, and in this way to be rid of him. One of these ministers was called Captain Pasha. He hated the Jew more than all the other ministers, but pretended to be the Jew’s friend. Every day, Captain Pasha would rack his brain to find some way to plot successfully against the Jewish minister.
One day, Captain Pasha came up with a plan. He went to the Jew and began speaking with him cunningly. “I’ve just been with the king,” he told him, “and he told me that though he loves you, he suffers from one thing: whenever you go to speak with him, he cannot stand the odor from your mouth. He smells an offensive odor coming from your mouth. He cannot be without you, but he suffers greatly from this. So this is my advice: whenever you go to the king, hold a perfumed handkerchief over your mouth so that the king will not smell the offensive odor coming from your mouth, for the perfume will neutralize the odor. This way, you will not be offensive to the king.”

In his innocence, the Jew believed him and decided to act accordingly. Meanwhile, Pasha went to the king and told him that the Jewish minister had told him that he suffers greatly whenever he speaks with the king, for he smells an offensive odor from the king’s mouth. Therefore, he has decided that henceforth when he comes to speak with the king, he will hold a perfumed handkerchief over his mouth so that he will not have to bear the stench from the
king’s mouth. “And proof of this,” concluded Pasha, “is that when he comes to speak with you tomorrow, you will see with your own eyes that he will hold a handkerchief over his mouth.”

The king was enraged upon hearing this and said to Captain Pasha, “Tomorrow, if I see that you are right, I will have him put to death!”

The next day, the Jew, trusting Captain Pasha’s advice, came before the king holding a handkerchief over his mouth. When the king saw this, he was convinced that the pasha had spoken truthfully, so he immediately wrote out the following letter:

When the bearer of this letter comes before you, immediately throw him into the furnace in which all those sentenced to death are burnt.

The king affixed the royal seal to the letter and said to the Jew, “Please take this letter personally to the addressee who is in such-and-such a place.”

The Jew took the letter and promised the king that he would do as instructed. And not knowing what was written in it, the Jew went home.
Now, this Jew was very particular about performing the commandment of circumcision for Jewish baby boys. Whenever he was honored with the opportunity to perform this ritual, he would overcome all obstacles in order to carry out this commandment which was so precious to him. On the day that he was supposed to deliver the letter from the king to its destination, God, Who desired to save His faithful servant, orchestrated that someone came from a certain village to invite him to receive the honor of circumcising his son. Since it was the Jew’s custom to never turn down an opportunity to perform this commandment, he began to think what he could regarding the king’s instructions about the letter. God arranged that just then, Captain Pasha came along. The Jew told the pasha that he had been with the king who had given him a letter to deliver, but that God had provided him the opportunity this day to perform a circumcision, and being that he never let pass the opportunity to perform this commandment, he requested that the pasha take the letter and deliver it.

Captain Pasha was elated, for now he would
have further ammunition to slander the Jew before the king for not fulfilling the king’s instructions regarding the letter. So the pasha took the letter from the Jew and delivered it to the person to whom it was addressed—the man in charge of burning those sentenced to death—who immediately grabbed hold of the pasha and threw him into the furnace. Thus Captain Pasha received his just reward according to God’s rule of measure-for-measure and was burnt to death.

The Jew, knowing nothing of what had happened, returned to the king the next day. When the king saw him he was amazed. “Have you not yet delivered the letter that I gave you?” asked the king.

“My dear king,” answered the Jew, “I gave the letter over to Captain Pasha to deliver, since God had bestowed upon me the opportunity to perform the commandment of circumcision, and my custom is to never decline an opportunity to perform this commandment.”

The king understood that it was no coincidence that the one who had accused the Jew was the one
who was executed, so the king asked him, “Why did you place a handkerchief over your mouth when you spoke with me?”

“Captain Pasha advised me to do so,” answered the Jew. “He told me that you had told him that you cannot bear the odor from my mouth.”

The king then told him how the pasha had slandered him: “He said that you told him that you cannot stand the odor from my mouth, and that you would henceforth hold a handkerchief over your mouth when speaking with me.”

The king also told him what was written in the letter and said, “Now I know that God, Who rules the world, protects His faithful ones from all evil. What the pasha wanted to do to you befell him--God punished him as he deserved.”

Henceforth, the Jew was even more esteemed in the king’s eyes, far, far above all the other ministers.

* * *
Rabbi Nachman’s kiddush cup
Aproximately 120 years ago Yisroel Dov Odesser, today known simply as Saba, was born, and he passed away in 1995. Saba received and guarded the strongest tradition to Rabbi Nachman of Breslov. Saba’s principally received this tradition from Rabbi Yisroel Karduner, who was the main recipient from Rabbi Moshe Breslover, who was the main recipient from Rabbi Nussun, who was the main recipient from Rabbi Nachman. Rabbi Yisroel Karduner once remarked about the phenomenal story of Saba’s inception to Breslov that it was a ‘story of ancient times’, and for this reason it is appropriate to include some of Saba’s conversations in this book. With the help of G-d in the near future a more comprehensive translation of Saba’s conversations will be published in a book of its own, here we present a translation of
a limited selection of Saba’s conversations mainly about his youth, adaption to Breslov, and the story of his receiving a letter from Rabbi Nachman (referred to as the ‘pettek’).

The story of Saba comes with an introduction of its prediction. The Petek which Saba received states that the continuation of Rabbi Nachman’s legacy would be through him, and the Petek is signed in a very unique and novel fashion. Exactly 50 years (almost to the day) before Saba received the Petek the followers of Rabbi Nachman documented their prediction that in 50 years there would be a phenomenal revelation and there would be an appearance of a special personage who would renew the holy ways of Rabbi Nachman.

The following is a translation of the writings of the holy R’ Getzel who was a prime student of R’ Avrohom the son of Rabbi Nachman of Tulchin (who was one of the most dedicated students of R’ Nussun of Breslov).

Shavuos (holiday of receiving the Torah) 632
(1872), the holy group in Uman sat together after the mikva of the 50th gate, to speak hidden words about the future, and they said, “it says (Psalms 132) “and her priest I will dress in salvation, and her benevolent (hasidim) will sing delightfully, there I will produce a stronghold for David I set up a candle for my anointed”, the explanation is as follows, in the future “and her priests” - the priests those are the men of the ‘Master of Prayer’ (from the stories of Rabbi Nachman) who is Rabbainu of blessed memory – for they are the priests, “and her benevolent (hasidim) will sing rejoicefully” H”Y will do a great kindness, and He will reveal the song that will be aroused in the future, before it’s time (to be revealed). “there”, to not read it as ‘shum’ (there) but as ‘shaim’ (the letters stay the same, there is just a change of vowels) – name, that is the name of the Tzadik which is united in the name of H”Y. “I will produce” this word has the numerical value of the name of the Tzadik (Nachman with the inclusive = 149). and “a stronghold” has the numerical value of his name of blessed memory like this, y, y-h, ect. (this is the way the Zohar presents the code of the future song using the letters of H”Y’s name, when this is applied to the name of the Tzadik – NaChMaN: Na
NaCh NaChMa NaChMaN, the numerical value is the same as the word ‘stronghold’) with it’s letters and inclusive (354).

Friday, midday, 20th of Tamuz 632 (1872).

R’ Avrohom n”y (may his light shine) got up from the mikva (ritual bath), and after putting on his Shabbos garments was in awesome intense fervor tremendously bound to H”Y, and he said, “in the time span (or approximately) 50 years, there will arise a beautiful lad of good appearance who will renew the matter of Rabbainu with a new thing which never has been such a wonder like this, which will make a very great upheaval for the matter of redemption and a great goodness for the whole entire world.” amen, let it be soon in our days.
"When we speak of Our Holy Master, Rabbi Nussun (said -), and all the various praises that we say, they do not reach even a drop in the ocean of their grandeur, yes. Rabbi Nussun said this. I say just the words of Rabbi Nussun, yes. However, Rabbi Yisroel Karduner and the followers of Our Master, it is necessary to speak of them, yes, but not everything. Everything is just Our Master, it is he, he who rose over everything/ The main thing is Our Master. If only there was truth in the world, and our fellow followers... and they would speak of this, and publicize the name of Our Master, what Our Master is, redemption would have came already’ the world would have already been drawn to Our Master. But the falsehood divides and blinds, the falsehood blinds the eyes, yes. But H”Y – we are forbidden to contemplate/doubt/question H”Y... yes, the time will come... more... yes, it will come, the time will come He will remove the falsehood from the world and He will reveal and it will be revealed the truth, yes. Just we must believe and strengthen ourselves with/in
prayer. To pray, just like that, to speak with H’”Y from the lips, to study from a book or to say Likutay Tefilos, what is written in the book.

Story of Saba’s childhood

The milk of mother finished, so I took it out... (he wanted to feed more milk). So she said to me, “you are already big. You are not embarrassed? What is with you?” So I started to cry, “I want the intellect!”

Also, I remember when I was two years old, then I was very sick, and I had a war with the angel of death. I felt like I was about to die, as a child younger than 10. In any event, I was very sick and I became very weak, because someone who is sick, it is necessary to give him something to bring life to his soul. Milk, she gave me milk with water... so I said: “give me milk!” but she didn’t have, so I said to her: “you give me milk with water?! I want just milk!”
Soup with chicken

In any event, afterwords my condition improved, so I said to my mother, “I am very weak, I need a little meat with soup.” she gave me three coins, the equivalent of today’s three nueshims, I went to the Hotel Shefer where the mother of Yisroel Shefer (Saba Yisroel’s son-in-law, today the manager of advisors to the president of Israel) was. She was a good cook, yes. She (mother) gave me three nuesh to buy soup with a piece of meat, a piece of chicken. Nu Nu, I tasted the soup, I didn’t taste soup at home in along time due to the dire poverty, I felt a good taste, yes. But H’”Y returned to me my soul with miracles, I saw this a many times, miracles, miracles, H’”Y showed me that he gives me to live. Yes. (So this healed you?) Yes, but she gave me a little, maybe two or three times. I needed many times, a week or two weeks, I am living by miracle. There was dire poverty and they accepted everything with love and happiness, father and mother … yes.
Story of Charity and Kindness

(You said that your mother would give you for school a drop of oil on bread?) Yes. Yes. With a few drops. So I asked for a few more drops. So she told me, “What?” she screamed at me, “I need the oil for Shabbath. Do not speak speak at all, that’s enough!” Afterwords I went and gave the bread with the drops of oil, I gave it to a poor man. There was in Tiberius a couple, an elder man and elder lady, and he would go begging. So I wanted to do charity and kindness, I took the bread, I didn’t have money, I took the bread which my mother gave me and I went to the old man, this Jew, and I gave it to him. His name was Yosef Noach, that was his name, for I remember till this day his name, Yosef Noach, two names. This was after Succos and after the (weekly Torah portion of) Biraishes came the weekly portion Noach, and on Sunday I went and joyously gave him the bread with the drops of olive oil, I thought that I did great charity, he and his wife would eat, yes.
Weekly Torah Portion Noach

I went to school, and I didn’t have what to eat, because I had given away the bread’ yes. So I got a bad headache, I needed to eat but I didn’t have. So my teacher, his practice was that on Sunday he would tell the students “This weeks Torah Portion is Noach”. Yes, he would repeat this many times in order that they should know know that this week is the Torah Portion Noach. He looked at all the students, and he detected that I was not listening at all, as if I wasn’t in school, I don’t hear at all, and do not know what-so-ever. So he left me, and then he called upon me, “Yisroel Ber! Tell which Torah portion is this week.” And I didn’t know and didn’t hear, just my head hurt me, that’s all I knew, and I didn’t hear at all what he said! Nu Nu … he hit me with cruelty, “What’s this?! I said many times that this weeks Torah portion is No-ach, where were you?! You do not listen?! What is this?! Where were you?! I give out my throat for nothing?!”. He hit me, and I was embarrassed in front of all the students. He wanted them all to see and be afraid. The shame is impossible to de-
scribe, he hit me so much with cruelty. (How old were you?) little. (5, 6?) yes, approximately. Beginning to learn the Chumash (five books of Moses), the portion Noach. I said from now on I will no longer give away the bread, if I give away the bread I will receive a beating, I will not give and I will not receive blows, and I will know that the weekly Torah portion is the portion Noach. Even still, I gave the bread another time to this pauper. This was by me all of Judaism. All that I heard about spirituality, about faith, about the Torah, was with me - I received new knowledge which hadn’t appeared before, I didn’t know from H’”Y, from the Torah. I hear that there is the Torah and H’”Y, so there was with me great happiness... I was the worst of all the children, the worst. I was burnt into poverty and I was also a weak child. Yes, I have miracles that I am alive, that I was able to live....

He wanted to know which children were good and which children were not good, so he suddenly left me, passed over, he asked this child, “say which Torah portion it is this week.” But when he knew which portion, “Portion of Noach” ho ho, then he was already a good child, but there were
children that didn’t remember, it needed time that they could remind themselves, “portion of Noach”, suddenly he came upon me, “what is the weekly Torah portion?” I didn’t know anything’ as if I wasn’t in this world, yes, in a different court, nu, he is expectant, he is waiting, he is expectant, maybe I will remember... I? “what is this” doesn’t know anything, Noach, Noach? So he – he waited and waited for an answer and there is no answer, does not know. So he asks me, “where were you? You were not here at all, where? In what world were you? What is this? You don’t know? I speak and I give all my strength and you do not listen?” So he was very angry with me, and he hit me cruel blows. He hit me, “What is this? I speak just like that for nothing? And you do not listen? I speak and you do not know even the portion? Yes, do not know one word. “Where were you?!" Even still I saw that I need the bread, for I receive a beating, and such a beating! I suffered from the beating, and also I was embarrassed, I was humiliated before the children.... He didn’t hit even one other, just Yisroel Ber! (and the demeaning started from then!), the disgrace was more, more painful than the beating. I tell all of this, so that we know how much H"Y loves simple wholesome-
ness. I wasn’t an intellectual just the wholesomeness of the heart, I very much loved the Torah and the commandments and the faith and fear of Heaven, and when I saw someone learning, or he was simple/wholesome and was reciting Psalms, then I thought, ah – this man he is thinking of the true purpose, fortunate is this man, he is busy with Psalms and he studies!

Story of the Prayer Book

Afterwords there are many stories, because I prayed with fervor, more than all the children, all the children pray, like children, regular, but I counted the words like money, like one counts money, and with love and wholesomeness, “Blessed are You”.... In any event in this synagogue, I prayed, this was the synagogue... it was close to us, so I prayed in the synagogue, and this synagogue (of Karlin Hasidim?) no, no, I was a Karlin hasid, but his was Bi-an (Hasidim of Bi-an...), but because it was very close, neighboring right next to our house, I entered there to pray, and there is the synagogue of Bi-an there was a chasid, very ole, and he was venerable and important, he was
in charge, he was in charge of the Kollel, he was in charge, and he was a big miser. (What was his name?) R’ Yaakov Kutzir, Rav Yakov Kutzir, yes. This is something known’ yes. But this was before 70 years, this was before many years, oy oy oy … I? Father was a pauper and didn’t have the ability to buy me a prayerbook. I wanted a prayerbook with the midnight (prayer), with Psalms, with the Maamados, all the bequests and prayers.... [R’ Yakov Kutzir] he saw my prayer that it was different from all the children, he saw that I pray with intention and clinging and with truth and wholesomeness, so I found favor in his eyes, his nae is R’ Yakov Kutzir. He was a big miser, with difficulty he would give a piece of pach [very low denomination coins] to charity’ but to me he gave every time, almost every day he gave me a large coin covertly, he put it for me in between the pages of the prayerbook, and this was a significant coin, and he gave it to me when I prayed, and he brought it to me in the book, in order that no one would sense that he was giving me. I was a poor child, and I has strong desire to have a prayerbook that would have in it midnight (prayers), and Psalms, and Maamados, and all the other prayers, and there was a prayerbook like this that was not possible
to procure except in Jerusalem. It wasn’t easy to come to such a prayerbook, one needs to ask an expert in order to buy such a prayerbook. And I had a relative, an expert, a maven on prayerbooks, and my mother asked him where is it possible to obtain a prayerbook that has everything? So he showed her this prayerbook, Kol Bo (everything), but such a prayerbook costs a lot of money, I didn’t have money. So I took these coins, which this man gave me as a present each time, and I collected and did not give to father, and I gave the money to mother to safekeep for me, until H”Y would bring about events to cause her to travel to Jerusalem and then she would purchase for me. H”Y caused that my mother had to travel to Jerusalem, and then she fulfilled my request and bought for, with the money that I collected, the book of prayers which has in it all types of prayers that are in the world; midnight, and psalms, and maamados, and everything... and everything is in it as it’s name says, and many prayers. And this was by me like a fortune, this prayerbook, becaause I asked her to buy for me this prayerbook which has everything. When she came back home with the prayerbook, it was so beautiful that I wanted to eat all the pages. Everyone was jealous of me, and they said, “What
a prayerbook!” they asked me, how did you come to such a prayerbook?

**Strong desire to serve G-d**

I had strong desires/will, and I had heavy battles, and I searched a place of respite. After I bought the prayerbook (and after you bought the prayerbook you did midnight?) not every night, but I had strong desire to get up at midnight and to recite Psalms, and sometimes I did not get up. But I remember Tiberius, the atmosphere was very hot, and the heat was strong during the day so that at night it was also very hot, because the stones (/bricks) were heated by the sun, and there was very great heat. And all (the people of) the city would sleep on the roofs, I too. But I got up a few hours before morning light, and I got down from the roof and went to our house. Our house was like a cave, there were no windows, it was like a cave. And I got down from the roof, after midnight the air is a little cooler, and then is the main sleep, the main life, and I descended into the room, and we had a small lamp, “number 2”.....
Will to be a Kosher person

I got up early [before daylight] and we had a small lamp of “number 2”. I lit the lamp and I said Psalms and prayers, I began to pray. So the whole week I lit the lamp for a few hours every day, and it was deficient at the end of the week. And there was a container of kerosene (or some type of oil), this was a container from Shabos to Shabos, and I used it, and it came Shabos and there was no kerosene. So they said, “Oy, Yisroel Ber makes it tough on us, he lights the kerosene and we don’t have enough to finish the week. And also I was born as a very weak person, miracles how it was that I... how it was that I grew up and I live. Yes, but blessed is H”Y....

The Desire to serve G-d

This is a wondrous story and very awesome, for someone who gives heart truthfully. And therefore I said it is befitting and very important to tell over and write, all that transpired on me, from the day that I became intelligent (sensible), because this is
a continuation from when I became intelligent un-
til I merited to draw near to Our Holy Master this
is a matter of continuation, this story from then,
this continues and this is a continuation.

H”Y was gracious with me and bestowed me
with such a soul, that from the day I became intel-
ligent, that I was still a small child, my heart was
burning very much to serve H”Y and to merit to
fear of Heaven and faith and everything important.
My desire was to cleanse myself from the vanity
of desires, from all the desires of this world, just
to serve Hashem. But certainly when I was a small
child I didn’t know anything, but the soul yearned
very much, even though I didn’t know anything,
but my willpower and my heart, by heart was afire
just to serve Hashem, and not to work at any craft
or labor. My father was very poor his whole life,
and then he became blind, and I was still a small
child, oy vay, Master of the World! And I had
yearning to aggrieve my soul, to conduct fasts, at
a time that I was still very young, how old? Seven,
eight years old... (you fasted at the age of seven,
eight?) no, just the day preceding the first of the
new month, or (the month of) Elul, in the time
of the days of repentance, Elul. For example, the
first of the month I wanted to fast, and my mother
was very devoted and she had very great pain, “What is this with you? You are still a small child, what will you do fast?” So I didn’t want to listen to her, and I did a fast every day proceeding the first day of the month, for half a day, but in the month of Elul, the day proceeding the first of the month, the whole day. And I caused great pain to my mother from this. In any event, more passed over me... this is known, that for every matter of holiness, the ‘opponent’ (satan, evil inclination) intensifies. On one side I had very strong desires for worldliness, and from the second side I had fear of Heaven, I despised my (worldly) life, I felt great pleasantness.

A simple man but Kosher

And I was very simple, and I had very strong will to be a truly kosher man, to serve Hashem in truth, and to learn and to pray. Nu nu... especially since the years after the bar mitzva began, the war of ‘sins of youth’ started, yes – thoughts. And I didn’t know what it was. Who could tell? Who could gauge? I had difficult battles. If I had any defect, even the slightest from the thought.
No, no, no... G-d forbid I did not defect like the... any defect, the slightest, this was by me like the most evil man in the world, yes. I did not find a place for H"Y, for the Torah, yes. And this brought me to H"Y, specifically what I endured, and I overcame, and I fought, and I said, “I love H”Y no matter what will be, I desire to serve Hashem.” I prayed in the synagogue with fervor, and with faith, and with truth, yes, to the extent that I was alone (unique – unparalleled)....

**Psalms**

(before this did you recite a lot of Psalms?) yes, (every day, how much?) I don’t remember, but I searched, I sought out Psalms and I sought out books, (but you drank a lot of tea and coffee?) yes, afterwords I saw that it’s possible to live without tee and coffee... R’ Yisroel Karduner... what I saw! What I merited! What I saw from Rav Yisroel! I saw that he does not need tea, he got up for midnight without tea, without coffee. (maybe you remember another story of charity that you did when you were a child, besides the bread) besides for the bread? no. (no? And yet...) I, there are a lot
of things, but I, I do not want to say anything that I do not remember clearly. This I remember clearly the kerosene and oil, father said that I cause him such difficulty, I light the kerosene and on the eve of Shabos there is no kerosene. “This is Yisroel Ber, Yisroel Ber took the kerosene!” And mother said, “the oil? I need the oil for Shabbos!” I asked for another two drops of oil.

**Midnight**

(Did you get up for midnight? Sleep at midnight?) yes, not exactly at midnight, but I liked to get up two or three hours before daybreak and I got down... (to do what?) Psalms, midnight, Psalms... and I was... the Creator gave me such a sould that I yearned for Torah, I was on fire for Torah and fear of Heaven, I was solicitous, charedi (solicitous)... In any event – so what I saw that hasidim, how they conducted, I was the first, and I was the biggest of all Karlin. They screamed the prayer, so I screamed. Such screams I screamed that I could faint! “You are killing me! You are making me dead! You are killing me, what do you want from me?” an elder Jew, 80 years old or 90
years old, there was an old man next to me, he said to me, “You are a fiend, I am an old man, I already can’t hear, and you want to make me completely deaf? What do you want from me? Why do you scream so much?”

*Necessity to drink*

Nu, we drank even more before the prayer... for example, they would arise a half hour before the day, they got up a half hour before the day, they were called (recognized as) from the biggest practitioners, from the biggest tzaddikim of the generation, he is getting up a half hour before the day, when getting up, washing the hand first to kindle the urns and to drink... Nu, I saw that it was necessary to drink, so I also wanted to drink, to drink.... and after this, he is found sitting. Some, some would sit in the chairs for an hour, some, two hours... Rabbi Yisroel Karduner! In any event after this, when H”Y helped me, that I saw Rabbi Yisroel... What is this? They, when they get up before the day? They are already the tzadikim (righteous) of the generation! And Rabbi Yisroel got up at midnight, and no one saw anything, and
he does not need tea, he doesn’t need anything. He needs, just a mikva and to go!...

Mikva

(you used to go the mikva? Before Rabbi Yisroel? Did you already go to the mikva?) yes. (every day?) yes. (Karlin Chasidim go to the mikva?) yes. They do not go every day, but I, but I, I used to... (from what age did you begin to go to the mikva?) before bar mitzva, after the bar mitzva, I was already, I was not able to pray a day without a mikva....

Bar Mitzva

I became Bar Mitzva. Nu, so I after learn a vocation, tailoring, or shoe making, any work, yeah. And I said, “No, I do not want. Do not want to learn a trade, I want just Torah, just Torah and fear of Heaven. Work? None, none, none...” So they said to me, “but father can not give you a dowry and money to get married, you will need a wedding, what will be?! Who will give you?! So... and
also, you need to support a house!” So I said, “I
do not want any work!” And I was very stubborn
and I didn’t learn a trade, and afterwords, when
I merited to draw close to R’ Yisroel [Karduner]
and I told him the matter, I saw that he had great
pleasure from this, because then I did not know
from Breslov, just my heart was burning so much
for love, for Torah, and he told me, “you did good,
that you didn’t learn a trade, yes.”

**Desire to learn Torah**

Yes... I had very harsh battles with the whole city,
with the whole family. They all wanted (that you
should learn a trade?) yes, and I said I do not want
to work a job, just Torah and fear of Heaven. This
(a job) I do not want by any means. And we had
hard battles, because it was very sorrowful. They
said, “the (your) father can’t work, he is bling and
poor, and you desert the house, you are a child
of bar mitzva, are you not able to learn a trade
and earn bread in the house? You will not be a
Rabbi, you do not have talent!” And I did not want
to listen, and the whole city had great pity. And I
said to them, “I will not work at any job, by any
means”. So I told this to Rav Yisroel [Karduner], he enjoyed this, I saw that he had great pleasure from this. [he thought] “H”Y prepared for him such a soul that only wants Torah!” (so they said what will be with a wife?) Yes, yes, the woman. So I said, “need such a woman that also will eat bread...” This I still have not told precisely like it was, because it is impossible to draw the battle that I had with this, R’ Yisroel heard this, I searched... The war with the parents, with the family, and all the friends, and the whole city, everyone said that I need to learn a trade, I am not suitable to be a Rosh Yeshiva or Rabbi, Admu”r. One sees the mercy of the Blessed Creator, 70 years before there was Breslov, mamash it is not possible to describe the utter degradation that was on Breslov, and I stood up against lions, against people who were big in Torah, and the city, celebrities, and they all said, “Breslov no!” R’ Mottel, this was great miracles, all the great people of Tiberius, the friends, I prayed with them, and Tiberius was a small city and I knew everyone, and they all said, “Breslov, oy vay, oy vay, oy” yes. And I, H”Y, I merited with the kindness of H”Y to taste the taste of Breslov, the taste of hisbodidus, the taste of pouring out the soul... yes.
Learning before drawing close to
Rabbi Nachman of Breslov

In Slunim (a sect of hasidus) there was an old man, a Torah scholar, and Heaven fearing, he was a Kabbalist, and he was very old, and I was involved with him as well, that he should draw me close to H”Y. And he inclined his ear to all my words, and he would be very astonished by what he saw; what is this? There are other talented children who study the Torah and fear G-d, and it is not heard from even one of them that he suffers so much from the evil inclination?! Nu, in any event he received me with love, and almost every night I went, after the night prayers, to the synagogue of Slunim, and he was the last to leave the synagogue, and I and he went together, and he lived a little far from the synagogue, and I walked with him slowly, until we reached his house. And on the way I told him all my pains, everything that was happening to me, and he wanted to help me, and he spoke with me words of faith, certainly it was good for me, but for him to take from me – to bring light on me, such light that I needed, he did not have. In any event, I had many guides, leaders
that taught me, until I was bar mitzva.

R’ Muttel from Slunim

After the bar mitzva, one man by the name of Rabbi Muttel Slunimer drew me close, when he was old he became the admur (hasidic master) of Slunim, and he drew me very close, and he taught me Zohar, and Talmud, and Mishna, and he was my Rabbi, and I was in his house for a long time, and I saw that every second he was only (utilizing) in studying the Torah, and he was G-d fearing with good character traits. I considered him to be an angel of Hashem of hosts, R’ Muttel. Nu, and I searched with self sacrifice, and I told over in front of a few people all my sins and everything that happened to me, because I wanted to get out of the mud, I wanted to change. I thought; I will reveal the sickness, then he will know better to help me, how to help me. In any event, what transpired with me transpired and more and more and more until I became 14 years old, and then H’”Y began to do with me miracles and wonders, I saw Divine Providence of H’”Y that he has mercy on me and helps me. Every time oy vay.... In any event it is
impossible to tell over in detail everything, nu, but the main thing is, what, how, I will begin to tell what happened to me, that which H’”Y had mercy on me and caused circumstances that I should merit to draw close to our holy master?

To be hidden

What I yearned and wanted for, just Torah and prayer and truth, to be hidden, not to be publicized (this would have been wasted if you would not have recognized Rabbainu?) yes, certainly! But like this, I still have not seen. One sees Breslov, a hasid, a hasid... but like these that money was nothing, nothing, not worth anything, just the Creator and Torah, where do we see like these? Even amongst the hasidim of Breslov, there were great people, there were precious Jews, real Jews, but like these, like Rabbi Yisroel, that we knew from them, like these? Like Rabbi Yisroel is it possible? No one (is able)... like these? (he would leave his children, leave his family) yes, certainly, (such strength, such wisdom) wisdom with this simplicity/wholesomeness, there is a deep wisdom, a type of wisdom like this which is not found in
the world, with this simplicity/wholesomeness... (what is it, the wisdom?) this is wisdom which is not found... is there someone to talk to? (a servant of H”Y...) certainly! Certainly! I saw by the hasidim, I saw that there are precious Jews, they are humble, humble – this is a precious thing, humility is a precious trait, but everyone knows that he is humble, and similarly, if we are intellectual, then he wants that the whole world will believe, that they should have a name (reputation), that he is an intellectual unique in the world, yes. It is no sufficient that he... that they should hold him as an intellectual (need to make known...) yes. Oy, oy, yes. And more things like this, this is just the outline...

The Search for Service of Hashem

In any event, I had a teacher who taught me “Raishis Chuchma” (The Beginning of Wisdom, a ethical work written by a student of the Rama”k based on Kabala) and other works of ethics. And I was very attached to Rabbi Tzvi, they called him Rabbi Tzvi Litvak and his family name was Rosenthal, and also besides him, I had a few other
teachers, because I searched a lot for service of Hashem in truth, by the hasidim of Slunim.

Rabbi Tzvi (Hirsch) Litvak Rosenthal

For example, there was in Tiberius one man well known until today, that he was, his name was Rav Tzvi Litvak Rosenthal, and he was Heaven fearing. He studied many works of ethics, and the book Raishis Chuchma he knew by heart, and he studied it constantly, and he would learn the book Raishis Chuchma with great diligence. I searched for a place to guide me and to enlighten me with light of fear of Heaven and faith, so I attached myself to him, and he became my teacher, without money, he learned with with me Raishis Chuchma, and he spoke with me that way with words by heart, and there was a great bond between us. I saw in the book Raishis Chuchma and in other books of ethics, the enormous power of prayer, and I prayed to H’”Y. But from the matter of his-bodidus I did not know, I just knew that prayer is extremely great thing. So I said a lot of Psalms,
and my prayers everyday, the three daily prayers, I prayed with great intention, and with cleaving and fear of Heaven... This story of Rav Hirsch (Tzvi) Litvak, who is Rav Hirsch Litvak? In short, he was unique in Tiberius, he was, he was the great one, that he helped the whole city, a small city and there was... and they called him with this name, Rav Hirsch Litvak, they knew that a Litvak, laugh from hasidim and stories, in any event he helped them a lot, he knew the entire Raishis Chuchma, he knew by heart the Raishis Chuchma, and he didn’t just learn the Raishis Chuchma, he fulfilled what he learned, he was a seeker, he had yearning...

So/then I left all the rabbis

After this, when I recognized Rabbi Yisroel, so/then I left all the rabbis and Rav Hirsch also, but there was a great bond between us, a bond and love, there was love between us, so we were friends, even though there was great distance from him to me, there was great distance and he saw that which I laughed from them, not from Jerusalem, from a small city, everyone knew, they
were in shock, how can a person endure... suffering like this? Insults like these? Hardship like this! And he, Rav Hirsch, him specifically, from this opposition, so/then it entered in his heart, inside, that this a great thing, that this is above all the hasidus, I did not know, what he has in his heart I know? But I had a great bond with him, with love, like one soul, so I said to him to... friend, I said to him, “Rav Hirsch? That you (Saba said this in the respectful plural and indirect) should go into Rav Yisroel, and he will learn with you Torah from Likutay Moharan, this will bring forth like this and like this (I.e.. more and more).... What?... nu, he, he himself knew that, and I am telling him, how he went in to Rabbi Yisroel? If I suffer such hardships, he can suffer like these? What does one do? How does one go into Rabbi Yisroel? And Rabbi Yisroel resided next to the shul (synagogue) the Karlin and the Slunimers, his house was next to all the houses. Nu, he, he wasn’t able to go inside to Rabbi Yisroel... he found a remedy, he goes Friday night to the Slunimers, nu, how from Slunim is Rabbi Yisroel? The first step from the house of Rabbi Yisroel is the Slunimers, so instead of going to the Slunimers, he will go inside to Rabbi Yisroel, and this is at night, Friday night, so who
will know? The upshot is, a whole bunch of weeks went by... he went to Rabbi Yisroel, and Rabbi Yisroel learned with him and told him about the Rebbe, about the secret of Our Holy Master, so/ then he decided, “I will be Yisroel Ber the second, the second crazy. I will be – will become a Bres-
lov chusid, I will be, become a Breslov chusid.” He went to Rabbi Yisroel for a few weeks, and the Slunimers saw that the Litvak Rav Hirsch Litvak, he stopped coming Friday night, so they asked his father-in-law, they asked him, “where is he, what has become of their son-in-law Rav Hirsch Litvak? He no longer comes to us on the night of Shabos?” So he answered, “I don’t know, let’s ask in the house, why he doesn’t go?” He asks in the house? Oy vay, he goes, every Friday night, one Fiday night he doesn’t miss, he goes every Friday night! He doesn’t go? So they got suspicious, maybe he goes to the house of Rabbi Yisroel, to some it up, so he told them, the woman says, “he goes ev-
ery night of Shabbos”, so they got suspicious, that this Rav Hirsch had become a Breslov Chusid, he goes to Rabbi Yisroel, so they investigated under-
cover and they looked from behind, “we caught him, we caught him!” how that he goes into Rabbi Yisroel. Nu, nu, there was an uproar, there was a
great commotion by the Slunimer, the father-in-law and mother-in-law, he became like “Yisroel Ber” he became... Wonders! That exceeds all the wonders of Rabbainu! (but except for Rabbi Nussun, there never was something like this, Petek of redemption? There was Rabbainu, Rabbi Nussun, and the Petek of redemption!) The Petek? This is from the wonders of Rabbainu! Wonders that tops all the wonders of Rabbainu! What? What is there? Yisroel Ber, I, this is Yisroel Ber (fact is that Rabbi Yisroel Karduner did not receive insults like you!) He didn’t receive like me? He endured a lot, what is impossible to describe! But he was a strong warrior. (fine, but like you...) but, he was he endured, he suffered matters like these, every second, for service of Hashem, what we do not have any conception! This is just... it is impossible to merit this just with the strength of Rabbainu! He was completely clean, from all desires, from everything, from haughtiness, this was [in his eyes] like pig, haughtiness and honor? He ran from this, he fled, he was, nothing, nil... (you said that it was impossible to speak of him...) nu, and certainly! It is possible, what I saw, this, spiritual words without measure, without limit, he merited, just with his self sacrifice, oy vay, oy vay, what
we have? We need to make an accounting, How it was, Rabbi Nussun lived and merited to make Likutay Tefilos (collection of prayers), Likutay Halachos (collection of laws)? Everything for us. He saw, that there would be Aaron (Patz) and there will be Sharon (T.) and there will be every soul, and he prepares for every one what he needs, Rabbainu and Rabbi Nussun... (the doctors want to make large copies of the Petek! Y, …) Who? (Y. said...) yes? (he will finish his healing and he will work with us) Yes? Him? Yes he is free, he is ready to forfeit himself, everthing for Rabbainu, he is a wonder, a wonder man, he is from the Petek, he is not just a doctor, he is a great specialist doctor in Paris! What is this? He is not an ordinary doctor, he has wisdom, he had... (also L.) yes, yes, yes, also L. he is a big dentist, not ordinary.

Searching for men of truth

So I searched for G-d fearing men, men of truth, amongst the hasidim that I grew up in their midst, because then I did not know at all from Our holy Master, but I searched advice, even though I was belonged to the Karlin Chasidus, but I thought,
maybe I will find in Slunim, maybe I will find in some other place, so I will be bound only to H”Y, to the place that I will feal and that I will see that it does things to me, that channels on me the light of Hashem. Nu, and I searched by the Karlin hasidim and by the Slunim and other people.

**The suffering and the pain and the poverty that was and the overcoming**

I want, and I understand that I need to thank and praise Hashem that he did for me a miracle, a single person against the whole world, yes. Father and Mother and the family and the whole city and the whole world. How I was in such a state of lowliness and degradation that if you were there it would have been hard for you to understand how I was existing in this world, how I am living?! It is impossible to describe, there are no words to speak and describe what I endured, and thank G-d I see now that this, this was very good, I yearn and I say if only I had suffered more, but not, I, if I would pay millions... how? The time has passed.
Holy Braveness.

Yes. How I was ruthless, my father had hell in this world, he was blind in both eyes and with such poverty and lowliness, and I was in such a house, and I have a miracle, how I am living?! How I remained alive? Yes. There was no bread, and not a drop of olive oil, and thank G-d I stood. Father cried before me, “I am your father, I know, and you are still young, you do not understand. Breslov?! No match will want you, and I am poor, you do not have money, how? What you do!” He cried, him and mother and the brothers, they cried over me, and I was ruthless on father and mother, and I said, “Just Breslov!!!” Now I see how the liars appear, yes. How they appear, where are they? Yes, there is nothing left of them. Just the books of Breslov.
I used to scream, mamash to the heart of the sky

(Rabbi Yisroel, how did you pray, when you were a Karlin hasid?) I used to scream, mamash to the heart of the sky, all of them screamed, because whoever screamed more was more of a chusid, was more important (this was a competition who ever screams stronger?!) yes, but my intentions were not for importance, or for any other personal gain, I just, my heart was burning for H”Y and I screamed with such vox! And next to me sat an elder man named Rav Kihus, Rav Kihus, yes. And he was, after the prayer, he would scream at me and cry, “what do you want from me? You want to make me deaf? You are killing me, you are killing me... you? This is not screaming, this is to kill.” (he beat you?) no, no. He wanted to beat, but he was a following the Torah and Heaven fearing, but he wasn’t able to withstand, he was suffering from this, great pain, I did not know, but he, this I caused his begrudging... his anger? This I remember, as if he was standing now by me and he screams at me, “what do you want from me?”
Rav Muttel
cognized Rav Muttel Slonim and the sages? yeah, The Rav Muttel, he was very intellectual, and an intellectual does not seek mitzvos (commandments, good deeds), just the main purpose is to learn learn learn, and he was a chusid and Heaven fearing and he loved a mitzva, to do a mitzva, charity and kindness, so he knew that I have a blind father, so he took me in his house and learned with me and spoke with me and drew me very close, and he was to me like a father, like a father, and he spoke with me, hasidus and admurim (hasidic masters) and I received a lot from him, and I considered Rav Muttel, that there is no one greater than him in the world, he is mamash an angel, I saw his good traits, I was always with him, in the day and in the night....
Preparation for drawing close to Rabbainu

These things are pertinent to the drawing close to Rabbainu, preparation, all this was preparation to drawing close to Rabbainu (when you were small the Karlin hasidim were drinking tea and coffee, and you drank more than all of them?) more than all of them, I screamed more than all of them, and I drank... (tea, more than all of them?) I was in pain, in great suffering and I searched for a remedy, how to save myself, and I did not find, until H”Y, I am telling this in short, it is impossible to tell everything (no, tell over, I know very well that you remember, ah?) yeah....

The save, the miracles, and the wonders

H”Y saved us from all the gentiles. That mother, she... she had a fear from that gentiles that they would murder us and our children. And H”Y cast down upon them fear and they fell, I don’t know how. They were so strong, and they had a lot of
weapons, and H"Y did with us miracles and wonders. We were small children, not knowing what war is. And H"Y did with us such wonders, they fell and they fell. Wonders like these that one does not see, that mothers and their small children were saved and are being saved from the gentiles. So it was many times, in the whole world, H"Y did with us such miracles that the gentiles fell from us, and we were saved from them, from their weapons. There was great fear upon us and our children and on the families and on all the Jews. We were were in great distress, and H"Y had mercy on us, and we were saved, and the gentiles were lost and confounded. How do little children know to wage war? What is this? We saw that we distanced ourselves from the Torah and from holiness, and how should we be saved from the gentiles? And H"Y in his mercy on his entire nation, had mercy on us and our children. It is impossible to understand this. Little children that were born, approximately one month two months, were saved from the gentiles, that's what happened. We were in great distress, we, our children, and our families, and all of us, we were completely lost. Because how is it possible to be saved from such killers? And H"Y saw this, with such miracles and wonders we
have survived and they were destroyed with their weapons. There was no chance to be saved from the gentiles and H’”Y did great wonders, that all of them fell and we and our children remained, we were saved, small children and they did not know how to wage war and we were saved and they were destroyed. After all the miracles H’”Y showed us, we were in the desert and we did not have, not bread and not to drink and not war and not men, H”Y saved us, we live and are well, and they were lost. They had weapons and they had everything. We were crazy and we did not have anything. What is this? How were we saved? They had weapons, the whole world gave them weapons, and we did not have weapons. It was small children. They were completely destroyed and we are alive and well. I am older than 100 years, I live and they were finished. Scary how we were lost? and how the gentiles had all types of weapons? They were destroyed and we are alive and well. I remember now how much fear we had of the gentiles. And they wanted to kill, wipe out, and destroy us, and the opposite occurred. We in Tiberius were like dead, we did not have a doubt, how would we be saved from the gentiles? To gather us and save us from the gentiles. I remem-
ber, mother did not have what to eat, and also the small children did not have milk with which to live, and I am not working, and H’”Y saved us from the gentiles and gave us the truthful Torah. Also now the gentile arabs they had houses, and they had animals, they had milk, butter, and all good, and we did not have anything. How were we saved from the gentiles? The gentiles had a lot of weapons, the whole world, the French and English, everyone gave them weapons, and we did not have anyone who would give us. We were lost like animals, not knowing where to flee, what to do with the small children? Now we are in their houses and everything that was theirs is ours. The houses are ours, the and everything is ours. A piece of bread and a few drops of olive oil, and we and our children are alive and well, and they do not have anything. I do not know how I am alive, we did not have, not bread, and not to eat, and not to drink, and not anything. Until today I am wonder very much, how am I alive? And how are the children alive? We are all alive, just those that had all the good, they died, just I remained alone, for 103 years....
The Story of drawing close to Rabbi Nachman of Breslov through Rabbi Yisroel Karduner

I did not have someone to speak to me, to instruct me, I was always sad. Yes, broken broken. But this was a big benefit because I was broken and this brought me close to H"Y, to the Torah... yes. Yes. This was for the good. Yes. I had yearning. I had yearning for H"Y, yes. And I was embarrassed, I thought that just I had an evil inclination, I have desires, and everyone was clean, I did not know what was by other people. So I said, all the desires and all the difficulties, and all everything, I am worse than the whole world, from everyone. I did not know that other people also have an evil inclination, I just knew that I was a Karlin Hasid, I have an admur (chasidic master) in Karlin and he know, he has Divine Spirit and he knows, he is outside the holy land and I am in the Land of Israel, he recognizes me. And I was very happy, because the Karlin hasidim, like all hassidus, they have a certain specialty, that it boasts, so I thought that my admur of Karlin, he is greater than all the admurs, because they (Karlin) scream
in prayer... And I loved to scream to H’”Y. They screamed, but I screamed more than all of them. There was an older man next to me, he said to me, “you are a fiend, I am an old man, I already can not hear, and you want to make me completely deaf? What do you want from me? Why do you scream so much?” Until I left Karlin. Don’t ask! When I merited to draw close to Rabbainu, who knows?! Nu, the husks that come first, that I had from Karlin, from this I had confusion, there are admurs that are outside the holy land, there weren’t admurs in the Land of Israel, so I thought, before the coming of the Messiah, as long as the Messiah has not arrived, so/then the admurs will be outside of the Holy Land, they can not come to the Land of Israel, their holiness. I considered all the admurs holy, but Karlin as holy of holies. But thank G-d, H’”Y did for me miracles, that I merited to draw close to Rabbainu, I merited to understand, to see, and to feel what Judaism is, and what Torah is, yes. But I did not have anyone to guide me, I did not have Rabbainu, I did not know from Rabbainu. Afterwords, when I merited to draw close, (but) then what did I know? I knew what I know now? But every piece of knowledge that I merited to feel the truth, I felt this, truth like
this, there is nothing similar! Until I merited to be done/part/absolve with Karlin and all the husks. Yes...

**His trip to Jerusalem to the men of truth, to hear words of Breslov**

Because when I drew close to Rabbainu and I traveled to Jerusalem, and in Jerusalem, it is a city of Torah scholars, geniuses, tzadikim, greatly acclaimed people, but our people, they were broken, and they were humbled by them (- society). And every statement that I heard from our people I felt such truth... I saw, I understood, H”Y gave me wisdom and intellect to understand. I saw Rabbi Naftoli Cohen, he was a wise and intelligent man, and was very smart, yes. He was an expert architect, he could build large houses, he built the synagogue.
The things that I heart from our people in Jerusalem

Certainly, certainly first and foremost, Rabbi Yisroel [Karduner] yes. He opened for me all the gates, through him I merited to understand, I merited yes. And principally Rabbi Naftoli, I asked him questions, what to do with the evil inclination? And he loved to speak with me, he saw the simplicity/wholeheartedness and my truth, so he very much loved speaking with me, yes. Nu, he was not able, there was a great distance, he was already old and I... and also I (was) simple and he was a Ben Torah, and he spoke with me, he did not lilke to speak a lot, but this, it was from the things he would speak, it was holy wisdom, yes. And he put in me a new spirit, yes, in the matter of Rabbainu. Yes. He explained to me what is the matter of false beliefs, yes. He said that it is false, deceiving, deceitful faiths.

Then I thought, my admur of Karlin, he is not prevaricator, until Imerited to know that he also
with them together. Until I merited to know and to understand this, because if I would not understand, I would be greatly distraught, the heart, this was the heart, I have a defect in my heart, yes. A blemish. Deformity. Defect.... Nu, what does one do? And thank G-d, H’”Y helped me, that the words that I heard from our people in Jerusalem, it was a comfort to me, salvation, salvation and comfort, and he shined in me great light, to know what this is. (false faiths?) yes. I saw that Karlin... who... and also all of them, I was stronger than all of them, from all the liars, just my prevaricator he is holy and pure, Karlin... until I dismissed this, until I merited to understand that this is a lie, Karlin and also all of them, yes. But I was happy with my lot, that I merited to understand, to see and to understand that this is falsehood and this is truth... yes. Against the whole world, and it was reversed... yes. I was like that. “Who are you? What? What do you know? What do you understand?” no... H””Y constricts Himself (even to) Yisroel Ber as well. Yes. I merited to feel, to see and to understand that this is truth, and this is falsehood. This was in the time that the whole world was sunken in falsehood, in admurs. And I merited to see the opposite from all of them...
yes. And it did not effect me, they are many and they are great in Torah, what? Who am I? What are you? no... the truth is strong, a strong warrior like this that similar to it....

To separate between the falsehood and the truth.

Every statement that I heard from the people of Rabbainu, Rabbi Nussun, Rabbi Nussun the husband of Gittele (the widow of Rabbi Yisroel Karduner), his simplicity/wholeheartedness, his truth, his words, his countenance, his words, I saw that all of them are nothing, with their Torah with everything... this, this, Rabbi Nussun, this is a servant of Hashem. And I was in Jerusalem and I received from this one an adage, and from this one a statement, and this would go into my heart, and I came (back) to Tiberius with new merchandise, new melodies, and a new Yisroel Ber, this is not the previous Yisroel Ber. So everyone knew that Yisroel Ber was in Jerusalem. And this was a miracle from H’”Y, above nature, impossible to understand, I was born by them, and I knew that
If not for the strife and opposition
I would not know anything
about Breslov

If not for the strife, if not for the opposition, I would not know from Rabbainu anything, this specifically drew me close. Yes. This was good presents, “I brought for you a present from the Land of Israel – adversary” (Rabbi Nachman said this to his followers upon his return from the Holy Land), this was was such a present that there is none (like it) in the world! Now if you give all the money in the world, I want! I want!... None! The time has passed!... But also today, Messiah still hasn’t came, the truth isn’t so much, yes. But the world is beginning to hear and to understand Rabbainu, Rabbi Nachman. Rabbi Nachman, yes. All the days of my life I had... they were afraid... they
were frightened to touch a book of Breslov, and now it is possible to read everywhere the books of Breslov. I had questions on H”Y, why do the truth no be revealed? If the truth would be revealed, it would already be the Rectified World. When will this be? How is it possible for there to be redemption? How is it possible? So now I see, from before 80 years until now I see, such power, that the people are drawing themselves to Rabbainu. The people, it would be fitting for all the people to distance themselves from Breslov, because all the greats were opposers, they were... yes. A wonder occurred, such a wonder, so Our Holy Master said, “I have brought for you a present from the Land of Israel, adversary.” The whole world, all of humanity, all the people will repudiate him, and then whoever draws close to me, these are my men. What? Oy, what they suffered, they suffered for the generations, in these generations, they prepared for Messiah, Rabbainu’s men and Rabbainu’s books, every statement... every adage... and every... but the falsehood... the lies this... this blinds the eyes, obfuscate the eyes, yes. Desecrating and degrading the truth, but Rabbainu has already arrived, when he entered Uman he said to Rabbi Nussun, “Even still H”Y always finishes as He desires.”
Such a Master and the disciple unique/unmatched in the world, from the day of creation, Such a Rebbe and such a disciple... and also, all the disciples of Rabbainu, what this is, I, thank G-d, I was crushed, and broken, and demeaned... but the heart inside was... the truth burned like a blazing fire, this was a miracle...

The finding of the book Outpouring of the Soul in the garbage can.

One day I found a book of shaimus (when a holy book is in tatters it is set aside as ‘shaimus’ to be buried respectfully), with no binding, without a beginning, without and end, ‘shaimus’, in the garbage bin. So I took it so that it shouldn’t be in disgrace, I took the book from the garbage can and I went in order to throw the book in ‘geniza’ (place where stuff is gathered to be buried), and I went to the courtyard of the geniza, and the geniza was in the Yeshiva. I entered the Yeshiva, and I walked to the geniza to throw (in) the book, like all torn books are thrown, and then before I threw the book, I saw the name of the book, Outpour-
ing of the Soul. And it was torn, without an end, and without binding, and this made an impression on me, maybe this will be good for me? I began to read it, and I saw that this was kindness from H’Y that I merited to find this book. Because every statement was for me. Nu, at the time that I found the book, I went with the book to be alone – hisboded – with the book, and I prayed as was prescribed there in the name of Rabbainu how to seclude oneself – hisboded – and how to pray, and I walked in the fields, no one knew. Like theft, I stole myself in the fields. And I had hisbodidus and I read from the book, I fulfilled what was written there, I saw for the first time in my life that the power of this book, such strength of hisbodidus, this kills all the destroyers and the vandals and all types of bad plagues, all types of actions, all types of desires, I saw with my very eyes that after hisbodidus when I returned to the Yeshiva I was like a new person, I felt in myself, “Where are all the vandals, all the ravagers? They were killed!” So I had this custom, almost every day, to go out to the field with the book, and I had hisbodidus, and I saw miracles and wonders novelties that from the day I became intelligent I had not seen such wonders. This was for a continued time....
One time I was reading from the book, and I didn’t know from whom it was, who was the author of the book? Because it was without an introduction, without a beginning, without an end, and I didn’t know. And I guarded the book, and I closed it in my chest, and almost every day I went to the field with the book, and I saw great wonders, novelties that I never had, and I did not know who was the author of this book. One time I was reading this book in my room. Then he saw the book, he saw that it is Outpouring of the Soul and he knew that this is from the books of Breslov. So he told me, this friend, he said to me, “Which book are you reading? From this book you are reading?” So I was very shocked and I became very angry, and I said to him, “this book is holy of the holies, what are you saying?! What are you saying?!” So he said to me, “animal! You do not know what there is in the world, you do not know anything, this is from the books of Breslov, it is forbidden to read them. The Rebbe and all the admurs and the whole world oppose this, and they say it is forbidden to read these books, you are brazen like this against all the admurs? All the admurs say that is forbidden to read them, and you
do not want to listen to them? This is from the books of Breslov. What, you don’t know? Everyone knows!” I said to him, “no, I do not know...”

I heard for the first time in my life that there is Breslov in the world, and that it is forbidden to read from the books. So I said to him, “I do not listen to the whole world, to all the admurs, this book is good for me, I see such wonders, what is impossible to relate.” So he says to me, “you are so impudent, so brazen, against the admur, and against all the admurs? Then you are not human.” I said to him, “for me, this is good,” so he said, “this book is mine, I want this book, it is mine!” I did not want to give it to him, I said to him, “I won this book from free property, from the garbage can,” so he said to me, “this book is mine, and I want it, I don’t need it, I want just that you should not read it!” So he overpowered me and took from me the book, with force, and I remained without the book like an orphan.
The suffering and the affliction and the torments

(you had difficulties and insults?) yes! Who can say it over? Who can relate and describe what I endured? But one sees that we are standing and they are falling, they will fall, they will fall, there is an accounting. The world is not abandoned... who can tell and describe what I endured? We were two against all the rabbis, against all the greats, we were two I and Rav Yisroel Karduner. And all the small children, when we would walk, they would point with their fingers, “here are the Breslovers! Here is Breslov!” When I came to Jerusalem? There were some who had fear of Heaven and were scared of me, to laugh at me, but there were great rabbis, they said it is necessary to distance him and to throw him out, he does the whole day the books of Breslov, you know from this?
Rabbi Yisroel Karduner

The first time in my life I heard the name Breslov

But I heard that there is a hasidus in the world called Breslov, so I remained without the book, but I continued to do hisbodidus, and I prayed to H’”Y that he should have mercy on me, just as he began to help me and I found this book and I know what this is, what it did to me, so I requested that He should summon to me the books of Breslov and hasidim of Breslov. I lived in Tiberius and I did not leave Tiberius. I did not know Safed which was close, and everyone travels to Meron in Elul and Lag BuOmer. And I was poor, I did not have money, I did not travel to Safed. If I would have traveled to Safed, I would have heard, perhaps, in Safed there were Breslov hasidim, but I did not know, I did not know from the hasidim of Breslov. I requested from H’”Y that he should summon for me Breslov hasidim, I thought that maybe in
Jerusalem, maybe they exist in the world, in some place, Breslov hasidim, so I requested, and this... a long time passed by, and H”Y accepted my prayer and sent me, to Tiberius, Rabbi Yisroel Karduner.

Rabbi Yisroel Karduner did not want to budge from Meron. What did the Holy Blessed One do to him, he sent him a malady on one of his hands, and the pain was so excruciating that it was impossible, in a natural manner, to endure such pain, and he was unable [to do the rectification of] midnight, and not to pray, and not to learn... a pity... so Rabbi Yisroel accounted this, not like the world, to chance, on the contrary he knew with complete faith that this was from H”Y, and he began to think, perhaps H”Y desires that he should travel to Tiberius, because in Tiberius the cold isn’t so great, so his malady won’t hurt so much, he had such excruciating pain, and he could serve H”Y? But he was uncertain, he did not know clearly that the desire of H”Y was that he should go to Tiberius, so he did not budge from Meron, even though he was in great pain. But he saw that the pain was intensifying more every time, and it was impossible for him to serve Hashem. So he did a lot of hisbodidus and he prayed a lot to H”Y, that
He should illuminate in his mind with complete elucidation, if H”Y wants that he should travel to Tiberius, that he should know clearly that he should go to Tiberius. So he did a lot of hisbodidus on this and he prayed a lot on this, and after all of this, he opened the book Likutay Halachos, and he found in it that the desire of the Blessed Creator is that he should travel to Tiberius. I know that this book was (the volume of) Yoare Daya, from the first publication of Rabbi Nussun, there wasn’t then publication like today. So since he knew clearly that the Blessed Creator desired him to go to Tiberius, so he arose early in the morning, could he not have waited until after Shabbos? Only – since he knew that this was the desire of H”Y, immediately “and Abraham arose early in the morning” (the verse from the Bible, the story of the sacrificing of Isaac) and he went on Thursday to Tiberius. In this week that Rabbi Yisroel came on Thursday to Tiberius, in this week, on Sunday, we started to bake bread for sale, because our livelihood had been from grinding coffee and it was then war time, so there was no coffee and we did not have any means for providing a livelihood, so a relative of ours, a relative, Rav Bin-yomin Barzel, yes, he supported my mother, like
his own mother, and then father and mother they thought that we should begin to bake bread. But who would give us even one kilo of flour in order to bake bread? Because everyone knew that we were poor. So she went to Rav Binyomin Barzel, and he said to her, “no... don’t fear, I will tell the grinder and the flour dealer to give you a sack, two sacks, how ever much you need.” So we started baking bread on Sunday, and he (R’ Yisroel Karduner) came precisely in this week on Thursday, and he needed bread for supper, and when he got off the donkey and met Rabbi Binyomin Barzel (he recognized him from Meron) he asked him, and said to him, “do a mitzva, show me where I can obtain, to buy a loaf of bread.” So Binyomin Barzel knew that we had started baking bread, so he brought him to us. And H”Y brought about that I brought out the bread. We were five siblings in the house, and there were those older than me, and it was Divine Providence that I took the loaf of bread and gave it to Rabbi Yisroel. When I saw Rabbi Yisroel, his visage, so/then I thought this man is a hidden Tzadik, and by him I will find what I am searching, faith and fear of Heaven. I thought this, and he put his hand into the wallet and took out money to pay me for the bread, and
I am thinking this, then he says (he gave me the money and says) to me, “perhaps it is possible to eat the bread by you in the house?” Then/so I felt that he know my thoughts and my desire, that I want to connect with him. But I saw that this was very improbable, because father would not agree to this, not because he didn’t want, (but) because we needed already on Thursday, it is necessary to bake Chala (loaves of bread for Shabbos) and bread to prepare for Shabbos, and it is necessary to make night and to sleep, and also the house is small and we do not have place for a guest to eat, and he (father) will diss me, “What are you asking such a question?”... But I wanted to have a connection with Rabbi Yisroel, I fortified myself with all my strength, and I said whatever will be, even if my father hits me and demeans me, I will aske father, be what may be. So I asked, and father said, “yes, yes, there are some leftovers from the cooked food, so give it to him, he will eat the bread plain? Bread alone? So give him...” So/then I was that this was Divine Providence from H”Y, supernatural, that I should have a connection with this holy tzadik, and so it was. They made night, they blessed the after blessing on the food, and they recited the Shema and they went, they lay down to
sleep. And I remained, I and Rabbi Yisroel alone. He sat on a step of the house, and I gave him the bread to eat, and he washed his hands and made the blessing of Hamoatzy (on bread), and when I heard the blessing from him, on the washing of hands and blessing of Hamoatzy, I saw that it is correct, this is a hidden tzaddik. Because such a blessing I never heard. I grew up amongst hasidim and people who studied Torah and feared G-d, but such a blessing I never heard. And also, such a countenance and visage, like Rabbi Yisroel (Karduner) had I never saw. So, then I gave him the leftovers from the meal so that he should eat, so, then he tells me, “I do not eat anything, just bread and tea.” But we did not have tea, and we did not have a kerosene machine, just the wealthy had a Kerosene machine, but the poor used charcoal, and this is a craft that one needs to know how to make the fire, and I did everything until I successfully ignited the fire, and I made tea. And every time I entered the house and I said to Rabbi Yisroel, I did not know that he was Breslov, I knew just that he was a hidden tzaddik, I said to him in a whisper secretly and in the ear, I said to him (in respectful third plural tense), “know that you came to Tiberius for me, I want so very much to
serve Hashem in truth and I undergo harsh battles, and I am searching my whole life, I am searching a place that will guide me and illuminate in me the light of Hashem, that I should merit to serve Hashem in truth, so H’”Y sent you to me to save me. You came to Tiberius for me, and I ask you not to abandon me.” I saw that he was very moved, because immediately upon getting off the donkey, “HY brought him to me and he hears such words. He had to travel earlier, but he, as long as he did not have complete clarity that he needs to travel to Tiberius, did not want to budge from Meron, nu, oy vay.... And after he ate, we went.

*Torah (Lesson) 7 from the Second Volume of Likutay Moharan (Collection from our Master Rabbi Nachman of Breslov) “For from compassion he will lead them”*

And he (Rabbi Yisroel Karduner) said to me that he wants to go to the synagogue. Nu, I went with him to the synagogue, and on the way I spoke with him, and I told him my thing... yes. And he heard everything, and I wanted to make a confession before him, and he did not want to hear, and he said
that this forbidden, so/then I walked to the synagogue of the Karlin hasidim. (You made a confession?) no, no, just a generalization, yes. A generalization, I spoke with him and I cried before him, because I wanted very much, I felt that there is by him cures for me, that he should not abandon me, that he should not leave me and go to Meron, so I cried before him, and I asked him that he should not leave me. Nu, he heard such a thing, and I saw that he was very moved, because he saw eye to eye that H’’Y caused that he should come to Tiberius... and he came straight to Tiberius, from the donkey straight to my house. And after I went with him to the synagogue, and the synagogues were closed. I did not know where the key to the synagogue was. Just one synagogue that was in Tiberius from the disciples of the Baal Shem Tov and the grandfather of our holy master, R’ Nachman Hordenker and R’ Avrohom Kalisker, all the holy tzaddikim, they built a synagogue near the sea, in order that they (ritually) dip and pray, in the sea whenever they want, that it should be close to the sea, so they built the synagogue next to the sea, and in the winter, that there was a lot of rain, the sea thickened and rose and entered this synagogue reaching half the height of the tables, and they could
not pray there. And this synagogue was open, and the tables and chairs stood in the water, until the month of Nissan, until the water went down. So we entered this synagogue and we climbed on top of a table, and we learned Torah 7 volume 2 “for from mercy he will lead them” and he learned with me this Torah the whole night, and I merited to this, that all my life I never experienced the taste of Torah, the taste of fear of Heaven, the taste like this night that he learned with me this Torah, this holy Torah “for from mercy he will lead them”. We were in the synagogue when the sea was there, all night, and I did not feel that I had to sleep. And also he had candles and matches, which was very expensive, and he was wealthy, and he lit candles and learned with me in Likutay Moharan until close to morning light, until I heard the calling of mother crying, that she cried, “oy my son Yisroel Ber, my son Yisroel Ber is lost!” I heard, so I said to Rabbi Yisroel, “oy vay, it is after midnight and my mother is searching in quest for me”, so I exited the synagogue and went to mother following the call. I reached her and said to her, “what is this crying?” so she said to me, “what did you do? Where did you go the whole night? In any event, do you know? Now it is necessary to throw
into the garbage all the dough, all the challah and all the bread! Nu, you didn’t hear?? This night Yisroel Ber became a Breslover! And from this night there was a commotion in Tiberius: “this night Yisroel Ber became a Breslover!” She told the neighbors from the surroundings, they came in the morning, “what is this, what was the crying?” they asked, “what? What happened?” so she told over! “a man bought bread, and he (Yisroel Ber) went with him and did not return the whole night!” They did not know who it was, but in the morning, when I went to the synagogue, and Rabbi Yisroel was in the synagogue and I spoke with him, so they said to him, “nu, nu, it has already happened what has happened, this night they viti-ated (changed religious faith, G-d forbid) Yisroel Ber.” and afterwords on Sunday, we went to the Yeshiva, he learned with me the books of Rab-bainu and Talmud and Shulchan Aruch (Code of Jewish Law) and halachic arbitrators, nu, and they saw! “oy vay, Yisroel Ber has become a Breslover! Rabbi Yisroel Karduner...” nu nu, hostility swept over me, a great battle, and father and mother and the relatives and the family and the whole Yeshiva everyone, it is impossible to describe, they had great pity on me. Just this? They said, “oy vay!
Yisroel Ber has become a Breslover! Yisroel Ber has become a Breslover!” They went from the Yeshiva, they went to my parents, father and mother, and they (from the Yeshiva) told them (parents), “do you know? Yisroel Ber has become a Breslover!” So father said, “I am not worried, I know my son, he fulfills (the commandment of) honoring one’s father, unique in the generation, unparalleled, he is Heaven fearing, and he fulfills the commandment of honoring one’s father, even if I sent him into fire, are you familiar with my son? He is Heaven fearing and he fulfills the commandment of honoring one’s father, he will come from the Yeshiva, I will tell him that I do not want, it will be over, he will not be a Breslover! I do not have any worries.” So they spoke with him, “you do not know what Breslov is? He will not listen to you! You need a heavy war!” so he said, “I am not worried, I know my son!” I came from the Yeshiva, so father says to me, “I heard, everyone from the Yeshiva say, Rabbi Muttel and all of them, and they said that you became a Breslover. Know my son, have compassion on me, I do not want that you should be Breslov. I am a Karliner! I want you to be a chusid! You can choose Gur, Chabad, Slunim, any type of Chusid you desire,
but just not Breslov!” so I said to him, “father, you know, you are acquainted with me, I fulfill (the commandment of) honoring one’s father, all that you tell me I will listen to you, just this, no! I want only Breslov! I love Breslov! In this (matter) I will not listen to you. “Uhh?... so they were justified. They are correct, they said that I do not know what Breslov is?!... this is the first time that I hear from you that you do not want to do as I say!” Oy oy oy, what was! This is still not, this is still not, it is impossible to tell over everything the way it was. Rav Muttel and all the chasidim and the whole city it was ike a boiling pot. R. Muttel was a great intellectual and he had fine character traits, he was humble and he studied day and night and he was a very wondrous man, even though I was a child and I had a weak mind, but he loved me, my wholeheartedness, my good will, he loved a mitzva, so he drew me close. Father was poor and blind, so he had compassion on me and drew me close, and I was by him like a member of the house, and he lifted me up “from the garbage he lifts the pauper” (Psalms), this is a very awesome story, whoever puts their heart in truth....
The great adversary at the beginning
go of the drawing close to Breslov

Even on gentiles there is not cruelty like this! (like on?) Breslov, yes. Just the name Breslov, and I, I merited to be so strong, I stood up against all the greats, greats that were acclaimed and acknowledged in the whole world! Tiberius is a small town, I merited to see a Breslov Chusid, and I stood up, Thank G-d, in war with all the greats. I saw one of the men of Rabbainu, Rabbi Yisroel Karduner, how he served Hashem, with what strength, with what wisdom, with what clinging, he was completely bound to H"Y. Midnight, this is very hard service. And he went to the field at night, no one knew from him, and he went to the forest, and he cried before H"Y, he cried for us, in order to rectify us. He had five children. An only son, Mordichai, and a daughter Esther. Mordichai and Esther. What he endured in this world it is impossible to describe, to tell, to perceive, such strength, such wisdom, such a tzadik, such holiness, there still has never been such a thing in the world. Rabbi Yisroel Karduner. He was bound and attached to our holy master. It was sufficient
Breslov, is a little, but it is good!  
"good is a little for the Tzadik"

But [he – Rabbi Nachman] is the leader of Israel, (suddenly he became leader) leader, they take all the money, and all the honor, and all the grandeur of Breslov, and I? I am the leader! There is a lot (there are a lot of types, a lot of colors) yes! Certainly! But this is not Breslov, Breslov is a little. But it is good! “Good is a little for the Tzadik”. [Saba and the people with him sing “and every creature will know that you created him” - from the prayers of Rosh Hashana] He said these words, “and every creature will know that you created him”, he argued to H”Y, “when? When will this be? And every creature will know that you created him?”

The melodies of Rosh Hashana... the opposers on Rosh Hashana, they were disgraced, they came to throw stones, so they heard our prayers of Rosh
Hashana, the melodies and songs, so they went without stones, fear fell upon them. “the righteous will see and be happy, and the just will exult, and the hasidim with rejoice joyously” (a song from the prayers of Rosh Hashana) oy what this is! It was such a melody! And this was all the resurrection of the dead. The whole year they would be enlivened from the melody of Rosh Hashana. If you would have been before 70 years, you would have seen what is Breslov, today you see how I look.

The drawing close of Rabbi Yisroel Karduner to Breslov

Rabbi Yisroel Karduner, he found in a synagogue Tikun Hakhali (general rectification – a selection of 10 Psalms designated by Rabbi Nachman of Breslov), and through this he was drawn close to Rabbainu, and it was made: Rabbi Yisroel Karduner. To get up at midnight and to go to the forest, this is hard! This is such strength! Rabbi Yisroel Karduner was able to get up at midnight and go to the forests... “even though you don’t have a cure, but I can heal you!” (Rabbi Nachman of Breslov).
Rabbi Yisroel! How he would argue his arguments! When he had allegations by H"y he spoke to Him, like we are speaking. He would speak with H"Y like with a friend. Such faith and to be so given over... so we have place by H"Y just as we are, He watches over us, he guards us, and he does with us such kindness such as there isn’t in the world, there still hasn’t been revealed in the world! Miracles and wonders and such kindness that still has not been revealed in the world. Oy vay... I see such wonders that are not revealed at all.... now H”Y cherishes Israel. Master of the World he said to us, “come, come, come to me, and then/so it will be good.” Suddenly he (R. Yisroel Karduner) came from Chevron to Tiberius *(many times Saba recounted that way, that R. Yisroel Karduner came from Chevron to Tiberius, but the first time they met, R. Yisroel Karduner came from Meron, so here he is referring to another meeting of note) and he found Yisroel Ber in Tiberius, and from this was made such wonders! The falsehood and haughtiness were up to the sky. What they did to
me; father, and mother, and all the children, and
the whole city, small with big, they showed with
(their) finger, “this is Breslov! Here is Breslov!” I,
thank G-d, accepted everything with love and hap-
piness, this was all my lifesource. But now there
does not remain from them (even) one, (even) one
of them does not remain. See their synagogue in
complete ruins, there does not remain one stone
(brick), all of them, they were falsehood. [Rabbi
Yisroel Karduner] he lived in Meron, he left his
wife and children and he came to Yisroel Ber in
Tiberias and a great commotion was made in Ti-
berias: “Yisroel Ber has become Breslov!”

Midnight and the Morning
Prayers of R. Yisroel Karduner

The table and the floor trembled. He was trem-
bling and the table and the floor were also trem-
bling from is trembling. Afterwords it came the
time of prayer, and he made such a prayer! And
the prayer, after such a midnight (service)! He
made such a prayer that the whole settlement
weren’t able to go, every one has work... all of
them surrounded our house, from his calling, from his prayers in the Morning Prayers. In short, I saw that it was impossible for me to be in the room, so I (decided that) I would stand by the door, in the event that I couldn’t endure, then I would run away! And it was scary! Such fear fell upon me. So I came close to the door, and I grasped the door, when I would not be able to be in the house, then I would manage to go outside! It is still impossible to explain, how this was! Because we could think, he is telling a story.

And this man thought that Rabbi Yisroel is a millionaire

This man... he wants to be like Rabbi Yisroel, Rabbi Yisroel had a lot of money, and he gave him money, money, money. So we returned to Jerusalem, this man also returned... returned, in Jerusalem he had a house, and he gave us the house, and he gave us... he became so Breslov! [Rabbi Yisroel] he went to search any mitzva, until he found... until he found. He found this guest, he gave him a lot of money. He (the guest) was a convert, he came to Tiberius Rabbi Yisroel was
by him. He [Rabbi Yisroel] gave him all the money (to the guest) that still hadn’t befriended this man... and this man thought that Rabbi Yisroel is a millionaire, he’s very wealthy, he gave him so much money! Afterwords we returned to Jerusalem, this man became completely Breslov. So he wanted... he saw such a wealthy person, that he gave so much charity, he... good. This is life, good life. He became Breslov! He merited....

**A new Purim and the prayer of Rav Yisroel Karduner**

One time in my life I saw a new Purim, how they lay with towels on the head and on the eyes with fear, in fear, in awe and fear. (Rabbi Yisroel Karduner studied by R’ Moshe Breslover?) yes. (the student of Rabbi Nussun?) but he was friends with everyone. He (Rabbi Yisroel) observed his (R’ Moshe Breslover’s) yartzeit (anniversary of death), day of remembrance, like (for) a father, he would fast on this day and learn mishnayos with (lighting) a continual candle of olive oil, like (for) a father...
On Purim, Rabbi Yisroel may he rest in peace, he began to drink in the house and he danced in the house, and I saw every second that he would drink more, he goes out from this world to another world. (to the future world?) yes. After Purim, he arrived, he began to go from the house, from the door to the street to make it known that it’s Purim “to make it known, to make it known, to make it know” (‘lihoadiya’ – from the songs of Purim), I walked with him, and he went the whole street till the place of Slunim, the hasidim of Slunim are jokers (‘letzim’), they scorn Breslov. The next year, he entered the house and everyone were sitting and drinking wine and were drunk, and he entered as if it was his own house, and he danced, he said to me... there was an old there by the name of Reb Lishka, he got angry with me (this happened when Saba would pray next to him, screaming the prayers), “you want to make me deaf? I am already deaf. What do you want from me?”’, so/then he said to me, “do you understand his dancing? Of Rabbi Yisroel Karduner? Do you understand what this is? This is wondrous dancing!” So said their head, he was the head of the opposers. He was abnegated, he saw the dancing of Rabbi Yisroel, he (Rabbi Yisroel) entered between the opposers, be-
tween the scorpions, snakes and scorpions and he made from them nothing and vapor, (dirt and ashes), who saw such a thing? How did he have such strength to enter in its midst, in the middle. On top of that, happiness! (the opposite of the satan) yes. And to show him, “come, come, come, I am not afraid of you! (you also did the same thing, you danced for them at weddings?) no. whoever saw his dance, was completely abnegated. But after he died, then I went. There was a time, that Purim was on Thursday night, I did not have (money) for Shabbos, but I, all my possessions I had in my wallet, a half a lira. A half a lira? What is a half a lira? [a half a lira of that time] this was enough for Shabbos (that’s a big asset!) yes! A half a lira! But this, here it was already Shabbos, a half a lira was in the wallet, I said, “I want wine” but there wasn’t any. There isn’t wine, it was already finished. So I said, “what? There is no wine? Take a half a lira and buy wine” so they took the half a lira from me. What? What did I do? Why did I do that? Why did I give them half a lira? What will be with me? Tomorrow I will not have for Shabbos! Everyone laughed. They took from me the half a lira (did you drink from the wine at least?) no. they did not buy, they understood that I was drunk,
I took out half a lira? They were afraid. This is my whole Shabbos, this is half a lira? (so they brought it to you?) yes... (in China they learn the Stories of Ancient Times) yes?! They examine books, also by us (i.e. in Israel) in the university, every morning, they examine the Recounting of Stories (of Ancient Times by Rabbi Nachman). (this was also on t.v.) yes?! (the best was in South Africa) are there wealthy people there? Only if there are wealthy people there [Saba Yisroel laughs].

The prayers of Rabbi Yisroel Karduner on Rosh Hashana

Such melodies! On Rosh Hashana there were such melodies, whoever saw, had to hold himself! He would begin to sing the melodies of Rosh Hashana (you said that he would pray the shmona esray for four hours?) in the morning I went to Rosh Hashana and I ate, after the prayer I went down from the prayer, and he? He stood alone! (still continuing the shmona esray?) yes. (he couldn’t budge?) yes. There was such trembling, with such yartzeit (?), with such clinging, with such happiness, the whole world did not know, Rabbi Yisroel
he... I knew that he could be found down in the synagogue, so I went to hear and to see, what was (going on) there, was there a wedding, I will go? He could not move forward, I will get great honor (?), he was trembling all of him, and also the whole building trembled, I will get great honor, (the whole shrine trembled?) by Rabbi Shimon below. (he was barefoot?) alone in the shrine of Rabbi Shimon, he would not go in with shoes. In the winter in the cold, in such cold without shoes, like in the Holy of Holies, and he would cry, I can not... Is it possible to consider that he was untruthful? Where are there so many tears? How? But I saw, that every time he was stronger, the tears more strong. And it was on a very cold winter, and he was standing where he was, when he finished, he left the shrine, he left [from the shrine] like when opening the door to an oven from the heat. He would exit from the shrine hot, so hot from the shrine! And the shrine was damp from the tears, and the shrine was like a stream! And I said to Hashem, “how does one merit to this? I also want to cry, where is there such a thing? Where is this obtained?! Is it necessary to go to all the liars?! Oy vay... he was always worried about Israel (i.e. the Jews). He was always had such pain for Israel,
“where is the people of Israel? Where is the Torah? Where?...”

Parnassa, Parnassa, Parnassa (livelihood, income)

Parnassa, Parnassa, Parnassa, Parnassa! So if (with) Rabbainu everyone that they scream parnassa! Parnassa! So... so our holy master... what? Parnassa? Just trust (faith in G-d)! He gave them all parnassa! Ah! But to Rabbi Yisroel may he rest in peace, he... he had a ledger, he was a writer, a great writer, he had a ledger... he inscribed everything that he had, revenue, and every matter, and he gave a fifth every month, he gave a fifth of the money that H”Y gave him, he gave a fifth. nu... he... what? To anyone who asked him he gave. I was specifically with debt. “my fifth pays everything!” who ever has debts, the fifth pays! One time he complained before me, he is already so indebted to the fifth, he was in great pain, he owes money to the fifth, a lot of money, “I have a fifth, a fifth that pays all debt!” all debts. The fifth is very wealthy... he said this the same way the world searches for money, he searched for a
mitzva. Maybe H’”Y will give me a mitzva? He went to search. Every time he found, and they became close to Rabbainu. [the convert thought] “if he (Rabbi Nachman) has such hasidim, I want to be Breslov! I don’t want to be an intellectual, I want to be Breslov!”

_Just trust in G-d_

he (Rabbi Yisroel) had a small ledger, he was a big merchant! He inscribed every penny that H’”Y summoned to him, and every income and expense. He made an accounting, how much he was obligated, how much money he owed. And he was always happy, he was happy... he danced, he sang, he was happy, because he had all the money in the world! He had. He had five children, daughters, and an only son. The only son, his name was Mordichai. The only son, I knew that small child, but he grew up, he grew, grew and became bar mitzva, this only son. And also he had, the only son had sisters, sisters... she was righteous so modest, that there is nothing to say, there are no words to say. She thought that I was a brother. He, the only son, his name was Mordichai. And also
he had a daughter, that’s name was Esther, and she was so righteous like Queen Esther. She was already seven, eight years old. She was so modest! Ah, so modest, ah.Esther. There was in the house Mordichai and Esther. Mordichai... after the bar mitzva he had... he was sick and died. No, Esther, Esther died. And Mordichai died three days before Rabbi Yisroel. He knew that he died, and also Rabbi Yisroel died.

So one time it was... Rabbi Yisroel was not home, there is a woman, and girls and boys, and I was there, they need to eat. They were five children and they need to eat. They didn’t have. I went to ask, to ask for contributions. To ask that they should have compassion... “I will go and I will search for money.” They said to me, all of them, “I still haven’t sold anything, I do not have money! I don not have now! I don’t have money!” So I went to search, I found a man and his son that they had a store of merchandise, a store, nu... but in the morning, there are no sales, there’s no money! In the morning?! How I went to him, to the store... and his son, and he gave me a lot of money, I had enough to buy bread, and thank G-d. In order to give children bread to eat. So/then I was very
happy, that I had what to give the children something... to eat, and bread and happy. He went... he was on the road, and he left the house without money, nu, I can... I was not able to take it. There are small children, they need to eat, nu, and I don’t have. So I went to collect money in order that I should have bread to give the children. I went. I went from store to store, and they all said, “what? I still haven’t sold anything. I still don’t have money.” nu, I was in great anguish. I have to suffer for the children. Nu, so I went, I found a store, a father and his son, and it was a store of merchandise for sale. Yes, nu, but now it is the morning, so there is no money. I explained to him, and he went to register, and he gave me a lot of money. I was very happy from this that I have thank G-d with what to buy, for food for the house! He (the storekeeper) doesn’t know me, I entered his store, he went to the place of the money, and he took out money and gave me. He (R’ Yisroel) went traveling, and I saw that the house was without money, without bread... without bread... and I am a lad, I was a lad, nu, I was in the house like a child, like... yes, nu, Rabbi Yisroel isn’t around, and the children want to eat, I don’t have any money, and no bread. I was... was already... I was in great an-
guish, I said, “why does H”Y not give me money for the children?” so I went and found a store, that there was there a father with his son, I entered the store, “now it is morning, I still haven’t made any sales, I don’t have money!” like all of them, then he went to the place of the money, and he took out money, and gave me a lot of money, and I had, and for the children to eat bread, to eat. Rabbi Yisroel, like he doesn’t have children, like... he went... he went to Meron, and I remained with the children, I went to search for money, and they said to me, “what? Now it is morning, and how? I still haven’t sold anything, I also don’t have money!” the main point is, I received great pain, I do not have money in order to buy for the children to eat. But I found one store, there was a father with his son, and the father... I entered the store, I was afraid he would throw me out, and he went to the place of the money, and he took out a lot of money and gave me, he... I don’t know him, and he doesn’t know me. And I had with what to buy food for the children. He (R’ Yisroel) left me an empty house, no money and not anything. I was embarrassed to enter the store, what? In the morning? Where is there money? I entered the store, and the father went to the place of money, and received money,
and gave me a lot of money, and I had with what to buy bread for the children. But Rabbi Yisroel, as if he doesn’t have children, as if he doesn’t have anything. There is Yisroel Ber. He went... the children do not have what to eat... in the morning there is money? He (storekeeper) went to the place of the money and took money and gave me, and I had for the children, to buy food. And he (R’ Yisroel) went to Meron. He has a house, with children, so there is Yisroel Ber, Yisroel Ber... I was very embarrassed, I had great anguish, he (the storekeeper) will take me from here, and he will throw me... “what? In the morning there is money? I still haven’t sold anything!” He (R’ Yisroel) went to Meron! A house and children... he went to Meron! Yisroel Ber there is... Yisroel Ber will have money, and he will buy for the children. Parnassa? Just trust in G-d! I, it was great pain... “what will be? The children need to eat, I don’t have money.” “what is this? In the morning there is no money! I still haven’t sold anything! They don’t have money!” I was in great anguish... I fell into the store... he gave for all the stores! He gave me a lot of money. He doesn’t know me, I don’t know him, he gave me a lot of money... I am not telling it over well, things... that’s how it was... I
am telling over what was. He (R’ Yisroel) left a house with small children... Yisroel Ber... he went to Meron. He left me in the house, nu, the children are small, they need to eat, I don’t have money, and I don’t have anything! I will go to search for money. So they all told me, “in the morning there is money? What are you crazy? In the morning there is money?” I had great pain, what is this? What will be with the children? So I found one store, he came from the synagogue and his son, and he opened the store, I entered after him, I said to him, “I have a house with small children, I need to buy” he heard, entered to the place of the money, he opened, and gave me a lot of money, I was left with enough to buy bread for the children. He gave for all... all the stores. They did not have money, just him, he gave me a lot of money, he doesn’t know me. Divine Providence from H’”Y.... He (R’ Yisroel) went to Meron, from Safed to Meron, 3 hours on foot. Who is this? The children suffered, they need to eat! “I will go to search for money in order to buy!” but in all the stores they said, “what? Are you crazy? In the morning there is money? In the morning I still haven’t sold anything!” I....
R’ Shimshon Barski

He was a friend of R’ Yisroel Karduner, they were friends, true friends, friends (now they made a book of R’ Shimshon Barski) yes? (he mad a book “A Collection of Advice/remedies Explained”) yes, yes, (did you know R’ Shimshon Barski?) no, no, just in the days of R’ Yisroel I heard then, I heard what I heard from R’ Yisroel his words from the book “A Collection of Advice/remedies” he was a great wonder, he was a grandson (descendant) of Rabbainu, R’ Shimshon Barski....

R’ Yisroel Karduner Returned from the World of Truth (after-world).

R’ Yisroel returned from the World of Truth after his death, to make Kiddush on the night of the holy Shabbos, and he went! (what did you say to the wife of Rabbi Yisroel Karduner?) I heard what she said, no more. I heard, she told me, “Yisroel Ber, what do you say about this? Yisroel came and made Kiddush for me!” after the death he comes
with a body? I thought that she went crazy, after the death of all the children, she sang and sang (in Hebrew a different synonym) and danced on Shabbos night? And I went in to see, what is with her, I thought she lost her sanity... no, I did not see, she told me what happened... she buried all the children, and also the only son, Mordichai, he also died, and afterwords he (R’ Yisroel) returned to the house and made Kiddush for his wife... Does one see such a thing in the world? I don’t know... she told me, and she told me that he (R’ Yisroel) cam and made Kiddush for her, more I do not know... he said to me, “what do you say about this? Yisroel he came and made Kiddush for me!” and after the burial he came and made Kiddush for his wife. (after the death of Rabbi Yisroel, did you also see him?) nu, nu, we were always together by R’ Shimon, and I saw his crying, which was like pouring a canister of water, from his tears.... He had a daughter, I was a member of the house by them, like a son, he had a daughter and her name was Esther, Esther... she (R’ Yisroel’s wife) said to me, “what do you say about this? Yisroel came and made Kiddush for me, and went!” (today is the yartzeit – anniversary of death – of Rabbi Yisroel Karduner) Yeah?... (do you want to light
a candle?) no, no, no – Shabbos! What is this? (it is Moatzuay Shabbos, it is not Shabbos) no, no, no, I do not want... when we returned from the burial, from the cemetery, and the only son was Mordichai... big, and she said to me, “Yisroel what do you say about this? Yisroel cam and made Kiddush for me and went! What do you say about this?” I know? That’s what was! I came, she said to me, “Yisroel Ber, what do you say about this? Yisroel came to make Kiddush, to make Kiddush for me, and went!” after... this was after the burial! All the children died, and R’ Yisroel also died, and she said to me that he “came and made Kiddush and went! What do you say about this? Did you ever hear something like this?” I went after the prayers to wish her a peaceful Shabbos, what is with the children, what’s news? She said to me, “Yisroel Ber, what do you say about this? Yisroel came and made Kiddush for me and went! He came and made Kiddush, he made Kiddush for me and went!” He knew that he died! So who will make Kiddush? So he made Kiddush and left! Mordichai and Esther, he had an only son named Mordichai, and he had an only daughter named Esther, and she (R’ Yisroel’s wife) buried both of them, and she said to me, “what is this? He came
and made Kiddush for me and left!’ I can not... ‘what do you sab about this? Yisroel came and made Kiddush for me and left!’ after dying he came. I entered and I told her, ‘Shabbos Shalom’ and she said to me, ‘what do you say about this? Yisroel came and made kiddush for me and left!’ You never heard such a thing? But this, I heard just one time, one time after the death. And after the funeral, I came to hear, how she is doing, she (he?) said to me... I entered, she said to me, ‘what do you say about this? Yisroel came and made Kiddush for me and left!’ and after the burial and she said to me, ‘he came to her (him?)... he made Kiddush for me and left! He came, he stood by the table and made Kiddush and left...’ But no... I did not know anything, she told me that, ‘Yisroel came and made Kiddush for me and left!’ after the funeral, after the burial she told me that, ‘he came to the table and made Kiddush for me and left!’ the orphans wanted also to hear the Kiddush, the orphans, the Kiddush... five girls and an only son, and the only son his name was Mordichai, and the... another girl named Esther, there were two children (birth children), children – Mordichai and Esther... he... everyone said, if he (R’ Yisroel Karduner) would have been in the time of
Rabbainu, he would (also) have been a novelty! (how is that possible if Rabbainu said, ‘from me till Messiah there will not be a novelty’?) But he said that Yisroel is worth all of them, he stands tantamount to everyone! (but you received?) I received! After several years that we were together and endured what we endured. He did such dancing at my wedding, his pants fell down, they fell, and he danced with his pants down, he didn’t feel, from utter happiness and sweetness, the dancing and music and the pants... (they went down?! He didn’t feel?) yes. And he danced in Meron, Shabbos night, after the chupa (marriage ceremony)... Kiddush and left... if you would have been there, you would have heard the whole Kiddush, Shabbos go up on the table (?), hearing him make Kiddush, afterwords he went! He made Kiddush and left, after the burial and after the funeral, he came into the house and made Kiddush and left... (he did not make hamoatzy – blessing on the bread?) just Kiddush, he came and made Kiddush and left... and went... he danced after the chupa, after the prayers, at Rabbi Shimon Bar Yochai by the holy shrine, he danced and he also danced in the hall, there was a hall for the family that came, and there was a hall, and he danced so much that
his pants fell, and he was unaware that his pants fell (he didn’t realize from the great delight of the mitzva to make grood and bride happy). This is such a present!

**Secret from the whole world.**

New! What we have now in the world! If we do not go crazy from the enormous happiness it is a miracle! This is also a miracle! What would they do without Rabbainu? What is this? Who can help us? But if there is already Rabbainu? We have, we have everything! If I am here, everyone is here (these are the words of Hillel the Elder which he said at the height of the happiness of the Drawing of the Water in the Temple)! And also Rabbainu’s men they were such tzadikim and so holy, that the whole world... they were a secret, like Rabbaiu, a secret from the whole world, similarly Rabbainu’s men and Rabbi Nussun’s men were also hidden, a secret from the whole, and they do not know, do not know what this is.... I merited just to see Rabbi Yisroel, he was already from the later generations, I saw his truth, his humility, his life, his prayer, this was a type of speech, not from this world! From an aspect of the future, from an as-
pect of after the coming of the Messiah, yes! He was bound to Rabbainu so much, with such love, such yearning, so he was, he was, everyone knew that he was a matter, a special matter, yes. He was always happy, Rabbi Yisroel Czek, this is one of the names that he had in the world, Rabbi Yisroel Breslover. In Uman his name was Rabbi Yisroel Czek, for what Czek? Czek is such happiness! Czek, “Czek” this is the happiness of all happiness, such happiness! So they called him Rabbi Yisroel Czek, he was always happy, he was always dancing, always he was happy! Oy we thank G-d that we live in the world, in this world, now, in this darkness, this is an orphaned generation without Rabbainu! Than all the scholars and all the greats are orphans, do not know anything, they do not have a father, they don’t have a mother, none. Our holy master, he is father, he is mother, he is everything! He is the Torah, he is the faith, everything is Rabbainu! And they don’t want to know, with their wisdoms! What? All the greats do not know! Just Breslov! Just Rabbi Nachman! They do not accept, and also the liars, the liars of Breslov also, falsehood, falsehood... they do not want to abnegate themselves, they want all the honor and all the money and all the publicity!
This is falsehood, this is not Rabbainu! Truth, this is just Breslov, and falsehood – this is not Rabbainu, this is even not anything! Men of truth, Rav Naftoli Cohen, only Naftoli, this is men of truth, such modesty, such humility... but not this! This is falsehood, however much greater the publicity, the greater the falsehood! This is the general rule, a sure sign, however much that he wants more publicity, the greater the liar! What is this? What is Rabbainu and his men! And Rabbainu’s people and the books of Rabbainu! This is a special matter, this is a secret from the whole world, if this was revealed to the world, it would be already it would be, Messiah would already come and it would be already the... this... this is everything! Everything that is done for Rabbainu, in order to insert Rabbainu into the world, this is such a wondrous matter, that never ever was. Oy, I remember how Rabbi Yisroel prayed and said, he reached the blessing of the reciting of Shema, “to the blessed G-d pleasantries are given, to the King living enduring G-d, songs are said and praises (made) heard, because He alone, (is) supreme and holy, does mighty feats...” every statement, he injected into my heart, such light, and also, not just I? I was in the settlement, at the time of the
break, cloudburst, at the time of the flood (when it was Purim there, when it was the new Purim) yes. What? The whole village, the whole settlement, they didn’t go to work, they just stood and listened to the prayer of Rabbi Yisroel, yes. And I stood by the door, I wasn’t able to stand, from the greatness of the light, I wasn’t able, I could die in the room, I said, “I will stand next to the door, the second that I feel that my soul is about to depart, then I will manage to leave,” that’s what was, no, no, (I am) not relating exaggerations, I stood prepared to leave, when it is already impossible by any means, then, I will manage to leave... I stood by the door. and the master of the house of the apartment he came so submissive, as if he was entering to the king, yes, with awe. And he had a few rooms, he took a room and ther was a table and he put on the table everything there is, by a farmer valuable and by a settlement, olives, eggs, cheese, and butter, and all the delicacies in the world, all, everything, and he asked us to come into the room where there was the table with the food. And also the girls? Girls can go with hair, without a head covering, but small girls, of 13, 12, or 15 years old, but she does not need to cover her head, but they don’t know, so they covered their heads with
towels, and they also tied them, with laces they tied them, so that they would not fall G-d forbid, yes. And also the hands, then people did not go with such immodesty... but in a settlement, they, they went until here, so they (all of this from the fear?) yes, yes, all of them, all the children and him and the children... yes!

**Midnight of Rabbi Yisroel**

But this midnight! I thought that tonight there is no midnight after such exhaustion... [after that there was a cloudburst and they waded through mud for a few hours] we were in glue mire. To take out a leg, this was mamash, I thought, if only they would give me a place to sleep for a month, maybe I will able to move, with a limb, that’s how it was, and he (Rabbi Yisroel), on this night, this prayer, it was after, this night, he got up on this midnight, I am not able to comprehend, in a natural manner, how did he get up? At midnight, all our limbs were so broken and tired, mamash, yes. And he got up at midnight, and I heard the midnight, but I could not budge a limb, I wanted to go out, how is it possible to sleep when there is such a midnight? How is it possible to sleep? But I was not
able to budge a limb, I lay, but thank G-d, I heard the midnight, finally I mustered up all my strength and I got out of bed and got up, what-ever will be. In any event, Rabbi Yisroel sat, there was a table and he sat on a chair by the table, and there wasn’t electricity like today, this was a kerosene lamp, and he studied next to a candle. And I approached the table, but I still had not reached the table, there was an earthquake, the whole floor trembled, and the table (the floor, it was tiled?) tiles? Like here, yes, yes. And the table was trembling, and he was trembling. I approached the table, fear fell upon me, I saw such a countenance, that was burning like fire, yes. And afterwords there was such a prayer, that I stood by the door, so that the second that I am not able, in any way to withstand, I can die! Then I will manage to flee (just five minutes?) what five minutes? (just five minutes, if we merit-ed to hear his prayer?) I, thank G-d, I heard many times his prayer, and it was, they felt that it wasn’t ordinary! This is not ordinary! This is not like the whole world! There are hasidim, and there are... (Saba, I know, that you are not exaggerating at all, everything is true and upholding) such truth that we have no grasp, yes, oy, oy, oy. He did not have to fight with haughtiness, that it should not come
close to him, he was clean from all desires! This only our holy master can do wonders like these! (after see such light...) ah? (after seeing Rabbi Yisroel Karduner, so how is it possible to live in the darkness of today?) and he was in this world, with a body, he would speak to the people as if he was of this world, he was with (Rabbainu always) he was completely, there isn’t... yes.

There was a story in Safed, a lad by the name of Nachum, that was his name, Nachum, and he was a grandson, a grandson of the famous rav, the head of the rabbis of Safed, and he was like a king, he was, he conducted, with such arrogance, like a king, if someone spoke against him (this is Heller? That was in the old age home?) no, no, no. This is a special matter, Heller, I knew his father, he was a ben Torah and Kosher person, because he, he did not oppose Breslov, yes. But Heller? He had great talents, and he was an intellectual and was honored, full of honor and arrogance, yes. But even still, did you hear of him? Maybe Yehuda the lawyer, I told him that he should ask him about Rabbi Yisroel... (Heller told me that Rabbi Yisroel is a different matter altogether...) yes? Yes, yes. He told me as well, every time, Rabbi Yisroel...
he held of me, but I, perhaps I made a mistake and I did not speak to him strongly, I should have been strong with him, that he should give part of his wealth, he died wealthy, and he has a building in Haifa that is worth a lot of money, he was able, and his son-in-law is the head doctor of Beilinson, of Eikilov (maybe – Sourasky), yes. no. he could live without the building, he could have given the building or half the building for the affairs of Rabbainu. But he was given over to the children that they should have this world... he went to the future world, miftar fiftar? (this is a play on the Hebrew world ‘niftar’ – dead, it is a reference to a joke Saba related about someone who wasn’t concerned if a loved one was alive, just whether he had money). He was a believer, he believed with simplicity, but the desire for money, of the miftar fiftar will remain with the children...
I had many writings that today would make a great commotion in the world

(you told me that you had in Safed ‘migila storim’ and he took it from you?) who? (Sender) Sender? (you had migilas storim and it dissapeared, Sender took it?) yes, yes. I had writings from Rabbi Nussun, a letter from Rabbi Nussun, writings of what they suffered, what they suffered, the hostility they suffered, I remember a story... (but in the book migilas storim you looked? Your read it?) I don’t remember... I had many writings that they could make now a big commotion in the world! (they were writings that have not yet been publicized?) certainly! (what do you remember?) I do not remember, don’t remember anything, the hasidim of Poland in America, the butcher in America, Yitzchak Mendel, Yizchok Mendel, you don’t know about this? There were Kollel men, they came to me and they said to me, that he wants to see me, Yitzchok Mendel...
Six Gold Coins and there was a birth from this!

Avrohom Ashkenzey

“Our grandeur and splendor, our righteous Messiah will reveal” of Breslov, our greatness, this is Breslov’s... with the gold, six gold lira, this was very valuable, and he (Rabbi Yisroel Karduner) told him and he gave it to him (Rabbi Yisroel) immediately, right away, all the money! Gold six gold coins and there was a birth from this! Now, he’s eight year old... His father got married, and six years after the wedding they didn’t have children, and he came to Rabbi Yisroel, his father, and he told him (Rabbi Yisroel), I got married six years ago and I don’t have children. So Rabbi Yisroel said to him that he should give six gold coins, six gold lira, and that’s what was, he gave six gold lira, and Avrohom is living now, with the money, he is now eighty years old! “I need to give the publisher, I need to give six lira, give me six lira.” and he didn’t tell him that he would have children, so “give me six lira” this is sufficient, this and he lives now, he is now eighty years old, his name is Avrohom Ashkenazey... Great op-
posers, all, the grandfather... and greats, but they didn’t listen, they went to Rabbi Yisroel and they told him that they are now married for six years and they do not have children, so Rabbi Yisroel said to him, “give me six lira” six gold lira, oy, he gave him (Rabbi Yisroel), and this is Avrohom Ashkenazey. He is living today. With the six lira! Rabbi Yisroel, he didn’t speak much, succinctly, six lira, “give six lira” and he gave him then, yes, exactly six lira, and till today he lives, he is eighty years old... and his father told me, that he got married, and six years after the wedding they did not have children. Rabbi Yisroel was in Meron, so he went to Rav Yisroel and he said to him, with these words, “I got married, and I already have six years, I got married and I do not have children!” so Rabbi Yisroel told him, “give me six gold lira” and that’s what was, he gave him, and he is now eighty years old...
The Story of Rabbi Tzvi Rosenthal

This story needs to be published and pasted all over the city to make it known that there was R’ Tzvi Rosenthal.

He went to pray with his prayer shawl and phylacteries, and he didn’t return Friday and all of Shabbos. He said, “they don’t let me be Breslov? I am forced to go to Jerusalem, I don’t have money, I will go by foot, I have strong legs!” The gentiles, the Turks, they broke all his (Rabbi Yisroel Karduner) things. The police said, “tell the truth! Where is Rabbi Tzvi? If not, we will kill you!” what is this? A man goes to pray and does not return? All of Shabbos? There still has never been anything like this, there still hasn’t been, this is only in Breslov, this is a wondrous story, how is it that someone goes to pray and doesn’t return the whole Shabbos? Such a thing is unheard of, just in Breslov such a thing is possible, that a person goes to pray and doesn’t return?! In the whole world there is no such thing. We were in danger, Russia was at war with the Turks, and we sent men to Russia, we were in danger of being sus-
pected as spying, this was a miracle from Heaven. The meuchtar ("muechtar" literally the crowned, this might be slang for an informer) said to me, “tell the truth! Where is Rabbi Tzvi? He left his wife and children, and they do not know where he is,” and they are asking the police, “where is Rabi Tzvi?” we do not know, “am I the keeper of Rabbi Tzvi?” (a play on Kain’s reply to H’”Y). But they said that this is something impossible, that a person goes to pray and doesn’t return the whole Shabbos?! This is only in Breslov! Rabbi Tzvi Rosenthal went to pray with his prayer shawl and phylacteries and did not return, and she (his wife) searched all the synagogues, and he isn’t (to be found)! Came Shabbos his isn’t (to be found)! So the whole family came to me, “tell, where is Rabbi Tzvi?” There were those that said, “what? He is already in Uman! They sent him to Uman! He is Breslov?! Where is Rabbi Tzvi? Where is Rabbi Tzvi?”
R’ Yisroel Ber in jail because of the story of Rabbi Tzvi

In any event, my mother, and my wife, and the family, they came to the jail and they saw me through the windows. They said to me, “what’s news?” in any event, some hours went by, the top official came, the supervisor of the policemen and over everything, he came, the muechtar already spoke with him what he has to do, he knows that he (R’ Tzvi) has a good friend, this muechtar, what he says (the muechtar) he (the officer) does. He came, took me out of jail, the top official, the general, and he said, he spoke strongly, he is a general, he said to me, “tell, where is Rabbi Tzvi?” First they lay me on the floor, and lifted my feet, and they took a rope, and they tied my feet between them, yes. This was hardened irons, they tied me, and there was a policeman on this side and there was a policeman on the other side, and my feet were above, and they said to me, “if you tell where Rav Tzvi is, good. If not, then you will die! We will beat you murderously!” and my family were hearing how he spoke with me, and they feared that I... if they beat me, then I will die!
Arab policemen? They beat murderously! There was crying. My mother went to the synagogue, she opened the holy ark, she prayed and cried, it was a great danger, even to walk in the street, that they would encript me into the army, because whoever they found, that had hands and feet, even in the street, they would snatch him for the army of the gentiles, the Turks, without notifying the family, and many families had children disappear, and there was great crying and great pain, and great fear. My mother, and also my wife, and all.... They tied me, and I lay with my feet up high, and they flaunted the whips, and the officer said to me, “tell, where is Rav Tzvi?” I said, “I think he went to Jerusalem.” So he said to me, “know, if we do not find him we will punish you so you die, we will beat you to death, tell the truth!” “That which I know I am saying, I believe.” So they left me, and they sent on Shabbos, they sent to way to Jerusalem. In any event, on Saturday night (after Shabbos) they found him in Afula, and they said to Rav Tzvi, they found him, the police, and they said to him, “know that Yisroel Ber and Rabbi Yisroel are in jail, and they are in grave danger, return with us! He heard that there is danger, they came to Tiberius Saturday night. So my family wanted
that they should free me from prison, that I should go home, and the law was, at night they don’t allow for anyone to leave. If he is in prison they do not free him, he must be there until morning, at night there are no discharges. But the muechtar and this policemen, they knew how to behave and they freed me, after Shabbos at night....

*Story of the three wealthy intellectuals of Tiberius*

But I forgot about the three wealthy men of Tiberius, oy, they were already from the new ones [from the newly drawn close] new zionists, they made, it was joke by them, all of Judaism and the Torah, but even still, they were children of the Land of Israel, and the most important one of them, had a flour mill, and he was important, his family, his father and grandfather were Karlin hasidim, so he wore a streimel (round fur hat), slanted such, according to the fashion, and he went with his friends, another two, this one, was the elder, he wasn’t old but he was the eldest of them. These three, they were friends and they mocked Judaism, like the wise man of the Tales of Ancient Times. They went, it was a joke by them.
They go to pray, but one, his name was Yisroel Ben Zalman, Zulmin, and the two? There were two, one was the owner of the largest drugstore in Tiberius, he was a wonder even in Jerusalem, a large drugstore and he knew the trade well, a great expert, this second guy. And the third was Leibel, also Aryeh (the Hebrew for Leibel – lion), he was the largest lumber merchant in Tiberius. These are the three. They went to the synagogue, but is was like a show, a type of jest. Just like that, in every synagogue, they went to the synagogue, scoffers! This one that had the flour mill, Yisroel Zalmens [Zulmintz], he was the outstanding of them, they had propriety with him, he was a smart man, they went with him to the synagogue, and this was a type of show, they went to the synagogue, and the house of Rabbi Yisroel was between all the synagogues [close to all the synagogues]. They saw a great commotion, the whole city, a great commotion, and also my family, and the family of Rav Tzvi, and Rabbi Yisrel, and there was screaming and crying, and they heard such a thing? “what is going on here? What is it?” “ho!... you don’t know? Yisroel Ber has become a Breslov hasid, and they took me [him – R’ Tzvi] and he disappeared, he went with his phylacteries to pray and
didn’t return!” so they heard such a thing, they saw, there was such a big gathering, in the middle they were told what is happening, what there is in Tiberius, Yisroel Ber from the hasidim of Breslov [he has become Breslov, and now Rav Tzvi as well]. “what? You have not heard? What a show? What? Yisroel Ber? What Breslov?” in any event, they approached the door of Rabbi Yisroel, it was closed. He closed the door, he prayed the morning prayer, such a kind of prayer! I didn’t hear, but I heard that they said that it pierced the heavens. That it was such a prayer! My family, and his family, my mother, the mother of Rav Tzvi, so they stood next to the door of Rabbi Yisroel, and also Mordichai the muechtar sood there with policemen as well, they waited for him to finish the prayer, they will take him outside, outside they can take him, from the house it is forbidden to take him (that was the law, because R’ Yisroel had an Austrian passport), but from the outside it is possible. In any event, they were angry, they wanted to break the door of Rabbi Yisroel. They found themselves with the muechtar, with the policemen, they heard the prayer of Rabbi Yisroel, fear fell upon them! They never in the world heard such a type of prayer, they never heard in
the world, so they were aroused in truth, the Judaism was aroused, the heart, the Judaism, and all of them, this Yisroel Zulmin, from the flour mill, and these two, they said to Mordichai, to the muechtar, “get out of here” so he left immediately. They were a gang... if he didn’t want to listen to them they would give money, there were very wealthy, he feared them, they were not simple people, they told him to go, so he went, and they remained. They didn’t go to pray, they didn’t go to Karlin, they saw such a kind of show! The whole city just searches “where Rabbi Yisroel?” the muechtar and the policemen... so they waited until he finished the ‘shmone esray’ (standing benediction) of the Shabbos prayers, they knocked on the door and they spoke with R’ Yisroel. “Mordichai? We sent away Mordichai, we want to speak with you” so he opened the door and they entered, they were clever, smart, but they were abnegated in the face of the prayer that they heard from Rabbi Yisroel. For an hour they asked him some questions, and he answered them, the first question first, the last question last, he answered all of them, and they were very astonished, they had never heard such words. They were wise, they asked him! “what is this? Breslov and Karlin and all of them, all the
religious, all of them, they have children and also the Breslovers have wives and children, what difference is there? These get married and they have children, and these marry and they have children, so what? What difference is there? They asked in jest, but Rabbi Yisroel answered them in truth, with acuity, “these get married? They marry for the desires of the body, as a matter of course they also have children, but the main thing is the desire! But these righteous? They, because they want children, for this, they get married!” they didn’t know how to answer this. And he gave them a sufficient answer, and they didn’t answer. And they abnegated to Rabbi Yisroel and they loved him. On everything that they spoke with him, he told them everything, and they abnegated, and they drew close to Rabbainu, they supported him [the publication of the books of Rabbi Nachman of Breslov]. They, for the first time in their lives, the three wise men, they heard for the first time in their lives, such a commotion, so they asked, “what is this commotion? What is going on here?” “Ho!... you didn’t hear that R’ Yisroel has become Breslov?” “Nu, we heard, what is it?” “they took Rav Tzvi!” they saw what this Rav Tzvi...
R’ Yisroel Karduner, he punished the muechtar the snitch for this Shabbos that he caused

On Sunday I was scared, maybe the muechtar wants money? He will want money another time, he will come again, he will take me back to prison, “money!!! where is Rav Tzvi?” There is money here! He will not want to stop, there’s a good business here, there’s money here, money! Money? I don’t have money! So I saw a place, next to the Karlin synagogue, a closed place, a place that is not seen, so I was there the whole day, next to the synagogue, maybe Mordichai will come with the policemen, no one will know where I am. So he could search as much he wants. I was there till mincha (prayed towards the evening). At mincha I went up to the synagogue, from the place that I was to the synagogue, they prayed mincha, they have “kedusha” (part of the prayer), and the old man Rav Kihus cam, the Rav Kihus, he was a Karliner, and also the father of the woman, of the wife of Rav Tzvi Rosenthal, he was also a Karliner, they were friends. So Rav Kihus went to pray mincha, and he heard that the police took Mordi-
chai, the muechtar (the snitch), to Istanbul, and there is a great indictment on him that he is a spy, that he... so Rav Kihus said, this was R’ Yisroel, R’ Yisroel, this was an act of R’ Yisroel, R’ Yisroel [Karduner] punished him, he gave him a punishment, Hashem gave him a punishment for this, for this Shabbos, he... they took him, and from then on he disappeared, they didn’t see him any more in Tiberius, I didn’t see him, Tiberius didn’t see him anymore, maybe I think that they killed him. Spy? There was an indictment that he was spying, then there was the English, they were at war with Turkey, and all of this was Turkey, and also Syria is Turkey, Lebanon was Turkey, everything Turkey, nu, Turkey indicted, there was an indictment that Mordichai was spying, he spies on everything that there is here in Turkey, he informs to their enemy, spying, so he did not return alive. From this Sunday, he did not return to Tiberius anymore, not to the Land of Israel and not to Tiberius, it is not known where he is, where? If they killed him? In any event it is not known, Tiberius was left without the muechtar, without Mordichai. He mad such a Shabbos, he caused such strife! So he received! What he received, everything is from Heaven, the world is not abandoned. So
they took him to Istanbul, this is in Turkey, and he didn’t return alive. Until today it is not known what happened to him. This was a kind of show for the whole city. The Sephardim, they are a nation of themselves, they don’t know what goes on by the Ashkenazim, and the Ashkenazim don’t know what goes on by the Sephardim. Two, two separate ideologies. This is Sephardim, and this is Ashkenazim. The first is not similar to the second. But the story of Rav Tzvi? The whole city, all the Sephardim knew, and all the Ashkenazim, “this? Rav Tzvi? He went to Uman on Friday, and didn’t return!” the whole city spoke about it, the Ashkenazim and also the Sephardim, all of there were by the house of Rabbi Yisroel Karduner. After the prayer they pass by on their way home, and they passed by the house of Rabbi Yisroel Karduner. This was their regular route home, and they saw such a thing, such a ruckus, so they stood, they couldn’t budge, they saw such a thing?! They asked, “what is this commotion? What is going on here? What wedding is here?”

“What you don’t know? You didn’t hear? Yisroel Ber has become Breslov! And they want to vitiate all Tiberius, what you don’t know?? they
sent Rav Tzvi to Uman on Friday, have you seen such a thing?! This is only by the Breslovers, what these Breslovers do! They killed the whole family of R’ Tzvi, the wife and small children, have you seen such a thing?!’”

There was such an uproar, ho... what happened in Tiberius that Shabbos, don’t ask! All of Tiberius was boiling. “How is such a thing don?! On Friday? What?!...”

This is such a wondrous story, that we have still not heard!!! The story... how is such a thing done? He went on Friday to Jerusalem on foot, he didn’t have money to travel. He went on Friday, he went to pray, he didn’t return, he went to Jerusalem. Not once, it hasn’t been heard such a story! The uproar was in the whole Tiberius, by the Ashkenazim and the Sephardim, all of them spoke about Breslov, “what is this? How do they such a thing? Someone goes to pray on Friday and doesn’t return?!...”

And the three enlightened of Tiberius they went to pray, they didn’t know anything, they didn’t
know, not from Yisroel Ber and not from R’ Tzvi, they didn’t know from Breslov at all, nothing. This synagogue of Karlin was next to Rabbi Yisroel, all the synagogues were next to Rabbi Yisroel, so all those that went, would need to pass by the way of Rabbi Yisroel. Nu, and by Rabbi Yisroel stood my family, the family of Rav Tzvi. The whole city they cried, “where is this? where is he? Where is Rav Tzvi? He went! He isn’t, disappeared!” and the three enlightened, they heard the whole city of Tiberius speaking of the story of Rav Tzvi, they saw such a commotion,, so they asked, “what is going on here? Is this a synagogue for prayers? What is here? What is there? What happened?”

“what? You didn’t hear? Yisroel Ber became Breslov! And Rav Tzvi became Breslov! On Friday he went to pray and didn’t return!...”

When I recall to myself the story of Rav Tzvi, he left house on Friday, then I become a different person, a new man. There was such a story, who heard of such a thing? He would pray at the time of sunrise, he didn’t say anything. He goes to pray, and is lost, disappears, he didn’t return,
until today. Whoever heard of such a thing? Everyone said, “this is just a story of Breslov, the Breslovers can do such a thing, the whole world doesn’t know (how) to do such a affair, just the Breslovers know.”

### The Story of R’ Tzvi who went on foot to Jerusalem

And such a story was made, when Messiah comes they will retell the story of R’ Tzvi. Messiah will also tell, and there will be great happiness from R’ Tzvi, that he went on foot to Jerusalem, Friday... nu, nu, R’ Tzvi he said to Rabbi Yisroel, “I am not Yisroel Ber, I can’t take it, nu, if so, G-d forbid I am afraid that maybe I will fall? So I want to go to Jerusalem, In Jerusalem there is also R’ Shlomo Wexler, there are Breslov hasidim, I can be... Breslov here in Tiberius? I am not able. I am not able, I am not a hero! I must go to Jerusalem. I don’t have money? So I will go on foot, now, I am already going on foot! Thank G-d my feet are strong, I, I have a strong body, I can go to Jerusalem on foot.”
I do not understand, he was a significant student of the Chufetz Chaim, he came to Tiberius, and I said to him, “Rabbi Tzvi? There is a book, Likutay Moharan, today, that the whole world doesn’t know what it is!” so he began to learn, so he became a Breslov hasid! The wife, and the father-in-law, and the family, all of them said, “what is this? Breslov? I want a divorce! I do not want Breslov, I want a divorce.”

He accepted all of this, he saw that he was in danger, he took his prayer shawl and phylacteries and went to pray. Usually after the prayers he would come to eat and drink, and sometimes he wouldn’t come. Nu, nu, come to me, “where’s R’ Tzvi?! I will go tell that he went to Jerusalem? The whole city came, to say to tell them, “where’s R’ Tzvi? A man goes to pray and doesn’t return on Friday?! What is this? This isn’t in the whole world, just in Breslov! Is there such a thing?! That
one goes to pray and doesn’t return?! Where is R’ Tzvi?” I said, “I don’t know...” They sent to Safed to search for him, and he isn’t (to be found). Nu, “so where is R’ Tzvi? Certainly they sent him to Uman?” He lived for a some days and he contracted a disease and he died.

And he was the splendor of the city, splendor of the Yeshiva, splendor of the city. He was a student of the Chufetz Chaim, he learned with me in Yeshiva, and he was his student, he learned by him, Rav Tzvi Rosenthal, he was a student of the Chufetz Chaim, yes, his student.

The handshake to seal the agreement of the rabbis that he will not stand within four cubits of Bre-slvo and he will not learn the book of Breslov.

They received a handshake, that he will not speak with me, that he will not be Breslov. He gave a handshake. He told me, I said to him, “what did you do? Why did you do this?” he said to me, “this does not apply not by oath and not by vow! If someone makes a vow to desecrated Shabbos, the oath does not apply and neither the vow.”
The rest of the story of Rav Tzvi

He found me in Tiberius, afterwords all of them became opposers to R’ Tzvi Rosenthal. He was a student of the Chufetz Chaim, and they did not pay attention to this. I told him that this was the matter, the matter of our holy master this is a matter that is very exalted, and you put your mind and your heart into the words of Rabbainu, and it will be made from you, and you will make from yourself something else altogether. And he said that he wanted to be Breslov, and his father-in-law, and his wife didn’t want, so he went to Jerusalem. He left his father-in-law and his wife, and he went to Jerusalem. He had small children, nu, he went to Jerusalem on foot, yes, he said, “I am no able to be in Tiberius, they don’t want me to be Breslov, so I am forced to go to Jerusalem, to R’ Shlomo, R’ Shlomo Wexler.” yes, I was in great danger, they wanted to give me a beating, a severe beating, and they said to me, “you will receive a beating, tell where did Tzvi Rosenthal go? Where can he be found?!” I saw that I was in danger, I said that they should send to search for him on the route to Jerusalem. In Afula they found him, in Afula they found R’ Tzvi, in Afula, and the soldiers said
to him that he should return to Tiberius. He didn’t want, they said to him, “we are soldiers! You don’t want? We will take you with force!” they took him to Tiberius, and in the morning they took him to the Rav Klears, he made documents, that he should sign them, that he will not stand next to R’ Yisroel and next to Yisroel Ber. He signed, because he was in danger, he signed, and he made the oath....

The dream about Rav Tzvi

Yes, yes, R’ Tzvi, I saw him in a dream, and at night at midnight, I went to the mikva, he came and spoke with me. I said to him, “R’ Tzvi! You signed to the Rav Klears that it is forbidden for you speak with me and to come next to me?! Nu, nu, what will be?” he said, that now he does not want to listen to the Rav Klears, and let it be what may, he will remain a Breslov Hasid! Yes. He will be strong, he will be different, that’s how he went with me to the mikva. And at the mikva people came and saw such a thing, but thank G-d we were saved from them. Thank G-d. Afterwords I saw that this was a dream. No mikva, and no...
just heard the crying of his wife over him, and she cried, “R’ Tzvi died.” She was left a widow with small children, the children are now in Karlin. Today, when I am found by my house (daughter?) in Jerusalem, they ask me always, that I should recount to them the story of their father, what was there? What was the story exactly? Ah?... but it was a nice story! And generation after generation they retell the story of R’ Tzvi Rosenthal. He didn’t want to go with the soldiers. They said to him, “we will take you to the car!” that’s how it was. They transported him to Tiberius, and they told me that Rav Tzvi, he is in Tiberius. He arrived in Tiberius, he returned to Tiberius. He incurred a disease and died, he passed away. He signed, on what the Rav Klears wrote for him, he signed this. (Saba? They said that you were a spy, that you send people to Uman?) yes, yes. The muechtar wanted a lot of money, he wanted to blackmail the family that they would send me to Russia, and the family would put together money and they would give him, each one, money, and each one would give him money so that they wouldn’t send me to Russia, but he contracted a disease and died, he incurred a disease on the lungs...
The story of R’ Tzvi Rosenthal is a wondrous story. He did not say anything, he took his prayer shawl and phylacteries, he went to pray, after the prayers he went to Jerusalem and on Shabbos he was in Afula, and they found him in Afula on Saturday night, they came, the soldiers and they transported him to Tiberius, he was strong, heroic, he said, he, even if he dies, he will be Breslov!

The high officer that loved money

This high officer, that took me out, to beat me murderously, he also loved money, like Mordichai. Mordichai gav me also... they have a good business. He made an indictment that we were spies; we send people to Russia, to Uman. Nu, nu, nu, so on Sunday, they took him, he is a spy, and he did not return to Tiberius....
Continuation of conversation about R’ Tzvi Rosenthal

He went on Friday with prayer shawl and phylacteries and did not return. He went to pray with the prayer shawl and did not return all of Shabbos, Friday all of Shabbos he did not return. He said, “they do not let me be Breslov. I am forced to go to Jerusalem. I don’t have money, I will go on foot. I have strong feet.” (they threw stones on the house of Rabbi Yisroel Karduner?) yes, yes, yes! They broke all his vessels! (this was on Shabbos?) yes... “say the truth, where is R’ Tzvi. If not then we will kill you. Say the truth, where is R’ Tzvi? What’s this? A man goes to pray and doesn’t return the whole Shabbos?” this is not... there still has not been such a thing, only in Breslov. This is a wondrous story. How does one go to pray and not return all of the Shabbos? Such a thing is unheard of except in Breslov! By Breslov this could happen. Such a thing that one goes to pray and doesn’t return? In the whole world there is no such thing, just in Breslov! (they said that you sent him to Uman?) yes, we were in danger, spies... Russia was at war. The Turks nu... we were in danger
(of being accused to be) spies, and it was miracles from Heaven... he said to me “say the truth, where is R’ Tzvi?” so after some hours the police came and took him (the muechtar – Mordichai) to prison, his whereabouts are unknown till today. He left a wife and children and boys and they don’t know where he is, it is unknown, they ask the police. “where is R’ Tzvi?” “we don’t know. I don’t know. We don’t know.” but they said that this is something that is impossible, only in Breslov there is such a thing, that one goes to pray and doesn’t return all of Shabbos. This is just Breslov! (there are guestss) guests? Tell them what R’ Tzvi wanted. He went to pray with his prayer shawl and phylacteries and didn’t return and doesn’t return. She searched in all they synagogues, he isn’t (to be found), comes Shabbos, he isn’t (to be found). So the whole family came to me, “tell where is R’ Tzvi?” There were those that said, “what, he’s already in Uman?” they thought he was in Uman. This story needs to be printed in every city to make it known that there was R’ Tzvi Rosenthal... (Shalom Aleichem) Shalom Aleichem, (n.b.) oy vay! What is with you? I am not... I don’t understand this. Who was R’ Tzvi Rosenthal? He was a distinguished pupil of the Chufetz Chaim. He
came to Tiberius and I said to him, “R’ Tzvi, today there is a book, Likutay Moharan, that the whole world does not know what it is!” So he started to learn, so/then he became Breslov, a Breslov Chusid. Ah, ah?! A Breslov Chusid? The wife, and the father-in-law, and the family, all of them, were, “what is this? Breslov? I want a divorce!” He accepted all of this, and he saw that he was in danger. He took his prayer shawl and phylacteries and went to pray. After the prayers... he would come after the prayers to eat and to drink. Nu, so they came to me, “where is R’ Tzvi?” I... everything, the whole city came (so that I should) say, to tell them, “where is R’ Tzvi? A man goes to pray and doesn’t return? Friday? What is this? This isn’t in the world, only in Breslov is there such a thing. One goes to pray and doesn’t return? Such a thing is unheard of in the world, only in Breslov!” (R’ Tzvi was related to Moshe Rosenthal in Jerusalem?) I don’t know, but his name was Rosenthal, R’ Tzvi Rosenthal. “Where is R’ Tzvi?” I said, “I don’t know.” they sent to search for him, he isn’t (to be found). “Where is R’ Tzvi” there were those that said that they sent him to Russia in Uman, he’s Breslov, he... “they sent him to Uman!” (in the end he returned home?) yes, (he returned to
his house in Tiberius?) yes, but he died, he died, he lives and he’s dead... so I said, “maybe he’s in Jerusalem” so they sent and caught him. They brought him to Tiberius... “where’s R’Tzvi? What is this? He went to pray, didn’t return, where is he?” we... we ruin everything. H”Y gave us, and we... [Rabbi Yisroel, like he was used to doing, checks the money that they gave him for charity to publish Rabbainu] I have... I have... first of all the money, with them money oy! What you gave me, what did I do with it?” (you didn’t take anything you gave it all to Rabbainu) but it is necessary to be frugal, to travel, and to travel, and to travel till Jerusalem, in the Temple, in the city of the Holy of Holies, thank G-d, I was in a time that there wasn’t... no bread for the children, for me, I also need bread, for me to eat, for me and not for the children! No clothing and no bread and no money! Nothing! Yisroel Ber, everyone laughed, they said, “here’s Breslov, what do you care?!. They want... what is there? He can take everyone!”...
I was punished, I had arguments

He learned with me in Yeshiva, and he was his student and learned by him (what was his name?) R’ Tzvi Hirsch, R’ Tzvi Rosenthal (he was a student of the Chufetz Chaim) yes, a student of... oy vay, now I see, then, at the time that this happened to me, what transpired, I didn’t know what it was, I wasn’t able, it was hard for me, it says in the Talmud, “someone who comes to purify himself (from Heaven they) purify him.” Nu, why do I deserve such suffering? I want to be a servant of Hashem in truth, why do I deserve suffering? It was hard to understand why, but now... This was hard to understand, but now, the more time passes by, I see and understand and grasp, and recognize that this was such a favor that it’s priceless! Now I will give millions, I want a little to suffer insults, difficulties, where are they? Where will I obtain (them)? Just this period there was what was, and this was all good, all for the generations to see what is Breslov, and what strength this is. Also... when he (R’ Muttel Slunimer) said not nice things, then I got up from the chair and I said to him, “I don’t want to see you!” I left the room and I gave with the door... I didn’t go in to him then on that
night, his custom to pray was like here, with the sunrise, yes, he didn’t have... the minyan (group prayer) of his hasidim would pray before midday, at nine, ten, he didn’t oppose this, he prayed with the Sephardim. While he was praying there was a fire, after the prayers he came, he found it burned, and his daughter tell him that he had a miracle that she wasn’t burnt! In any event, so/then he tells her, “this was my punishment, Yisroel Ber, I was punished, I had an argument...” that’s what he told his daughter, “I had an argument with Yisroel Ber, and he got upset, so thank G-d that you were saved, thank G-d that you remained alive!” So/then he said to her, “I tell you, I hear the arguments, and I see that he... he is correct!” oy vay, what I had, there are many stories, many, many hidden matters what is... oy, now if we give as much... all the money in the world that there should be such a story, yes, Rav Muttel, Yisroel Ber, of the arguments, and of... it was a period. And all was at it’s proper time. I needed to receive from Rabbi Yisroel, and this was not possible only through the insults and the spilling of blood, and the difficulties that I suffered from everyone. I was alone, alone against everyone! How is it possible such a thing? What I suffered, what happened to me, this... there
are no words to speak, as much as I tell, it still, it still is nothing. How much I pained my father and mother, my father was blind, and was por, and I did everything to do my father’s will, to fulfill the mitzva of honoring one’s father and mother....

\[\textit{Rav Alapandri}\]

I was inferior from everyone. I was a simple person and inferior from everyone. The Rav Alapandri, he lived in Safed, he came to Tiberius to immerse in the hot springs of Tiberius, so I descended from the Yeshiva, I went down and said to the Rav Alpandri, “I have a request from you, I would like to serve you.” He was an world renown genius, yes. He had allocution. And so strong! He heard how I say Likutay Tefilos, so afterwords I went and came to his room and I said to him, “what would you like? What do you need?” he said, “I want to serve you! That’s what I want!” (he was a man of truth?) yes. He was very old, and he was strong, very heroic, he didn’t ask all the rabbis, he said to me, “I heard about Rabbi Nachman, I heard great things, that he was a big genius, but what I hear from you? I did not know from
this at all! Now? I want to serve your!” he was my neighbor in Safed (you lived in Safed?) no. I got married in Safed, he was living in Safed and I was born in Tiberius and I lived in Tiberius, all of Tiberius cried, they cried over me, my father and my mother, they cried, “what? It is impossible to be a Breslov Chasid! What is this? We don’t want Breslov!” and that’s how everyone was, all the scholars and everyone, “there was Breslov? Breslov?! Breslov?!...” I, I was lower than everyone, I didn’t have any mind, and any intellect, and any... nothing, no elocution and not anything, mamash nothing... and our holy master writes to me (in the Petek), “my student, my precious student”...

**Chacham Bashi**

[Turkish title: Head of the Wise Men], Rav Shlomo, the genius of the Sephardim.

Once Rav Shlomo, the genius of the Sephardim, came to Tiberius. ‘Chacham Bashi’, he was an old man and a genius, ‘Alapandri’, and he was a genius and a tzadik, he was single, he didn’t have a wife. He came to Tiberius, and I went in to him by
the Sephardim, I went in to him, and I requested him, “I want the merit to serve you...” him... nu. I asked him, and he was a genius, nu, let it be like that! He agreed! He was a genius and he heard about Rabbainu, Rabbi Nachman, that he was a genius and a tzadik. What happiness needs to be ours, that we have merited in this world to be close to Rabbainu! We don’t know what this is!

There were some greats that thought that they were Messiah, that they, that they, and they and they! And just them! They spoke in such a way. But this was not correct! This that they spoke, they were mistaken! Yes! Just our holy master! By him there is no mistake! What he revealed... such words... such words, every word clarified! The law, as given to Moses at Sinai!

Another talk about Rav Alapandri

In Safed there lived an old man, a great old man named, he was called the Rav Alapandri, he was a great man renown in the whole world, do you know about this? (I didn’t hear of him) You didn’t
hear of him? How is that? Nu, you are a young man and I am old, and I heard from this Rav in Tiberius that he is a man of great genius and very wise and with great fear of Heaven, he was very tough against the rabbis that he understood were not in order, so he would not pay attention to that they were rabbis, he said the truth, he lived, he lived in Safed, and he would get up every night, every night at midnight, and cry before H”Y about the destruction of the Temple, yes. He was a genius, but he had great fear of Heaven, and he would get up every night at midnight, and cry a lot before H”Y, with tears. I was not in Safed, but I heard of him, and he came in the winter to Tiberius in order to use the baths of the hot springs of Tiberius. So the Sephardim all knew that he is a great man, so they gave him a room by them, by the Sephardim, at Rabbi Meir Baal Hanais, and they gave him a room. And I heard that Rav Alappandri was to found by the Sephardim, so I went to him, this was after I had become a Breslover, after the passing of Rabbi Yisroel [Karduner], after Rabbi Yisroel passed away. And I went in to him, and I requested him, “I want the merit to attend him.” and he saw that this was with a whole heart, yes, he had understanding, so he gave me
permission to attend to him. I took off his shoes, and I made his bed, I brought him tea, any service... a few days passed, and I prayed once by the Sephardim, and I prayed like that which I saw by Rabbi Yisroel, prayer, and I also said Likutay Tefilos and Psalms with tears and arousal with fervor, and he heard in his room, so when I finished the prayers and I came to serve him, and I asked him what he needs, what he wants, tea or anything that he needs, so he said to me, “I don’t need anything, I want... I don’t want that you... that you should serve me!” He didn’t know that I was a Breslover, that I... he just heard the sound of the prayers, so he said to me, “I don’t want that you should serve me!” I was 22 years old, 23 years old, and he was an old man, and such a genius, so this was not... how he, such a genius and I, simple, I, a simple kollel (yeshiva for married men) man, there was a bond between us, and I saw that he discussed with me some issues and my assessment concurred with his view, and he has some matters tht he needed to take counsel with other people, and he took counsel with me, and I told him the truth, so/ then he understood that I am a man of truth, and say the truth, and there was a bond between us, and he asked me, “how is your livelihood?” so I
said, “I am a member of the Yeshiva, I learn in Yeshiva.” “and how is your livelihood? Do you have a livelihood?” He took interest and asked me. So I told him, “I learned in Yeshiva, and after I became a Breslov Chasid they didn’t want to retain me in the Yeshiva, a Breslover, maybe he will make others, maybe, maybe... they didn’t want, but even still they couldn’t reject me, I learned there for a long time, from bar mitzva, so they gave me less than all the members of the yeshiva, I received less than them.” So I told him that my life was such, with great poverty, and I told him that they give me less than the others because I am from the Breslov Chasidim. He was with this... after some days, the Ashkenaz rabbis came to visit him, and they wanted to take him to visit in their yeshiva, in the yeshiva by Rabbi Meir Baal Hanais of the Ashkenazim, and he, they came to him, there was the Rav and the manager (gabbai) of the yeshiva, and another person, there were three, and they came to him like... with honor and reverence, and they spoke with him, and he said to them, “why do you give this man less? He doesn’t have a livelihood!” So they said to him, “he is a worthy man, he is a man who serves Hashem, but he is saying always Psalms, prayers, this isn’t a member of a yeshiva.
Yeshiva is just for the intellectual, but he doesn’t keep the schedule of the yeshiva, he goes between the mountains, and he is a kosher man, but not a member of a yeshiva. What we give him is just, just from the side of kindness, that we have mercy on him.” nu, so he, so he got angry at them, and said to them, “that his Psalms are more important by H”Y than your intellectualism, from your intellectuals!” oy, oy, oy the whole time... and I went down to him every day, but I did not merit to serve him, because he did not want, by no means, and he... and I saw that he, when I told him that I was from the Breslov Hasidim, that I told him what I suffer, he said to me, “a Breslov Hasid! This is something very precious! This is something very important!” yes, that’s what he said. Nu, honor to the Rav, to the Rav that came to him, nu, in the end, because he told them, so they gave me a raise of half a lira a month, after he spoke to them. Oy, oy, oy, a great man, world renown, a genius, holy, and the Rav Alapandri... apparently.... Who said, “I don’t know”? You are young, and maybe he was around before you were born, but till today his name (reputation), he is very great the Rav Alapandri, look into it, ask maybe the Sephardim about the Rav Alapandri, he made many books,
and he was man famous in the Land of Israel and in the whole world....

And they said it is forbidden to have mercy on him! He needs to be amongst the paupers at the Western Wall!

From the time that I was a child, I was a poor child, my father was blind in both eyes, and my mother, she had, she accepted this with [love], I, for my whole life I learned, at the beginning just in the Yeshiva of Slunim, and now I, I don’t want to hear from them, such arrogant people! They received all the money from America, they received and didn’t give for a piece of bread, yes, Rav Moshe Klears had a son, Avrohom Mordichai Klears, he made a bank from the money of America, he made a bank, and his bank was more wealthy than all the banks! My children didn’t have a piece of bread to eat, and they had all the money of America by them, and I didn’t have not shoes, and not bread, and not all types of things,
and not clothing for my children, I had ten children and they all needed to eat, and I didn’t have. They didn’t give me. Why? I learn the books of Breslov! This is all the... this is Slunim! And they said it is forbidden to have mercy on him, he needs to be amongst the paupers at the Wester Wall, not in Yeshiva! And they didn’t give me even a piece of bread for the children, they didn’t give me. Miracles and wonders that I am alive, I didn’t have bread to eat, yes, yes, this is Slunim. Forgive me, I don’t want to say slander, not even on any Jew, but this was mamash... (here Saba speaks in Yiddish: you learn Torah?! You take away the little bit of bread from children, from small children, they didn’t give even a little bit of bread, he has to be in Jerusalem) Hashem should bless the whole nation of Israel with all the blessing with all the salvations. Yes. Not one day, one week, two! I didn’t have bread, just bread to eat?! Not I, and not my children, I didn’t have with what to pay tuition, so they sent the children home. No.... The tombs of tzadikim? The tzadikim the liars, do you understand what I am saying? (yes) “it is forbidden to have mercy, he learns the books of Breslov!” in the Yeshiva it is forbidden to have mercy. There was the Rav Alapandri, he was a genius,
world renown genius, and tzadik, he requested, I, I was by him and I attended to him, so I asked him that he should speak with them, that they should give me bread, bread to eat. No? We will give every Jew, just to Breslov, not to Breslov?! Because he learns the books of Breslov in the Yeshiva?! (The Rav Alapandri spoke with them?) yeah, yes, (nu, what?) they gave a half a lira a month, they went, they said to him that they wouldn’t give, but they were afraid (from him) he had a great name (reputation), the Rav Alapandri, he was a genius in Torah and a chasid, yes, he asked me to accept... I still didn’t have bread to eat, there wasn’t bread, just bread alone there wasn’t. And they had by them all the money of America, they had a big name (reputation) in the world as if they were tzadikim, their name (reputation) was throughout the world. They said, I learn in yeshiva? I learn the books of Breslov! I learn in Yeshiva?! They don’t want me! I was born in Tiberius, and they said, “no, he learns the books of Breslov, we will not give him, he isn’t a ben Yeshiva (conforming to the ways of the Yeshiva)!” It is miracles and wonders that I remained alive, I and the children, but H”Y he has mercy, H”Y has mercy, and the truth... the falsehood falls, the truth is lives and endures!
The falsehood, at the end it falls. I remember, they were at the highest height, they fell and went down completely. They didn’t give me, not bread and not to drink, “he should go to Jerusalem amongst the paupers that sit in Jerusalem at the Western Wall!” they didn’t give... miracles and wonders... my children don’t know, don’t know what is ‘aleph’ and what is ‘bes’ what is ‘kometz’ (the vowel ‘u’) and what is ‘patach’ (the vowel ‘a’) what.... The Yeshiva, the first of the month, and the children didn’t bring money, so they sent them home, they couldn’t they didn’t know, there wasn’t, not foot, and not to learn, yes, oy, oy, oy, all his enemies fell, all of them fell, there didn’t remain a synagogue, even one brick didn’t remain, the government bought the lot of their synagogue, they paid them a lot of money... miracles and wonders that I and my children remained alive. Slunim had a name (reputation) in the whole world, Slunim Slunim Slunim, but the falsehood!... and it goes down and falls (Rabbi Nachman from Breslov when will he come?) he will come, he as already came! It can be seen in that in the whole world, in every Jew, he learns with every Jew, the way how to serve Hashem in truth, such truth that never was, never was, but... “a nov-
elty like me has still never been in the world,” Rabbi Nachman said, “a novelty like me still has never been in the world.” Nu, he sought honor and acclaim?! This was... as much as he said, it still does not reach even a fraction from this... Rabbi Nachman is... “I...” and Rabbi Nachman said, “I and Rabbi Nussun laugh from the whole world.” Yes, that’s what he said, “I and Rabbi Nussun laugh from the whole world.” Such words... a grandson of the Baal Shem Tov!... he rectifies the whole world, all the wicked, all the heretics, all the enemies, rectifies, fixes, Rabbi Nachman said, even sick people that have no cure and I can heal them, that is what he said, that is what is written in the book! Two in the world, the truth was two, Rabbi Nachman and Rabbi Nussun! And he said, “I and Rabbi Nussun laugh from the whole world.” Who, who can tell, who can speak, this was such novelty, there is no mouth to speak. They revealed truth and faith, and make from the whole world tzadikim, from all the wicked, from all the heretics they make tzadikim! Even the secular know from this! I was born in Tiberius, and I learned always in the Yeshiva of Breslov, and what I suffered from this, from Breslov, what I suffered, this – there is no mouth to speak, to tell. The haughti-
ness of the whole world was by Slunim, I can speak and tell, and testify, there was one person, Aaron Luria, have you heard? (no) Great in Torah! Great in Torah, he was a Slunim Chasid, and he was against it, he said Slunim [not good] just Breslov... I was not included, I was not a ben Yeshiva, “he is not a ben Yeshiva!” the senior principal said, “he is not a ben Yeshiva.” He said to Rav Alapandri, “he is not a ben yeshiva, we are embarrassed, he should go away from here!” A garment, even for the winter I didn’t have, for small children I didn’t have clothing, and not bread, and not money, and not anything, miracles today that I live. But H’”Y he pays them... to the liars, he pays them... our holy master revealed... there is already, there is already in the world the Likutay Moharan, so/then the world won’t be destroyed, there is already, there is already Likutay Moharan in the world, about me they said to Rav Alapandri, “he is not a ben Yeshiva, we will not give him!” but they gave a half a lira a month from fear that Rav Alapandri he was a strong man and he would not be embarrassed even in front of the greatest of greats, their greats, the greats, the greats of Slunim-Jerusalem they said, the Torah of Rabbi Nachman, there isn’t in the world like his Torah, so they said,
they from Jerusalem-Slunim they don’t know, we know we are learned! I didn’t have bread, not I and not my children, “he learns the books of Breslov!” (Saba also today they don’t give much to Breslov) also? (also today they don’t give much to Breslov) today? (they don’t give much) what? They don’t know anything! My children that learned in school, everyone called them Breslov Breslov Breslov Breslov! They are reprobates! (not in order) not in order?! They are execrable! There is kosher and there is reprobate, they are reprobates, “he learns the books of Breslov!” Thank G-d I merited to (receive) notes from Rabbi Nachman, yes, he writes to me, “my precious student” I was a completely simple man! And here he writes to me, “my precious student.” But I am living thank G-d, and I see the end of them, all of them suffered difficulties that are not... May the Merciful One save us, because H”Y loves tzadikim, with regard to tzadikim He avenge more than the whole Torah, this is the main Torah, the main.... The Rav Alapandri he heard that I said two prayers from Likutay Tefilos, so/then he didn’t want me to attend to him, he said to me, “I need to serve you, not you (to serve) me!” Likutay Tefilos like this... and they didn’t give bread to
whoever... bread for small children, through that which I learned the books of Breslov! From fear and terror they gave a half a lira! Thank G-d that I merited to be stubborn and to leave them in peace, I was... it is impossible to describe what type of presence I had. They thought that they are the greats of the whole world, and their haughtiness was till the sky, and I sensed this... I had the children, I do not lie, I don’t want to say, they said, “it is forbidden to give him help, forbidden! He learns the books of Breslov!” Thank G-d I was strong and I didn’t listen to all of them, there were amongst them great intellectuals, they said that Torah like Rabbi Nachman is not seen, there isn’t like it in the world! (so why did they oppose?) They didn’t listen to the true greats, they didn’t listen. They made for themselves greats, a greater liar, a greater intellectual. Mordichai from Slunim was a Torah genius, [he said], “like Rabbi Nachman, like Likutay Moharan, there isn’t another in the world!” So they said that he is crazy, he doesn’t know what he’s talking about, it is forbidden to release such a clarification. He rose above all the greats, above all, above everything... and his truth this... there is no truth like this, there is no wise man like this (what did he say about the Petek?)
who? (R’ Mordichai) He accepted the Petek, and said that what I release from my mouth is the Torah of Moses, it is holy, and holy, and holy! (today also the greats say that Rabbainu is holy of the holies but the small don’t accept this) the liars (yes) I sensed the terrible odor of their arrogance...
I, our holy master said, this is a talk from the Likutay Moharan, “I and Rabbi Nussun laugh from the whole world!” from the whole world! “I was victorious and I will be victorious, I finished and I will finish.” What is this?! What do you say about this?! “I finished and I will finish” so he already knocked them all down! They were the biggest opposers of Breslov, and thank G-d I came out, thank G-d that I live... I... our holy master, Rabbi Nachman, said, “I and Rabbi Nussun are laughing from the whole world! I and Rabbi Nussun...” Rabbi Nussun was his student. For Rabbi Nussun we do not have any praise to say about him. He was the head of all the tzadikim and the whole Torah, Rabbi Nussun... on Rabbi Nachman... I was a neighbor of Moshe Klears (who was Moshe Klears?) he was Sluni (a Slunim Chasid?) yes. He said to me.... “I and Rabbi Nussun” two men from all the greats all the geniuses, they laugh from the whole world! “I and Rabbi Nussun laugh from the
The Chasidim of Tiberius

In Tiberius, it was a small city, but there were chasidim, all types of chasidim, yes. And every one of the chasidim thinks that it is the truth, holy of holies, that everyone needs to learn from them. They are the chasidim of Biyan, and these how to be Chabad.... In any event, the Karlin Chasidim and the Slunim Chasidim were close to each other, the synagogue was close. But Karlin would scream in prayer, so they were, they had a name (reputation) and great importance, they scream in prayer! They pray with honor! And the Slunim Chasidim? They snubbed the Karlin Chasidim, the main thing is to learn to be an intellectual! By the Slunim Chasidim there were intellectuals! Karlin Chasidim? They would scream in prayer! But the Slunim Chasidim? They didn’t scream in prayer, they just had by them intellectuals. They had by them all the honor and all the arrogance and the whole world, they thought that they were the greats of the generation, that they are the leaders of the generation, that they are the leaders of
Israel, that the main thing is to learn Talmud! Yes. There are intellectuals, and there are intellectuals, there are many types. And Rav Muttel? He was really very talented, a mastermind, refined, he was wise and understanding, and merciful, and with good character traits, Rav Muttel! Nu, but the people, he had more haughtiness, because he is Heaven fearing, he is an intellectual! So they were, by them there was, the ego and haughtiness that was the main life by them. Yisroel Ber? Wasn’t of Karlin and not of Slunim, rather he chose the Chasidus of Breslov! So H”Y brought about that Rav Muttel was my neighbor. I was his student, and I was like a son. He loved me, even though I am not clever and he was a great intellectual, but even still he respected me and befriended me, because I was in dire poverty, and I, my wife was by her parents, and I was by my parents, we didn’t have a livelihood. Nu, I was in the house by Rav Muttel like member of the house. He saw that I drew close to our holy master, to Breslov. He saw that I don’t have a wife, I don’t have an apartment, I don’t have a livelihood, and I am happy! He didn’t understand this, he didn’t understand this. “What? What he is not from the world, he is not from this world? What is this? What is this
with Yisroel Ber?” He didn’t understand this. He understood that I don’t have bread to eat, that he understood! That he understood. He was wise, he was an intellectual, so he understood. I didn’t tell him, he asked me, “who? Who gives you to eat?” So I told him, “H”Y provides for me” yes. And this went into his ears and he understood that I don’t have food, yes, and I don’t have clothing for Shabbos, and I don’t have anything. I don’t have... the wife is in Safed? And I don’t have an apartment, and not money, and not haughtiness, and not Torah, and not anything! Nu, he saw that I am happy. He understood that I don’t have bread to eat. So he went, he was compassionate, he went to the chasidim of Slunim.

The songs of Shabbos

He (Rav Muttel Slunimer) heard my “Shalom Aleichem” (song greating the angels at the Shabbos table Friday night). Then it wasn’t like today, I was at the beginning of my drawing close, and my “Eishes Chayil” (woman of valor – from the end of Proverbs, sung after Shalom Aleichem)? “Aza-mer Bishvochem” (sung after Aishes Chayil, a
Kabalistic poem written by the Arizal)? So he was completely abnegated! So he said to me, “what is this? I am an intellectual? And I don’t know what Shabbos is! This Shabbos of mine is nothing! Yisroel Ber! Yisroel Ber! Yisroel Ber! And also the daughters, they revered Rav Muttel their father, and they knew that he was a great intellectual, with a great mind, and what am I? What, what worth did I have next to him? But he said to them, “I am embarrassed from Yisroel Ber, I see his Shabbos, how he is happy! And he has guests for Shabbos, I don’t know how he is alive?” His daughters, they heard my Shabboses, the songs and the happiness, and they saw that I don’t have anything, that Rav Muttel gave me chairs, yes. Rav Muttel was the greatest opposer, because his hasidic master of Slunim was a great opposer, but even still he loved me. So his daughters they asked him, “what is this? Why does Breslov not find favor in your eyes? We see that he serves Hashem like this, he is always happy!” He was confused, I made him heart problems. He was a great opposer, and I showed him, “you oppose? Good! So listen to the “Eishes Chayil” of Breslov!” he was left without hands, without feet, he was abnegated! Yes. He was Heaven fearing, he was so sunken
it terrible opposition, and he? And I was nothing compared to him! A gnat, nothing what-so-ever! And he had heart illness, he couldn’t find a place, he sees with his eyes my Shabbos, and his Shabbos, and how? How is it possible to oppose? Yes. He had troubles, I made him heart problems. In any event, the second Shabbos my already had, Thank G-d, shoes. His daughters, of Rav Muttel, they came and they said to him, “She doesn’t have a dress for Shabbos, it is necessary to make her a dress!” So Rav Muttel sent me to a certain merchant, that he sells leftovers, leftovers this is pieces, and he was a merchant, he would select large cuts so that there should be a dress. So he (Rav Muttel) sent me to him, and he gave me merchandise which was sufficient for a dress, and she was practiced in sewing, and she sewed, and she had a dress for Shabbos. And it was an awesome show! His daughters they heard his opposition, and they hear my “Eishes Chayil”. So they made him trouble, to Rav Muttel, “How, how, how does one oppose such a Jew?! That he says ‘eishes chayil’ like this! Is it possible to be an opposer?” yes, I made them, Tiberius and the hasidim of Slunim, heart problems. They were the greatest opposers, and I made them such difficulties, but not for nothing,
not for nothing. They were in the yeshiva “Rabbi Meir Baal Hanais” and they had a better reputation than all the yeshivas of Jerusalem. And they gave me two liras a month instead of ten, 12, 15. They gave me two liras! So they said that they are giving just out of mercy, “he has small children. Nu, he needs bread, but he isn’t a ben Yeshiva, he doesn’t learn Talmud, he learns Likutay Moharan! Likutay Tefilos! Psalms! This is Yeshiva? This is a ben Yeshiva?” But Likutay Moharan, and the Likutay Tefilos, and Psalms, this made from them great hardship.

The Bread for the Family

There was a baker, that baked bread, yes. So he (Rav Muttel) went to him, they called him Mendel Wek, yes. Rav Muttel saw that I don’t have bread to eat. He said, “he deserves bread. He needs to be without bread? I need to give him bread!” And that’s what was, he went to the baker, from the hasidim of Slunim, this is his friend, and said to him, “give, on my tab, to Yisroel Ber, everyday a loaf of bread, on the first day of every month give
me the bill, and I will pay you.” That what was. Afterwords he was concealed, concealed....

I sat (lived) in his courtyard, I had a small kitchen, I came to the owner of the kitchen, “how much do you want to rent to me the kitchen?” so he said to me a small amount. Good, I took it, but even the small amount I don’t have. I said to him, “don’t worry, I will pay you! Nu, what is with you?” He gave me the kitchen, and I found from the merchants a broken box, and I took it into the kitchen, and I had a box for a table, a box, yes. Boxes! I myself sat on the floor, I put rags on the floor, I sat on the floor and I said Likutay Tefilos, Psalms... Rav Muttel saw my apartment, the kitchen, and how I am busy with Likutay Tefilos, Breslov! And he sees that I don’t have bread to eat and the wife is in Safed by her parents, and I am happy? What is this? He asked, what type of life is this? What is this? So he didn’t understand this, what this is. What? From where to I get this? In any event, H’”Y had mercy on my, and his neighbor, that lived next to Rav Muttel, moved to a different apartment, so he knew that I didn’t have an apartment, and I don’t have (my) wife, and I don’t have anything. So he rented the apartment from
the owner of the kitchen. He was... the owner of the kitchen was the landlord of the whole courtyard of Rav Muttel. So he rented the apartment for me, and said to me, “come to me, write to your wife that she should come” and he told me that he rented the apartment for me. I said to him, “good, there is an apartment, walls! But there isn’t a table, I don’t have a chair, I don’t have anything, and what? How can I write to her that she should come?” So he hit me and said to me, “this is not your business. I will give you furniture, an apartment with furniture, you will have chairs, and you will have a table and bed, write to her that she should come!” And that’s what happened.

The Carpenter that Drew Close to Rabbainu

In Tiberius there was a carpenter, an excellent carpenter, a good carpenter. I didn’t know him, I didn’t now that he was Breslov. He came close to our holy master, and I didn’t know. He heard that I am under duress, so he was drawing close to me, and he was strong, strong and wise... yes.
So I thought that he is mocking, that he from scoffing, he likes me to mock me, by him hasidus is worthless... and I didn’t know, he told me, “I am Breslov, I saw a couple from Russia, that came from Russia, and they got up at midnight and they said (the rectification of) midnight! And they drew me close to Breslov.” So Rav Muttel brought this carpenter, and he had in storage some broken chairs, and he was a big specialist in carpentry, and he made furniture. There was news in Tiberius, I had chairs and a table! Rav Muttel had two daughters, one was Shluma and one was Feiga, and they saw that Rav Muttel reveled with me, even though I was simple, but he loved me, he himself didn’t know what this was, why does he love me? So Shluma was the younger, and Feiga was older, in short, they came, the girls, and I brought my wife. She didn’t have clothes for Shabbos, she didn’t have a dress, so the daughters told him, “you brought the wife? She doesn’t have shoes and she doesn’t have a dress, she doesn’t have anything, it is necessary to arrange for her, to make for her. The wife has come without clothing? Without shoes?” So he it became known to him, the daughters told him, that she doesn’t have anything, so he said to me, “go in Tiberius, In Ti-
berius there was the meuchtar of the city, named Yakov, he was an expert shoemaker, like Mordechai was at carpentry, he was an expert for shoes, and people waited in line. He didn’t receive from everyone, he was strong, he worked, the shoe was strong and nice. So he (Rav Muttel) sent me to Yakov, he’s the most expert shoemaker in Tiberius, he (Yakov) doesn’t take a lot of money, so he (Rav Muttel) sent me to him (Yakov). Nu, then there weren’t store, and it wasn’t available, and since one needed shoes it was necessary to wait in line, to get measured and to make according to the measurement, it was necessary to wait two, three weeks in line. So I came to him and I said to him, “Rav Muttel said that you should give me a pair of shoes, the size is such and such.” My wife told me her size, so he said, “I have her size, this size is available, you don’t need to wait.” So he gave me the shoes, and they were nice and very good, according to her size. So she already had shoes. Afterwards there was new furniture...
Rav Alter the Karlin Butcher

Did I ever tell you that I once met with Rav Alther the Butcher? He was a Karliner, a Chasid of Karlin. He had such a reputation that he is a big tzadik, that he serves Hashem, that he does charity and kindness, such a brilliant name. So I wanted to travel to Jerusalem, but without money it is impossible to travel, so I saw Rav Alter, he had a small fund for loans, I said, maybe he’ll lend me? I said, “Rav Alter, I have a request from you! What is it? I need a loan of a half a lira.” So he looks at me as a mad man, “what does he say? I am rich? I have a half a lira in the bank? There is a half a lira? There are liras?! But I only pennies, what does he say, a loan of half a lira?!?” but my request didn’t give him rest, he couldn’t remove this from his heart, this entered his head, his heart, it didn’t want to leave. I said with strength, with conviction, I need half a lira, that he should end me half a lira. So he said, “when will he return it to me? Is it possible to give a half a lira? It is possible to give a penny, two pennies, five pennies, but not half a lira!” but my words didn’t leave his conscious, how is it possible half a lira? Half a lira? But he gave half a lira, he gave me, yes. He
said to me he will consider and he will see whether or not to give me. Afterwords he saw me in the marketplace and he called me and said to me, “R’ Yisroel Ber, what did you do to me? The half a lira that you asked from me doesn’t leave my head. From when you asked me it doesn’t want to leave my head. So, good, I will give you the half a lira, but not now. I will give you half a lira, tomorrow, in two days, I will give you half a lira. I will give you.” Nu, nu, my joy that I had, I already have the trip to Jerusalem... nu. There was no travel by car, straight from Tiberius to Jerusalem. First there was Haifa, from here it was necessary to travel to Haifa on donkeys, and afterwords there was the English train, and from Haifa to Jerusalem by train....

Rav Aaron Luria learned the books of Breslov, and did not withstand the test of not having a livelihood as did R’ Yisroel Ber.

Rav Aaron Luria! He was famous for his prestigious lineage and was an intellectual. I was his neighbor in Yeshiva, and he saw what I underwent. He was jealous of me, so he took from me
the book Likutay Moharan and went to his room in the yeshiva and he learned Likutay Moharan. So there was a great commotion in the yeshiva, “Aaron Luria is learning Likutay Moharan!” and they said to him, “what are you doing?!” so he said to them, with great bravery, “I want to learn just the books of Breslov, no matter what will be.” so they told this to the Rav Moshe Klears. After this they said to him, “you want to be here, to learn the books of Breslov? You can be here, just know that you will receive a stipend like Yisroel Ber. Do you know how much Yisroel Ber receives? Ask him how much he receives, two liras a month! You will receive two liras a month, like Yisroel Ber” so he said to me, “how is it possible? How is it possible to exist like that? Even when I receive twenty liras a month it is not sufficient for me, what will I do with two and a half liras? So it is impossible!” he said to me, every time he saw me, “ I am jealous of you, yes. I was not able to withstand such a test!” and I had two liras a month and I danced the whole night, and I travelled to Meron and to Jerusalem, and I lived a good life!
Rav Aaron Luria said to you, tonight I am dead!

(R’ Aaron Luria said to you, tonight I am dead?) Yeah, yeah, I said to him, “are you crazy?” so he said to me, “I tell you, that tonight I am dead!” and that’s what happened, he was scared of the Angel of Death, ho! Ho!... Once, he was sick, I went to visit him, so I said to him, “Aaron? If you have G-d forbid any defect, any adversary on Rabbainu, get rid of it!” and his wife knew and she heard. His wife said to him, “do what Yisroel Ber says! And do not be an opposer to Breslov any more!” Mordechai Luria? He was the brother of Aaron Luria, and he came to visit his brother. He had another brother, another brother, Avrohom Luria. He had a sick heart. I went to visit him, and I took with me three books, and I said to him, “if you engage in these three books, then the malady will go away, and you will live many years! Many years!” he said to me, “good! I, every day I will learn in the three books, good, good!” and he was alive and well, alive and well and healthy, (which three books?) Likutay Tefilos, the letters (letters of Rabbi Nussun?) the letters, and another book. I,
so I will give, I gave the three books that he should engage in them. So he will live long and will be healthy! So he saw what they were these books, “I will do like you say, I will be very careful to learn every day in the three books.” He was a Sl-unim hasid, his father was from Russia, he was a chasid. In short, afterwords, and his brother came, Mordichai Luria, and he saw the three books (of) Breslov in his house, in the closet (or bookcase). So he said, “what is this? He became Breslov? I will take the books!” he took the books, and he (Avrohom) lived for one day and passed away! He had a heart attack and passed away! The whole family and the whole city knows this matter. (who took the books?) Mordichai! And he cried every day, “what did I do!? What did I do!?” he took the books! He didn’t have the book? He passed away....

Avrohom Luria

The wife of Avrohom Luria, she asked him, “oy Avrohom, as Yisroel Ber tells you, do.” so he said to her, “I will learn in these three books every day” and he became healthy. Afterwords his
brother came, Mordechai Luria, and he saw three Breslov books in the closet (or bookcase). So he took this, and he passed away, he passed away. And his brother, Mordechai Luria, he cried about this all his life, “what did I do?! I went to him and I wanted to do him a favor, that he should live, and he accepted from me the three books and he learned every day in these three books, and he said to me, “I learn in these three books, I learn every day.” and he became healthy and suddenly his brother came, Mordichai Luria, and he saw the three book of Breslov, “what? He has become Breslov? I will show him, I will take the books.” He took the books, and he (Avrohom) passed away. He didn’t have the books to learn? So he passed away. He had the books, and he learned from them and became healthy, he was an intellectual, a great intellectual, and he loved very much to learn the books of Rabbainu, and he saw that it is a great cure, and so it was, and he became healthy, and his wife was so happy! Thank G-d she has such a present that her husband lives. His brother Mordechai Luria came and saw the three books, he said, “what? What? He has become Breslov? I will show him.” He took the three books and went, and he went with the three books, and Avrohom
passed away. One day he didn’t have the books, he passed away. I said to him, “what is this? Why did you do that?” he said to me, “I didn’t do it. He took the books [his brother Mordechai], I didn’t have the books.” I am not exaggerating, like I am recounting, that’s what happened, I went to him with a good present, that he should be healthy, and his brother came and saw the books of Breslov that I gave him, so he said, “what? Is he crazy? He became Breslov?? I will show him.” he took the books and went with the three books, and he got a heart attack and died. He took all the three books and went his way, I came, I said to him, “Avrohom, what’s with you?” suddenly he became weak, completely weak, he took and went, I didn’t have the books. He was a great intellectual and he learned the books, every day he learned from them, and he became healthy, and there was happiness by him in the house, him and his wife and their happiness. He became healthy. His brother Mordechai came to visit him and saw the three books in the bookcase (or closet), “Breslov? What is this? He’s become Breslov? I will show him.” so he too the books and went his way, and he (Avrohom) passed away. At home, he got a heart attack and he passed away. The whole family and all
the greats know from this, and he himself admitted, “I killed him, I caused this, I took the books, because of this he died.” and everyone knew that he killed him, Mordechai Luria. He killed me! He found the books and he went and put them here in the bookcase (or closet) in order to learn, and he went, came his brother Mordechai Luria and saw on the table three books which were from the books of Breslov. What? He, Mordechai, knew that I [Yisroel Ber] was treating him? So he said, “what? He has become crazy? He learns the books of Breslov? I will show him.” so he took and went, and he passed away. A pity, the woman, his wife, a pity, he killed his brother! He said, “I will show him, what? He has become crazy? He has become Breslov? I will show him.” I said to Mordechai Luria, “give me the books, I gave them just to your brother. Give me the books.” he did not give me the books, he was scared. This story is already known in Tiberius, that he, his brother Mordechai Luria killed Avrohom Luria his brother, he took from his the books. I said to him, “it is impossible for you, if you do not learn the books of Breslov!” he said, “I will learn, just that I should live.” Avrohom Luria? His wife requested him, “do as R’ Yisroel Ber says to you, not to be an opposer.”
said, yes, yes, yes, and he passed away. He, in his heart had opposition and he couldn’t overcome, so he passed away. Aaron Luria, the brother of Avrohom Luria who passed away, yes. He, Mordechai Luria came to visit and saw three books of Breslov and said, “what? He has become Breslov? I will show him.” He took the three books and went. What could be done? And I, for several years I said to him, “give me the three books.” but he didn’t want to, and he didn’t give me. “has he gone mad? He learns the books of Breslov? I will show him.” That’s how it was. He learned from the three books each and every day. His brother, Mordicahi Luria, came and saw, “what is this? He learns the books of Breslov? There are three Breslov books by him, what is this? Has he gone mad? I will show him.” So he took the three books and he went, and he had a heart attack and passed away. (which books were they?) Alim Letrufa (the letters of Rabbi Nussun), Likutay Moharan, and Likutay Halachos, these are the three books I gave him, and I gave him and he learned every day from them each and every day. He was a great intellectual, and he found life each and every day in the Torah, he sensed that this was healing him, and so it was, he had a recovery, and he
was healthy, and his brother Mordichai Luria, he saw that his brother became Breslov, and he knew that I was praying for him, so he went crazy, he is to Breslov? He took them, all the three books and gave to a brother (?) and he passed away on that day. It was forbidden to learn from them. He passed away, and he told me that it is a cure, that it gives him life. His brother came and said that, “he has become crazy, he learns the books of Breslov? I will show him.” so he took the books and went. And he got a heart attack and passed away. He learned the books a lot, every day from these three books, and he became completely healthy, and he took from (the books), and he passed away immediately, “I will show him,” he took them, he went, and he passed away. The brother? He was an opposer on Breslov!

**Story of the Pettek (note)**

(you wrote already the story of the 17th of Tamuz... by you it is holiest of holy, and by the world this is a story it is words that aren’t accepted... what, on the 17th of Tamuz this petek was made?) It is embarrassing to tell over something
like this. I, my daughter Miriam was born in the year (5)688 (1928)… nu, what I didn’t hear… she was born in the year (5)688, I found the petek in the year (5)682 (1922)… 682 so this is 6 years prior to her birth. Six years before my daughter Miriam was born. Zoy, vay vay vay… when I see where, how I am to be found, in what state I am in… and also my children, I am already confused, and I don’t know what’s with me… yes, what is this? What is this? I had… I merited to see Rabbi Yisroel Karduner and the elders of our people, not simple, not simple, I had self sacrifice for every word for every time… I lived in Tiberius and I didn’t have a livelihood, and I traveled to Jerusalem in order to hear any words from Rabbainu… nu, on the Petek? In the year (5)682 (1922) close to the fast of the 17th of Tamuz I felt weak, not so much, but not G-d forbid, serious, I felt, the 17th of Tamuz arrived, I felt weak, so the opponent (evil inclination) strengthened against me, intensified against me on the 17th of Tamuz. “You are very weak, you need to eat now, before the…” I am embarrassed to say, before the prayers I didn’t drink water from midnight until after the (morning) prayers. I didn’t eat and I didn’t drink, and now the opponent (evil inclination) came to me,

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and said to me, “you need to eat before the prayer, you are so weak, you are so weak.” I listened to him, I didn’t want to, but I ate.... nu, I ate as someone who eats G-d forbid poisonous substances. I ate, but it was... but it was without hands and feet (heart and soul), nu, but I ate. After eating I made the blessing, grace after the meal, and I went to the mikva and to pray after the meal. Nu, it is possible to understand how the prayer was and how... what state I was in after something like this. After I had been prudent, I had been with Rabbi Yisroel, every fast, even the fast of Av and whoever was born in that week would fast (?) and also I was with Rabbi Yisroel, I also did that... it was specifically on the day of the 17th of Tamuz which is a severe fastday, of the 4 fastdays, nu, I failed, I failed, I fell in such a way, to eat before the prayers! Then there isn’t... so I didn’t want to live, and I fell into such depression that I couldn’t speak and be seen with people. I went to the yeshiva and I lay in the synagogue in the yeshiva, there was a yeshiva and also a synagogue, I lay in the synagogue like a dead person, not speaking not eating, like a dead person... and the students of the yeshiva, this synagogue, the students of the yeshiva, whoever entered the synagogue and saw Yisroel Ber lying
in such depression that was frightening. And they were accustomed – that I was always happy and dancing, happy, and they, it was difficult for them, “how is Yisroel Ber happy, from what is he happy, he doesn’t have a livelihood, and he doesn’t have bread for the children, and travels every... in any event this Yisroel Ber is not the Yisroel Ber that was, this is Yisroel Ber mad! And that’s the end of all the Breslovers, in the very end he becomes crazy, because they go at midnight to the fields, to the forests, and sometimes they are frightened from a dog, from any wild animal, from a gentile, so they become crazy. At the very end they become crazy.” and I was in a terrible depression, and this that they were speaking like that, so I was depressed endlessly more, because I sensed that I was causing for all that they were saying, I am the cause. What is this!? Such depression?! Even if someone transgressed the whole Torah, such depression?! In any event I had great pain, and I was under great duress, and I didn’t want to live. In any event, from the utter depression I saw that I was causing a profanation of Hashem, a disgrace to Breslov. So I had hisbodidus and I prayed to the blessed G-d, “Master of the World, see the state that I’m in, true I ate, I did what I did, but I want
to repent, heal me, and take me out of this predica-
ment, from this depression, because I am causing
a profanation of Hashem... this is a profanation
of Hashem, of Breslov...” So I cried before the
blessed G-d in the synagogue, and I said, “Mas-
ter of the World heal me, that I can get out of the
depression!”

A very strong thought entered me, as if some-
one entered my mind, in my head, in my mind,
and said to me, the though, telling me, “go into
your room!” The room, I was in the synagogue,
and my room was was next to the synagogue, “go
into your room and open the bookcase and put
your hand on any book and take it out and open
it, and there you will find a cure for your soul.” I
wanted to be healed, nu, and I prayed, I said (in
thought), “this thought... what is it? My thoughts
are serious matter?” So I said, “what... I will do
it, I will do it and we’ll see what will be made of
it.” So I did this, from the synagogue I went and
entered my room, and I opened the closet and I
put... like they told me, and I put my had on a
book, took it out and opened it, and there was this
Petek... I saw just a piece of paper, I didn’t know...
found... in the book, it could be a book mark to
know where I am learning. I didn’t pay attention
to it. I saw a piece of paper. In any event afterwards I started, I saw that there were written lines, I started to read and I saw what was written “my precious student”... yes, and “I had great pleasure”, “I had great pleasure from your devotions”, “and a sign” after the whole Petek, the signature Na Nach, “and a sign the 17th of Tamuz they will say that you don’t fast”, 17th of Tamuz, on the 17th of Tamuz they will say, this infers that the Petek was written even before the 17th of Tamuz, he tell me a sign, “17th of Tamuz they will say that you don’t fast...” in any event I read this... and in the same extent that I had previously been utterly depressed, I received happiness from this Petek, such happiness that was not from this world, to the extent that the depression had no value in the face of the happiness. Such happiness that... I started to dance in my room, and the yeshiva, they learned in the yeshiva and they said that he – the crazy one – has become happy... he has become happy, but he is dancing. So all of them came into my room and they saw the... such a thing, that I am dancing... I am not asking them, I am dancing and so happy... they were negated... they took me out of the room like... yes, and they stood in a circle and I was in the center, and I danced several hours
into the night... and they became tired. They stood a long time like this... so they said, “he will not tire, he will tire us out, we don’t have any more strength!” So they went, and I danced alone. In any event, this is something that is impossible to describe, to tell over the matter of depression that I had and the happiness... and such happiness!... and I didn’t have a cure, in contradistinction to the depression I came into such happiness, and I had a cure for my whole life. Every time that I underwent a difficulty, issues that people transpire, falling or downs, then immediately I took the Petek and read, then already there was a healing....

The stories of the Petek, the stories of the Petek is such encouragement that never was, in Likutay Moharan it is full of encouragement, all the lessons are... all the lessons have an issue... they are just encouragement, just encouragement..., not to despair and not... yes, and to begin every second anew and... nu, I know from this, and I learn this, I practiced this... and suddenly I was cut off from all of this strength by the fall. By, by the eating of the 17th of Tamuz... and no words of Rabbainu helped me, and I fell into such darkness that I had no cure... “on you... on you I said”, the way you
are, “on you”, you ate you did such a thing, and you – the way you are, “on you I said my fire will burn until the coming of the Messiah.” Oy... I don’t know how to give explanations... just in simplicity, simply put this is also that, “on you I said” but if G-d forbid there won’t be all the words of Rabbainu, we see that they are enduring, and enduring forever... and also this adage, but even still it could be G-d forbid on account of a defect, on account of a sin G-d forbid, it could be what will be... yes, and I will be responsible, there will be a desecration of Hashem, it is written, “on you I said my fire...” where is he? At the time that I found this and I read it, and this made me happy, but I didn’t know what, I saw that this is so wondrous, but more than that I didn’t know what, what, anything, any details, I read like a small child that doesn’t know anything, Na Nach Nachma Nachman MeUman, I didn’t know more, just what was written. After you have drawn close to me, and you aroused me, this needs to be publicized, this was held in secrecy, no one knew from it, I told told you from this secret and you said it needs... until now it was asleep, I did not give, I will not let you sleep... enough... this needs to publicized throughout the whole world, this matter, this won-
drous matter... simply as it is, it is written with the signature of Rabbainu, he wrote to me, “Na Nach Nachma Nachman MeUman,” ahh... yes, he gives me a sign, a sign the 17th of Tamuz, something that know one knew... so... so I saw that this was addressed to me, but previously it is not written Yisroel Ber Odesser, it isn’t written, just “my student”, there is no name written, it is not written who it is, and in reality this is (so with) all the words of Rabbainu, they are generalizations. All the teachings, and all the conversations, and all that transpires over each and every person, is the matter of Rabbainu, he isn’t (just for) one person, for each and every Jew, for all of Israel... yes. So this, this too is a general principle, “it was very hard for me to come down to you,” not (just) to me, to you, and to you, and to you... he writes to each and every one... yes... yes. “to tell you that I greatly enjoyed your devotions, and on you” the whole Petek, he speaks to each and every one... the matter of Na Nach, this was revealed just in the Petek, this was a secret, a secret from all the worlds, there is no revelation of such a thing in the world, just in the Petek, the signature, he reveals to the whole world that the song which is single, double, triple, quadruple, that would merit to be
revealed with the coming of the Messiah, that will return the whole world to the Blessed G-d, to the Torah, it is the Master of the Petek, it is our Holy Master, what he personally signed, Na Nach Nachma Nachman. Single – Na, double – NaCh, triple – NaChMu, quadruple – NaChMuN. This says that he reveals to us that he is this song that is to be revealed in the future, he is this song. Every teaching from Likutay Moharan, and every word that he revealed in the world, so this song that through it will come.. will come, the world will be rectified.... What Y – H? Y – H – V – H, the name of Hashem, Y – H – V – H shared with the name of Rabbainu, that’s what he wrote in the teachings (Likutay Moharan Vol. 2, Torah 67), that’s what he reveals, the name of Hashem is shared with the name of the tzadik... if the name of the tzadik is publicized in the world, the blessed G-d is publicized in the world, the faith, the Torah... yes, this is dependent on the publicizing of the name of the tzadik. And here he signed that he is the tzadik of the single double triple quadruple song, he... he, also in actuality there isn’t... in the whole Petek it isn’t written to whom he is writing this, and it is possible to think... yes, but just at the end he
reveals a sign, “a sign the 17th of Tamuz”, something that just I knew... and all... an not a single person knew from this, so this sign I know that it is, that I was the cause of this... on account of my depression, on account of my broken heart that I had from the transgression, so from this was made what... it was made from this... this is hidden matters what is impossible... in general... it is impossible, impossible... in any event

just in a general way, “full and heaped up from extreme to extreme”, “full and heaped up” this is also such a matter, “full and heaped up”... “full” not just full, heaped up... yes, what more? But there is more heaped up more “full and heaped up from extreme to extreme”... yes, so from extreme to extreme this is a such an esoteric matter, which is more than “full and heaped up”, and also “full and heaped up from extreme to extreme” it is full... it is full of many vowels, nu, I don’t know. Our holy master writes, “with the strengthening of devotions you will understand it”... “P – Tz” this is the matter of Rabbainu’s New Years, the Petek cites that I have knowledge in the matter of the New Years, of the New Years, more than the whole world, and, “full and heaped up from extreme to extreme (PtzPTzYH)” this is the New
Years... the angel in charge of the sounds of the shofar, on the sounding of the shofar... yes.
The Holy Petek
Translation

Very hard it was for me to descend to you

my precious student to tell you that I enjoyed

very much from your devotion and upon you I said

my fire will burn till

Messiah will come be strong and courageous

in your devotion

Na Nach Nachmu Nachmum MeUman

and with this I will reveal to you a secret and it is:

full and heaped up from extreme to extreme (PtzPtzYH)

and with the strengthening of devotion you will understand it and a sign

the 17th of Tamuz they will say you don’t fast
Rabbi Moses Feinstein’s
hamatsa

I am writing on behalf of a most unusual individual, Rabbi Yisroel Dov Odesser shlita, from Israel. This individual is a Goan in Torah. I had the pleasure of recently meeting with him and was inspired by a secret document which he possesses.

Rabbi Odesser is soliciting funds to enable him to print Rabbi Nachman’s seforim, and it is a great mitzvah to assist him in this endeavor. Hashem will reward all those that so assist him.

M. Feinstein

Rabbi Moshe Feinstein
More on the secret of the angel of the New Years

Let us go to Tzipora (Saba’s daughter) she has good stuff, she has several Peteks. One Petek I can recite by heart, ‘it was very difficult for me to come down to you my precious student, to tell you that I had great enjoyment from your devotions, and on you I said my fire will burn until the coming of Messiah, be strong and courageous in your devotions, and a sign the 17th of Tamuz they will say that you don’t fast, and with this I will reveal to you a secret full and heaped up from extreme to extreme PtzPTzYH...’ By Tzipora there is everything. We will make a hotel by Tzipora. They have a big apartment, two rooms, mattresses everywhere, she will be very happy. The main thing is that we have car and drivers, we have a car and we can sleep in the day and in the night. We have a car and we have drivers, there will be benzine as well. Do you know me? (yes) And do you know how old I am? 106... When there is a book, how to start the book – PTzPTzYH, PtzPTzYH this is a secret, the secret of the sounding of the shofar, it is forbidden to denigrate this... All of them, the
whole world is far from this. What? He informed to where and where he was, how he had... It is forbidden to belittle, I myself denigrate this, but this is matters very terrible, this is a secret with this they are very distant from this... The time will come, the time will arrive, that everyone will see the truth... And it transforms the person completely to the blessed G-d to the Torah. It is necessary also, to stop and prevail over the evil inclination and over desires, certainly! (in the night you said that you received three peteks) Three peteks, I don’t remember... (today in the morning you said that the matter of the peteks is not a simple matter) not to denigrate in any one of them... (what is it, not to denigrate?) To believe! Not to denigrate, to believe, enough, enough... the Holy Blesse One, the peteks I didn’t think about this... this was from Hashem from Heaven (the Petek that you received, its for the whole world) it is impossible to speak, it is impossible for me to speak, it is necessary to speak a lot and I am unable... (for us the Petek is a sealed book, we still believe, but we don’t understand) certainly! (perhaps you can explain?) our holy master revealed... who he is, he is Na Nach Nachma Nachman MeUman, Nachman MeUman (the main thing about the Petek is that Rabbainu
revealed that he is Na Nach Nachma Nachman MeUman?) yes, yes, yes! He is the Rebbe of all of Israel! He will rectify the whole world, rectify everyone, but even still it is necessary to guard, it is necessary to guard one’s self, because there are words, there are also distinctions, no, the world is not abandoned to do, Heaven Forbid, one’s desires, and afterwards expect honor and fame. (Rabbainu said while he was still alive that he would rectify the world) yes, certainly! (but what is the novelty of the Petek in this matter?) this is great encouragement to each person, great encouragement, if such a person merited to receive a Petek.... And Rabbainu, this is a wonder that never ever was, that still never ever was, this is a novelty great and awesome, as Rabbainu said, “a novelty like myself still has never ever been in the world.” (Rabbi Yisroel, the Petek is the beginning of the redemption?) yes, (what is the sign?) this... this is good tidings that the time of redemption is very near, yes I know the truth, you do not know, but I know the truth, that Heaven forbid I am not suspected of lying, what! What will I get from this? Heaven forbid there is nothing to think about this... from this... (Rabbi Yisroel, it is good for us to read the words of the Petek, it is propitious?) I don’t have
strength, I don’t hear at all and don’t know, you ask but I don’t know (I ask if it is good to read “it was very difficult for me to come down to you my precious student to tell you”?) yes, I found this in a book, and that is it, but I didn’t do it, and not any one, this is authentic just like the Torah is authentic, like the blessed G-d is authentic, like the Torah is authentic. Truth, just truth without any falsehood. (it is propitious to read the Petek?) it is necessary to recite in truth (what is the sign that the Petek has, the 17th of Tamuz?) ‘and a sign,’ ‘and a sign the 17th of Tamuz,’ there wasn’t, not a soul know of this, this was secret from everyone, from all the worlds, for I knew that I didn’t fast, but everyone didn’t know, just myself alone. (but this sign has more implications other than this?) yes, yes, and... the Petek is completely wondrous, wondrous, “my precious student”, who could contemplate that I am the precious student of our holy master? This is wondrous, wondrous, wondrous, a wonder that is unfathomable. (but now you understand what the Petek has “my precious student”, you said that now you are able to accept it, in the beginning you didn’t understand “my precious student” how it was applicable to you) yes, but now I grasp what it is, the explanation of this, I
grasp and understand the explanation of this, I wasn’t able to reason to myself and understand “my precious student”, but I am now very strong with this, and thank G-d it is the truth, and thank G-d this is also a wonder from our holy master, that I also can understand such wondrous words as these and such awesome secrets as these, such light as these, it is impossible to understand.

[Very hard it was for me to descend to you/my precious student to tell you that I enjoyed/very much from your devotion and upon you I said/my fire will burn till/Messiah will come be strong and courageous/in your devotion/Na Nach Nachmu Nachmum MeUman/and with this I will reveal to you a secret and it is:/full and heaped up from extreme to extreme (PtzPtzYH)/and with the strengthening of devotion you will understand it and a sign/the 17th of Tamuz they will say you don’t fast.] This is the second, there are three, the first is by Tzipora (and the second?) by the (my) daughter, by Tzipora there is the first Petek, this is very important, it is necessary to make like this all three, we have a car and drivers and also benzine there will be, let us abound (you’ll have all the gas stations Rabbi Nachman’s) yes! We’ll enter there by car, yes, there is the big car....
Appendix:

Second Introduction to the Story Tales

While we were involved in the first printing of the stories, a voice of tumult we did hear, saying it is not proper to print such story tales. And to repeat their words would be only superfluous, for did we not preempt [this] in the [previous] hakdamah with the words of Rabbeinu of blessed memory, who said that his will was to print story tales, and “What can the world say about this, for are they anyway not wonderful story tales?” And already many, many story tales have been printed in the world, too many to count, and nobody opens his mouth chirping. Especially since most of the stories of our Admor of blessed memory, tell explicitly of very wonderful arousal of mussar, for example the tale of the Prayer Leader, and the tale of the Seven Beggars. Similarly in most stories we find in them explicitly words of wisdom and mussar aside from the hidden things in them, and similarly with several stories there have already been printed remarks and small portions of
wonderful and awesome clues that Rabbeinu z”l himself revealed, as explained above. On top of all this, I decided to make a few more notes [as to] how far the stories hint, according to my frail knowledge, and whoever wishes to add, let him add.

It is known in all the books of the Zohar and the Tikunim and in all the writings of the Ari z”tzl that the “king’s daughter” is an alias for the Shekhinah/Divine presence and the assembly of Yisrael, as it were, and permission to speak in these terms has already been given to us from the first ones before us, from whose mouths we receive life. And also David Hamelekh a”h and Shlomo his son used these terms very much, as it is written, “Kol kevudah bat melekh penimah/All-glorious is the King’s Daughter, who is within,” (Ps. 45:13) and many other such cases. And the whole book of Song of Songs which is holy of holies, that the whole world is not worthy of it, is founded on this sod [secret or hidden meaning]. And all the writings of the Ari z”l and the books of the Zohar are filled with this, as explained there, “He who slays the serpent is given the king’s daughter, which is prayer.” And in particular in the discourse of the Old Man on Laws [Saba d’Mishpatim], where
he tells of “‘ulimta shapirta d’leit lah einin/the beautiful maiden who has no eyes,” and many such instances, too numerous to count. And in the Yehi ratzon/May-it-be-Your-will recited before Tehilim/Psalms: “...and to join the bride of youth with her lover” etc. And likewise in the L’shem yichud/For-the-sake-of-the-unification before laying tefilin that is printed in Sha’arei Tziron, we say “the groom” etc., see there.

And whoever looks a little in the writings of the Ari z”tzl will see there explicitly that the whole foundation of the kabbalah is in this way, to unite the aspect of the groom and bride, male and female. And all the holy names and sefirot and all the down-chain of the worlds are explained there according to the likeness and image of the male profile, etc, and explained there in detail are all their limbs and all the matters of unification, mating, impregnation, birth, nursing, and growth of a baby [lit. little] and a baby girl until they become grown [lit., large], etc. etc.. And this is explained in great detail throughout the Etz Chayim and the Pri Etz Chayim. And also the Idra Raba to [Zohar] Nasso and Haazinu speaks by this way of remez. And also the whole book of Shir HaShirim/Song of Songs is full of this,
as it specifies all the limbs of the groom as the bride praises him, and likewise specifies the limbs of the bride as the groom praises her. And also our Rabbis obm in the Midrashim likened *matan Torah* the giving of the Torah to a wedding, as they said, “*beyom chutanto* on the day of his espousals [Song 3:11] -- this is matan torah” etc., and they said regarding the verse, “*Likrat ha’Elohim* to meet God [Ex. 19:17] -- like a groom going out to meet his bride,” since the holy Shabbat is called *kalah*/bride and *malketa*/queen, as it is written, “*Lecha dodi likrat kalah... Bo’i kala*” etc. So it is evident that all our Rabbis obm aliased the entirety of and the connection of the worlds to their root via the terminology of groom and bride, because “in the image of God he made man,” and all the limbs of the male and female are all the image of God, as written, “*vayivra Elohim et ha’adam betzalmo, betzelem Elohim bara oto, zakhar unekevah bara otam* /And God created the man in His image, in the image of God he created him, male and female He created them” [Gen. 1:27]. And as we say in the blessing at marriage, “*asher bara et ha’adam betzalmo, betzelem demut tavnito behitkin mimenu binyan ‘adei ‘ad* /Who has created the man in His image, in the image of
likeness of His construction, and established from him an everlasting construction,” etc. Because the man, a man and a woman are a an actual piece of God on high, and in them are included the Shem Havayah [Y-K-V-K] Barukh Hu, and if they merit, the Shekhinah dwells among them, for he has yud and she has hei and all these are simple things and evident to everyone, and already the early ones have used these terms to describe the drawing close of Yisrael to their Father in Heaven, in terms of the connection of man and wife, because all of our work, in its upper root, alludes to the joining of the supernal groom and bride which is aspect of yichud Kudsha Brik Hu u’Schekhinteh as all the books of the holy Zohar and the writings of the Ari z”l are full of this, and also on Tish`a be’Av in the kinot that we lament on the exile of the Shekhinah and kenesset Yisrael, we say, “Then when [Yiremiyahu] went... he found a beautiful woman, disgraced.” And similarly in the tikkun-prayer of the three night-watches which is from the Zohar Chadash, there similar terms are used, “like a woman keening over her husband” etc., see there.

From all this and more than this it is evident to the eyes that the exile of the Shekhinah and
assembly of Yisrael is aspect of the loss of the King’s Daughter and her estrangement from her lover, etc. And look in the book of the Bahir in the sections omitted from the Zohar on Bereishit for what is written there regarding “Come my beloved, let us go out to the field,” etc.; a parable of a king who was sitting in rooms within rooms etc. and she was both wedded and given to him as a present, and sometimes out of love he calls her “My sister,” because he is from the same place, and sometimes he calls her “my daughter,” because she is his daughter, and sometimes he calls her “my mother,” and thus our Rabbis obm said regarding the verse, “...upon the crown with which his mother crowned him...” -- he loved her to the point that he called her “my daughter” etc., and similarly throughout the book of Proverbs he calls the faith and the holy Torah by the name “good woman, woman of valor” and the deceitful beliefs and apostasy by the name “evil woman, promiscuous woman,” as explained in Rashi’s commentary and all the words of our Rabbis obm. And there has already been printed the story of the Baal Shem Tov obm, at the end of the book Toldot Ya`akov Yosef, of the trader and his wife who were at sea, etc., which is founded on this
preface that the “woman who fears Hashem” is the assembly of Yisrael.

Now that Hashem has informed us of all this, through our early prophets and tzadikim and sages, according to these words the understanding reader who wants to gaze into these stories with the eye of truth for its own sake can easily understand and be enlightened by them, to find wonderful awesome things, and if indeed it is impossible to reach their character, to understand the story’s connection from beginning to end, despite this he will understand a little bit of them and it will please his soul greatly.

And behold, the first story...

And behold, the first story, of the king’s daughter who was lost -- it is clear that this is the sod/secret of the Shekhinah/Divine Presence in exile. Because the exile of the Shechinah began before the creation the world, in the secret of the “breaking of the vessels,” in the secret of “and these are the kings that reigned” etc. (Gen. 36:31). And as soon as Adam the first man was created he needed to repair this, to raise up all the worlds to their place, to reveal His blessed kingshig --
immediately at the time of creation of the world, just as His kingship will soon be revealed at the coming of our Mashiakh; may he come speedily in our days. However he was not vigilant against eating from the Tree of Knowledge and so forth, which corresponds to what is written in this story, that the viceroy [lit. second in the kingship] did not stand up to his test and ate the apple, and through this he damaged all the worlds, and the Shekhinah again fell down and descended amongst the Sitra Achra/Other Side, as is known. And afterwards Noach came, and he wanted to repair; but he did not repair, because he drank and got drunk, in the secret of, “And he drank of the wine, and was drunken” etc. (Gen. 9:21); as taught in the [kabbalistic] books, that this is the aspect of “what is man” etc. (Ps. 8:4), his having not withstood his trial and having drank from the wine, as it is written there. And from then onwards, all the tzadikim in all the generations have been involved in this repair, until our Mashiakh comes, soon in our days, when the repair will be complete.

And this story is about every man and at all times, for even in each individual man almost this whole entire story passes over him, for each member of Yisrael needs to be involved in this repair, to raise
the Shekhinah from the exile, “le’ukma shechinta me‘afra/to raise the Shekhinah out of the dirt,” to take the malkhut di’kedushah/kingship of holiness out from amongst the idolaters and the Sitra Achra where it has been going around. For this is the secret of all our work and all the mitzvot, good deeds and Torah occupation that we do all the days of our lives, which are all founded on this pole, as explained in the [kabbalistic] writings. And even completely simple people and the masses who do not know their right and left, nonetheless they too if they are privileged to go on the straight path according to their determination, namely to shun evil and do good -- because even a completely simple person knows that the Torah forbade, and if his eyes look straight ahead to shun evil and choose good -- then all the repairs in the upper worlds are accomplished automatically through him, and he merits to establish the Shekhinah from its fall, in proportion with how much he merits to sanctify and purify himself.

Hence each member of Yisrael is involved in seeking and asking for the king’s daughter, to return her to her father so that she may return to him as in her youth in the secret of (Lev. 22:13) “and is returned to her father’s house as in her youth;
she may eat of her father’s bread.” For Yisrael as a whole are an aspect of the viceroy, because they rule over the world -- just as He revives the dead and heals the sick, so do Yisrael; as they said, “Do not read it `ami/My people but `imi/with Me (Isa. 51:16). ‘Just as I created the heavens and earth with my speech, so do you, etc.’”; and there are many more of the like. And each person, to the extent that he merits to delve into His service -- whereby he delves as it were in seeking and requesting the Shekinah and the assembly of Yisrael, to take it out from the exile -- to that extent it, as it were, the Shekinah is revealed to to him, as it were, from out of the grip of its exile, and hides and conceals itself and comes to him in secret and reveals to him its place and dwelling and what to do for it so that he be privileged to find it. [Which] this corresponds to the king’s daughter’s revealing to the viceroy by what means he can taker her out. And the means explained there are very explicitly clear according to their simple meaning (for so was the way of Rabeinu z”l, in most of the stories, that within the connections of the stories he tells words of mussar/ethical teaching in the simple sense, as will be clear to one who looks into them).

Because a person must choose for himself a place,
and ordain for himself repentance and fasting, and constantly yearn and constantly long for Him, Blessed-be-He, that he be privileged to recognize Him; that His kingship be revealed in the world; “and let every [man who has been] made know that it is You who have made him, and let every [man who is] formed know that it is You who have formed him, and let all that has breath in its nose say, ‘...And His kinship rules over all’,” which is the main point of erecting the Shekhinah out of the exile, when people merit to recognize His kingship in complete faith in truth, and everyone knows Him, Blessed-be-He, from little to great, “and the kingship will be Hashem’s” etc. And when a man begins to delve in this and chooses for himself a place to be alone [in meditation and conversation with God, hitbodedut] and delve in the service of Hashem and hope and long for Him, Blessed-be-He, and sometimes merits that it continues for some time -- then however when he is very close to arrive at his request, that a revelation of His kingship, Blessed-be-He, be revealed to him according to his station -- then on the last day a test is summoned for him according to his station, and then on that day upon which everything depends, then the Prosecutor with all his forces strengthens himself against him
in a very great surge, and enters into discussion
with him and draws him to himself, and he sees
that “it is a delight to the eyes, and desirable” etc.
(Gen. 3) and he takes from the fruit and eats, God
forbid, and he does not withstand his test that he
is required to be tried and purified then at that
time. And then sleep immediately falls upon him,
and sleep is the absence of the brains, when his
mind and wisdom are removed from him, which
enlighten his face, in the secret of “and his face
fell,” and it is written, “Why is your face fallen?”
(Gen. 4:5). Look regarding this at the lesson which
begins “Patach Rabbi Shim`on” (#60 in Likutei
Moharan). There it speaks of this, that through the
blemish of the craving of eating, a person loses
his face which is the intellect, and then he falls
into the aspect of sleep; take a good look there and
you will understand, for there it speaks at length
concerning story tales, through which people are
awakened from sleep; see there.

And at these times, when a man is in the aspect of
sleep, God forbid, what happens to him happens,
which corresponds to all the soldiers who passed
over the viceroy when he was asleep. And later
he woke up and became aware that he slept so
long, and he went again to the place of the king’s
daughter, and she informed him how much pity there is upon him and her, that because of one day he lost what he lost, and she lightened the prohibition for him, that he need not fast, but only refrain from drinking wine, so that he not come to sleep. And he again yearned for some long time in service of Hashem in order to take out the king’s daughter, but on the last day also did not endure the easier test, for he saw a spring of wine and inclined himself and began to be drawn to it and said to the attendant, “Have you seen? This is a spring, and how does wine come here!?!” and meanwhile he went and took a little and tasted from the wine and immediately sleep fell upon him and he slept very long. For so is the way of the Prosecutor and the cravings -- when he wants to incite a kosher man who wants to distance himself from the cravings, that is went he inclines him little by little so that he wonder and be amazed in his mind at the interest of the thing that he craves after, and as soon as he enters into discussion over the object of desire the Prosecutor overcomes him until he makes him stumble in it, as explained in the Torah regarding the Tree of Knowledge, how the serpent spoke with the woman, “Did God verily say...? And she saw the tree was good for food, and that it was a
delight to the eyes etc.” Look and you will find that this is the matter in all the cravings and trials.

And whoever is truly intelligent and has mercy on his soul in truth, to rescue his soul from destruction and wants to endure the trial -- he needs to overcome will all his valor to distract himself completely and not enter into arguments and counterarguments with the cravings at all, and not speak of, contemplate, wonder at, or be amazed at them at all, and that his ideas not make him alarmed at all, as written in the Alef Bet Book [aka Sefer HaMidot], “Do not enter in to argument and counterargument with those who wish to fool you” etc., see there, but just to divert his attention from them completely and make his mind clear with words of Torah or commerce or conversation and so forth, until he escapes from what needs to escape from. And later, such thoughts and ideas return and arise to him, and he needs to again overcome them, to distract his mind from them, and to do so many, many times, and he needs to be very stubborn until he win the war.

And behold, since the second time too he did not endure the test and tasted from the wine, again a long sleep fell on him and he slept very
long, namely seventy years. And the concept of sleeping the whole seventy years is clear from the instruction-lesson *Patach Rabbi Shim`on*/Rabbi Shim`on in the chapter #60 mentioned above, that there are people who fall away from all the seventy faces of the Torah, which correspond to seventy years, etc. -- see there -- that it it is impossible to arouse and awaken them except via story tales from ancient times (lit. years), etc.; take a good look there.

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

And this viceroy, even though he did not endure the test two times and fell into so much sleep and
all that passed over him passed over, and after such hard and extraordinary toils, travels, travails and afflictions that passed upon him in order to find the king’s daughter, and then because of one day lost everything -- and so he stumbled two times, as mentioned -- despite this he did not let himself despair altogether, God forbid, but only went to seek and request the golden mountain and the castle. And after he had many more hard toils and travels and sought the mountain and castle, he found a big man with a big tree, etc. and this man dissuaded him that surely the mountain and castle do not exist, and wanted to incite him and dissuade him so that he go back. But the viceroy did not listen to the obstacles and discouragements and said that the mountain and castle surely exist, until the big man was forced to call and assemble all the animals, etc., but they all answered that it does not exist. And then he (the big man to the viceroy) said, “Look and see with your eyes and it does not exist; and for what do you exert so much for nothing? If you will listen to my words, go back.” But he did not pay attention to this and said that it surely exists, and then the big man answered him that he should go to his brother who is appointed over the birds, and he went and
exerted himself and sought him until he found him. And then the second one also dissuaded him and incited him to return, that the mountain and castle surely do not exist. But he did not listed to his words of dissuasion either, and the second one was forced to call and assemble all the birds, but they all answered that the mountain and castle do not exist in the world. And then this second one told him similarly, “See with your eyes that you toil for nothing. Go back.” But he did not give ear to the words of the second one either, and said that he was strong in his faith that it surely exists. And then the second one informed him that he should go to his brother who was appointed over the winds. And this one also dissuaded him very much, as before, and afterwards called and assembled all the winds and they all replied that it does not exist. And then this third one said to him, “Now look and see that you have toiled for nothing, because you will certainly no longer find it. Go back.” And then he saw that all the ends had been exhausted, and he did not know whether to veer right or left, in order to find her, but in himself he was strong in his mind that the mountain and castle certainly exist, where the king’s daughter was captured, and then out of his great pain and bitterness of heart
he began to cry very much, and at that moment Hashem Yitbarakh had compassion on him and at the same time another wind came and informed him that it itself carried the king’s daughter to the mountain and castle. And then he gave him a vessel from which he would get money, that he would not have hindrance due to money, and then he went there and made effort with strategies until he took her out. Fortunate is he!

And whoever reads this with an eye of truth will thoroughly understand just how much a person needs to strengthen himself in service of Hashem, and how and to what extent he needs to be very stubborn service of Hashem -- without bounds, limit, and number, each and every man according to his level and his ascents and declines, and even if what has happened with him has happened. See and understand and inspect this story, how much effort the viceroy exerted and how many toils he toiled and afterwards fell very low by not enduring the easy test two times, until he fell into the aspect of sleep many, many years, until he was in the aspect of sleep of the whole seventy years, as mentioned -- but despite this he did not despair, and he made these toils afterwards and did not listen to any obstacle or discouragement that they
wanted to dissuade him to not seek and request her any more. And the more he strengthened himself and did not listen to the voice of dissuasions of those people, immediately it turned around, that those people were of help, for each one assembled for him the animals or the birds that he was appointed over, and if afterwards they again dissuaded him and said to him, “See, it does not exist,” and despite this he did not listen to their dissuasions, and then they assisted him and each one informed him of his brother, until he came to this one who was appointee over the winds, through whom he arrived at his object of request. And this one too dissuaded him extremely much, but since he was strong in his mind and never did despair in any case, then within an easy moment the the thing reversed, and the obstacles were reversed to assistances and salvations, and one wind came and informed him that he personally carried the king’s daughter to the mountain and castle, and afterwards this very wind carried him there too, as mentioned.

See, understand and gaze on each detail of the story and understand clues and wonderful arousal, how much one needs to strengthen himself to seek, look for and request the service of Hashem.
constantly, as is written, “Bak’shu panav tamid/ Seek His face always” (Ps. 105:4), etc. for if indeed the essence of the story is beyond our knowledge and we do not know at all what are the golden mountain with the castle of pearls and so forth, or the rest of the concepts whether in general or in particular -- nonetheless all the clues are true and made clear to an eye of truth within the story, and more clues and wonderful arousals beyond these can each person get out of them if he desires. “The wise man will listen, and increase learning” (Prov. 1:5). And similarly in the rest of the stories. (The concept of the golden mountain with the castle of pearls hints to a wonderful affluence on the side holiness, which one needs for [a certain level of] contemplation of Torah etc. as explained in the lesson Patach Rabbi Shim’on, #60 in Likutei Moharan; take a very good look there, for this lesson is an explanation of this story, as we understood from him z”l).

Let us go from one topic the next and give a little attention to the story of the Sophisticate and the Simpleton [#9]. There you will see the intention made a little clear in that story that the main purpose is to go in simplicity without any sophistries, and take a good look there at each and every utterance and find wonderful clues for strengthening yourself in the ways of simplicity,
which is the main goodly purpose even in this world -- all the more so in the coming world.

And similarly in the story of the Exchanged Sons [#11] and in the story of the Prayer Leader [#12], and beyond so and all the more so in the story of the Seven Beggars [#3], that by each and every of the seven, wonderful and awesome mussar beyond compare are elucidated, for each one glories in how superbly far he is from this world in the uttermost, for this one glories that he is completely blind to this world and does not look at this world at all, for the whole world does not count by him as much as an eyeblink and so forth; and the deaf one glories in that he is completely deaf to hearing any sounds of this world, which are all due to things that are lacking, for the whole world is not worth hearing the sounds of its lackings and so forth; and one glories that he does not speak any utterance that does not praise Hashem Yitbarakh, and therefore he was completely mute from the speech of this world; and similarly one glories that he does not want to spend any breath on this world, and similarly the rest; take a good look there and if you will look with an eye of truth you will stand still, quake and be dumfounded and see the wonderful marvel of
the mussar and the awesome arousal to Hashem Yitbarakh in this story which is beyond compare.

And see our words in the book *Likutei Halakhot* in several places for what Hashem has shined on my eyes and various clues to several of the stories. See *hilkhōt tefilin* /laws of tefilin in relation to the story of the Seven Beggars: The first one who was blind, etc. [corresponds to a level beyond the eight partitions of the tefilin]; see there in *hilkhōt birakhot hashachar* /laws of morning blessings in relation to the story of the exchanged sons; and in *hilkhōt tefilah* /laws of prayer in relation to the story of the prayer leader; and in *Yodeh Deah* in *hilkhōt tola‘yim* /laws regarding worms in relation to the story of the sixth beggar who had no hands who tells the story of the king’s daughter who fled to the castle of water and so forth; and in *Even haEzer* in *hilkhōt ishut* /laws regarding marriage in relation to that story, regarding that it is written there that the healing of the king’s daughter is through ten kinds of music; and several other places. See there and find satisfaction with the help of Hashem Yitbarakh. And look in *hilkhōt nedarim* /laws of vows in relation to the story of the fourth day regarding the two birds; and in *hilkhōt tzedakah* /laws of charity in relation to the story of the third
day regarding the mute one and the spring that is above time and the heart of the world. May Hashem Yitbarakh show us the wonders of His Torah, that we may be privileged to continue to perceive true hints in all the stories and talk which we have been privileged to hear from this light.

Rabbi Nachman’s kippa
The Ten Psalms

The Rebbe urged his followers to immediately immerse in a mikveh (ritual bath) if they experience a seminal emission. Whatever damage was caused by the emission was caused, but it is very important to preempt further damage by immersing in a mikveh as soon as possible in order to be purified.

However, the Rebbe implored us not to worry about it at all afterwards. Fear, worry and depression following an emission are extremely damaging, especially after the Rebbe revealed the Ten Psalms that remedy this: Psalms 16, 32, 41, 42, 59, 77, 90, 105, 137, 150. He said at the time, “Whoever merits to follow this advice by reciting the Ten Psalms on the day of the occurrence will surely rectify his sin and has nothing more to worry about.”

He also made fun of chassidim and [other] God-fearing people who, whenever they have some sort of sexual fantasy, become anxious that they will experience an emission. Their fears of having an emission actually cause them to have one. That
is why he mocked them.

The Rebbe’s main intention was that one should not worry about this at all—don’t even think about it. Rather, one should be a warrior against lust by simply distracting himself from it altogether and not worry at all. God will do with the person as He sees fit.

He also insinuated that this was King David’s blemish in the Bathsheva incident, but he did not explain it at length.

In any event, one must make concerted effort to rejoice at all times, never allowing his spirit to fall under any conditions whatsoever, no matter what he goes through. If one is firm in letting go of worry to the point of not even thinking about this at all, but rather lives innocently and joyfully, he will ultimately overcome all the spiritual dangers of sexuality safely. It is impossible to expound on this in writing, but if you are insightful, you will understand it clearly.

* * *
Hereby I prepare my mouth to thank, praise, and honor my Creator, to bring about a unification of the Holy One Blessed is He and the Divine Presence, in awe and fear, with He Whom Is Hidden and Occult, in the name of all of Israel.

Before reciting the Psalms it is good to bind one’s self to the tzadikim.

Hereby I bind myself while saying the ten chapters of Psalms to all the true tzadikim that are in our generation, and to all the true tzadikim that dwell in the dust, holy ones that are in the earth, especially to Our Holy Master, Tzadik Foundation of the World, Spring Gushing Source of Wisdom, Na Nach Nachma Nachman Me’Uman, may his merit protect us, who revealed this rectification. My mouth should be as his, and all my thoughts and intentions according to his.
“Hareni mekasher atsmi b’amirat ha’asara mizmorim elu l’chol hatsadikim ha’amitim sh’b’dorenu ul’chol haTsadikim ha’amitim shochney afar kedoshim asher ba’aretz heyma ub’phrat l’Rabbenu Hakadosh Nachal Novea Mekor Chochma, Rabbenu Nachman ben Feige, Na Nach Nachma Nachman Me’uman, zechuto yagen alenu v’all kol Yisroel, Amen “

16.


32.

chesed y’sov’venu. Sim-chu v’Adonoi v’gilu tzadikim, v’har-ni-nu kol yishrei lev.

41.

o’lam v’ad ha-olam, amein v’amein.

42.

b’amram eilai kol ha-yom: Ayeh Elohecha. Ma tish-to-chachi nafshi, uma te-he-mi alai; ho-chili leilohim, ki od odenu y’shu-ot panai veilohai.

59.


77.


90.
ava-decha. Sab’einu va-boker chas-decha, u-n’ran’na v’nis-m’cha b’chol ya-meinu. Sam’cheinu kimot i-ni-tanu, sh’not ra-inu ra-ah. Yeira-eh el a-va-decha fa-alecha, va-hadar’cha al b’nei-hem. Vi’y’hi no-am Adonoi Eloheinu aleinu; u-ma-asei yadeinu kon’na aleinu, u-ma-asei ya-deinu kon’nei-hu.

105.


137.

Al na-harot Bavel, sham yashav-nu gam bachi-nu, b’zachrei-nu et Tzion. Al aravim b’tocha, tali-nu ki-noro-tei-nu. Ki sham sh’ei-

150.

Hal’luyah, hal’lu Eil b’kadsho, hal’lu-hu bir-ki-ah uzo. Hal’lu-hu big’vuro-tav, hal’lu-hu k’rov gudlo. Hal’lu-hu b’teika shofar, hal’lu-hu b’nei-vel v’chi- nor. Hal’lu-hu b’tof u-machol, hal’lu-hu b’mimin v’ugav. Hal’lu-hu b’tzil-tz’lei shama, hal’lu-hu b’tzil-tz’lei t’ru-ah. Kol han’shama t’ha-leil Ya, hal’luyah.