

The Seventh Beggar

This Will Change the Face of the World

HaRav Eliezer Berland

On the seventh day, they were also happy, and they remembered how they had gotten the Beggar without legs. They missed him very much and wondered how they had taken him in here - the Beggar. And behold, he came and said: "Here I have come to the wedding," and he fell upon them and hugged and kissed them, and said to them: "At first I blessed you that you should be like me, and now I give you as a wedding gift, you should be like me. (You think that I am crippled in my legs) I am not crippled at all in my legs, it's just that I truly have power in my legs but I don't use the power in my legs in this world, because I need the power for something else. And I have permission for this from the Crown of Kingdom of the country.

For once they were sitting and one was boasting that he had such power and strength in his legs, that when those who oppose him come, he can stand against them, because the key to patience and forbearance depends on the legs, as we see in reality that when someone is under pressure and has no patience, he moves his legs.

But that one could stand with patience and forbearance against those who oppose him, and this was great power in his legs. I asked him: "Against which opponent can you stand? For there are ten types of opponents. When they want to oppose someone, they prepare slander and afterward send the evil tongue through a spy. And there are ten spies because there are ten types of evil speech (gossip, deceit, slander, mockery, lies, flattery, informing, scoffing, verbal oppression, shaming). Then I asked him against which spy can you stand with the power in your legs? And he replied against such-and-such a spy he can stand. I said to him: If so, you cannot help the prince, since you cannot stand except against one type of opponent, therefore you cannot help the prince.

One boasted that he had such power in his legs that he could always find his way. For there are vanities and winds in the world, and one who has lost his way goes according to these vanities and winds. For when someone has lost their way, they don't know where to go, they must only follow their legs, because they don't know where to go, in which direction. Then they follow their legs, and their legs guide them according to these vanities and winds. And there are ten degrees of purity of these vanities, one above the other until the tenth vanity which is the purest. I asked him according to which vanity can he find his way, by which path can his legs guide him? And he answered me: Such-and-such a path. I said to him: If so, you cannot find the prince because you only know your path according to one degree of vanity, therefore you cannot find the prince.

One boasted that he had such power in his legs that he could dance constantly, without any pause. And he did not get tired or weakened by much dancing; on the contrary, he grew stronger and stronger with more dancing - this was truly great power in his legs, that he could continue dancing constantly without any pause. I asked him: What dance can you dance? He answered me: Such-and-such a dance. I said to him: If so, you cannot make the prince happy because there are ten types of dances and you only know one dance. For there are ten fingers in the feet and from each finger it's possible to make a dance. That is, according to how the main movement of the dance goes according to that finger, and even though all fingers are used during the dance, but the main dance depends on one finger, and you don't know how to dance except one dance. According to this, you cannot make the prince happy because there are ten degrees of joy, and each dance makes one joy happy and you only have one degree of joy.

One boasted that he had such power in his legs that he could grow herbs through his legs, for every herb has a power that makes it grow and the power of growth is faith. According to the faith of the herb, that's how it grows, because if the herb doesn't have faith, it cannot grow, and it remains a seed, and only if it has faith, then it has the power of growth. And it truly needs very great power to grow an herb, because from one seed you need to make from it a small sprout and it needs to grow until it comes out of the earth to become a large herb, and therefore there is no greater power of growth in the world except only faith alone. That is, the seed needs to believe in a great power that it will become a large herb, and this power of faith is the greatest power that exists.

But sometimes the earth is not suitable for its needs, and then it is hard for the seed to believe that it will become a large herb. Because the earth is not suitable for its needs, and it has no faith that it will grow one day. Then in order "for the seed to have faith that it will grow," it needs to be given faith, and this is the great power of this one who boasted that he could grow herbs through his legs, because he can give faith to the seed even in earth that isn't suitable for it, in earth that isn't suitable for it, because with the power that he walks wandering on the earth through his walking on the earth, through this he gives faith to all the herbs that are within it, and thus he can grow herbs through his legs. And I asked him: Which herb can you grow? For there are ten degrees of faith, and in each degree of faith it's possible to grow this and that herb. He answered me types of herbs such and such. I said to him: If so, you cannot heal the prince because you can only grow such and such types of herbs because you only have the power of one degree of faith.

The enemies around this country, when they heard that the prince was ill, that's when they thought it would now be easy for them to conquer the country and take the crown of kingship from the prince. And all the nations around the country joined together against it. But in this country of the prince, they were engaged only in wisdom and had forgotten the tactics of war as mentioned above. And when they heard in the country: Perhaps there will be war with the surrounding nations, there was then great confusion among them because they did not remember anything about matters of war, and had never thought that there could still be wars since they were only engaged in wisdom. And they thought a little about their capability and they knew they would soon lose the country. They began to make calculations how to seek peace with the enemies in order to give them what they want so they wouldn't kill them, and then they entered the prince with great worry and told him about the war. The prince, when he heard there were enemies, he also knew that he would soon lose the crown of

kingship because he also didn't know about tactics of war, he only had another worry - how to return the crown of kingship to the enemies with joy. Because this was his father's will as mentioned above, and he wanted to fulfill his father's will who foresaw in the stars that there would come a day that he would descend from the kingship, only that he shouldn't have sadness when he descends from the kingship, that he should be in joy, and when he's in joy I too will be in joy, even when you have sadness nevertheless I will be joyful that you are not a king, because you are not worthy of kingship, since you cannot hold yourself in joy when you descend from the kingship, but when you're in joy, then I will be in excessive joy.

And the prince accepted the kingship with a high hand and made for himself ministers of the kingdom and dukes and ministers and an army.

And this prince was wise and loved wisdom very much, and he had great wise men, and whoever came to him with some word of wisdom was very esteemed by him, and he would give them honor and wealth because of the wisdom, to each according to his desire - one who wanted money he would give money and one who wanted honor he would give honor, everything because of the wisdom.

And because wisdom was so important to him, everyone in the country turned themselves to wisdom and engaged in wisdom. For this one wanted money in order to receive money through it, and this one wanted honor and importance. And because they all engaged only in wisdom, they forgot the tactics of war. Until all the people of the country became great wise men, until the smallest one in that country would be in another country a great wise man above all of them. And the wise men of that country were extremely distinguished wise men, and because of the wisdom, the wise men of that country became heretics, and they also drew the prince to their way of thinking and he also became a heretic. But the rest of the people of the country did not become heretics, because there was great depth and subtlety in that wisdom of the wise men mentioned above, therefore the rest of the country could not enter into that wisdom and it did not harm them, but the wise men and the prince became heretics as mentioned.

And the prince, because there was good in him, for he was born with good and had good and upright qualities, would sometimes remember where he was in the world and what he was doing, etc. And he would groan and sigh about this, that he had fallen into such confusions, and he would sigh very much, but immediately when he began to use his intellect, the wisdoms of heresy mentioned above were strengthened within him, and so it was several times - that he would remember as mentioned and would groan and sigh, and immediately when he began to use his intellect, he returned and was strengthened in the heresy as mentioned.

(Until here what the Holy Rabbi told)

And I was wandering in the forests and I lost my way, and my legs directed me in some dark path that I didn't recognize, and I relied on my legs because they were guiding me this time according to the highest degree of purity of the vanity.

And it was a wonder to me that there exists in the world such purity of vanity. And these pure vanities were the groans and sighs of the prince.

And I walked after my legs in this dark path, and my legs were walking after these pure vanities which were the groans and sighs of the prince. Then I was on the way to him and was getting closer to him and I heard a great commotion in the city near the prince and heard that he had become very ill.

For the prince had received a severe illness, he was feeling a taste of earth in eating his bread, and everything he would eat or drink had in it a taste of earth and he lost all his sense of taste, and everything became dark for him and he was very worried about his condition, and he called for soul-doctors because he was wise and knew that this illness was a type of soul-sickness.

But all the soul-doctors did not help him even though they were all wise men and knew all the powers of the soul and the balance of the powers, but all this did not help him and every day that passed became darker for him, and only times remained for him when he would engage in the deep wisdoms of heresy and he would feel awakening and sharpness of his intellect when he was engaged in them, and this would warm him up a bit and illuminate him, but even for these wisdoms mentioned above did not have the power to focus his mind, and he was seeing himself getting sicker and sicker every day, and he was very worried about his condition, and most days were going for him in great darkness and with a taste of earth.

And I got closer to him and entered his city, and I said to the people of the city that I had heard that the prince was very ill, and I want to help him. But they did not let me see him, and they sent ten spies to me to examine whether I was worthy to meet with the prince. And the ten spies came to me and asked people about me and heard what they heard and made a face of this, and I saw all this, and afterward the spies got a bit closer to me and looked from afar at my things and at my bag, and then they saw what they saw and ran away from me to the king. And they told about me ten types of evil speech for the prince, and he did not agree to receive me and furthermore asked to throw me out of the country. But I have power in my legs to stand against all ten types of spies which are ten types of evil speech, and then I had against them such great patience and forbearance that cannot be described.

And the nations from around this country when they heard that the king was sick, then they thought that it would now be easy for them to conquer the country and take the crown of kingship from the prince, and all the nations that surrounded the country united against it. But in this country of the prince they were engaged only in wisdom and had forgotten the tactics of war as mentioned above. And when they heard in the country: Perhaps there will be war with the nations around, and then there was great confusion among them because they did not remember anything about matters of war, and had never thought that wars could still be possible because they were engaged only in wisdom. And they thought a little about their capability and they knew that they would soon lose the country. They began to make calculations how to seek peace with the enemies in order to give them what they want and that they wouldn't kill them, and then they entered to the king with great worry and told him about the war. The prince, when he heard there were enemies, he also knew that he would soon lose the crown of kingship because he also didn't know about tactics of war, he only had another worry - how to return the crown of kingship to the enemies with joy. Because

this was his father's will as mentioned above, and he wanted to fulfill his father's will who had foreseen in the stars that he would come down from the kingship, but only that he shouldn't have sadness when he comes down from the kingship, that he should be in joy, and when you're in joy I too will be in joy, even when you have sadness nevertheless I will be joyful, because you are not worthy of kingship, since you cannot hold yourself in joy when you descend from the kingship, but when you'll be in joy, then I will be in excessive joy.

I said to the prince that I want to be a dance teacher for him. He didn't understand how dancing could help him in his condition and he asked me to repeat this twice. I told him that I have ten types of dances that can help him very much in all his matters, but only that he should learn them, and he will see soon how dancing can help him. He thought to himself that he is now very sick, he already doesn't feel any taste and everything is just a taste of earth, and also soon all the nations around will unite against him and he will descend from the kingship because he doesn't know anything about matters of war, and how in such a condition will he start to learn to dance? And what will the king's relatives say that he's starting to learn dance in such a condition? He thought he must refuse this, and then he remembered his father's command to be happy on the day he descends from the kingship. He thought perhaps the dance lessons could help him be happy on his day of falling, and there was such confusion in his heart that he started to cry and sigh about his condition. And then all had pity on his honor and went out.

Because he was crying, and out of respect for him they needed to leave. And I remained alone with the prince and he agreed to the dance lessons.

And then in the beginning I taught him one dance per week because this was difficult for him. I taught him all ten types of dances and his condition was better each time, and then I taught him dance every day and he was even better. And each time he would review the ten types of dances and he was so happy from this, but nevertheless he did not heal and the tastes did not return to him, because he was still feeling a taste of earth in everything. He asked me when would he heal from his illness: "You know how much my soul enjoys from the dancing, because every day I am better, each dance completes for me all the light that I lost over the years, and the ten types of dances complete for me all the lights, so why am I not healing? For I have a soul sickness and now with the dancing, my soul is better, so why do I still not feel any taste and only a taste of earth?"

I answered him: "The prince is right, he has a soul sickness, but during the years the sickness has spread also to the body, and now also the body is very sick and needs to be healed as well." He asked: "How to heal the body?" I told him: "For every sickness there is an herb through which it's possible to heal from it, but sometimes there is a sickness that needs several herbs combined together to heal from it, and each one grows in a different earth etc. And this is difficult to combine together because sometimes you need to find the seed of the herb and grow it from the beginning.

But there is a matter where all the seeds are found in every place, and this is only in great smallness and they never grow because not every place is suitable for them and only the seeds that the earth is suitable for them grow as needed, but all other seeds remain there in smallness and thinness and it's impossible to know at all that they are found there, only in potential in the earth, and I know how to grow all the herbs that are needed in one earth and

bring them out from potential to actual. For example, in the prince's garden, because every herb grows only according to the power of faith it has, and I know how to give the herb power of faith and to grow it with the walking of my legs on the earth. And the prince was so happy with the dance lessons that he also agreed to this story, and he went out with me to prepare the medicine in his garden. I told him that we need such-and-such seeds and we planted the seeds we had in the earth of his garden and the other seeds of the medicine we did not find so we did not plant in the earth. I walked wandering on the earth for several days and all the herbs needed for medicine grew according to what I told the prince, and also there were herbs needed for medicine that we didn't have their seeds and they also grew, and this was a wonder in his eyes how all the herbs needed for his medicine grew in his garden even though this earth that's not suitable for all herbs and even the seeds that we didn't plant in the earth at all also grew, but he was so happy with the ten types of dancing that he didn't investigate this too much and accepted this also with broadness of mind and faith because his heart was complete with the dancing.

He took the medicine and he healed and all the tastes returned to him and he was very happy from this and made a great feast (called a "ball") and then they played wonderful melodies because he wanted to open the feast with beautiful dances with all the charm in the world, so that all the country came to see this and all rejoiced in the prince's joy.

And all the enemies sat with us and looked at the dances and at the faces of the prince that were shining so much because he was complete with the dancing and was truly happy with all his heart. Then the prince in his great joy began to dance with one of the enemies and this was even more wondrous in their eyes.

Afterward they asked: "Where did the prince learn to dance like this because we have not seen such dancing anywhere in our lives?" And everyone said to them: "Here is the teacher for the prince's dancing," and they looked at me and added to the enemies that he also healed the prince, and they spoke endless praises about me. Then the enemies approached me and asked me to teach them to dance like this too. Then I began to teach them the ten types of dances and they learned faster than the prince - they learned everything easily, and began to dance as well, and rejoiced exceedingly and all the prince's palace was full of light and full of joy.

And the enemies rejoiced so much that they asked me if they had already reached the joy of the prince who is so happy on his day of descent from kingship, and I told them to give me the crown of kingship and then they would know if they are so happy or not.

They were so enjoying the dancing that they gave me the crown of kingship of the country. The prince who saw this and said to me not to return to him the crown of kingship because he is now complete with the dancing and he doesn't need anything else. And everyone rejoiced exceedingly that I received the crown of kingship and this was excessive joy in the prince's palace.

Then I searched for the prince's father and returned to him the kingship. He was exceedingly happy that he saw his son was so happy on his day of falling and also saw that his son healed from his illness and also saw that his son returned from heresy to faith through the power of the medicine and the dancing, and then the father of the prince was so happy from all this that he told me to now give the crown of kingship of the country to whoever I want,

because he was so happy and complete with his son that he was sure that I would choose a good king to rule over the country with joy and light. And from then I have the crown of kingship of the country.

So it is found that I have such great power in my legs that I did all this as mentioned above, and now I give you this power in a wedding gift. And I also give you the crown of kingship of the country.

And there was made there a great joy and excessive gladness more than all the previous days because the children also received the crown of kingship, and then in their great joy all the poor and needy were raised from the dumps because they were all at the wedding that was in the pit that they covered with reeds and dust and dung, and also all the beggars were with them with the groom and bride who now became king and queen through the seventh beggar without legs who gave them the kingship as a complete gift, and then the joy spread and illuminated in all the countries and in all the worlds and everyone was only in joy all the days, and they were filled with the light of joy. Speedily in our days, Amen.

On this story our teacher the Rabbi added several explanations that stand at the height of the world:

- The rectification of the "prince" is the rectification of intentional sins that are transformed to merits, and they are the "selected chapters" and healing of the "princess from the sixth day" which is the general rectification of Rabbi Nachman.
- And one needs to connect the "selected chapters" with the general rectification, as we see at the end of the story that there are "ten types of melody" with the "ten types of dance."
- And therefore one needs to spread the "selected chapters" in every place and record their virtue, and connect them with the general-rectification, and there is to say first the selected chapters and afterward the general rectification.
- And all this will change the face of the world "the revelation of the seventh beggar without legs", the revelation of the selected chapters.

Selected Chapters. Before saying them there is to say "May it be Your will" (before saying Psalms) and I hereby connect myself in saying chapters of Psalms to all the true righteous ones in our generation and especially to Rabbi Eliezer Ben Etia Shlita, and to all the true righteous ones who dwell in the dust holy ones who are in the land and especially to the true and holy righteous one foundation of the world our Rabbi Nachman son of Simcha son of Feiga, may their merit protect us and all Israel Amen.

Selected Chapters (Prakim Nivcharim): לא, לה, לו, סח, פט, קט, פ, פח, פג, קט

[Which translates to: 31, 35, 36, 68, 89, 109, 80, 88, 83, 109]

General Rectification (Tikkun Haklali): טז, לב, מא, מב, נט, עז, צ, קה, קלז, קן

[Which translates to: 16, 32, 41, 42, 59, 77, 90, 105, 137, 150]

