



THE SHABBOS OF REBBE NACHMAN OF BRESLOV

Rabbi Yisroel Dov Odesser

Approximately 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



*The Haskama of Rabbi Moshe Feinstein za"l
about Rabbi Yisroel and the holy Petek*



about the future, and they said, “it says (Psalms 132) “and her priest I will dress in salvation, and her benevolent (Hassidim) 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 (Hassidim) 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.

Conversations of Saba Yisroel

“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 come 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.

