



Blossoms of the Spring

Part One

Letters to the President
of the State of Israel,
Mr. Zalman Shazar

By

Rabbi Yisroel Ber Odesser



Dedicated to

Our Master and Teacher,
may his merit protect us,

Rabbi Yisroel Dov-Ber Odesser

who said:

"I am Aa Nach Nachma Nachman Meuman"

and who said:

"G-d may He be blessed, knows and will attest
that I am ready and willing, to give my life, my
money and all that I own, in order to draw even
one Jewish soul to G-d, or in any case, to instill
in him some thought of repentance, even for just
one moment."

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First Forward

First Forward

The letters in this book were written to the President of the State of Israel, Mr. Zalman Shazar, over many years of close friendship between the author, Rabbi Yisroel Ber Odesser, and the President. Their attachment began on a winter's night in the month of Shevat 5717 in Meron as follows. Mr. Shazar and one of his friends found themselves on a stormy and rainy Tu-Bishvat night at midnight in Meron [burial place of the great Tannaic Sage and teacher of the Zohar, Rebbe Shimon bar Yochai], and there on the tomb they found a Chassid reciting the Midnight Lament (over the destruction of the Second Holy Temple and the prolonged Exile of the Jewish People) with outpouring of the soul, and they were very moved. Afterwards, when they asked the Chassid who he was, he told them the story of his attachment to Rebbe Nachman of Breslov that was printed afterwards in the book, *Ibay HaNachal*, published originally at the initiative of Mr. Shazar. And so was created the spark that burned on for a long period of time.

Rabbi Yisroel Ber Odesser, whose whole life was dedicated and sanctified to bringing people closer to the teachings of our Master Rebbe Nachman of Breslov, saw in his relationship with the President a sign of the privilege and responsibility that had come to him to fulfill the promise of Rebbe Nachman of blessed memory, who said that his teachings would spread throughout the whole world. And therefore he always would encourage Mr. Shazar with all types of affection and would tell him the great

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value of his attachment to Breslov, and he inspired him to encourage himself with the teachings of Rebbe Nachman with all his strength. And so Rabbi Yisroel would act towards everyone who became attached to Breslov, but in Shazar he saw a man with great influence, especially after he became established as President of the State of Israel.

And so their bond was formed through these letters, the first part of which were published in Hebrew in 5729 [1969] as Ibay HaNachal and again in 5749 [1989] with additional letters, and in 5753 [1993] as Ibay HaNachal, Part Two.

Since the Letters are written with a warm heart and enthusiasm and they contain great teachings and much light from Rebbe Nachman and his student, Rabbi Nosson of blessed memory, we wish to publish them so that the teachings of the Flowing Stream, the Source of Wisdom will continue to spread out even amongst the most alienated people. We hope that, with the help of G-d, these Letters will have great influence in drawing Israel back to their Father in Heaven.

[Introduction to Ibay HaNachal Part Two, Kislev 5753]



Second Forward

Second Forward

In this book have been collected selections from the letters that the author, Rabbi Yisroel Ber Odesser, may his light shine, sent to his dear friend [Mr. Shneur Zalman Shazar, former President of the State of Israel]. Their foundation is in the writings of our Master and Teacher, HaRav Rabbeinu Nachman of Breslov, and his students. The fiery enthusiasm that is evident in the letters makes them a certificate of faith of great value in a generation of little faith. The faith in the Chassidic Tzaddik that is revealed in Breslov Chassidus has burned with extraordinary power from the beginning of its development until today. Only this Chassidic movement guarded its faith in its Master and did not choose another to sit in his chair and to inherit his crown of Torah and leadership. His unoccupied chair, which stands encased in the Breslov synagogue in Jerusalem and which was smuggled out, piece by piece, from Uman [the burial place of Rebbe Nachman of Breslov] in the Ukraine, symbolizes this faith. The first Master of Breslov Chassidus is also the last, and also the last in the development and preparation of Israel for the Redemption. This Faith is extraordinary not just because of its essential idea, but even more because of the powerful emotional impact that it has on the heart of the Breslover Chassid.

The Breslover Chassid cleaves not only to the teachings of his Rabbi, but, as it were, also to his physical incarnation, as he imagines to himself. The books of Rebbe Nachman, the teachings, conversations, advice, and stories, are always for the

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Breslover Chassid like oral teachings, and they illuminate and ignite, conquer and sweep over the soul as though they are now leaving the holy mouth of Rebbe Nachman. It is as though the Chassid is feeling the breath of his Rebbe in them.

That same radiant light of his presence that in his lifetime his followers felt with all their souls and strength, as they themselves attest in the conversations and stories that have reached us from them, is wrapped up and guarded in the pages of his published books, and from these pages it influences every soul that is open to reading them. Thus the great and deep love of the Breslover Chassid for his Rebbe, a love that has stretched through generations and that erases boundaries of time and place, and which draws near the presence of the Rebbe to the spirit of the Chassid.

What sustains this Faith and Love until today? There is no doubt that the heritage of the teachings of HaRav Rabbeinu Nachman of Breslov occupies a totally unique place in all of Chassidic literature. In this literature there are very few books like the collected teachings [Likutay Mohoran] of our Teacher HaRav Rabbeinu Nachman, in which the loftiness of his ideas and the coordination of his grasp of the Written Torah, or of a statement from the Sages of blessed memory, are balanced with such acuity and sharpness. It flows abundantly without effort, as it were, literally a flowing stream, gathering and collecting supporting arguments from all parts of the Written and Oral Torah, both the revealed and the hidden. And these supporting arguments seemingly rejoice and hurry on their own, from near and from afar, to join the

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tractate of intellect that is being fashioned in the mind of HaRav Rabbeinu Nachman and that is now found, with all its vibrant vitality, in that book .

And there is no need to mention the heritage of the stories of HaRav Rabbeinu Nachman, that has no example or parallel in all of our literature with regards to its variegated form, its poetic view, and deep understanding of the existence of man and the world. And the boundaries of these two domains nourish one another: a great and luminous poetry moves in the study of the collected teachings of our Teacher HaRav Rabbeinu Nachman. And very sharp comprehension distinguishes the remarkable symbolism that is in the stories of our Teacher HaRav Rabbeinu Nachman. Despite all this, it is difficult to trace in the literary heritage of Breslov the unique source of inspiration that infuses the movement.

Faith, like Love, sustains itself. She is the fuel, the wick, and the flame, all together in one. Possibly the essence of Breslov Chassidus is in this great faith that it initiated in the midst of the territory of the Chassidic concept of faith in Tzaddikim, faith that pierces and descends until the foundations of the soul, that permeates the person's entire being and that never subsides. This is not a matter of persistence in keeping Shabbos and Yom Tov, a merely external matter. Faith surrounds the entire person and penetrates him entirely. As though she watches over him and enables him to perceive the Divine, with every cell of his being. This is the purpose and the effect of Chassidic faith in Tzaddikim in general. In Breslov Chassidus this faith is ignited with fiery power: in the words of HaRav Rabbeinu Nachman himself, in the stormy dedication of his great student, Rabbi Nossan,

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in the love and self-sacrifice of his other students and their students, until it seems a wonder, and sometimes an incomprehensible one, even in the eyes of Tzaddikim and Chassidim. This great Faith, once initiated, sufficed to sustain itself in its own time and for generations. A flowing stream, a source of Faith, a source of Love. From the beginning she was promised that she would charm and fire the soul until the Coming of the Messiah.

The Publisher



Story of my Initiation to Breslov Chassidus

Story of my Initiation to Breslov Chassidus

In this section [says Rabbi Yisroel Odesser] I want to relate just a few stories that demonstrate the greatness of Rebbe Nachman, as seen through my teacher, Rabbi Yisroel Karduner, of blessed memory, one of the giants of Breslov Chassidus in the late nineteenth and early twentieth centuries.

I have longed all my life to relate the story of how I drew close to my teacher, the holy and pious Rabbi Yisroel Karduner, through whom I merited to know of our Master, Rebbe Nachman of Breslov, may his merit protect us. In the merit of my teacher's awesome devotion and faith, may it be the will of the Almighty to make known the teachings of Rebbe Nachman, transforming to light and goodness a world currently immersed in darkness, thus fulfilling the words of the Prophet Isaiah, The world will be filled with the knowledge of G-d, as waters cover the sea. [Isaiah 11:9]

From my earliest days, G-d blessed me with a soul that longed to come close to Him. My ancestors for generations were Karlin Chassidim, and I myself, being a G-d-fearing person, was very connected to Karlin. However, since I had great struggles in

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serving G-d, like all beginners who are starting out, especially those who are more particular in their service of G-d and who endure wars and obstacles and ups and downs; therefore I required techniques, advice, and encouragement in order to succeed in the war against the evil inclination. And I searched for a cure for my soul to the point where I would disgrace myself in front of the leaders of Chassidus, the Elders of the Generation, and the Masters of Kabbalah. I always would bow down to them and would complain to them about my spiritual afflictions. For I feared the L-rd and I was in a situation of suffering both from the demands of the evil inclination to sin and the demands of my Creator to battle and overcome the evil part of my nature. And therefore I had no sense of spiritual contentment. I would explain to these leaders all my spiritual problems and afflictions, but they had no cure for me. Occasionally I would receive some arousal to G-d, but a complete cure I did not find. And from this experience I saw with my own eyes that the Blessed L-rd does not withhold reward from any of His creatures. For I had sacrificed myself greatly in revealing all the afflictions of my heart to these great leaders, and in reward for my embarrassment and struggle to find a spiritual cure I merited to draw near to our Teacher [Rebbe Nachman of Breslov], "The flowing stream, the source of wisdom. "[Proverbs 18:4]

The first event that introduced me to the teachings of Rebbe Nachman occurred when I found a book without a cover in the Yeshiva garbage. Since it is forbidden to disgrace a holy book in this fashion, I removed it in order to bury it in an honorable way. I picked up the book and looked at it, for I had always loved all Torah books and constantly was looking through them to comfort my soul. As I read through it, I noticed the title, Hishtopchus HaNefesh [Outpouring of the Soul]. As its name testified, so it was. I wondered

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if the Almighty had arranged this incident for my personal salvation? Instead of burying the book, I kept it and began reading it day and night. It became precious to me, and, in truth, it started to heal me.

After my Bar Mitzvah I was learning at the Yeshiva of Rabbi Meir Baal HaNess, which is located in the mountains at the edge of Tiberias. I read in Hishtopchus HaNefesh that, through prayer and conversation with G-d, one can attain all that one needs in life, both spiritually and materially. The book shows that the main way to come close to the Blessed G-d is specifically through personal prayer and meditation.

And because my Yeshiva was in the desert, I would go outdoors with the book "Outpouring of the Soul". I still did not know who authored the book, for I still had not heard of Breslov Chassidus at all - though I had heard about various paths in Chassidus in general. However, since I wanted to save my soul, and to fulfill the word of the book, I would engage in prayer and hisbodedus, and dwelled upon the book in pure truthfulness. And I saw that this was saving me, and simply this power of simplicity and truth worked upon me more than miracles and wonders. For that is the greatest miracle of all - that a man can change his will. This is a great and wondrous thing. From the overwhelming desire that the book inspired in me, it seemed to me always new. And I would finish it and open it again, and learn from it constantly. And it saved me from all evil, and revealed to me a truly new light. I felt within myself that I had changed like the distance from heaven to earth. And even though I did not know who was the author of the book, its effect upon me was good and wonderful.

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One day a certain Chassid came into my room. When he saw this book in my hand he said, "Are you actually looking at a book like that? Isn't that a Breslov book?" (This was the first time that I had heard the name Breslov). So I told him, "If you don't like it, don't look at it; but I will continue to read it". However, he forced the book out of my hand and ran off with it.

Since I already knew the book by heart, I continued with its teachings unhampered. Now that I had heard the name Breslov, I pleaded with the Blessed L-rd to draw me near to Him by sending me someone to teach and guide me in Breslov Chassidus. I deduced, from the strong opposition that I had witnessed, a sign of the greatness of the books teachings. My prayers were heard, for shortly after this incident I came to meet Rabbi Yisroel Karduner, of blessed memory, who introduced me to the teachings of Rebbe Nachman of Breslov.

Rabbi Yisroel Karduner was a truly remarkable figure. Had he been alive even in the time of Rebbe Nachman himself he still would have been unique. Ordinary words are not adequate to describe what I observed from him. He lived with such an attachment to G-d that anyone who saw him immediately sensed his holiness. To this day I have not heard or seen such devotion in fulfilling G-ds commandments. When he would stand to pray it was as though he was not in this world at all. All his actions, both towards his Creator and towards his fellow man, were to sanctify G-ds Name, and his face shone constantly with the light of holiness.

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Rabbi Yisroel* [asterisk indicates Rabbi Yisroel Karduner] served G-d with awesome and wondrous fervor and vitality. Everyone who ever met him, or even heard his voice, including those most opposed to Breslov, felt so overwhelmed in his presence that their objections completely faded and they came to respect him and view him with awe. Even his family did not distract him from the service of G-d. They lived in Tzefat, while he himself spent most of the week in Meron, returning home only for Shabbos. (Meron, unpopulated at the time, was like the Garden of Eden.) There in Meron he would stand near the Tomb of Rabbi Shimon Bar Yochai (Rashbi), immersed in prayer and introspection, following the advice of Rebbe Nachman. Having asked the Almighty to introduce me to Breslov Chassidus, I never could have dreamed that such a man, constantly immersed in prayer, would soon travel to my own home in Tiberias!

During this same period, Rabbi Yisroel Karduner began to suffer from terrible pains. With the increasing agony he could no longer perform his devotions. He felt as if his every limb was being cut by knives. Rabbi Karduner thought that this might be a sign to travel to Tiberias to soak in the hot springs. However, without being absolutely sure that this was the Almighty's will, he did not want to leave Meron and the holy tomb of the Rashbi. He thought that perhaps this was a test from the Blessed L-rd that he could overcome through prayer. For a long time he struggled with his doubts. Finally, when the pain became unbearable, he concluded that this indeed must be G-d's will. He prepared to travel to Tiberias, rising early to depart without doubts or further delay, like the Patriarch Abraham, who set out promptly when

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G-d asked him to bring his son Isaac as a sacrifice. The Almighty then arranged events so that Rabbi Yisroel* would enter my life.

I happened like this. My parents were desperately poor, coffee grinders by trade. They earned barely enough to buy bread. During the First World War the coffee supply was cut off and we were left destitute, with no income at all. One of my cousins, Chayim Binyamin Barzel, lived with us. He was the son of my mother's brother and an orphan from youth. My mother treated him like her own son. When she told him that we now were left without a livelihood, he suggested that she bake and sell bread. When my mother asked, incredulously, how she could afford to buy flour, my cousin convinced the miller to advance her some on credit. My mother began to bake on a Sunday, and a few days later, on Thursday night, Rabbi Yisroel*, who had just arrived in Tiberias from Meron, met Binyamin. They greeted each other, and when Rabbi Yisroel* asked where he could buy some bread, Binyamin, thrilled that he'd found a buyer, immediately sent him to my mother's house. It was the end of the business day, and our home was filled with young children, who ate a lot of bread, so I considered it a miracle that we still had one loaf remaining when Rabbi Yisroel came to our house.

From his appearance I had the distinct feeling that he was one of the Thirty-Six Hidden Tzaddikim, as many great Jewish leaders had said of him in his own lifetime. I already knew that through him I could find complete healing for my soul. I wondered, however, how I could start a conversation with someone who was so great that he surely could

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transcend time and space at will? And furthermore, even if I could start a conversation, how could I pour out my heart to someone so holy and dignified?

As I was thinking these thoughts, Rabbi Yisroel* paid me for the bread and asked whether he could wash his hands and eat in our house. I felt drawn to him like a magnet, and I sensed that he was aware of my thoughts. It was already nighttime, and our house was filled with mattresses for the children to sleep on; there was not even room to sit down. I was sure that my father would never agree to have a guest in such circumstances. However, I asked my father anyway, and he not only agreed, but he also offered our guest the last remaining morsel of food that we had. I was even more astounded that my father had agreed, because we had to rise early the next morning to bake bread.

Rabbi Yisroel* sat down and washed his hands. I offered him the last remaining onion to eat with his bread, but he refused, saying, "My custom is to eat only bread and tea". I prepared him some tea, and then, being aware that everyone was still awake, I whispered to him, "Do you know that the Almighty sent you to rescue my soul?" Rabbi Yisroel* was very moved by my question, since it finally was becoming clear to him exactly why he had been forced to leave Meron. At that moment a special bond started to form between us.

When Rabbi Yisroel* washed his hands, he said the blessing quietly, with the sweetness of one thanking a friend for a favor. I was very moved by this, and Rabbi Yisroel* sensed my feelings. He now

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saw very clearly how Divine Providence had directed him to my house immediately upon his arrival in Tiberias, and from that moment on he gave himself over to me with all his heart and soul. And even though he loved every Jew, the bond that formed between us was extremely unique. It is impossible to imagine the love and closeness that existed between us.

After Rabbi Yisroel* finished reciting Bircas HaMazon, I asked him where he would sleep. He said that he would spend the night in a nearby synagogue. I escorted him out of the house, and as soon as we were outside I broke into tears. I wanted to evoke this great man's compassion towards me and make sure that I would not lose this precious relationship and be left alone again. I told him everything that had happened to me, my discovery of the book, Hishtopchus HaNefesh, and how I'd beseeched the Almighty to introduce me to Breslov Chassidus. In Rabbi Yisroel*, I saw a Divine messenger to answer my prayers, so I said to him, "Now that the Almighty has arranged these wondrous events so we could meet, I beg you to have mercy on me and to teach me things that will heal my soul!"

When he heard these words he was very moved. As I continued to tell him about all the pains of my soul, he listened attentively. Finally he began to speak; every word that flowed from his mouth was a healing and renewal of my very life-force, the nature of which I had never experienced since the day I came into the world. He spoke of our Master, Rebbe Nachman, of his teachings and his great light that were made to heal my broken heart.

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We walked until we reached the Karliner synagogue, which was locked, as was another shul. Nearby was a third synagogue, formerly used by the great Sages and Disciples of the Baal Shem Tov, such as Rabbi Avraham Kalisker and Rabbi Menachem Mendel of Vitebsk. The shul stood at the edge of the Sea of Galilee, and in the winter, during the rainy season, water would actually overflow into it. The tables inside were half-immersed in water. All the books had been removed, leaving the shul abandoned and open.

We entered the shul together and sat down on a table. Rabbi Yisroel* put down his books, Tallis and Tefillin, and took out from his pocket a candle and matches. (They always were with him wherever he went, even though they were very expensive at the time.) Then Rabbi Yisroel opened up the book, Rebbe Nachman's Likutay Mohoran, and began teaching me the lesson entitled, "The one who has mercy will lead them [II:7]". We were so absorbed in the lesson that we did not notice the dampness and water in the shul.

We sat and learned together until early morning, when, suddenly, I heard my mother cry, "Where is my son?" I realized then the great trouble that I had caused by my absence. The dough that my mother was to have baked that day had spoiled, since I wasn't there to help her knead it. The entire household was upset and yelled at me, demanding to know why I left the house at that time. I had not intended to cause trouble, but simply had become so absorbed in our learning that I completely lost track of time. I now was certain that Rabbi Yisroel* was one of the Thirty-Six Hidden Tzaddikim, for the Torah he had taught me was

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truly awesome. Rabbi Yisroel* remained in the shul until morning, when he went to pray with a minyan. Afterwards I found him in the Karliner synagogue.

Tiberias was a small town in those days, and when people heard my mother's cry the whole town became alarmed. They thought that I had died, G-d forbid. They began to inquire, and my mother told them of a certain Jew who had come into town at night to buy bread. I went off with him but did not return, and in the morning my mother had found me with this Jew in the flooded shul. My mother did not know that Rabbi Yisroel* was a Breslover Chassid but the townspeople did, and when I came home the next morning everyone said, Last night Yisroel Ber was forcibly converted to Breslov Chassidus. This was when I first knew with certainty that Rabbi Yisroel* was a Breslover Chassid.

From then on Rabbi Yisroel* and I were never apart. I had witnessed the fulfillment of my prayers and hisbodedus, testifying to the greatness of Rebbe Nachman's teachings, in G-d's sending my teacher right into my house. I saw as miraculous that Rabbi Yisroel*, having been forced by Divine Providence to leave Meron in order to help me, was so strongly drawn to me. Such a bond formed between us that much water could not extinguish the love between us [Song of Songs 8:7]. I knew that even if the whole world tried to separate us they would not succeed.

However, the world remained very opposed to Breslov. People began to express their opposition to me with words of bitter contempt. "It is true that Rabbi Yisroel* is a great man", they

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would tell me, "but he is a Breslover and that is his shortcoming" (They did not realize that all his greatness was due to Breslov, through which he merited to attain all of his righteousness, holiness, and love of G-d). When they saw that their words had no effect on me, they went to my father, who was already blind at the time, and said, "Your son has become a Breslover Chassid, one who wanders in the mountains speaking to G-d. All the Rabbis are against this way; it could cause your son to lose his mind. Now there still is time to save him. But later on he will be in the category of all those that enter will never return. [Proverbs 2:19]" They asked my father to persuade me to leave Breslov Chassidus.

When my parents heard these menacing words from the other Chassidim, they were very frightened. My father still thought, however, that I would listen to him and leave Breslov, since until now there had always existed tremendous love and closeness between us. One day he sat down with me and said, "I am a Karliner Chassid. You may choose for yourself any Chassidus you want with the exception of Breslov". However, I had already seen the Almighty's Hand in arranging events for me to meet a giant like Rabbi Yisroel*; the light I saw and the healing I received cannot be imagined. So I replied to my father, "I cannot reveal to you everything in my heart, but you should know that in this matter you cannot influence me at all". My response completely bewildered him. In my entire life I never had rebelled against even his smallest request. I always had shown him great respect, especially after he became blind, but in this matter I told him that I could not obey him.

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My determined reaction convinced my father that his fears were justified, and he became even more adamantly opposed to me. He worried that his power to influence me no longer existed, so he decided to wage war with me over this matter and he relinquished responsibility for my upcoming wedding. (I already was engaged at the time). But my mother opposed him, saying that I still was their son and that they should suffer through the situation until I got married. She worried that news of this dispute would reach my bride's family, who lived in Tzefat. Tiberias and Tzefat were so close together that they were bound to find out.

Eventually, however, a big argument broke out in our family, and finally, on Shabbos, my father expelled me from the house. I went to the shul next to the house of Rabbi Yisroel*. My father, who was blind, stayed at home, while my mother went out to consult with different Torah authorities. First she went to Rabbi Mordechai of Slonim, who had loved me like a son all his life and had taught me Mishnah and Zohar. When my mother asked him what to do, he replied, "Your husband is correct. You must do everything in your power to get your son away from Breslov". He added that Breslov Chassidus is extremely powerful and, once influenced by it, a person is unable to escape from its doctrines.

When my mother heard these words, she became terrified. Rabbi Mordechai advised her to approach Rabbi Yisroel* directly to tell him how she and her husband were broken and crushed from the situation and to ask him to send me away. When my mother entered Rabbi Yisroel's* house, she was so

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upset that she prostrated herself in front of him and pleaded with him with outstretched hands. She was crying bitterly, as if over the death of a son. She told him everything in her heart, saying, "You are a good Jew. Have mercy on my husband and me. For us this is a matter of life and death. Send my son away and don't let him learn with you". Rabbi Yisroel* listened to her with great patience. Yet he knew that such a bond existed between us that even all the kings of the world could not separate us. Finally he replied, "I cannot ask any Jew to leave my house. But if you want to listen to some good advice from a friend, leave your son alone and don't interfere with him."

When my mother heard this, she feared that the prediction of Rabbi Mordechai already had come true. In her great sorrow, her soul left her. I was sitting in the shul next door when, suddenly, I heard people shouting, "Rivka [my mother] has died!" They tried to revive her with various remedies, and I heard them saying, "You see what her son has done to her!" I was broken and crushed and started to wonder if, really, I had erred in causing my parents so much sorrow. Certainly, I thought, I could have left the matter alone and become a Breslover Chassid later.

You can imagine my relief when, after two hours of virtual lifelessness, signs of life began to reappear in her. A terrible desecration of the Almighty's Name was avoided, for people would have blamed my involvement with Breslov for my mother's death. Her resuscitation in the home of Rabbi Yisroel* was, I felt, literally a case of revival of the dead, which no one could explain in a rational way. Since she had been unconscious for so long, after her revival she continued

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to suffer for a long time with unimaginable pain. For my part, when I saw that I still had a mother, I was so relieved that I even thought about acceding to my parents demands that I leave Breslov, fearing the recurrence of such a tragedy.

The Almighty had arranged yet another kindness for me in that I already was engaged before I became involved in Breslov. Had this not been the case I would have had no chance of finding a mate on account of the tremendous opposition that existed to Breslov. When the townspeople visited my prospective father-in-law and spoke to him of my attachment to Breslov, he replied, "Don't worry. After his marriage his wife certainly will prevent him from continuing with this".

I had become involved with Breslov in the winter; the date for my wedding had been set for the following Hebrew month of Elul [late summer]. In the meantime there was a famine, and my father-in-law to be, who was an upright and G-d-fearing man, wrote to us that he could not maintain his wedding commitments, as he now had no money for clothing or a dowry. Rabbi Yisroel*, however, was determined that I should marry, making me a complete person and better able to integrate the teachings of Rebbe Nachman. He thought deeply on the matter and finally decided to travel from place to place to collect money on my behalf. He gave this money to my parents for them to clothe me and to marry me off on schedule. Rabbi Yisroel* went to Tzefat, and about that time I sent a letter to my future father-in-law, authorized by my parents, stating that they wanted the wedding to take place as scheduled and that I was relinquishing my claim to a dowry.

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In order to ensure that my wedding would proceed as planned, Rabbi Yisroel* remained in Tiberias. He clearly saw G-d's hand in our relationship, and he felt a personal responsibility to stay with me and to help me in every possible way. I also did not want to separate from him. When Elul came and it was time to travel to Tzefat for my wedding, I worried that I would have no further opportunity to be together with Rabbi Yisroel*. Having seen all the obstacles between us and worried that our relationship was about to end, I asked Rabbi Yisroel to make a formal agreement with me, like the pact between Ruth and Naomi, that we would meet regularly every day, learning together and serving the Almighty as one. The agreement was made and kept secret. We made the pact near the Tomb of Rabbi Akiva, where we had been praying with tears and great fervor at the time. The pact that we made was so binding that on the very day my family traveled to Tzefat for my wedding, when my mother was sure that my relationship with Rabbi Yisroel* was ending, in the middle of the journey we saw Rabbi Yisroel* also on his way to Tzefat.

A confrontation began, after my wedding, between Rabbi Yisroel* and myself on the one hand and my father-in-law and the elders of Tzefat on the other. I was in such a degraded state that when I would leave the city children would throw stones and peels at me and call names to the point where I almost lost my mind. When my father-in-law saw this he began to pressure my wife, Esther, to ask me for a divorce. She refused, saying, This is my portion in life and so it will be. I recognized in her loyalty the great kindness the Blessed L-rd had bestowed on me.

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Once the question of divorce had been put aside, we needed a place where we could live undisturbed. Near Rabbi Yisroel's* house was a small room that Rabbi Yisroel* rented for us. He acted as a father and mother to both of us, worrying about all our needs. Even if he was eating only crumbs, for us he wanted only the best. Those years of our pact were years of true life, not of this world at all.

My relationship with Rabbi Yisroel* lasted until, eventually, Rabbi Yisroel* told me that his time to depart from this world was drawing near. He foresaw that in the future a great darkness of disbelief would descend upon the world, a darkness impossible to describe, and he spoke of the pain and suffering he felt because of it. At the time, I couldn't conceive of our relationship ending at the very height of our partnership. However, I saw that Rabbi Yisroel* was correct, and every time he felt unwell I worried that his end had come and that he would leave the world.

During the five years of our pact, Rabbi Yisroel* and I endured many hardships, including war and a famine, which made it very hard to learn together. However, simply being with him was the greatest learning of all. His faith, trust in G-d, and exemplary character were an inspiration that has sustained me all my life. From him my soul has derived life and strength to continue to probe deeper into the ways and teachings of Rebbe Nachman. When the British entered Tiberias at the end of World War One, a plague broke out (G-d spare us), during which most of Rabbi Yisroel's* children died. He was left with only one son, twelve years old. But Rabbi Yisroel* accepted the decree with fortitude and certainty. In the

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end, this son also died. Rabbi Yisroel* himself became very ill and weak. He said that, with his death, he would take the plague with him and thus stop its expansion. And so it was that after he died the plague stopped. For my part, I felt as though I had been abandoned in the wilderness. After a while I traveled to Jerusalem, to hear the Breslov teachings from the Elders there, who were very precious men.

Now I would like to relate more about the attainments of Rabbi Yisroel*. He would be in a state of holiness and sanctity the entire week, and on Shabbos he was exceptionally holy. He actually could see and experience the light of Shabbos. His singing and dancing were phenomenal. We would dance together most of the night of Shabbos. This truly amazed the people of the town, since no other Chassidus demonstrated such happiness and joy.

I also witnessed in Rabbi Yisroel* faith and trust in G-d that is impossible to imagine or describe. Once I saw him at the Tomb of Rashbi in Meron, on a winter's day. He stood there the entire day reciting Psalms. His words were like coals of fire, resounding with awe, devotion, and sweetness, the likes of which I have never heard before or since. Rabbi Yisroel's* crying continued until the Tomb literally was soaked. I saw this with my own eyes.

On another occasion we were walking to a certain moshav. On the way there was a terrible storm. All around us was flooding and mud, and we had to devote all our energy to saving ourselves. Hours passed before we saw any light. Finally, we noticed a lit house and were invited inside. When the owner saw our drenched condition, he gave us clothing to change into

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and tea to drink. Rabbi Yisroel* stood to pray the evening prayer. I was sure that this night, after everything that had happened to us, he would not be able to rise for the Midnight Lament. I was so exhausted that I couldnt even move my limbs. The family arranged beds for us and we went to sleep.

Before I knew it, Rabbi Yisroel* arose from his bed like a lion. I had never before heard a Midnight Prayer like this, all the days of my life. Afterwards he went to his table and lit a candle. I was turning restlessly on my bed, unable to relax. Finally I also got up and approached the door quietly. I saw Rabbi Yisroel's* table shaking and trembling like a great machine. I felt tremendously ashamed and was afraid to approach him, but I wanted to fulfill our agreement to meet every night. Finally I gathered courage and walked towards him, and I saw his face glowing. When I saw this I withdrew, ashamed.

In the morning, Rabbi Yisroel* prayed at sunrise as usual. The prayer was so sweet sounding that all of the people of the town stopped at the window to listen on their way to work. I was with Rabbi Yisroel* when he said the Shema with such concentration that I thought his soul would leave him. His yearning to be close to G-d was so intense that he cried like a baby during his prayers. Afterwards, the owner of the house stood in front of Rabbi Yisroel* as if in the presence of a king. He prepared a banquet for him. The lady of the house, sensing his holiness, went to cover herself in modest attire. Rabbi Yisroel* declined the banquet and asked the owner to forgive him, since it was his custom only to eat bread and tea.

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In his youth Rabbi Yisroel* was loved by everyone in his town in Poland. His father was a prominent businessman, and Rabbi Yisroel* managed all his merchandise. He told me that his heart was always burning and yearning for the fear of Heaven. He would hide behind the barrels in the storeroom, where he would do hisbodedus and meditate and scream out silently from the depths of his heart to merit to be a truly righteous Jew. He started doing all of this even before he became attached to our Teacher, Rebbe Nachman. Due to his great piety, the local people all were interested in him as a match for their daughters.

Once he was looking through some disposed manuscripts and he came upon something from Rebbe Nachman, but, at the time, he didn't know who the author was. So great was its effect on him that Rabbi Yisroel soon became known as a Breslover Chassid. His father tried to stop his involvement with Breslov, but to no avail. Finally he vowed to take away his inheritance, so Rabbi Yisroel* left his hometown for Uman, in Russia, where he stayed for many years and got married. His father later retracted his opposition.

Rabbi Yisroel* had many names. His family name was Halperin, but they called him Karduner after the name of his town of birth. In Jerusalem, Tzefat, and Tiberias they called him Rabbi Yisroel Breslover, and on his tombstone in Tiberias is written, "Here is buried Rabbi Yisroel Breslover, the son of Rabbi Yehuda Leib."

There is another important story to tell concerning a certain proselyte who was attracted to Breslov. He lived in Tiberias and came from Russia. A very pious man, he would recite the

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entire prayerbook from cover to cover. His face glowed with the fear of Heaven and resembled that of a lion. In addition he was an enormous man, who would eat an entire loaf of bread per meal. Since there was a famine in those days, no one could afford to show him hospitality and he was forced to spend most of his time in the wayfarers house. Rabbi Yisroel's* kindness towards his fellow man was so great that he arranged a place for this man in his own house. Since the man had no change of clothes, he had terrible body odor. His shirt had become encrusted with sweat and thick as leather. No one could stand being near him.

When Passover drew near, Rabbi Yisroel* ordered new clothing for him. The man washed, put on his new clothing, and was Rabbi Yisroel's personal guest for the entire Passover. During the Passover Seder, I quickly finished the Haggadah and went to see Rabbi Yisroel*. I found a crowd of people there, and inside the house there was tremendous light, dancing, and joy. The convert was overwhelmed with happiness in becoming Jewish and in meeting Rabbi Yisroel*. He saw so much sweetness and love of the commandments that he began to dance from sheer joy. He was so big that the entire house was shaking. As I approached the door I was embarrassed to enter, for I saw that the Divine Presence was upon the house. Afterwards I went in and joined in the dancing, which carried on until the morning.

After Rabbi Yisroel* passed away, I would awaken at midnight and go to the mikveh. Once I fell asleep with my book and dreamed that I was in the ocean with the waves raging around me. I had already given up, sure that I would drown. Suddenly I saw a building in the middle of the sea, and I felt some relief. Desperately wanting to enter the building, I

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climbed up the steps using all of my strength and was overjoyed that I was saved from the water. I went into a hall where I saw several rooms. I passed by every room until the last one. There I opened the door and saw an old man whose white beard was as long as his body. He had a beauty and a grace not seen in this world. His face was young and pleasant. When I entered, the old man was sitting in a chair and another was walking around him in circles. The old man grasped my hand and greeted me with such tremendous love that I awoke. I pondered the significance of the dream, but I couldn't find any interpretation. So I asked for mercy from the Almighty, and then I took a book from the table. The book was called Chayay Mohoran. I opened it up and read that Rebbe Nachman sometimes appears to a person in the guise of an Elder.

I would now like to relate another important story. In Tiberias there was a certain Talmid Chocham, very distinguished in Torah learning and fear of G-d. He was one of the students of the Chofetz Chaim, of blessed memory, and every month he completed the entire book, Reishis Chochma. This book is very long and difficult to understand, and he would lock himself in a room and roar like a lion from his effort to master it. Before I met Rabbi Yisroel*, I also was searching for a new approach to ease the pains in my soul, so we became friends. I would come and learn with him. His name was Tzvi Rosental.

When he saw the tremendous opposition and suffering I had to endure after I became involved with Breslov, he grew fascinated with Breslov. He also wanted to be introduced to the teachings and yearned to come close to a True Tzaddik like Rabbi

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Yisroel*. I would say to him, "Do you want to experience the true light of Chassidus? I'll show you a light that has no comparison anywhere". I greatly praised Rabbi Yisroel* and encouraged Reb Tzvi to meet him.

Reb Tzvi normally joined a group of Chassidim every Shabbos evening to listen to Chassidic stories. I would go openly to Rabbi Yisroel's* house; soon Reb Tzvi started to go there in secret. He told his family that he was going to the other Chassidim, but he really went to Rabbi Yisroel*. When he didnt show up for several weeks, the other Chassidim began to inquire after him. They followed him to see where he was going. When they finally realized what he was doing, they became worried that all the young people would follow him and get involved with Breslov. (Reb Tzvi was a very popular schoolteacher). So they used all of their power to pull Reb Tzvi away from Rabbi Yisroel*. They watched him carefully so he wouldnt be able to visit him.

But Reb Tzvi's heart was burning with the fire of holiness, so he decided to walk to Jerusalem to join the Breslov Chassidim there. He told me of his plans privately; no one else knew. Even though he was bitterly poor, he was very determined. He set out on foot to Jerusalem, since he had no money for the journey. When his family realized Reb Tzvi was missing, his father-in-law went straight to the authorities to issue complaints against him. He stated that Reb Tzvi had abandoned his wife and children and that Rabbi Yisroel* and I should be put in jail since we surely knew of Reb Tzvi's whereabouts. Rabbi Yisroel* was an Austrian citizen, which protected him from

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being arrested as long as he remained in his house. However I was a Turkish citizen, enabling them to arrest me anywhere, which they did.

Soon afterwards crowds of people gathered at Rabbi Yisroel's* house, where they picked up stones and broke windows, literally wrecking his house. Rabbi Yisroel* was inside praying with a voice that split the Heavens, as if nothing was happening at all. Everyone who heard him had thoughts of repentance. The authorities who accompanied the police planned to wait until he finished praying, call him outside, and arrest him. When the people in the nearby shul finished praying, they came out, saw the whole disturbance, and asked what was going on. A pharmacist and two householders were so moved by Rabbi Yisroel's* prayers that they told the authorities to leave him alone. They entered Rabbi Yisroel's* house to speak with him, and from that time on they became close friends.

However, I remained in custody. An officer came in and tied me up, and the police stood by my side and asked where Reb Tzvi was. I told them that he had gone to Jerusalem. They went to search for him and found him near Afula. They told him that Rabbi Yisroel* and I were under arrest and that he must come home. They returned with him on Motzaey Shabbos, and then they freed me from jail.

The next morning, there was a convention of the Chief Rabbinical Council, the head of which was Rabbi Moshe Kleerse. They drafted a document that forbade Reb Tzvi to come within six feet of Rabbi Yisroel* or me. Reb Tzvi was forced to sign this. Afterwards, he came to the Yeshiva, and said that he

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had something important to tell me. Speaking in a whisper, he told me what had happened. I was very upset that he had not shown more pride and determination in resisting their pressure. I went into town and told everything to Rabbi Yisroel*. When he heard the story, he sighed from the depths of his heart.

Before long people were saying that Reb Tzvi suddenly had become very weak with a lung ailment. The doctors said that his life was endangered. All the children of the town congregated at the tomb of the Rambam to pray for his recovery. Rabbi Yisroel* and I also were there, along with Reb Tzvi's wife. When I told Rabbi Yisroel* that Reb Tzvi was mortally ill, he told me to run to Reb Tzvi's house and insist that the document be torn up immediately. I ran to carry out his instructions, and in his house I found his entire family, including a very distinguished elder by the name of Rabbi Kahet, who was from the other Chassidim. When he heard Rabbi Yisroel's* instructions, he told Reb Tzvi's father-in-law, "Listen to him and tear up the document immediately!" But his father-in-law refused to listen.

That night I dreamed I was in the market and Reb Tzvi also was there. He spoke to me, and I said to him, "What are you doing here? Wont they take you away?" He replied that he had decided to ignore the document and that no person or thing would separate us. Suddenly I woke up and heard voices calling out that Reb Tzvi had passed away. And so it was.

I ask mercy from the Almighty that I shall merit to see the light of G-d and to come close and perceive something of the great spiritual light that shines in the world, and that we all shall merit to see our righteous

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Messiah speedily in our days. As it says in Sefer HaMiddos (Tzaddik 151): The Coming of the Messiah is dependent on drawing near to the Tzaddik. And (Tzaddik 152): The final perfection of the soul depends on drawing near to the Tzaddikim.

Blessed be the L-rd forever and ever.



The Letter from Heaven

The Letter from Heaven

Miracle of the Petek

On Shabbos Chanukah, Rebbe Nachman told a story that was partially forgotten. It involved the son of a king, who wandered far away from his father and yearned very much. He received a letter from his father, and was very happy because of it. He yearned very much at least to reach out a hand [to his father], and if [his father's] hand were extended to him, he would grasp it and kiss it. He then realized that the letter was in the handwriting of the king himself. Therefore he realized that the letter was in essence the hand of the king [From the Conversations after the Sippuray Maasiot].

In the year 5682 (1922), on the Seventeenth of Tammuz*, I felt a terrible weakness [relates Rabbi Yisroel Odesser]. The evil urge overcame me in the morning and said, Behold, you are very weak! You need to eat! And I had not drunk or eaten from midnight until that morning. But I ate, for the sake of precaution, as though eating damaging substances, but without hands and without feet [i.e., without any enthusiasm]. After eating I recited the Grace after Meals and walked to the Mikveh. You can imagine how

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my prayers went and how I felt after such a thing. For when I was with Rabbi Yisroel Karduner, he had been careful about every fast in the Shulchan Aruch, especially the Seventeenth of Tammuz, the most serious of the four major fast days. Already as a child, from the age of six, I had been accustomed to fasting every Monday and Thursday; yet now, today, I stumbled and ate before praying. I did not want to live, and I fell into such dejection that I could not speak or be seen with people.

I walked to the Yeshiva and lay down in the synagogue in the Yeshiva, like a dead man. I did not speak nor eat for the next six days. Whoever entered the synagogue, including the Yeshiva students, and saw Reb Yisroel Ber lying in such dejection, was afraid. For they were used to my always being happy and dancing and had always been amazed at how Yisroel Ber could be happy. Why is he happy? He has no livelihood or bread for his children. Now, they said that this Yisroel Ber was not the Yisroel Ber they knew. This Reb Yisroel Ber had gone out of his mind, and such is the fate of all the Breslovers, that in the end they go out of their minds. For they walk at midnight to the fields and forests, and sometimes they are frightened by a dog or wild animal or a gentile, and therefore in the end they go crazy. I felt terribly dejected, and what they were saying now caused me even greater dejection. For I felt that I was the cause of everything they were saying.

In any event, I felt great pain and distress and did not want to live. I saw that my great sadness was causing a desecration of G-d's Name and a disgrace to Breslov Chassidus. Then I did hisbodedus and prayed to the Blessed G-d: Master of the Universe. Look at my situation. It's true that I ate and did what I

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did. But I want to return to You. Heal me and remove me from this situation, this sadness, for I am causing a desecration of Your Name and blemishing Breslov Chassidus. Then I cried before the Blessed G-d and said in the synagogue: Master of the Universe. Heal me so that I can escape from this sadness.

A powerful thought came to me, as though someone had entered my head and my mind. The thought said to me: "Go into your room! (I was in the synagogue and my room was next to the synagogue). Go into your room, and open the bookcase, and put your hand on any book, and remove it and open it, and there you will find a cure for your soul". I wanted a cure, and I had prayed. So I said in my heart, This thought of mine, is it a serious thing? Then I said, Ill try and see what happens.

So I did this: I went from the synagogue into my room, and opened the bookcase, as the thought had said to me, and put my hand on a certain book, and removed it and opened it. And there was this letter. At first I saw just a piece of paper and I did not know what it was doing in the book. Possibly it was a bookmark to indicate where I was learning. I did not pay attention to this piece of paper. In any event, afterwards I noticed that there were lines of writing on it. I started to read and I saw what was written: "My precious student, I benefited greatly from your service". And the sign, at the end of the whole letter: "On the Seventeenth of Tammuz they will say that you are not fasting". On the Seventeenth of Tammuz they will say. This implied that the letter was written before the Seventeenth of Tammuz. It was telling me a sign: On the Seventeenth of Tammuz they will say that you are not fasting.

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In any event I read this, and just as before I had been so sad, now I received so much joy from this letter, joy not of this world, that the sadness had no value compared to the joy. Amidst such joy I started to dance in my room in the Yeshiva. The Yeshiva students said: The crazy man is happy now. Hes dancing! They all came into my room and watched me dancing. But I paid no attention to them. I danced and rejoiced until they gave in and took me outside. They stood in a circle with me in the middle. I danced for many hours that night, until they became tired. They stood for a long time and said: "He won't tire out. He will tire us out. We have no more strength". They left and I danced alone the whole night. Anyway it is impossible to describe and to relate adequately what had happened to me: such sadness, such healing, such joy that I experienced.



The Letter from Heaven

Translation of the Petek

Very hard it was for me to descend to you
My precious student to tell you that I benefited
Greatly from your service and upon you I said
My fire will burn until the
Messiah will come be strong and courageous
In your service
Na Nach Nachma Nachman Meuman
And with this I shall reveal to you a secret and it is:
Full and heaped up from end to end (Pay-Tzaddi-Pay-Tzaddi-Yud-Hay)
And with strong service you will understand it and the sign is
The 17th of Tammuz they will say that you are not fasting

Transliteration of the Petek

Meod haya kashe li laredet eylecha
Talmidi hayakar lehagid lecha ki neheneti
Meod meavodasecha vealeyeha amarti
Mein foyeril vet tliyen biz
Moshiach vet komen chazak veamatz
Beavodasecha
Na Nach Nachma Nachman Meuman
Ubeze agale lecha sod vehu:
Male vegadish mikav lekav (pay-tzaddi-pay-tzaddi- yud-hay)
Ubechizuk avoda tevinayhu vesiman
Yud zayin betammuz yomru sheayncha mitaneh

Quotes from Rabbi Yisroel

*Quotes from Rabbi Yisroel
Concerning the Petek, "Na Nach"
and Himself*

(Taken from cassette recordings)

"Na Nach Nachma Nachman Meuman" is the new Song through which all of Israel will be redeemed.

"Na Nach Nachma Nachman Meuman" is the root of the whole creation, root of the whole Torah, root of all the Tzaddikim.

"Na Nach Nachma Nachman Meuman" is the Song that is simple, doubled, tripled and quadrupled which is referred to in Tikuney Zohar, and in Likutey Moharan.

This Petek is the greatest wonder and miracle since the Creation of the World.

"Na Nach Nachma Nachman Meuman" is a Segula (object or saying with saving powers) for every problem and situation.

Through the saying of this Song **"Na Nach Nachma Nachman Meuman"**, all the judgments are sweetened, and everything is transformed to good!

One who merits to say and to sing this Song **"Na Nach Nachma Nachman Meuman"** with perfect faith, sees great wonders and salvations.

Blossoms of the Spring

This is a novelty and wonder, the likes of which have never before been seen in this world. The Song "**Na Nach Nachma Nachman Meuman**" fixes everything and heals everything.

This Song is the matter of the redemption.

How is it possible? I am amazed, how is it possible to find, just to speak about this - how is it possible? I never heard, I heard some stories, but something like this I never heard. That there is, that there could be in this world, I man without lusts? [Only Rabbeinu, Saba, only Rabbeinu, Saba, Saba, only Rabbeinu]. Yes, certainly, certainly! [Saba, you are a wonder of the world, saba you are the secret, the secret, the secret of Rabbeinu]. I am unique in all the world, yes, a unique man. How is it possible, a thing like this? That a man in his life eats and sleeps - how desires left me completely! (Saba laughs) As if I live in this world, in a world that is not, that is not, that is not... without desires at all!

I am totally, totally clean, like a newborn baby!

One who argues against this Song is as if he denies the giving of the Torah.

Just as the Torah is true, the Petek is true.

"**Na Nach Nachma Nachman Meuman**" lifts man from absolute descent to absolute ascent.

In spite of all that is revealed from this Petek, and all that will be revealed, it remains a secret and so do I.

The Rabbi of all Israel is Rebbe **Na Nach Nachma Nachman Meuman**.

But the revelation that I am he, is only in this Petek.

And I don't have, don't have, I don't need to fight. No there isn't, isn't any battle! Nothing! My mind is holy, there isn't any defilement, any scent of desire for this

Quotes from Rabbi Yisroel

world! All that I would relate to you, still wouldn't, still wouldn't cover even a small part! [I feel that, Saba] Yes? Nothing, how is such a thing possible? A man, as long as he lives, wants all the desires, eating and all the desires. And I, I don't have, I don't have. Desire sees me and runs, it runs! (saba laughs) I don't have a trace of the defilement of desire.

The main thing is Uman. Rabbeinu told me that they would come to me - that is Uman!.

I have understandings of Rosh Hashana greater than all the world.

This piece of paper (the Petek) will conquer the world!. For all the Redemption, and the Tikkun of all the people of Israel and all the world, depends on Rabbeinu, Rebbe Nachman.

This was written to each one of the people of Israel: "Very hard was it to descend to you, my precious student". This is for each of us.

First of all, I was the messenger to inform you of this holy name: **"Na Nach Nachma Nachman Meuman"**.

Just to say this name, **"Na Nach Nachma Nachman Meuman"**, sweetens all the sufferings and all judgments, all the sins and all the blasphemy - everything! It transforms everything, happy is the one who believes.

"Na Nach".then everything is good. Just **"Na Nach Nachma Nachman Meuman"** - that is everything: all the Torah, all Israel, all the healings and all the salvations, all in one word. This is a international melody!

For everyone there is a repair. There is already **"Likutey Moharan"** in the world. I? I am Na Nach Nachma Nachman Meuman. Well? I am the initials **"Na Nach Nachma Nachman Meuman"**. That already, already encompasses the whole world, with all the sinners, with everything. There is a repair, a repair, a repair! I am

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Rabbi Nachman, that is **"Na Nach Nachma Nachman Meuman"**. Yes.

It sustains, fixes and renews all of Israel, and when the Mashiach arrives, it will be a new world, not the world of today - a new world.

How was this written? And how did it come to Tiberias, to that Yeshiva, to that bookcase and that book, how? And we see, we hear, that this is above nature, something from nothing, and how does it exist in the world, and how did it come to Tiberias, how?

A miracle like this has never before been. This is only from Rabbeinu, only a miracle. A signature such as this, no Tzaddik ever signed a signature like this: the "simple, doubled, tripled, quadrupled". And Rabbeinu in his lifetime also never signed this way. Only in this Petek - we didn't know - this is found in Likutey Moharan, that the holy Rabbeinu talks about this Song. He is this Song. But here, he reveals to all the world **"Na Nach Nachma Nachman Meuman"**. What is now in the world, was never known, we know nothing.

The essence of the Torah and the Mitzvot is Rabbeinu, Rebbe Nachman, **Na Nach Nachma Nachman Meuman**. He is all our vitality, the Torah and the Mitzvot.

Within this name is hinted all that has come upon each person of Israel, and it transforms everything to good.

If you are suffering? Say **"Na Nach Nachma Nachman Meuman"** immediately and it transforms everything!

I don't have any desire!. I don't need, I don't say "Tikkun Haklalli". (In a case where) There is no Tikkun? Everybody needs sometimes, but I don't say "Tikkun Haklalli", I don't need it! (Saba laughs).

We need to believe that this is effective, for it is the root of the Redemption, and it is the root all the souls of Israel, and it is the summation of all the Torah, and the

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Tzaddikim that were from the beginning of Creation, (it is) the Crown of the Creation.

According to the letter, we see noveltes: a new revelation in the world. "**Na Nach Nachma Nachman Meuman**" it is simple, doubled, tripled and quadrupled. Aside from that, there is in it ten letters. They are the ten forms of melody that were revealed to fix, to fix the spoiling of the Covenant. These ten letters, the ten forms of melody, and the song simple, doubled, tripled and quadrupled, all together. Yes, so here he reveals in simplicity, that this is the essence of the Redemption.

The main thing is "**Na Nach Nachma Nachman Meuman**". It is an easy thing to say. And when one says "**Na Nach Nachma Nachman Meuman**", one takes hold of the root of the entire Creation, and of all the Torah, and all the Tzaddikim, yes, one enters into a different world, just by mentioning the name of Rabbeinu, as it is signed in this Petek: "**Na Nach Nachma Nachman Meuman**".

"**Na Nach Nachma Nachman Meuman**"? Transforms everything to good.

We have no conception what it is, that we merited, in these generations, to know from this, from a secret like this "**Na Nach Nachma Nachman Meuman**". There is a great deal to speak about, but I cannot speak!

This is a new force that never was before, but we are not worthy of receiving it in truth as would be fitting. But nonetheless, Hashem Yisborach is very great, and just to mention the name....

Such a wonder, that never was before - completely new! If it had already been, it would not be new. This is completely new!

Fortunate is one who believes in Hashem and his Torah. We don't understand, but we believe, believe in Hashem and in our Torah. First of all, just believing and reciting this holy name, sweetens the bitterness of all the sins, all

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the blasphemy and all the descents, yes, and renews, it makes us completely new.

We are very soaked! We are sunken in impurity! Yes, one word of Rabbeinu transforms everything. Just to say "**Na Nach Nachma Nachman Meuman**", this is enough to heal us, to sustain us, to renew us. If there is, G-d forbid, some suffering, say "**Na Nach Nachma Nachman Meuman**" immediately, it transforms everything, all the blasphemy, all the sins, everything. Fortunate are we, that we believe in the Torah, and in the Tzaddikim.

The whole world will come to Mashiach: Give me a Tikkun! I want a Tikkun! Tikkun? Ready to give you immediately! there is already Likutey Moharan*! For everyone there is a Tikkun!.

If I were to reveal just two words about the Petek, I would annul the free will of the whole world.

Just to see my face is a great thing.

I? **I am Na Nach Nachma Nachman Meuman**. Shall I reveal to you here and now who I am? **I am Na Nach Nachma Nachman Meuman!** That is everything! You still don't know who I am ?!



Letters

The Search for the True Tzaddik

27 Adar One 5717 [1957]
Tiberias

A good life and a long life in honor of the treasury of wisdom and knowledge, who searches for truth and seeks faith, beloved like my own soul, Mr. Zalman Shazar. May G-d be with him and open his heart and eyes and ears to see and hear and understand the truth.

It is good to thank G-d who arranged with His wondrous Providence that I succeeded to recognize the greatness and preciousness of your great stature after many years of having heard about your good name from my close friend, Reb Meir Anshin. And from then on I greatly desired to meet with you and I did not succeed in this. But your strong yearning for the Truth was the cause of G-d arranging with His wondrous kindness that I merited to see you and to connect with you in the love of truth. To my knowledge there are hidden in this hints with a number of positive implications. Although in truth I am a completely simple person; however a small piece of wood can ignite and burn a very large piece. And if, however, we are at the bottom point of the most humble level, as we know about ourselves that our appearance is not graceful at all, for a storm wind and a great cloud storm darken greatly, especially in these our days. However G-d already introduced a cure and total rectification

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through the rivers and streams of the true wisdom of the True Tzaddik. And whoever will hide himself in the shade of his wings and will go in the ways of his teachings, and will cast away from himself all other wisdoms, and will throw away his intellect completely, as though he has no intelligence except for what he receives from the Tzaddik, certainly he will have a complete rectification, in ultimate perfection, no matter who he is.

Our Holy Teacher of living memory, before he died was sighing and shouting greatly with anguished voices and sighs and great shouts about the heresy and atheism that in the future would spread throughout the world. For this is the greatest evil of all the evils and miseries in the world; there is nothing more evil than this, may Heaven protect us. And then his followers were sighing before him despondently and were saying: "What shall we do and to whom will he [Rabbeinu] leave us?" And he answered, "What are you worrying about, since I am going before you," etc. And he revealed his thoughts both explicitly and implicitly that everything that he did with his followers was for both those who are here and those who are not here, meaning even for the future generations. And he said, Just strengthen yourselves together with unity and friendship and the love of friends, and then you will be proper people, and not just proper but you will even be Tzaddikim and good. For G-d surely will help me that my wish will be fulfilled, as I always have wanted. For with G-d's help I have finished and I shall finish according to His will for sure. And he said that whoever endeavored to join with one of his followers certainly will be a truly proper person, and not just proper but even a complete Tzaddik, the way I want.

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On the last Rosh Hashanah before his passing, Rabbeinu HaKadosh of blessed memory said the awesome Torah Tiku Tochacha [Likutay Mohoran II, 8], which explains that one must seek and search very very much for the holy and prophetic spirit of the True Tzaddik and Leader, and that the main perfection of the Faith, which is the essence of Judaism, is through him specifically. And then after saying the above mentioned Torah, he warned me expressly to write this great admonition that every man in the world, from great to small, needs to be very careful about this. And we need to warn and to remind them about this thousands of times that they will remember every single day to search and seek greatly after the Tzaddik, the True Leader, who has the spirit of prophecy and holiness with which he is able to rectify truly for eternity. Certainly the search and request is not after the physical body of the Tzaddik, rather after his holy spirit, through which is his main rectification. And this one must search and seek always however you look at it: If you have not yet found the Tzaddik at all, certainly you need to go on your hands and knees to search and seek with all your might throughout the whole world from one end to the other all the days that you live on the face of the earth, perhaps you can find your soul's eternal life for even one day or one moment before your death. And if you already think that you have found the True Tzaddik, certainly you need to search and seek even more. And it is possible that one is next to the Tzaddik and still his light is darkened from him and that he does not feel the pleasant truth of his holy advice. And because of this he is far from his rectification. And for this one needs great effort and a lot of searching until one finds him. And if he truly searches surely he will find him.

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Through drawing near to the True Tzaddik the poison of the serpent is stopped. And the opposite: through a false leader the poison gains strength. There is a Tzaddik who is so great in stature that he does not envy any other Tzaddik, not in this world and not in the next. He envies only G-d, akin to: he was jealous for my jealousy [stated about Pinchas avenging G-d's honor in killing Zimri; Numbers 25:11]. The main greatness of the Tzaddik in his lifetime and after his death is that he draws down and illuminates the very highest light and life force, meaning revelation of the blessed G-d, even in this physical world. Even into the very deepest and coarsest places, until he is able to elevate even all those who have fallen and become extremely vulgarized. Until the verse is fulfilled: And every creature will know that You created him... [Rosh Hashanah Prayerbook: Amidah]. Through drawing near to the Tzaddik we merit to Faith and heresy is nullified.

The main connection is Love: That one should love the Tzaddik with a complete love, that his soul should be connected with his soul. One should be very careful to expel from within himself the spirit of foolishness, that fills his heart and that clings to him. And by attaching to the True Tzaddik, meaning that he loves the Tzaddik with all his soul, through this he expels very quickly the foolish spirit from within himself. And through this he merits a broken heart. The relation of the True Tzaddik to the world is like that of the head to the body. And the main rectification is when we merit to be close and connected to the Tzaddik, as the body is with the head, for the main vitality of all the limbs comes only from the head. We must seek and search very very much, in each and every generation, for the True Tzaddik, with every type of search and with literal self-sacrifice. For the main vitality and existence and perpetuation of every member of Israel is only through

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the True Tzaddik. And through Israel's search until they find him and draw near to him, through this we merit the Complete Redemption. And the song that will be sung in the future. Happy is the one who merits and waits and truly yearns for this.

Through dispute against the Tzaddik, we forget the Torah. The Coming of the Messiah depends on drawing near to the Tzaddik. The proliferation of secular wisdom, particularly the wisdom of philosophy, causes very very great damage to the whole world, more than snakes and scorpions and all sorts of evil and destructive beasts that are in the world. For they damage the Holy Faith, which is the foundation of everything. Through speaking against the Tzaddik, philosophy becomes strengthened in the world. And also the opposite: The main elevation of the soul and its perfection is when the souls of Israel are collected into one unity. Through love and peace and unity amongst Israel, through this all the harsh judgements are sweetened. And all the heresy is nullified. And natural wisdom is suppressed and eradicated. And there is revealed Faith, in the desire of the world to know and to believe that everything happens only through the Will of the Blessed One. Through the peace that exists between people, who analyze and explain to each other the Truth, every person will throw away the falsehood of the idolatry of his money and will draw himself near to the Truth. And according to the Peace that is in the Generation, so can they draw the whole world to the Service of the Blessed One and to serve Him in unity, and everyone will throw away their gods of silver and gold and will pray to the L-rd alone.

The value of the gathering of Israel, who hold themselves with the True Tzaddik with great love and unity, and with the essence of true peace, and who draw onto themselves at all times an illumination of his holy

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wisdom, and who gather together and meet at all times to talk with each other about Fear of Heaven and about the illumination of the holy wisdom that the Tzaddik endeavors to shine upon them: this holy gathering is very precious and exalted and through it will be the Redemption speedily in our days and will come the Messiah who will repair everything in perfection. Through the truth the world is protected from all destructive forces. The Truth redeems from all travails. When there is truth there is peace. When there is not truth there is not kindness. Through truth one merits to an eternal name. One who guards himself from falsehood always is victorious. Jerusalem will not be rebuilt until there will be peace between Israel. And the Holy Temple will not be rebuilt until arrogance disappears.

I request your forgiveness that I have not yet sent you the holy books. For I was ill and suffered difficult afflictions [G-d spare us] and for sure everything is for the best. Even now I still am very weak. And I struggled with all my strength to write a few holy words that have within them the power to sustain and restore the heart. Since the time we parted I have not forgotten you, for your love is engraved in the depths of my heart with great and eternal love. And I yearn and desire always to connect with you as brothers dwelling together. I pray for you always that you will merit to see the splendid light of the holy sun that shines now in the world, and to dispel and disperse the clouds that darken the sunlight. In a manner that we shall merit to leave the darkness and come into the light, from darkness to great light, to the light of the morning that will shine upon us, the sun of charity and healing in its wings.

With feelings of honor and preciousness behold I seek your peace and the peace of your dependents.

Yisroel Dov Odesser

Letters

The Truth in Exile

9 Shevat 5718 /1958/
Tiberias

In honor of the good and pleasant Mr. Zalman Shazar, blessings of life and great peace.

Two days ago I sent you good delicacies that your soul loves, and I hope that you will feel in them great pleasantness. Also now I send you a good present from the house of hidden treasures of Our Teacher, the apple of our eyes, the Flowing Stream the Source of Wisdom [Proverbs 18:4], may the memory of the Tzaddik be for a blessing.

The main point of the Coming of the Messiah is to reveal the Truth in the world, and this is the main Redemption. For now the truth is in a great exile, and each one says the Truth is with him. Truth and falsehood are akin to a King and a slave, and because of the power of falsehood, the son of the King was switched with the son of the slave, until people thought that the son of the slave was the son of the King. And about the son of the King they thought the opposite, as is explained in the Stories of Rebbe Nachman [Story 11, The Exchanged Children].

And the main nullification of the falsehood and revelation of the Truth is by a person negating himself from everything until he literally is like dust, akin to "and let my soul be like dust to everyone" [from the Amidah prayer]. For everything grows from the earth, and all things and all the Creation is drawn to the earth. And it is impossible to be separated from the earth

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except through the repulsive force, meaning that someone forces the object and takes it from its place on the earth and removes it from there. And according to the strength of this force so is the object separated from the earth. And afterwards, when this force desists, the object returns to the earth. For the earth has the attractive force and attracts all things to it. And if this were not so then it would not be possible to exist upon it. For it is round and all people on earth stand around it. For it would be fitting to fall off of it, if not for the attractive force.

And there is a True Tzaddik who is the foundation of the world, and all things stand upon him. And this Tzaddik, who is unique in the world, is humble and lowly and makes himself like dust, and through this he has the attractive force to draw the whole world to him, to bring them near to the Blessed L-rd and to his Holy Torah. And behold it would be fitting that all human beings should be drawn to this Tzaddik, who is an aspect of dust that has the attractive force mentioned above. Except that through the repulsive force people desist and are distanced from him. Meaning that there are people who, through their speech and actions, repulse people and distance them from the Tzaddik mentioned above. And according to the power of this force, so does it create distance from the Tzaddik. And the main repulsive power is through arrogance and a haughty spirit and pursuit of honor, as when the person fears that his honor will be diminished and he will be ridiculed if he draws near to the Truth.

Therefore, everyone who wants to know the real Truth should really humble his mind and remember his true smallness and unworthiness. And everything that has happened to him in his lifetime. And if he will truly feel his unworthiness then certainly the Truth will be

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revealed to him, and the attractive power will overcome the repulsive power. And he will be drawn with great speed to the True Tzaddik. (Likutay Mohoran I, 70)

With a heartfelt request for peace for you and your dependents, and a blessing of health for body and soul.

Yisroel Dov Odesser Tiberias



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*The Holiness of the
Land of Israel*

*The Tenth Israel Independence Day Festival 5718
Tiberias*

In honor of my heart's desire, the pleasant Mr. Zalman Shazar. Peace and great light from the Great Eagle. May he hover over you every day, constantly, for the length of your days.

Behold I send to you my heartfelt blessing on the Tenth Israel Independence Day Festival. Blessed is the One who has sustained us and brought us to this time. Who has made for us open miracles in the eyes of the whole world and hidden miracles concealed from our minds. So too may we merit the Complete Redemption through the revelation of the holy knowledge of the True Tzaddik, the Flowing Stream the Source of Wisdom, may his merit protect us, Amen.

Through the sanctity of Eretz Yisroel [the Land of Israel] we merit to know of the True Rebbe. And according to how much we merit to attach and to be included with the True Tzaddik, so too do we merit a portion in Eretz Yisroel.

Eretz Yisroel is the encompassing holiness of all forms of holiness. In her we merit to escape from the perspective of nature and to know and to believe that everything is through Divine Providence alone. And this awareness is the essence of holiness. If a person were truly to believe in the sanctity of Eretz Yisroel,

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even in just one part in a thousand of her true holiness, surely he would run and fly to Eretz Yisroel with all his strength, and no obstacle could stop him.

Every member of Israel has a portion in Eretz Yisroel, and there is our life, there is our holiness, there is our home, there is our Land, there is our soil, there is our portion, there is our lot. And in Chutz Laaretz [literally, outside the Land] we dwell like a guest with nowhere to lodge, who wanders around in the courtyards, marketplaces and streets, for there is not our land and our portion at all. And therefore it is called Outside the Land, outside precisely. For we are standing on the outside, literally outside, and there is no one to gather us home until we shall come onto the Ground of Holiness.

By dwelling in Eretz Yisroel we can perceive the Providence of the Blessed L-rd over the world.

Yisroel Dov Odesser
Tiberias



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*Repentance is Always
Possible*

*11 Iyar 5718 [1958]
Tiberias*

My beloved like my own soul, Mr. Zalman Shazar,
peace and true life.

I already wrote that I believe and hope that, because of the amazing Divine Providence that occurred on the Intermediate Days of Passover, you will experience great good and blessing in the matter of drawing near to the True Tzaddik. Therefore together with that I feel obligated to open your ears to the truth that is in my heart, namely that concerning our project together I am completely clean of all types of materialistic self-interest for money and honor and the like, G-d forbid; rather only for the L-rd alone. I am certain and rely on your exalted wisdom that your honor understands and knows this point with absolute certainty. The Blessed L-rd knows and bears witness that I am prepared and ready to sacrifice my life and money and everything I have for the sake of drawing any soul of Israel near to the Blessed L-rd or at least to put into him a thought of return [repentance] for even a single moment!

Rabbeinu [Our Master and Teacher, Rebbe Nachman of Breslov] of blessed memory said: "Three things I was able to accomplish from the Blessed L-rd: (1) I already have broken your arrogance. (2) A sin will cause you suffering. It won't bring you any sense of pleasure. If you do commit a sin, it will be without

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hands and without feet. (3) No more will you look at famous false leaders in the face. You already have tasted from the Hungarian wine". Even if one has done what he has done and transgressed what he has transgressed, even then the Blessed L-rd contracts Himself from His Infinitude and Transcendence and sends the person hints to draw near to Him through various means that the L-rd arranges in his exaltedly hidden ways. For the Blessed One thinks thoughts so that the alienated one should not become more estranged from Him. But all these hints and all His calling to us is through the True Tzaddik, that we return to Him from every place we might be. From all sorts of obstacles, seductions, and wickedness in the heart. From all sorts of assaults from the husk of Amalek that can overpower the person and from every place that his mind and heart have strayed and erred.

The essential point that the deepest part of the heart of every member of Israel, mighty and fierce waters cannot extinguish, no matter what may occur to the person.

With a peaceful departure and feelings of respect and endearment from the one who yearns and hopes to see you with a joyful heart.

Yisroel Dov Odesser
Tiberias



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*The Tzaddik is the
Cure for all Problems*

Midnight 26 Tishray 5719 [1958]

To the Beloved of my heart, who yearns and desires to see the sparkling, secret, and hidden visions, Mr. Zalman Shazar. May The L-rd uplift the horn of his salvation and open the eyes of his mind to distinguish and see the Truth eye to eye.

In our days a robber has entered our borders, and he is the head of all of our enemies. He has put an iron trap upon us and buried obstacles in our path. He has spread out nets for our feet. His eyes are piercing at us and his teeth grinding upon us to fall upon us and destroy us. And each and every day he renews his strength and overpowers us, forcing us to drink his cup of poison, and it is completely beyond our capability to stand up against him. Therefore the L-rd has done a wonder with us and has brought the cure before the blow and has sent down to us the True Tzaddik, the head and chosen of all the choice Tzaddikim. He is the Rebbe and Leader of our generation and of all future generations, who will water all the earth with wisdom and knowledge of the L-rd, using the rivers and streams of his wisdom and his profound rectifications and advice. In order to purify the impure, to wash off the soiled, to whiten the stained, to give merit to the guilty, to atone for the transgressors, to draw near the estranged, to gather in the exiled and lost, to liberate the imprisoned, to rejoice the hearts of the depressed and ostracized!

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Happy is the one who is saved from the erring and those who wander in darkness and gloom, who cannot see and gaze at the light of the True Tzaddik, who is the root of all the Tzaddikim of all the generations. For he will finish completely all the rectifications that the Tzaddikim of all the generations began and will rectify the entire world in utter perfection. And with his enormous power he will suppress and nullify all of the heresy and atheism from the world and will draw into the world great Faith. And he will illuminate for everyone a revelation of G-d liness so extremely awesome that the likes of which has never yet been heard or seen in the history of the world.

When the force of the Serpent's poison becomes over- powering, G-d forbid, and one becomes very distanced from the holiness of his Judaism. And he wanders aimlessly and burdened, and he is repulsed him from his holiness time after time. Then the holiness of the human soul awakens; and then precisely, if one is strong and courageous and starts to request, search, seek, and dig at every moment and to yearn and desire to find the Holy One Blessed Be He. And even if still many days and years pass by and he does not merit to find the Holy One Blessed Be He and to be drawn near to Him; even so he should know and believe that at every moment, through every searching and seeking and through every summons that one summons and searches and seeks to find the Glory of the Holy One Blessed Be He and through every glance and yearning that he looks and lifts his eyes towards the mercy of the Blessed One and through every movement that he turns towards holiness; through all this he merits each time to break walls of iron and doors of brass. And even though each time afterwards they overpower him even

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more, even so his effort is not in vain, G-d forbid, and no movement that he turns toward Holiness is lost, G-d forbid.

And certainly in the end he will merit to find the Holy One Blessed Be He and to ascend the greatest ascent. And this power to search and seek for the Blessed One even in the greatest descent, in the deepest exile of the soul, is in the merit of the teachings of the True Tzaddik, who turns to lovingkindness always and finds good in every member of Israel. For he knows how to gather all the aspects of good that exist in every one of Israel, and through that he endeavors to heal each one, even if he is very very sick with spiritual illness. For he [the Tzaddik] finds also in him good points, like hairs: as when he disengages himself from evil and attaches himself to good even as much a hair's breadth. And that hair becomes a channel through which the Tzaddik introduces intelligence also into him, until he instills within him even comprehension of the Divine. For this is the essential greatness of the Tzaddik: when he can heal even the sickest person!

The writer and organizer, who prays every day for your peace and success, and who is bound to your precious and pleasant soul always and at all times, truly with all my heart and soul, and who seeks your peace and welfare and the peace of your dependants.

Yisroel Dov Odesser



Letters

The Obstacles to Approaching the Tzaddik

6 Iyar 5719 [1959]
Tiberias

To the faithful one of my heart, Mr. Zalman Shazar, with a prominently high soul. Peace and great salvation. G-d [The Blessed L-rd] thinks of ways that the estranged not become alienated from him. And when He sees that the person is falling to a place that is extremely low and distant from the Torah, in utter lowliness and unworthiness, and that the forces of evil and defilement are spreading out over him greatly and are surrounding him from every side and want to swallow him completely, G-d forbid, G-d forbid; precisely then G-d shows mercy upon him and sends to him there hints appropriate to that place. And He sends him a certain merit that he can attain precisely in that distant place. And that is his test and choice. And if there he will merit to remember G-d and to do there what G-d hints to him wherever he is, he can easily return to G-d !

The Tzaddik, who is of extremely great stature, who has purified himself from everything, is not dead at all. For also after his passing he works to rectify the souls of Israel, even more than in his lifetime, since then he is rising constantly all the time to levels that are so high and wondrous and exalted that he can repair everything. For the main rectification must be received from the highest place, and each person, according to how very much he has damaged, G-d

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forbid, needs to receive the repair from a correspondingly high and distant place. And this is the aspect of "From afar" G-d appears to me; from afar precisely, "From afar" she will bring her bread. For the main rectification must be received from afar, from a place very much higher and more distant from him.

But the main thing is that we must break many obstacles before we merit to draw near to this Tzaddik, for the obstacles are very numerous and powerful without number. Especially the mental obstacles that exist: that people do not believe in essence that they can receive rectification, because of their extensive damage time after, without measure, for many days and years. And even though they blame themselves for the damage, this also is a type of mental obstacle: that they do not believe in the greatness of G-d's kindnesses, which are unlimited, and in the greatness of the True Tzaddik, who draws down wondrously new kindnesses each time, until everyone who wants to receive them can merit through him and can be repaired, even if he damaged what he damaged, G-d forbid.

The main illumination of the glory of G-d in the world is only through the Tzaddik, who finds righteousness in the majority of people and tries to draw near the distant and to return them to G-d. For this is the main glory of G-d, may His glory be elevated and increased in the world. Therefore every person needs to try hard to draw the estranged near to G-d. Also one should not say, How can I draw near to G-d when I am so distant because of the multitude of my evil deeds? For just the opposite: The further away one is, the more the glory of G-d is magnified through him when he tries to return and to draw near to the Blessed One, for this is the main glory of G-d.

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The author and arranger, who prays always and every day for your peace and welfare, with all his heart and with self-sacrifice. Who seeks your peace and the peace of your dependents.

Yisroel Dov Odesser



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Rebuke

12 Iyar 5719

Tiberias

The delight of my heart, finer than gold and pearls, Mr. Zalman Shazar. May the Almighty extend your years with the supreme pleasantness, in a manner that you will cast off and nullify your wisdom and intellect to the sweetness of the light of knowledge of the Tzaddik, the True Sage.

Heartfelt Brother, Gevald! [Untranslatable Yiddish expression meaning approximately: it can't be!] You are sleeping! How much longer will you sleep!? The time is passing and roaring and storming and running and flying fast, more than the shadow of a bird that flies in the air, and it is possible that the day has come for the body to expire. And what shall we do for the last day? There is no wisdom and no advice except to flee to the True Tzaddik, the Elder of Elders, the Saba [literally Grandfather, but connoting a very wise and old Sage] of Sabin, the choice of the choicest Tzaddikim, who, through his mighty greatness and awesome power, is able to repair everything, even souls that are so flawed and damaged that it is impossible for them to be repaired in any way.

Even though it is a great thing to rebuke one's friend when he sees that he is not acting properly, even so not every person is capable of rebuking. For the rebuke of someone who is not fit for this not only does not help, but even defiles the smell of the souls who hear his rebuke. For through his rebuke he arouses the bad smell of the evil deeds and evil characteristics of the

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people that he rebukes, and through that he weakens their souls. But the voice of the proper rebuker strengthens the power of the soul, because he adds and gives a good smell to the souls through the voice of his rebuke, and they merit to perfect Faith. And through that the glory of G-d is greatly enhanced. For the main glory of G-d [the Blessed L-rd] is when people who are outside of holiness bring themselves near inside the holiness. This is the main glory of G-d, and in such a manner is elevated and enhanced the Name of the Holy One Blessed Be He above and below. And through this peace is drawn down into the world. This matter of rebuke is from the things that I wrote two years ago to the Prime Minister, Mr. David Ben-Gurion. It is worth requesting that he show you the letter, because it is very pertinent.

*Yisroel Dov Odesser
Tiberias*



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*Be Strong in
Overcoming Obstacles*

*Eve of the Holy Sabbath 5719
43rd Day of the Omer
Tiberias*

My dear Mr. Zalman Shazar, who understands one thing from another: great peace.

You must pay attention to understand the subtle implications of our words, to receive hints from them about the matter of attaching to the Tzaddik, in whose great power even one who is distant and has fallen into a deep endless descent is able to draw near to G-d [the Blessed L-rd]. Even if our deeds do not reflect favorably, and we have done what we have done, and damaged what we have damaged, and become estranged as we have, and have arrived to where we have, so that we have destroyed the House of Wisdom, and burned the Temple of Intellect, and exiled our knowledge to the place of exile; still G-d does His, and the kindnesses of G-d are not exhausted and His mercies do not cease. One who goes in physicality all his days, and afterwards becomes inspired and wants to draw near to the Tzaddik who will lead him in the ways of G-d: At that point the trait of harsh judgment accuses him and does not leave him alone and arranges an obstacle for him. And the fool, when he sees the obstacle, turns back. But one who is intelligent draws himself near precisely at that point. For in truth G-d himself is hidden in this obstacle. G-d does not send any person obstacles except according to his strength and

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ability to stand up to them, if he wants to overcome them properly. Therefore really there is no obstacle at all, for all the obstacles are only an illusion. And the main thing is to have a strong and courageous heart, and then nothing obstructs him from drawing near to the Truth, for every [obstacle] is nullified for one who makes his heart strong and courageous in G-d!

People have more power than the evil urge to obstruct and entice the person and to distance him from G-d and from the True Tzaddik. Therefore one who wants truly to draw near to the Truth needs to be very courageous against their evil brazenness, and let his will be strong against theirs, not to be embarrassed by the scoffers. He should think that there is nothing in the world except he alone, unique in the world, and not to look at any person who obstructs him. To be like Abraham was one, [Likutay Mohoran, Introduction to Part II], as though he is alone in the world. And through this he can merit to find G-d through searching and seeking alone, in that he requests, and seeks, and searches for His Blessed Glory. And precisely by overcoming such a powerful concealment, afterwards His Blessed Glory is elevated and exalted even more, and in the end everything is transformed for the good and the world is completely rectified!

Because of the preoccupation of Erev Shabbos Kodesh [the preparations for the Holy Sabbath], it is imperative to conclude. Your beloved friend, who is connected to your heart every day always, who truly entreats for your peace and welfare.

Yisroel Dov Odesser
Tiberias



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*Falsehood will be
Transformed into
Attachment*

*Midnight 25 Tishray 5720
Tel Aviv*

My heart and soul, Mr. Zalman Shazar, who purifies and polishes his soul with the exalted and completely new wonders that were revealed in these generations. Peace and life and all good.

Even one who merits to find himself a true friend, who received from the True Tzaddik words of Truth that genuinely help his soul, even so still one needs great exertion and much searching until he can find and comprehend the truth of his holy advice, upon which depends the essence of his Judaism. For it is very difficult to help a person with free will, except with the very very awesome kindnesses of G-d that the True Tzaddik draws down all the time. But one needs for this at least some arousal from below, and therefore the task of working with people to draw them to the Ultimate Truth is very very deep: deep deep who can find it. And one needs for this much searching and seeking, both from the friend and from the student, and then if they truly will search, certainly they will find!

Rabbeinu [Our Teacher], may the memory of the Tzaddik be for a blessing, told Rabbi Yudel, of blessed memory, from Medvidevka, at the beginning of his attachment [to Rebbe Nachman], that when one desires to draw near to the Truth then the falsehood becomes powerful. And when one overcomes the obstacles and

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breaks them then the letters of the word SHeKeR [falsehood] are rearranged to form KeSHeR [attachment]. "You already will be attached to me all the days of your life," he told him. The Rav and Tzaddik, Rabbi Yekutiel, the Maggid [Preacher] of Terhovitza, may his memory be blessed, merited more than all the famous leaders of his generation to subdue himself under Rabbeinu [Rebbe Nachman], may the Tzaddik's memory be for a blessing, and to stand before his splendid holiness with awe and fear. And through him his relatives and descendants also drew near to Rabbeinu, may his memory be blessed! The Tzaddik Rabbi Yitzchak Isaac, also was a follower of the Preacher mentioned above. He was a businessman a money changer by trade. When he came to Rabbeinu, may the Tzaddik's memory be for a blessing, his heart was inflamed literally like a bonfire of fire for the service of G-d, and Rabbeinu commanded upon him special practices, according to the root of his soul. And one practice that he commanded upon him, that was heavier and more difficult than all the rest, was for a full year not to speak even one word to any person. And afterwards he traveled to his house, and as soon as he arrived he completely separated himself and his place from matters of this world, and he did not speak with any person, as Rabbeinu commanded him, until his lips never ceased from Torah and Tefilla [prayer]. And immediately his entire family descended upon him with very great arguments and harassments, especially his father-in-law and his wife, and they went to great lengths to speak and express to him expressions that literally cut like a sword. And Rabbeinu, may his memory be blessed, saw with his holy spirit the great bitterness of [Rabbi Yitzchak Isaac's] heart because of their evil words, and he became very afraid that he

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might fall from his service, G-d forbid, because of this. And immediately he called to one of his men and ordered him to hire for him a carriage to Terhovitza.

And he raced there with speed and reached there at night, and stood with the carriage near the house of the father-in-law of Rabbi Yitzchak Isaac, may his memory be blessed, who dwelled together with him. And he knocked on the door that they open up for him, and he entered into the house. And the father-in-law lifted up his eyes and saw that, behold, Rabbeinu, may the Tzaddiks memory be a blessing, had come to his house, and he was very amazed and dumbstruck by this. And Rabbi Yitzchak Isaac, may his memory be blessed, was in his room and was then, before going to sleep reciting, Kriyat Shema [the Shema prayer] with great power, with strong and very wondrous devotion. And Rabbeinu, may the Tzaddik's memory be a blessing, heard and did not want to enter his room and to appear before him, in order not to confuse him lest he stop in the middle of his prayer. And during this, Rabbeinu, may his memory be blessed, began to rebuke the father-in-law about his evil path, in that he was afflicting his son-in-law with such harsh afflictions. Also Rabbeinu, may his memory be blessed, asked him: "Is it not so that in the morning, when you put on Tefillin [prayer phylacteries], and with your hand you wrap yourself in straps of leather from an animal, and with your mouth you are quiet and silent, and then you do not want to speak a word. Then if some uncircumcised person were to stand before you at that moment, who had never before seen or heard such a thing, would he not say about you that you are crazy? So too are your words that you say about your son-in-law: That he is crazy because he is doing the Will of the Blessed Creator, according to His hidden ways that He informs to us through His faithful servants." And with other similar

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words like these he spoke and rebuked him, until his father-in-law was very regretful about this, and he accepted upon himself not to afflict him further from that day onwards. And after Rabbi Yitzchak Isaac, may his memory be blessed, finished the Shema, [Rabbeinu] appeared before him, and his heart became very filled with joy and happiness until he literally restored his life. And in the morning Rabbeinu, may his memory be blessed, arose early and returned to his home, and from then on Rabbi Yitzchak Isaac, may his memory be blessed, toiled in G-d's service without an obstructor or adversary!

Rabbi Yitzchak Yehuda, may his memory be blessed, from Teplik, before his attachment to Rabbeinu, may the Tzaddik's memory be a blessing, was very famous in many towns, and people would give him redemption money [charity money given to a Tzaddik to achieve expiation]. And afterwards, when he recognized the truth of Rabbeinu, may his memory be blessed, he abandoned and rejected his celebrated behavior and took upon himself the yoke of serving the Blessed One with sincerity and simplicity. And also he did not turn his face away from all the shame and embarrassment that he had because of this. And he returned to G-d with all his heart and soul, like the other men of Rabbeinu, may his memory be blessed!

The faith alone, in that one believes in the Tzaddik and draws himself near to him, even if he will not get anything from him, this in itself is very good. For through the faith and the attachment alone his evil is consumed and he is transformed into the substance of the Tzaddik, with the stipulation that his intent is for Heaven. Rabbeinu, may his memory be blessed, rebuked one person who was close to him and became distant and afterwards returned and came back to him. He answered and said: "Even if many years pass by and

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one does not move and rise in his level, and just remains at his first level as in the beginning, and even if he is worse than before, as long as he is connected to the True Tzaddik, the attachment itself is very good, without measure or value. Behold there are people with me for whom I do not know if the deepest part of Hell was enough for them, and through me they became close to G-d ...!"

The one who seeks your peace and success with fierce love, with all my heart and soul.

Yisroel Dov Odesser



Letters

Chanuka is the Triumph of the Truth

The Eve of Chanuka 5720 [1959]

My precious and dear soul, Mr. Zalman Shazar, who put his heart to interweave [Shazar in Hebrew] himself with the Ultimate Truth, that redeems from all sorrows, which the whole world needs very very much to accept, Peace and all good.

That we light a Chanuka candle, each person in his own house, less than ten tefachim [approximately a meter] from the ground is because the Great Tzaddik brings us awesome rectifications until he illuminates us with Divine comprehension through simplifications under standable even to those on the lowest levels, akin to being below one meter, a place to which the Shechina [the Divine Presence] has never descended. For in his great power he is able to illuminate even the most estranged and worst people, if they want to accept [from him]. An aspect of: "For if I shall sit in darkness G-d is light for me." And this is the main mitzvah [commandment] of the Chanuka light, to light and illuminate the light of Truth in the world, so that everyone will merit to know where is the True Tzaddik, who is the chosen and true head amongst all the Tzaddikim. For the main miracle of Chanuka is that the evil kingdom, an aspect of falsehood, a slave, the serpent's poison, was subjugated and that the Kingdom of Holiness of Israel, who are the aspect of the King's son, the aspect of Truth, was strengthened and elevated. One should intend in lighting the Chanuka light that

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through this we shall merit to draw down the illumination of Truth and to draw near to the point of Truth always.

The one who yearns and desires to meet with you in love and joy with a true heart, who seeks your peace, who prays for your peace and salvation and eternal success.

Yisroel Dov Odesser



Letters

The Good Choice

16 Nissan 5720 [1960]

Tel Aviv

My brother, dear and beloved like my soul, the pleasant Mr. Zalman Shazar, peace and a good and long life.

Your letter I received just now, giving me great joy. Many thanks to Your Honor. May G-d repay you for your action and save you so that you will add to these to grab good from amidst the hell that is this world, that is full of bitterness and pain. For only this is left to the man, and his reward will not be withheld, and his righteousness will stand forever. My eyes are depending on G-d, that there will sprout forth from this the good fruits that we are awaiting to revive us, that are pleasant, beloved, desirous, and sweet, the sparks of G-d, that our awesome and holy Teacher drew down into the world even for this orphaned generation in this our lowly situation. Happy is the one who merits to draw near to him and to go in his ways in truth. Blessed is our G-d who created us for His glory and separated us from the erring.... Your faithful and beloved friend in truth. With blessings for a kosher and happy Festival.

Yisroel Dov Odesser

Tel Aviv



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The Tzaddik Repairs Us

23 Iyar 5720

Beloved of my heart, Mr. Zalman Shazar, who grows and sprouts forth from the drops of Gan Eden [Paradise] of the Tzaddik, who is the root of the soul of the Messiah. The root of all the springs of wisdom. Who is able to raise up and renew the world for good. To tie and draw everyone to G-d. Even those very very distant in the worst essence of estrangement. Life and peace.

My heartfelt brother: Don't be afraid. G-d is with you, near you, loves you. The Tzaddik calls and shouts to us in a very strong and deep voice: Gevald! Do not let yourself despair! There is no such thing as despair! There is a concept that everything is transformed for the good! Dear heartfelt brother: Look well and contemplate the great and powerful miracle and awesome kindness that the Master of Wonders has done for us in a time of darkness like this. Who has opened our eyes to see this point of ultimate truth, that is impossible to hide from our minds in any manner: That we have merited to be in the portion of the True Tzaddik, the new, great, and awesome light...

Even if the war is long and very fierce. And the great provocations with which they provoke us are without measure, and our deeds are as they are. Until we have fallen miserably to the greatest depths of the seas. Even so G-d will finish His with certainty and not a single one of all those thoughts of repentance that come to a person in the days of his life is lost. Even

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though he does not yet merit proper repentance. And even if the Satan overcomes him afterwards even more and he falls down deeper and deeper, G-d forbid. Even so, whenever he is aroused occasionally with the smallest thought of repentance like a hairsbreadth, this is never lost. And in the end he will be repaired through this, through the convocation of his thoughts of repentance. In the strength of the True Tzaddik, the leader and merciful one, who justifies all Israel and looks at only the good that is in each member of Israel. And he gathers and finds all the good points that are in everyone, even to a hairsbreadth. And makes from them wondrous vessels and tubes to draw down Divine comprehension through them to each person, even to those who have fallen and descended greatly, to enlighten them that G-d still is with them and near them and that this is their main hope and rectification. The main salvation comes only through Faith. And the trait of Faith is according to the Leader of the generation. One must see to it to fill up the Faith through the illumination from the Tzaddik, who is the generalization of the Seven Shepherds [the seven seminal leaders of Judaism: Abraham, Isaac, Jacob, Moses, Aaron, Joseph, and David]. For he shepherds the Faith to fix and complete it. And for this reason he is called a shepherd. As in Psalms 37: "And shepherd Faith." And the whole main Faith of Israel he brings to the generation. And it is impossible to draw near to this Tzaddik except through brazenness, as our Sages of blessed memory stated: be bold like a leopard. For there are shepherds on the side of evil. And they also are famous in their generation and their main dominion is through brazenness. And they are like dogs in their impudence, as in (Isaiah 56): "And the dogs of brazenness are the shepherds". As in: "The face of the generation is like the face of the dog".

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Therefore, it is impossible to be saved from them, from their dominion, except through holy impudence. To stand up against their evil impudence. And then: "You lead with Your brazenness to the splendid place of Your Holiness" [Exodus 15:13], meaning that through brazenness one may enter into holiness.

I shall conclude and say peace from the depths of my heart. A continuation will follow.

Yisroel Dov Odesser



Letters

To Perfect our Faith

Erev Rosh Chodesh Sivan 5720

Tiberias

My beloved and precious Mr. Zalman Shazar, who grows and sprouts forth from the drops of Gan Eden of the Tzaddik, who is the root of the soul of the Messiah, who can raise and renew the entire world for good, to attach and to draw everyone to G-d. Even those very distant from the holiness of Israel, in the worst estrangement. Peace and all good for length of days.

My beloved brother, my soul and heart, our love is like that of David and Jonathan and will never be nullified, since it is not dependent on something ephemeral. Look well and think about the great kindness and awesome salvation that G-d has done for us, who has opened our eyes to see the one point of truth that has never before been revealed in history. That is no longer possible to conceal from our minds in any way. How sweet are the words of our Sages of blessed memory, when they alluded in their words to Rabbeinu: Halacha [Jewish Law] is like Rav Nachman. And the Halacha is like Rav Nachman. And the Halacha is like Nachmani.

The main way for salvation to come is only through faith. And Faith is measured according to the Leader of the generation. One must fill up the Faith with the illumination of the Tzaddik, who is the generalization of the Seven Shepherds. For he shepherds the Faith to repair it and to complete it. And the whole essence of the Faith of Israel he draws to

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the generation. And it is impossible to come to this Tzaddik and to draw near to the holiness except precisely through brazenness. As our Sages of blessed memory stated: Be bold like a leopard." And as it is written: You lead with Your brazenness to the splendid place of Your Holiness"[Exodus 15:13]. Meaning through brazenness one may enter the holiness, for there are shepherds on the side of evil and they also are famous personalities of the generation. And their main strength is through brazenness and they are like dogs in their impudence. As in: "And the dogs of brazenness are the shepherds" [Isaiah 56]. And: "The face of the generation is like the face of the dog." And therefore it is impossible to be saved from their domination except by having great impudence to stand up against their evil impudence. And similarly it is impossible to be saved from all the obstructers and antagonists and adversaries and to draw near to the Truth except through holy impudence!

By revealing that everything happens through the Will of the Blessed One and that there is no law of nature at all, this creates awe and fear. For then people know that there is reward and punishment and that it is proper to fear the Blessed One. But when they fall to denial, as though everything happens through nature, awe and fear are not feasible at all. There are evil beasts that stamp and tear. And they are the scholars of nature, who want to show with their erroneous wisdom that everything happens through nature. As though there is no [Divine] Will, G-d forbid. And even that the awesome signs and wonders that G-d has done for us from Heaven are all through nature.

And these intellectuals are like evil beasts. And they stamp and tear many of our People, who also err after them and reason like them, as though everything is because of the law of nature, G-d forbid. And these

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souls are like birds caught in a snare. Therefore whoever has pity on his soul must flee and save his soul from them, that his soul not be torn and stamped down by them, G-d forbid. Therefore, Heaven forbid even to look at those books that speak about philosophical inquiries, even books that giants of Israel have written. For there is no evil greater than this.



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To be Strong in our Faith

*19 Tammuz 5720
Tiberias*

My soul and heart, the pleasant Mr. Zalman Shazar. Who draws life from the drops of kindness of the Tzaddik, who is the root of all the wellsprings of wisdom. Who can give life to all Israel and to everyone in the world. Happy is your portion and lot. Peace and all good for length of days.

The covenant of our love will never be annulled and many waters will not be able to extinguish it, G-d forbid. My beloved brother, treasure of my eye and heart, faithful dear friend, be strong and brave. Do not be afraid and do not fear. Do not become panicked or confused. And do not let your spirit fall from anything that has happened, from anything in the world, come what may. For thank G-d we have broad shoulders on which to lean. For now in our days we already have a new light in the world, awesome and exalted, that can repair everything and transform sins to merits. Remember every day and at all times and in every place to rejoice with all strength, with all heart and soul, and to praise G-d for all the kindness that He has done with us with His wondrous and powerful kindnesses, and has given us a free gift that we have fallen into the portion of the True Tzaddik, who is the head and chosen of all the choice Tzaddikim, higher than all the high ones. Who works with us now to extract us from between the teeth of the forces of evil. From all evil places that we have fallen into. And to raise us up above

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the physical. Just that the main thing is to darken the eyes of one's mind completely and to cast away completely one's intellect and wisdom and to make oneself like an animal without intelligence and to rely on Faith alone. And this is the main wisdom of all the wisdoms. For when one will be strong in his Faith alone, without intellect and wisdoms and philosophical inquiries at all in his mind, then for sure one will merit with the passing of days to understand and to comprehend true Divine wisdom, that which is impossible to comprehend with the human mind.

And so long as he does not set this up as a test, and just goes with sincerity and simplicity, with truly straight Faith. But he must guard himself greatly from false faiths, faiths of stupidity and vanity. That he not be a fool to believe everything. And this is the aspect of pure animals and defiled animals, concerning which G-d has warned us to distinguish between the defiled and the pure. For the faith is akin to an animal, as mentioned above. But straight faith, with the truth of holiness, is the aspect of pure animals. And false faiths are the aspect of defiled animals! One who goes with sincerity will come to understanding. One who has Faith afterwards merits to serve G-d with great knowledge. Through acknowledging Tzaddikim, one merits understanding and knowledge. Through truth comes the End [of Days, the Messianic Era].

The author and arranger, who prays always for your peace and success in this world and the next. I yearn to meet with you and to speak words of truth and faith. I seek your peace.

The Writer



Blossoms of the Spring

*To Rely Only on
Faith*

*The Eve of Yom Kippur 5721
Tel Aviv*

My precious Mr. Zalman Shazar, who has a sharp eye to discern and to grasp who is the True Rebbe of all the worlds, through whom comes all their life and existence. May G-d sustain you with true life and show you the good path upon which to go.

Do not be bewildered or confused and do not let your spirit fall from anything in the world, for thank G-d we have broad shoulders to rely upon. For precisely in this dark world of today, in this impoverished generation, in the lowest point of our deep fall and descent, there shines in the world a new light, novelty of novelties, higher than the highest, that never yet has been in all the days of the world. That can repair the world, to draw the whole world to G-d, even the most distant, in the greatest alienation. And therefore as long as the person tries and seeks and searches to draw near to the True Tzaddik, he always has hope, whatever will be. Even if he has fallen into the greatest depths of the deepest abyss. Just that the main thing is that he must try to darken completely the eyes of his mind and to remove completely his intellect and wisdom and make himself like an animal that has no knowledge. And to rely only on Faith. And this is the main wisdom of all wisdoms. But he must guard himself carefully from false faiths, faiths of stupidity and vanity. That he not be a fool to believe everything. And this is an aspect of pure animals and defiled

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animals, concerning which G-d has warned us to distinguish between the defiled and the pure. For the faith is akin to an animal, as mentioned above. But straight faith, the Truth of Holiness, is an aspect of pure animals. And false faiths and disbeliefs are an aspect of defiled animals!

The Author



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*The Gathering of the
Tzaddik*

*3 Kislev 5721
Tiberias*

When a person comes to a certain test, he should know that if he will stand up to this test, then the Holy Blessed One will make a miracle for him.

My pleasant heart, Mr. Zalman Shazar, renowned and master of a sharp eye, deep and broad to discern and to grasp who is the True King of Israel today, and for all the future generations, who destroys all the falsehood and spirit of defilement of the prophets of falsehood, and the false, dirty, and filthy ideas of the scholars of nature, that are more full of vomit and excrement than a lavatory. And there is no vileness and evil smell worse than them in the world. Peace and true life for length of days.

The more that are multiplied the souls that come to the Tzaddik to receive his light, the more is reduced and nullified the evil breath that was made on the earth. That is to say, the questions of the heretics [that result] because they see a Tzaddik who suffers evil and an evil doer who enjoys good.



Letters

Chanuka is our Light in the Night

*Evening of the Third Day of Chanuka 5721
Tel Aviv*

My precious Mr. Zalman Shazar, who aspires and toils to sail and to blossom in the very awesome and wondrous waters of wisdom, that transform and elevate from secular to holy, from defiled to pure. May G-d extend your years with blessing and peace and all eternal good.

My precious heart, you must pay attention to the fact that in everything that we are saying about the greatness of Rabbeinu [Our Teacher], may his memory be for a blessing, our intention is not for words alone, but rather to fulfill them and to save our souls through this from the hell of the world that is full of suffering and pain...

Chanuka is an aspect of drawing down the light of the truth, to subdue the poison of falsehood, which is the aspect of the kingdom of the slave, and to strengthen the Truth, which is an aspect of the Kingdom of Holiness of the King's true son. Through the light of the candle of Chanuka we merit to draw down the illumination of the Truth also into the darkness of night, to nullify the exchange of the slave, who was exchanged with the King's son. That we shall merit to clarify the Truth of G-d, to know who is fit to be called in truth with the name son of the slave, and who is fit to be called in truth with the name son of the King, until will be revealed and publicized the name of

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the True Tzaddik, who shines to every member of Israel through all types of darkness and gloom, rescuing him from a flood of great waters, that are the aspect of the waters of the Flood, that gather strength each time to destroy the world, G-d forbid.

The whole aspect of the falsehood and exchange of the son of the King, who was exchanged for the slave, is only in the name, that people lie and exchange the name from this one to that one, as related in the awesome Story [The Exchanged Children], when the midwife exchanged the babies, and placed the son of the King next to the maidservant, and the son of the maidservant next to the Queen. And through this the world erred and thought that the son of the maid was the King's son, and the King's true son was the son of the maid. Behold, the main exchange is only in the name, for certainly the bodies of the babies cannot be exchanged, for the King's son wherever he is really is the King's son. And so too the opposite: the maid's son, wherever he is, is the son of the maid. Just that the main falsehood and exchange is in the name, that because of the exchange they called the son of the maid a name of falsehood, for they called him with the name of the King's son. And also the opposite: the King's son they called with the name son of the maid. And so too with all the exchanges and lies in the world. All the changes and exchanges that are in the world - in the world in general, and in each and every country in particular, and in each and every city, those exchanges and changes are only in regard to the name.

With love and yearning and a blessing of peace and true life.

Yisroel Dov Odesser

Letters

The Happiness of Living in our Era

*With G-d's Help
Erev Rosh Chodesh Shevat 5721
Tiberias*

My precious, beloved, and yearned for: Mr. Zalman Shazar, who sits in the dust at the feet of the Tzaddik, in order to benefit from the pleasantness of his radiance. And to enrich his soul with the amazing light of his teaching. To draw from there eternal life. May you have length of days and years, with a majority of true and eternal good.

Brother, hold yourself. Do not let up. Make yourself fresh, as though today you were born. Gird up your loins like a mighty one, my dear brother. Be strong and brave and be happy and rejoice and trust in the power of the Elder of Holiness, the Elder of the Elders. For he walks before us at all times and in every generation. Even if we already have been snared as we have been snared and stumbled as we have stumbled; even though we ourselves are guilty. Even so happy are we, happy are we [ashreinu, ashreinu], thousands and tens of thousands of times without number, that we merited to what we merited, that we have come into this world at this time when there is such a light of lights, such a novelty of novelties....Such awesome Teachings, Discussions, and Stories, that have no example like them. And we have neither mouth nor faculties to explain even the smallest amount of them. Even the least portion of them, a thousand or thousands or tens of thousands, until the place where these words reach, in the highest places in the Heavens. But also in their

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simplest form they vitalize all the souls with eternal life at all times. Delve into them and delve into them, into every lesson and discussion; certainly you will be able to vitalize (and rejoice) yourself always, and to vitalize others as well.

When the person is in a terrible constriction, and the forces of evil overpower him, as they do, until he has no where to turn either right or left, until it appears that he has no hope, G-d forbid, and in spite of all his pressure and the tribulation of his soul, he turns to G-d in his suffering. Even if he only turns himself to G-d like a hairsbreadth, this is very precious in the eyes of G-d. And the letters of MeiTZeR [constriction] are rearranged to form TZeMeR [wool], an aspect of the thread of wool that whitens the sins on Yom HaKippurim.

The True Tzaddik always finds merit in Israel, even in the most unworthy and the least of them, because in all of them can be found many good hairs, meaning the extent that they draw themselves occasionally from bad to good like a hairsbreadth. And those hairs gather together and are weaved and woven and made into the light of the holy Tzitzis [fringes], which are an aspect of extremely high and awesome kindness, the root of all the Thirteen Traits of Mercy, from which all the sins are pardoned and transformed into merits.

Know and believe that not one good point and no single simple movement is ever lost, and even just a general arousal to holiness and a good thought are never lost, for as soon as one is awakened with a certain awakening, and all the more so when he does some act of holiness, then immediately the True Tzaddik, who works for the rectification of the souls of Israel, grabs it and brings it into the place that he brings it to, for the sake of the wondrous and awesome building that he labors to build, in order to bring into there all the

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outcasts in the world. And not one of them will be left outside. And through this great delight is created Above, without measure.

Seeking your peace, with feelings of love and yearning.

*The Author,
Yisroel D. Odesser*



Blossoms of the Spring

The Goodness of the Tzaddik

2 Shevat 5721
Tiberias

My precious Mr. Zalman Shazar, who is covered with dust from the feet of the Tzaddik, in order to benefit from the pleasantness of his radiance and to fatten his soul with the splendors of the light of his teaching.

How very wondrous is your love for me. How very sweet were your words to me. And how much you gave me life with your words, my dear brother, when I see that, praise to G-d, the words of our exalted Rabbi [Rebbe Nachman of Breslov], may his memory be blessed, are making an impression on your pleasant heart, and are vitalizing and restoring your soul greatly. I am certainly hoping in G-d that He will increase His kindness with you, to enable you to succeed, blessing your end from the very beginning. Be strong and brave, my dear one, to make yourself happy at all times, with all your strength, with all the methods that we received from the source of wisdom. Both with your good points, and with the fact that we merited to know of such a light of lights. And in that He did not make me a goy [non-Jew]. For happiness is a great cure for all sorts of illnesses. Especially now that the power of the Tzaddik, the Beggar without hands, already is in the world. Who cures the King's daughter, the aspect of the generality of all the souls of Israel, with ten types of song. Accustom yourself every day to deepen your logical thinking into the powerful kindness and the amazing salvation that the Master of Wonders did with

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all of our People Israel, even in these our days, by sending us the True Tzaddik, complete in the essence of perfection, after whom there is no other perfection. Who is completely clean from all sin, who has not the slightest blemish, even the tiniest amount, even like a hairsbreadth, who draws down and reveals the free kindness, that sustained the world before the Giving of the Torah, through which he sustains and vitalizes the world even today, when the world is distant from the Torah. As they are distant. For he finds the Blessed One's life force even in the places that are far from the Torah. And all the evil that is in the world is pushed away and falls before him, and through this he gives life to all the simple people in the world, even the gentile nations, and all the distant ones who are lying in the depths of hell.

The Tzaddik himself is the aspect of the hidden kindness mentioned above, that can sustain and vitalize the world always, even if the world is distant as they are distant.

The Author



Blossoms of the Spring

*Study the Writings of
the Tzaddik*

2 Shevat 5721
Tiberias

My dear, beloved, and desired Mr. Zalman Shazar.
May G-d extend your years with a majority of true
good.

Gird up your loins like a warrior, my dear brother,
to strengthen yourself with all power, with all your
might to make your soul very happy. And rely on the
strength of the Elder of Holiness, the Elder of Elders.
For he goes before us always, at all times, and
transforms everything to the good, sins to merits, and
shines on us the light of the Blessed G-d also in the
height of this overpowering and bitter darkness that is
occurring now.

Please remember, my beloved brother, the amazing
and awesome kindness, without end or limitation, that
G-d did with you to draw you near to the light of lights,
so holy and awesome, to linger in the shadow of his
holiness and to be involved with his holy words. Delve
into them, delve into them: into every lesson and every
discussion. For surely you will be able to vitalize
yourself always, and to vitalize others, with the precious
and sweet treasures of your very precious and high soul,
with your exhorting explanations, with your fiery
words, and with the spirit of your warm heart, like a
flame, transforming the light of truth amongst men of
science and amongst the multitudes of the young
generation. I am sure that through your heart being
so strong with the truth, G-d will give you a long life, a

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good life, and you will succeed and merit this in the merit and strength of the Tzaddik, who is the True King of all Israel for all generations.

Know and believe with complete faith that no word and no small action ever is lost, and even a general awakening and a good thought is never lost. For as soon as a person is aroused with a general arousal to holiness, and all the more so when he performs an act of holiness, then immediately the True Tzaddik, who works to repair the souls of Israel, grabs it and takes it into the place that he takes it for the sake of the wondrous and awesome building that he toils to build: To bring into there all the outcasts in the world. And not a single one of them will be left outside.

Seeking your peace with feelings of love and yearning.

Yisroel Dov Odesser



Blossoms of the Spring

The Story of the Beggars

7 Shevat 5721

My dear heart, pleasant and admirable, Mr. Zalman Shazar, who, with all his heart and soul, is given over to the Tzaddik, the blind Beggar, who boasted: I am still completely young, and I have not yet begun to live at all. And even so I am very old. And I have an agreement on this from the Great Eagle.... Peace and life and all good.

Your great, wondrous, and awesome love and strong desire to hear great, wondrous, and awesome news of the Beggars has compelled me to remember you and to write to you what G-d puts under my hand!

The place of the wedding canopy and celebration was in a great pit, that was covered with reeds and dirt and garbage. And the meal was from bread and meat that they had gathered from the meal at the Kings celebration. And this wedding was with great, awesome, and wondrous joy. And the people were rejoicing there very very much, and also the groom and bride were very happy. And they started to remember the kindness that G-d had done for them when they were in the forest. And they were crying and yearning greatly to bring here the first Beggar, who was blind, who had brought them bread in the forest, and immediately, while they were yearning greatly for the Blind Beggar, he answered and said: "Here I am! Behold I have come to you for your wedding...and I give you a discourse as my wedding present, that you should be old like me. That you should live a long life like me. And you think that I am

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blind. I am not blind at all. Just that all the time of the entire world does not count for me like a blink of an eye. Therefore it is not relevant for me to look at and see this world at all. And I am very old and still I am completely young. And I have not yet begun to live at all. And even so I am very old. And I have an agreement about this from the Great Eagle, etc." And the matter of the Elders, each of whom told an ancient tale, which he remembered from his earliest memory. Meaning what he remembered from the time that he started to have a memory. The oldest one amongst them answered and said first: "What can I tell you? I remember when they cut the apple from the branch." And not one of them knew what he was saying. But there were Sages there, and they said, "Certainly this is a very ancient tale." And they honored the second one to speak. The second one, who was not as old as the first, answered, with bewilderment, "That is an ancient tale? This tale I remember. But I remember also when the candle was burning." They answered and said there: "This is an even older tale than the first." And it was amazing to them that this second one, who was younger than the first, remembered a tale older than the first. And they honored the third one to speak. He, who was even younger, answered and said, "I remember also when they started building the fruit," that is, when the fruit started to form. They answered and said, "This tale is even older." The fourth one, who was still younger, answered, "I remember also when they carried the seed to plant the fruit." The fifth, who was even younger, said, "I remember also the Sages who thought of and created the seed." The sixth answered that he remembered also the taste before it entered the fruit. The seventh answered and said that he remembered also the smell of the fruit, before it entered the fruit. The eighth answered and said that he remembered also the appearance of the fruit before it was drawn to the fruit.

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And I also was there. And I answered and said to them: "I remember all these tales. And I remember absolutely nothing." They answered and said, This is a very ancient tale, more than all of them. And it was a great novelty to them that the infant remembered more than all the others. Suddenly a Great Eagle came and said to them that they should leave in order of their ages. That whoever was older should leave first. And he removed all of them from the tower. And he removed first the infant mentioned above, for in truth he was older than all of them, and similarly whoever was younger he removed first. And the oldest one he removed last. For whoever was younger was older. And the oldest of them all was younger than the rest.

And the above Great Eagle said to them, "I shall explain to you the tales that all the elders told. For the one who said that he remembers also when they cut the apple from the branch, means that he remembers when they cut his navel at the time of birth. And the second who said that he remembers the time when the candle was burning, means that he remembers also when he was in the womb, when there was a candle burning above his head. And the one who said that he remembers also the time when the fruit began to form, means that he remembers also when the body started to form, meaning at the time of the formation of the baby. And the one who remembers the time when they carried the seed to plant the fruit, means that he remembers also when the drop of semen was drawn forth at the time of mating. And the one who remembers the Sages who were forming the seed, means that he remembers also when the drop still was in the brain, for the mind forms the drop. And the one who remembers the taste means the animal soul, and the smell means the spirit, and the appearance means the Divine soul. And the infant said that he remembers

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absolutely nothing, for he is higher than all. And he remembers even that which comes before the animal soul, spirit, and Divine soul, which is an aspect of Nothingness." And he blessed them. And to me, meaning this Blind Beggar, who was the infant then, who was telling all this, the Great Eagle mentioned above said to me, "You come with me, for you are like me, for you are very old and still you are very young. And you have not even begun to live at all, and even so you are very old. And I also am like this, for I am old and still I am young", etc. It turns out that I have an agreement from that Great Eagle that I live a long life. And now I give you my long life as a wedding present. And there was very very great and awesome happiness and joy. If you will want to look with the eye of truth, you will see from afar the wonders of G-d, that nothing like this has been heard or seen in all the days of the world. Our awesome Teacher [Rebbe Nachman], may his memory be for a blessing, said about himself, when he told this story, that if the world were only to know of this story alone, it also would be a very great novel teaching.

The story of the Beggars includes virtually the entire figure of man. For the first was blind, the second deaf, the third speech-impaired, the fourth had a crooked neck. And the fifth was a hunchback, and the sixth was without hands, and the seventh was without feet. And really they were complete in all the above mentioned limbs, with a great perfection, beyond which there is no greater perfection. Just the opposite: Because of the greatly outstanding perfection of their status and level, very high and mighty and awesome, and also because of the great force of the concealment of this world; therefore, in the eyes of the world, they appeared blind and deaf and so on.

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*Serve G-d with Faith
and Honesty*

*With G-d's Help
11 Shevat 5722*

My bone and flesh, Mr. Zalman Shazar, who is connected with strong ties to the wondrous tree, very holy and awesome, that is the True Tzaddik, who stands over us as a shelter and a shield for every generation. Who sustains and strengthens our souls with all sorts of smells and scents of his awesome teachings. Happy are you that you merited to know of the Master of Wonders, all of whose words are wondrous, incomprehensible wonders, to destroy and to nullify all the heresies and false faiths and to draw near and to bring the whole world close to G-d.

The main purpose and perfection is just to serve G-d with complete sincerity, without any clever ideas at all. For there are investigators who say that the main goal is to pursue their philosophies and alien wisdoms, and they consume their days in this world to study and to comprehend the enlightened wisdoms and that is the purpose of life for them. But in truth the main attainment of the purpose of existence and the World to Come is only through Faith and carrying out the Commandments. To serve G-d with complete sincerity and simplicity, and through this itself we merit to what we merit (the eye has not yet seen, etc.). But really the main grasping of the purpose of existence is only through Faith and sincerity specifically, that is: fear of G-d and following the commandments with complete simplicity. And through this itself we merit to what we merit.

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Prayer can change nature, and the wisdoms and philosophies, that go according to nature, are nullified. The philosophers and heretics explain the whole Torah through their clever ideas and heresies. And even the active commandments: They explain everything through their intellectual comprehension, and they deny the active commandments. Happy is one who knows nothing about them at all. And their main subjugation is through the True Tzaddik, extremely great with outstanding stature, whose main idea is prayer, for prayer changes nature.



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*All Evil Falls before
the Tzaddik*

*The Night of the 13th of Shevat 5721
Tiberias*

My dear heart, Mr. Zalman Shazar, venerable and pleasant, great peace.

How very wondrous is your love to me, how very sweet are your words to me, and how much you have vitalized me with your pleasant words, my beloved brother. I have seen that, thanks to G-d, the words of our Teacher, may his memory be for a blessing, are making such an impression on your delightful heart, and are vitalizing and restoring your soul greatly. I intensely hope to G-d that He will increase His kindness with you to grant you success and to make good your end from your beginning. Be strong and brave, my dear one, to make yourself happy with all your strength at all times, with all the words that we have received from the source of wisdom, both in our good points, and in that we have merited to know of such a light of lights. And in that He did not make me a gentile. For happiness is a cure to all sorts of illnesses. Especially when there is already in the world the strength of the Tzaddik, the Beggar who was without hands, who cures the Princess, who is the aspect of the generalization of all the souls of Israel, with ten types of song! Accustom yourself every day to deepen your sharp and logical mind in the powerful kindness and awesome salvation that the Master of Wonders has done with us and with all our People Israel also in these our days.

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And He has sent us the True Tzaddik, complete in the essence of perfection, who has no perfection beyond him. Who is completely clean of sin. Who has not the slightest defect, even to the tiniest degree, even a hairsbreadth. Who draws in and reveals the free lovingkindness that sustained the world before the Giving of the Torah. Through which is the main sustenance of the world even now, at a time when the world is distant from the Torah. For he finds the Blessed Life-force even in the places distant from the Torah. And all the evil in the world is pushed away and falls before him. And through this he gives life to all the simple people in the world. And even the gentile nations of the world and all the distant ones, who are lying in the pit of hell! The Tzaddik himself is an aspect of the hidden kindness mentioned above, who can sustain the world always, even if the world is distant as they are distant.

Seeking peace with love and yearning.

Yisroel Odesser



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The Need for the Greatest Rebbe

*With G-d's Help
The Night of the 23rd of Shevat 5721
Tiberias*

My beloved heart, Mr. Zalman Shazar, master of a clear, mature, and polished mind, who can understand and clarify the ultimate Truth that redeems from all afflictions. May the Master of salvations save you, that you should flee from everything that is afflicting you to the Tzaddik, who transforms everything for the good.

Our letters are precious remedies, for they are living waters that flow from the wellspring of wisdom of the Blind Beggar, who is the Elder of Elders, who said, I am very old and I am an infant and completely young. Who is our cure and life-force in every generation; let your eyes see and your heart rejoice. And it is fitting for you to perceive hints from this, that the mercies of G-d still are with you and with me. And for sure He will not abandon you forever. And whatever will be, whatever will be, your fate will be for good. Just be strong and brave to rejoice your heart at all times. And to transform all sorts of bitternesses, and all sorts of sadness and despair, to joy and happiness. For what would we do if, with bitterness and sadness and despair like this, we opposed such a light of lights, who is the source of our life? G-d forbid, G-d forbid, our hope would be lost completely, Heaven forbid. But now there is good and wondrous hope for all generations; and also for me and also for you, there is good hope without a doubt. Hope in G-d and He will save you!

Letters

The principle is that we need the greatest Rebbe in order to merit Divine comprehension. And whoever draws himself near to a person of small stature, not only will he not help him, for he cannot cure powerful illnesses of the soul, but he also will damage him greatly. And all the more so when this small statured one incites strife and dispute. And he argues against the True Tzaddik, who is very great with outstanding stature. Who toiled all his days to draw down comprehension and knowledge of the Blessed G-d with amazing methods. With deep and wondrous intellect, very very awesome and powerful and exalted. Until with the greatness of his power and elevated wisdom he can introduce comprehension and knowledge of the Blessed G-d even to all the very estranged. And in the power of his strength, he left after him a blessing of such awesome books, and such a revelation of new ideas, and precious students who draw down the light of his holy mind for generations.

And this one of small stature knows no avenue or lane or path to bring in comprehension of G-d into the world. For even he himself he has not begun to comprehend even the smallest idea. And when he disputes against such a Tzaddik and such teachings, and against the people who labor in his holy books, through which they can heal even the sickest person. And who toils even after his passing to draw and illuminate Divine comprehension also in the most distant and sickest ones, through his books and precious students. And this [small] one disputes against them: For certain he causes very much damage to those who listen to him, to distance themselves from such a source of life!

At this time there does not exist anyone who wants leadership for the sake of Heaven. Therefore today it is forbidden to pursue leadership, but rather flee from honor and leadership to the ultimate extent! If a person

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were to have a settled mind, he would see that all the sins of this world are foolish and vain, and especially the desire for honor and leadership, to be well-known and to travel across the country; it is all vain and an evil spirit.

The one who seeks your peace and prays for you always.

Yisroel Odesser



Letters

Do not be Old

6 Adar 5721

Tiberias

The perfection of all things is the Faith, and without the Faith, everything is lacking.

My heart and yearning, Mr. Zalman Shazar, who roams in the field of the Tzaddik, to search for and to gather his sermons and teachings, which are paths and avenues and broad roadways through which to grasp and to recognize the Blessed Creator. Blessing and peace for long life.

You need to pay attention to remember well to believe in yourself. That the root of your soul is great and high and very precious. And she is from the root of the King's true son. Except that she descended to the earthiness and physicality of this world, to places far beyond the boundary of holiness. So that specifically through this you will desire and yearn to dig, to escape, and to flee with all your strength to the Tzaddik, who conquered the ways of repentance and broadens them. And who draws in true advice and proper and wondrous remedies, until you will come to the source of your soul. And you will merit to return to G-d, and He will have mercy on you!

Even if the person has violated what he has violated. And has fallen to the deepest depths without end. Also there G-d can be found. And He constricts Himself, and hides Himself, in His wondrous and powerful ways and reminds him all the time, with many many different hints every day and in every place, in order that he return to Him. And the main thing is that he try with all his strength to attach to the True

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Tzaddik. In order that he merit through him to perfect faith, which is the principle and essence of the entire Torah, and then for sure he will have hope forever, whatever will be!

Certainly this was from G-d, that He brought to you, with amazing Providence, with many types of hints and transformations, the Tzaddik, the great man, the true man of kindness, in whose awesome teachings you can find everything you seek. And there is no fall or descent in the world from which you cannot rise out. But also your powerful desire and burning heart for the truth merited you to this. Look with an eye for the truth. And pay careful attention to this, until all the lights and remedies of the Tzaddik will shine upon you. Happy is your portion and your lot! The main creation of the Heavens and earth was just for this: That the person should start each time from the beginning. As though he was born today. And as though today is the very first moment of his beginning !

Our Teacher, may his memory be for a blessing, warned greatly that it is forbidden to be old. That is, to start each time anew and think each time that one still has no existence in the world at all. And that he wants to start to prepare himself that he should have an existence in the world. And even one who is very old and still has not begun at all to return [to G-d], and he is very far from the holiness of the Torah, as he is far. And even if he has transgressed the entire Torah, thousands and tens of thousands of times. He should not say in his heart that he already has become old in his ways, until it is impossible for him to change. Rather, all the days that he lives on the face of the earth, until the day of his death, all the time that his soul is inside him. All the time that he still can move one limb. He should strengthen himself to teach himself every time and to begin each time anew, to prepare himself to have an

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existence in the world. And he should strengthen himself to start a new beginning, whatever is possible, small or large, and vitalize himself to even the smallest degree, that he still merits to touch the holiness of Israel. For no small movement, or sigh, or cry, or yearning for holiness, even in the deepest pits, is lost forever. And if he will be strong in this, certainly G-d will help him to draw near and to return to His Blessedness. And all the preparations and desires and yearnings and passions and slight efforts that he had to draw near to G-d, all will gather together to help him!

All the lusts and evil traits of the person embitter his life. For through them the person is as though he errs in the wilderness literally, in a place of wasteland, void, and darkness. And all this is impossible to fix except through he True Tzaddik, who is the foundation of the world! The heart of the Israeli man, in its innermost place, certainly burns always for G-d and for his Torah in truth. But the Satan and the evil wisdoms overpower each time against the good in the person and want to take him out of this world and the next through his lusts and vanities. And the more that he digs and struggles against him, the more he overpowers him. Therefore it is a very great and long battle. But even so certainly the person would overcome the evil, except for the biggest obstacle, which is the old and foolish king, the defiled sophisticate. An aspect of Bilaam [an evil Biblical character: see Numbers 22:1-25:9], who, because of the vast poison of his evil lusts, especially the lust for adultery, had a vulgar and haughty spirit and an evil eye, etc., which is an aspect of jealousy, lust, and honor-seeking [Chapters of the Fathers 4:28]. And not only did he err so greatly and defile himself so much, but his evil and defiled spirit even enticed and led him astray, until he stood against the True Tzaddik, the aspect of Moses our Teacher. And he was very jealous

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of him and wanted to hide and conceal his light completely from Israel. And from him come all the afflictions and exiles of Israel and all the damages and flaws from then until now, in this our dark and bitter generation. But many are the thoughts in the heart of a person. And the advice of G-d will prevail. And always He has the upper hand, and he finishes and vanquishes always, and the language of truth will be established forever.

The author, who prays always for your peace and success in this and the next world. I wait and look forward to seeing you on Purim with joy and dancing and hand-clapping with melody and song, the Rose of Jacob, jubilation and joy, when they saw together the light of the Tzaddik [liturgical Purim song].

Yisroel Odesser



Letters

Do not be Old

7 Adar 5721

Tiberias

My heart and yearning, Mr. Zalman Shazar,...
Blessing and peace for long life.

Our Teacher, may his memory be for a blessing, warned greatly that it is forbidden to be old, meaning that one should begin each time anew and to think each time that he does not have an existence, as though he does not yet exist in the world. And that he needs to begin to prepare himself to have an existence in the world. And even one who is very old, and has not yet begun to return [to G-d] at all, and is very far from the holiness of the Torah, even so he is forbidden to consider himself old. And he should not fall in his mind, as though he has no more hope, G-d forbid. And he should not say in his heart that he already has grown old in his ways, until it is impossible for him to change.

Rather, all the days that he lives on the face of the earth, until the day of his death, all the time that the soul is within him, all the time that he can still move one limb, he should be mighty to strengthen himself each time, and he should start each time anew, to prepare himself to exist in the world. And he should strengthen himself to begin any beginning, whatever is possible, a small thing or a great thing, and he should give life to himself with the little bit that he still merits to touch the holiness of Israel. For no slight movement or sigh and cry and yearnings for holiness, even in the depths of Hell, ever are lost. And if he will be strong in this, then certainly G-d will help him to draw near and to return to the Blessed One, and all the preparations and wants

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and desires and yearnings and the few efforts that he has made to draw near to G-d all come together to help him!

I seek your peace with love and yearning, to meet with you on Purim with joy and dancing with the song: The Rose of Jacob, jubilation and joy, when they saw together the light of the Tzaddik [liturgical Purim song].

Yisroel Odesser



Letters

The Point of Truth

13 Nissan 5721

Tel Aviv

My dear Mr. Zalman Shazar, who digs and endeavors to see and to delight in the light of the Tzaddik's countenance, who is the encompassing Leader. The encompassing Sage. The encompassing Spirit. Who has within him the spirit of G-d. Who shines on everyone the spirit of G-d. And suppresses and nullifies the spirit of falsehood, the foolish and stupid spirit of the false faiths, and the evil spirit, spirit of defilement, of the clever investigators.

My dear brother, my soul and heart. Peace to you. Do not fear. And even if our deeds are as they are and we have strayed like lost sheep to a place of wilderness and wasteland, to a place of desolation and void, even so we should not worry or be nervous.

For G-d is with us and amongst us and near us and close to us, at all times and in every place. Just the main thing is to hold on with both hands, with all our strength, to the point of truth: That we have merited in these generations to a revelation of such awesome novel teachings, the likes of which have never before been heard. That repair everything and transform everything for the good. Happy is one who seeks refuge in his shade and walks in his ways, and hears the powerful voice of his encouragement: Not to despair at all and always to be joyful about all the good points that still are found in us. And we must remind ourselves each time, especially on the Holy Festival [Passover] that is approaching for our good, about all the good that G-d has repaid us in this awesome and exalted matter, that

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we have merited to linger in this holy, awesome, and exalted shadow. And He certainly will do his, to fulfill his promise to remove us from the belly of hell.



Letters

The Light of the Tzaddik

*With G-d's Help
Passover 5721
Tel Aviv*

My dear Mr. Zalman Shazar, whose pure intellect, straight and deep, has helped him to arrive to the place of his desire. To the point of the truth, that sweetens the bitterness of the world and vitalizes and sustains all the worlds. Peace and life and all good.

Today your pleasant letter reached me, together with a check for the sum of 100 Israeli lirot. Many thanks and great appreciation from the depths of my heart. I received great satisfaction of the spirit from the fact that I see that the love of the point of truth, which is our portion from all our effort, has found a nest in your noble heart.

This is our hope. This is our consolation. This is our salvation forever. May G-d help you to strengthen yourself to think deep thoughts, to strengthen yourself and to connect to the light of the Tzaddik. Immerse yourself very deeply in the words of our Teacher, may his memory be for a blessing, in the teachings. In the stories. And in the prayers. And apply all the power of your soul and all the holy fire that is rooted in your Israeli heart to all our treasures. In this way you will live a life. For apart from this there is no vitality at all.

All the world is full of sufferings and afflictions of different sorts. And no person has any way to console himself except with the little good that he merits to grab

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in these few and evil days. There are days of childhood and youth. Days of ascent and establishment. And days of descent, which are days of old age. And it must be that there will pass over every man, all the days of his life, many many different types of periods. Times of good. Times of bad. And the True Tzaddik, who teaches Torah and knowledge to Israel, shines on each one so that he will be able to strengthen himself in all the times and periods that pass over him. In a manner that he will not fall or be distanced from G-d forever. Now in these last generations, when the person shows strength with even a light motion, like a hair, to return to G-d. This is more precious to G-d than the great achievements of the first generations.

The author, who entreats and prays always for your peace and success, blesses you with a kosher [ritualistically proper] and happy Festival.

Yisroel Odesser
Ben Attar 28, Tel Aviv



Letters

The Master of Prayer

*With G-d's Help
Erev Rosh Chodesh Iyar 5721*

My whole thing is prayer.

The love of my heart, Mr. Zalman Shazar, who penetrates with a flame of fire to the depths of the sea of wisdom of the Tzaddik, the Master of Prayer, who raises people up from the sea of heresy and apostasy to the highest Faith. Peace and all eternal good in this world and the next.

Rejoice, O rejoice in the salvation of G-d, that you merited good and strong desires and yearnings. And with them you are achieving much for the benefit of the concerns of the Tzaddik, who is the King's true son. He is the Master of Prayer. He is the Seven Beggars [Rebbe Nachman's Stories]. He is the generalization of all the great and choice Tzaddikim, unique in the generations, who revealed such teachings and stories that never before have been heard, and they are our main hope for all generations of the world.

The awesome Stories, even though we have no grasp of or mental inkling about them, even so it is understood and revealed, literally perceptible to the eye of everyone, that they all contain very amazing and awesome words. Whatever idea or discovery we find in the Stories is just a general hint, less than a drop in the sea. For the secret of the essence of the Story itself is very far above and beyond our minds.

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The story of the Master of Prayer is an amazing and awesome story, truly amazing. And according to its simple meaning it describes every type of sensible moral teaching and straight path. And it arouses amazing desire to serve G-d in all who read it. And it tells in general about all sorts of mistakes and false reasoning of lies and errors that are found in the world. And about their discernment and rectification. And behold the Master of Prayer, who always was involved with prayers and songs and praises to G-d, was dwelling outside of civilization. Except that he was accustomed to enter the settlement in order to entice and to induce people to serve G-d, to go in His way.

And whoever agreed with him, they immediately brought him outside the settlement. For most settlements of the world are very far from the true purpose of life, and all the behavior of the Master of Prayer and his men was to turn away from the custom of the settled world, the majority of which is drawn after the vanity of the world and its pleasures and lusts. And therefore the Master of Prayer, with his men, was forced to dwell outside of civilization. And in this place where the Master of Prayer was dwelling, there was a river before him and trees and fruit, and they ate from the fruit, and about their clothing he was not strict at all!

The True Tzaddik, who works at drawing people near to serving G-d, dwells with his men outside of civilization. Meaning that all his dwelling and behavior certainly is literally the opposite of the ways of civilization, whose actions are vain, and who pursue luxuries and are preoccupied with the vanities of time. But the Tzaddik with his men are completely far from all this and are satisfied with what they have [Chapters of the Fathers 4:1]. And especially about clothes and garments they are not particular at all.

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And they dwell completely outside of civilization, literally, in all their ideas and customs. And they toil only in prayer, and songs and praises to G-d, and repentance, and confession, and fasting, etc. And for these men any service of G-d that appeared to the majority of the world very difficult to accept on themselves; yet for these men all this is more precious than all the pleasures in the world. For they have more pleasure from a great mortification or fast or the like, than all the pleasures of the world. But even though they dwell outside of civilization, they still would enter the settlement all the time in order to draw more people near to the service of G-d. And they conducted themselves in this with great wisdom, for the people of the settlement were waiting for the Master of Prayer to capture him. And this was because the world had become so confused and erring in their fallacious ideas that someone who was close to the true purpose of existence and spoke against their fallacious ideas, and who worked to draw people near to serving G-d, they rose up against him with hatred and a great war, and waited for him to trap him and to capture him. Therefore one must engage in this [entering the settlement to talk to people about serving G-d] with great wisdom!

The True Tzaddik, who is the Master of Prayer, has such foods that when people merit to eat and taste from those foods, they immediately throw away their lust for money, and they feel the great vileness of money, that stinks literally like excrement, until they are very embarrassed with the money, and the money is the greatest source of shame of all shames. And whoever has more money is more ashamed. And also low-status people, who lack money, are also embarrassed with themselves that they were so insignificant in their own eyes because of their lack of money. For now it is

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revealed to them just the opposite: money is the main source of shame. And therefore the rich are even more embarrassed. And they bury themselves in pits of dirt, due to the great shame that they have one from the other, until they cannot raise their faces at all from the shame. For those foods of the Master of Prayer contain this remedy, that through them people despise money, with the essence of disgust, and throw away the gods of silver and the gods of gold, as it will be in the future! [Isaiah 31]

One who truly wants to think about the purpose of life and is forced to live amongst people who are totally far from this purpose, must then also be careful that in his mind, at the very least, he will be outside of civilization. And to distance his thoughts and mind and all his behavior from every aspect of alien mannerisms, and alien traits, and evil ideas, and thoughts of falsehood that exist and are very common amongst most people of the settled world.

The author, who seeks your peace and prays for your salvation and success.

Yisroel Odesser



Letters

Wells of Living Waters

*11 Iyar 5721
Tiberias*

My dear Mr. Zalman Shazar, member of the holy group of the Master of Prayer, etc. Peace and life and all good!

In my innocence I shall go to do my obligation to remind you and to motivate you every time to flee to the Tzaddik and to think about the true purpose [of life]. For I am obligated to serve the Tzaddik and to fulfill his command and desire, for he yearns to bestow from his goodness to all Israel. But you have free will. And G-d in His mercies will help us and will turn our free will to the good, so that we shall merit to begin from now to consume all our days to search for and to seek the True Tzaddik, who has dug and revealed wells of living waters to heal the ills of the souls of Israel, for us and for our generations and for all generations of the seed of Israel. And everyone who wants to merit to draw words that vitalize the soul from these holy wells should come and merit. And if the obstacles spread out against him like bars of iron and doors of copper, it is known to us already that it is impossible to draw near to the Tzaddik except by breaking powerful obstacles. Remember all this well and recuperate and become strong.

Sacrificing my soul for the benefit and salvation of your soul in truth, and may your peace grow for length of good and healthy days.

Yisroel Odesser

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The True Goal

12 Iyar 5721

Tiberias

My dear Mr. Zalman Shazar, member of the holy group of the Master of Prayer, who is the wonder of all the wonders of the Blessed Creator, in whom depends all the salvations of all Israel in every generation. Peace and life and all good.

In my innocence I shall go to fulfill my obligation to remind and to motivate you every time to flee to the Tzaddik. And to think about the true purpose [of life]. For I am obligated to serve the Tzaddik and to fulfill his command and his will, who yearns to bestow from his goodness to all Israel. But you have free choice! And G-d in His mercies will help us and will turn our choice to the good. That we should merit to begin now, to consume all our days, to search for and to seek the True Tzaddik, who has dug and revealed wells of living waters to heal the illnesses of the souls of Israel, for us and for our generations and all the generations of the seed of Israel. And if the obstacles spread out against you like bars of iron and doors of copper, this we already know that it is impossible to draw near to the Tzaddik except by breaking powerful obstacles. Remember all this well and recover and gain strength and do not be what they call a schlimazelnik [Yiddish expression for a person with perpetual bad fortune; a born loser].

The awesome Story of the Master of Prayer is a wondrous and awesome tale, exceptionally wondrous. And apart from the roots of the words and the great inner meaning in all these Stories, which is wondrous and very hidden from the human mind, also in its

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simple sense it explains every type of intellectual rebuke, with very amazing and powerful guidance. And it awakens the heart greatly to draw near to G-d. And it tells in general about all sorts of mistakes and confusions and distorted ideas of falschood and errors that exist in the world. And about their identification and rectification.

Everyone agrees that the main thing is the purpose [of existence], and all are forced to admit that whoever makes a greater effort, and is closer to the purpose, he is fit to be head and king of everyone. But from the time that the great storm wind confused and overturned the world completely, from water to land, and from land to water. And from wilderness to settlement, etc. And the King and the Queen and the Princess and the Infant and the whole holy gathering of the King and his men were separated and scattered. Then all the worlds became confused and were transformed from their true arrangement. And all the peoples of the world were confused and separated and divided into group after group regarding how to discover what is the purpose. And each and every group erred and became very very confused. Through their evil desires. With their alien ideas and fictitious and false conceptions. Until they became very confused and errant and turned over the truth to its opposite extreme.

One group said that the main goal is honor. To pursue honor, G-d forbid, excessively. For there are people who burn excessively for honor. And they pursue honor greatly. And they forfeit their eternal world and also this world for a little honor that they want to gain. This one wants to be honored for his wealth. And this one wants to be honored and esteemed for his Torah learning and his service of G-d, and he endeavors all his life to be accepted as a Rabbi and Leader. And whereas the truth is the opposite. The

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matter is completely opposite. For the main goal of the whole Creation is only honor of G-d and His Torah and His True Tzaddikim. And it is impossible to merit this except if one minimizes his own personal honor completely and flees from honor completely in truth. And knows his unworthiness and lowliness and tries and toils all his days to magnify G-d's honor, which is the honor of the Torah and the True Tzaddikim. And truly nullifies his own honor completely. And they reversed the truth completely, to its opposite extreme. And erred from opinion to opinion and from idea to idea, until they said that the main goal is honor. And they had great proofs and explanations for this, that the main goal is honor, to pursue honor excessively and to attain it, G-d forbid. And similarly another group erred in their evil ideas, and went from idea to idea until they became crazy and said that murder is the goal. And they had many ideas and proofs about this. And really even though apparently it is hard to believe that people like this exist, that they would have rationalizations that murder is a worthy goal. But in truth there are errors like these in the world, until it is possible to err through them to say that murder is a worthy goal, until they came to anger and murder literally. And similarly with the other groups. And each one had many rationalizations for their mistakes, until it really was possible to err about them, G-d forbid.

The author, who sacrifices his soul for the good and salvation of your precious soul. And may your peace grow for length of good and healthy days.

Yisroel Odesser



Letters

The Good Eloquence

26 Iyar 5721

Tiberias

My dear heart, Mr. Zalman Shazar, who warms his heart with enthusiasm to drink from the waters of knowledge, etc. Peace and all good.

In the Story of the Master of Prayer, concerning the group that said that rhetoric and speech is the goal, meaning that one should know many languages and be a graceful speaker, etc. This error is slightly understandable. For we know all the evil that is done today by the sinful speakers, as our Teacher, may his memory be for a blessing, said jokingly, when he highly praised the power of speech. And he said afterwards, that there are speakers who are sinners of Israel, as it is written "and your speakers sinned against Me". For all the intellectuals and philosophers and heretics, virtually all of them are great speakers. And in truth, in its root in holiness, speech is very good. As our Teacher, may his memory be for a blessing, himself praised speech greatly, and he said that speech has great power to arouse the man.

And behold this matter of the value of speech is very necessary for every person who desires true and eternal life, who wants to go in the ways of G-d, to return to the Blessed One. And the general advice, which is the foundation of all the types of advice, is isolating oneself and talking between oneself and G-d, as we have explained many times. Meaning to accustom oneself every day to go to a special place to isolate himself and to speak before the Blessed One, the way one would speak to his friend, and to intensify in

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complaints, entreaties, requests, and supplications in the language that he normally speaks, that G-d should help him and merit him to return from his evil deeds and to draw near to the Blessed One. And for this the idea of speech is a great thing. Meaning to accustom oneself to expand his speech and to express many complaints and to request to find for himself each time new words of repentance and appeasement and eloquent complaints and words of arousal for great mercies. For in the matter of speaking between himself and his Maker, which is the main activity through which we can merit eternal life, and to be saved from the pit of destruction and from the muddy depths, etc; for this matter we need all the types of speech in the world, petitions and requests and appeasements and supplication and entreaties and mercy and grace and complaints and the like, to the greatest degree. And all the matters of these words are included in rhetoric. For all this comes at its root from the aspect of the highest rhetoric, from which King David, may peace be upon him, arranged the Book of Psalms with his holy spirit, which contains all the expressions of holy rhetoric.

But the group mentioned above chose rhetoric for their own evil, to consume all their days in the ways of rhetoric, in order to draw the Israeli heart, G-d forbid, to the ways of the skeptics and the philosophers, through which they uproot themselves and their children and their students who go in their footsteps from both worlds, as we literally see in their evil ways and where they arrive through their evil rhetoric.

And it is impossible to expand upon this here, for a multitude of parchments would be insufficient to tell the greatness of the bitter affliction that has spread out today so widely. And about those sinful rhetoricians is

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said: "And what advantage is there to the master of the tongue" and "Remove from me the multitude of your songs", etc.

Who prays always for your peace and salvation, who yearns to be seen with you in joy.

Yisroel Dov Odesser



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*Rosh Hashanah with
the Tzaddik*

26 Elul 5721
Tel Aviv

My dear heart, Mr. Zalman Shazar, who yearns and burns for the Tzaddik, the aspect of the Messiah. Who strengthens and makes brave the Israeli soul, even in the grip of its lowliness and darkness. Amidst all the defilements and poisons. And he selects and reveals all the good that can be found in him. And he shines into his mind flashes of the Blessed G-d. Great peace.

My dear and beloved like my own heart. Know that you do not leave my thoughts. Every day and at every time I arouse mercy from the Master of Mercies that He have pity on you and make your soul happy with His salvation, that everything be transformed for the good. Pay close attention and do not forget all the kindness that G-d has done with you, kindness and eternal truth. That you already merited to taste a little of the fine honey, the very wondrous and awesome words of truth, that give life to the soul of every living thing. And you already have merited for many years to be counted on Rosh Hashanah amongst the men of truth who depend on the True Tzaddik and Leader. I surely hope in G-d that He increase His kindness with you so that you will merit also this year to try to break all the obstacles and hindrances and to come for Rosh Hashanah to the holy assembly of the True Tzaddik, who works to rectify our souls. And the main thing is Rosh Hashanah. As our Teacher, may his memory be for a blessing, said: "My Rosh Hashanah is higher than everything. And it is a

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wonder for me, since my followers believe in me, why all the people who are close to me are not careful that they all be [with me] for Rosh Hashanah, not a person should be missing. For my whole thing is only Rosh Hashanah." And he warned us to announce publicly that everyone who listens to him and is close to him should be by him for Rosh Hashanah. No one should be missing, and so it should be for generations.

"My Rosh Hashanah is a great novelty, and G-d knows that this thing is not an inheritance from my Fathers. Rather G-d gave me this as a gift, for I know what Rosh Hashanah is. Not only do all of you certainly depend on my Rosh Hashanah. But even the entire world depends on my Rosh Hashanah." And he said that people can then receive rectifications that were impossible for them to receive the rest of the year. Even so, on Rosh Hashanah even they can receive rectification, even though the rest of the year even he himself, may his memory be for a blessing, could not rectify them. For he said that on Rosh Hashanah he undertakes matters and rectifications that even he could not do the rest of the year.

One person said in front of him that it was easier for him to be with him for Shabbas Teshuva [the Shabbat between Rosh Hashanah and Yom Kippur] and not on Rosh Hashanah. For he had no place to stand there in the synagogue. And also he had no good place to eat and sleep, and because of this his mind would get very confused and he could not pray with concentration. Therefore he preferred to be with him at another time and not on Rosh Hashanah. Rabbeinu, may his memory be for a blessing, answered him in this way: "Whether you eat or don't eat, whether you sleep or don't sleep, whether you pray or don't pray [meaning to pray with proper intent] just be with me for Rosh Hashanah." However it will be. If it is difficult to

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understand why he was so strict about being with him for Rosh Hashanah specifically, even without that there already were many questions about him, and let there be this other question as well!

On the eve of the last Rosh Hashanah in Uman we stood before him. Then he asked about a certain man from Nemirov who did not come for Rosh Hashanah. And the Rav Rabbi Naftali started to explain for him, and he did not accept these words. And he was very strict with him. And he said that there is great pity on him. For he truly had wanted to be here for Rosh Hashanah, but he was prevented because of a number of obstacles. Afterwards he answered and said, with a strong voice from the depths of his heart, "What can I tell you. There is nothing greater than this." That is, than being with him for Rosh Hashanah.

From his many holy words, and from his awesome gestures, we then learned that his desire was strong that we be with him in Uman for Rosh Hashanah always, after his passing, and that there is nothing greater than this.

The main thing that all of Judaism depends on this: To ask for, search for, and seek after the True Rebbe and a true friend, who can teach and instruct one with true ways and advice, deep advice, how to draw near to G-d in every place and at every time.

With love and powerful yearning, that consumes my being. And with a blessing that you be written and sealed well for a good life, long and with endless peace, for you and your fine family and for all your dependents. And I seek your peace from the depths of my heart.

The Author

Letters

The Messiah will Reveal the Tzaddik

*With G-d's Help
Midnight, Friday Night 9 Kislev 5722
Tiberias*

On the holy grave of Rabbi Meir Baal HaNess, may his merit protect us. One word of Truth counts more than thousands and tens of thousands of words that have a taint of falsehood. In everything that we are speaking our intent is not only to speak alone, but rather to fulfill this and to save your soul through this.

The treasure of my eye and heart, Mr. Zalman Shazar, who girded up his loins without laziness and enjoined his fiery heart to use the purity of his sharp and apt tongue, and his exceptional talent, to gather great souls of authors and scientists, to enflame their hearts to the True Tzaddik, who is completely unique in the world. Who is the main novelty and wonder of all the great True Tzaddikim, the champions of every generation, the sole novelties that were in all the generations. [This chief Tzaddik] surpasses and nullifies the vanity and foolish spirit and insanity of the secular wisdoms and false faiths. And reveals the Blessed G-d in the world, through the foods that cook in the fire of his kitchen. Only the King Messiah will be the matchmaker who will introduce and attach all Israel to this Tzaddik, and will reveal and publicize the great power of his exalted level and grandeur and the power and bold awesomeness of his wisdom and awesome teachings, without limit or boundary, that the mouth cannot express or the heart understand. And through

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this the world will be rectified and everyone will draw near to G-d and the whole world will be filled with knowledge of G-d.

May G-d fill the days of your life with all true good. Happy are the ears that merit to hear about the great friendship and powerful love that I have loved you; a great love, a true love that will not falter or desist forever. And because of your great desire to see your eternal success, behold I am sending to you these words from the words of Rabbeinu, may his memory be for a blessing, that G-d sent into my heart after the conversations and the prayers and the cries and the tears that I poured out over you before the Blessed Creator, during hisbodedus [private secluded personal prayer] at midnight in the mountains next to Rabbi Meir Baal HaNess, may his merit protect us. For your soul is connected to mine always, every day, every moment, and especially during my prayers and entreaties my innards roar over you greatly. For I know the goodness of your heart and the specialness of your extremely precious and fine soul in its innermost essence.

Wake up, my brother, from your sleep and remember your Creator in the days of your old age and think about your eternal fate and purpose before the candle goes out. For many of your years already have passed. And the time passes and roars. Our days on the earth pass and storm and fly like a shadow. And when will you attend to your eternal home? The day is short and the work is great. And it is not upon you to finish the work, just whatever you find in your power to do, do; and if not now then when? Each and every day the day runs and flies very very much and it does not stand still even for a single moment.

The Author

Letters

Follow the Tzaddik's Advice

*13 Kislev 5722
Tiberias*

The treasure of my eye and heart, Mr. Zalman Shazar, who girded up his loins without laziness, and fired up his heart enflamed like a burning fire, to use his clear tongue, sharp and apt, and his exceptional talent to gather great souls of authors and scientists, to enflame their hearts to the True Tzaddik.... Peace and all good for a long life, a good life, a true life, an eternal life.

From the great friendship and powerful love that I have loved you, a great and true love, behold I send to you these words from the words of Rabbeinu, may his memory be for a blessing, that G-d has sent into my heart after the conversations and entreaties and tears that I poured out over you before the Blessed Creator during hisbodedus at midnight between the mountains. For your soul is connected to mine always, at all times. And especially during my prayers and entreaties my innards roar over you greatly. For I know the goodness of your heart in its innermost depths and the specialness of your exalted and very high soul. And it is proper for you to endeavor with all your strength not to lose the treasures and precious and dear remedies that are connected to your very dear soul.

Awaken my brother from your sleep and remember your Creator in the days of your old age and think about your end and your eternal purpose before the candle goes out. Have not many of your years already passed by, and our days are like a shadow on the earth,

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for the time passes and roars, passes and storms, and runs and flies away very very quickly. And it does not stand still even for a moment. And when will you do for your eternal home? Pay attention well to these words, and remember what we have spoken many times, that thanks to G-d we have an elderly Father, an Elder of Elders, whose strength is very very great and awesome, who works to rectify us and endeavors for our eternal success in every generation, and who certainly will rectify us with a wondrous rectification. Just be strong and brave to fulfill his words to make your soul happy always, with all the varieties of his advice, and not to let your spirit fall, ever, from anything.

And force yourself greatly to learn his books each and every day, a little or a lot, and find calmness for your soul. And the main thing is to nullify your mind before the mind of our holy and exalted Teacher, may the Tzaddik's memory be for a blessing.

The main force of the evil inclination, which is the aspect of the Primordial Serpent, is against the Torah students and the great scholars who have exceptionally great minds. He is always pursuing after them to cause them to sin, since they have very great knowledge. And the main rectification and repentance is to guard carefully your mind and intellect that you not introduce into your thoughts any extraneous thought or wisdom. For the mind is the soul and when you sanctify your mind, meaning your soul, through this you elevate and return everything to its root. And this is the main repentance. And to merit this in perfection is possible only through the great Tzaddik, who merited the humility of Moses, and through the greatness of his modesty he lowers himself to all the lowest levels and lifts up and attaches everyone to G-d, even the most alienated. The one who yearns and desires to see you again with love and great joy. *Yisroel Dov Odesser*

Letters

How to Enter the Sea of Wisdom

26 Kislev, Chanuka 5722
Tel Aviv

My dear heart, Mr. Zalman Shazar, who merited to join himself with the True Tzaddik, who is the genuine chosen head amongst all the chosen and True Tzaddikim, unique in their generations, who has revealed such truth in the world that it is impossible to damage it in any way in the world. Peace and life and all good.

You need to remember very very well, all the days of your life, each and every day, the great kindness of G-d that He did with you and caused awesome events to happen in His hidden ways to draw you near to the True Tzaddik. Who extracted you from the place he extracted you. And he informs you that G-d still is close to you and that He will not abandon His kindness to you forever. And even though you still are undergoing what you are undergoing, even so certainly the kindness and good that G-d has done with you is not in vain, G-d forbid, and in the end G-d will finish His and you will merit to return to your source in perfection, in the great strength and merit of the Tzaddik, for the word of G-d lasts forever.

Through the holy light, wondrous and awesome, of the holy Chanuka candles, we draw upon ourselves the light of the True Tzaddik, who already drew in the perfection of the Redemption that will be through our Righteous Messiah. The main Coming of the Messiah is

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to reveal the Truth in the world. For now the Truth is in a great exile and everyone says that the Truth is with him.

And the main Truth will be revealed through the Messiah. Falsehood is the side of death, and Truth is the elixir of life. And therefore the separation of truth from falsehood is an aspect of the revival of the dead. The Truth is the aspect of "in order". Meaning that people say things as they are, which is the aspect of "in order". But the falsehood is the aspect of "not in order", since people change the matter and the story from its true order. The main mitzvah of the Chanuka light is to light and to illuminate the light of Truth in the world, that everyone should merit to know where is the Truth, which lights and illuminates all the souls of Israel with the light of the Messiah, in all the types of darkness and gloom, and it nullifies all the darkness and all the fallen loves. And it saves them from mighty flood waters, that rise up all the time to destroy the world, to make people forget the Torah.

G-d in His mercy leads each generation with His kindness through the Great True Tzaddik, and his proper and true students, who occasionally grab people and remove them from very distant and dirty places, and they start to purify them and to draw them to G-d and illuminate them with great light, with a great illumination. Even though there are many who fall afterwards from their level, may G-d save us, even so each time they try to draw nearer, because You are exalted forever G-d. Always You have the upper hand, until in the end everything will be rectified perfectly.

(Now, in this exile that has lasted so long). Now in the great power of the darkness, the Truth is hidden, and evil runs wild and those who fear sin are despised. And in most cases people of truth are very pursued,

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because of the accusation against the True Tzaddik, and the main rectification is not to enter into inquiries and questions and explanations at all.

Rather, only to look at the real Truth and to guard oneself from stumbling in the net of the pursuers, with their smooth tongues and their cleverness and scoffing. And all this is harder than physical pursuit, for a mental obstacle is the hardest of all.

One who wants to enter the sea of wisdom will find it impossible except through a true leader, who knows all the ways and paths in the sea of wisdom. And who, with wisdom and wondrous craftsmanship, makes ships with which to traverse and to sail in the sea of wisdom. For one who does not receive from the True Rebbe, who is the aspect of Moses, the idea of constriction and boundaries of the intellect, so that he not enter into and comprehend that which is too much and too wondrous for him; and that he not enter into investigations and questions and answers, but rather that he will rely just on Faith. And if he will enter into the sea of wisdom [without the True Rebbe], certainly he will drown spiritually and physically in the sea. And this was the main miracle of the splitting of the Red Sea, that the Sea of Wisdom was split for them spiritually, in the strength and merit of Moses our Teacher, peace be upon him, and they merited to traverse it in peace. And so too the sea split for them physically and they passed across the dry land in the midst of the sea. And the main thing was that Moses illuminated them with the idea of silence, not to doubt the traits of the Blessed One, an aspect of "G-d will fight for you and you will be silent" [Exodus 14:14].

The Author

Blossoms of the Spring

*The Greatness of G-d's
Kindness*

*With G-d's Help
Midnight of the Second Night of Chanuka 5722
Tel Aviv*

My dear heart, Mr. Zalman Shazar, who merited to join himself with the True Tzaddik, who is the true chosen head of all the choice and true Tzaddikim, unique in the generations. Who revealed such truth in the world that it is impossible to ruin it in any way in the world. Peace and life and all good.

You need to remember very very well, all the days of your life, each and every day, the greatness of G-d's kindness that He did with you and brought about awesome events in His concealed ways to draw you near to the True Tzaddik. Who removed you from the place he removed you. And who informs you that G-d still is with you and will never remove His kindness from you. And even though you still are undergoing what you are undergoing, certainly the kindness and goodness that G-d has done with you certainly is not in vain, G-d forbid.

And in the end G-d will finish His and you will merit to return to your source in perfection. For the word of G-d will stand forever, in every generation, to inform them of the exalted awesomeness and greatness of Rabbeinu [our Teacher], may his memory be for a blessing, the holy level of his teachings and sermons and all his matters.

Letters

The Joy of Knowing the Tzaddik

*Rosh Chodesh Nissan 5722
Tel Aviv*

The delight of my eye and heart, Mr. Zalman Shazar, pleasant to everyone. The might and strength of G-d will be your strength, and will strengthen your heart with all forms of power, to hasten greatly to skip over what you must in order that you be able to draw upon yourself illumination from the melody and song of wonders that transcends nature, that comes forth from the harp of 72 strings of the Tzaddik, that will be revealed in the future at the time of the End of Days by our Righteous Messiah. Through which heresy and false faiths are destroyed and nullified, and through this everyone will return to the Truth and will draw near to G-d and His Torah, and the whole world will be filled with knowledge to know that the L-rd is G-d. Peace and all good for length of days.

My dear and beloved brother, how much has my joy increased since I have merited to see your handwriting, strong and filled with affection and faithful blessings, dearer to me than hordes of gold and silver. I have requested from you, my dear friend, to review the words that I have written to you until now, and that the books of our Teacher, may his memory be for a blessing, always be on your mind, and to study them with precision. For surely you will find in every word all types of sweetness, and surely you will be able to vitalize yourself always with them, even in the depths of the darkness of all sorts of spiritual travails. Do not let it seem evil in your eyes that I have not

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written to you in a long time, for G-d knows my heart, for I surely have yearned with all of my being to broaden our communication and to travel with you in the Lofty Paradise of the Tzaddik every day. However my mind is not clear because of betrayals of time that have surrounded me, as is known to you slightly. And if G-d will desire to expand my mind, then for sure I will make myself strong and brave with all my soul, to inform you at all times awesome news about the salvations and powerful kindnesses that G-d has done with us in these latter days, at the end of this final and bitter exile, through the True Tzaddik, who is the fortress of our final hope. Until that even now, after all the bitterness and great destruction that we have caused, our main consolation and hope is the wondrous kindnesses, that are the aspect of very high and hidden intellect, the roots of the Torah, which are above the Torah, that The Flowing Stream, the Source of Wisdom [Proverbs 18:4] draws upon us in order to give life to all the fallen souls that have multiplied greatly in these generations. It is upon us to rejoice and to dance with a full heart, with great joy, that we have merited to know of the one who works for our eternal rectification in every generation. And woe be to those who argue against and oppose this one who works to rectify our souls at all times. And even though they dispute as they do and scorn as they do, even so in the end the Truth will be revealed to all until all honor will be bestowed on the side of the Truth, and then certainly everyone will run to serve G-d in Truth and to draw near to the True Tzaddik, who is the main perfection of the Truth.

Letters

I seek your peace and salvation and bless you with instructive blessings for a kosher and happy Festival [Passover]. I await and look forward to seeing you today to rejoice with us together over our happiness.

Yisroel Dov Odesser



Blossoms of the Spring

Believe in the Renewal of the World

25 Nissan 5722

Tel Aviv

My dear heart, Mr. Zalman Shazar, who thinks thoughts and plans to announce and illuminate the light of Truth in the world, which is the light of the True Tzaddik, the light of lights, the aspect of the light of Messiah. Who shines upon us the light of revelation of the Blessed G-d also in the dark and embittered places that are in this dark generation, and breaks and subdues and throws down and nullifies from the world all the books of the heretics and investigators, who lean to the side of heresy and denial. And all of the arrogance and the authority of the false leaders, who plant hatred and hostility between Israel and their Father in Heaven. May G-d command for you the blessing and the life.

Old age and grayness have pounced upon us. And our strength is weak and poor. And the haters of our souls, the fire of lusts, have multiplied and gained strength from all the sides, almost without measure. And our soul is deranged in the depths of the muddy sludge of the lusts of this world and its vanities, like a stone placed in the center of the sling. And we are wandering in the world very confused and disoriented, more than a ship lost in the heart of the sea, with the storm wind blowing and raging, without any rest or quiet. And there is no metaphor or image to describe and compare the terrible pity that is on us. And we have no advice or recourse other than to flee and to fly to the Tzaddik. To roll in mud and mire and to crawl on

Letters

hands and kness between snakes and scorpions until we merit to draw from the holy spirit of the Tzaddik, through whom there is no despair in the world at all. And in every place and in every time and in all the levels above and below, even for the estranged who have become completely distanced from the holiness of Israel, even so there is no despair at all. For in the huge power of [the Tzaddiks] great and awesome wisdom, he transforms the essence of evil to good. From annihilation to desire.

The essence of all the heresies and atheism of the scholars of nature, who have erred to where they have erred, is the blemish in Faith in the renewal of the world. That through this blemish they come to all sorts of errors. And the main way to suppress them and to nullify their opinions is through the True Tzaddik, of very great stature, the aspect of Moses-Messiah. Who draws down Torah in order to illuminate and to reveal faith in the renewal of the world and to nullify and to uproot the opinions of the scholars of nature, who deny the renewal of the world. The essential awesomeness of the strength and power of the True Tzaddik, the Master of Power, is the aspect of the staff of strength, which stands with strength and might in the middle of the throat of the the Forces of Evil, until she is forced to vomit up constantly. Until even the very distant and degraded, who already have grown old in their evil ways and have become very lustful and coarse, and who have been swallowed into the stomach of the Forces of Evil, so that their hope and their expectation virtually have been lost, come and draw near to G-d, and many neighbors are added to the holy assembly of the Tzaddik. And through this specifically a wondrous rectification is made at all times, until in the end everything will be remedied.

With respect and love and yearning. *Yisroel Dov Odesser*

Blossoms of the Spring

*The Limit of Israel's
Holiness*

*With G-d's Help
26 Iyar 5722
Tel Aviv*

My dear heart, Mr. Zalman Shazar, who merited to taste the pleasantness of the Truth, clear and pure, and who was aroused by the fire burning in his heart, and who ignited his soul and his mind to think deep thoughts and great advice and schemes to increase and to make known the Name of the True Tzaddik, who draws upon us the light of the Messiah. And who breaks and nullifies completely the filth and the poison of heresies and false beliefs that are darkening the eyes of Israel and that are hiding and concealing the light of the True Tzaddik and are separating the legs from the head. Meaning that they make a separation between the Assembly of Israel, who are the aspect of the legs, and the Tzaddik, who is the head, the head of the children of Israel. And through this the wisdom of philosophy becomes strengthened in the world, and books of heresy and atheism, which put hatred and disdain between Israel and their Father in Heaven, multiply. Peace and life and all good.

In our lowliness in this orphaned generation, in the great depth of our utter utter descent into denial and false beliefs. And all of us have strayed like sheep, until we have come to the edge and the end of Israel. To a place where the border of Israel ends, where the holiness of Israel ends, from which point on the holiness of Israel does not extend.

Letters

Hold Fast to the True Tzaddik

3 Tishrey 5723

The Holy City of Jerusalem

My bone and flesh, Mr. Zalman Shazar, who holds himself fast to the True Tzaddik, who is an expert and faithful healer, who knows and recognizes all the deficiencies and illnesses that are in the living spirit of everyone. And through this he knows how to work to heal us completely. May you be sealed for good.

Your letter from the 28th of Elul 5722, that was all friendship and full of blessings, I received along with a check for the sum of 100 Israeli lirot.



Blossoms of the Spring

*Publicize the Name of
the Tzaddik*

*Monday night, 16 Cheshvan 5723
The Holy City of Jerusalem*

My bone and flesh, my bone and flesh, my bone and flesh, my bone and flesh, my bone and flesh, my bone and flesh, my bone and flesh, my bone and flesh. Who is dearer to me truly than my own soul, Mr. Zalman Shazar. Who illuminated his spirit and devoted his broad heart and his blessed abilities, and who brought himself with all his strength and with exceptionally great and extra effort to magnify and glorify and publicize in the world the name of the True Tzaddik, unique in the world, who rises higher and higher than all the awesome Tzaddikim, unique in the generations. Who covers and shields us also now, amidst all types of darkness and alienation that are in these our days. Happy are you, my brother, happy are you thousands of times, that the inner parts of your heart understand and feel the real Truth that shines now in all the worlds from the beginning to the end. Great peace.

The Author



Letters

Approach the Tzaddik

With G-d's Help
20 Teves 5723

My bone and flesh, Mr. Zalman Shazar, who is tied and attached to the holy and awesome tree, the True Tzaddik, who goes before us and bears us as the nursemaid carries the suckling. Happy are you that you merited to know about the Master of Wonders, all of whose words are amazing, incomprehensibly amazing wonders, to destroy and annul the false beliefs and atheism of the scholars of nature, who are the aspect of evil beasts that tread on and tear the souls of Israel. And who draws and brings the whole world near to G-d. Blessing and life and all good.

My beloved, my brother, whom I have loved with a true love, and you are rooted in the depths of my heart always, especially when I merit to break my heart and to pour out my prayer before G-d. And I have known that also your love is complete with me. And your soul is longing to hear the good words from the mighty awesomeness of the True Tzaddik. And your heart is strong in Faith, in the point of the true chosen leader, on whom depends our Redemption and the salvation of our souls, and who is the essential foundation of our Judaism. And out of my great love for you that is in my heart, I am speaking with you for your benefit. My brother, my brother, my soul and my heart. When will you arise and renew your days, to draw near to the Tzaddik with greater strength and vigor? Set your heart and settle your mind very well, and have pity and mercy on yourself. And hasten yourself to run on your hands

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and knees to hold onto the wings of the Tzaddik, in order that there be hope for your fate and gleanings for your soul.

By the salvation of G-d, you have in your hand the book of prayers and sermons, and the awesome Stories, and all [Rabbeinu's] holy books. That are full of advice and counsel and paths for every person in the world and for every type of descent in the world. Hold onto them and turn them over and over. You have no better choice than them. Open your eyes and your heart and look at them with an eye for the truth and with sincerity to observe them and to fulfill them. And do not procrastinate from one day to the next, for who knows what the new day will bring?

The Author



Letters

The True Tzaddik is the Foundation of our Judaism

12 Shevat 5723

My bone and my flesh, Mr. Zalman Shazar, who is connected with strong ties to the very amazing holy and awesome tree, the True Tzaddik, who stands for us as a shade and a shield for all generations. And who vitalizes and strengthens our souls with all types of scents and smells of his awesome teachings, even in the worst darkness and alienation. Happy are you that you merited to know of the Master of Wonders, all of whose words are unfathomably wondrous wonders, to subdue and to nullify the false beliefs and heresies and denials. And to draw and bring near the whole world to G-d. May the Master of Mercy draw upon you healing and long and eternal life.

My beloved, my brother, whom I have loved with a true love. And you stand in my heart and my mind always, especially when I merit to break my heart and to pour out my prayer before G-d. And I have known that also your love for me is in full faith. And your heart is strong in faith on the point of the chosen one of truth. And that you yearn and burn to hear the good words from the secret place of the powerful awesomeness of the True Tzaddik, who is the main foundation of our Judaism. And he is all our consolation and our hope for eternity, for all generations. And from my great love for you that is in my heart, I am speaking with you for your good. My brother, my brother. My soul and my heart. When will

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you arise and renew your days to overcome all the obstacles to draw near to the Tzaddik with greater strength and vigor? Turn your attention and settle your mind very very well. And have pity and compassion on yourself. And hasten yourself to run on your hands and your feet to hold on to the wings of the Tzaddik, in order that there be hope for your fate and gleanings for your soul. Have you not in your hand the book of prayers, and the sermons, and the awesome Stories, and all [Rabbeinu's] holy books, that are filled with advice and ways and paths for every person, in every type of descent in the world? Hold fast to them!

The Author



Letters

The Deep Waters of the Holy Faith

*22 Nissan 5723
The Holy Jerusalem*

My bone and my flesh, Mr. Zalman Shazar, who has sharpened his ears and heart to hear the amazing and awesome song and melody, supreme and choice, of the True Tzaddik. Through which he removes from our hearts all types of poisonous arrows. That are the errors and confusions of heresies and false beliefs. And he heals us completely. The King Messiah will sing this song in the future and through this will draw the whole world near to G-d and will fill the world with knowledge of G-d. May your light break forth like the dawn and your cure from G-d quickly sprout forth.

I received your heartfelt blessing from the 8th day of Nissan 5723, with a check for the sum of 100 Israeli lirot. You vitalized my soul very greatly. And I rejoice with great happiness without limit over your strong desire to dig and to find the deep waters from which grows the Holy Faith.

May G-d be with you and give you long life, a good life. A life of True Faith, which is the essence of life.



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My G-d, Help Us!

22 Nissan 5723

The Holy Jerusalem

My bone and my flesh, Mr. Zalman Shazar, who has sharpened his ears and heart to hear the amazing and awesome song and melody, supreme and choice, of the True Tzaddik. Through which he removes from our hearts all types of poisonous arrows. That are the errors and confusions of heresies and false beliefs. And he heals us completely. The King Messiah will sing this song in the future and through this will draw the whole world near to G-d and will fill the world with knowledge of G-d. May your light break forth like the dawn and your cure from G-d quickly sprout.

I received your heartfelt blessing from the 8th day of Nissan 5723, with a check for the sum of 100 Israeli lirot. You vitalized my soul very greatly. And I rejoice with great happiness without limit over your strong desire to dig and to find the deep waters from which grows the Holy Faith. May G-d be with you and give you long life, good life. A life of True Faith, which is the essence of the life in this world and the Next.

My King and my G-d, to You shall I pray. To You shall I cry for help. To You shall I shout. To You shall I ask for compassion. To You shall I spread out my hands. I reached out my hands all day long. My heart will cry to G-d. From the depths of the heart I call to You. From the deepest depths I whistle for Your true mercy and compassion. As a ram thirsts for rivers of water, so does my soul thirst for You O G-d. Like doves humming and drumming with their hearts, so will my

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heart for Your hordes of mercies and kindnesses. When the lion and the cub sound against their prey and many shepherds shout at them; from their voice they do not back down and their numbers they do not answer. So shall I roar and shout and scream and cry for help and hum and whistle and hope for and anticipate and expect and await Your mercies and Your salvation. I shall not desist and I shall not be silent from always calling to You G-d, my G-d and G-d of my fathers. I called Your Name, G-d, from the deepest pit. Hear G-d my calling voice and have compassion on me and answer me and help me and save me and merit me with truly complete Faith. Save me, please, our Father in Heaven, from blemished Faith. Guard us with great mercies and save us from the wondrous blows that come, G-d forbid, on blemished Faith, for which nothing helps: not healing and not prayer and not ancestral merit. And even all the voices of alas and woe and groaning and sighing also do not help for them. Because everything is blemished and ruined by the blemish of the Holy Faith, which is the foundation of the whole Torah and the foundation of all the worlds and everything that belongs to them. For everything depends on and exists and endures only through the Holy Faith.

Please awesomely Holy One, full of great mercies. Let us merit to cry out to You in truth from the depths of the heart. From the deepest depths. As we need to shout to You now. As is revealed before You, Master of everything, all the plagues of our heart. Help us to cry out to You from the heart with a truly deep voice, with a thin quiet voice. In a manner that we shall merit to awaken upon us the wonders of Your very wondrous and awesome mercies and kindnesses and compassion and salvations. Until we shall merit to arouse and to reveal true advice, deep advice from the depths of this darkness and gloom that we have been trapped in very

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much due to our many sins. For You alone make great wonders. You make unfathomable wonders, miracles and wonders without number. And You reveal deep things from the darkness and draw the shadow of death into the light. Take us out from darkness to light. Do for us wonders, and influence us and reveal to us advice from afar, in a manner that we shall merit to nurture the Holy Faith through this, and have mercy on us with Your great mercies and grant us Your gift of wisdom, understanding, and knowledge of holiness, in a manner that we shall merit to dig and to reveal the waters from which the Holy Faith grows. That are the deep waters of advice in the heart of a man. So that we shall merit to reveal and to illuminate deep advice from amidst the deep darkness. And influence with Your mercies good advice in the world. Complete advice, true advice according to Your good Will. In a manner that we shall merit, with true and eternal success in this transient world, to succeed to go in Your good ways and to draw near to You in truth and with a complete heart. And that we shall merit to fulfill Your true and proper advice.



Letters

Do not Benefit from Honor

*With G-d's Help
Wednesday, 28 Iyar 5723*

In honor of the President of the State of Israel, Mr. S. Z. Shazar, who is outstanding in the great preciousness of his exalted soul, that was hewn from a holy source, from the giants of Israel, pillars of the Torah, who turns his heart to hear the voice of G-d. Who calls him with a great voice every day and every moment, that he hasten himself to flee to the True Tzaddik, who can repair him completely and return him to the ancient path on which walked his holy forefathers, may the memory of Tzaddikim be for a blessing. A good sign and good fortune for blessing and life and endless peace to everything you have.

When someone from Israel receives new honor, then he needs a great effort and a great battle to gird himself with strength and power, like a strong and brave warrior, to set his own honor as nothing against the Honor of G-d. And not to use the authority and honor for his own needs and pleasure, and not to take anything for himself from the honor. So that the honor may not be for him like a servant with which to fill his lusts, G-d forbid. Rather he just should raise up his honor to G-d, who is the King of Glory, and to the True Tzaddik. So that through this honor and authority that he has received will grow and will be elevated the honor of G-d and the honor of the Tzaddik, the True Leader of all Israel for all generations, The Flowing Stream the Source of Wisdom, who draws the whole

Blossoms of the Spring

world to G-d, even those most distant in the worst type of estrangement. That through this is made precious and is elevated in perfection the Glory of G-d in all the worlds. For His light shines from one end of the world to the other, without limitation at all. For in every place, even in the most defiled air, His Truth illuminates the way to escape from there, through which His Blessed Glory is made precious and is elevated throughout all the worlds.

I surely shall rejoice in the salvation of G-d and His powerful kindnesses, that He has orchestrated and arranged with His great mercies to have you chosen as President of the Nation five years after having merited to blossom for the good in the holy and awesome garden of life of the True Tzaddik, the new light, stored away and hidden and extremely concealed. Who is the essence of life, who revealed wondrous and awesome new teachings (awesome and wondrous, unfathomably amazing wonders) that never before have been revealed in the world, in order to give us life to this day, even in the worst essence of total darkness that is in our generations, at the end of this last bitter exile. When Israel now is erring extremely after the vanity of all who have retreated from G-d and His Torah due to the poison of heresies and false beliefs.

My brother, my brother, my heart and my flesh! Now has come the time for you to strengthen your warm heart and deepen your thought to consider and to yearn, with the longing of your consummate desire, to accomplish your strong will and desire to show true mercy to Israel and to make known and to publicize the great and powerful strength, in all the worlds, of the name of the True Tzaddik who now can be found in the world. Who works to return the entire world to the good, who has the power to draw down a wondrous peace, even for the non-Jewish nations, that through the

Letters

proliferation of peace, everyone will be transformed to the Faith of Israel and will subjugate themselves to us, and the Jews will rule over them with their desire and consent. The Messiah King will draw down and reveal the holiness of the comprehension of the True Tzaddik with a wondrous revelation and with a wondrous and true perception, with the essence of perfection, and through this everyone will go in the ways of repentance and will return to G-d. Even the nations of the world, and "The whole world will become filled with knowledge of G-d."

Actualize the desire of your heart, that burns like a fire unto the heart of the Heavens, to have true mercy on Israel (to spread out the good wellsprings of the Tzaddik throughout the world) and to make known and to publicize in all the worlds that there exists now, in our generations, such a True Tzaddik who has the power to return the whole world to G-d. That there exists now, in our days, a true and wise Tzaddik, awesome and amazing, who has the power to return the whole world to the good. And there exists today, in our days, a true wise man, awesome and exalted, who has revealed wellsprings of advice and rectifications and hidden kindnesses, without end or limit, that never have been revealed in all the days of the world. That purify and clean from all the dirt, from all the filth and defilement in the world. So that the whole world can come, clean and pure, to the Palace of the King and receive as a free gift the treasures that the King has prepared for them. Happy is one who merits this.



Blossoms of the Spring

*The Tzaddik will
Complete his Mission*

*With G-d's Help
10 Tammuz 5723*

In honor of the President of Israel, Mr. S. Z. Shazar, the only wise man in our generation. Who has polished his intellect and wisdom to recognize and to grasp the clear and bright truth. Who gives himself over to death for the sake of his powerful love and attachment to the True Tzaddik, who sharpens and polishes the eyes to see the openings through which to leave the palaces of defilement and the darkness of atheism and false beliefs that blind the eyes of Israel from seeing the light of the Tzaddik. Who reveals and makes known knowledge of the Kingdom of G-d to all the peoples of the world, even the most distant and the idol worshippers. All of whom will know and see eye to eye that there is a G-d Who rules and governs, and they will repent and convert. For the man [the Tzaddik] will not be silent until he finishes the thing that he said: To redeem us and to heal us from our terrible diseases. Blessing and peace and life.

Now, in the greatly forceful darkness that is in these our final generations, at the end of the exile, we have no remedy and no hope at all, except by connecting and attaching to the Tzaddik, the True Leader, the Redeemer of Israel for every generation for eternity. But opposed to this, the falsehood becomes stronger and darkens so much that we do not see the truth at all, as though it was not in the world. And certainly the Tzaddik will finish his work.

The Author

Letters

*G-d is Everywhere,
Despair does not Exist*

*With G-d's Help
8 Elul 5723*

In honor of Mr. Zalman Shazar, my eye and heart.
May you be written and sealed well for a good and
long life and for peace without end.

You must always remember the great level of your lofty soul, refined and very high in her upper root. To have mercy on her, to decorate and beautify her and to polish her with the supreme and awesome brightness of the Tzaddik, to save her from the snare of exploitation and the hall of exchanges that switch and damage greatly, and to behave in the manner of the holy kingdom of the King's true son, who was exchanged [Rebbe Nachmans Stories: The Exchanged Children].

The holy days of Elul [the month preceding Rosh Hashanah, the Jewish New Year] already have arrived, the days of mercy and forgiveness, and you now need to return and begin anew to yearn and to long with strong desires to stand firm with the holy gathering of the True Tzaddik on Rosh Hashanah. And do not separate yourself from them all the days of your life.

When a person wants to come close to G-d and to return in repentance, he must endure thousands and tens of thousands of descents without measure, and he must be a strong warrior to strengthen his heart each time not to abandon his place from any descent in the world, however it will be. And this is the essence and the foundation that everything depends upon: never to fall

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in one's mind, and to strengthen oneself always even if he is as he is, to believe with perfect faith that there is no descent in the world. For in every place you can find G-d, an aspect of "And if I make my bed in Hell, behold You are here."

The one who prays always for your peace and success, and who wishes you and your household a good and sweet year, a year of redemption and salvation.

Yisroel Dov Odesser



Letters

Study the Words of the Tzaddik

*With G-d's Help
After the Departure of the Holy Sabbath and Yom Kippur 5724*

In honor of the President of Israel, treasure of my eye and heart, Mr. S.Z. Shazar, who desires the clear and pure and bright Truth. Who is wise and understands the real Truth, where it is found. And who lifted up his heart and mind to the Tzaddik. And who removed from himself all his cleverness and intellect against the Tzaddik, the true Sage, the new light, before and after whom no one similar ever has arisen. Who, in the great force of his power, burns, destroys, and nullifies all types of errors and confusions and heresies and false beliefs, and introduces the Truth into the world, and transforms the completely evil into completely righteous, and repairs the whole world with utter perfection.

May G-d lead you on the straight path to the point of Truth, which is the main resting place and inheritance, without limit or boundary.

My dear brother, my bone and my flesh. Happy are you and good for you that you merited such a great eternal salvation, to be in the portion of our very awesome and exalted Teacher. Also this year you merited, through sacrificing your soul and your honor, to be numbered within the group of his holy gathering on Rosh Hashanah, which counts above all. And there is nothing greater than this.

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Please my brother, the desire of my heart, remember well all the things and the wondrous and awesome events that you saw with your eyes concerning the revelation of the secret of the great awesomeness of the Tzaddik, the new light, stored away and hidden and concealed from all the worlds. Be very strong and brave, with all your strength, to steal for yourself a little time every day to look at the words of our awesome Teacher, whose every word is like a letter written to his friend and his student. And they contain all sorts of advice and salvations that we need every day and at all times. And try to build with haste and all your might and spread his wellsprings outward, for he is your life. And if not now then when? The day is short and the work is great. And the main thing is that the time goes and rushes, and our days are like a passing shadow and nothing will remain for you except whatever truth you snatch into your heart. And if, however, the Truth is thrown to the ground and it is forbidden to reveal such words to one whose heart is removed from this. Thanks to our G-d that He separated us from the erring, who dispute against such Truth. And for this we have to bring joy to our souls all the time, in everything that occurs to us.

With blessings for a good sealing and a happy Festival [of Succoth]. And I pray always for your peace and success in this world and the Next.

*The Author
Yisroel Dov Odesser*



Letters

The True Life

*With G-d's Help
Chanuka 5724*

In honor of the President of Israel, Mr. S. Z. Shazar, my eyes and heart, who draws from the waters of wisdom of the True Tzaddik and Sage, to quench the thirst of his precious soul and to water with them the precious souls of Israel, who are thrown down and rolling around in the filth of the foolish and erring spirit of atheism and false beliefs, an aspect of the waters of the Flood, that rise up to destroy the world. And the Tzaddik is the main healing and salvation from the filth and defilement. Peace and a long life, a good life, a true life, an eternal life.

Look, my brother. From the powerful and strong love that is in my heart for you, I have placed before you the true life of the True Tzaddik, the Master of Prayer [Rebbe Nachmans Stories, The Master of Prayer]. He is the generalization of the awesome Seven Beggars. And you should choose life in order that you will live and have extended days in your government, with honor and splendor for Israel. In the Land that G-d has given us with a strong hand and with signs and wonders against Egypt and Jordan and Syria and all the peoples that surround us from all sides to destroy us, G-d forbid.

On Chanukah each one draws into his house the holiness of the lights of the Menorah [the Chanukah candelabrum], which are the aspect of the light of the True Tzaddik, who is Moses-Messiah. Who lights and illuminates all the souls of Israel with a great light, even

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in all the types of darkness and gloom. And saves them from being inundated by the waters of the Flood of atheism and false beliefs that, G-d forbid, bring the world to desolation and chaos.

The Author



Letters

To Live is to Start Anew

*With G-d's Help
4 Kislev 5724*

In honor of the President of Israel, my heart and flesh, Mr. S. Z. Shazar, who is prepared to come through fire and water for the ultimate Truth, beloved to him with thick love, without end or boundary. And who merited to be a faithful servant for the Tzaddik, the true King over all Israel for all generations. Who has revealed wondrous and awesome new things, about which there is no tongue in the world that can describe their compelling, lofty, and exalted value and level, and their holiness and their power. With them he gathers together and brings inside to G-d even all the alienated and completely evil people, and reveals His Divinity and Kingdom eye to eye to all the inhabitants of the world. How good and how pleasant is your portion! Peace and all good.

In honor of your completing your 74th year, behold I am sending you herein, as my blessing and gift of my heart, the long life of the Beggar who is completely blind to the world. And who has no vision of this world at all. For the whole world does not count to him as the flash of an eye.

And the good life of the Deaf Beggar, who boasted about his utterly great distance from this world. And who is completely deaf to hearing the voices of this world, all of which are deficient. For the whole world does not count to him to hear their deficiencies. Look well at the awesome Story of the Seven Beggars [Rebbe

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Nachman's Stories] and stand shaking and silent to see such light. Our Teacher, may his memory be for a blessing, spoke much about the idea of life, that everything is called life by the world, but really the main life is to merit to renew one's days, to start to come near to G-d. To serve G-d each time anew. And not to fall to the decrepitude of the side of evil, as though one already has aged in his sins and actions to which he is accustomed, until it is impossible for him to abandon them. Just strengthen yourself to begin to live renewed each time in G-d's Service, and do not fall from anything. And let not your spirit be oppressed due to the confusions and weakening of the mind, as though, G-d forbid, there is no hope due to of the evil deeds that you have done until now. For you must not look at all this at all, for there is no despair in the world at all. And however it is, even if you already have fallen without measure, even so there is no despair in the world at all.



Letters

Suffering Breaks the Stubbornness of the Body

*With G-d's Help
20 Shevat 5724*

In honor of the President of Israel, my heart and flesh, Mr. Zalman Shazar, who came from a very holy and exalted place, and who draws in the vapors and air from the sea of wisdom that emanates from the holy and awesome mind of the True Tzaddik, the likes of whom has not arisen, from one end of the world to the other, who burns up and nullifies the falsehood and the vanity and the foolishness and the errors of atheism and false faiths that overpower and threaten to destroy the world, G-d forbid G-d forbid.

May G-d remove from you all types of illnesses and all types of sickness and give to you long and healthy life, a good life, true and eternal.

Know, my brother, that all the sufferings and afflictions that G-d sends to the person, G-d forbid, is all only in order to break the fierce resistance of his body and to arouse him to repentance, in order that the soul can come close to the body and illuminate it with the light of the Tzaddik, who has strength to repair everything perfectly and to bring everyone near to G-d in truth.

*The Author
Yisroel Dov Odesser*



Blossoms of the Spring

Search for the Tzaddik

*With G-d's Help
27 Shevat 5724*

In honor of the President of Israel, a partner in my Covenant, my heart, and my flesh, Mr. Sh. Shazar, who draws in the spirit of wisdom that emanates from the mind of the Tzaddik, the True Sage. From one end of the world to the other there has not arisen one like him, who destroys and nullifies the falsehood and spirit of folly and mistakes of the atheism and false faiths that are destroying the world. May G-d remove from you all types of illnesses and all types of sickness and give you long life, good life, with which the Beggars [see Rebbe Nachmans Stories, The Seven Beggars] blessed the holy couple. In your days may Judah and Jerusalem be saved.

Know, my brother, that the amazing quotation at the end of the verse, "A man will go in the name of his G-d; and we shall go in the name of G-d our G-d forever and ever", that came out of your mouth and your warm heart with deep wisdom, with great warmth and enthusiasm, when you met with the famous pilgrim [the Pope], made a great impression and noise in all the worlds, and all of them admire and respect you without limitation.

Look, my brother, my bone and my flesh: From the great and strong love that is in my heart for you, I place before you the good life of the True Tzaddik, who is the generality of all the awesome Seven Beggars. And you should choose this true life, in order that you live and have long years in your Government for the sake of the name and splendor of Israel, in the Land that G-d gave

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us with a strong hand and with signs and with wonders in Egypt and Jordan and Syria and all the peoples who surround us from all sides to destroy us, G-d forbid. Do this, my brother, and save yourself like a bird from the snare. Suppress yourself and your honor like a doorstep for the True Tzaddik, and remove sleep from your eyes and drowsiness from your eyelids, to search for and to seek with every ounce of your strength and to multiply your prayers and petitions before G-d, that He should have pity and mercy upon us, that we should find speedily the Tzaddik, the True Leader, who is of very very great stature. The aspect of Moses-Messiah, who has the power to heal fatally ill people like us today, in these generations, at the end of the Exile. And who works and endeavors to rectify our souls and to illuminate us with Divine comprehension, to bring us to the good purpose for which we were created.

The one who remembers you always, at all times and at every moment, and who prays for your welfare and your healing in body and soul.

Yisroel Dov Odesser



Blossoms of the Spring

The War Against Haman-Amalek

*With G-d's Help
12 Adar 5724*

In honor of the President of Israel, the treasure of my eye and my heart, Mr. Sh. Z. Shazar, who merited with mercy and great miracles from G-d to feel a sharp feeling and to believe in the True Tzaddik, father of the Sages and head of all the choice Tzaddikim, singular in their generations. And who digs with powerful effort, with a heart burning and blazing like a coal of fire to enlarge and to publicize throughout the world the name of the Tzaddik, the Master of the world and the grace and glory and loveliness and beauty of the whole world, who reveals and illuminates G-d's Divinity to everyone in the world. And through whom will be the complete rectification of the world. May G-d finish what He began to do amazingly with you, such amazing wonders, until you will merit to behold the pleasantness of G-d. And the main rectification of the world in each and every generation is only through [the Tzaddik].

Everyone knows that nothing is fixed in this world. And everyone will be forced to depart from here in the passing of a quick moment. For all of time is not considered even like a moment to one who puts his heart and his mind well to the flight of time, faster than a bird in flight. And we need to strengthen ourselves greatly in order that we not forget all the goodnesses and kindnesses and miracles and wonders that G-d has shown to you. Be very very careful and guard your soul

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carefully not to forget at any moment the powerful kindness and mercy that G-d has done for you to draw you near to the True Tzaddik. Indeed all our days would not suffice to give thanks and praise for what G-d has done for you. Grab and eat, grab and eat the foods of the Tzaddik each and every day, as much as is possible, even in all the business and great preoccupations that you have.

The husk of Haman-Amalek wants to gain power in every generation, through heresies and atheism, through the questions and investigations that are impossible to answer now in any way. But G-d fights against him in every generation and suppresses him through the True Tzaddik, the aspect of Moses and Mordechai, who merited to such a great level until he can draw down the Holy Unity also into the very very distant places, into the force of the strengthened heresies and secular wisdoms of vanity that awaken and renew themselves in every generation in these our generations.

The Author



Blossoms of the Spring

Reject Appearances and Nullify the Mind

*With G-d's Help
26 Adar 5724*

In honor of the President of Israel, my eye and heart, Mr. Sh. Z. Shazar, who stands at the head of those who believe in the Tzaddik, who is the governor and ruler over all Israel for every generation. Who pours out upon them from the waters of his wisdom, which are awesome and wondrous cures and remedies, that have not yet ever been revealed in the world, and in the future they will be revealed in perfection through the King Messiah. Happy are you that you merited to this, to flee and to escape from the opposition and the questions against the Tzaddik, that derive from honor-seeking and arrogant people, the hypocrites and liars and brazen-faced, who distance Israel from the True Tzaddik, the aspect of Moses, through which they ruin and destroy the world, which was created only for the Tzaddik, who has the power to draw the whole world near to G-d and His Torah, in the essence of perfection. Peace and long life and all good.

The Blessed Creator and I and you know the inner yearnings of your good and straight heart, that understands and sees from afar, that yearns and longs and desires to nullify and to cast aside your own mind and intellect completely and to draw upon yourself and upon all Israel the spirit of wisdom, the spirit of prophecy, of the True Tzaddik, the unique one in the world. Who descends unto the uttermost depths to raise up the souls from there and to elevate them higher than the highest Heavens. Who can lay out his praise? Who

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can relate his awesome greatness, without example? The arousal and yearning for the uttermost truth that is hidden and buried in the depths of your heart, that understands and sees from afar, has caused to be aroused in my heart a powerful yearning for you, without end or limit, that never will falter. Such a true love that has no other example in the world. A holy love, bright, clean, pure, and polished, without any ulterior motive of honor or of money or of anything of the matters of this world at all. And due to the power of this wondrous love, you do not budge from my thoughts and my heart even for a moment, and I always look forward and await and desire and yearn and pray for the salvation of your soul. And the main thing is to put and to shine into your heart the light of the True Tzaddik, who is the main salvation in perfection and the cure for everything, in body and in soul in this world and in the next for eternity.

When one examines and speaks about the new teachings that the True Sage has innovated, then the Sea of Wisdom, which is the source of Fear [of G-d], is aroused and revealed. And then Fear of G-d falls upon the one who speaks about and examines the novel teaching.

The Author



Blossoms of the Spring

*Redemption is
Revelation of the
Tzaddik's Light*

*With G-d's Help
18 Adar 5724*

In honor of the President of Israel, the longing of my heart and my eye, Mr. Sh. Z. Shazar. May G-d enlighten your heart with the light of the wisdom of the Tzaddik, that will be revealed in the future to perfection by the King Messiah. And may He open your eyes to his Torah and lead you in the ways of his advice. And may you merit speedily to water the whole world with the waters of his wisdom, through which the world will be rectified completely.

At this time our entire rectification is only through the Great Tzaddik, who can descend into the depths of the descent of each person and raise him up with his amazing wisdom to the ultimate essence of ascent. And if the whole world would nullify itself to him then already everything would be completely rectified. But because of our sins not only do people not nullify themselves to him but just the opposite: the arrogant ones, the liars and brazen-faced, argue and say vicious curses and lies and degradation and slander against the True Tzaddik and his men, the truly proper ones of the generation. Until the truth is thrown to the ground. And this causes all the damage in the world. And from this ensues the main persistence of the exile. And now all our hope is that everything will be rectified through our righteous Messiah, who will reveal the light of the

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Tzaddik throughout the world. And will nullify the controversy and will make a wondrous peace in the world. By nullifying one's honor from everything in the ultimate sense, until one literally is the aspect of dust, one merits to nullify the falsehood and reveal the truth. And then he will merit to draw near to the Tzaddik and to live a good life. Whoever wants to go in the way of the truth and will have pity on his eternal life in truth, must be strong and brave and a very valorous fighter to stand like a pillar of iron against the obstacles. And not to look at all at the people of the world, and not at his father and father-in-law and his wife and other obstructers who want to distance him from the True Tzaddik.

The True Tzaddik, of extraordinarily great stature, girds himself very powerfully to raise up even the most alienated, who are lying at the lowest and least worthy level, where they have descended to the aspect of death literally, G-d forbid. And this is the main perfection of his high level. For it is impossible to rise higher and higher except by being able to descend farther and farther in order to elevate and gather together even all those who have been pushed away and totally alienated. And to connect also them to G-d and His Torah in perfection. And know that the whole essential redemption of our souls, in the most individual sense and the redemption of the generality of all the souls of Israel, depends only on this: that the light of the True Tzaddik be revealed and shine throughout the world. And to raise up the banner of the Tzaddik in the world, until everyone will be informed that by coming close to the True Tzaddik all the amazing and awesome lights that in the future will be illuminated by our righteous Messiah will shine upon the person.

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Now in our generations, in this orphaned generation, when Israel has arrived at the essence of descent and concealment within concealment, until they have fallen wondrously to a place so distant from the holiness of Israel, to where Israel never before has descended in history. All this essentially is due to the old and foolish king, who is the source of all defilement of heresy and apostasy and false beliefs of the legions of falsehood and brazenness, who pursue after glory and power and fight with impudence and brazenness, to distance and separate the souls of Israel from the True Tzaddik, who is the main source and root of their life and salvation for all generations for eternity. And this is a terrible sin, more than all the strictest violations of the Torah, and through this they cause all the heresy and atheism and all the afflictions and destructions that come to Israel physically and spiritually and delay the Final and Complete Redemption. For the main Redemption depends only on revelation of the light of the True Tzaddik and the drawing of the souls of Israel near to the True Tzaddik so that all Israel will come near to him. For he implants within them the complete Faith, completely holy, through which they merit to comprehend G-d. For he introduces Divine comprehension also into the completely distant and alienated.

*The Author,
Yisroel Dov Odesser*



Letters

The Tzaddik's Light Nullifies Atheism

*With G-d's Help
26 Adar 5724*

In honor of the President of Israel, treasure of my eye and my heart, Mr. Sh. Z. Shazar, who stands at the peak of those who believe in the True Tzaddik, the ruler and governor over all Israel for all generations. Who sends forth streams and pours out upon them from the waters of his wisdom, which are precious and wondrous remedies and cures that never before have been revealed in the world. And who digs with self-sacrifice, with many exertions and schemes, to publicize and to glorify and to bring honor to and to enhance the name of the True Tzaddik in all the worlds. Happy are you that you merited to this, to flee and to escape from the heresy and opposition and skepticism and doubts against the Tzaddik. All of which is due to the honor-seekers and the arrogant, the hypocrites and the liars, who oppose and dispute and speak lies against the Tzaddik, with arrogance and scorn. And all their effort and toil is to distance Israel from the True Tzaddik, the aspect of Moses-Messiah, through which they destroy and ruin the world, which was created for the Tzaddik, who can draw the whole world near to G-d and Israel to their Father in Heaven. Peace and all good.

You merited to a high office and to be a chosen officer in the Treasury of the Tzaddik, the True Sage, and you dig with awesome efforts and many devices to inform and to reveal his good treasure-house to all the worlds, until everyone will know G-d. And you

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undertake many schemes to publicize and to glorify and to enhance and to honor the name of the Tzaddik. Through the Tzaddik, meaning through the prophetic and holy spirit of the True Tzaddik, we merit to believe in the principle that G-d constantly renews the world, and the concept of natural law is nullified, and G-d leads the world through Providence and wonders. Specifically now, in these our generations, when the primal defilement of heresies and atheism and false beliefs of the honor-seekers and the arrogant has become so powerful, until Israel has arrived at the depths of descent and concealment, and through this they cause all the heresies and atheism and the afflictions and the destructions. However immediately in opposition to this, the light of the Tzaddik, which delights and enraptures the soul, has already begun to sprout forth, with wondrous lights that are very bright and supreme. That give life, that heal one's body and soul. And they purify from the ultimate source of defilement of the heresies and false faiths and foolishness of the liars who chase after their own honor and who fight with brazenness to distance and to separate Israel from the Tzaddik, the True Shepherd. Who is the main source and root of their life and their salvation for all generations forever.

The Author



Letters

The Holocaust of Hitler-Amalek

*With G-d's Help
27 Adar 5724*

In honor of the President of Israel, my eye and my heart, Mr. S. Z. Shazar, who stands at the peak of those who believe in the Tzaddik, the ruler and governor over all of Israel for all generations, who pours upon them cures and awesome and wondrous remedies that never before have been revealed in the world. Happy are you that you have merited to this, to flee and to escape from the poison of the opposition and the questions against the True Tzaddik. That derive from the honor-seekers and the arrogant, the hypocrites, the liars, and the brazen, who distance Israel from the True Tzaddik, the aspect of Moses-Messiah, through which they destroy and ruin the world, and because of which has multiplied all the heresies and atheism and all the decrees and affliction and the Holocaust of Hitler-Amalek, may his name be obliterated.



Blossoms of the Spring

*The Tzaddik Rules
over Israel for all
Generations*

*With G-d's Help
28 Adar 5724*

In honor of the President of Israel, the daughter of my eye and my heart, Mr. Sh. Z. Shazar, who stands at the head of those who believe in the Tzaddik, who rules and governs over all of Israel for all generations, and who pours upon them from the waters of his wisdom that never before have been revealed. Happy are you that you have merited this.



Letters

The Tzaddik's Main Perfection

*With G-d's Help
Evening of 15 Iyar 5724*

In honor of the President of Israel, the delight of my heart, Mr. Sh. Z. Shazar, who yearns and longs for the awesome Beggar, who has broad shoulders, who carries us from all the places that we have fallen into, to the aspect of above space. Happy are you that you have merited to this, with great mercy and miracles. Peace and good life.

Know, my brother, that the True Tzaddik, great in awesome and extremely high stature, with a perfection beyond which there is none greater, can lower himself very very much in order to elevate even those most estranged, who lie on the least worthy level, extremely low, who have fallen literally to the aspect of death. And this is the main perfection of his great level. For it is impossible to ascend higher and higher except by being able to descend lower and lower, in order to elevate and to gather also all the most extremely estranged and alienated people, and to attach also them to G-d in perfection.

The Author



Blossoms of the Spring

*The Essence of the
Complete Redemption*

*With G-d's Help
Evening of 15 Iyar 5724*

In honor of the President of Israel, the delight of my heart, Mr. Sh. Z. Shazar, who yearns and longs for the awesome Beggar, with broad shoulders, who carries us out of all the places into which we have fallen to the aspect of being above space. Happy are you that you merited to this, with miracles and great mercy. Blessing, life, and peace.

Now, in these our generations, in which Israel has come to the ultimate level of descent and concealment, until we have fallen to such distant places into which Israel never before has fallen. And all this is due to the old and foolish king, who is the source of all defilement of heresies and atheism and false faiths of the princes of falsehood, who pursue honor and power and fight with impudence and brazenness to distance and separate the souls of Israel from the True Tzaddik, who is the main source and root of their life and salvation for all generations for eternity.

And this is a very terrible crime, worse than all the most severe sins in the Torah. And just by this they have caused all the heresies and atheism, and all the afflictions and destructions that have come upon Israel. And through this they delay the Redemption, which depends only upon the attachment of all Israel to the True Tzaddik, who introduces into us holy and amazing faith, through which we merit to comprehend the Divine, even all the distant and completely alienated.

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For the whole essence of the Complete Redemption depends only on this: that the light of the True Tzaddik be revealed and shine in the whole world until all Israel will attach to him. For through a true connection to the True Tzaddik, shine all the amazing lights that in the future will shine through our righteous Messiah.

For the whole essence of the Complete Redemption depends only on this: that the light of the True Tzaddik be revealed and shine in the whole world in order to raise up the banner of the Tzaddik in the world, until all the souls of Israel will draw near to him. For through a true connection to the True Tzaddik will shine all the awesome lights that in the future will shine through our righteous Messiah. The True Tzaddik, of great stature, outstanding and powerful and extremely high, in the essence of a stature that has no level beyond it, only he can accomplish all this.

The Author



Blossoms of the Spring

Praise of the Tzaddik

*With G-d's Help
23 Iyar 5724*

In honor of the President of Israel, the delight of my heart, Mr. Sh. Z. Shazar, who sharpens and deepens his mind's eye to distinguish and to understand the real Truth, bright and clear, in order to heal and to repair the broken pieces of his soul and the souls of Israel, who wander around outside in the midst of the flood of raging waters. And there is no one to gather them home. Happy are you that you have merited to taste the pleasant Truth. And happy are you that you have fallen to the lot of the Tzaddik, this awesome wonder, who does with you great and awesome wonders, to give you life and to draw you near to G-d. Peace and a true, new, and refreshing life.

Know that when one speaks with and persuades his friend about fearing Heaven, all the words that he speaks with his friend are made into a book. Through drawing near to the True Tzaddik, one comes to Fear of Heaven and through this he does not fall from his greatness, and he rises higher and his prestige increases. And his enemies will be suppressed and fall under him. In the merit of serving the Tzaddik, a person is saved from death. One who wants to do a favor for the Tzaddik, the Holy One Blessed Be He gives him strength for this. One who brings a gift to the Tzaddik, the Holy One Blessed Be He gives him a content spirit. Sometimes through one single bit of contentment and the little that one does for the Tzaddik, a person merits to attain the Next World. The substance of the person is recognized through his

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attachment, when they see to whom he is attached. The praise with which they praise the Tzaddik is as though they praise the Holy One Blessed Be He.

The fact that the disputers speak against the Tzaddik is a great honor for the Tzaddik. All the levies that the gentiles take from Israel are only because of the blemish that they caused to the honor of the Tzaddik. When the Tzaddik says a certain thing, as long as the idea is not fulfilled, for its time has not yet come, this idea is as if engraved in the supernal world, but it does not shine clearly. And when the time comes for it to be fulfilled, then the idea begins to shine brightly. Always incline yourself to save the pursued. One should not respect a contentious person, even if he is a scholar. In a place of argument there is found the Satan. Through the dispute against the Tzaddik wars are aroused. Sometimes through the lowliness that a person descends to, or that others cause him, through that they annul from him a decree of death. Humility leads to long life. Humility leads to grace. Humility adds to one's prestige. Humility causes Heaven to be less scrupulous about one's deeds.



Blossoms of the Spring

The Good Path

*With G-d's Help
18 Tammuz 5724*

In honor of the President of Israel, the pleasant one of my heart, Mr. Sh. Z. Shazar, who lowers himself and throws down his own honor for the sake of everything pertaining to the benefit of the projects and affairs of the True Tzaddik and Leader, who has the attractive power to attract and to draw the whole world near to G-d. Peace and long life, a good and true life.

My beloved, my brother, my soul and my heart: do not delay the mitzvah that G-d has sent to you for your benefit. And be hasty to do it for the sake of Heaven without delay. For certain you will have a proper portion in everything that will be born from this. Strengthen yourself to request wisdom from the True Sage, the great wonder of all the generations. And hear and listen to his words and advice. Day and night his memory should not depart from you, and you should place him always before your eyes. Balance your feet to straighten them out in the direction of the Truth, and from the path of falsehood flee and take distance. Do not delay in being a good friend to those who truly fear G-d. Stick to their friendship always, especially on the holy Rosh Hashanah that is coming soon. Be a good friend to the true fearers of G-d, always cling to their friendship, especially on the holy days of Rosh Hashanah that are coming. Balance out your feet to straighten them on the path of the Truth, and from the path of falsehood flee and take distance.

The Author

Letters

War Against the Obstacles to Attaching to the Tzaddik

*Eve of the Holy Sabbath
5 Tishray 5725*

In honor of the President of Israel, the pleasant one of my eye, Mr. Sh. Z. Shazar, who is not hungry for bread or thirsty for water. Rather just to hear the voice of the true Sage, the unique wonder of all the unique Sages of the generations, whom G-d has sent to our latter generations to redeem us with a complete Redemption, after which there is no exile. May the One who creates anew renew you and your household with a new and sweet year in body and soul.

I received your heartfelt blessing, along with a check for the amount of 100 Israeli lirot. And this caused me great satisfaction and happiness. From the depths of my heart I express to you great thanks and blessings. May the Master of Mercy and the Master of Salvations shine upon you the light of the Tzaddik. And may you merit anew to bind and connect with all your strength to the Tzaddik and his proper and true followers. For his very great and awesome strength gives eternal salvation to all who find refuge in him. Happy are you who, through your strong will and yearning, overcame with great stubbornness all the obstacles and walls of iron, and came on Rosh Hashanah also this year to the Tzaddik, who informed us that there is nothing greater than this. This is a great gift to you from G-d. Accept it with love

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and joy each and every year, all the days of your life. May G-d merit us to prepare ourselves already from now to come to the Tzaddik for next Rosh Hashanah.

Our bodies may be far apart, but our hearts are very close. And G-d knows the truth, that you always are found in the depths of my heart, every day and every moment, without interruption, in prayer and yearning for your salvation and eternal success. Your loving friend in truth, with all my heart and soul.

The Author



Letters

Attaching to the Tzaddik

*With G-d's Help
Rosh Chodesh Shevat 5725*

In honor of the President of Israel, my heart and life-force, Mr. Shneur Zalman Shazar, who has found grace in the eyes of G-d. Who has given him a wise and understanding heart, to understand and to recognize the real Truth, bright and clear without any blemish at all. Which is the source of our healing and vitality. May G-d draw upon you and your household salvation and mercy and a good and long life.

Due to the strength of the connection and the love, awesome and unique in the world, that G-d has made between me and you, my heart is very close to you, and is drawn after you with great desire and powerful yearning, so much so that I see you always, every day and at every moment. For because of this strong love, I cannot bear at all not to see you always. And my soul carresses and hugs you with the words of my mouth, with warm prayers and supplications, from the warmth and depth of my soul, that G-d should grant you success in everything you do. And the main thing is that you succeed with eternal success to bind yourself to the Truth, to the chosen true head, with strong desire and self-sacrifice, until you merit that through you the Truth will be publicized and revealed throughout the world. For upon this depends the main rectification of the world in perfection. G-d at first illuminates the great heart and mind of the nation, which has a broad

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intellect and a wise soul, and afterwards the light spreads out, until it will reach all the limbs, meaning to the heart of all Israel and to all the world.

The Author



Letters

The Qualities of Eretz Yisroel

*With G-d's Help
Rosh Chodesh Kislev 5725*

In honor of the President of Israel, my eyes and heart, Mr. Shneur Zalman Shazar, who shows mercy to and honors with all sorts of grace and glory the true guardians of the city, who love him with great and abundant affection because, with the great preciousness of his supreme soul, he merited to distinguish and understand the real Truth, which is a secret new weapon, that conquers and kills all the falsehood and ultimate sources of defilement of false faiths and secular wisdoms that destroy and ruin the world with heresies and atheism and bring all the afflictions and evils in the world, may G-d have mercy upon us. Peace and blessing and all good.

My dear heart. It has been a long time that writing has been very difficult for me. For the illness of old age has overcome me exceptionally. My eyes have dimmed and my hands have weakened and my knees have stumbled and my strength has flagged and faltered from day to day. G-d knows how much you are residing in my heart always, and my heart is broken and crushed and full of bitterness that I have not succeeded in fulfilling your desire to give you life and to rejoice your soul with the words of the true Sage and Leader, who consoles and rejoices and sustains the soul of every living thing forever.

With all my heart and soul, I express and arrange before you my faithful blessing, a blessing of welcome, to your very dear and honored brother, for whom G-d

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has done great things and merited him to come and tread on the Holy Soil, in the Land of our desire and life, our resting place and our hope, the place of our Holy Faith and wisdom, the place prepared for wisdom and to recognize the Truth, the place from which will go out the light of Truth to everyone in the world, the place to which the eyes of all Israel are raised. And may you bear a blessing from G-d, and His wondrous kindnesses, for your benefit, in this world and the next, on your seventy-fifth birthday.

May G-d add to you and your household a good and long life, a new life, pleasant and refreshed, a life of blessing and success, in everything that you put your hand into for the benefit of our people and our land, a life in which you will merit to break all the concealments and obstacles and preoccupations and delays from coming close to the point of the Truth, a life in which you will merit to put into your heart and into the heart of all the people the light of the True Tzaddik, who is the main life-force and sustenance of the world and our main Redemption and the salvation of our souls, through whom the world will become completely new. For he will overturn the whole world from falsehood to truth, from total denial to complete faith, from darkness to great light, speedily in our days, Amen.

The blessing of your loving friend and servant, faithful and dedicated with all my heart and soul, in truth.

The Author



Letters

True Love

14 Adar One 5725

In honor of the President of Israel, my heart and life, Mr. Sh. Z. Shazar, about whom all Israel exult and exclaim wondrously his praise, with all sorts of grace and love, because he has donned himself with fierceness and a spirit of strength, like a valiant warrior, to glorify and to sanctify the name of G-d in all the worlds and to raise up the honor of His holy Sabbath and the honor of his People Israel in the eyes of all the nations. Blessing and peace and a long and healthy life and all good.

From the great connection and the true love, awesome and unique in the world, that G-d has made between me and you, my heart is very close to you and is drawn after you with great desire.

The Author



Blossoms of the Spring

*Seek Refuge under the
Wings of the Savior of
Israel*

*With G-d's Help
18 Iyar 5725*

In honor of the President of Israel, my heart and life, Mr. Sh. Z. Shazar, dear in G-d's eyes like an only son, like a precious son, because of his great yearning and desire that he desires and yearns with all his heart to seek refuge under the wings of the True Sage, the savior of Israel from generation to generation, who is their main life-force and rectification and sustenance. And the life-force and root of all the Creation. May the Master of Mercy strengthen your power and your health and add to you and to your household life and length of days and good years.

Due to your great humility I trusted to come and to speak before you that which G-d will put under my quill.

*The Author
Yisroel Dov Odesser*



Letters

Open the Eyes and Heart of Israel

*With G-d's Help
23 Iyar 5725*

In honor of the King of Israel, the crown of my head, Mr. Sh. Z. Shazar, dear in the eyes of G-d like a wife to her husband, due to the great force of his desire that he yearns with all his heart for the true Leader and Sage, who throws down the arrogant and raises up the unworthy and lowly, and who gathers and collects all the lost and alienated ones and returns them to G-d and to His Torah, so that all will know G-d and will give to G-d the Crown of His Kingdom.

May G-d guard over you, because of the Tzaddik, who draws upon you kindnesses and new mercy, to extend your days and your years with pleasantness, without any lack.

Know, my brother, and believe greatly that, from the moment of the beginning of your conception in your mothers womb, it was decreed upon you by the Creator that you will be King over Israel, on condition that, with your broad and straight intellect and with your polished and glorious tongue, you will open the eyes and heart of Israel, so that all of them will see and recognize the real Truth, stored away and hidden and concealed from everyone. And through this only is the main redemption and salvation of our souls, and the rectification of the whole world in perfection.

The Author

Blossoms of the Spring

The Power of Prayer

Evening of 24 Iyar 5725

In honor of the King of Israel, my head's crown, Mr. Sh. Z. Shazar, dear in the eyes of G-d like a wife to her husband. Because of the great force of your desire, with all your heart, for the true Leader and Sage, who throws down the arrogant and uplifts the lowly and gathers and collects all the lost and alienated and returns them to G-d and to His Torah, so that all will recognize and know G-d and will give to G-d the Crown of the Kingdom. May G-d guard over you in the merit of the Tzaddik, who draws down upon you great and completely new kindnesses and mercy, to expand your days and your years without any lack at all.

Know, my brother, and believe firmly, that from the time of the beginning of your existence in your mother's womb, it was decreed upon you by the Creator that you would be King over Israel, on condition that with the gift of your broad and straight intellect and your polished and glorious tongue you would teach the people the awesome path of Truth that G-d has made appear before your eyes, through miracle and wonder, for seven years. And that you would open the eyes and heart of Israel, that all would see and would recognize the real Truth that is stored away and hidden and concealed from the eyes of everyone, upon which depends our Redemption and the redemption of our soul and the rectification of the whole world in perfection.

Letters

The main honor and greatness of the kingdom is specifically through humility. And the more humility the king has, the more his kingdom spreads out. For this is the way of the kingdom, that each time it must put its humility before its honor and greatness. Just as every day when one rises from his bed he is still in a condition of smallness, meaning that he is dressed in simple clothing and also his face is not yet bright and clear before he washes it, and afterwards he fixes his appearance and wears respectable attire, and he expands his greatness in the manner of a king.

Blessed is the One who revives the dead with great mercy. I shall relate to you in brief the amazing miracle that G-d did with me in His great kindness. Two weeks ago my wife became very ill, and her illness became stronger from day to day. And the great doctor, Professor Elyakim, said that her situation was very severe, and that she needed a hospital immediately. And we took her to the Hadassah Hospital. And the doctors said to despair, for there was no hope for her life. For she was in her death-throes, without any feeling or senses at all. And we notified all the children and relatives to come and to be by her bed. And all of us cried and our eyes filled with burning tears without respite.

Still, despite all this, I strengthened myself with all my might, focusing steadily on faith and trust in G-d's help: that even if a sharp sword rests over a persons neck he should not withhold himself from requesting mercy. And that even now, in this type of situation, G-d is able to revive her and to heal her. And I strengthened myself greatly in prayer and repentance next to her bed, almost the entire day of Friday. And on the night of the Holy Shabbos she awakened and opened her eyes a little and then began a slight change for the better and slowly slowly her situation gradually improved. But still

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she was in great danger, until last Thursday. And now her situation is improving from day to day. And the doctors are saying that a great miracle took place here, above the normal limits of nature.

From the depths of my heart I give thanks and praise to the G-d of thanks, the faithful and merciful Healer, Who returned to her her soul with His great mercy and Who made wondrous kindness for me, and gave me a present, from his treasure-house of free gifts, with great miracles and wonders, in the merit of our holy Teacher, may his memory be for a blessing. And in the merit of your prayers and your joining in my affliction with all your heart and your soul. I felt this strongly in my heart. Also I am standing watch and praying always for your peace and the peace of your dear spouse and of your noble sister, that G-d should heal you all completely in body and soul, and should give to you a long life, a good life, in the merit of our Teacher, the flowing stream, may his merit shield us.

The Author, who looks forward to your
salvation and wellbeing,

Yisroel Dov Odesser

Attached to this is a letter from our dear friend, Reb Levi Yitzchak Bender, the prayer-leader on Rosh Hashanah. (A letter of apology for the disgrace that they caused to President Shazar.)



Letters

About Friendship

*With G-ds Help
25 Sivan 5725*

In honor of the President of Israel, the daughter of my eye and my heart, Mr. Sh. Z. Shazar, who is beloved in the eyes of G-d like an only son, like a precious son. And Who boasts about him in all the worlds, over the greatness of his desire and burning heart to seek refuge under the wings of the true Leader and Sage, who raises up all the souls from the belly of hell, from the utter essence of physicality to the utmost heights of spirituality. Blessing and life and peace.

The main honor and greatness of the kingdom is through humility precisely. And the more humility the king has, the more his kingdom spreads out. In the place of your greatness there I find your humility, to be able to come and to speak before you that which G-d has put beneath my quill. Know my brother and believe, that from the moment of the beginning of your existence in you mother's womb it was decreed upon you by the Creator that you would be President over Israel. In order that you have mercy on G-d's People, with true mercy.

And that with the greatness of your straight intellect and your polished and glorious tongue you would teach the People the awesome Truth that G-d has revealed before your eyes in many amazing ways, through miracle and wonder, for the last seven years. And that you should open the eyes and hearts of Israel, so that all will see and will understand the real Truth that is stored away and hidden and concealed from the

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eye of everyone, that is the main life-force and sustenance of the whole Creation, and from which will sprout forth the Final Redemption of the People of Israel and the entire world, so that all will know G-d and will give Him the kingdom's crown.

I already have written to you concerning the love that G-d has made between us, for there are not to be found in all the world people who are faithful and true brothers like us. This was from G-d, from Heaven; but we need to guard ourselves greatly that the love not become blemished, G-d forbid, even by a hairsbreadth. For it is proper for us to love each other with extra strength and vigor, since we have merited to have some portion in the publicity and revelation of the light of the True Tzaddik in the world, upon which depends the rectification of the world in perfection.

Your faithful and loving friend, who seeks your peace and welfare, and who prays always for your health and success in body and soul, for length of days and good years.

Yisroel Dov Odesser



Letters

Have Mercy on the People of G-d

*With G-d's Help
Eve of the Holy Sabbath
16 Tammuz 5725*

In honor of the President of Israel, my heart and life, Mr. S. Z. Shazar, who is dear in the eyes of G-d like a wife to her husband, because of the great force of his desire and yearning to bind himself with the True Sage, who exists forever and shields over Israel from generation to generation, to elevate everyone from the depths of the pit, from the essence of descent, from the essence of physicality, to a level higher and higher above all spirituality. May G-d shield you and heal you and strengthen your power and your house in body and soul for length of days.

The main honor and greatness of the kingdom is specifically through humility. And the more humble the king is the more the kingdom spreads out. For this is the way of the kingdom: every time it must put humility before its honor and greatness. And thus: In the place of your greatness there I find your humility, to come and to speak before you that which G-d has put under my quill. Know and believe that from the moment of the beginning of your existence in your mother's womb it was decreed upon you by the Creator that you would be President over Israel. In order that you have mercy on the People of G-d with true mercy. And that with your great straight intellect and your polished and glorious tongue you would inform and teach the People the wondrous and awesome Truth that G-d has put

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before your eyes, through the various turns and events of his wondrous Providence, in a manner of miracle and wonder, for the last seven years. And that you should open the eyes and heart of Israel that all would see and understand the real Truth - stored away and hidden and concealed from the eyes of everyone - which is the main life-force and existence of the Creation. And from which will sprout the Final Redemption for us and for the entire world. That everyone will recognize and know G-d. And they will give Him the Crown of the Kingdom.

We already have spoken somewhat about the matter of the bond of friendship and love that G-d has made between us, and that truly there do not exist in the entire world men who are brothers, faithful and true to such a degree as we. This was from G-d, from Heaven. And we need to guard ourselves greatly that the love not become blemished, G-d forbid, even to a hairsbreadth. For it is proper for us to hold fast to the love, with greater exaltation and greater determination, since we have merited to have a portion in publicizing and revealing the name of the True Tzaddik in the world, upon which depends our main hope, rectification, and Complete Redemption and the rectification of the whole world.

*The Author
Yisroel Dov Odesser*



Letters

True and Faithful Brothers

*With G-d's Help
21 Tammuz 5725*

In honor of the President of Israel, my eyes and heart, Mr. Sh. Z. Shazar, who is beloved in the eyes of G-d like a wife to her husband, because of the great force of his desire and yearning to bind himself to the true King and Sage, who exists forever and shields Israel to raise them up from the belly of hell, from the deepest depths of descent, from the essence of utter physicality, higher and higher than all spirituality. May G-d shield you and cure and heal you and your household in perfection in body and soul.

The main glory and greatness of the kingdom is through humility specifically. And the more humble the king is the more his kingdom spreads out. For this is the way of the kingdom: each time it must put humility before its honor and greatness. In the place of your greatness there I find your humility, to come and to speak before you that which G-d will put under my quill.

In the future The Holy One Blessd Be He will avenge the vengeance of his People from those prophets of falsehood, who fill their stomachs with honor and arrogance, and display themselves like Tzaddkim of the generation. And they hunt precious souls and crush them and tear them to pieces, with arrogance and falsehood, and they blind the eyes of Israel from seeing

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the light of the True Leader, who draws down, reveals, and illuminates the light of G-d to everyone in the world, from generation to generation for eternity!

Know, my brother, and believe that from the moment of the beginning of your existence in your mother's womb it was decreed upon you by the Creator that you would be President over Israel in this orphaned generation, in order that you have mercy on the People of G-d, with true mercy. And that with your great and straight intellect and your polished and glorious tongue you would teach the People the awesome Truth, unique in the world, that G-d has put before your eyes, with many amazing events for seven years, and that you would open and illuminate the darkened eyes and hearts of Israel so that all of them would see the light of the True Tzaddik, hidden, stored away, secreted, and concealed from the eyes of everyone. Who is the main life-force and existence of the whole Creation and from whom will sprout the complete Redemption for the People Israel and for the whole world, so that all will know G-d.

We already have spoken somewhat concerning the matter of our bond of friendship and love, that truly there cannot be found in all the world people who are brothers, faithful and true to such a degree as we. This was from G-d, from Heaven, in order that we merit to publicize and make known the name of the True Tzaddik in the whole world. Our essential hope and complete rectification depends only upon this. We need to guard ourselves greatly so that our love not become blemished, G-d forbid, even by a hairsbreadth.

*The Author
Yisroel Dov Odesser*



Letters

The Ark of Truth

*With G-d's Help
22 Tammuz 5725*

In honor of the Prseident of Israel, my eyes and heart, Mr. S. Z. Shazar, beloved in the eyes of G-d like a wife to her husband. Because of the great force of his desire and longing to bind himself to the true King and Sage, who lives forever and shields Israel to raise them up from the belly of hell, from the utter depths of descent, from the extreme essence of physicality, higher and higher than all spirituality. May G-d be a shield for you and cure and heal you and your household in perfection.

The main honor and greatness of the kingdom is precisely through humility. And the more humility the king has the more his kingdom spreads out. For this is the way of the kingdom: each time it must put humility before its honor and greatness. In the place of your greatness, there I find your humility, to come and to speak before you that which G-d will put under my quill.

G-d in His greatly hidden and secret ways, hidden and concealed from every idea and every inquiry, has rained down upon the world a flood of fierce waters of heresies and atheism, from the cisterns of the Heavens, in these latter days. Until all the high mountains have been covered up, meaning the honored ones and the people of G-d. And in His great pity He preceeded the cure and the salvation, and sent us a man like his heart, who found grace in His eyes, and He called his name Nachman, to say: this one will comfort us from our

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deeds and from the sadness of our hands. And He commanded us to build an Ark of Truth and Faith. So that everyone who wants to be saved can come into its chambers and close its doors and hide in the shade of his awesome wisdom. For who will give praise and who will describe the exalted power of his might, who ascended monumentally with his awesome wonders to prepare and to arrange sustenance and vitality for the people of his household and for all the souls of Israel, for every generation. That they may take delight and pleasure in the beautiful splendor of the pleasantness of his teachings and his awesome stories, that were gathered from the field of most exalted wisdom, that never yet have been revealed in the world, that are enduring and are faithful and help forever and for all eternity.

In the future The Holy One Blessd Be He will avenge the vengeance of His People from those prophets of falsehood who fill their stomachs with honor and arrogance. And who display themselves like Tzaddikim of the generation and hunt down precious souls and tread on them and tear them to pieces, with arrogance and falsehood, and they blind the eyes of Israel from seeing the light of the True Leader, who reveals and illuminates the light of G-d to everyone in the world, for every generation for eternity.

Know and believe that from the moment of the beginning of your existence in your mother's womb it was decreed upon you by the Creator that you would be President over Israel, in this orphaned generation, in order that you have mercy on the People of G-d with true mercy. And that with your great and straight intellect and your polished and glorious tongue you would teach the People the awesome Truth, unique in the world, that G-d has revealed before your eyes with many events and wondrous means for seven years. And

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that you would illuminate the eyes of Israel, so that all of them would see the light of the True Tzaddik, who is the main vitality and existence of the whole Creation, and from whom will sprout the complete Redemption for the People of Israel and for the whole world, so that all will know G-d and will give Him the Crown of the Kingdom.

We already have spoken about the great value of our bond of friendship and love, that really there does not exist in the whole world people who are brothers, faithful and true like us. This was from G-d, from Heaven, in order that we merit to inform and publicize the name of the True Tzaddik in the world, upon which depends our main existence and hope. We need to guard ourselves greatly so that our love not become blemished, G-d forbid, even by a hairsbreadth. And it is proper for us to hold onto the Truth, with wondrous love, with greater exaltation and greater determination, at every moment always.

The Author



Blossoms of the Spring

*The Tzaddik is the
Heart of the World*

12 Kislev 5726

In honor of the President of Israel, my heart and flesh, Mr. S. Z. Shazar, who has a great soul, hewn from a very high place. And she is very precious in the eyes of G-d. And you allowed her to search in the secret chambers of the supernally high wisdom that the True Sage revealed, in order to return the whole world from evil to good. Blessing and peace and long life.

Do not forget always to be happy, and to give thanks and praise to G-d for all the kindnesses and miracles and wonders that He did with you. He took you on eagles wings and brought you to the Truth, such an awesome wonder, that never before was revealed from the days of the Creation of the world. And he raised up your horn over all the People, and chose you to be President of Israel, in this impoverished generation. Through which you are composed of all the souls of Israel, and all of them are dependent on you, like a fetus in its mothers womb, for the body is connected and clinging to the head and is drawn and goes after it in every place. And therefore you have a great responsibility, and a great and holy mission has fallen upon you, to show mercy to Israel, to give up your life and to nullify your honor and your greatness with the essence of nullification. And to suffer all types of disgrace and shame for the sake of the benefit and the salvation of Israel, to try with all the strength that is in your hand to glorify and to publicize throughout the world the great awesome force of the strength and

Letters

might of the Sage, the true Leader, who lives and exists forever, who is the one and only and unique King over all Israel for all generations. And he is the heart of the world, upon whom depends the life and existence of the whole Creation, and the whole world was only created for him, in order that he would fill the whole world with the light of wisdom and knowledge to know and to recognize G-d and to serve Him in truth with a complete heart.

The Author
Yisroel Dov Odesser



Blossoms of the Spring

Recognize that G-d is the Creator

*With G-d's Help
2 Nissan 5726*

In honor of the President of Israel, delight of my eyes, Mr. S. Z. Shazar, who, because of the great exaltedness of his soul, merited to enter into the gates of wisdom and science of holiness, to search for and to find the True Tzaddik, who is the root of the soul of the Messiah, who breaks and nullifies the mentality of natural science. And reveals and illuminates the wisdom of Faith in Divine Providence, above the natural order. Blessing and peace and health.

I hear great voices of praise, in all the worlds, that you merit to sanctify G-d and to elevate the flag of the Torah in the eyes of the whole world, at all times, in all your travels and meetings with the kings and leaders of the peoples of the world.

The arrival of your soul into this world was just for the sake of the benefit of the world, in order that through you the name of the True Tzaddik would be magnified and publicized in the world. Upon whom depends the Complete Redemption. For he builds the edifice of Faith, until it will reach its complete stature. So that all inhabitants of the world will see and will know that G-d is the G-d, Who rules and dominates and leads everyone according to His will. Also the main reason that you merited to be President over Israel is only for this: So that you should have more power to reveal and to make known in the world the great,

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awesome strength and wisdom of the True Tzaddik, who will bring the world to its rectification in perfection.

We need to guard ourselves carefully from damaging our love and from separating our hearts, G-d forbid. Rather we must apply our efforts to add and to increase love and friendship for each other, like one body, so that we shall be able to bond and join together always. So that through us will be magnified and increased to a great degree, without number, the amazing structures of the True Tzaddik, until all Israel will gather together to enter into them. And even those lying outside and even the peoples of the world will gather together and will enter into these holy structures.

It is now a long time that I am yearning and striving to come before your splendid countenance, and I have suffered intensely that I have not been permitted to do this.

Your servant and faithful and loving friend, who prays always for your health and your success and for your dear and very honored family.

Yisroel Dov Odesser



Blossoms of the Spring

*The True Tzaddik is
the Root of the Soul of
the Messiah*

*With G-d's Help
2 Nissan 5726*

In honor of the President of Israel, delight of my eye, Mr. Sh. Z. Shazar, who, because of the great exaltedness of his soul, merited to enter into the gates of wisdom and science of holiness, to search for and to find the True Tzaddik, who is the root of the soul of the Messiah, who breaks and nullifies the mentality of natural science. And reveals and illuminates the knowledge of Faith in Divine Providence, above the natural order.

Blessing and peace and health for length of days.



Letters

The True Tzaddik Builds the Edifice of Faith

*With G-d's Help
2 Nissan 5726*

In honor of the President of Israel, delight of my eye, Mr. Sh. Z. Shazar, who, because of the great exaltedness of his soul, has merited to enter into the gates of wisdom and science of holiness, to search for and to find the True Tzaddik, who is the root of the soul of the Messiah, who suppresses and nullifies the mentality of natural science. And who reveals and illuminates the knowledge of Faith in Divine Providence, above the natural order. Peace and great blessings for length of days.

Great voices of praise I hear in all the worlds that you are meriting to sanctify G-d in the eyes of the whole world, in all your travels and meetings with the kings and leaders of the nations. The arrival of your soul into this world was only in order to magnify and to publicize in the world the name of the True Tzaddik, upon whom depends the Complete Redemption. For he builds the edifice of Faith, until its construction will be completed perfectly. So that all the inhabitants of the world will see and will know that G-d is the L-rd, Who rules and dominates and leads everyone according to His will. Also the main reason that you merited to be President over Israel was only for the sake of the benefit of the world, that through this you would have exceptional strength to serve the True Tzaddik, who is the King of Israel from generation to generation, to reveal and to

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inform the world of the great power of his might and awesome wisdom, through which the world will come to its rectification in perfection.



Letters

The Concealed Treasure of Truth

*With G-d's Help
8 Nissan 5726*

From you may the light of Truth shine to the whole earth, and may you pay your vows to G-d in your lifetime.

In honor of the President of Israel, my heart and my flesh, Mr. S. Z. Shazar, whose splendor and praise goes forward and grows from day to day. And people say that there is no understanding and wise one like him, because of the fact that he has put his heart and all his vitality to come to the Concealed Treasure of Truth. And all his desire and longing is to introduce this Truth into the world, which is the main perfection of the Redemption. From it will shine the light of Truth to the whole earth, and thus he will pay his vows to G-d in his lifetime.

I am rejoicing over your faithful blessing and over your heartfelt love and your great kindness to me, for the sum of 300 Israeli lirot, dated from 8 Nissan. Many thanks to you.

My eyes and heart are raised to our Father in Heaven, in prayer and petition, that He will show favor to you and will hasten your success above, and will grant you success in all of your actions, and will guard you and save you and your household from all types of illnesses, and will heal you in body and soul for length of days and good and healthy years.

Blossoms of the Spring

*The Hidden Treasure
of Truth*

*With G-d's Help
10 Nissan 5726*

In honor of the President of Israel, my heart and my flesh, Mr. Sh. Z. Shazar, whose splendor and praise is going forth and growing from day to day. That he has put his heart and all his vitality to come to the Hidden Treasure of Truth. And that all his desire and longing is to introduce the Truth into the world. Blessing and life and peace.

My heart will rejoice inside of me and delight in great delights over your faithful blessing and over your heartfelt love and over your great kindness that you so much added to me with the sum of 300 Israeli lirot dated from 8 Nissan. Great thanks to you. My eyes and heart are lifted to our Father in Heaven in prayer and petition, that He will grant you success, and guard and protect and save you and your household from all sorts of illnesses and evil decrees, and will heal and cure all of you in body and soul for length of days and good and healthy years. Amen.



Letters

The King's Son and Wisdom

*With G-d's Help
10 Nissan 5726*

In honor of the President of Israel, my heart and my flesh, Mr. Sh. Z. Shazar, whose splendor and praise go forth and grow, and people are saying that there is no one wise and understanding like him, who has put his heart to come to the Concealed Treasure of Truth. And all his desire and longing is to introduce the Truth into the whole world.

The King's son was wise. And he loved wisdom greatly. And there were great Sages with him. And whoever would come to him with some sort of wisdom, he regarded with very great importance. And he would give them honor and wealth for the wisdom. To each one according to his desire. Whoever wanted money, he would give him money. And whoever wanted honor, he would give him honor. Everything for wisdom. And because the wisdom was so important to him all of them involved themselves with wisdom. And the whole country was involved with varieties of wisdom. For this one wanted money, in order that he would get money through this [wisdom], and this one wanted prominence and honor. And since all of them were involved only in the varieties of wisdom, therefore they forgot there, in that country, the strategies of war.

For all of them were involved with types of wisdom, until all the citizens of the country became very wise, until the least one in that country would be, in another country, a greater sage than all. And the sages in that

Blossoms of the Spring

country were very great and exceptionally wise. And there was great profundity and exactitude in the wisdom of the sages; and because of the varieties of wisdom, the sages of that country became heretics. And they also drew the King's son mentioned above to their ideas, and he also became a heretic.

And the King's son, since he was a good son, for he had been born with good, and he had good and straight character traits, occasionally would recall where he was in the world and what he was doing. And he would groan and sigh over this, that he had fallen to such confusions and had strayed so much. And he would sigh greatly. But as soon as he started using his intellect, the above mentioned wisdoms of heresy returned to him and grew stronger. And so it happened many times that he would recall where he was in the world, and he would groan and sigh. But as soon as he started to use his intellect, the atheism mentioned above returned to him and grew stronger!

There are people who spend much time engaging in wisdoms, and in most cases their intent in this is only for the vanities of this world, meaning for prominence and honor, or money and similarly. And because they are involved only in wisdoms, through this they forget the strategies of war entirely. Meaning how to fight the great war that the person needs to fight in this world, which is the war against the evil inclination. And sometimes they come to total atheism because of their wisdoms.

*The Author
Yisroel Ber Odesser*



Letters

Faith is the Ultimate Goal

*With G-d's Help
22 Nissan 5726*

In honor of the President of Israel, my heart and my flesh, Mr. Sh. Z. Shazar, who seeks and peers and looks to see the real Truth, that is the wonder of wonders, wondrously wondrous, great and awesome without limit or boundary. That will conquer the whole world and will place into their hearts complete faith, pure, bright, and clear. Until all the false beliefs and the heresies will become nullified. And the peoples of the earth will accept Judaism and convert, and will say: G-d the L-rd of Israel is King and His Kingdom rules over all. Great peace.

I rejoice and am happy in my heart when I see your fiery blessing and your heartfelt love and great kindness that you have bestowed upon me, with the sum of 300 Israeli lirot. Many thanks. May G-d repay your good deed. My eyes and my heart are raised to our Father in Heaven, until He will grace you and raise up your horn and your success and will guard you and your household from all sorts of illnesses, and will heal all of you in body and soul for length of days and good and pleasant years.

The whole main point of the Exodus from Egypt, and all the awesome signs and wonders that G-d has made for our Forefathers and our People, from the day of the Exodus from Egypt until today, in every generation: it is all for the Holy Faith, in order to merit complete faith, which is the essence of everything.

Blossoms of the Spring

And this is the main work of the person all the days of his life, and for this purpose the person has come into this world, in order to recognize G-d, which is the goal of all the goals.



Letters

The Bonds of Friendship

*With G-d's Help
28 Tishray 5727*

In honor of the President of Israel, the joy of my heart, Mr. Sh. Z. Shazar, who has woven and bound himself to the Truth, to the True Tzaddik, the Master of Wonders, wondrous wonders beyond comprehension, to heal and to vitalize us always, at all times, in every generation. In his great and awesome merit and strength may G-d draw upon you healing in perfection, and may you merit to see the splendor of the revelation of the ultimate Truth.

My beloved, my brother, my soul and my flesh, whose pleasant love truly is grounded and fixed in my heart always. I have trusted in your great humility to open my mouth and to speak before you the words of truth that are in my heart. I have stood shaking and dumbstruck, and the pains and throes of birth have gripped me from the unfortunate tidings that you are in the hospital. My heart roars over your affliction and pain. I am suffering for you, my brother, beloved like my soul. My heart is certain about the kindnesses of G-d and His wonders, that for certain He will have mercy upon you and upon His People Israel and that He will heal you speedily, a complete healing from Heaven, a healing of soul and a healing of body. The great and exalted and awesome power of the True Tzaddik, the Flowing Stream the Source of Wisdom,

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Rabbeinu Na Nach Nachma Nachman Meuman,
should stand for you and for your household as a
shelter and a shield for eternity.

The Author



Letters

The Bonds of Friendship

*With G-d's Help
22 Teves 5727*

My heart and my soul and all my life-force and my longing, who longs and yearns to hear the word of G-d from the True Leader, the unique chosen one of all the true leaders that were in the world. Who is the leader of our generation and all the generations for eternity. Who will repair us and all the estranged and lost, who have become completely alienated and who have exited from the realm of the holiness of Israel, along with all the gentiles, with the essence of complete rectification, and will elevate all of them to the utterly highest level. Happy are we that we are living in this time, that there is found in the world a new awesome and wondrous Truth like this, that has not yet been from the day of the creation of the world.

Blessing and a good life, healthy and pleasant and refreshing for length of days.

A joy and a restoration of the soul was your holy letter that I received today. How very pleasant to me is your precious letter, how very dear in my eyes are all your pleasant words, from a tongue that speaks truth from the depths of the truth that is in the heart. I am happy and rejoice over them, from every precious and pleasant treasure.

Believe me my dear brother, my heart and my eye, that I read your holy and truthful words with great and powerful joy without limit. A number of times. With burning tears from the depths of my soul, due to the

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great happiness that I had from every word. In my seeing the powerful awesome strength of your pleasant heart: That whatever it endures each time, even so you strengthen and fortify yourself to hold tightly onto the great and awesome power of the True Tzaddik. Happy are you that you have merited to this.

The Author



Letters

The Bonds of Friendship

*With G-d's Help
13 Shevat 5727*

In honor of the treasure of my eye and my heart, President of Israel, Mr. S. Z. Shazar, who has probed with the heights of his wisdom and increased his understanding to distinguish and to understand and to see the light of the True Tzaddik, to understand and to realize where is the real Truth, to hold fast to it and to attach himself to it with a perfect heart, with all his heart, and who desires and digs with all his strength to introduce it into the heart of all Israel. For only he, only he is our main redemption and salvation of our souls, in this impoverished and orphaned generation, in these our generations.

In honor of the treasure of my eye and my heart, President of Israel, Mr. Sh. Z. Shazar, to whom the Creator has given a proper and understanding heart, to understand and to see the light of the True Tzaddik, hidden and concealed so much from the eyes of the world, and to feel in his heart a little of the hidden hints and secrets and deep and sincere advice with which he will rectify us and all of Israel and will return the whole world to the good. Great peace.

Even if due to the great power of our amazing love, literally the love of David and Jonathan [see First Samuel 18-20], you do not leave my heart ever, all the days. As my master, with his honored and exalted wisdom, recognizes and knows clearly that these words are truth. Still G-d knows the sadness and pain of my

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heart that I have from the fact that I do not merit to write to you pleasant words, stored in the treasury of the Tzaddik, upon which all our vitality and consolation depend. But the main reason is because of the weakness of my body, and the light of my eyes is not with me as before. And also because of my great distress from a number of incidents and hardships without number that have surrounded me from all sides, which are impossible to describe or to explain. My mind is not clear due to this. But even so, since I am yearning and longing so much, day and night with expiration of the soul, for your well-being and your recovery, which relates to the benefit of all Israel, G-d has sent into my mind a strong thought to gird up my strength with all my might, with the last ounce of my strength, with self-sacrifice, to write often words that illuminate from the words of our Teacher and his holy and very awesome student, that are able to shine the light of G-d throughout the whole world, and to revive dead corpses like us today in these our generations.

The matter of our bond is a great wonder. And it is an amazing benefit and salvation for us and for all the People Israel. And therefore I shall request that you give assistance and encouragement and strength to this by issuing me a receipt through your secretary for every letter that arrives. I have in this no ulterior motive of honor or vain-glory or vanity, G-d forbid. Only truly for the sake of Heaven alone, as already is known to you. It also is proper for us to yearn to see each other.



Letters

The Bonds of Friendship

*With G-d's Help
11 Adar One 5727*

In honor of the delight of my heart, Zalman Shazar.

Yesterday I merited to visit your dear and noble sister. May G-d cure and heal her speedily, in the merit of our holy and awesome Teacher. And behold there was between us great happiness, as usual, and out of respect for me she ate all the foods of the afternoon meal.

I am very weak, and I am not in a state of health. And for this reason I have not yet arranged the introduction to the holy book. And my eyes are turned and looking at G-d, that He merit me to overcome all the stumbling blocks soon and to start and to finish the matter well, as your heart desires.

The matter of our connection is entirely truthful, pure, and bright, without any blemished thought of honor and glory-seeking, or money and similarly, G-d forbid, just truly for the sake of Heaven alone. To have mercy on Israel with true mercy, to publicize and to make known to all who is the King of honor, who is the True Leader in this generation, who is our main life-force and hope, our consolation and our redeemer, from generation to generation for eternity.

Your loving and faithful friend, who yearns always for your complete healing, in body and soul, which is good for all the People of Israel. *Yisroel Ber Odesser*

Blossoms of the Spring

*The Passover Seder is
Arousal of the Ten
Songs*

*With G-d's Help
9 Nissan 5727*

In honor of the delight of my heart, Sh. Z. Shazar, great in understanding and deep of thought to dig and to find the waters from which will sprout the Holy Faith, in these our generations, for everyone in the world. A strong and correct faith, a perfect faith, pure, bright, and clear. And everyone will become one body to know G-d and to serve Him as one. Great peace.

Today I received your heartfelt blessing. I shall rejoice and be happy with all my heart that I have found grace and great affection in your good and exalted heart. Many many thanks and blessings for your wondrous love for me. My eyes and my heart are spread out to G-d in prayer and petitions that He endow you with grace and kindness and hasten and hurry your salvation, and that He heal you speedily with a complete healing. And that He guard you and save you from all sorts of illnesses and pain, G-d forbid, and that He increase your peace and the peace of your household, for a good long life, healthy and refreshed, in the merit of the Flowing Stream the Source of Wisdom, Na Nach Nachma Nachman Meuman. Amen, so may it be.

Due to many sins, G-d has sent upon me for my benefit suffering and terrible pains in my legs and in my intestines, may we be spared. I am lying in bed and

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crying before G-d over the loss of Torah-study and prayer. Also I want to go to the synagogue and to the mikveh [ritual bath], as is my custom to immerse every day in the mikveh. I beseech you earnestly to strengthen yourself to pray that G-d will have mercy on me and will send me quickly a complete healing from Heaven. And that all the harsh judgments will be sweetened from upon us and from upon Israel. We also need to be in the heart of the True Tzaddik, who knows our pains and works for our healing and salvation from generation to generation for eternity.

Trust in G-d and pray to Him to strengthen yourself greatly in the happiness of the Festival [Passover], in which G-d did for us awesome miracles and wonders, the opposite of nature. For now we need to strengthen ourselves greatly with joy, which is the cure for all the afflictions and all the weaknesses, especially on this holy Festival. For then on the night of the Passover Seder are aroused all the ten types of song, from which come all the healings, in body and soul, for us and for all Israel. Amen, may it so be. With blessing for a kosher and happy Festival.

Yisroel Ber Odesser



Blossoms of the Spring

*G-d has Given us Such
a Light !*

*With G-d's Help
9 Nissan 5727*

In honor of the President of Israel, delight of my heart and my eyes, Mr. Sh. Z. Shazar, great in understanding and deep of thought, to dig and to find the waters from which will sprout the Holy Faith for everyone in the world. So that also in these generations all will recognize and will know G-d and will become one body.

To he who yearns and longs and desires to search and to seek and to request and to spy out and to dig to find the hidden and concealed deep living waters, that revitalize from the aspect of death, meaning heresies and false faiths. And from them grows the Holy Faith of the whole world. They heal from all evil and bitter sicknesses of heresies and false beliefs and from them grows the Holy Faith throughout the world. Strong and proper faith, pure, bright and clear, that is all our vitality and our hope. Who can retell the might of G-d and his wonders and his powerful kindnesses that we have merited to a new light, such an awesome wonder, in this impoverished generation, to which all the earlier generations did not merit: to grasp the way of life, the way of the real Truth.

*The Author
Yisroel Ber Odesser*

Letters

*Dig for the Secret and
Concealed Living
Waters*

*With G-d's Help
Eve of Passover 5727*

In honor of the President of Israel, my eye and my heart, Mr. Shneur Zalman Shazar, who yearns and desires to seek, to search and to request, and to spy out and dig and find the secret and concealed living waters, that heal from all types of evil and bitter illnesses of heresies and false faiths, and that cause to sprout forth and to grow in the whole world the Holy Faith, strong and proper, pure, bright and clear, so that all will recognize and will know G-d, and will give to Him the Crown of the Kingdom.

The Author



Blossoms of the Spring

*The Miracles of G-d on
Israel's Independence
Day*

*With G-d's Help
6 Iyar 5727*

In honor of the President of Israel, my heart and my flesh, Mr. Z. Shazar, who digs and burrows to reveal the living waters that give life to dead bodies like ours today, in these generations, in which we have fallen in the most utter descent. And in the future they will be revealed in perfection by the King Messiah, who through the great force of his awesome righteousness and wisdom will reveal and inform the whole world of the secret of the awesome teachings of the True Tzaddik. And through him the world will be rectified. Blessing and life and peace.

It is upon us to be happy and to rejoice, to sing, to jubilate and to make melody, to thank and to praise and to acclaim the Master of the Universe on Israel Independence Day, the day of miracles and great and awesome wonders that G-d has done with us. Let us rejoice and be happy on it, in each and every year and on every day and at every moment, and for the miracles and for the salvations and for the awesome might that He does with us in the eyes of all the nations, from the time that we merited with the salvation of G-d to conquer our portion and our inheritance from the hands of the wild robbers. And beyond that, what your exalted honor feels and knows and sees at all times, revealed miracles above the boundary of nature. But at this time now they still are covered and clothed in the

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way of nature. The Merciful One will finish our Redemption, the Complete Redemption, and will return to us the Holy Temple, the Temple of our life, the Temple of our glory, speedily in our days, Amen. And all the gentiles will wonder and will say: G-d has risen to act for the Jews, the Holy People, the Chosen People in the Chosen Land.

My love and my heart and my soul are very very faithful to you, and my eyes are dripping tears in my prayer and my entreaty before G-d that He give you success in this path that you are going on, in each and every country, and in each and every place to where you go and tread your foot. May G-d give you grace and a good mind in the eyes of the peoples and the ministers, for the benefit of our People and our Land. Which alone is your whole essential purpose and desire and your intention in your travelling and your going and your journeying and your hard work. May G-d guard your going out and your coming in for life and for joy and for peace, forever.

When you leave on your journey, do not forget to take with you the treasure and the good gift, that G-d has given to you with His great mercy. This is the small worn book, *Kitzur Likutay Mohoran* from the year 5595, as is your good and perpetual custom. It certainly will protect you on the way and will draw down and shine upon you the light of holiness of Faith in the uniqueness and unity of the Blessed One and in His personal Divine Providence, all of which is included in each and every word that is written there. Happy are we, happy is our pleasant portion, that we have merited to know a little of the greatness of the True Tzaddik. He will comfort us from the sadness of our deeds. He is our vitality, he is our consolation and our hope. Happy are we, happy are we thousands of times for every word that we merit to receive from him.

Blossoms of the Spring

Your beloved friend and faithful servant, who serves you always with all my heart and soul, and who awaits and yearns for the time when I shall merit to see you always full of happiness and to give you good and eternal gifts that are stored away in the treasure-house of the Flowing Spring.

Yisroel Ber Odesser



Letters

To Benefit our People and our Holy Land

*With G-d's Help
7 Iyar 5727*

In honor of Zalman Shazar, peace and blessing.

My heart and my soul are very very faithful to you, and even now in the grip of my pain and my weakness, may you be spared, I am strengthening myself with all my power to stand before G-d to pray for you, that He should make your way successful. And in each and every nation and each and every place that you visit and tread there, may G-d give you grace and good intelligence in the eyes of the officials and the people, and may you accomplish your desire for the benefit of our People and our Holy Land. For this only is your whole main intention in your travelling and your going and your journey.

Your beloved friend and faithful servant, who blesses you with all his heart and soul. And who looks forward to the time when he shall merit to see you always filled with happiness.



Blossoms of the Spring

*To Benefit our People
and our Holy Land*

*With G-d's Help
7 Iyar 5727*

In honor of the President of Israel, the delight of my eye, Mr. Sh. Z. Shazar, great peace.

Before you get ready to depart on your way, do not forget to take with you the holy small book, Kitzur Likutay Moreinu Harav Rebbe Nachman [Kitzur Likutay Mohoran] from the year 5595, that will shield you on the way and will illuminate you.

My heart and my soul are very very faithful to you. And my eyes are raised to our Father in Heaven in prayer and petition that He will grant success to your trip. And in each and every nation and each and every place that you visit and tread there, may G-d give you grace and a good intelligence in the eyes of the people and the ministers for the benefit of our People and our Land. Only this is your whole main intention in your travelling and your going and your journey.

May G-d guard your going and your coming, for life and for joy and for peace.

The Author



Letters

The Living Waters

With G-d's Help

7 Iyar 5727

In honor of the President of Israel, the delight of my eyes, Mr. Sh. Z. Shazar, who digs and burrows to find the living waters that give life to dead bodies like ours today, in these generations. And in the future will be revealed in perfection by the King Messiah, who, in the strength of his awesome righteousness and wisdom, will reveal and inform the whole world of the secret of the awesome teachings of the True Tzaddik, through whom the world will be rectified. Great peace.

The Author



Blossoms of the Spring

*The Tzaddik is the
Flowing Stream*

*With G-d's Help
Eve of Yom Kippur 5728*

In honor of the President of Israel, delight of my eye and my heart, who is praised and acclaimed in the mouth of all Israel, Mr. Z. Shazar, who through the great nobility of his high and very exalted soul, merited to walk in the the Palace of Wisdom and Science of the Flowing Spring, that never ceases and that shields over Israel from generation to generation for eternity, and that shines upon us the light of knowledge, to know and to recognize G-d. A good and sweet year, blessed with a good and long life, healthy and rejuvenated, a true life.

With a happy heart and great spiritual satisfaction, I received your heartfelt blessing, along with a donation in the amount of 100 Israeli lirot, dated from 28 Elul 5727. From the depths of my heart I proclaim your high stature, many thanks and blessings, and thunderous acclaim for your great kindness to me. May G-d repay your good effort and give to you and to your household life and peace and blessing and success and healing of soul and body. G-d knows my heart that I am yearning and desiring and longing, with expiration of the soul, to write words of truth from the source of our life, our holy Teacher and his holy students, may the memory of Tzaddikim be for a blessing. But to my sorrow my strength has weakened and my heart and my mind have been devastated from the great affliction and pain that I have from my illness, may you be spared, especially

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now that it has overcome me more intensely. May G-d have mercy on us and send His word and heal us speedily, with the strength and the merit of the Flowing Spring the Source of our Life, our holy Teacher Na Nach Nachma Nachman Meuman. And may He grant you success in everything. May the merit of the charity stand by your side and hasten to save you with all salvations and successes.



Blossoms of the Spring

*Recognizing G-d
through the Light of the
Tzaddik*

*With G-d's Help
27 Adar 5728*

In honor of the President of Israel, daughter of my eye and my heart, Mr. Z. Shazar, who has woven and bound himself with the True Tzaddik, with extra emotion, with all his heart and soul, and has merited to nullify and to cast off his high honor in favor of the True King, who lives and exists. And to cast down his intellect and wisdom completely, to believe in the clear and bright Truth. That he is our Redeemer and our healing in body and soul from generation to generation. Blessing and peace and good fortune for length of days, Amen.

My soul will rejoice and delight in the salvation of G-d, in the wondrous power of His kindness that He worked for us in these days, the days of Adar and Nissan, in which occurs the salvation of Israel and the downfall of Haman-Amalek and the downfall of Egypt in every generation. And that you were chosen for a second time, with love and fierce admiration, from all the groups, to be President of Israel.

I am praying for you and bless you and your household with a blessing of congratulations. May G-d in His mercy lengthen your days, illuminate your fortune for good, like the sun at noon and like the moon at mid-month in its fullness, and grant you success in all your ways and in all your actions, and

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may He open for you the gates of grace and kindness, in the eyes of all your onlookers. And may your words be sweeter than honey and the honeycomb in the ears of all who hear the pleasant sweetness of your polished tongue. And may you have long days in your government. In your days may Yehuda and Yerushalayim be saved with the revelation of the light of the Truth in the building of the Holy Temple. And may you have a great portion in the hidden Tzaddik, who labors to return the whole world to the good, to arouse and to awaken them, to aid and to assist them, to heal them, to revitalize them, and to make them joyful and to shine onto them the light of his wisdom and his wondrous and awesome teachings, in order to recognize and to know that G-d is the G-d.

*The Author
Yisroel Ber Odesser*



Blossoms of the Spring

Eretz Yisroel is our Portion

*With G-d's Help
Eve of the Holy Sabbath 5729*

In honor of the President of Israel, who is desired and very prominent in the eyes of G-d and in the eyes of all Israel, Mr. Sh. Z. Shazar, who has woven himself with all his heart to the True Tzaddik, the Messiah of G-d, who comforts and gives joy to all, and who transforms all the decents into ascents, with the wonders of his awesome wisdom. Long life, the good life of the awesome Beggars.

Behold: all the world knows that Eretz Yisroel, which is chosen from all the lands, was given by G-d to the People of Israel, who are chosen from all the peoples. And in the beginning Eretz Yisroel was in our hands and our control. And even now the gentiles, who show themselves to be our beloved and dear friends, plan evil for us. They provoke and plot against us. They say things with their tongues that have no taste and no odor [no basis in reality]. And they say to us: You are thieves, because you conquered the Land and the Holy City of Jerusalem from Hussein and Nasser - may their names be obliterated - who want to destroy us. May G-d destroy them eternally and rain down fire upon them until they are consumed, and may their memory be cut off from the earth. And all will recognize and will know that the word of G-d stands forever.

In Eretz Yisroel we merit to leave the natural order and to know and to believe that everything is through Providence alone. And through this we are saved from

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all afflictions. The air of Eretz Yisroel makes wise. For there we can hear all the words of the Tzaddik, the True Sage, through whose words the person becomes wise, with true wisdom, to return to G-d and to know and to recognize the One who spoke and so brought the world into existence, for this is the main wisdom.



Blossoms of the Spring

Saving Israel from the Snare

*With G-d's Help
Festival of Passover 5730*

In honor of the President of Israel, whom all Israel love and regard fondly, and they acclaim and are amazed at the pleasantness of his fine and noble soul, that is very beautiful and exalted, that was hewn from a supremely high, holy, and awesome source, Mr. Sh. Z. Shazar, whose soul aches for the People of Israel and who sacrifices his soul for them to bring them into the Palace of the King Messiah, The Stream Flowing with salvations and wonders of the most amazing nature, without limit, with which he heals all the blemishes and leprosy of this generation and all the generations to come. Happy is your portion that you merited to this. May G-d guard you and give you eternal life.

It is upon us to bless the blessing of she hecheyanu [that He has given us life] with great and pleasant joy, without measure: Blessed are You, L-rd our G-d, King of the Universe, who has given us life and has sustained us and has caused us to have reached this time. That you merited to accomplish your longing and your great desire, to have mercy on Israel with the printing of the book Ibay Hanachal. That was born from the love and from the true connection and bond that G-d has made between us, with wondrous and awesome miracle and wonder, with His Providence and His compassion for our well-being and the well-being of all Israel, to save

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them from the snare. From deep waters, the depths of the sea, from the deepest depths, in which there is no solid footing.

The Author



Blossoms of the Spring

Our Life and our Hope for Eternity

*With G-d's Help
20 Elul 5730*

In honor of the President of Israel, who rules over the secrets of science and supremely highest wisdom that the True Sage has revealed, who with his wisdom will conquer the whole world and will take them out of darkness and the shadow of death and will shine into their hearts the pleasant light of G-d, Mr. Sh. Z. Shazar. May you be written and sealed for a good year, for life and peace for you and your household.

The days of old-age have leapt upon me with a strong hand and my strength has waned. And the many incidents and misfortunes that have surrounded me due to my sins, may you be spared, do not allow me to come in letters and writing. The bodies are far apart, but the souls are very close, for we are connected together at the root of the soul of the True Leader, The Flowing Stream, who is our redeemer and savior from all those who hate us. He is the root of our Judaism and all our life and our hope and the hope of Israel, from generation to generation for eternity. The fire of our love will not be extinguished or falter forever and ever. G-d knows the secrets of my heart, for the fire of my love for you burns in my heart without end, and day and night all my thoughts are upon you for your benefit and your salvation in body and in soul. And I pray always that G-d will shine into your heart the light of Truth, the new light, wonder of wonders, light of lights, that you desire. And you yearn and long, with

Letters

expiration of the soul, that it will be revealed and publicized in the whole world, for the rectification of the world depends only on this.

The Author



Blossoms of the Spring

*May Hanachal is our
Child*

*With G-d's Help
27 Elul 5730*

In honor of the President of Israel, who rules over the hidden chambers of science and supremely high wisdom, higher than all, that our Teacher, the Flowing Stream, revealed. Who in his wisdom will conquer the whole world and will extract them from darkness to light and will illuminate all of them with the pleasant light of G-d. May you be written and sealed for a good year and life and peace for you and your household, and may you have long days and years in your government with much good.

The days of old-age have leapt upon me with a strong hand, and my strength and my mind are weak and poor. In addition the illnesses and pains and afflictions without measure that surround me from all sides, due to my many sins, may you be spared, do not allow me to come in letters or writing as is proper for us.

Even if the bodies are far apart, our souls are very close. For we are connected together in a solid unity, at the root of the soul of the true Leader and Sage, who is our redeemer and savior, who is the root of our Judaism, who is our whole life-force and consolation and our hope, and the hope of all Israel from generation to generation for eternity! The fire of our love will not be extinguished or falter forever and ever. G-d knows the secrets of my heart, that the fire of your love burns always in my heart, without limit. And day

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and night all my thoughts are on you, on your well-being and your salvation in body and soul. And I pray and entreat that G-d will shine into your heart the light of Truth, the new light, wonder of wonders, light of lights, very awesome, the Flowing Stream, that you desire. And you yearn and long with expiration of the soul that it be revealed and glorified and publicized throughout the world. For through this the world will be rectified in the essence of complete rectification.

My dear brother, delight of my heart, splendor of my heart and my soul. I cannot remove my love and my yearning and my longing from you for even a moment, because there depends on this high, hidden, and awesome things that are the salvation of Israel. Know that each and every word that came forth from the mouth of our Teacher, may his memory be for a blessing, rise up without limit and descend to the deepest depths, to raise up and to elevate the whole world to G-d, even the distant, who were totally alienated from the holiness of the Torah and have fallen wondrously, to the essence of descent, beyond which there is no descent. Even upon them and upon us have reached his mercy in this impoverished generation, to arouse and to awaken them, to support and to assist them, to cure and to heal them, and to raise them up to the utter essence of ascents. Happy are we, happy are we, that we merited in these our generations more than all the previous generations since the Creation of the world. Happy are your ears and happy are your eyes and your heart, that you have seen and heard and understood all this. And may we merit to know even more than this in the future, when Truth will sprout from the earth.

Our amazing love was born in Tiberias, on Tu Bishvat [15 Shevat] 5717. From this love and holy union was born to us a son, for good fortune, and you have

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called his name in Israel Ibay Hanachal [Blossoms of the Spring], after The Flowing Spring the Source of Wisdom. This dear son is very important and beloved in the eyes of G-d and man. From this only child were born great sweetenings and salvations for the People of Israel, as is known slightly to you how greatly beloved and desired is our child amongst the leaders of Torah and Fear of Heaven, all of whom praise and extol him without measure. And all of them are amazed about the matter of our bond, through which has been magnified and sanctified the honor of G-d above and below.

This was from G-d to write you these holy words, for it had not come to my mind to write them at the beginning of the letter. This day of Tu Bishvat G-d made wonders; let us rejoice and be happy on it. Now in the middle of the letter has come to me your letter and heartfelt blessing, along with a check for the sum of 100 Israeli lirot, and joy has been added to my joy. From the depths of my heart I exclaim to your honored and exalted person many thanks and thunderous applause for the good and the kindness that you have done for me. May G-d repay your good effort and let your recompense be complete. May you bear a blessing from G-d, and may He cause you success in everything you do, and may you merit to see the revelation of the Truth in the world.

The words of your servant and faithful and loving friend, who serves you with all his heart and soul. May you be blessed with a good and fortunate year, for a good and long life.

Yisroel Ber Odesser



Letters

The Merit of the Tzaddik should Cure You

*With G-d's Help
26 Tammuz 5731
Jerusalem the Holy City*

Healing and salvation to the honorable President of Israel, who resides in the depths of my heart, Mr. Z. Shazar, who carries his soul to the real Truth, the Flowing Spring, and has carved out with him an eternal Covenant. For this reason G-d desires him and has brought about many events and great wonders until the establishing of our holy connection and union, from which was born the holy child Ibay Hanachal. And all are amazed, astounded, and dumbstruck over this amazing child, and all accept him with bright faces, with great love and joy. For he waters Israel with the waters of Truth that flow from the spring of salvation, the Flowing Spring, from which will sprout forth the Final Redemption. May G-d heal you and guard you from all evil, from every illness, for length of days and good years, Amen and Amen.

Blessed be the Source of Good and the Doer of Good, Blessed be the Healer of the sick and Blessed be G-d who has put your soul into life and Who has not allowed your foot to stumble. G-d knows the secrets. He knows how very much I am suffering over your affliction, and the prayers and the tears from the depths of the heart that I am pouring forth over you before G-d, that He have pity and mercy on you and on His

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People Israel and send His word and cure you and heal you completely, for a good life, a long life, a true life of Holy Faith and complete repentance, in the strength and merit of all the True Tzaddikim, unique in their generations, at the head of whom is the True Leader of our generation and of all the generations to come, our supremely wondrous Teacher, very very exalted and awesome, the Flowing Spring the Source of Wisdom, our Teacher Rebbe Na Nach Nachma Nachman Meuman, higher than all the highest. And may the strength of his merit shield us and all Israel.

I am certain and depend upon your trait of great goodness to request mercy and forgiveness, pardon and atonement, for perhaps I have done something unwittingly against your will and I have caused you pain or suffering of the soul. Or that I have damaged, G-d forbid, without knowledge or intent, your honor, my master the President, delight of my heart. Please pardon me for this with a complete heart.



Letters

Ibay Hanachal is our Child

*29 Tammuz 5731
Jerusalem the Holy City*

Healing and salvation to the honorable President of Israel, who resides inside my heart, Mr. Sh. Z. Shazar, who desires to tread on the paths of wisdom of the True Sage, the Flowing Spring. For this reason G-d desires him and has caused many events and great wonders until the establishing of our holy connection and union, from which was born to us the amazing child, Ibay Hanachal. All are amazed and silent and dumbstruck over this amazing child, and all accept him with great love and joy. For he waters Israel with the waters of Truth that flow from the Flowing Stream, the Source of Wisdom, through whose waters of wisdom will sprout forth the Redemption.



Blossoms of the Spring

A Place for my Divine Service

*7 Nissan 5732
Jerusalem*

To the honorable President of Israel, the crown of my head and the crown of Truth, who has crowned his head and carved out an eternal Covenant, Mr. Sh. Z. Shazar, whom G-d has chosen from all Israel and has awakened his spirit and inflamed his heart like a burning fire to spark and ignite the hearts of Israel to the Flowing Spring, in whose great power all will be rectified in perfection and all will be drawn to G-d. And even the totally distant, even the nations of the world, will recognize and will know G-d and will give to Him the Crown of the Kingdom. Peace and a healthy and pleasant life for length of days.

My heart and my flesh will sing out to G-d with great joy and great and powerful rejoicing over the greatly awesome and wondrous kindness that you have done with me, that you have given me grace and love of truth and great mercy in your warm heart to stand at my assistance and to fight for me at the risk of embarrassment, the harsh and difficult war with the Member of Parliament, Menachem Porush, until you subdued him, so that I should have a holy abode in which to practice the Divine Service: Torah-study and prayer and hisbodedus and private dialogue between my Maker and I. And now after all the good and this awesome kindness that you did for me, I shall honor and rejoice you with the good news and the blessing....

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A Place for my Divine Service

*7 Nissan 5732
Jerusalem*

To the honorable President of Israel, the crown of my head, who has crowned his head with the Crown of Truth, Mr. Sh. Z. Shazar, whom G-d has chosen from all Israel, and has awakened his spirit and inflamed his heart like a burning fire, to spark and to ignite the hearts of Israel to the Flowing Spring, in whose great power all Israel will be rectified in perfection and all will be drawn to G-d. Even the totally distant will know G-d and will give Him the Crown of the Kingdom. Peace and true life, long life.

All the days of my life will not suffice to praise and to exalt and to sing to G-d about the greatly awesome kindness and the wonders that you have done with me, that you gave me true grace and love of truth and great mercy in your warm and pleasant heart. To stand at my assistance and to fight for me, with personal danger, the harsh war against the Member of Parliament, M. Porush. Until G-d aided you to subdue him. So that I shall have a holy abode to perform there the Divine service: Torah-study, prayer, and hisbodedus and dialogue between myself and my Maker. And now, after all the good and this awesome kindness that you did for me, I shall honor and rejoice you with good news and a blessing of congratulations for the new salvation, the great wonder, that was born to us in Tiberias on the night of Purim, before the reading of the Megillah [Scroll of Esther]. For the chief Rabbi of

Blossoms of the Spring

Tiberias, the Sage Meir Veknin, fulfilled your request and your will completely and with a happy heart. He called me to his home and honored me exceptionally. And he said to me: "Know that I am giving you a gift for all the days of your life. The most pleasant and beautiful room, on the third floor, in the new building of the Yeshiva at the Tomb of the Holy Tanniac Sage, Rebbe Meir Baal Haness [a colleague of Rebbe Akiva]. Also a bed and a new mattress and a bookcase. And he blessed the honorable President, may his glory increase, with great arousal and enthusiasm, that he helped him merit to this [to provide this room]. And he said the verse: Happy is the People who have thus", that they have a President with such a precious and lovely soul.

Who can retell and describe the great wonder and the outstanding value of this lovely and charming mitzvah, through which the honor of G-d has been magnified and endeared? And G-d has received from it awesome delights and contentment in all the worlds. If you only had come to the world just for this, it would have been enough. This amazing thing has been made known and publicized and has made a great commotion throughout the city of Tiberias, and all are praising and are amazed and are blessing the honorable President, may his glory increase, with all their heart and soul. Just now the donation of your heart for the sum of 100 Israeli lirot has reached my hands, and it has caused me great satisfaction and happiness. Thunderous applause and many thanks and blessings from the depths of my heart for this kindness and for all the benefits and many kindnesses that you do for me with all your strength, all the time and at every moment. May G-d repay your good action and draw down upon you and upon your household salvation and mercy and peace and a good and long life of the holy and very awesome Beggars. If you would know just a little of how greatly you vitalize

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me with the holy houses upon which you have toiled and endeavored so much, so that I can serve G-d in truth with a complete heart, certainly you would be happy and strong to hold yourself fast with all your strength to the True Leader, the Flowing Stream, who is Moses-Messiah, who works also now to raise up even from annihilation to desire. And may G-d grant you all a kosher and happy Passover, and let us rejoice and be happy on it.

The Author



Blossoms of the Spring

*The Tzaddik can
Repair the Whole
World*

[written to Mr. Shimshon Efrati, and brought here
because of its content]

With G-d's Help

24 Sivan 5732

To my beloved friend, my dear and beloved brother,
my heart and my soul, over whom G-d takes delight
and is glorified in all the worlds, my honorable
teacher, Shimshon Efrati, may you live for many good
years. May G-d guard you from all evil, from all
illness and pain, and may He heal you and your
household quickly in completion, for length of days
and truly good years, Amen.

Please, please judge me favorably and do not have
strictness and a grudge against me for the fact that I did
not reply to you for all your letters, that were precious
and pleasant to me without measure. And behold, after
this last Festival of Passover I came to my home and
found two of your letters, dearer to me than all
treasure. And I read them with love and with great
and powerful joy. And immediately I prayed for you
and for your household, that G-d should have mercy on
you and sweeten and nullify from you all the pain and
the suffering that are afflicting you, and give you
healing and salvation in all the matters of body and
soul. And know, my beloved brother, that I have great
satisfaction every time that I merit to see your
handwriting, for all your words truly come from your

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heart. And I see in them that G-d showed grace to you and granted you a heart that understands one thing from another, and beautiful capabilities, finer than gold, so that you would be able to receive with them the hidden and concealed light that can be found in the world now in our days, that transcends all the wondrous lights that have been from the time and the day of the Creation of the World. This is our awesome Teacher, the Flowing Stream, who informed us that he is the True Leader in our generation and in all the generations to come. And he is able to remove us and to elevate the whole world and to return all of them to G-d and to His Torah, even those totally distant from the holiness of the Torah, and even the nations of the world, so that all of them will know G-d and will serve Him as one. Each and every word that has come from the mouth of our awesome Teacher descends below until the lowest depths and elevates everything up higher than the highest Heavens. Who can arrange their praise; who can tell of their awesome greatness, without example?

The Author



Blossoms of the Spring

*We must Fight
Against the Satan*

*With G-d's Help
Sunday, 26 Elul 5733*

In honor of the third President of Israel, delight of my eyes and my heart, Mr. Sh. Z. Shazar, who merited to understand and to taste the pleasant secret, the awesome greatness of our Master, the Flowing Stream, who goes before us to save us from the snare and to rectify and to heal our souls in perfection. A good and blessed year, from the source of blessing, for all the salvations in body and soul, for a good long life and for peace without end.

From the constriction I lifted up my voice and called out to you. From the depths of my melted and broken heart. And all my bones shout to you. Please, my brother, please awaken anew your strong love. For you have loved me truly with all your love and brotherhood, and you have done wondrous kindnesses with me, with powerful self-sacrifice, without measure and without boundary, for the last sixteen years. And also I shall request and beseech from your honorable highness that you act with me even now with your trait of goodness and humility, beyond the letter of the law, and judge me favorably and pardon and forgive me with complete forgiveness for all my guilt, and do not let it be evil in your eyes and do not let your anger burn towards me at all, for any type of guilt; just fulfill in me the words: in [Your] anger remember [Your] mercy. For a person cannot be held accountable for his pain, and from the time that I underwent my

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surgery, I have been exceptionally sick, in my whole body, in all my limbs, and I am suffering harsh and bitter sufferings and pains, terrible without measure, may you be spared. I almost always am lying in bed, and I have no connection to the world. I am simply pouring out my heart before G-d in hisbodedus, with warm words, that He have mercy upon us and save us together with all of Israel.

Please, please strengthen yourself with the strength of your wisdom and straight mind to fight against the Satan and to suppress the accusing Satan, so that he cannot accuse and dominate us, to separate us, G-d forbid, for this causes great damage to us. For our whole rectification and hope and the rectification of many souls depends on this.

The Author



Blossoms of the Spring

The Passing of my Virtuous Wife

With G-d's Help

In honor of the President of Israel, my heart and my flesh, Mr. Sh. Z. Shazar, who lifted up his heart to bind himself to the True King, who lives and exists and shields Israel for all generations, to raise them all up from the depths of the abyss. And who builds wondrous buildings in order to bring into them all the repulsed, who wander about amidst a flood of ferocious waters, filthy and squalid waters, and returns them to G-d.

May G-d renew for you and your household a new and blessed year, with a good and long life, healthy and pleasant.

The main honor and greatness of the kingdom is specifically through humility. And the more humility the king has the more his kingdom spreads out. For this is the way of the kingdom: each time it must put humility before its honor and greatness. In the place of your greatness there I find your humility, to come and to speak before you that which G-d will put in my heart.

My heart has been overturned inside me and has been ruined and destroyed to its foundation. And it has been broken into many pieces without measure. And I am sighing and crying with burning hot tears, without cease, over the terrible loss that I have suffered, with the passing of my righteous wife, peace be upon her. My mouth has no words to tell her praise and to describe

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the great nobility of her holy soul. I console myself only with her amazing righteousness and her beautiful and goodly deeds, that she merited to do all the days of her life, with self-sacrifice, amidst poverty and deprivation and many bitter hardships, that have no example in the world. And all her goal and desire was to sanctify the name of G-d and the name of the Tzaddik, as is known slightly to you.

From a deep heart I bless all of you with a blessing of welcome, and especially to your brother's son, who has come to tread on the Holy Ground in the Land of our Fathers, the Land of our Delight and Hope, the Land of our Rest and Consolation, the Place of the Holy Faith and Wisdom, to recognize the Creator of the World may He be blessed. May he bear a blessing from G-d. May He grant him success in everything he turns to, physically and spiritually, for length of days and good years.

G-d, in His many hidden and secretive ways and governing that are hidden and concealed from all comprehension and from all investigation, has rained down upon the earth a flooding rain and fierce waters of heresies and atheism in these the end of days, until all the high mountains, which are the honored and distinguished people, have been covered over. And in His great compassion He brought first the cure and the salvation and sent us a man like His heart, who found grace in His eyes, and He called his name Nachman, saying, This one will console us from our deeds and from the sadness of our hands. And He commanded him to build The Ark of Truth and Faith, so that everyone who wants to be saved can come into its rooms and close its doors and hide in the shade of his awesome wisdom. For who can acclaim and who can retell the powerful force of his strength, who acted amazingly to prepare and to arrange food and

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sustenance for all the souls of Israel, for every generation that would delight and enjoy in the beautiful splendid pleasantness of his awesome Teachings and Stories, that were gathered from the field of the most supernal wisdom, that never before have been revealed in the world, that exist and are faithful and help forever.

In the future The Holy One Blessed Be He will avenge the vengeance of His People from those prophets of falsehood and false messiahs, who fill their stomachs with honor and arrogance and all the evil lusts, and display themselves as Tzaddikim and Leaders of the generation. And they hunt down precious souls of Israel and tread on them and tear them to pieces with a stance of arrogance and falsehood, and they blind the eyes of Israel from seeing the light of the Tzaddik, the True Leader of all Israel, who reveals and illuminates the light of knowledge of the Blessed G-d to all inhabitants of the world from generation to generation. There are seven chambers in hell. And each chamber has seven thousand holes. And each hole has seven thousand cracks. And each crack has seven thousand scorpions. And on each scorpion are seven thousand vertabrae. And each vertabra has seven thousand sacks of poison hanging from it. And all are reserved for the wicked who speak against the True Tzaddik with arrogance and scorn, and who ridicule and scorn his holy books and his holy students.

The Author



Letters

We Must Save our Friendship

To the honorable President of Israel, delight of my eyes, who resides in my heart always, Mr. Sh. Z. Shazar, who desires to tread on the paths of wisdom of the Flowing Stream, Father of all the Sages, who shines into the eyes of Israel how to exit the darkness and the flood-waters of heresies and faiths of foolishness, vanity, emptiness, and falsehood. For this reason G-d desires him and arranged many reasons and great wonders, until our holy bond and union was formed and fragranced, from which was born the amazing child, Ibay Hanachal, over whom all are amazed, awed, and dumbstruck, and receive it with love and with great affection and joy. For it waters Israel with the waters of Truth of the Flowing Stream, from which will sprout the Redemption.

May G-d sign and seal you for a good and sweet year, and bind and unify you with the Flowing Stream, for a good life, long, healthy and rejuvenated, Amen.

Blessed is the Good One and the Doer of Good; Blessed is the One Who repays good kindnesses to His People Israel. We are obliged to thank and to praise G-d for all the good that He has done with you and with all Israel, for putting your soul into life and not letting your foot stumble. G-d knows the secrets of the heart. He knows how very much I am afflicted over your suffering, and the prayers and crying that I pour forth over you before the Master of Mercy and Pardon, that He have pity and mercy on you and on His People Israel and send His word and cure you and heal you in perfection, for a good long life, a true life of faith and

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complete repentance, in the strength and merit of all the Tzaddikim, and the head of whom is the True Leader of this generation and all the generations to come, our awesome Teacher, the supreme wonder above all the highest, Rebbe Na Nach Nachma Nachman Meuman.

Anguish and convulsion and trembling have gripped me and I have become very sad from the great affliction and pain of my bitter and embittered heart, when I see that after all the awesome good that G-d has done with us, there has penetrated into our boundaries a storm wind and a great cloud, which is the Satan, the Chief Executioner, who digs and schemes to kill and to slaughter the person from both worlds, and who wants to separate those who cling to the real Truth and to ruin and to nullify, G-d forbid, the eternal covenant and bond that G-d has placed between us. And we need great mercy that we merit to stand up for our souls and to fight with the Satan with strength and great might to repress him and to break him and to nullify him with the essence of nullification. Would that my eyes had a source of tears and I would cry day and night over our sins and our great crimes that have caused this bitter sorrow, that affects us and all Israel, until our sins will be transformed to merits in the strength of our Teacher, the Flowing Stream. And the distancing will itself become the ultermost attachment and the darkness will be a reason for the light, and we shall merit from now to hold and to bind ourselves together anew to the True Leader, the Flowing Stream, with true love and a complete heart.

The Author



Letters

Two Birds that Became Separated

Faithful one of my heart, Mr. Z. Shazar, the wise one who understands the truth, who can discern who is the slave riding on the horse and who is the true minister and ruler. May He Who creates anew, renew for you a good and shining year, so that the gates of your heart will shine with the light of wisdom of the Tzaddik, the true shepherd of Israel, in a manner that you will merit to start now to come close to G-d in truth and with sincerity, all the days of your life, for a good long life and for peace.

When the year draws close to ending and terminating, that is in the last month of the year, which is the month of Elul. And then there are days of desire and yearning for holiness. Certainly one must arouse and strengthen himself greatly, with great desires and yearnings for G-d, and search and seek and inquire after the way to repentance [literally: return], each one from the place where he is. And to prepare himself to receive the New Creation of the year to come, and to remind himself that the holy Rosh Hashanah [Jewish New Year] is approaching. Such a holy day, that comes from the place it comes, with very wondrous liturgies and melodies. Therefore the person must join himself also with this and pray with feeling and new enthusiasm. And to draw onto himself the merit and strength of the true man of kindness, very great in stature. Through whom is the main existence of the world and the entire Creation, that now is being created.

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There are two birds, one male and one female. And they are just one pair in the world. And the two birds mentioned above became lost and separated from each other, until they could not find each other. And when the night comes, then they cry with a very great voice of wailing. For each one wails over its mate. And these two birds allude at their root to the unification of The Holy One Blessed Be He and the Congregation of Israel. And there is one Tzaddik, who has a very beautiful and wondrous neck. And a very amazing voice. And all the types of voices in the world he can produce with his voice. Meaning that he can direct his voice to produce all the types of sound in the world, of all types of animals and birds and of all types of musical instruments, and similarly. And also he can throw voices, meaning that in the place where he produces the voice no sound is heard at all. Rather, far away there will be heard the voice. And through this he can draw together the two distanced birds that lost each other and reunite them and silence their wailing and finish the rectification in perfection. For the main Redemption depends on joining together the two birds mentioned above.

But since there are mists in the world, and the above mentioned Tzaddik does not want to add any air or wind or breath to the mists of the world. Therefore he looks in the eyes of the world precisely as though his neck is twisted, for he truly twists his neck completely away from the mists of the world. And he does not want to produce any air or wind with the mists of the world. But in truth his neck is not twisted at all. Just the opposite: he has a very smooth and beautiful neck, as mentioned above.



Letters

Nullification of the Mind

With G-d's Help

My dear Mr. Z. Shazar, who digs and endeavors to see and to take pleasure in the light of the Tzaddik's countenance, the collective Leader, the collective Sage, the collective Spirit, who has the Spirit of G-d inside of him, who shines into each person the Spirit of G-d, and who fights and breaks and nullifies the spirit of falsehood, the spirit of foolishness and stupidity of the false faiths, and the evil spirit, the defiled spirit of the philosophical investigators and atheists. Peace and life and all good.

If our deeds are as they are and we have descended as we have descended, and we have fallen to where we have fallen, even so let us not worry or be agitated. For G-d is with us and amongst us and near to us and close to to us. And there is no despair in the world at all. For now, praise be to G-d, there is a choice Tzaddik, who rectifies everything and who transforms everything to the good. And sins are made into merits. And therefore the more a person realizes in his soul that he is very sick, and that his blemishes and estrangement from G-d are very great, the more he needs to search and to seek for the Tzaddik of the greatest stature, who can heal even him. For the sicker the person is, the greater the doctor that he needs! The main rectification is that, whatever place you fall into, even to places very distant, do not let yourself despair. And seek and search from there after the Glory of the Blessed One!

Blossoms of the Spring

When Yisroel ruin their deeds very very much, until the little good that they have almost is unrecognizable, due to the powerful multitude of their sins and ruination, G-d spare us, then the True Tzaddik, who is the aspect of Moses, finds merit in Israel in the aspect of hairs. That through them they can find merit, even the least worthy ones. For in all of them can be found many good hairs, meaning when they occasionally draw themselves from evil to good, even to a hairsbreadth. When the person goes after his wisdom and his intellect, and does not want to nullify his intellect completely to G-d and to the True Tzaddik, through this his mind becomes confused with wisdoms of foolishness and falsehood and error, until he can turn and go away completely from the ways of G-d. As we have found many who, through their wisdoms, have turned away from G-d and His Torah, and have fallen to the deepest depths of the abyss by depending on their erroneous wisdoms and intellect. And the main wisdom is to throw off all the wisdoms and to draw all of one's wisdom and intellect to serve G-d in simplicity and sincerity, and to nullify one's mind completely to G-d and to the intellect of His Chosen True Tzaddik!



Letters

The Tzaddik is our Eternal Hope

*With G-d's Help
Festival of Succoth 5721
Tel Aviv*

When the Tzaddik is made known in the world, this causes melodies to be renewed in the world.

My dear Mr. Z. Shazar, master of a sharp eye, to test and to grasp who is the true king over Israel, who has a wondrous instrument which when it is placed on any type of wild or domestic animal in the world, then immediately it begins to sing the very very wonderful and pleasant melody, which is a wondrous and very awesome delight to hear. Against which all the pleasures in the world are like nothing and are insignificant, and are completely negated to the wondrous pleasure of this melody. May G-d give you life and show you the good path on which to go.

My friend, dear and beloved like my soul. Be strong and courageous. Do not be upset and do not be confused and do not let your spirit fall from anything in the world, whatever will be. For thank G-d we have broad shoulders to rely on. For precisely now, in this dark world of the present time, in the terrible depths of our fall and our descent that we have descended horribly in this orphaned and impoverished generation, G-d has illuminated the world with a new light, novelty of novelties, very awesome and exalted. A bright and polished light, the light of lights, higher than all the highest, that has not before been in the world,

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that can rectify everything. And therefore it is fitting for us to roll around in dirt and mud and to crawl on the earth, even between snakes and scorpions, until we merit to draw in and to nurse from his holy light. For all the time that the person tries and seeks and searches to draw near to the True Tzaddik, he has hope forever. Even if he has fallen to the deepest depths of the abyss, literally to the bottom, until he almost does not know to distinguish between the holiness of Israel and the poison of the idol worshippers. Through the Tzaddik, who is the aspect of Moses, everyone can rise up from literal annihilation to the holiness of Israel.

The Author



Letters

Let us Guard our Love

With G-d's Help

In honor of the President of Israel, delight of my eyes, Mr. Sh. Z. Shazar, who is beloved to G-d like an only child, like a precious child. And Who boasts about him in all the worlds, about all the good points that he has. And especially about the supreme point, that rises above all and is the root of all. Which is your great love and your desire, that you desire with all your heart, for the True Leader and Sage, who is your whole life-force, and the life-force and the root of the Creation for all generations. May G-d have mercy on His People and rejoice and heal your soul. And fortify your strength and your health and add to you life and length of days and good years, to see the pleasantness of G-d.

The main honor and greatness of the kingdom is through humility specifically. And the more humility the king has, the more his kingdom spreads out. Your humility encourages me to come and to speak before you that which G-d will put under my quill.

I already have written about the matter of the love between us, that there do not exist in all the world men who are brothers, beloved and truly faithful, like us. This was from G-d, from Heaven. And we need to guard ourselves greatly, so that our love not be damaged even by a hairsbreadth. For it is proper for us to love each other with great dignity and great determination, since we have merited to have a portion in the publicity and the revelation of the True Tzaddik

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in the world. From whom will sprout the Complete Redemption for the People of Israel and for the whole world, so that all of them will know G-d and will give to Him the Crown of the Kingdom.

Know, my brother, and believe that from the moment that you were conceived in your mother's womb it was decreed upon you by the Creator that you would be President over Israel. In order that, with your broad and straight intellect and your polished and glorious tongue, you would teach the People the awesome Truth that G-d has revealed before your eyes, in manner of miracle and wonder, for the past seven years. And that you would open the eyes and heart of Israel so that all of them would see and would understand the real Truth, stored away and hidden and concealed from the eyes of all; which is our main Redemption and the redemption of our souls and the rectification of the world in perfection.

The Author



Letters

Chanuka is Shining the Light of Truth in the World

My dear and beloved soul, Mr. Z. Shazar, who has put his heart to weaving himself to the real Truth, which redeems from all the afflictions, which all the world needs to accept very very much. Peace and all good.

The main commandment of the Chanuka candle is to light and to illuminate the light of Truth in the world, so that all will merit to know where is the True Tzaddik, who is the real chosen one amongst all the Tzaddikim. One must intend, in lighting the Chanuka light, that we merit through this to draw down an illumination of the Truth and that we merit to come near to the point of Truth always. The main miracle of Chanuka is that the kingdom of evil, which is the aspect of falsehood, the aspect of the slave, the poison of the serpent, was subjugated and that the kingdom of holiness of Israel, who are the aspect of the King's son, the aspect of Truth, gained strength and ascended.

When the days are already passing, and the person has arrived at the time of his old age and his end. And the day begins to turn to evening when one sees that most of his years have gone by. And he wants to start to have mercy on himself, to think about repentance and to come near to G-d in truth. Then, in most cases, the Satan becomes strong, and spreads out greatly to block him from the path of life, and does not want to let him leave the lusts and their nets that he has been trapped

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in. And then the main test of the person is that he must look at himself carefully, at his fate and his end. And to strengthen himself all the more to tie himself well to the True Tzaddik, who is the aspect of Moses-Messiah, who strengthens us with very great encouragements, immeasurable, and priceless, and innumerable, to be strong, to start anew each time to come near to G-d, as though he were born today, and not to fall from anything that is in the world.



Letters

The Gathering on Rosh Hashanah

*With G-d's Help
Monday, Parshat Tavo*

[You should come] for Rosh Hashanah to the place that G-d has chosen for His People.

In honor of the President of Israel, treasure of my eyes and my heart, Mr. Sh. Z. Shazar, who has thrown his entire mind and heart into the Sea of Wisdom of the True Tzaddik, who consoles and who strengthens and who arouses and who surrounds us with the voice of G-d, that cuts flames of fire, and who reveals and shines to us the light of intellect to know that G-d still is with us and by us and very near to us, in every place. A good and blessed year, with good true and eternal life to you and to your household.

My dear heart, have pity and compassion on your very precious soul, and on all the worlds that depend on your soul, and do not listen to any discouragement in the world that wants to separate you from the holy gathering of Rosh Hashanah, G-d forbid. Just strengthen your hand in G-d Yisborach and stand on your feet, with all your power and strength, and throw down all your honor and all your being totally, and hold yourself with all your strength to the holy gathering of the True Tzaddik. For all your life depends on this, and through this you will not stumble forever.

The Author

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Do not Despair

My beloved and dear friend, Mr. Z. Shazar, who has set his heart to be drawn to the real Truth, that redeems from all the afflictions, happy is your portion. Blessing and peace and kindness for length of days.

Through the simple talk of the Tzaddik a great light is opened up, and then it is easy for people to grasp high wisdoms.

When the days are already passing, and the person has reached old age and the day starts to set, and when he has seen that most of his years have passed, then in most cases, when he wants to start to think about repentance and to come close to G-d in truth, the Satan becomes powerful and spreads himself out powerfully to block him from the path of life, G-d forbid, and does not want to let him leave the lusts and their net that he is snared in. And then this is the main test of the person. Then he must look at himself carefully, at his fate and his end, and strengthen himself especially to tie himself well to the True Tzaddik, who is the aspect of Moses-Messiah, who encourages with very great encouragements, immeasurable, priceless, and innumerable, to become strong and to start each time anew, to come close to G-d as though he was born now. And not to fall from anything in the world. And the main thing is that he must strengthen himself against the aspect of small mindedness, that becomes very powerful against the person and wants to knock him down as though he has no more hope, G-d forbid. Just know and believe in the words of the True Tzaddik, who cried out with a great and strong voice: "There is

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no despair in the world at all." For G-d's greatness is unfathomable. And with the great mercy of the Blessed One, he can transform everything completely, from evil to good and from sins to merits, through repentance!

The words of the True Tzaddik, who encourages us greatly always to strengthen ourselves with good desires and yearnings for G-d, in everything that occurs to us, and who informs us that there is no despair in the world at all. These words we must be careful to put into our heart like dew and rain. For like the dew and the rain, that fall drop by drop onto the earth and afterwards wondrous plants grow from them, so too must we put these words well into the depth of our heart, until they will grow in our heart and will bear good fruits. For we must always listen well to these words about taking encouragement in G-d, and understand one thing from another, to understand well the hints of the Tzaddik, how much we must encourage ourselves always. For it is totally impossible to explain all that would be needed to clarify these words in detail, except by allusion, that shows you the way - on this path you should go and through this, etc. - and hints to take encouragement always in desires and longings and shouting and roaring to G-d, that one sometimes has, and through this one certainly will merit in the end to the Complete Redemption, to return to G-d in truth! The main delay of the Redemption is only because of dispute. For in every generation there are great and prominent people who have the sparks of Dosson and Aviram [see Numbers 16] in them. And they toil to separate people from the True Tzaddik, the aspect of Moses. And through this have come about all the afflictions and the destructions of the present time. Even so, You G-d are always exalted. For there also are found in each and every generation True Tzaddikim and proper people, who depend on the Great Choice Tzaddik and are

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happy to call on him and listen to his advice. And through this will come the Complete Redemption! Sometimes precisely when a person reaches a place very low and far from the holiness of Israel, there precisely he will become aroused with a great arousal to G-d. And there are a number of reasons and aspects relating to this!



Letters

The Signs

My dear beloved friend, the pleasant Mr. Z. Shazar, who grows and sprouts forth from the drops of Paradise of the Tzaddik, who is the root of the soul of the Messiah. The root of all the springs of wisdom. Who can raise up and renew the whole world for the good. To bind and to draw everyone to G-d, even those very distant from the holiness of Israel, in the essence of alienation. Blessing and kindness and great peace.

My beloved brother, my soul and my heart, the love of David and Jonathan is our love and will not be nullified ever, since it is not dependent on an ephemeral thing [see First Samuel 18-20; Chapters of the Fathers 5:19]. Look well and consider the great and powerful miracle and amazing kindness that the Master of Wonders has done for us, at this time of darkness. Who has opened our eyes and our hearts to see the point of real Truth, that never has been revealed from the days of the world, that is impossible to remove from our minds in any manner. Very sweet were the words of our Sages of blessed memory when they alluded for us to our Teacher with their words: Halacha is like Rav Nachman. And halacha is like Rav Nachman. And halacha is like Nachmani [my comforter].

The main salvation to come is only through Faith. And the measure of Faith is according to the Leader of the Generation! One must see to fill up the Faith through the illumination of the Tzaddik, who is the generality of the Seven Shepherds, who shepherds the Faith to rectify it and to complete it. And the whole main Faith of Israel he draws down to the generation.

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And it is impossible to come to this Tzaddik and to come near to the holiness except precisely through brazenness.

As in the statement of our Sages of blessed memory: "Be bold like a leopard" [Chapters of the Fathers 5:23]. And as it is written: "You lead with Your brazenness to the beautiful place of Your Holiness" [Exodus 15:13]. Meaning that through brazenness one enters the holiness. For there are shepherds of evil, and they also are the famous ones of the generation. And their main strength is through brazenness. And they are like dogs in their brazenness. The aspect of: "And the dogs of brazenness are the shepherds" [Isaiah 56]. And they are "The face of the generation is like the face of the dog" [Sotah 9:15]. And therefore it is impossible to be saved from them, from under their dominion, except by having very great brazenness, to stand against their evil brazenness, and by letting your will be strong against theirs. And similarly it is impossible to be saved from all the obstacles and the disputers and the opponents and to come close to the Truth except through holy brazenness.

The Author



Letters

Truth and Falsehood

In honor of the one who seeks and searches for the Palace of Truth, Mr. Z. Shazar, great peace!

My sweet brother, hold yourself, do not give yourself up. Be strong and strengthened, and do not let us be like the giant elephant and the camel, that even when he is led by his nose with a mouse he does not kick at him. And all this is because of foolishness, that he does not know his own strength. But my wise and strong soul, gird up your loins like a mighty man and steel yourself to fly like an eagle to the True Tzaddik, who is the aspect of Moses-Messiah, who cures all the sick, and the person in pain, blind, lame, leprous and blemished. He removes souls from the depths of hell; he transforms descents into ascents and willful sins into merits. Happy is the one who merits to come close, still in his lifetime, to the True Tzaddik. Happy is he, happy is his portion. For the Satan has put his heart on this greatly now, to confuse the world. For Israel now are very close to the end, and they now have great yearnings and great longings for G-d, that never was before in all the days of history. And everyone longs powerfully for G-d. Therefore the Satan has awakened and has planted dispute between the Tzaddikim. And has established in the world many famous false figures, until no one knows where the truth is. Therefore we greatly need to multiply our prayers and petitions, to merit to come close to the True Tzaddik. Truth and falsehood are the aspect of a king and a slave. Know that there are two types of Palaces. In one lives a king and in the second a slave. And both of them are

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completely similar to each other. And it is very difficult to distinguish between them. For there are many souls that come together, until they are made into a house and a palace. For they join together one to the other. One to the other. Until they are made into a foundation. And afterwards is made a tent. And then is built from them a house and a dwelling, in which dwells Truth. And whoever wants to find Truth, it is found in this house and palace of the souls from whom was made the dwelling of Truth. And opposed to this many souls connect together and from them is made a house, and there is the dwelling of falsehood, which is the aspect of a slave. And behold, between the two houses mentioned above it is possible to err, meaning between the truth and the falsehood. For the falsehood makes itself resemble the Truth, for also there is a connection of many souls. Until it is very difficult to distinguish between the Truth and the falsehood, and it is possible for a person to err, and he does not know where is the Truth, and to what he should bring himself near.



Letters

The Garden and the Gardner

Delight of my eyes, Mr. Z. Shazar, who fights and struggles to inherit the good life of the Tzaddik. Who awakens from sleep all people who sleep away their lives, through the Stories of the earliest years, from where all seventy faces of the Torah are drawn. Happy is your portion that you merited to this. Peace and good life!

There is a True Tzaddik, who merits to live a good life that lacks nothing. And he precisely looks as though he is deaf, since he does not hear any sound of this world. For all the sounds of this world are only from deficiencies. For each one shouts about what he lacks. And even all the joys in the world are only because of a deficiency that was lacking and now is filled up. And therefore he is called deaf, because to him this world does not count at all that he should listen to its deficiencies. And his good life is bread and water. But in his bread and water you can sense all the tastes and all the scents and all the sights of the world, and all types of pleasure in the world. Until you can live through them a good life in truth, without any deficiency!

There is a garden in which grow fruit and wondrous plants, that have all the tastes and all the smells and all the sights of the world. And the whole world could live a truly good life through this garden. And over this garden is a gardener, whom they call "agradnick", that is a holy and supreme Tzaddik, who is appointed over it and tries always to fix the garden. And sometimes because of the sin of the generation the gardener is lost,

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meaning that the light of this Tzaddik is hidden and concealed and the world cannot merit to know about him, that he is the gardener through whom they could all live a truly good life in the garden. And even though this gardener goes and says that he is the gardener, the world considers him insane, G-d forbid, and throws stones at him and banishes him; and therefore obviously he cannot work at repairing the garden. And because of this everything that is in that garden certainly must come to an end and cease, since there is no one in charge there, meaning the gardener. And behold, even though certainly there are remarkable Tzaddikim who have great wealth and great treasures of spirituality, and they also boast that they live the good life; even so the ruination of the blemished ones of the world can damage even for them the taste and the smell and the other things mentioned above. And all the more so, they do not have the strength to fix the world and to return to them the good life that they could live through the holy garden mentioned above. And therefore when also their good life is ruined, then their whole rectification is through the Tzaddik of the greatest level, who is the aspect of deaf, who lives a good life that has no deficiency at all. And he gives to them to taste from his bread and water, and they sense in them all the tastes, etc. And also through this that which was damaged for them is repaired. And this Tzaddik can repair also the good life of the whole world. And he informs them that the main damage of their good life came to them from the bad traits that the Satan put into them. Meaning that since they do not have truth, and they corrupt judgement, and they turn their faces and take bribes, through this their vision is damaged; and through obscene [literally, dead and rotten] language their taste is damaged, so that all tastes have the taste of dead flesh; and through sexual immorality literally, G-d forbid, their smell is ruined.

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And he warns them greatly to purify themselves from these sins. And then not only are their taste and vision and smell repaired, but also they merit through this to find the lost gardener. And then the Tzaddikim mentioned above admit the Truth and tell the world that the whole rectification of the above mentioned Tzaddikim themselves, and also the rectification of the whole world, depends only on the deaf Tzaddik.



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The Son who Greatly Loves his Father

To my beloved, who throws himself down and rolls about in dirt and mud for the point of Truth, Mr. Z. Shazar. G-d is with you. He will not abandon you or weaken you. Do not be afraid and do not fall.

It is upon us to praise and to say the full Hallel and the great Hallel, that precisely now, in these our days, we have a true, holy, and very very awesome Rebbe and Leader, who is the cure for all our wounds. Whatever will be, through him there already is hope for our fate, even for the least worthy of us. For the sicker the person is, the greater the doctor he needs. And if the world would have merited also at least now to benefit from his light, already the world would have come to its rectification in perfection.

G-d sends after us and calls us all the time and hints to us with hints to come close to His Blessedness. And one must deepen and broaden his thoughts in this to understand the hints of the Blessed One. And sometimes the person is greatly aroused with great arousal to bind and to attach to the Tzaddik, upon whom depends all the holiness of his Judaism. Precisely then, the Satan fights against this greatly, until he causes the person to become distanced and banished from the holiness of his Judaism, to a place of desolated wilderness, a very dangerous place, and he waits for him to capture him in his net. And then he can do something deranged and what truly appears insane. And no human intellect would agree to this, how he could attain this. But even so, because of his true arousal that

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he had, G-d grants him success, and he merits to pass over all the fences and obstacles and to break them all, until he merits to finish the matter in perfection.

The great wisdom of all the wisdoms is not to be wise at all. Rather to be sincere and straight in simplicity. Even someone who has a truly great mind must throw down all the wisdoms and work in the service of the Blessed One with simplicity and sincerity. And one must even act and do things that seem crazy in order to do the will of the Blessed One. For we need to roll around in all sorts of mud and dirt for the Service of G-d and His mitzvot [literally, commandments]. And not just for a mitzvah, but even everything that has in it the Will of G-d is called a mitzvah. And one must roll himself about in all types of dirt and mud in order to fulfill a certain desire and to give pleasure to G-d. And when his love for G-d is so strong, then he is an aspect of a precious and very beloved son to G-d. For there is the aspect of a son, who searches in the secret chambers of the King, like a son. And there is the aspect of a servant, who only does the work they give to him, and it is forbidden for him to ask any reason or explanation for his work. But there is a son who loves his father so much that because of the love he does an action of a servant, what a simple servant needs to do. And he goes and jumps into the great battle, into the teeth of the war, and rolls around in all sorts of dirt and mud in order to provide a pleased spirit to his father. And even a simple servant would not do such types of work. And then when his father sees that his love is so strong, until he throws himself into total servitude for his love, then he reveals to him also what would not be given over even to a son, for there are places into which even the son is forbidden to enter. Meaning that there are concepts that also the son cannot grasp. But when the son throws away all his wisdom, and throws himself

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into servitude, as mentioned above, through this his father has mercy upon him and reveals to him what is not given even to a son, and he allows him to search in the hidden chambers of the King, that are hidden and concealed exceptionally, until he merits to have revealed to him the aspect of a Tzaddik who suffers evil and an evil-doer who enjoys good. And he merits to raise up the judgement that has fallen into the abyss and to fix it. For he merits to grasp the concept of a Tzaddik who suffers and a wicked one who receives good, which looks like a distortion of justice. And now when he merits to grasp and to understand this, this is the aspect of rectification of judgement. Through a Rebbe of truth, with students, all the things mentioned above are done and rectified. When a person goes after his intellect and his mind, he can fall into many mistakes and stumbling blocks. And to come into great evils, G-d forbid, as already many have stumbled and fallen greatly through their evil wisdom, and they have erred and caused others to err, G-d spare us. For the main idea of Judaism is to go in sincerity and simplicity, without any cleverness, and without paying attention to ones own honor at all; just to see if there is honor to G-d in this or not. And if not, not. Then for sure he will never stumble. The whole main rectification of the world depends on this: that all the ways of evil and erroneous wisdoms, from which are drawn also all types of heresies and atheism, will be nullified from the world, so that one may attach oneself in truth to the True Tzaddik, who can repair everything, even in all the places and in all the things that happen to us.

It is forbidden to cause oneself to despair. Just to search after holiness at all times. And even if it seems to you, according to what you know in your soul of the wounds of your heart and your pains, that your chance for attaining the holiness is very remote; even so you

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should do yours and search after it with all your strength. And even if it appears to you that, after you have searched for many many years, you still have not found it and have not attained any level of holiness at all, still you should search more and more. Until if you are truly strong in this, all the days of your life, G-d will have mercy upon you and will help you and aid you above the way of nature and human intelligence completely. Until you will merit to pass over everything in peace and to finish the thing: To remove the holiness from the husks.

The Author



Blossoms of the Spring

Descent for the Sake of Ascent

To my dear and beloved, like the pupil of my eye, who desires and digs to hold himself to the point of Truth, Mr. Z. Shazar. The voice of song and salvation is in the chambers of his heart: the Torah of G-d is exalted, the Torah of G-d makes soldiers learned in faith!

A person must hasten himself greatly, in order to be able to grab at least something. The days of our passing on are coming, and each and every day we come closer to the day of death, and it is imperative to go on this way, without a doubt. Whether it be close or far, but in any event everything will pass like a passing shadow. And we need, at least from now, to start to have pity and mercy on ourselves with true mercy, to prepare our steps for the world to come and to prepare provisions for such a distant way. And we are full of sins: Mistakes, and willful sins, and terrible deliberate sins, and evil lusts and much destruction, without measure or value or number. And we are very very far from the purpose of life. And we still have not moved from the profane to the holy even a hairsbreadth. And we have to hurry to save our souls from the snare. And therefore let us strengthen and gird ourselves up with great alacrity to flee and to escape to the Tzaddik, upon whom depends the complete rectification of our souls and all the hope of Israel, who shines into us illumination of the will with such great power that he shines forever, without ceasing, in all types of darkness that confront every person, according to who he is, and through this he raises up from the aspect of annihilation

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to desire. The main work of the Tzaddik is to select and to raise up the good from the depths of evil, and he raises up even the very fallen souls by finding in them merit. Even the totally evil, the least worthy - all the time that the name Israel is called upon them he searches and seeks and finds the smallest merit, and through that lifts them up also from the depths of evil, and the good is selected and the evil is pushed away and nullified completely. And this is the aspect of the revelation of the Messiah. (Who will gather all the scattered from the four corners of the earth). That if he falls to where he falls, even if he falls to very deplorable ways, that are the aspect of the filthy places, and even one who falls G-d forbid to doubts and suspicions against G-d. Even so there is no despair in the world at all. Even if it appears to him that in his place G-d is not found there at all, G-d forbid, since he has fallen to such filthy places, G-d save us, still he should strengthen himself and be brave and struggle passionately to request and to seek and to search after the glory of G-d. And if he will question and search after the glory of G-d and is sorry and yearns and shouts to G-d and desires to return to Him, even though he does not know any way or path or advice or plan to rise up and to return from places like these so far from G-d. And even so, through the searching and the seeking itself, that he searches and seeks for G-d, for the place of His Glory, through this itself he rises up in the essence of ascent, in the aspect of a descent for the sake of an ascent. And this itself is his repentance and his rectification. For through the descent that he has he seeks and searches for the place of His Glory, and through this, if he merits to search and to seek well, then he merits to rise up in the essence of ascent to the aspect of Ayeh [where is the Place of His Glory], which is the root of everything, and he draws from there new life-force.

The Author

Blossoms of the Spring

*Hashem has Brought
the Cure before the Blow*

Peace to the beloved of my heart, who desires and yearns to view the polished and hidden visions, Mr. Z. Shazar. Be very very strong, for happy are you that you have merited to touch such awesome wonders.

In our days, a robber has come into our territory, and he is the head of all our afflictors. He has put an iron trap upon us; he hides snares in our way. His eyes are sharp and his teeth gnash upon us to ambush and to fall upon us, to destroy us and to annihilate us from our Judaism. And each and every day he renews his strength and overpowers us to make us drink from his cup of poison. And it is completely impossible to stand against him. Therefore G-d has done wonders with us and has brought the cure before the blow and has lowered to us the True Tzaddik, choice of the chosen Tzaddikim, The Flowing Stream the Source of Wisdom, to water the whole earth with wisdom and knowledge of G-d, with his profound advice and rectifications. To purify the defiled, to wash off the soiled, to find merit for the guilty, to redeem from the weight of sins, to atone for the insolent, to bring together the scattered, to release from prison the bound, to give freedom to the captives.

The Author



Letters

Prepare Yourself to Receive the New Year

Faithful one of my heart, Mr. Z. Shazar, the wise one who understands the Truth, to discern who is the slave riding on the horse and who is the true minister and ruler. May He Who does new things, renew for you a good and luminous year, so that the portals of your heart will shine with the light of knowledge of the Tzaddik, the true shepherd of Israel, for a good life, a long and true life, vigorous and refreshed, Amen and Amen.

When the year comes to end and to its termination, in the last month of the year, the month of Elul, when the days are of desire and yearning for holiness, certainly you then must arouse yourself greatly, with great longing for G-d, to prepare yourself to receive the New Creation of the New Year. And to remind yourself that the Holy Rosh Hashanah is coming, such a holy day, that comes from where it comes, with very amazing liturgy and songs. Therefore the person needs to join himself also with this and to pray then with new desire and enthusiasm, to draw upon himself the merit and strength of the true man of kindness, of very great stature, through whom is the main existence of the world and the entire Creation, which was created then, as is written: this day [Rosh Hashanah] is the beginning of Your deeds.

The Author



Blossoms of the Spring

*Raise up the Banner
for the Tzaddik in the
World*

With G-d's Help

In honor of the President of Israel, delight of my heart, Mr. Sh. Z. Shazar, who yearns and longs with all his heart for the awesome Beggar, who has broad shoulders, who carries us out of all the places to where we have fallen, to the aspect of being above place. Blessing and life and peace.

The True Tzaddik, great with the highest stature, outstanding and very very high, in the essence of greatness, after which there is no greatness, is able to lower himself very very much, to lift up even the most utterly distant, who lie in the lowest possible place, until they have literally fallen to the aspect of death, and this is the main perfection of his high level. For it is impossible to rise up higher and higher except by being able to go down lower and lower in order to raise up and gather also all the most totally estranged and distant, and to attach also them to G-d in perfection. Know that the whole main redemption of our souls and the redemption of the generality of all the souls of Israel depends only on this, that the light of the True Tzaddik be revealed and shine throughout the whole earth. And to raise up the banner of the Tzaddik in the world, until it becomes known to the whole world that by attaching to the True Tzaddik in truth, there will shine all the amazing lights that in the future will shine through our righteous Messiah.

The Author

Letters

The Waters of Wisdom

The delight of my eye, who yearns and burns and blazes to ignite his heart and the hearts of Israel to the True Leader. The new and very awesome wonder, high and supreme above all the wonders of the Creator, who pours upon us from the waters of his wisdom and his new remedies, amazing wonders, in order to purify us from the defilement and poison of the two strong and bitter husks of atheism and false beliefs, of foolishness and error and vanity and total falsehood and idolatry that gather strength with very great and powerful force, that terrorize and destroy and ruin the world. May G-d save His People Israel from them and from their defilement, and let there be fulfilled: "Then shall I transform all the peoples to a clear language, so that all of them will call out in the Name of G-d".

The Author



Blossoms of the Spring

The Return of the King's Son

In our days a robber has come into our territory, and he is the head of all our afflictors. He has placed an iron trap upon us; he has hidden snares in our path. He has spread out nets for our feet. His eyes pierce and his teeth gnash upon us to ambush and to fall upon us to destroy us and to annihilate us from our Judaism. And each and every day he renews himself and overpowers us to make us drink from his cup of poison. And it is completely impossible for us to stand up against him. Therefore G-d has made wonders for us, and has brought the cure before the blow, and has lowered to us the True Tzaddik, who is the Rebbe and unique Leader of our generation and of all the generations to come. The head and chosen of all the chosen Tzaddikim, who waters the whole earth with wisdom and knowledge of G-d. With the rivers and streams of his wisdom and his deep and sincere rectifications and advice, to purify the defiled, to wash off the soiled, to whiten the stained, to give merit to the guilty, to atone for the insolent, to draw near the distant, to gather together the alienated and lost, to release from prison the bound, to revive the spirit of the lowly, to give joy to the heart of the depressed and the sad.

Happy is one who merits to be saved from the erring and those lost in the darkness and gloom, who do not see and behold the light of the True Tzaddik, who is the root of all the Tzaddikim of all the generations, who will finish in perfection all the rectifications with which the Tzaddikim of all the generations began to rectify the

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world. For even the great Tzaddikim still did not yet finish this matter in perfection, and only he will complete all the rectifications and will rectify the whole world with the essence of perfection. And in his great power all the inhabitants of the world will return to G-d, so that all will fulfill the Torah. And he will subdue and nullify all the heresies and atheism and will draw down great faith into the world, in the essence of perfection. And he will illuminate the world with a revelation of Divinity, with a very amazing revelation, the likes of which has not yet been heard or seen in all the days of the world.

There are very very fallen souls, that have fallen so much, without end, in the shame of their sins, until it is impossible for them to return to G-d in any way. And it is impossible that they can have any rectification in the world, except through the soul of the True Tzaddik, who in his great power can release each one from all the places to which he has fallen and raise him up and rectify him. And then the joy is very great. For there is no joy before the Blessed One as when the very estranged return in repentance, for G-d desires kindness, and looks at the evil doer and desires to justify him. And all the time that the person, in his sins, is distant from the Blessed One, it is very painful for Him, as it were, and He thinks thoughts so that the estranged should not become more estranged from Him. And therefore when the Tzaddik lifts up and rectifies the distant and the alienated, who were alienated and have fallen into the deepest depths of the deepest abyss, and he returns them to G-d, through this the joy is very very magnified. As when they return to the king his son, who was expelled from his face because of his sins. And because he was distanced he damaged himself each time even more, since he had fallen in his own eyes because he saw his great distance

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from the king, until he erred and thought that the king had sent him away forever, and he no longer waited for his son's return. As is written: "He will not believe further, and I am darkness." And in truth the king is suffering greatly all the time, and he remembers his exiled son at every moment. And finally someone has mercy on the king and on his son, and he goes to the vile place to where the son had fallen, and he gives him hints and acts with him with amazing wisdom, amazingly wondrous, until he puts into him thoughts of repentance and he returns him to the king.

When the force of the poison of the serpent, which is the filthy places, becomes powerful, G-d forbid, and one becomes very distant from the holiness of his Judaism and he is wandering and drifting about, and they push him away from his holiness all the time, until they want to throw him down completely from the point of his Judaism, G-d forbid; and then awakens the holiness of the Israeli soul.

And then, precisely, if he is strong and brave and starts to seek and to request and to search and to dig all the time and to yearn and to long to find the Blessed One, then even though many days and years still pass by and he does not merit to find the Blessed One and to draw near to Him, even so he should know and believe that at every time, through every search and request and every seeking that he requests and seeks and searches to find the glorious Holiness of the Blessed One. And through every look and longing that he looks and lifts his eyes to the mercies of the Blessed One. And through every movement that he turns to holiness; through all this he merits each time to break through walls of iron and doors of brass. And even though afterwards they overpower him each time even more, G-d save us, even so his effort is not in vain, G-d forbid, and no movement that he turns to holiness is lost, G-d

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forbid, for there must pass over him many periods, and many seas and rivers and depths and exchanged waters must pass over him. And he must pass through many wildernesses full of great and terrible snakes and scorpions, until he merits to enter the gates of Holiness in truth. And if he is strong and valiant like a lion to request and to search more, no matter what happens to him, certainly in the end he will merit to find the Blessed One, until he will merit to rise up in the essence of ascents. And all this is in the strength of the True Tzaddik, for without his great strength we would have no strength even to seek and to search at all, G-d forbid; we would drown, G-d forbid; and there would be no remedy, G-d forbid, for those who have fallen and been alienated from the Holiness so much. And especially now that there are people who have fallen into the bottomless pit. And from where would they receive vitality and strength to arouse themselves more to search and to seek the glory of the Blessed One and to return to the Blessed One? For certain, G-d forbid, their hope would be lost, G-d have mercy. But in truth, with the strength of the True Tzaddik, who merited to the aspect of Ayeh [where is His glory], through this there is strength for all who have fallen, even into the filthy places, that they should search for G-d until they will rise up in the essence of ascents.

The True Tzaddik always turns to kindness, and finds good in every member of Israel. For he knows how to collect all the aspects of good hairs that can be found in each one of Israel, and through this he works at healing each one. And even if one is very very ill with spiritual illness, he finds in him also good points, the aspect of hairs, meaning the extent to which he has pulled himself away from evil to good by hairsbreadth. And this hair is like a tube and a vessel through which the Tzaddik draws down also into him intelligence and

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simplified understandings, until he brings into him Divine comprehension. And this is the main greatness of the Tzaddik, that he can heal even the sickest person.

The author and arranger, who prays every day for your peace and success, and who is bound to your precious and pleasant soul at all times always, with all my heart and all my soul in truth, and who seeks your peace and well-being and the peace of your dependents. Also I call out for the peace of our dear friend, Rabbi Yitzchok Gelbach.



Letters

The Legs and the Head

My dear heart, who thinks thoughts and schemes and advice how to magnify and to publicize in the world the name of the great and True Tzaddik, the aspect of Moses our Teacher, who breaks and suppresses and eradicates and nullifies the false beliefs that darken the eyes of the world and that hide and conceal the True Tzaddik, and that separate the legs from the head, meaning that they separate the Congregation of Israel, who are the aspect of legs, from the Tzaddik, who is the Head of the Children of Israel [Rosh Benay Yisroel], and because of this the world is lacking faith. And because of this the secular wisdoms have gathered strength and the books of heresy and apostasy, that put hatred and animosity between Israel and their Father in Heaven, have multiplied. May G-d extend your days with true good and with true and eternal pleasantness.



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All the Peoples will Return to G-d

Happy are you, for whom G-d has done such great and awesome things.

Pleasant one of my heart and my life, whom G-d has raised up and elevated to the highest Heavens, in order to merit him to the highest level, beyond which there is no level, that he magnify and sanctify in all the worlds the name of the Tzaddik, the faithful Shepherd and true Merciful One, who gathers together all the alienated and lost from all the places that they have wandered to, and brings them under the wings of the Divine Presence [Shechina]. Happy are you that you have merited to this. May G-d lengthen your days and shine into your heart the bright supremely hidden light of the ancient hidden Torah. The Tzaddik whom G-d our G-d has sent to revitalize us in these our generations more than in his own life, to redeem us with an eternal redemption after which there is no exile.

One who is depressed should give a present to the Tzaddik frequently. Through sadness a person becomes weak. One who is depressed brings upon himself suffering, and by the ruining of happiness, sicknesses come upon him. One who is not sad and always is happy certainly will be elevated. Drawing close to the Tzaddik gives happiness to the heart.

When you see that people act brazenly against the Tzaddik, know that certainly great wars will be aroused against that country. At night if you feel fear at the time of sleep, do not travel by day. When people forget G-d

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and do not depend upon Him, this causes them to fear the gentiles. When Israel are united, the gentiles are afraid of them.

By taking advice from the Tzaddik, through this you will merit salvation. Through sadness comes disgrace. Happy are you that G-d has done for you such great and awesome things. G-d has lifted you up and elevated you to the highest Heavens, in order to merit you to the essence of the highest level, beyond which there is no higher level, that you lift up and magnify and make powerful with a very loud voice in all the worlds the name of the Tzaddik, the True King, who will conquer the whole world without a war at all, only through the sea of awesome wisdom that he reveals with his quill, through which he shines and draws the Divinity and Kingdom of the Blessed One to all the inhabitants of the world. And all of them, all of the peoples of the world, will come and convert and will accept Judaism and will give G-d the Crown of the Kingdom. Until even all the most distant, all the peoples in the world, will come and convert and give to G-d the Crown of the Kingdom, and all will accept the yoke of His kingdom to serve Him as one unity.



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*An Amazing Child
Called Ibay Hanachal*

A good year and healing and salvation and honor to the President of Israel, who always resides in my heart. Who carries his soul to the pathways of wisdom of the True Sage, father of all the unique Sages of the generations, the Flowing Stream, who illuminates the eyes of Israel to see the openings through which to escape from the darkness and from the floodwaters of heresies and beliefs of foolishness and error and futility and falsehood that are destroying the world. For this reason G-d has chosen him and has brought about many events and great wonders until our holy friendship and union was established and fragranced. And from this was born to us an amazing child, who is called Ibay Hanachal. And all are amazed, awed, and dumbstruck over him and receive him with great love and joy, for he waters Israel with the waters of Truth from which soon will sprout the Redemption.

The Author



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Leaving Darkness in the Merit of the True Tzaddik

A good year and healing and salvation to the honorable President of Israel, delight of my eyes, who always resides in my heart, Mr. Sh. Z. Shazar, who lifts up his soul to the pathways of wisdom of the True Sage, father of all the unique Sages of the generations, the Flowing Stream, who, with his awesome wisdom, illuminates the eyes of Israel too see how to escape from the darkness and from the floodwaters of heresies and faiths of foolishness and error and futility and falsehood. For this reason G-d has chosen him and has created many events and great wonders, until our holy friendship and union was established and fragranced, from which was born to us the wondrous child, who is called Ibay Hanachal. And all are amazed, awed, and dumbstruck over him, and receive him with great love and joy, for he waters Israel with the waters of Truth from which will sprout the Redemption soon. May G-d heal you in perfection and guard you from all evil and from every illness and pain, Amen and Amen.

Blessed is the Good and the Doer of Good; Blessed is the Healer of the sick. We are obliged to thank and to praise G-d for all the good that He has done with you and with all Israel, Who gave your soul life and did not let your foot stumble.



Glossary

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Abraham: *The first Jew and first of the three Patriarchs: Abraham, Isaac, and Jacob.*

Afula: *A town in north-central Israel.*

Rabbi Akiva: *Famous Talmudic Sage, buried in Tiberias.*

Bar Mitzvah: *Thirteen years old, when a Jewish boy attains religious responsibility.*

Bircat HaMazon: *The Grace After Meals, recited after eating bread.*

Blessing: *Words of praise to G-d, recited during prayer, before the performance of religious duties, and over food and drink.*

Chanukah: *Festival of Lights.*

Chassidus: *Movement of Jewish revitalization initiated by the Baal Shem Tov and carried on by his students and, eventually, by Rebbe Nachman of Breslov. Rebbe Nachman said that he completed the work begun by the Baal Shem Tov and brought the movement to its perfection. He said that there would be no comparable new movement until the Messiah, who will be from his descendants or students.*

Chayay Mohoran: *The Lives of Our Teacher and Master, Rabbeinu Nachman. Rebbe Nachman's biography, written by his closest disciple, Rabbi Nosson.*

Chofetz Chaim: *A major halachic authority of the twentieth century and noted Tzaddik.*

Deuteronomy: *Fifth of the Five Books of Moses (see Torah).*

Dosson and Aviram: *Wicked brothers-in-law, who opposed Moses in Egypt and after the Exodus in the Wilderness. They died in the rebellion of Korach and his followers against Moses [See Numbers 16].*

Haggadah: *Text recited at the Passover Seder, recounting the miracles of the Exodus from Egypt over 3000 years ago.*

Haman-Amalek: *Haman was the arch-enemy of the Jewish People in Persia after the destruction of the First Holy Temple in 423 bce. He conspired with King Ahashverush to annihilate all the Jews of the Persian Empire. His downfall, in the merit of Mordechai and Esther, is chronicled in the Book of Esther. Amalek is the Biblical forebear of Haman. He was the grandson of Esau, twin brother and sworn enemy of Jacob, the third Jewish Patriarch [Genesis 27:41]. Amalek was born to Eliphaz, Esau's oldest son, and Timna, who was, in fact, the illegitimate daughter*

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of Eliphaz, conceived through adultery with the Queen of Seir [Genesis 36:12 and Rashi]. Timna desired to marry with the descendants of Abraham, and, when she was refused, she agreed to marry into Esau's family, becoming a concubine to her own father, Eliphaz. Their son was Amalek. Before her death, Timna made her son swear to destroy the descendants of Jacob throughout the generations in revenge for their rebuffing her. Thus Amalek was doubly-illegitimate, spurred on by his mother to the most pernicious hatred of the Jewish People.

Amalek was the first nation to attack the Jewish People [Exodus 17: 8-16], immediately following their miraculous Exodus from Egypt and the splitting of the Red Sea. The Torah states that G-d wages war in all generations to destroy Amalek utterly [ibid.], and it commands the Jewish People to remember Amalek's attack upon us and to eradicate their memory from under the Heavens [Deuteronomy 25: 17-19].

Haman was a direct descendant of Agog, King of Amalek at the time of King Saul [Esther 3:1]. Saul led a successful war against Amalek, vanquishing the nation and capturing Agog alive. He failed to heed the command of the Prophet Samuel to execute Agog immediately on the field of battle, planning instead to bring him to Jerusalem and to execute him in front of the entire Jewish Nation. Before Agog was killed, he procreated with a servant-girl and perpetuated his seed, and Saul lost his chance to eradicate Amalek. [He forfeited his right to be King, as well. See the entire account in First Samuel 15].

Amalek is termed Reishit Goyim [the first of the Nations]. He leads the Nations in hatred of the Jewish People. Rebbe Nachman writes that Amalek is a brilliant philosopher, full of evil desires, and a heretic. One of the main acts of the Messiah will be to destroy Amalek completely. (The other two are to ingather all the Jewish People to the Land of Israel and to rebuild the Third Holy Temple in Jerusalem.)

Hisbodedus: *A form of verbal meditation, conducted in one's mother tongue, as a personal and private conversation with G-d. Rebbe Nachman stressed this practice greatly and said that it is the highest of all religious practices.*

Hitler-Amalek: *Hitler, may his name be obliterated, was the leader of Nazi Germany from 1933 to 1945. He unleashed the Holocaust against the Jewish People and calamity throughout the world. He was responsible for murdering 6 million innocent Jewish civilians in World War Two. He personifies Amalek's essential trait of unbridled, irrational hatred of the Jewish People [see Haman-Amalek above]. Rabbi Yisroel often spoke about the terrible evil and danger of Hitler-Haman-Amalek. He sent his Petek from Rebbe Nachman to the Breslov community in Poland in 1939 in an effort to avert the Holocaust. They returned it to him with no comment on the last ship to leave Poland before the*

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Nazi invasion.

Rabbi Yisroel stated that the greatest manifestation of Amalek today is when Jews, out of a desire for honor or a fear of the Truth, act to conceal the light of the True Tzaddik from the rest of the Jewish People. Thus the main way to uproot and to defeat Amalek is to reveal the light of the True Tzaddik in the world.

Rabbi Yisroel received his Letter from Heaven, containing the Song of Redemption, in 1922, the same year that Hitler, may his memory be obliterated, began tirading publicly (in Vienna) against world-Jewry. Just as Moses disciple, Joshua, waged war against, and destroyed, Amalek when they attacked the Jewish People [leaving only the weakest elements as a source of chastisement to the Jewish People; see Exodus 17:8-16]; so does Rebbe Nachman's precious student, Rabbi Yisroel, wage war against Hitler-Amalek, breaking him and leaving over only the weakest elements. As a final note, consider the following true anecdote: In Numbers 27:15-23 the Torah describes Mose's annointment of Joshua as his successor. He placed two hands upon his head and blessed him. Rashi [ibid. 27:23] comments that Moses did more than G-d had commanded him (to use one hand), and thereby made his disciple Joshua like a vessel full and heaped up, and he filled him with his wisdom with a generous eye. The Hebrew for heaped up is gadush (with a Hebrew letter Vav). In the ninth row of the Petek of Rabbi Yisroel is written full and heaped up with the word "gadish" (with a Hebrew letter Yud). When asked the difference between his "gadish" and Joshuas "gadush", Rabbi Yisroel laughed knowingly and stated simply: The Yud of Gadish is much greater than the Vav of Gadush. (In Hebrew numerology Yud equals ten and Vav equals six. Also Yud symbolizes the highest essence of holiness, while Vav symbolizes the Tzaddik in general.)

Isaiah: *First of the three major prophets: Isaiah, Jeremiah, Ezekiel. One of the 24 Books of the Bible. Isaiah is renowned for his message of consolation and hope and his vivid portrayal of the glory of the Messianic Era.*

Kabbalah: *Esoteric tradition of Torah mysticism.*

Karlin: *An important early Chassidic group. Followers of Rabbi Aharon of Karlin, a disciple of the Baal Shem Tov.*

Likutay Mohoran: *Rebbe Nachmans masterwork: two parts, consisting of 411 lessons.*

Likutay Tefillos: *Prayers composed by Rabbi Nossan on Likutay Mohoran.*

Rabbi Meir Baal HaNess: *Great Talmudic Sage. A student of Rabbi Akiva, he is buried in Tiberias.*

Meron: *Village near Tzefat. Burial place of Rabbi Shimon Bar Yochai.*

Messiah: *Anointed one. The future King of Israel, descended*

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from King David, who will inspire the whole world to return to G-d. Rebbe Nachman said that the Messiah will come from his descendants.

Mikveh: Jewish ritual bath.

Midnight Lament: Midnight recitation of Psalms and Lamentations over the Destruction of both Holy Temples and the prolonged Exile of the Jewish People. Arranged by the Arizal, and greatly stressed by Rebbe Nachman.

Minyan: Group of ten or more Jewish adult males, thirteen years of age or older.

Mishnah: Central component of the Oral Law (Talmud).

Moshav: Israeli agricultural settlement.

Motzaey Shabbos: Saturday night, following the end of the Sabbath.

Rebbe Nachman of Breslov: The Great Tzaddik who founded Breslov Chassidus and revitalized Judaism. He lived from 1772 to 1810.

Rabbi Nosson of Nemirov: Chief disciple of Rebbe Nachman and compiler of his books.

Nothingness: The highest Kabbalistic level of the Soul. Called Ayin in Hebrew.

Original Flood: The flood of Noach, which inundated the world some 1600 years after the Creation. According to the Midrash, these flood-waters did not cover the Holy Land.

Passover: First of the three annual major Jewish Festivals. Celebrates the liberation of the Jewish people from Egyptian bondage over 3000 years ago. Usually occurs in April.

Passover Seder: The ceremonial meal on the first two nights of Passover (or first night, in the land of Israel).

Proverbs: One of three Biblical books composed by King Solomon (Song of Songs, Proverbs, Ecclesiastes) and compiled by King Chizkiyahu and his School. Contains profound advice from the wisest man who ever lived.

Pruta: The smallest halachically valid coin. Equal in value to one-fortieth of a gram of silver. Today approximately one U.S. penny.

Reishis Chochma: The Beginning of Wisdom. A book teaching Fear of G-d.

Ruth and Naomi: Ruth, a Moabite princess, embraced the Jewish Faith and married into the family of Naomi, a leading woman from the Tribe of Judah. She became the great-grandmother of King David. Her story is recorded in the Book of Ruth.

Second Holy Temple: Stood for 420 years in Jerusalem until destroyed by the Romans in 68 c.e. The First Holy Temple was built by King Solomon and was destroyed 410 years later by the Babylonians in 423 bce. The Third Holy Temple will be built by the Messiah and never again be destroyed.

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Sefer HaMiddos: *The Book of Traits.* Rebbe Nachman's first book.

Sephardi: *Jews of Southern European, North African, and Middle Eastern descent. Ashkenazi Jews come from the rest of Europe and Russia.*

Seventeenth of Tammuz: *One of four major fast days in the Jewish Calendar commemorating the destruction of Jerusalem and both Holy Temples. Usually occurs in July.*

Shabbos: *Holy day of rest. Occurs weekly, from Friday before sundown to Saturday night.*

Shema: *Prayer proclaiming the Jewish belief in One G-d. The cornerstone of Jewish Faith, it is recited twice a day, once in the evening and once in the morning.*

Rabbi Shimon Bar Yochai: *Famous Talmudic Sage and compiler of Zohar. Known as Rashbi.*

Shulchan Aruch: *Complete Code of Jewish Law.*

Sichos HaRan: *Discourses of Rabbeinu Nachman. 308 wide-ranging ethical discourses.*

Sippuray Maasiot: *Rebbe Nachman's Thirteen Stories, embodying the deepest concepts of Torah and Kabbalah. Rebbe Nachman said that these Stories have the power to bring the whole world back to G-d.*

Song of Songs: *Biblical love poem, depicting the Love between G-d and Israel. (See Proverbs)*

Tallis: *Prayer shawl, worn during morning prayers.*

Talmid Chocham: *Torah Scholar.*

Tefillin: *Leather phylacteries, worn on the left arm and the head during morning prayers.*

Ten Chapters of Psalms: *Spiritual remedy prescribed by Rebbe Nachman to rectify sins against the Covenant (sexual transgressions). Consists of the following Chapters of Psalms, recited in this order: 16, 32, 41, 42, 59, 77, 90, 105, 137, 150. Although many Tzaddikim sought this remedy, Rebbe Nachman is the only one who merited to find it.*

Thirty-Six Hidden Tzaddikim: *Hidden Saints upon whose merit the entire world exists.*

Tiberias: *Ancient city in northern Israel, on the Sea of Galilee.*

Tikkunay Zohar: *Compiled by Rashbi. Rebbe Nachman said that it is even greater than the Zohar.*

Torah: *The Five Books of Moses. More generally, the 24 Books of the Bible, called the Written Torah. Most broadly, the entire Oral Torah, including Talmud, Midrash, Kabbalah, and Halachah.*

Tzaddik: *A truly righteous and holy man.*

Tzefat: *Town in northern Israel, known as the City of Kabbalah.*

Uman: *Burial place of Rebbe Nachman. Located in the Ukraine,*

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between Kiev and Odessa.

Washing Hands: *Ritual ablution performed before eating bread.*

Yeshiva: *School for religious studies.*

Rabbi Yisroel Baal Shem Tov: *Founder of Chassidus, who lived from 1698 to 1760.*

Rabbi Yitzchak Luria: *The great Kabbalist, known as the Arizal, who lived from 1534 to 1572. He is buried in Tzefat.*

Yom Haatzmaut: *Israel Independence Day, proclaimed on 5 Iyar 5708. This very day, 138 years earlier, Rebbe Nachman arrived in Uman and remained there for six months, until his passing on 18 Tishray 5571 (1810).*

Zohar: *Primary classic of Kabbalah, compiled by Rashbi.*

