# Table of Contents

**Introduction** — 1

## Part One: Revelation

### Chapter One
The Test of Letter Combinations: The Mystical Initiation Ceremony that Rabbi Nachman Underwent, and its Echoes in *Likutei Moharan* — 7
1. Introduction — 7
2. The test of letter combinations as an initiation ceremony — 8
3. The messianic aspect — 23
4. From a vision to a Torah teaching — 25

### Chapter Two
“The Story of the Bread”: Receiving the Torah — 29
1. Introduction — 29
2. Published text and manuscript — 32
3. “The Story of the Bread”: Rabbi Naftali’s manuscript and other manuscripts — 35
4. The provenance of the story and its chain of transmission — 38
5. Regarding the story — 39
6. The autobiographical element — 48
7. “Like Moses” — 52
9. States of consciousness: sleep, dream, vision, awakening, and wakefulness — 73
10. Concealment and its function — 79
11. Rabbi Nachman’s spiritual level following the revelation — 88

### Chapter Three
The Stream of Mystical Consciousness: The Character of Mystical Experience and the Way that it is Shaped as Literature in “The Guest Who Came In” — 90
1. Circles of dissociation — 94
2. The root of the unfamiliar: yearnings for holiness — 101
3 The guest’s explanation: bringing the mystical element to the forefront —— 104
4 What was revealed to the householder’s soul in flight —— 114
5 The demonic contingency —— 120
6 The character of the mystical experience and the way in which it is fashioned —— 125
7 “The Guest Who Came In”: the autobiographical element —— 127
8 The way of mysticism: from “The Story of the Bread” to “The Guest Who Came In” —— 131

Part Two: Rectification

Introduction: The Enterprise of Rectifications —— 139

Chapter Four
The Formulation of the Universal Rectification, the Rectification for a Nocturnal Emission, and the Pilgrimage to Rabbi Nachman’s Grave—and their Connection to Bratslavian Messianic Fervor —— 142
1 Introduction —— 142
2 The chronology —— 143
3 The universal rectification —— 145
4 The rectification for a nocturnal emission —— 161
5 The universal rectification and the rectification for a nocturnal emission —— 176
6 The pilgrimage to Rabbi Nachman’s grave, and new objectives in reciting the ten psalms —— 177
7 The connection between the rectifications and messianic fervor —— 190

Chapter Five
The Booklet of Tests and Rabbi Nachman’s Practice of not Avoiding Tests —— 192
1 “He desired tests” —— 192
2 Kuntres HaNisyonot: The Booklet of Tests —— 195
3 The tests —— 208
4 Rabbi Avraham ben Rabbi Nachman Chazan on the link between Rabbi Nachman’s erotic tests and his unique, messianic status —— 215
Chapter Six
“The Story of the Armor”: More from the Bratslav Archives Containing Suppressed Texts —— 225
1 Introduction —— 225
2 Manuscripts —— 230
3 “The Story of the Armor” —— 230
4 About the story —— 232
5 On the semantic field: what is the link between the armor and a nocturnal emission? —— 233
6 The impetus to esotericism —— 248
7 “The Story of the Armor” and the hypothesized link between the rectification and Sabbatianism —— 255

Chapter Seven
Arrows and Melodies: “The Story of the Beggar without Hands” —— 257
1 “Un ikh heil zi” (‘And I heal her’) —— 257
2 Melodies and arrows: more on the midrashic and kabbalistic underpinning of the rectifications and stories —— 268

Chapter Eight
Uman – “Behold, I Give Over my Soul” —— 278
1 Uman and the enterprise of the rectifications —— 278
2 “He requested of the Lord, may He be blessed, that he may die in sanctification of [God’s] Name”: Rabbi Nachman and dying in sanctification of God’s name —— 280
3 Self-sacrifice via the faculty of thought and imagination —— 282
4 Sacrifice of one’s good name —— 284
5 The elevation of fallen souls in Uman —— 289
6 Sanctification of God’s name, ten chapters of psalms, the rectification for a nocturnal emission and the rectification performed on pilgrimage to Rabbi Nachman’s grave —— 292
7 The yearning to die in sanctification of God’s name as part of Rabbi Nachman’s mission in his identification with Messiah son of Joseph —— 296
8 The dream about Yom Kippur and Rabbi Nachman’s self-sacrifice —— 300
9 Rabbi Nachman’s final days —— 307
# Table of Contents

**Chapter Nine**

Two Hundred Years Later – from Individual to Universal Rectification: The Pilgrimage to Uman on Rosh Hashanah, the Worldwide Universal Rectification, *Tashlikh* and Body Jewelry — 312

1. **Introduction** — 312
2. The flourishing renaissance of Bratslav Hasidism — 313
3. The ten chapters of psalms, from the rectification for a nocturnal emission to the universal rectification—from ritual to amulet — 320
4. The pilgrimage to Rabbi Nachman’s grave in Uman on Rosh Hashanah — 324
5. The rectification and messianism — 337

**Afterword** — 339

**Appendix**

**Appendix One**

“The Story of Rabbi Perachia”: Additional Links between the Zoharic Literature and “The Guest Who Came In” — 347

**Appendix Two**

Mysticism and the “Stream of Consciousness”: A Note Following the Analysis of “The Guest Who Came In” — 350

**Appendix Three**

Photographs of Manuscript Pages — 353

**Bibliography** — 361

**Name Index** — 377

**Subject Index** — 381