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| Formato                 | Materiale a stampa   |
| Livello bibliografico   | Monografia   |
| Note generali           | Description based upon print version of record.  |
| Nota di bibliografia    | Includes bibliographical references and indexes.   |
| Nota di contenuto       | Front matter -- Table of Contents -- Introduction -- Chapter One. The Test of Letter Combinations: The Mystical Initiation Ceremony that Rabbi Nachman Underwent, and its Echoes in Likutei Moharan -- Chapter Two. "The Story of the Bread": Receiving the Torah -- 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" -- Introduction: The Enterprise of Rectifications -- 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 -- Chapter Five. The Booklet of Tests and Rabbi Nachman's Practice of not Avoiding Tests -- Chapter Six. "The Story of the Armor": More from the Bratslav Archives Containing Suppressed Texts -- Chapter Seven. Arrows and Melodies: "The Story of the Beggar without Hands" -- Chapter Eight. Uman -- "Behold, I Give Over my Soul" -- 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 -- Afterword -- Appendix One. "The Story of Rabbi Perachia": Additional Links between the Zoharic Literature and "The Guest Who Came In" -- Appendix Two. Mysticism |

and the “Stream of Consciousness”: a Note Following the Analysis of “The Guest Who Came In” -- Appendix Three. Photographs of Manuscript Pages -- Bibliography -- Name Index -- Subject Index

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Sommario/riassunto

Zvi Mark uncovers previously unknown and never-before-discussed aspects of Rabbi Nachman’s personal spiritual world. The first section of the book, Revelation, explores Rabbi Nachman’s spiritual revelations, personal trials and spiritual experiments. Among the topics discussed is the powerful “Story of the Bread,” wherein Rabbi Nachman receives the Torah as did Moses on Mount Sinai – a story that was kept secret for 200 years. The second section of the book, Rectification, is dedicated to the rituals of rectification that Rabbi Nachman established. These are, principally, the universal rectification, the rectification for a nocturnal emission and the rectification to be performed during pilgrimage to his grave. In this context, the secret story, “The Story of the Armor,” is discussed. The book ends with a colorful description of Bratzlav Hasidism in the 21st century.

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