

**„Vše je dobré, vše je Jedno“  
Rabi Nachman ben Simcha mi-Braslav  
Osobnost a dílo**

**„Al lis Good, All is One“  
Rabi Nachman Ben Simcha of-Bratslav  
His Personality and his Work**

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My thesis deals with one of the most fascinating and at the same time controversial figures of Hasidic movement rabbi Nahman of Bratslav whose place in the framework of Hasidic spirituality was quite unique. It purports to depict the features of his mentality and spiritual life which had the strongest influence on his teachings and his self-reflection as the hidden tzaddik of the whole generation with strong messianic aspiration. Both of his works differ very much from the traditional genres of Hasidic literature: his homilies are marked by their enigmatic, associative style and highly complex hermeneutical structure. His stories, unlike traditional Hasidic legend which depicts the life and miraculous deeds of tzaddikim, don't take place in the Jewish surroundings and tzaddik is present in them as their author who puts his words into the mouth of fictitious heroes. My aim was to prove the essential unity of both these works which played the crucial role in Nahman's messianic strivings. The most important conclusion is that the main purpose of both his teachings and stories which he used as material garments (levushim) of the most sublime levels of mystical knowledge, was to rectify the imaginative faculty of Israel, so that they could attain new insights into the Torah, and thus deepen their messianic consciousness.