

Oxford Bibliographies

Your Best Research Starts Here



Lubavitch Hasidism

Wojciech Tworek

LAST MODIFIED: 27 APRIL 2017

DOI: 10.1093/OBO/9780199840731-0153

Introduction

Chabad Hasidism developed at the end of the 18th century around the persona of rabbi Shneur Zalman of Liady (b. 1745–d. 1813). Shneur Zalman, who was a student of two important leaders of the nascent Hasidic movement, Dov Ber of Mezeritch and Menachem Mendel of Witebsk, gradually rose to become a Hasidic leader in his own right following the latter's emigration to Palestine. His literary output, which encompasses both legal and mystical teachings, forms the core of Chabad doctrine. Following his death and a succession feud, his followers split into two groups. One followed his son Dov Ber Shneuri (b. 1773–d. 1827), while another followed his outstanding disciple, Aharon ha-Levi (b. 1766–d. 1826). Dov Ber relocated to the neighboring town of Lyubavitchi, from which the movement got the second part of its name: Chabad-Lubavitch. Aharon did not manage to perpetuate his leadership; when he died the majority of his followers rejoined Chabad-Lubavitch, confirming the father-to-son succession model in Chabad. Lyubavitchi remained the spiritual center of the Lubavitch faction of Chabad until 1915, when the fifth rebbe, Shalom Dovber Schneerson (b. 1860–d. 1920), relocated to Rostov in an attempt to flee the advancing German army. After the October Revolution, the new communist regime and the antireligious persecutions that followed eventually forced Chabad out of Russia and into Latvia and Poland. The Polish episode in Chabad history did not last long and was abruptly ended by the outbreak of the Second World War. Thanks to persistent diplomatic efforts, Yosef Yitshak was allowed to leave occupied Poland and in 1940 arrived in America. Yosef Yitshak saw in the atrocities of the war and the Holocaust the birth-pangs of the messiah; the Chabad institutions that he founded in Brooklyn were intended as a tool of bringing American Jews back to the fold of religion and thus preparing the ground for the messianic advent. His son-in-law and successor, Menachem Mendel Schneerson (b. 1902–d. 1994), took up his message and developed around it Chabad as a transnational organization, emissaries of which are active providing orthodox religious services all around the globe. The success of Chabad outreach, the centrality of messianic message, and the charisma of the rebbe led part of his followers to believe that the rebbe himself was the long-expected messiah; this belief persisted to some extent even despite his death in 1994, and caused a major controversy within the orthodox community with regard to the boundaries of Jewish messianism. The controversy notwithstanding, Chabad has continued to thrive, and with over a thousand centers scattered around the world, it has become perhaps the most visible Hasidic movement and a dominant force in the Jewish orthodox community of the 20th and 21st centuries.

Reference Works

Despite having been published for internal use of Chabad readership, Chabad reference literature is a very useful tool that helps the nonpartisan reader to orientate within the history and doctrine of Chabad. Ganzburg 1980–1981, Ganzburg 1981a, Ganzburg 1981b, Ganzburg 1982a, Ganzburg 1982b, Seligson 2011, and *Sefer ha-Maftehot le-sifre u-ma'amare Admor ha-"Tsemah Tsedek* are indices to the written lore of subsequent leaders of Chabad. Ganzburg 1992 provides information on students of Chabad yeshivas that can be useful for students and researchers of the history of Chabad institutions, and Kahn 1970– is an unfinished encyclopedia of Chabad religious concepts. Additionally, Chabadpedia is a Wikipedia-like online encyclopedia run by the Hasidim, which contains much information concerning the history, doctrine, and personalities of Chabad, written from the perspective of the Chabad followers.

Chabadpedia.

Chabad online encyclopedia published and maintained by Chabad Hasidim. With almost 7,000 entries, Chabadpedia provides at-hand information on even the most obscure figures and works from Chabad circles, including the present-day Chabad community in Israel. However, it is overtly uncritical and therefore should be used with caution.

Ganzburg, Yitshak. *Sefer ha-maftehot le-sifre d.e.h. k.k. Admor ha-Zaken*. 2 vols. Brooklyn, NY: Kehot, 1980–1981.

Indices to the discourses of Shneur Zalman of Liady.

Ganzburg, Yitshak. *Sefer ha-maftehot le-sifre kevod kedushat Admor Yosef Yitshak . . . Schneersohn mi-Lyubavitsh*. Brooklyn, NY: Kehot, 1981a.

Indices to the books of the sixth rebbe, Yosef Yitshak Schneersohn.

Ganzburg, Yitshak. *Sefer ha-maftehot le-sifre kevod kedushat Admor Maharash*. Brooklyn, NY: Kehot, 1981b.

Indices to the books of the fourth rebbe, Shmuel Schneersohn.

Ganzburg, Yitshak. *Sefer ha-maftehot le-sifre kevod kedushat Admor ha-Emtsa'i*. Brooklyn, NY: Kehot, 1982a.

Indices to the discourses of Dov Ber Shneuri.

Ganzburg, Yitshak. *Sefer ha-maftehot le-sifre k.k. Admor Shalom Dovber mi-Lyubavitsh*. Brooklyn, NY: Kehot, 1982b.

Indices to the books of the fifth rebbe, Shalom Dovber Schneersohn.

Ganzburg, Yitshak. *Sefer ha-temimim*. 2 vols. Brooklyn, NY: Kehot, 1992.

Lists of names of students of various branches of Chabad yeshiva Tomkhe temimim. Two volumes—from 1897 to 1949 and from 1949. Published by the main Chabad press, it is a valuable source for the history of Chabad education in the 20th century.

Kahn, Yoel. *Sefer ha-'arakhim: Habad*. 8 vols. Brooklyn, NY: Kehot, 1970–.

Unfinished encyclopedia of Chabad Hasidism, written by one of the most prominent Hasidim of the last rebbe of Lubavitch, who also served as his *hozer*—a person responsible for memorizing the rebbe's talks on days when recording is prohibited by the Jewish law. So far, eight volumes have been published.

***Sefer ha-Maftehot le-sifre u-ma'amare Admor ha-"Tsemah Tsedek"*. 3 vols. Brooklyn, NY: Kehot, 1973–1982.**

Indices to the books of the third rebbe, Menachem Mendel the Tsemah Tsedek. The three volumes include a supplementary volume published in 1982.

Seligson, Miha'el Aharon. *Sefer ha-maftehot le-sihot kodesh 5695–5752*. Brooklyn, NY: Kehot, 2011.

Indices to the talks of the last rebbe of Lubavitch, Menachem Mendel Schneerson.

Main Primary Sources for Chabad Doctrine

Chabad theoretical literature is very extensive, largely because of Chabad efforts in the 20th and 21st centuries to make its teachings as broadly available as possible. The central text for Chabad remains Shneur Zalman of Liady 1900, a succinct and systematic exposition of the author's thought. This is supplemented by Shneur Zalman of Liady 1836 and Shneur Zalman of Liady 1862; taken together, these three works comprise the core legacy of the founder of the movement and continue to have fundamental impact on the movement's doctrine. Shneuri 1868 provides an exposition of religious ecstasy by the son and successor of Shneur Zalman. Schneersohn 1943 represents an example of Chabad's grappling with the modernizing world in the first half of the 20th century. Schneersohn 1990 introduces another aspect of Chabad teachings, in which stories and theoretical concepts intertwine and are delivered in the Yiddish vernacular rather than in Hebrew. Schneerson 1975 and Schneerson 1957–2001 are rich collections of formal discourses and informal talks that represent the last generation of Chabad rebbes.

Schneersohn, Shalom Dovber. *Kuntres u-maayan mi-bet ha-Shem*. Brooklyn, NY: Kehot, 1943.

Written by the fifth rebbe of Chabad-Lubavitch, this treatise deals with overcoming folly of the modern world and finding one's path to the divine. Considered to be one of the more accessible and representative treatises by Shalom Dovber Schneersohn.

Schneersohn, Yosef Yitshak. *Likute Diburim*. Brooklyn, NY: Kehot, 1990.

Anthology of speeches of the sixth Chabad rebbe delivered on various occasions between 1933 and 1948, concerning Hasidic concepts as well as Chabad stories. Includes Schneersohn's autobiographical description of his imprisonment in Soviet Russia. Mostly in Yiddish with some Hebrew.

Schneerson, Menachem Mendel. *Likute Sihot*. 39 vols. Brooklyn, NY: Kehot, 1957–2001.

Collected talks of the last Chabad rebbe, successively edited and published in thirty-nine volumes. An indispensable source for contemporary Chabad teachings, it contains discussion of both doctrinal and topical issues. Some of the talks have been published in English.

Schneerson, Menachem Mendel. *Sefer ha-ma'amarim Bati-legani*. Brooklyn, NY: Kehot, 1975.

Collection of discourses delivered by the seventh rebbe every year on the anniversary of the death of his predecessor, Yosef Yitshak, and based on the last discourse of the latter. The volume includes the inaugural and programmatic discourse of Menachem Mendel, *Bati le-gani* 5711. Translations available.

Shneuri, Dov Ber. "Kuntres ha-hitpa'alut." In *Likute Be'urim*. Edited by Hillel ben Meir Ha-Levi of Paritch, 1a–67b. Warsaw: Natan Shriftgisser, 1868.

Written by the Shneur Zalman's son in 1814, shortly after ascending to leadership of Chabad, it is a unique example of a mystical manual, which guides the reader in Hasidic ecstatic prayer. First published in 1831, but the standard edition is the Warsaw 1868 edition, with a running commentary by Hillel ben Meir Ha-Levi of Paritch. Annotated English translation available as Jacobs 1963 (cited under Main Primary Sources in Translation).

Shneur Zalman of Liady. *Torah Or*. Kopy: Sh. Slavin, 1836.

A collection of teachings based on Torah portions from Genesis and Exodus and on the Book of Esther, published from notes taken by Shneur Zalman's brother Yehuda Leib. The standard edition is Vilnius: Romm, 1899, republished multiple times by Kehot, since 1990 in square letters. Together with *Tanya* and *Likutei Torah*, it constitutes the major source for early Chabad doctrine.

Shneur Zalman of Liady. *Likute Torah*. Zhitomir: Shapira, 1862.

Second part of Shneur Zalman's teachings on the Torah, which contains his sermons on Leviticus, Numbers, Deuteronomy, and the Song of Songs, with annotations from Menachem Mendel Schneersohn (b. 1789–d. 1866). The standard edition is Vilnius, Romm, 1904, subsequently republished a number of times by Kehot, since 1998 in square letters.

Shneur Zalman of Liady. *Likute amarim: Ha-Tanya*. Vilnius: n.p., Romm, 1900.

The most important work of the founder of Chabad, first published in Sławuta in 1796. It explains Chabad theoretical doctrine and its implications for everyday life. The 1900 Vilnius edition became the standard one, and was subsequently reprinted multiple times by the Chabad press Kehot. Also available in several translations.

Primary Sources for Non-Lubavitch Chabad Groups

The Lubavitch stream has been the dominating yet not the only stream of Chabad. Several times in the history of Chabad, succession feuds have led to the emergence of contesting Chabad groups led by their own rebbes. The two major feuds in Chabad history followed the death of Shneur Zalman of Liady in 1813 and the subsequent emergence of the Lubavitch Chabad under the leadership of his son, Dov Ber Shneuri, and Chabad-Staroselye, under Shneur Zalman's outstanding student, Aharon ha-Levi Horovits (b. 1766–d. 1826); Horovits 1820 and Horovits 1821 present the alternative, Staroselye interpretation of ideas presented in the founding book of Chabad, Shneur Zalman's *Likute amarim: Ha-Tanya*. The second major feud occurred following the passing of the third rebbe of Lubavitch, Menachem Mendel the Tsemach Tsedek, in 1866, when most of his sons began to lead their own Chabad courts; of those, Chabad-Kopust, and later Chabad-Bobruisk, had the biggest followings. Some teachings of this offshoot of Chabad were published in Schneersohn 1902 and Schneersohn 1964–1967. Although for some time the Kopust branch successfully competed with the Lubavitch stream, following the death of Shemaryahu Noah Schneersohn of Bobruisk and Shalom Dovber Schneersohn of Rechitsa in the 1920s, the Kopust branch dissipated. The Lubavitch stream has retained its status as the main Chabad school ever since, with the minuscule Melokhim, a group of followers of Avraham ha-Kohen Levine known as Malekh (b. 1859–d. 1938), and Lioza Hasidim, the followers of dissident Lubavitch Hasid Shaul Shimon Deutsch (b. 1966–), remaining only marginal phenomena in the Jewish orthodox community of Brooklyn, NY.

Horovits, Aharon ha-Levi. *Sefer sha'are ha-yihud veba-emunah*. Shklov: Azri'el Zelig ben moharav Ya'akov, 1820.

Exposition of the second, theological part of Shneur Zalman's *Likute amarim: Ha-Tanya*, focusing on the meaning of God's unity.

Horovits, Aharon ha-Levi. *Sefer sha'are 'avodah ha-nikra be-shem 'avodat ha-benonim*. Shklov: n.p., 1821.

Explores the meaning of Hasidic prayer. Written as Avraham ha-Levi's response to Dov Ber Shneuri's *Kuntres ha-hitpa'alut*, the book presents an alternative concept of ecstasy as a gradual process that initially involves, unlike in Shneuri's, emotions and self-awareness.

Schneersohn, Shalom Dovber (of Rechitsa). *Magen avot: Derushim 'al sidre parashiyot ha-Torah u-mo'adim*. 2 vols. Berdichev: H. Y. Sheftil, 1902.

Mystical sermons based on weekly Torah portions, published posthumously by the author's son from Schneersohn's autographs and from his students' notes edited by Schneersohn.

Schneersohn, Shemaryahu Noah. *Shemen la-ma'or*. 2 vols. Kfar Chabad, Israel: n.p., 1964–1967.

Collected teachings of the rebbe of the Kopys line residing in Bobruisk, published by the author's descendant in Israel.

Main Primary Sources in Translation

In comparison to the teachings of other Hasidic groups, those of Chabad have been made very accessible to readers without Hebrew or Yiddish. Most of the Main Primary Sources for Chabad Doctrine have been translated into English, Russian, French, Spanish, and other languages (including Yiddish sources translated into modern Hebrew), mostly in the movement's attempt to reach out to a non-Hasidic audience. Shneur Zalman of Liady 1962–1968 is an accessible translation of the founding book of Chabad, the *Tanya*; Schneersohn 2006 introduces English readers to the teachings of the fifth rebbe; Schneersohn 1987–2000 is a collection of speeches by the sixth rebbe, including many Chabad historiographical and hagiographical traditions; and Schneersohn and Schneerson 1990 gives a translation of the last discourse of the sixth rebbe, and based on it the inaugural discourse of the seventh rebbe. In contrast, Jacobs 1963 is an academic annotated translation that came about as a result of ever-increasing academic interest in the Chabad doctrine.

Jacobs, Louis, ed. and trans. *Tract on Ecstasy: Doh Baer of Lubavitch*. London: Vallentine, Mitchell in association with the Society for the Study of Jewish Theology, 1963.

An annotated translation of Dov Ber Shneuri's mystical manual *Kuntres ha-hitpa'alut*; with introduction to Chabad mystical concepts and history. By Louis Jacobs, a prominent British rabbi and historian of Hasidism.

Schneersohn, Yosef Yitshak. *Likute diburim: An Anthology of Talks*. 5 vols. Brooklyn, NY: Kehot, 1987–2000.

English translation of the talks delivered by the sixth rebbe of Lubavitch from the 1930s through the 1950s. With biographical notes and glossary. Published by Chabad.

Schneersohn, Shalom Dovber. *Kuntres umaayan: Overcoming Folly*. Translated by Zalman I. Posner. Brooklyn, NY: Kehot, 2006.

Main treatise by the fifth rebbe of Lubavitch in English translation, published by Chabad with introduction, notes and commentary, and appendices.

Schneersohn, Yosef Yitshak, and Menachem Mendel Schneerson. *Bati le-gani: The Last Chassidic Discourse by the Previous Lubavitcher Rebbe Rabbi Yosef Y. Schneersohn and the First Chassidic Discourse by the Lubavitcher Rebbe Rabbi Menachem M. Schneerson*. Brooklyn, NY: Kehot, 1990.

English translations of the last discourse of the sixth, and the inaugural discourse of the seventh rebbe of Lubavitch. Published by Chabad.

Schneerson, Menachem Mendel. *Likkutei Sichos: An Anthology of Talks*. 10 vols. Brooklyn, NY: Kehot, 1980–1997.

Selection of talks by the last rebbe of Lubavitch in English translation, arranged according to the weekly Torah portions. Translated by Uri Kaploun and Eliyahu Touger. Published by Chabad.

Shneur Zalman of Liady. *Likutei amarim: Tanya*. Brooklyn, NY: Kehot, 1962–1968.

A bilingual edition of the core exposition of Chabad doctrine. The Hebrew section follows the standard Vilnius edition; the English translation is supplied with extensive footnotes.

Commentaries to the Book of *Tanya*

Both partisan and nonpartisan authors produced commentaries on the main book of Chabad Hasidism, Shneur Zalman's *Likute amarim: Tanya*. Not only can these commentaries help the reader to understand Chabad thought from the scholarly perspective (Hallamish 1987), but they can also give access to the ways that *Tanya* is understood and taught in Hasidic circles (Korf 1984, Wineberg 1980–1986, Even Yisrael 2013). Additionally, Shneur Zalman 1986–2001 gathers commentaries of subsequent Habad rebbes to the *Tanya*. Wineberg 1980–1986 is available in the Yiddish original alongside Hebrew and English translations.

Even Yisrael (Steinzaltz), Adin. *Be'ur Tanya*. 9 vols. Jerusalem: Magid, 2013.

An extensive running commentary in Hebrew.

Hallamish, Moshe. *Nativ le-Tanya: Be'urim ve-he'arot le-"Sefer shel benonim."* Tel Aviv: Papyrus, 1987.

An academic commentary to the first part of *Tanya*. Includes a bibliography that is already somewhat outdated.

Korf, Yehoshua Gedalyah. *Likute be'urim be-Sefer ha-Tanya*. Vol. 1. Brooklyn, NY: Kehot, 1984.

A selective commentary to *Tanya* based on various Hasidic sources, including teachings of Menachem Mendel the Tsemah Tsedek, Menachem Mendel Schneerson, and various teachers of Chabad yeshivas. Provides an insight into the way the *Tanya* has been taught in Chabad educational institutions.

Shneur Zalman of Liady. *Likute Amarim—Tanya: Be-tseruf m[are] m[ekomot], likut perushim, shinuye nusha'ot*. Brooklyn, NY: Kehot, 1986–2001.

The Vilnius edition of *Tanya* followed by a rich selection of Lubavitch rebbes' remarks and commentaries. It is a valuable resource for a student of *Tanya*, but most of all it shows how subsequent Chabad rebbes interpreted the work that is the cornerstone of the Chabad intellectual legacy.

Wineberg, Yosef. *Shi'urim be-Sefer ha-Tanya*. 4 vols. Brooklyn, NY: Kehot, 1980–1986.

A running, lucid, and accessible Yiddish commentary, transcribed from classes delivered over the phone by Yosef Wineberg, a graduate of the Chabad yeshiva in Otwock. Republished in Hebrew and English translations. Recommended to newcomers to Chabad thought.

Correspondence of Chabad Rebbes

The correspondence of the Chabad rebbes has been an indispensable source for Chabad history and doctrine. Apart from the first anthology (Hillman 1953), which was published independently and supplements letters of Shneur Zalman with those of his contemporaries, all other collections have been published by the Chabad publishing house Kehot and contain only letters of the subsequent rebbes (Levin 1987–1993, Levin 1993, Levin 1982–1987, Levin 1982–2010, Levin 1987–2006).

Hillman, David Zvi, ed. *Igerot Ba'al ha-Tanya u-vene doro*. Jerusalem: Defus ha-Mesorah, 1953.

Anthology of letters of Rabbi Shneur Zalman of Liady and his contemporaries, collected from various publications. Includes Hebrew translations of documents concerning Shneur Zalman's arrest in Petersburg, the *Liozna Regulations*, as well as the collection and evaluation of documents from the so-called *Kherson Genizah*.

Levin, Shalom Dovber, ed. *Igerot kodesh me-et k.k. Admor Moharshab n.e. mi-Lyubavitsh*. 5 vols. Brooklyn, NY: Kehot, 1982–1987.

Correspondence of the fifth rebbe, Shalom Dovber Schneersohn. With indices and facsimiles of selected letters.

Levin, Shalom Dovber, ed. *Igerot kodesh me-et k.k. Admor Moharayats n.e. mi-Lyubavitsh*. 17 vols. Brooklyn, NY: Kehot, 1982–2010.

Correspondence of the sixth rebbe, Yosef Yitshak Schneersohn. With indices and facsimiles of selected letters.

Levin, Shalom Dovber, ed. *Igerot kodesh me-et k.k. Admor ha-Zaken, k.k. Admor ha-Emtsa'i, k.k. Admor ha-“Tsemakh Tsedek.”* 2 vols. Brooklyn, NY: Kehot, 1987–1993.

Collection of letters penned by the first three rebbes of Chabad: Shneur Zalman, Dov Ber Shneuri, and Menachem Mendel the “Tsemakh Tsedek”; some of the letters published from manuscripts. Includes documents from the *Kherson Genizah*. With indices and bibliographical references.

Levin, Shalom Dovber, ed. *Igerot kodesh me-et k.k. Admor Menahem Mendel mi-Lyubavitsh*. 27 vols. Brooklyn, NY: Kehot, 1987–2006.

Correspondence of the last rebbe of Lubavitch, Menachem Mendel Schneerson, published successively since the 1980s. With indices and facsimiles of selected letters.

Levin, Shalom Dovber, ed. *Igerot kodesh me-et k.k. mohar.r. Shemu'el n.e. mi-Lyubavitsh*. Brooklyn, NY: Kehot, 1993.

Collection of letters of the fourth rebbe of Lubavitch, Shmuel Schneersohn. Contains indices and facsimile.

Law and Customs in Chabad

The literature concerning the laws and customs of Chabad is divided into two groups—the collections of laws or customs and their expositions on the one hand, and academic studies in their history on the other. The founding document of Chabad halakhah is Shneur Zalman of Liady 1987, a code of law published posthumously and since then republished numerous times. An important section of it that contains the laws pertaining to Torah study, annotated with very extensive commentary, was published in Ashkenazi 2000–2003. Shneur Zalman's legal output is reviewed in Cooper 2015, whereas Tworek 2014 examines applications of aspects of Shneur Zalman's halakhah to his mystical teachings. Schneerson 1942 contains many interesting observations regarding Chabad customs, and continues to be studied by Chabad Hasidim in the early 21st century. For a more extensive and systematic overview of Chabad customs related to the Jewish yearly cycle, see Mondshine 1995–1996. Zalmanoff 1985 is the most extensive source for Chabad traditional music, whereas Koskoff 2001 examines the place of music in Chabad praxis and theology. Heichal Menachem is an online reservoir of audio documents, including assorted lectures on topics pertaining to Chabad spirituality and traditional Chabad melodies. Teshura Archive is a growing collection of ephemeral publications printed on the occasion of Hasidic weddings.

Ashkenazi, Mordekhai Shmuel. *Hilekhot Talmud Torah mi-Shulkhan 'arukh Admor ha-Zaken 'im hosafot 'im he'arot ve-tsiyunim*. 6 vols. Brooklyn, NY: Kehot, 2000–2003.

A very thorough commentary to Shneur Zalman's early treatise on the laws of Torah study (*Hilekhot Talmud Torah*) with references to both rabbinic sources and Chabad mystical literature. Index in last volume.

Cooper, Levi. "Towards a Judicial Biography of Rabbi Shneur Zalman of Liady." *Journal of Law and Religion* 30 (2015): 107–135.

A first scholarly attempt to present the halakhic legacy of Shneur Zalman of Liady. It reviews earlier, mostly partisan discussions of Shneur Zalman's legal writings, explores distinctly Hasidic contents of his halakhah, and sets desiderata for future research.

Heichal Menachem.

Contains a rich collection of audio files with teachings on various topics, including recorded teachings by the rebbe Menachem Mendel Schneerson, teachings by rabbis Yoel Kahn and Yosef Wineberg delivered over the phone, and a big selection of Chabad melodies. Put together by Chabad Hasidim and not very user-friendly, this portal is nevertheless a valuable resource for Chabad's 20th-century oral and musical traditions.

Koskoff, Ellen. *Music in Lubavitcher Life*. Urbana: University of Illinois Press, 2001.

Academic study that explains the concept of *niggun* within the framework of Chabad mystical theology and offers several case studies that demonstrate how the performance of a *niggun* creates a bond between the performers and the living or deceased Chabad leaders. Important section devoted to the prohibition against men hearing women singing.

Mondshine, Yehoshua. *Otsar minhege Habad: Likute hanhagot, hadrakhot ve-takanot mi-rabotenu ha-k. nesi'e Habad u-manhige anash le-dorotehem*. 2 vols. Jerusalem: Heikhal Menakhem, 1995–1996.

Compiled by a Chabad Hasid and a scholar, this is an anthology of Chabad customs pertaining to the most important Jewish festivals. Based on books of Hasidic (Chabad and non-Chabad) customs, sermons of Chabad rebbes, and collections of Chabad memoirs and stories. Two volumes: "Elul-Tishri" and "Nisan-Sivan."

Schneerson, Menachem Mendel, ed. *Ha-yom yom. . . : Luah or zaru'a le-haside Habad*. Brooklyn, NY: Kehot, 1942.

Calendar for the year 5073 (1942–1943) with Chabad stories, customs, and aphorisms prescribed for every day of the year; continuously studied by the Chabad Hasidim. Compiled by M. M. Schneerson before he became the rebbe of Lubavitch.

Shneur Zalman of Liady. *Shulhan 'arukh Rabenu ha-Zaken*. Brooklyn, NY: Kehot, 1987.

Compendium of Jewish law penned by the founder of Chabad and published posthumously by his sons. It follows the structure of Joseph Caro's *Shulhan 'arukh*; not all sections have come down to us.

Teshura Archive.

Online collection of *teshurot*—ephemeral publications offered as wedding gifts, containing letters, photos, archival materials, excerpts from Hasidic sermons, etc.—often published from private archives and unavailable anywhere else. An important resource for researchers of Chabad community in 20th century as it provides insight in lives of rank-and-file Hasidim and their relations with the

leadership of the movement.

Tworek, Wojciech. "Setting Time for Torah Study in R. Shneur Zalman of Liady's Thought." *AJS Review* 38.1 (2014): 29–57.

Explores the halakhic precept of allocating time for Torah studies and its reverberations in Shneur Zalman's mystical writings. This article had an impact on the re-evaluation of the common man's religious experience in early Chabad.

Zalmanoff, Shmuel. *Nigune haside Habad*. 2 vols. Brooklyn, NY: Hevrat Nihoah, 1985.

Anthology of Chabad tunes with scores and excerpts of talks by Yosef Yitshak Schneerson concerning music in Chabad Hasidism.

Studies in Chabad Doctrine

Chabad doctrine has been perhaps one of the Hasidic doctrines most often studied in the academic framework. Several factors are responsible for this state of affairs: the focus on Chabad since Dubnow's *History of Hasidism* (1930) as the allegedly "most intellectualist of all Chasidic movements," the immense impact of Chabad on the Jewish community in the 20th century, and last but not least, an enormous number of materials, both printed and in manuscripts, preserved by Chabad and available for researchers. The main focus of the scholarship has been so far on the doctrine of the founder of the movement, Shneur Zalman of Liady, and on the last rebbe, Menachem Mendel Schneerson, and the Messianic Controversy surrounding his figure. Relatively little research has been devoted to other Chabad leaders and authors.

Shneur Zalman of Liady

The academic interest in the mystical teachings of the founder of Chabad was sparked in 1970s by Israeli scholars Moshe Hallamish and Yoram Jacobson, who investigated Shneur Zalman's theoretical teachings in Hallamish 1976, Hallamish 1977, and Jacobson 1976. Their approach became an object of critique in Foxbrunner 1992, which claimed that they misrepresented Shneur Zalman as a speculative thinker, forgoing his role as a teacher of community, whose role was to inspire his followers and not to create a coherent system of thought. Elior 1993 follows the approach and research questions of Hallamish and Jacobson, but formulates its answers in a concise and accessible form. Some authors also looked at Shneur Zalman's doctrine from a comparative perspective. Lamm 1989 juxtaposes it with the teachings of Haim of Volozhin, whereas Orent 2007 does so with the mystical traditions of Hindus and Christians. Shneur Zalman is also an object of research carried out by Hasidim, of which the most recent outcome is Grinvald 2015.

Elior, Rachel. *The Paradoxical Ascent to God*. Albany: SUNY Press, 1993.

A concise and systematic introduction to early Chabad thought, theology, and divine worship. It draws extensively on the teachings of Shneur Zalman and his student Avraham ha-Levi of Staroselye.

Foxbrunner, Roman A. *Habad: The Hasidism of R. Shneur Zalman of Lyady*. Tuscaloosa: University of Alabama Press, 1992.

Explores the place and tasks of a Hasid in the world as they emerge from Shneur Zalman's teachings. Pays more attention than any other monograph on Shneur Zalman to his collections of discourses (*Ma'amarim*), published only in the late 20th century by Chabad.

Grinvald, Nahum, ed. *Ha-Rav: Rabenu Admor ha-Zaken rabi Shneur Zalman mi-Lyady z.ts.uk.I.I.h. n.b.g.m. n.'e. Pirke hiker, berurim be-hivatsrut ve-hithavut mishnat Habad, ma'amarim 'al darko ve-hayav, toledot talmidav ve-'od*. Lakewood, NJ: Makhon ha-rav, 2015.

Collection of Hasidic scholarship concerning the teachings, biography, and bibliography of the founder of Chabad, published on the occasion of the 200th anniversary of his death.

Hallamish, Moshe. "Mishnato ha-iyunit shel R. Shneur Zalman mi-Ladi (ve-yahasah le-torat ha-kabalah ule-reshit ha-hasidut)." PhD diss., Hebrew University Jerusalem, 1976.

The first scholarly attempt to summarize the mystical doctrine of Shneur Zalman. Hallamish's thesis, albeit unpublished, has remained highly influential on the subsequent study of Chabad.

Hallamish, Moshe. "Torat ha-tsedakah be-mishnat rabi Shneur Zalman mi-Lyadi." *Da'at* 1 (1977): 121–193.

An article that discusses the importance of charity in the organizational activities of the nascent Chabad movement, as well as its significance in the mystical teachings of Shneur Zalman.

Jacobson, Yoram. "Torat ha-beri'ah shel R. Shneur Zalman mi-Ladi." *Eshel Be'er Sheva* 1 (1976): 308–368.

A meticulous discussion of the concept of creation in the teachings of the founder of Chabad.

Lamm, Norman. *Torah Lishmah: Torah for Torah's Sake in the Works of Rabbi Hayyim of Volozhin and His Contemporaries.* Hoboken, NJ: Ktav, 1989.

Comparison of attitudes of Chabad and *mitnagdim* to Torah study, drawing on the works of Shneur Zalman and Haim of Volozhin, his contemporary and the outstanding student of the Vilna Gaon.

Orent, Leah. *Ratso va-shov: Yesodot etiyim u-mistiyim be-torato shel R. Shneur Zalman mi-Ladi. 'Iyun hashva'ati.* Tel Aviv: Ha-kibuts ha-me'uhad, 2007.

A comparative work that presents Shneur Zalman against the background of a set of Hindu and Christian sources in order to show the close connection between ethical action and mystical ideals, whereby the former preconditions the latter, and the latter serve as a source of inspiration for the former.

Dov Ber Shneuri and Aharon ha-Levi.

Chabad teachings in the second generation of the movement have been relatively well researched. Jacobs 1966 and especially Elijor 1982 present systematic overviews of Aharon ha-Levi's theology, while Loewenthal 1988, Levanoni 2013, and Levanoni 2016 explore selected aspects of the teachings of Dov Ber Shneuri.

Elijor, Rachel. *Torat ha-Elohut ba-dor ha-sheni shel hasidut Habad.* Jerusalem: Magnes, 1982.

Exposition of theology and theory of the divine worship in the doctrine of Aharon ha-Levi of Staroselye, Dov Ber Shneuri's contestant to the mantle of leadership in Chabad.

Jacobs, Louis. *Seeker of Unity: The Life and Works of Aaron of Staroselje.* London: Vallentine, Mitchell, 1966.

A pioneering study in the teachings of the brilliant student and contested successor of Shneur Zalman, Aaron ha-Levi of Staroselye. Contains also a chapter devoted to his biography. Republished in 2006.

Levanoni, Tsiri. "Mishnat ha-teshuvah shel r. Dovber (ha-Admor ha-Emtsa'i) u-mekorotehah be-haguto shel r. Shneur Zalman mi-Liady." PhD diss., Bar-Ilan University, 2013.

Doctoral dissertation devoted to the concept of repentance in the teachings of Dov Ber Shneuri.

Levanoni, Tsiri. "Le'an shavah ha-neshamah 'al yede ha-teshuvah? Hakirat ma'alatah shel ha-teshuvah be-reshit mishnat Habad: To Where Does the Soul Return by Repentance?" *Daat: A Journal of Jewish Philosophy & Kabbalah* 81 (2016): 300–320.

Based on a chapter from Levanoni 2013, this article explores the significance of repentance for the position of the soul in the hierarchy of beings according to the teachings of Shneur Zalman and Dov Ber Shneuri.

Loewenthal, Naftali. "Self-Sacrifice of the Zaddik in the Teaching of R. Dov Ber, the Mittlerer Rebbe." In *Jewish History: Essays in Honor of Chimen Abramsky*. Edited by Ada Rapoport-Albert and Steven J. Zipperstein, 457–494. London: Halban, 1988.

Discusses concepts of *mesirat nefesh* (self-sacrifice) and *kidush ha-Shem* (martyrdom) in the teachings of Dov Ber Shneuri on the worship of a tsadik.

Shalom Dovber Schneersohn

While Chabad Hasidim revere Shalom Dovber Schneersohn as the "Maimonides of Chabad" for his systematic and in-depth exposition of the Chabad doctrine, his teachings have not been examined thoroughly by scholarship. Wolfson 2013 and Roth 2013 focus on theosophical aspects of his discourses, with the latter presenting it in the broader context of competing branches of Chabad. Brawer 2004 is to date the most extensive discussion of his leadership. Brawer 2006 and Lurie 2009 discuss the establishment of Chabad yeshiva and its significance for Chabad's grappling with modernity and new ideologies such as secularism, Zionism, etc. Zionism and its place in Shalom Dovber's thought are discussed in Ratzabi 1996 and Ravitsky 2014.

Brawer, Naftali. "Resistance and Response to Change: The Leadership of Rabbi Shalom DovBer Schneersohn (1860–1920)." PhD diss., University College London, 2004.

Unpublished dissertation that explores the leadership of Shalom Dovber from the vantage point of Chabad's confrontation with modernity.

Brawer, Naftali. "Yisuda shel yeshivat 'Tomkhe temimim' ve-hashpa'atah 'al tenuat Habad." In *Yeshivot u-vate midrashoth*. Edited by Immanuel Etkes, 357–368. Jerusalem: Zalman Shazar Center for Jewish History, 2006.

Succinct discussion of origins, goals, and ethos of yeshiva Tomkhe temimim, founded by Shalom Dovber Schneersohn; based on a chapter from Brawer 2004.

Lurie, Ilia. "Hinukh ve-ide'ologiah: Reshit darkah shel ha-yeshivah ha-Habadit." In *Yashan mi-penei hadash: Mehkarim be-toldot Yehudei mizrah Eropah uve-tarbutam. Shay le-Immanuel Etkes*. Vol. 1. Edited by David Assaf and Ada Rapoport-Albert, 185–221. Jerusalem: Zalman Shazar Center for Jewish History, 2009.

Examines the establishment of yeshiva Tomkhe temimim and its significance for the consolidation of the factionalized Chabad movement. Discusses the academic ethos of the yeshiva and the process of its branching out outside of the town of Lyubavitchi.

Ratzabi, Shalom. “Anti-tsiyonut u-metah meshihi be-haguto shel rav Shalom Dovber.” *Tsiyonut* 20 (1996): 77–101.

Argues that Shalom Dovber’s anti-Zionist orientation was triggered by social and economic changes that occurred in the Russian Jewish community; discusses its relation to his messianic idea and the growing religious conservatism of Chabad.

Ravitsky, Aviram. “‘Im hayah Yehudi ehad ba-‘olam’: R. Shalom Dovber Schneersohn vеха-rav Yosef Dov ha-Levi Soloveitchik—‘al bediduto u-le’umiyuto shel ha-Yehudi ha-moderni.” In *Ben dat, le’um ve-erets: Ha-ma’avak ‘al ha-zehut ha-Yehuit be-‘et ha-hadashah*. Edited by Yossi Goldstein, 181–191. Ariel, Israel: Hotsa’at Universitat Ari’el be-Shomron, 2014.

Explores the tensions between individual’s obligations to God and Jewish community and/or nation, and their consequences for differing attitudes to Zionism of Shalom Dovber Schneersohn and Joseph Ber Soloveitchik.

Roth, Ariel. “Reshimu—mahaloket hasidut Lubavitch ve-Kopust.” *Kabbalah* 30 (2013): 221–252.

Argues that the feud between Lubavitch and Kopust branches of Chabad had as much to do with personal frictions between sons of Tsemah Tsedek, as it had with theological differences in understanding the concepts of *reshimu* and *kav*—two stages of creation that follow the *tsimtsum* in the Lurianic model.

Wolfson, Elliot R., “‘Neqqudat ha-Reshimu’—The Trace of Transcendence and the Transcendence of the Trace, the Paradox of ‘Simsum’ in the RaShaB’s ‘Hemshekh Ayin Beit.’” *Kabbalah* 30 (2013): 75–120.

A study in a highly complex series of mystical discourses of the fifth rebbe of Lubavitch that focuses on the Chabad interpretation of the Lurianic model of creation.

Yosef Yitshak Schneersohn

Despite Yosef Yitshak’s profound impact on the doctrine and organization of the Chabad movement in the 20th century, very little has been written on his contribution to Chabad doctrine. Schwartz 2012, which deals specifically with the issues related to Yosef Yitshak’s homiletics, is an exception. However, Elior 1998 and Friedman 1994 (cited under Messianic Controversy), although devoted to the broader phenomenon of Chabad messianism, discuss Yosef Yitshak’s role in its proliferation; additionally, Rapoport-Albert 2013 explores the role of Yosef Yitshak’s teachings in the increasing involvement of women in Chabad spirituality in the 20th century. Further information about messianic aspects of Yosef Yitshak’s thought may be found in works concerning the Chabad Messianic Controversy.

Elior, Rachel. “The Lubavitch Resurgence: The Historical and Mystical Background 1939–1996.” In *Toward the Millennium: Messianic Expectations from the Bible to Waco*. Edited by Peter Schäfer and Mark R. Cohen, 383–408. Leiden, The Netherlands: Brill, 1998.

Discusses the messianic idea and activities in 20th-century Chabad, tracing their roots in the doctrine and leadership of Yosef Yitshak Schneersohn.

Rapoport-Albert, Ada. “From Woman as Hasid to Woman as ‘Tsadik’ in the Teachings of the Last Two Lubavitcher Rebbes.” *Jewish History* 27.2–4 (2013): 435–473.

A discussion of the change in the attitude to women in 20th-century Chabad-Lubavitch initiated under the leadership of Yosef Yitshak Schneersohn.

Schwartz, Dov. "Ha-nefesh veba-elohut: Mi-darshanuto shel R. Yosef Yitshak Schneerson." *Kabbalah* 26 (2012): 273–287.

Offers an analysis of both form and content of Yosef Yitshak's homiletics on an example of a sermon concerning the highest aspect of a soul (*yehidah*), and demonstrates the dependence of Chabad psychology on the Chabad cosmological discourse.

Menachem Mendel Schneerson

Studies of Menachem Mendel Schneerson almost exclusively focus on the Messianic Controversy and its roots in his teachings. Dahan 2014 provides a comprehensive discussion of the rebbe's messianic teachings and the question of his own messianic status. On the contrary, Wolfson 2009 and Wolfson 2012 divert from the question of the rebbe's messianic identity toward the issue of messianic awareness he strove to inculcate in his followers. Greenberg 2014 focuses on the roots of Schneerson's doctrine in the Holocaust, while Loewenthal 2009 (cited under Messianic Controversy) and Kraus 2007 describe Chabad outreach activities motivated by the rebbe's teachings. Scholarship concerning other aspects of his thought can be found also in Chabad and the Women Question and Chabad in Modern Society.

Dahan, Alon. *The Final Redeemer: The Messianic Doctrine of Rabbi Menachem Mendel Schneerson, the Lubavitcher Rebbe*. Tel Aviv: Contento de Semrik, 2014.

A detailed discussion of the messianic doctrine of the last Chabad rebbe, with particularly interesting chapters on messianic outreach and the role of the gentiles in the days of the messiah. Translated from the Hebrew original.

Greenberg, Gershon. "Menahem Mendel Schneerson's Response to the Holocaust." *Modern Judaism* 34.1 (2014): 86–122.

Presents the Chabad's conceptual and organizational response to the Holocaust. While focusing on Chabad under the leadership of Menachem Mendel Schneerson, it also discusses Chabad activity in the United States during the war and the opposition to Chabad messianism in the orthodox camp.

Kraus, Yitshak. *Ha-shevi'i: Meshihyut ba-dor ha-shevi'i shel Habad*. Tel Aviv: Yedi'ot sefarim, 2007.

Messianism in the Chabad movement under the leadership of Menachem Mendel Schneerson, discussed from the perspective of Chabad's active efforts to bring the messianic advent closer and the outreach campaigns initiated for this purpose.

Wolfson, Elliot R. *Open Secret: Postmessianic Messianism and the Mystical Revision of Menahem Mendel Schneerson*. New York: Columbia University Press, 2009.

Schneerson's messianic doctrine sieved through the conceptual apparatus of both Kabbalah scholarship and contemporary philosophy. Avoiding the controversial question of the rebbe's factual messianic self-identification, the book focuses on the messianic consciousness he inculcated in his followers. Contains discussion of the status of women and gentiles in the messianic era.

Wolfson, Elliot R. "Revealing and Re/veiling: Menahem Mendel Schneerson's Messianic Secret." *Kabbalah* 26 (2012): 25–96.

A follow-up to Wolfson 2009, this study revisits the concept of secrecy in Schneerson's teachings to restate the thesis of the book, according to which Schneerson's messianic advent should not be understood literally as a coming of a personal savior, but as a transformation of consciousness.

Overviews

Few scholars have attempted to give broader overviews of Chabad thought instead of focusing on selected leaders of the movement. Loewenthal 1990 describes the development of Chabad in its first two generations as motivated by imperative of communicating esotericism to a broad audience. Ehrlich 2000, Goldberg 2009, and Gotlieb 2009 provide development of selected concepts throughout the entire history of Chabad. Meir and Sagiv 2016 comprises of articles concerning various aspect of Habad thought and history. Against this background, Schwartz 2010 is a unique attempt to present the round picture of Chabad doctrine as a whole.

Ehrlich, Avrum M. *Leadership in the HaBaD Movement: A Critical Evaluation of HaBaD Leadership, History, and Succession*. Northvale, NJ: Jason Aronson, 2000.

A rather cursory survey of types of leadership in Chabad, and the leadership of the last rebbe of Lubavitch against the background of his predecessors. Includes the first academic reconstruction of the competition for leadership following the death of Yosef Yitshak Schneerson.

Goldberg, Shelly. *Masa' ha-neshamah: Nishmat ha-tsadik ve-nitshiyut ha-neshamah be-mishnat Habad*. Jerusalem: Rubin Mass, 2009.

Psychology and metempsychosis in the teachings of the Chabad rebbes, with a particular focus on the teachings of Menachem Mendel Schneerson. Includes discussion of mystical significance and practical aspects of rituals performed on the anniversary of death of a tsadik in Chabad.

Gotlieb, Ya'akov. *Sekhaltanut bi-levush hasidi: Demuto shel ha-Rambam be-hasidut Habad*. Ramat Gan, Israel: Bar-Ilan University Press, 2009.

Discusses the importance of Maimonidean concepts for the doctrines of Chabad, and the way Chabad thinkers appropriated and reinterpreted them for their own purposes. A particular focus is given to the last Chabad rebbe, Menachem Mendel Schneerson.

Loewenthal, Naftali. *Communicating the Infinite: The Emergence of the Habad School*. Chicago: University of Chicago Press, 1990.

Explores the development of the Chabad movement in its first two generations. It proposes the concept of Chabad as a movement driven by the imperative of communicating the esoteric to the masses.

Meir, Jonatan, and Gadi Sagiv, eds. *Habad: Historia, hagut ve-dimui*. Jerusalem: Zalman Shazar Center, 2016.

A very recent collection of articles on Chabad theology and history; in Hebrew and English.

Schwartz, Dov. *Mahashevet Habad me-reshit ve-'ad aharit*. Ramat Gan, Israel: Bar-Ilan University Press, 2010.

A comprehensive account of the development of main points of the Chabad doctrine, such as creation, repentance, and redemption, throughout the seven generations of the movement's leaders.

Memoirs and Hasidic Stories

Unlike many other Hasidic courts, Chabad has not developed a strong tradition of Hasidic tales. Although Rodkinson 1864 proved to

be immensely popular in its time, it was later criticized for its unreliability and replaced by Chabad historiography, pioneered by Heilman 1902. The revival of Chabad stories took off in the time of the leadership of Yosef Yitshak Schneerson; publication of Schneerson 1947 reinstated the tale to the center of Chabad literature. Hasidim followed in his footsteps and published their recollections of oral traditions, of which most prominent examples are Ha-Kohen 1990 and Chitrik 2009. Also, memoiristic literature *sensu stricto* flourished, with posthumously published memoirs of members of the Schneerson family (Schneerson 2006 and Schneerson 2012), as well as prominent and rank-and-file Hasidim. Jacobson 1996 gives an insight into Chabad transition from Eastern Europe to the United States.

Chitrik, Yehudah. *Reshimot devarim*. Brooklyn, NY: Mishpahat ha-mehaber, 2009.

Collection of stories which the author heard from his teachers in yeshiva Tomkhe temimim in Lubavitch. Contains both Hasidic stories about tsadikim and prominent Hasidim, and also the author's memoirs from his youth in Russia and the Soviet Union.

Ha-Kohen, Refa'el Nahman. *Shemu'ot ve-sipurim me-rabotenu ha-kedoshim*. 3 vols. Brooklyn, NY: Yitzchok Gansburg, 1990.

Collection of Hasidic stories preserved by a follower of the last three Chabad rebbes. Besides stories concerning all Chabad rebbes, which the author heard in yeshiva Tomkhe temimim in Lubavitch, the third volume also brings letters of Yosef Yitshak Schneerson and memoirs of some of his Hasidim.

Heilman, Hayim Meir. *Bet rabi*. Berdichev: H. Y. Sheftil, 1902.

This classic example of Chabad's partisan historiographic writing is a chronicle of the movement under the leadership of the first three leaders, penned by a Hasid of the Kapust branch of Chabad. It was meant as a response to Hasidic stories on the one hand, and to the nascent academic historiography of Hasidism on the other.

Jacobson, Yisrael. *Zikaron li-vene Yisra'el*. Brooklyn, NY: Kehot, 1996.

Memoirs of one of the most prominent Chabad activists in the United States during the leadership of Rabbi Yosef Yitshak Schneerson. The book encompasses the years 1927–1939 and gives valuable insight into the administrative and organizational dealings of prewar Chabad.

Rodkinson, Michael. *Shivhe ha-rav*. Lviv: S. L. Kugel Lewin, 1864.

Collection of fantastic tales about the founder of Chabad in Hebrew and Yiddish. Immensely popular at first, the book lost its importance in the Hasidic camp when the author left it for Haskalah. Still, its popularity prompted Heilman 1902 to initiate Hasidic historiography that would substitute storytelling in Chabad.

Schneerson, Yosef Yitshak. *Lyubavitcher Rebens zikhroynes*. Brooklyn, NY: Kehot, 1947.

Initially printed in installments in the Yiddish *Morgen zhurnal* (between 1940–1942), this book contains Schneerson's recollections of the town of Lyubavitchi prior to the emergence of Chabad, according to oral traditions passed through generations in his family. Also available in English and Hebrew.

Schneerson, Menachem Mendel. *Reshimot ha-yoman*. Brooklyn, NY: Kehot, 2006.

Diary of Menachem Mendel Schneerson from before he became the Chabad rebbe. Contains reflections concerning Chabad discourses and customs, as well as observations on everyday life in and out of the then-rebbe's court.

Schneerson, Chana. *Reshimat zikhronot*. 39 vols. Brooklyn, NY: Kehot, 2012.

Memoirs of Menachem Mendel Schneerson's mother written in America after the war. Contains reminiscences from the future rebbe's childhood and fascinating descriptions of religious life under the Soviet regime and in exile in Kazakhstan. In Yiddish and Hebrew. Available online.

Historiography

Chabad history has been an object of both partisan and academic scholarship. The former focuses on making accessible documents relevant for Chabad history, such as Mondshine 2012a and Mondshine 2012b, which sheds new light on the late years of the founder of Chabad, or Levin 1988–2011, which attempts to present the comprehensive account of Chabad history. The latter analyzes several episodes from Chabad history, ranging from grappling with tsarist authorities in 19th-century Russia (Lurie 2006), to the struggle and persecutions in the Soviet Union (Fishman 1992, Osipova 2002), to Yosef Yitshak's intellectual output (Rapoport-Albert 1988) and his rescue from occupied Poland (Rigg 2016). Topics concerning the movement's history are also discussed in Biographies of the Chabad rebbes.

Fishman, David E. "Preserving Tradition in the Land of Revolution: The Religious Leadership of the Soviet Jewry, 1917–1930." In *The Uses of Tradition: Jewish Continuity in the Modern Era*. Edited by Jack Wertheimer, 85–118. New York: Jewish Theological Seminary of America, 1992.

Examines activities for the preservation of Jewish religious life by Yosef Yitshak Schneersohn's Chabad in Soviet Russia, as well his cooperation and conflicts with other Jewish agencies in Russia.

Levin, Sholom Ber. *Toledot Habad*. Brooklyn, NY: Kehot, 1988–2011.

Composed by the chief librarian of the Library of Agudas Chassidei Chabad, this series of five books presents the Chabad's version of the history of the movement. Valuable for its extensive use of the library's materials, otherwise inaccessible. Subsequent volumes cover history of Chabad in Palestine, the United States, Soviet Russia, tsarist Russia, Poland, Latvia, and Lithuania.

Lurie, Ilia. *'Edah u-medinah: Hasidut Habad ba-Imperyah ha-Rusit 588–643*. Jerusalem: Magnes, 2006.

A historical study in the organization and politics of the Chabad-Lubavitch movement under the leadership of the third rebbe, Menachem Mendel, the Tsemah Tsedek, and during the succession feud that followed his death.

Mondshine, Yehoshua. *Ha-Ma'asar ha-rishon: Ma'asaro ha-rishon shel Admor Rabi Shneur Zalman Ba'al ha-Tanya*. Jerusalem: Knizhniki, 2012a.

Account of Shneur Zalman's first arrest by the tsarist authorities in 1798, accompanied by relevant archival documents. Facsimile, indices.

Mondshine, Yehoshua. *Ha-masa' ha-aharon: Matayim shanah le-masa'o shel ha-Admor Rabi Shneur Zalman Ba'al ha-Tanya be-'itsumah shel milhemet Napoleon 572–772*. Jerusalem: Knizhniki, 2012b.

Account of Shneur Zalman's flight from Napoleon's advancing army, with facsimiles of letters and documents, some previously unpublished, as well as with selected relevant talks and stories of Chabad rebbes and followers.

Osipova, Irina. *Hasidy: Spasaya narod svoy: Istoriya hasidskogo podpol'ya v gody bol'shebistskogo terror*. Moscow: Formika-S, 2002.

Account of the persecutions and survival of Chabad Hasidim in Soviet Union, which combines oral testimonies with archival documents of the Russian Ministry of Internal Affairs.

Rapoport-Albert, Ada. "Hagiography with Footnotes: Edifying Tales and the Writing of History in Hasidism." *History and Theory* 27.4 (December 1988): 119–159.

In this seminal article, Ada Rapoport-Albert examines the corpus of quasi-historiographical literature produced by Yosef Yitshak Schneersohn, which he used to support the politics and ideology of Chabad, and to perpetuate the movement outside of the Soviet Union.

Rigg, Bryan Mark. *The Rabbi Saved by Hitler's Soldiers: Rebbe Joseph Isaac Schneersohn and His Astonishing Rescue*. Lawrence: University of Kansas Press, 2016.

The book tells the story of legal and diplomatic endeavors leading to the release of Yosef Yitshak with part of his family from occupied Poland. Revised and expanded version of Rigg's 2004 *Rescued from the Reich: How One of Hitler's Soldiers Saved the Lubavitcher Rebbe* (New Haven, CT, and London: Yale University Press).

Biographies

Similarly to the research on Chabad doctrine, the biographical research has also focused on the first and the last rebbes of Chabad. The rare exceptions are Assaf 2011, which tells the story of Shneur Zalman's errant son, Moshe, and Slonim 1946, which is not a biographical work per se but attempts to provide a full record of all descendants of Shneur Zalman, in some cases supplying bibliographical notes. The pioneering biography of Shneur Zalman had appeared already in the second decade of the 20th century (Teitelbaum 1910–1913), but the first academic biography came out only in 2015 (Etkes 2015). Among the biographies of the last rebbe, a special place is occupied by Deutsch 1995–1997, a controversial book that attempted to debunk many myths surrounding the life of Menachem Mendel Schneerson. Many of its findings were further developed and supplemented by new research in Heilman and Friedman 2010, the only academic biography so far. This biography has not been well received by the Hasidic audience, and Harari 2013 followed as an alternative for a popular readership in Hebrew, and Miller 2014 in English.

Assaf, David. "Apostate or Saint? In the Footsteps of Moshe, the Son of Rabbi Shneur Zalman of Lyady." In *Untold Tales of the Hasidim: Crisis & Discontent in the History of Hasidism*. Edited by David Assaf, 29–96. Waltham, MA: Brandeis University Press, 2011.

A story of conversion and death of Moshe, Shneur Zalman's son, told on the basis of archival documents and confronted with his alternative life stories, both polemical and apologetic.

Deutsch, Shaul Shimon. *Larger Than Life: The Life and Times of the Lubavitscher Rebbe Rabbi Menachem Mendel Schneerson*. New York: Chasidic Historical Publications, 1995–1997.

A highly controversial biography penned when its author was a Chabad Hasid. Although marred by somewhat clumsy editing, it proved to be a breakthrough as it successfully debunked many myths that surrounded the rebbe's life story. It furnished documents illuminating, among other points, the rebbe's family history and his education in Berlin.

Etkes, Immanuel. *Rabbi Shneur Zalman of Liady: The Origins of Chabad Hasidism*. Waltham, MA: Brandeis, 2015.

The first and so far the only, academic biography of Shneur Zalman of Liady. It reconstructs his ascent to leadership and his conflicts with the *mitnagdim* and with opposition within the Hasidic movement, and examines critically his relations with the tsarist authorities. Translated from the expanded Hebrew original.

Harari, Yehi'el. *Sodo shel ha-rabi*. Tel Aviv: Yediot aharonot: Sifre hemed, 2013.

A Hebrew-language biography of Menachem Mendel Schneerson intended for general readership. It relies heavily on internal Chabad literature, including the rebbe's talks and letters, in an attempt to explain the secret of his charisma and his appeal to his Hasidim.

Heilman, Samuel, and Menachem Friedman. *The Rebbe: The Life and Afterlife of Menachem Mendel Schneerson*. Princeton, NJ, and Oxford: Princeton University Press, 2010.

So far the only academic biography of the last leader of Chabad, which sparked a big controversy throughout the orthodox community for scrutinizing Schneerson's young years and discussing his academic ambitions, which he never managed to realize in full. Since the main focus is on Schneerson's young years, his intellectual output as the rebbe is not given a thorough discussion.

Miller, Chaim. *Turning Judaism Outward: A Biography of Rabbi Menachem Mendel Schneerson the Seventh Lubavitcher Rebbe*. Brooklyn, NY: Kol Menachem, 2014.

Although written by a Chabad rabbi and published by a Chabad press, this biography attempts to reach out to a wider readership, both academic and non-academic. It draws on both partisan and academic sources, but uses the latter selectively and downplays Schneerson's engrossment in secular culture and the messianic controversy.

Slonim, Menachem Shmuel. *Toledot mishpachat ha-rav mi-Ladi*. Tel Aviv: Zohar, 1946.

A genealogical work that endeavors to list all the descendants of the founder of Chabad, and to provide basic biographical information.

Teitelbaum, Mordekhai. *Ha-rav mi-Ladi u-miflegat Habad*. 2 vols. Warsaw: Tuschijah, 1910–1913.

A work of two volumes, one of which discusses Shneur Zalman's biography, and the other his doctrine. Written by a writer with family connection to Chabad, and published under the auspices of a follower of the Kopust branch of Chabad, it nevertheless strives to maintain the standards of academic historiography.

Anthropological and Ethnographical Studies

Anthropological and ethnographical studies focus predominantly on the Chabad ritual and doctrinal response to the death of Menachem Mendel Schneerson and the ostensible failure of his messianic prophecy (Krael-Tovi and Bilu 2008, Krael-Tovi 2009, Dein 2011). These studies deal predominantly with the acutely messianic faction of Chabad; Bilu 2012 explores fertility rituals among messianic Chabad Hasidim, and Bilu 2013 studies testimonies of visions of the late rebbe. Studies concerning other aspects of contemporary Chabad communities are Lebb 1995, which is a unique attempt to evaluate the impact of Chabad on the community of Yemenite Jews in Israel, and Mintz 1992, which provides a succinct description of the community of Melokhim and highlights important events from the history of the mainstream Lubavitch in and around Brooklyn, NY. Gellerman 2011 describes dance practices among girls in the central Chabad community in Crown Heights, Brooklyn.

Bilu, Yoram. "“To Make Many More Menachem Mendels’: Childlessness, Procreation, and Creation in Messianic Habad.” *Contemporary Jewry* 32 (2012): 111–134.

Analyzes a number of rituals of miracle stories, which developed among the acutely messianic faction of Chabad, and which connect the childless and now-deceased rebbe with the power of granting children to barren couples.

Bilu, Yoram. "“We Want to See Our King’: Apparitions in Messianic Habad.” *Ethos* 41.1 (2013): 98–126.

Explores stories of visions of the late rebbe Menachem Mendel Schneerson among followers of the acutely messianic faction of Chabad.

Dein, Simon. *Lubavitcher Messianism: What Really Happens When Prophecy Fails?* London: Continuum, 2011.

A study of ritual praxis prevalent among the acute messianic faction of Chabad, which maintains that Menachem Mendel Schneerson is the messiah despite his apparent death. Contains a chapter devoted to an understudied London community of Chabad.

Gellerman, Jill. "Rehearsing for Ultimate Joy among the Lubavitcher Hasidim: Simchas Bais Hasho’eva in Crown Heights.” In *Seeing Israeli and Jewish Dance*. Edited by Judith Brin, 285–312. Detroit: Wayne State University Press, 2011.

Based on field research, this paper demonstrates dance as a socializing practice that prepares Chabad girls for their roles in the Chabad community. It is a rare glimpse into dance practices of Chabad.

Kravel-Tovi, Michal. "To See the Invisible Messiah: Messianic Socialization in the Wake of a Failed Prophecy in Chabad.” *Religion* 39 (2009): 248–269.

Discusses rituals and practices developed by Chabad after the passing away of the last rebbe, aiming at recreating and perpetuating his presence in the community.

Kravel-Tovi, Michal, and Yoram Bilu. "The Work of the Present: Constructing Messianic Temporality in the Wake of a Failed Prophecy in Chabad.” *American Ethnologist* 35.1 (2008): 1–17.

A study that discusses Chabad practices after the death of the rebbe Menachem Mendel Schneerson in the contexts of millennial movements coping with the apparent failure of their apocalyptic prophecy.

Lebb, Laurence D. "HaBaD & Habban: ‘770’s’ Impact on a Yemenite Jews Community in Israel.” In *New World Hasidim: Ethnographic Studies of Hasidic Jews in America*. Edited by Janet S. Belcove-Shalin, 69–85. Albany: SUNY Press, 1995.

A short account of the influence of Chabad educational institutions in Kfar Chabad on the Habbani Yemenite community in nearby Bereket. It touches upon a grossly under-researched issue of the impact of Chabad outreach on non-Ashkenazi communities in Israel and abroad.

Mintz, Jerome R. *Hasidic People: A Place in the New World*. Cambridge, MA, and London: Harvard University Press, 1992.

A history of Hasidic community in and around New York; contains several chapters on Chabad-Lubavitch, most importantly on its conflict with the Satmar chasidim, the so-called book trial in the 1980s, and the Crown Heights riots in 1991. Additionally, it gives a rare insight in the community of Melokhim, a Chabad offshoot community, which emerged in New York in the 1930s.

The Messianic Controversy

Chabad messianic campaigns and the widespread belief that the rebbe Menachem Mendel Schneerson was messiah sparked a major controversy within the Jewish community. Friedman 1994 and Elijor 1998 explore the continuity of the messianic idea in Chabad in the last three generations of Chabad. Kraus 2007 concentrates on Chabad activities that sprung from Menachem Mendel Schneerson's messianism. Wolfson 2009 and Dahan 2014 tackle the messianic doctrine of Menachem Mendel Schneerson. Berger 2001 is a polemical work that argues that Chabad messianism after the rebbe's death diverted from Jewish orthodoxy, whereas Magid 2015 revisits the idea of incarnation in Jewish sources and, conversely, reconciles Chabad acute messianism with the Jewish messianic idea. Sagi 2015 is a unique study of recent developments of Chabad messianism in Israel, where it became a cornerstone of Yitzchak Ginsburgh's doctrine, known predominantly for its highly controversial attitude to non-Jews.

Berger, David. *The Rebbe, the Messiah, and the Scandal of Orthodox Indifference*. Oxford: Littman Library of Jewish Civilization, 2001.

A polemical work sparked by the messianic campaign of Chabad, which gained momentum following the death of Menachem Mendel Schneerson; written by a historian and a Modern Orthodox rabbi. It argues that the belief in a dead messiah puts Chabad messianism outside the fold of Jewish orthodoxy and requires action on the part of the orthodox establishment.

Dahan, Alon. *The Final Redeemer: The Messianic Doctrine of Rabbi Menachem Mendel Schneerson, the Lubavitcher Rebbe*. Tel Aviv: Contento de Semrik, 2014.

A detailed discussion of the messianic doctrine of the last Chabad rebbe, with especially interesting chapters on messianic outreach and the role of the gentiles in the days of the messiah. Translated from the Hebrew original.

Elijor, Rachel. "The Lubavitch Resurgence: The Historical and Mystical Background 1939–1996." In *Toward the Millennium: Messianic Expectations from the Bible to Waco*. Edited by Peter Schäfer and Mark R. Cohen, 383–408. Leiden, The Netherlands: Brill, 1998.

Delineates the birth of acute messianism in Chabad in the face of imminent destruction of European Jewry in the Second World War, and discusses doctrinal changes and social activism that ensued in the Chabad of the last two rebbes: Yosef Yitshak and Menachem Mendel Schneerson.

Friedman, Menachem. "Habad as Messianic Fundamentalism: From Local Particularism to Universal Jewish Mission." In *Accounting for Fundamentalism: The Dynamic Character of Movements*. Edited by Martin E. Marty and R. Scott Appleby, 328–357. Chicago and London: University of Chicago Press, 1994.

Examines the transformation of Chabad from a parochial group into a universal Jewish movement playing a major role in the orthodox Jewish community, in the period of the leadership of the last three rebbes: Shalom Dovber, Yosef Yitshak, and Menachem Mendel.

Kraus, Yitshak. *Ha-shevi'i: Meshihyut ba-dor ha-shevi'i shel Habad*. Tel Aviv: Yedi'ot sefarim, 2007.

Messianism in the Chabad movement under the leadership of Menachem Mendel Schneerson, discussed from the perspective of active Chabad efforts to bring the messianic advent closer and the outreach campaigns initiated for this purpose.

Loewenthal, Naftali. "The Baal Shem Tov's *Iggeret ha-kodesh* and Contemporary Chabad 'Outreach.'" In *Yashan mi-penei hadash: Mehkarim be-toldot Yehudei mizrah Eropah uve-tarbutam. Shay le-Immanuel Etkes*. Vol. 1. Edited by David Assaf and Ada Rapoport-Albert, 69–101. Jerusalem: Zalman Shazar Center for Jewish History, 2009.

Examines the transformation of the Holy Letter by Israel Ba'al Shem Tov in the last three generations of Chabad into a programmatic text of Chabad messianism and outreach campaign.

Magid, Shaul, "The Divine/Human Messiah and Religious Deviance: Rethinking Chabad Messianism." In *Rethinking the Messianic Idea in Judaism*. Edited by Michael L. Morgan and Steven Weitzman, 316–351. Bloomington: Indiana University Press, 2015.

Discusses claims that the rebbe's superhuman nature enabled him to be the messiah despite his apparent death. It brings together Chabad metaphysics with other voices that allowed for ideas of incarnation and apotheosis in Judaism, to argue that Chabad successfully neutralized and normalized the messianic idea in Judaism.

Sagi, Rafael. *Radikalizm meshihi bi-medinat Yisra'el: Perakim ba-sod ha-tikun ha-meshihi be-haguto shel ha-rav Yitshak Ginzburg*. Tel Aviv: Gevanim, 2015.

A rare study in Chabad messianism outside of the mainstream Chabad community, this book deals with messianic teachings of Yitzchak Ginsburgh, a controversial Chabad rabbi considered as the main ideologist of hard-line settler youth in the occupied West Bank.

Wolfson, Elliot R. *Open Secret: Postmessianic Messianism and the Mystical Revision of Menahem Mendel Schneerson*. New York: Columbia University Press, 2009.

Schneerson's messianic doctrine sieved through the conceptual apparatus of both Kabbalah scholarship and contemporary philosophy. Evading the problem of actual messianic self-identification by the rebbe, the book focuses on the messianic consciousness he inculcated in his followers. Contains discussion of the status of women and gentiles in messianic times.

Chabad in Modern Society

The library of works that explore various aspects of Chabad's negotiations with modernity and modern society has been growing. Fishkoff 2003, although more popular than academic, is an informative introduction to Chabad in postwar America. Greenberg 2014 explores Chabad's development in the United States as the movement's response to the Holocaust. Shandler 2009 and Balakirsky Katz 2010 deal specifically with the use of iconography and new media in getting the Chabad message across to the modern audience. Morris 1998 focuses on the experience of Chabad women in America. Ferziger 2015 delves into the impact Chabad's activities had on other orthodox streams of American Judaism. Thorough research of Chabad's impact on Israeli society still remains a desideratum; Tsarfati 2010 devotes a substantial discussion to Chabad's involvement in political discourse in Israel, and Feldman 2003 to Chabad's confrontation with liberal democracy in the United States and Canada.

Balakirsky Katz, Maya. *The Visual Culture of Chabad*. Cambridge, UK: Cambridge University Press, 2010.

A study devoted to the Chabad iconography, and the ways it has served to help spread the movement's message and perpetuate its organizational structure. Among examples of iconography discussed in the books are portraits of rebbes, logotypes, Chabad Chanukah lamp, and the building of the headquarters of the movement.

Feldman, Jan. *Lubavitchers as Citizens: A Paradox of Liberal Democracy*. Ithaca, NY: Cornell University, 2003.

Describes the involvement of Chabad, an overtly nonliberal group, in liberal democracies. Useful for its discussion of the seldom-researched Canadian Chabad community; problematic for its pervasive apologetic undertone.

Ferziger, Adam S. "The Chabadization of American Orthodoxy." In *Beyond Sectarianism: The Realignment of American Orthodox Judaism*. By Adam S. Ferziger, 175–194. Detroit: Wayne State University Press, 2015.

Analyzes the impact of Chabad outreach campaigns on the changing attitudes to non-orthodox Jews and increasing inclusiveness of Lithuanian ultra-orthodoxy in the United States.

Fishkoff, Sue. *The Rebbe's Army: Inside the World of Chabad-Lubavitch*. New York: Schocken, 2003.

A journalistic account of various branches of Chabad activity in the United States, including Chabad outreach and fundraising campaigns. The discussion also includes controversial topics, such as the opposition to Chabad's public menorah lighting, or the messianic fervor that followed the death of Menachem Mendel Schneerson.

Greenberg, Gershon. "Menahem Mendel Schneerson's Response to the Holocaust." *Modern Judaism* 34.1 (2014): 86–122.

Presents the Chabad's conceptual and organizational response to the Holocaust. While focusing on Chabad under the leadership of Menachem Mendel Schneerson, it also discusses Chabad activity in the United States during the war and opposition to Chabad messianism in the orthodox camp.

Morris, Bonnie J. *Lubavitcher Women in America: Identity and Activism in the Postwar Era*. Albany: SUNY Press, 1998.

Explores the changing role of women in Chabad spirituality and social activism with examples of American female Chabad Hasidim. Particularly interesting is the discussion of the female Chabad discourse as a response to American feminism.

Shandler, Jeffrey. *Jews, God and Videotape: Religion and Media in America*. New York and London: New York University Press, 2009.

This monograph devoted to the social practices of new media related to American Judaism contains a chapter on Chabad's use of video and the Internet for the movement's outreach.

Tsarfati, Orly. *Me-Oslo 'ad ha-hitnatkut (ha-ma'avak shel Erets Yisra'el ha-shelemah be-'itone Habad*. Jerusalem: Ha-Sifriyah ha-tsiyonit, 2010.

Explores the use of mass media by Chabad in Israel during the peace process, and the nexus of politics and messianism in Chabad press of that period.

Bibliographical Studies

Most bibliographical studies in Chabad are a product of Chabad librarians. The most important, albeit already becoming outdated, are Mondshine 1981 and Mondshine 1984, devoted to major books of Shneur Zalman of Liady. Loewenthal 1991 is an academic study that examines early Chabad publications and their use in the dissemination of Chabad Hasidism.

Loewenthal, Naftali. "Early Habad Publications in Their Setting." *British Library Occasional Papers* 13 (1991): 94–104.

Examines the first printed Chabad books and argues that the selection of material, last-minute additions to printed editions, and their typographical layout were all important tools in the dissemination of the Chabad ethos.

Mondshine, Yehoshua. *Likutei amarim hu Sefer ha-Tanya: Mahadurotav, tirgumav u- ve'urav.* Brooklyn, NY: Kehot, 1981.

Lists editions, translations, and major commentaries to Shneur Zalman's book of *Tanya*.

Mondshine, Yehoshua. *Sifrei ha-halakhah shel Admor ha-Zaken (Ba'al ha-Tanya ve-h.Sh.'a.) Bibliografyah.* Brooklyn, NY: Kehot, 1984.

Bibliography of Shneur Zalman's halakhic works.

Chabad and the Women Question

Chabad is often credited with opening Hasidic spiritual experience to women and with creating an equal, or at least parallel, position for women in its outreach enterprise. Loewenthal 1999 explores the roots of Chabad's more inclusive approach to women's spirituality in Chabad doctrinal teachings, and Levin 2002 connects it with Shneur Zalman's concept of the overturning of the gender hierarchy in the messianic era. Loewenthal 2000, Rapoport-Albert 2009, and Rapoport-Albert 2013 discuss the changes in doctrine and the role of women in 20th-century Chabad. Morris 1998 examines the history of women's involvement in American Chabad, and Wellen Levine 2003 focuses on girls growing up in the Chabad community of Crown Heights, the center of Chabad Hasidism.

Levin, Yael. "Kol ha-kalah le-'atid." *Ha-tsiyonut ha-datit 4 (2002): 365–368.*

A short yet significant study that looks at the reversal of gender polarity in the messianic era, as depicted in the teachings of Shneur Zalman of Ladi.

Loewenthal, Naftali. "Women and the Dialectic of Spirituality in Hasidism." In *Be-ma'gele Hasidim: Kovets mehkarim le-zikhro shel Profesor Mordekhai Wilenski.* Edited by David Assaf, Israel Bartal, Immanuel Etkes, and Elchanan Reiner, 7–65. Jerusalem: Bialik Institute, 1999.

Explores the role set for women in the teachings of its founder. Connects the unique women's activism in Chabad against the background of other Hasidic courts with the concept of "Lower unity"—the belief in God's immanence in the world.

Loewenthal, Naftali. "'Daughter/Wife of Hasid' or 'Hasidic Woman'?" *Jewish Studies 40 (2000): 21–28.*

Discusses the change in the attitude toward female members of Hasidic families that occurred in Chabad during the leadership of the last two Chabad rebbes, and the increasingly active involvement of women in the study and propagation of Chabad Hasidism.

Morris, Bonnie J. *Lubavitcher Women in America: Identity and Activism in the Postwar Era.* Albany: SUNY Press, 1998.

Explores the changing role of women in Chabad spirituality and social activism with examples of American female Chabad Hasidim. Especially interesting is the discussion of the female Chabad discourse as a response to American feminism.

Rapoport-Albert, Ada. "The Emergence of a Female Constituency in Twentieth-Century HaBaD." In *Yashan mi-penei hadash: Mehkarim be-toldot Yehudei mizrah Eropah uve-tarbutam. Shay le-Immanuel Etkes.* Vol. 1. Edited by David Assaf and Ada Rapoport-Albert, 7–68. Jerusalem: Zalman Shazar Center for Jewish History, 2009.

Discusses the role of women's participation in the religious life of the Chabad court in the pre-20th-century Chabad and then the gradual rise in involvement and institutional status of Chabad women.

Rapoport-Albert, Ada. "From Woman as Hasid to Woman as 'Tsadik' in the Teachings of the Last Two Lubavitcher Rebbes." *Jewish History* 27.2–4 (2013): 435–473.

A discussion of the history of the empowerment of women within the framework of Menachem Mendel Schneerson's messianic doctrine.

Wellen Levine, Stephanie. *Mystics, Mavericks and Merrymakers: An Intimate Journey among Hasidic Girls*. New York and London: New York University Press, 2003.

A study of adolescent girls growing up in and around the central Chabad community in Crown Heights. Based on the author's participant observation of the community.

Chabad Journals

Throughout its history, several short- and long-lived journals have been published by or affiliated with Chabad. Some were republished by the Chabad press in book form. These are *Kovets ha-Tamim* and *Kovets Lyubavitsh*, two journals published in interwar Poland and shortly after the relocation of Chabad center to the United States, respectively. In contrast, *Kerem Habad* and *Heikhal ha-Besht* are contemporary platforms for internal Hasidic research of history and doctrine of Chabad.

***Heikhal ha-Besht*. 2002–.**

Chabad-affiliated journal, which serves as an outlet for Hasidic researchers working on history and teachings of Chabad in particular, and Hasidism in general.

***Kerem Habad*. 1987–1992.**

A short-lived periodical devoted to the history of Chabad. Edited by Yehoshua Mondshine. Each volume brings extensive unpublished archival material to the history of 19th- and early-20th-century Chabad. With photographs and facsimiles.

***Kovets ha-Tamim*. 1935–1938**

Journal published in interwar Poland under the auspices of the Chabad flagship yeshiva Tomkhe temimim in Warsaw. Includes letters, Hasidic stories, and Torah novellae by the students. Republished with indices (Brooklyn, NY: Kehot, 1975).

***Kovets Lyubavitsh: Bimah bishvil anash ve-talmide ha-tamim (704–706 – 716–717)*. 1943–1956.**

A Yiddish journal published by the flagship publishing house of Chabad in the years 1943–1956, which encompasses excerpts from the talks of the rebbes, information on the Lubavitch community, letters, and reports on Chabad activities. Republished with indices and errata (Brooklyn, NY: Kehot, 2014).

Unpublished PhD Theses

Various aspects of Chabad Hasidism have been objects of graduate research. Although the majority of doctoral theses concerning Chabad have been turned into books, some substantial research has remained unpublished. This includes Hallamish 1976, the

pioneering thesis that started academic interest in Chabad; Roth 2012, which deals with the forms of Chabad written lore; and Stamler 2012, Levanoni 2013, and Tworek 2015, which explore various teachings of the first two Chabad leaders from various angles.

Brawer, Naftali. "Resistance and Response to Change: The Leadership of Rabbi Shalom DovBer Schneersohn (1860–1920)." PhD diss., University College London, 2004.

So far the only monograph-length study dedicated to the teachings and leadership of the fifth Lubavitch rebbe, focusing on his attitude to the Jewish Enlightenment, Zionism, and education.

Hallamish, Moshe. "Mishnato ha-iyunit shel R. Shneur Zalman mi-Ladi (ve-yahasah le-torat ha-kabalah ule-reshit ha-hasidut)." PhD diss., Hebrew University Jerusalem, 1976.

Written in the 1970s at the Hebrew University, this was the first doctoral dissertation on Chabad thought. It focuses on Shneur Zalman's theology, anthropology, and concept of divine service, and traces their sources in Kabbalistic literature.

Levanoni, Tsiri. "Mishnat ha-teshuvah shel r. Dovber (ha-Admor ha-Emtsa'i) u-mekorotehah be-haguto shel r. Shneur Zalman mi-Liady." PhD diss., Bar-Ilan University, 2013.

Recent dissertation, which explores the repentance (*teshuvah*) in the doctrine of the second Chabad-Lubavitch rebbe, Dov Ber Shneuri.

Roth, Ariel. "Ha-korpus ha-sifrut ha-habadi: Rekhivav ve-hafatsato ke-vasis li-keri'at text habadi." PhD diss., Bar-Ilan University, 2012.

Explores genres of writings that constitute the Chabad literary corpus, processes of their composition, and methods of reading.

Stamler, Yossef. "Sekhel, filosofyah ve-emunah be-haguto shel Rabi Shneur Zalman mi-Ladi." PhD diss., Haifa University, 2012.

The thesis deconstructs the common misconception that Rashaz is a "philosopher" or even a "rationalist," and reinstates the idea of faith that is not rational in the center of the Habad worship.

Tworek, Wojciech. "Time in the Teachings of Rabbi Shneur Zalman of Liady." PhD diss., University College London, 2015.

The thesis discusses the engagement of Shneur Zalman's doctrine with temporal discourse; it explores Shneur Zalman's concept of time and history, his messianic awareness, and its impact on individual and communal worship.

Literary Works

Chabad topics occasionally find their way into belles lettres. Perhaps the most famous cases are two English books by Chaim Potok, Potok 1972 and Potok 1990, which portray the Chabad community of Crown Heights (although under a thin veil of a fictitious community). But Chabad themes are very present in Yiddish literature, with the psychological portrayal of a Chabad Hasid in Schneerson 1922 and neo-romantic impressions in Bunin 1938 as the most interesting examples. Dinur 1958 is a Hebrew memoir of someone who experienced the prewar Chabad community and left it for a very different personal and ideological path.

Bunin, Hayim. *Habadish: Geshtaltn, bilder, hezyoynes, ertseylungen, shmuesn*. Łódź: Far alemen, 1938.

Collection of short stories and literary impressions from Chabad courts in Kopust and Lyubavitchi.

Dinur, Benzion. *Ba-'olam she-shaka': Zikhronot u-reshumot mi-derekh hayim 644–674*. Jerusalem: Mosad Bialik, 1958.

Dinur's autobiographical book includes an account of his years in the Chabad yeshiva in Lyubavitchi.

Potok, Chaim. *My Name Is Asher Lev*. New York: Alfred A. Knopf, 1972.

A story of a Brooklyn-based orthodox painter, author of *The Brooklyn Crucifixion*, taking place in a fictitious community of Ladover Hasidim, modeled after the Chabad community of Crown Heights.

Potok, Chaim. *The Gift of Asher Lev*. New York: Alfred A. Knopf, 1990.

A sequel to *My Name Is Asher Lev* (Potok 1972) and a dramatized account of the succession debate in the Lubavitch community in the years preceding the rebbe's death.

Schneerson, Fishel. *Hayim Gravitser: Di geshikhte fun dem gefalenem. Fun der khabadisher velt*. Berlin: Yidisher literarisher farlag, 1922.

A Yiddish novel that tells the story of a prodigy follower of the third rebbe of Chabad, the Tsemakh Tsedek, who takes to extremes the principle that "there is nothing except God." Translated into Hebrew as *Hayim Gravitser: Sipuro shel nofel*.

[back to top](#)

Copyright © 2017. All rights reserved.