Chabad

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# Chabad

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* *Chabad's messianic ideology sparked controversy in the Jewish Orthodox world, engendering recrimination against Chabad.*
* *In 1951, Rabbi Menachem Mendel Schneerson became the seventh Chabad Rebbe.*

Chabad, also known as Lubavitch, Habad and Chabad-Lubavitch (Hebrew: .mw-parser-output .script-hebrew,.mw-parser-output .script-Hebr{font-size:1.15em;font-family:"Ezra SIL","Ezra SIL SR","Keter Aram Tsova","Taamey Ashkenaz","Taamey David CLM","Taamey Frank CLM","Frank Ruehl CLM","Keter YG","Shofar","David CLM","Hadasim CLM","Simple CLM","Nachlieli","SBL BibLit","SBL Hebrew",Cardo,Alef,"Noto Serif Hebrew","Noto Sans Hebrew","David Libre",David,"Times New Roman",Gisha,Arial,FreeSerif,FreeSans}חב"ד), is an Orthodox Jewish Hasidic movement. Chabad is one of the world's best-known Hasidic movements, particularly for its outreach activities. It is one of the largest Hasidic groups and Jewish religious organizations in the world.

Founded in 1775 by Rabbi Schneur Zalman of Liadi, the name "Chabad" (חב״ד) is a Hebrew acronym for Chochmah, Binah, Da'at (חכמה, בינה, דעת): "Wisdom, Understanding, and Knowledge", which represent the intellectual underpinnings of the movement. The name Lubavitch derives from the town in which the now-dominant line of leaders resided from 1813 to 1915. Other, non-Lubavitch scions of Chabad either disappeared or merged into the Lubavitch line. In the 1930s, the sixth Rebbe of Chabad, Rabbi Yosef Yitzchak Schneersohn, moved the center of the Chabad movement from Russia to Poland. After the outbreak of World War II, he moved the center of the movement to the United States.

In 1951, Rabbi Menachem Mendel Schneerson became the seventh Chabad Rebbe. He transformed the movement into one of the most widespread Jewish movements in the world today. Under his leadership, Chabad established a large network of institutions that provide religious, social and humanitarian needs across the world. Chabad institutions provide outreach to unaffiliated Jews and humanitarian aid, as well as religious, cultural and educational activities. Unlike most ultra-Orthodox groups, which are self-segregating, Chabad operates mainly in the wider world and caters to secularized Jews. Schneerson was also believed by many of his followers to be the Messiah, and his own position on the matter is debated among scholars. Chabad's messianic ideology sparked controversy in the Jewish Orthodox world, engendering recrimination against Chabad. Schneerson's 1994 death shocked many followers. The movement did not appoint a new leader, and is split between "moderates", who prefer not to discuss the Messianic question, and "Messianics" who claim that he did not truly die and will reappear.

In 2018, Marcin Wodziński estimated that the Chabad movement accounted for 13% of the global Hasidic population. The total number of Chabad households is estimated to be between 16,000 and 17,000, which is believed to contain between 90,000 and 95,000 individuals, however, the number of Chabad-affiliated Jews (those who regularly attend Chabad services and other Chabad gatherings) is far larger; in 2005 the Jerusalem Center for Public Affairs reported that up to one million Jews attend Chabad services at least once a year.

# History

* *In the early 1900s, Chabad-Lubavitch legally incorporated itself under Agudas Chasidei Chabad ("Association of Chabad Hasidim").*
* *The movement was moved to Lyubavichi (Lubavitch) by the second Rebbe of Chabad, Rabbi Dovber Shneuri, in 1813.*
* *Sarna has characterized Chabad as having enjoyed the fastest rate of growth of any Jewish religious movement in the period 1946-2015.*

The Chabad movement was established after the First Partition of Poland in the town of Liozno, Pskov Governorate, Russian Empire (present day Liozna, Belarus), in 1775, by Rabbi Shneur Zalman of Liadi, a student of Rabbi Dovber ben Avraham, the "Maggid of Mezritch", the successor to Hasidism's founder, Rabbi Israel Baal Shem Tov. The movement was moved to Lyubavichi (Lubavitch) by the second Rebbe of Chabad, Rabbi Dovber Shneuri, in 1813. The movement was centered in Lyubavichi for a century until the fifth Rebbe, Rabbi Shalom Dovber left the village in 1915 and moved to the city of Rostov-on-Don. During the interwar period, following Bolshevik persecution, the Chabad-Lubavitch movement, under the Sixth Rebbe, Rabbi Yosef Yitzchak, was centered in Riga and then in Warsaw. The outbreak of World War II led to the Sixth Rebbe to move to the United States. Since 1940, the movement's center has been in the Crown Heights neighborhood of Brooklyn.

While the movement spawned a number of offshoot groups throughout its history, the "Chabad-Lubavitch" branch is the only one still active, making it the movement's main surviving line. Sarna has characterized Chabad as having enjoyed the fastest rate of growth of any Jewish religious movement in the period 1946-2015.

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# Leadership

* *Rabbi Menachem Mendel greatly expanded Chabad's global network, establishing hundreds of new Chabad centers across the globe.*
* *The Chabad movement has been led by a succession of Hasidic rebbes.*
* *Many of Rabbi Dovber's works have been subsequently republished by the Chabad movement.*
* *The Tanya is the central book of Chabad thought and is studied daily by followers of the Chabad movement.*

The Chabad movement has been led by a succession of Hasidic rebbes. The main line of the movement, Chabad-Lubavitch, has had seven rebbes in total:

Rabbi Shneur Zalman of Liadi (1745–1812), founded the Chabad movement in the town of Liozna. He later moved the movement's center to the town of Liadi. Rabbi Shneur Zalman was the youngest disciple of Rabbi Dovber of Mezritch, the principal disciple and successor of Rabbi Israel Baal Shem Tov, founder of Hasidism. The Chabad movement began as a separate school of thought within the Hasidic movement, focusing of the spread of Hasidic mystical teachings using logical reasoning (creating a kind of Jewish "rational-mysticism"). Shneur Zalman's main work is the Tanya (or Sefer Shel Beinonim, Book of the Average Man). The Tanya is the central book of Chabad thought and is studied daily by followers of the Chabad movement. Shneur Zalman's other works include a collection of writings on Hasidic thought, and the Shulchan Aruch HaRav, a revised version of the code of Jewish law, both of which are studied regularly by followers of Chabad. Shneur Zalman's successors went by last names such as "Schneuri" and "Schneersohn" (later "Schneerson"), signifying their descent from the movement's founder. He is commonly referred to as the Alter Rebbe (Yiddish: אַלטער רבי) or Admur Hazoken (Hebrew: אדמו״ר הזקן) ("Old Rebbe").

Rabbi Dovber Schneuri (1773–1827), son of Rabbi Shneur Zalman, led the Chabad movement in the town of Lyubavichi (Lubavitch). His leadership was initially disputed by Rabbi Aaron Halevi of Stroselye, however, Rabbi Dovber was generally recognized as his father's rightful successor, and the movement's leader. Rabbi Dovber published a number of his writings on Hasidic thought, greatly expanding his father's work. He also published some of his father's writings. Many of Rabbi Dovber's works have been subsequently republished by the Chabad movement. He is commonly referred to as the Mitteler Rebbe (Yiddish: מיטעלער רבי), or Admur Ha'emtzoei (Hebrew: אדמו״ר האמצעי) (Middle Rebbe).

Rabbi Menachem Mendel Schneersohn (1789–1866), a grandson of Rabbi Shneur Zalman and son-in-law of Rabbi Dovber. Following his attempt to persuade the Chabad movement to accept his brother-in-law or uncle as rebbe, Rabbi Menachem Mendel assumed the title of rebbe of Chabad, also leading the movement from the town of Lyubavichi (Lubavitch). He published a number of his works on both Hasidic thought and Jewish law. Rabbi Menachem Mendel also published some of the works of his grandfather, Rabbi Shneur Zalman. He is commonly referred to as the Tzemach Tzedek, after the title of his responsa.

Rabbi Shmuel Schneersohn (1834–1882), was the seventh and youngest son of Rabbi Menachem Mendel. He assumed the title of rebbe in town of Lyubavichi (Lubavitch), while several of his brothers assumed the title of rebbe in other towns, forming groups of their own. Years after his death, his teachings were published by the Chabad movement. He is commonly referred to as the Maharash, an acronym for "Moreinu HaRav Shmuel" ("our teacher, Rabbi Shmuel").

Rabbi Shalom Dovber Schneersohn (1860–1920), Shmuel's second son, succeeded his father as rebbe. Rabbi Shalom Dovber waited some time before officially accepting the title of rebbe, as not to offend his elder brother, Zalman Aaron. He established a yeshiva called Tomchei Temimim. During World War One, he moved to Rostov-on-Don. Many of his writings were published after his death, and are studied regularly in Chabad yeshivas. He is commonly referred to as the Rashab, an acronym for "Rabbi Shalom Ber".

Rabbi Yosef Yitzchak Schneersohn (1880–1950), the only son of Sholom Dovber, succeeded his father as rebbe of Chabad. Rabbi Yosef Yitzchak was exiled from Russia, following an attempt by the Bolshevik government to have him executed. He led the movement from Warsaw, Poland, until the start of World War II. After fleeing the Nazis, Rabbi Yosef Yitzchak lived in Brooklyn, New York until his death. He established much of Chabad's current organizational structure, founding several of its central organizations as well as other Chabad institutions, both local and international. He published a number of his writings, as well as the works of his predecessors. He is commonly referred to as the Rayatz, or the Frierdiker Rebbe ("Previous Rebbe").

Rabbi Menachem Mendel Schneerson (1902–1994), son-in-law of Rabbi Yosef Yitzchak, and a great-grandson of the third Rebbe of Lubavitch, assumed the title of rebbe one year after his father-in-law's death. Rabbi Menachem Mendel greatly expanded Chabad's global network, establishing hundreds of new Chabad centers across the globe. He published many of his own works as well as the works of his predecessors. His teachings are studied regularly by followers of Chabad. He is commonly referred to as "the Lubavitcher Rebbe", or simply "the Rebbe". Even after his death, many continue to revere him as the leader of the Chabad movement.

# Oppression and resurgence in Russia

* *The Chabad movement was subject to government oppression in Russia.*
* *Since the dissolution of the Soviet Union in 1991, state persecution of Chabad ceased.*
* *The Bolsheviks also imprisoned, exiled and executed a number of Chabad Hasidim.*
* *The Chief Rabbi of Russia, Berel Lazar, a Chabad emissary, maintains warm relations with Russian President Vladimir Putin.*

The Chabad movement was subject to government oppression in Russia. The Russian government, first under the Czar, later under the Bolsheviks, imprisoned all but one of the Chabad rebbes. The Bolsheviks also imprisoned, exiled and executed a number of Chabad Hasidim. Since the dissolution of the Soviet Union in 1991, state persecution of Chabad ceased. The Chief Rabbi of Russia, Berel Lazar, a Chabad emissary, maintains warm relations with Russian President Vladimir Putin. Lazar also received the Order of Friendship and Order "For Merit to the Fatherland" medals from him.

# Relations with other Hasidic groups

* *The relations between the seventh Chabad Rebbe and the leaders of other Orthodox groups were recorded by Chabad author Rabbi Shalom Dov Wolpo in his three volume anthology titled Shemen Sasson MeChavreicha.*
* *In the 1980s, tensions arose between Chabad and Satmar Chasidim as the result of several assaults on Chabad hasidim by Satmar hasidim.*

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# Philosophy

* *These texts are used both as sources of Chabad teachings and as material requiring interpretation by Chabad authors.*
* *Chabad Hasidic philosophy focuses on religious and spiritual concepts such as God, the soul, and the meaning of the Jewish commandments.*
* *Rabbi Shneur Zalman's teachings formed the basis of Chabad philosophy, as expanded by succeeding generations.*

Chabad Hasidic philosophy focuses on religious and spiritual concepts such as God, the soul, and the meaning of the Jewish commandments. Classical Judaic writings and Jewish mysticism, especially the Zohar and the Kabbalah of Rabbi Isaac Luria, are frequently cited in Chabad works. These texts are used both as sources of Chabad teachings and as material requiring interpretation by Chabad authors. Chabad philosophy is rooted in the teachings of Rabbis Yisroel ben Eliezer, (the Baal Shem Tov, founder of Hasidism) and Dovber ben Avraham, the "Maggid of Mezritch" (Rabbi Yisroel's successor).[citation needed]

Rabbi Shneur Zalman's teachings formed the basis of Chabad philosophy, as expanded by succeeding generations. Many Chabad activities today are understood as applications of Shneur Zalman's teachings.[citation needed]

# Tanya

* *Shneur Zalman, on the other hand, taught that the emotions must be led by the mind, and thus the focus of Chabad thought was to be Torah study and prayer rather than esotericism and song.*
* *With the Chabad philosophy he elevated the mind above the heart, arguing that "understanding is the mother of fear and love for God".*
* *Chabad often contrasted itself with what is termed the Chagat schools of Hasidism.*

The Tanya (Hebrew: תניא) is a book by Rabbi Shneur Zalman was first published in 1797. It is the first schematic treatment of Hasidic moral philosophy and its metaphysical foundations.

According to the Tanya, the intellect consists of three interconnected processes: Chochma (wisdom), Bina (understanding), and Da'at (knowledge). While other branches of Hasidism focused primarily on the idea that "God desires the heart," Shneur Zalman argued that God also desires the mind, and that the mind is the "gateway" to the heart. With the Chabad philosophy he elevated the mind above the heart, arguing that "understanding is the mother of fear and love for God".

The Tanya has five sections. The original name of the first section is Sefer Shel Beinonim, the Book of the Intermediates. It is also known as Likutei Amarim — Collected Sayings. Sefer Shel Beinonim analyzes the inner struggle of the individual and the path to resolution. Citing the biblical verse "the matter is very near to you, in your mouth, your heart, to do", the philosophy is based on the notion that the human is not inherently evil; rather, every individual has an inner conflict that is characterized by two different inclinations, the good and the bad.

Chabad often contrasted itself with what is termed the Chagat schools of Hasidism. While all schools of Hasidism have a certain focus on the emotions, Chagat saw emotions as a reaction to physical stimuli, such as dancing, singing, or beauty. Shneur Zalman, on the other hand, taught that the emotions must be led by the mind, and thus the focus of Chabad thought was to be Torah study and prayer rather than esotericism and song. As a Talmudist, Shneur Zalman endeavored to place Kabbalah and Hasidism on a rational basis. In Tanya, he defines his approach as moach shalit al halev (Hebrew: "מוח שליט על הלב", "the brain ruling the heart").

# Community

* *The Chabad community consists of the followers (Hasidim) of the Chabad Rebbes.*
* *Chabad's adherents include both Hasidic followers, as well as non-Hasidim, who have joined Chabad synagogues and other Chabad run institutions.*
* *An adherent of Chabad is called a Chabad Chasid (or Hasid) (Hebrew: חסיד חב"ד‎), a Lubavitcher (Yiddish: ליובאַוויטשער‎), a Chabadnik (Hebrew: חבדניק‎), or a Chabadsker (Yiddish: חבדסקער‎).*

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The Chabad community consists of the followers (Hasidim) of the Chabad Rebbes. Originally, based in Eastern Europe, today, various Chabad communities span the globe; the communities with higher concentrations of Chabad's Hasidic followers are located in Crown Heights, Brooklyn, and Kfar Chabad, Israel. Other communities hold smaller population sizes.[citation needed]

According to sociologists studying contemporary Jewry, the Chabad movement fits into neither the standard category of Haredi nor that of modern Orthodox among Orthodox Jews. This is due in part to the existence of the number of Chabad supporters and affiliates who are not Orthodox (dubbed by some scholars as "non-Orthodox Hasidim"), the general lack of official recognition of political and religious distinctions within Judaism and the open relationship with non-Orthodox Jews represented by the activism of Chabad emissaries.

# Demographics

* *Compared to other Hasidic groups, Chabad has been thought to be the largest, the third or fourth largest Hasidic movement.*
* *Prior to this study, the demographic accounts on the Chabad movement varied greatly.*
* *In 2018, Marcin Wodziński produced his Historical Atlas of Hasidism which utilized Chabad community directories to establish Chabad has including over 16,000 households with over 90,000 individuals.*

In 2018, the first global demographic estimate of Hasidim was conducted based on community directories for Hasidic communities. The estimate for Chabad's demographic size is approximately 13% of Hasidim globally, accounting for 16,000-17,000 households or 90,000-95,000 individuals. Prior to this study, the demographic accounts on the Chabad movement varied greatly. Compared to other Hasidic groups, Chabad has been thought to be the largest, the third or fourth largest Hasidic movement. Chabad adherents are often reported to number some 200,000 persons. Some scholars pointed to the lack of quantitative data to back this claim, and some place the number of Chabad followers at around 40,000 but note that the number may be higher if the non-Hasidic Jews who join Chabad synagogues are included as well. In 2018, Marcin Wodziński produced his Historical Atlas of Hasidism which utilized Chabad community directories to establish Chabad has including over 16,000 households with over 90,000 individuals.

  
*President Ronald Reagan receives menorah from the "American Friends of Lubavitch," White House, 1984*

# United States

* *Chabad is estimated to have an annual growth of 3.6%.*
* *These members are referred to as Chabad hipsters or Hipster Hasidim.*
* *Chabad hipsters – Beginning from the late 2000s through the 2010s, a minor trend of cross acculturation of Chabad Hasidim and contemporary hipster subculture appeared within the New York Jewish community.*

Estimates for Chabad and other Hasidic groups are often based on extrapolation from the limited information available in US census data for some of the areas where Hasidim live. A 2006 estimate was drawn from a study on the Montreal Chabad community (determining average household size), in conjunction with language and other select indicators from US census data, it is estimated that Chabad in the United States includes approximately 4,000 households, which contains between 22,000 and 25,000 people. In terms of Chabad's relation to other Hasidic groups, within the New York metropolitan area, Chabad in the New York area accounts for around 15% of the total New York Hasidic population. Chabad is estimated to have an annual growth of 3.6%.

Crown Heights – The Crown Heights Chabad community's estimated size is 10,000 to 12,000 or 12,000 to 16,000. In 2006, extrapolating based on census data, it was estimated that the Chabad community in Crown Heights make up some 11,000. It was estimated that between 25% to 35% of Chabad Hasidim in Crown Heights speak Yiddish. This figure is significantly lower than other Hasidic groups and may be attributed to the addition of previously non-Hasidic Jews to the community. It was also estimated that over 20% of Chabad Hasidim in Crown Heights speak Hebrew or Russian. The Crown Heights Chabad community has its own Beis Din (rabbinical court) and Crown Heights Jewish Community Council (CHJCC).  
Chabad hipsters – Beginning from the late 2000s through the 2010s, a minor trend of cross acculturation of Chabad Hasidim and contemporary hipster subculture appeared within the New York Jewish community. According to The Jewish Daily Forward, a significant number of members of the Chabad Hasidic community, mostly residing in Crown Heights, Brooklyn, appear to now have adopted various cultural affinities of the local hipster subculture. These members are referred to as Chabad hipsters or Hipster Hasidim.[55][56]

# Student body in the United States

* *The report findings of studies on Jewish day schools and supplementary Jewish education in the United States show that the student body currently enrolled in some 295 Chabad schools exceeds 20,750.*
* *Though this figure include Chabad Hasidic children as well as non-Chabad children.*

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# Israel

* *The Chief Rabbi of Kfar Chabad is Rabbi Meir Ashkenazi.*
* *Members of the Chabad community run a number of outreach efforts during the Jewish holidays.*
* *The Chabad community established synagogues and institutions in Safed.*
* *Kfar Chabad – Kfar Chabad's estimated size is 5,100; the residents of the town are believed to all be Chabad adherents.*

Kfar Chabad – Kfar Chabad's estimated size is 5,100; the residents of the town are believed to all be Chabad adherents. This estimate is based on figures published by the Israeli Census Bureau. Other estimates place the community population at around 7,000. The Chief Rabbi of Kfar Chabad is Rabbi Meir Ashkenazi.

Safed – The Chabad community in Safed (or Tzfat) originates from the wave of Eastern European immigration to Israel of 1777–1840. The Chabad community established synagogues and institutions in Safed. The early settlement declined by the 20th century but was renewed following an initiative by the seventh Rebbe in the early 1970s, which reestablished the Chabad community in the city. Rabbi Yeshaya HaLevi Horowitz (1883–1978), a Safed native and direct descendant of Rabbi Yeshaya Horowitz, author of the Shnei Luchot HaBrit, served as the rabbi of the Chabad community in Safed from 1908 until his immigration to the U.S. during World War I. Members of the Chabad community run a number of outreach efforts during the Jewish holidays. Activities include blowing the shofar for the elderly on Rosh Hashana, reading the Megilla for hospital patients on Purim and setting up a Sukka on the town's main street during the Succoth holiday.

# France

* *The Chabad community in France is estimated to be between 10,000 and 15,000.*
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# Canada

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* *The Chabad community in Montreal originated sometime before 1931.*
* *Montreal – The estimated size of the Chabad community of Greater Montreal is 1,590.*
* *One congregation is listed as Chabad of Toronto, the other is simply listed as "Libavitzer Congregation".*

Montreal – The estimated size of the Chabad community of Greater Montreal is 1,590. The estimate is taken from a 2003 community study. The Chabad community in Montreal originated sometime before 1931. While early works on Canadian Jewry make little or no mention of early Hasidic life in Canada, later researchers have documented accounts of Chabad in Canada starting from the 1900s and 1910s. Steven Lapidus notes that there is mention of two Chabad congregations in a 1915 article in Canadian Jewish Chronicle listing the delegates of the first Canadian Jewish Conference. One congregation is listed as Chabad of Toronto, the other is simply listed as "Libavitzer Congregation". The sociologist William Shaffir has noted that some Chabad Hasidim and sympathizers did reside in Montreal before 1941, but does not elaborate further. Steven Lapidus also notes that in a 1931 obituary published in Keneder Odler, a Canadian Yiddish newspaper, the deceased, Rabbi Menashe Lavut, is credited as the founder of Anshei Chabad in Montreal and the Nusach Ari synagogue. Thus the Chabad presence in Montreal predates 1931.

# Ashkenazim and Sephardim

* *Some Chabad communities are now a mix of Ashkenazi and Sephardi Chabad Hasidim.*
* *In Montreal, close to 25% of Chabad households include a Sephardi parent.*

Though the Chabad movement was founded in Eastern Europe, a center of Ashkenazic Jewry, it has attracted a significant number of Sephardi Jews as adherents in the past several decades. Some Chabad communities are now a mix of Ashkenazi and Sephardi Chabad Hasidim. In Montreal, close to 25% of Chabad households include a Sephardi parent.

# Customs and holidays

# Customs

* *Chanukah – It is the custom of Chabad Hasidim to place the Chanukah menorah against the room's doorpost (and not on the windowsill).*
* *Chabad adherents follow Chabad traditions and prayer services based on Lurianic kabbalah.*
* *Some of the main Chabad customs are minor practices performed on traditional Jewish holidays:*
* *General Chabad customs, called minhagim (or minhagei Chabad), distinguish the movement from other Hasidic groups.*

Chabad adherents follow Chabad traditions and prayer services based on Lurianic kabbalah. General Chabad customs, called minhagim (or minhagei Chabad), distinguish the movement from other Hasidic groups. Some of the main Chabad customs are minor practices performed on traditional Jewish holidays:

Passover – It is customary in Chabad communities, on passover, to limit contact of matzah (an unleavened bread eaten on passover) with water. This custom is called gebrokts (Yiddish: געבראָכטס‎, lit. 'broken'). However, on the last day of passover, it is customary to intentionally have matzah come in contact with water.

Chanukah – It is the custom of Chabad Hasidim to place the Chanukah menorah against the room's doorpost (and not on the windowsill).

Prayer – The founder of Chabad wrote a very specific liturgy for the daily and festival prayers based on the teachings of the Kabbalists, primarily the Arizal.

The founder of Chabad also instituted various other Halachic rulings, including the use of stainless steel knives for the slaughter of animals before human consumption, which are now universally accepted in all sects of Judaism.

# Holidays

* *There are a number of days marked by the Chabad movement as special days.*
* *The birthdays of several of the movement's leaders are celebrated each year including Chai Elul, the birthday of Rabbi Shneur Zalman of Liadi, the founder of the Chabad movement, and Yud Aleph Nissan, the birthday of Rabbi Menachem Mendel Schneerson, the seventh rebbe of Chabad.*

There are a number of days marked by the Chabad movement as special days. Major holidays include the liberation dates of the leaders of the movement, the Rebbes of Chabad, others corresponded to the leaders' birthdays, anniversaries of death, and other life events.

The days marking the leaders' release, are celebrated by the Chabad movement as "Days of Liberation" (Hebrew: יום גאולה (Yom Geulah)). The most noted day is Yud Tes Kislev – The liberation of Rabbi Shneur Zalman of Liadi, the founder of the Chabad movement. The day is also called the "New Year of Hasidism".

The birthdays of several of the movement's leaders are celebrated each year including Chai Elul, the birthday of Rabbi Shneur Zalman of Liadi, the founder of the Chabad movement, and Yud Aleph Nissan, the birthday of Rabbi Menachem Mendel Schneerson, the seventh rebbe of Chabad.

The anniversaries of death, or yartzeit, of several of the movement's leaders are celebrated each year, include Yud Shvat, the yartzeit of Rabbi Yosef Yitzchak Schneersohn, the sixth rebbe of Chabad, Gimmel Tammuz, the yartzeit of Rabbi Menachem Mendel Schneerson, the seventh rebbe of Chabad, and Chof Beis Shvat, the yartzeit of Chaya Mushka Schneerson, the wife of Rabbi Menachem Mendel Schneerson.

# Influence

* *It is reported that up to a million Jews attend Chabad services at least once a year.*
* *Chabad's influence among world Jewry has been far reaching since World War II.*
* *According to Steven I. Weiss, Chabad's ideology has dramatically influenced non-Hasidic Jews' outreach practice.*
* *Chabad pioneered the post-World War II Jewish outreach movement, which spread Judaism to many assimilated Jews worldwide, leading to a substantial number of baalei teshuva ("returnees" to Judaism).*

Chabad's influence among world Jewry has been far reaching since World War II. Chabad pioneered the post-World War II Jewish outreach movement, which spread Judaism to many assimilated Jews worldwide, leading to a substantial number of baalei teshuva ("returnees" to Judaism). The very first Yeshiva/Rabbinical College for such baalei teshuva, Hadar Hatorah, was established by the Lubavitcher Rebbe. It is reported that up to a million Jews attend Chabad services at least once a year.

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Because of its outreach to all Jews, including those quite alienated from religious Jewish tradition, Chabad has been described as the one Orthodox group which evokes great affection from large segments of American Jewry.

# Organizations

* *Local Chabad centers and institutions are usually incorporated as separate legal entities.*
* *Chabad's central organization representing the movement at large, Agudas Chasidei Chabad, is headed by Rabbi Abraham Shemtov.*

Chabad's central organization representing the movement at large, Agudas Chasidei Chabad, is headed by Rabbi Abraham Shemtov. The educational, outreach and social services arms, Merkos L'Inyonei Chinuch and Machneh Israel is headed by Rabbi Yehuda Krinsky, as well as the Chabad-Lubavitch publishing house, Kehot Publication Society.

Local Chabad centers and institutions are usually incorporated as separate legal entities.

# Institutions

* *As of 2006 there were Chabad centers in 75 countries.*
* *The number of Chabad centers vary per country; the majority are in the United States and Israel.*
* *There are over 100 countries with a small Chabad presence.*
* *As of 2007 there are 3,300 Chabad institutions around the world.*
* *Listed on the Chabad movement's online directory are around 1,350 Chabad institutions.*

As of 2007 there are 3,300 Chabad institutions around the world. As of 2006 there were Chabad centers in 75 countries.

Listed on the Chabad movement's online directory are around 1,350 Chabad institutions. This number includes schools and other Chabad-affiliated establishments. The number of Chabad centers vary per country; the majority are in the United States and Israel. There are over 100 countries with a small Chabad presence.

In total, according to its directory, Chabad maintains a presence in 950 cities around the world: 178 in Europe, 14 in Africa, 200 in Israel, 400 in North America, 38 in South America, and about 70 in Asia (excluding Israel, including Russia).

# By geographic region

* *The continent with the highest concentration of Chabad centers is North America.*
* *Chabad presence varies from region to region.*
* *See also Chabad institutions by geographic region*

See also Chabad institutions by geographic region

Chabad presence varies from region to region. The continent with the highest concentration of Chabad centers is North America. The continent with the fewest centers is Africa.

# The "Chabad House"

* *Chabad received condolences from around the world.*
* *A key to the Chabad house was given to the Rebbe and he asked if that meant that the new house was his home.*
* *A Chabad house is a form of Jewish community center, primarily serving both educational and observance purposes.*
* *In the 2008 Mumbai attacks, the local Chabad house was targeted.*

A Chabad house is a form of Jewish community center, primarily serving both educational and observance purposes. Often, until the community can support its own center, the Chabad house is located in the shaliach's home, with the living room being used as the "synagogue". Effort is made to provide an atmosphere in which the nonobservant will not feel intimidated by any perceived contrast between their lack of knowledge of Jewish practice and the advanced knowledge of some of the people they meet there. The term "Chabad House" originated with the creation of the first such outreach center on the campus of UCLA by Rabbi Shlomo Cunin. A key to the Chabad house was given to the Rebbe and he asked if that meant that the new house was his home. He was told yes and he replied, "My hand will be on the door of this house to keep it open twenty-four hours a day for young and old, men and women alike."

In the 2008 Mumbai attacks, the local Chabad house was targeted. The local Chabad emissaries, Rabbi Gavriel Holtzberg and his wife Rivka, and four other Jews were tortured and murdered by Islamic terrorists. Chabad received condolences from around the world.

# Fundraising

* *Chabad centers do not receive funding from Lubavitch headquarters.*
* *Funds are used toward purchasing or renovating Chabad centers, synagogues and Mikvahs.*
* *Chabad emissaries often solicit the support of local Jews.*
* *Funds for activities of a Chabad center rely entirely on the local community.*

Funds for activities of a Chabad center rely entirely on the local community. Chabad centers do not receive funding from Lubavitch headquarters. For the day-to-day operations, local emissaries do all the fundraising by themselves.

Chabad emissaries often solicit the support of local Jews. Funds are used toward purchasing or renovating Chabad centers, synagogues and Mikvahs.

# Activities

* *The Chabad movement has been involved in numerous activities in contemporary Jewish life.*

The Chabad movement has been involved in numerous activities in contemporary Jewish life. These activities include providing Jewish education to different age groups, outreach to non-affiliated Jews, publishing Jewish literature, and summer camps for children, among other activities.

# Education

* *Adult education – Chabad run adult education programs include those organized by the Rohr Jewish Learning Institute, and the Jewish Learning Network.*
* *Day schools – In the United States, there are close to 300 day schools and supplementary schools run by Chabad.*
* *Chabad runs a number of educational institutions.*

Chabad runs a number of educational institutions. Most are Jewish day schools; others offer secondary and adult education.

Day schools – In the United States, there are close to 300 day schools and supplementary schools run by Chabad.

Secondary schools – Chabad runs multiple secondary education institutions, most notable are Tomchei Tmimim for young men, and Bais Rivka for young women.

Adult education – Chabad run adult education programs include those organized by the Rohr Jewish Learning Institute, and the Jewish Learning Network.

# Outreach activities

* *Much of Chabad's outreach is performed by Chabad emissaries (see Shaliach (Chabad)).*

Much of the movement's activities emphasize on outreach activities. This is due to Rabbi Menachem Mendel Schneerson encouraging his followers to reach out to other Jews. Chabad outreach includes activities promoting the practice of Jewish commandments (Mitzvah campaigns), as well as other forms of Jewish outreach. Much of Chabad's outreach is performed by Chabad emissaries (see Shaliach (Chabad)).

# Mitzvah campaigns

* *The Rebbes of Chabad have issued the call to all Jews to attract non-observant Jews to adopt Orthodox Jewish observance, teaching that this activity is part of the process of bringing the Messiah.*
* *Chabad has been a prime force in disseminating awareness of these laws.*

The Rebbes of Chabad have issued the call to all Jews to attract non-observant Jews to adopt Orthodox Jewish observance, teaching that this activity is part of the process of bringing the Messiah. Rabbi Menachem Mendel Schneerson issued a call to every Jew: "Even if you are not fully committed to a Torah life, do something. Begin with a mitzvah — any mitzvah — its value will not be diminished by the fact that there are others that you are not prepared to do".

Schneerson also suggested ten specific mitzvot that he believed were ideally suited for the emissaries to introduce to non-observant Jews. These were called "mivtzoim" — meaning "campaigns" or "endeavors". These were: lighting candles before Shabbat and the Jewish holidays by Jewish women; putting on tefillin; affixing a mezuzah; regular Torah study; giving Tzedakah; purchasing Jewish books; observing kashrut (kosher); kindness to others; Jewish religious education, and observing the family purity laws.[citation needed]

In addition, Schneerson emphasized spreading awareness of preparing for and the coming of the moshiach Jewish messiah, consistent with his philosophy. He wrote on the responsibility to reach out to teach every fellow Jew with love, and implored that all Jews believe in the imminent coming of the moshiach as explained by Maimonides. He argued that redemption was predicated on Jews doing good deeds, and that gentiles should be educated about the Noahide Laws. Chabad has been a prime force in disseminating awareness of these laws.[citation needed]

Schneerson was emphatic about the need to encourage and provide strong education for every child, Jew and non-Jew alike. In honor of Schneerson's efforts in education the United States Congress has made Education and Sharing Day on the Rebbe's Hebrew Birthday (11 Nissan).

# Shluchim (Emissaries)

* *Following the initiative of Rabbi Yosef Yitzchak Schneersohn, Rabbi Menachem Mendel Schneerson spurred on the movement to what has become known as shlichus ("serving as an emissary [performing outreach]") in 1950–1951.*
* *As a result, Chabad shluchim ("emissaries", sing.*
* *The Chabad movement, motivated by Schneerson, has trained and ordained thousands of rabbis, educators, ritual slaughterers, and ritual circumcisers, who are then accompanied by their spouses to many locations around the world.*

Following the initiative of Rabbi Yosef Yitzchak Schneersohn, Rabbi Menachem Mendel Schneerson spurred on the movement to what has become known as shlichus ("serving as an emissary [performing outreach]") in 1950–1951. As a result, Chabad shluchim ("emissaries", sing. shliach) have moved all over the world with the stated mission of encouraging non-observant Jews to adopt Orthodox Jewish observance. They assist Jews with all their religious needs, as well as with physical assistance and spiritual guidance and teaching. The stated goal is to encourage Jews to learn more about their Jewish heritage and to practice Judaism.

The Chabad movement, motivated by Schneerson, has trained and ordained thousands of rabbis, educators, ritual slaughterers, and ritual circumcisers, who are then accompanied by their spouses to many locations around the world. Typically, a young Lubavitch rabbi and his wife, in their early twenties, with one or two children, will move to a new location, and as they settle in will raise a large family who, as a family unit, will aim to fulfill their mandate of bringing Jewish people closer to Orthodox Judaism and encouraging gentiles to adhere to the Seven Laws of Noah. To date, there around 5000 shluchim in 100 different countries.

# Mitzvah tank

* *A mitzvah tank is a vehicle used by Chabad members involved in outreach as a portable "educational and outreach center" and "mini-synagogue" (or "minagogue").*
* *Today, they are used all over the globe, in countries where Chabad is active.*

A mitzvah tank is a vehicle used by Chabad members involved in outreach as a portable "educational and outreach center" and "mini-synagogue" (or "minagogue"). Mitzvah tanks are commonly used for advancing the Mitzvah campaigns. Mitzvah tanks have been commonplace on the streets of New York City since 1974. Today, they are used all over the globe, in countries where Chabad is active.

# Campus outreach

* *Chabad Student Centers are active on over 100 campuses, and Chabad offers varied activities at an additional 150 universities worldwide.*
* *Professor Alan Dershowitz has said "Chabad's presence on college campuses today is absolutely crucial," and "we cannot rest until Chabad is on every major college campus in the world."*

In recent years, Chabad has greatly expanded its outreach on university and college campuses. Chabad Student Centers are active on over 100 campuses, and Chabad offers varied activities at an additional 150 universities worldwide. Professor Alan Dershowitz has said "Chabad's presence on college campuses today is absolutely crucial," and "we cannot rest until Chabad is on every major college campus in the world."

# Teenage organization

* *CTeen is present in several countries, where the participants receive special study material for several Jewish holidays, different activities to be performed by their local groups, and constant advice to help them develop these studies and activities in the best possible way for them.*
* *CTeen is a program and a youth movement created for teenagers with ages between 13 and 18 years old, the program aims to integrate fun and Judaism for young people.*

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# Publishing

* *Chabad publishes and distributes Jewish religious literature.*
* *Kehot commonly distributes books written or transcribed from the rebbes of Chabad, prominent chassidim and other authors who have written Jewish materials.*
* *Under Kehot Publication Society, Chabad's main publishing house, Jewish literature has been translated into 12 different languages.*

Chabad publishes and distributes Jewish religious literature. Under Kehot Publication Society, Chabad's main publishing house, Jewish literature has been translated into 12 different languages. Kehot regularly provides books at discounted prices, and hosts book-a-thons. Kehot commonly distributes books written or transcribed from the rebbes of Chabad, prominent chassidim and other authors who have written Jewish materials.

Kehot is a division of Merkos L'Inyonei Chinuch, the movement's educational arm.

# Media

* *More than any other Jewish movement, Chabad has used media as part of its religious, social, and political experience.*

More than any other Jewish movement, Chabad has used media as part of its religious, social, and political experience. Their latest leader, Menachem Mendel Schneerson, was the most video-documented Jewish leader in history.[page needed]

# Chabad.org

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* *Chabad's main website Chabad.org, is one of the first Jewish websites and the first and largest virtual congregation.*

The Chabad movement publishes a wealth of Jewish material on the internet. Chabad's main website Chabad.org, is one of the first Jewish websites and the first and largest virtual congregation. It serves not just its own members but Jews worldwide in general.

# Community websites

* *Popular Chabad community websites include collive.com, CrownHeights.info, Chabad.org, Shmais.com, Chdailynews.com, and the Hebrew site, COL.org.il.*

Popular Chabad community websites include collive.com, CrownHeights.info, Chabad.org, Shmais.com, Chdailynews.com, and the Hebrew site, COL.org.il.

# Summer camps

* *Chabad has set up an extensive network of camps around the world, most using the name Gan Israel, a name chosen by Schneerson although the first overnight camp was the girls division called Camp Emunah.*

Chabad has set up an extensive network of camps around the world, most using the name Gan Israel, a name chosen by Schneerson although the first overnight camp was the girls division called Camp Emunah. There are 1,200 sites serving 210,000 children — most of whom do not come from Orthodox homes. Of these, 500 camps are in the United States.

# Political activities

* *He also insisted that even discussing the possibility of such concessions showed weakness, would encourage Arab attacks, and therefore endanger Jewish lives.*
* *He maintained that as a matter of Jewish law, any territorial concession on Israel's part would endanger the lives of all Jews in the Land of Israel, and is therefore forbidden.*

Schneerson involved himself in matters relating to the resolution of the Israeli-Arab conflict. He maintained that as a matter of Jewish law, any territorial concession on Israel's part would endanger the lives of all Jews in the Land of Israel, and is therefore forbidden. He also insisted that even discussing the possibility of such concessions showed weakness, would encourage Arab attacks, and therefore endanger Jewish lives.

In USA domestic politics, Schneerson supported government involvement in education and welcomed the establishment of the United States Department of Education in 1980, yet insisted that part of a school's educational mission was to incorporate the values espoused in the Seven Laws of Noah. He called for the introduction of a moment of silence at the beginning of the school day, and for students to be encouraged to use this time for such improving thoughts or prayers as their parents might suggest.

In 1981, Schneerson publicly called for the use of solar energy. Schneerson believed that the USA could achieve energy independence by developing solar energy technologies. He argued that the dependence on foreign oil may lead to the country compromising on its principles.

# Library dispute with Russia

* *Chabad Rabbi Berel Lazar, Russia's Chief Rabbi, reluctantly accepted Putin's request in moving the Schneerson Library to Moscow's Jewish Museum and Tolerance Center as a form of compromise, which was criticized by the Chabad Library.*
* *In 2013, US federal judge Royce Lamberth ruled in favor of Chabad lawyers that wanted contempt sanctions on three Russian organizations to return the Schneersohn Library – 12,000 books belonging to Rabbi Yosef Schneersohn seized and nationalized by the Bolsheviks in 1917-18, to the Brooklyn Chabad Library.*

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# Controversies

* *Several movement-wide controversies have occurred in Chabad's 200-year history.*
* *The movement's other major controversy is Chabad messianism, which began in the 1990s.*

Several movement-wide controversies have occurred in Chabad's 200-year history. Two major leadership succession controversies occurred in the 1800s, one took place in the 1810s following the death of the movement's founder, the other occurred in the 1860s following the death of the third Rebbe. Two other minor offshoot groups were formed later in the movement's history. The movement's other major controversy is Chabad messianism, which began in the 1990s.

# Succession disputes and offshoot groups

* *A number of groups have split from the Chabad movement, forming their own Hasidic groups, and at times, positioning themselves as possible successors of previous Chabad rebbes.*
* *The death of Rabbi Menachem Mendel Schneersohn (the Tzemach Tzedek) – Following the death of the third Chabad rebbe, Rabbi Menachem Mendel Schneersohn (the Tzemach Tzedek), a dispute over his succession led to the formation of several Chabad groups.*

A number of groups have split from the Chabad movement, forming their own Hasidic groups, and at times, positioning themselves as possible successors of previous Chabad rebbes. Following the deaths of the first and third rebbes of Chabad, disputes arose over their succession.

The death of Rabbi Shneur Zalman – Following the death of Rabbi Shneur Zalman of Liadi, the first Chabad rebbe, a dispute over his succession led to a break within the movement. While the recognized successor was Rabbi Dovber Schneuri, a student of Rabbi Shneur Zalman, Rabbi Aaron HaLevi assumed the title of rebbe, and led a number of followers from the town of Strashelye. The new group had two rebbes, Rabbi Aaron and his son Rabbi Haim Rephael. The new group eventually disbanded, following Rabbi Haim Rephael's death. One of the main points the two rabbis disagreed on was the place of spiritual ecstasy in prayer. R' Aharon supported the idea while Rabbi Dovber emphasized genuine ecstasy can only be a result of meditative contemplation (hisbonenus). Rabbi Dovber published his arguments on the subject in an compilation titled Kuntres Hispa'alus ("Tract on Ecstasy").

The death of Rabbi Menachem Mendel Schneersohn (the Tzemach Tzedek) – Following the death of the third Chabad rebbe, Rabbi Menachem Mendel Schneersohn (the Tzemach Tzedek), a dispute over his succession led to the formation of several Chabad groups. While Rabbi Shmuel Schneersohn was recognized as the heir to the Chabad-Lubavitch line, several of his brothers formed groups of their own in the towns of Kopys (forming the Kapust dynasty), Nezhin (forming the Niezhin dynasty), Lyady (forming the Liadi dynasty), and Ovruch (forming the Avrutch dynasty). The lifespan of these groups varied; Niezhin and Avrutch had one rebbe each, Liadi had two rebbes, and Kapust had four. Following the deaths of their last rebbes, these groups eventually disbanded.

# Others

* *Liozna - Following the death of the seventh Chabad Rebbe, Rabbi Menachem Mendel Schneerson, an attempt by Shaul Shimon Deutsch to form a breakaway Chabad movement, with Deutsch as "Liozna Rebbe", fails to gain popular support.*
* *The group claims to recognize the teachings of the first four rebbes of Chabad, thus rivaling the later Chabad rebbes.*

Two other minor offshoot groups were formed by Chabad Hasidim:

The Malachim – The Malachim were formed as a quasi-Hasidic group. The group claims to recognize the teachings of the first four rebbes of Chabad, thus rivaling the later Chabad rebbes. The Malachim's first and only rebbe, Rabbi Chaim Avraham Dov Ber Levine haCohen (1859/1860–1938), also known as "The Malach" (lit. "the angel"), was a follower of the fourth and fifth rebbes of Chabad. While Levine's son chose not to succeed him, the Malachim group continues to maintain a yeshiva and minyan in Williamsburg, Brooklyn.

Liozna - Following the death of the seventh Chabad Rebbe, Rabbi Menachem Mendel Schneerson, an attempt by Shaul Shimon Deutsch to form a breakaway Chabad movement, with Deutsch as "Liozna Rebbe", fails to gain popular support.

# Messianism

* *In the late 1980s, the Rebbe called for his followers to become involved in outreach activities with the purpose of bringing about the Jewish Messianic Age.*
* *Some Chabad Hasidim, called mashichists, "have not yet accepted the Rebbe's passing" and even after his death regard him as the (living) 'King Messiah' and 'Moses of the generation'.*

In the late 1980s, the Rebbe called for his followers to become involved in outreach activities with the purpose of bringing about the Jewish Messianic Age. Statements concerning the advancement of the Messianic age was a factor leading to the controversy surrounding the messianic beliefs of some members of the movement. Some Chabad Hasidim, called mashichists, "have not yet accepted the Rebbe's passing" and even after his death regard him as the (living) 'King Messiah' and 'Moses of the generation'.

# In the arts

# Art

* *Chabad artist Michoel Muchnik has painted scenes of the Mitzvah Campaigns.*
* *Chabad Hasidic artists Hendel Lieberman and Zalman Kleinman have painted a number of scenes depicting Chabad Hasidic culture, including religious ceremonies, study and prayer.*

Chabad Hasidic artists Hendel Lieberman and Zalman Kleinman have painted a number of scenes depicting Chabad Hasidic culture, including religious ceremonies, study and prayer. Chabad artist Michoel Muchnik has painted scenes of the Mitzvah Campaigns.:156

Artist and shaliach Yitzchok Moully has adapted silkscreen techniques, bright colours and Jewish and Hasidic images to create a form of "Chasidic Pop Art".

# Music

* *Vocalists Avraham Fried and Benny Friedman have included recordings of traditional Chabad songs on their albums of contemporary Orthodox Jewish music.*
* *Reggae artist Matisyahu has included portions of Chabad niggunim and lyrics with Chabad philosophical themes in some of his songs.*
* *Bluegrass artist Andy Statman has also recorded Chabad niggunim.*

Vocalists Avraham Fried and Benny Friedman have included recordings of traditional Chabad songs on their albums of contemporary Orthodox Jewish music. Bluegrass artist Andy Statman has also recorded Chabad niggunim.

Reggae artist Matisyahu has included portions of Chabad niggunim and lyrics with Chabad philosophical themes in some of his songs.

# Literature

* *Chabad poet Zvi Yair has written poems on Chabad philosophical topics including Ratzo V'Shov (spiritual yearning).*
* *In the late 1930s, Dr Fishl Schneersohn, a psychiatrist, pedagogical theorist, and descendant of the founder of Chabad authored a Yiddish novel titled Chaim Gravitzer: The Tale of the Downfallen One From the World of Chabad.*

In the late 1930s, Dr Fishl Schneersohn, a psychiatrist, pedagogical theorist, and descendant of the founder of Chabad authored a Yiddish novel titled Chaim Gravitzer: The Tale of the Downfallen One From the World of Chabad. The novel explores the spiritual struggle of a Chabad Hasid who doubts his faith and finally finds peace in doing charitable work.

Novelist Chaim Potok authored a work My Name is Asher Lev in which a Hasidic teen struggles between his artistic passions and the norms of the community. The "Ladover" community is a thinly veiled reference to the Lubavitcher community in Crown Heights.

Chabad poet Zvi Yair has written poems on Chabad philosophical topics including Ratzo V'Shov (spiritual yearning).

The American Jewish writer and publisher, Clifford Meth, wrote a short science fiction story depicting the followers of the 7th Rebbe of Chabad and their outreach efforts on an alien planet through the eyes of a young yeshiva student.

# Film and television

* *Project 2x1 – a 30 min, 2013 documentary on the Chabad Hasidim and West Indian residents of Crown Heights, using Google Glass in place of conventional camera techniques*
* *– a 1989 documentary on Chabad produced by the BBC for the series Everyman.*
* *Shekinah – a 70 min, 2013 documentary exploring the perspectives of the female students of a Chabad school in Montreal*

The Chabad-Lubavitch community has been the subject of a number of documentary films. These films include:

The Spark – a 28-minute film, produced in 1974, providing an overview of the Lubavitch and Satmar of New York

Religious America: Lubavitch – a 28-minute, 1974 PBS documentary focusing on a day in the life of a Lubavitcher man

What Is a Jew? – a 1989 documentary on Chabad produced by the BBC for the series Everyman.

King of Crown Heights – a 60-minute, 1993 film on Lubavitcher Hasidim by Columbia University student Roggerio Gabbai

Fires in the Mirror: Crown Heights, Brooklyn and Other Identities - a 1993 TV adaptation of the one-person play by Anna Deavere Smith. It explores the Black and Hasidic viewpoints of people connected directly and indirectly to the Crown Heights riots. The adaptation was produced by PBS as part of its American Playhouse series.

Shekinah – a 70 min, 2013 documentary exploring the perspectives of the female students of a Chabad school in Montreal

Project 2x1 – a 30 min, 2013 documentary on the Chabad Hasidim and West Indian residents of Crown Heights, using Google Glass in place of conventional camera techniques

# Other television

* *Outback Rabbis: Untold Australia - (2018) 50 min television segment by Australian TV network, SBS, covering the regional and rural Australia (RARA) program of Chabad.*

Outback Rabbis: Untold Australia - (2018) 50 min television segment by Australian TV network, SBS, covering the regional and rural Australia (RARA) program of Chabad. Directed by Danny Ben-Moshe.

# See also

* *Hasidic philosophy*

Baal Shem Tov

Hasidic philosophy

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* *ISBN 978-0-8266-0669-3.*

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* *Chabad Research Center, 1973 (ISBN 082660417X)*

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# External links

* *Chabad Lubavitch Judaica Store*
* *Chabad on Campus*
* *Lubavitch Archives — Chabad history on the web*
* *Chabad Lubavitch World Headquarters*
* *The Chabad Lubavitch Library*
* *Chabad Lubavitch on the web*

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