

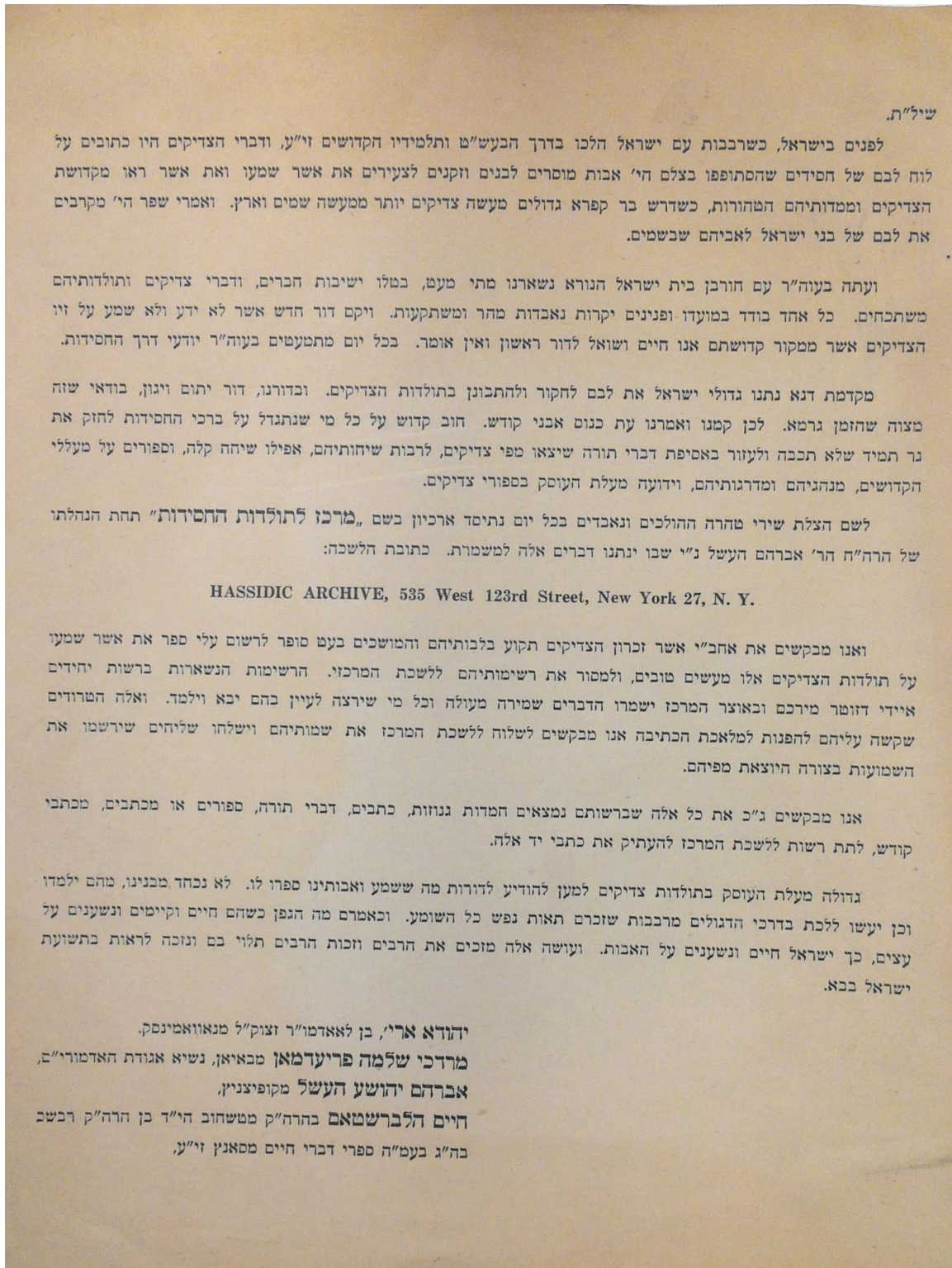
## A Brief Overview of Professor Abraham Joshua Heschel's Hasidic Archive

One of the major archival collections containing a treasure trove of Hasidic documents that has remained largely unexplored is the Hasidic archive of the late Professor Abraham Joshua Heschel (1907-1972). For many years it was assumed that this collection did not amount to much or was lost to history. In the last decade, however, this archive has been rediscovered and holds much promise for Hasidic research. This article will provide a preliminary overview of the history of the archive and showcase some highlights of the collection.

To many observers in the late 1940s, it seemed obvious that Hasidism and its spiritual and cultural core had been utterly destroyed by the Holocaust. The centers of Hasidic life, nearly all of which were in Eastern Europe, had been thoroughly obliterated, and most of the Hasidic leaders had been sent up in smoke in the fires of the crematoria. A few Hasidic rabbis and small numbers of their flock succeeded in escaping to Israel and America, but in the immediate aftermath of the Shoah it seemed nearly impossible that Hasidism could succeed in rebuilding itself upon foreign shores.

Heschel himself was partner to this view. Like many others, he believed that the Holocaust had destroyed the Hasidic world and he therefore felt that scholars must attempt to preserve this unique culture. In light of this, Heschel drafted a *kol kore* (public appeal) that articulated his vision and spelled out his mission statement for the establishment of an archive to salvage the surviving sacred fragments of the Hasidic heritage (see image 1).

## IMAGE 1



The first paragraphs of the document read as follows:

In former times, when tens of thousands of Jews followed in the ways of the Ba'al Shem Tov and his holy students, and the words of The Tzadikim (Hasidic masters) were engraved on the hearts of the Hasidim who dwelt in their midst, fathers would recount to their sons and elders would relate to the youth that which they saw and heard regarding the saintly ways and noble character traits of the Tzadikim....

Alas, now, after the terrible destruction of the House of Israel, we have remained a tiny remnant. Every person keeps to himself, and precious gems are rapidly being lost and forgotten. A new generation has arisen that neither saw nor heard about the radiance of the Tzadikim whose fount of holiness continues to sustain us. They inquire about former times, but no one can tell. In our great sins, the numbers of those knowledgeable in the ways of Hasidism are diminishing daily.

Since time immemorial, great men of Israel devoted themselves to research and study the lives of Tzadikim. In our generation—an orphaned and grief-stricken generation—this is certainly a most timely Mitzvah. Therefore, we have arisen and declared that now is the time to gather “sacred stones.” It is thus a sacred duty incumbent on everyone who grew up in a Hasidic milieu to perpetuate the *ner tamid* (Eternal Flame) and ensure that it is not extinguished, and to assist in the gathering of words of Torah that emerged from the mouths of Tzadikim and even their everyday remarks and conversations, stories about the deeds of holy men, their customs and lofty spiritual levels. The virtues of those who occupy themselves with the stories of Tzadikim is well-known.

In order to save the “pure remnants” that are being lost daily, an archive was established by the name of “**The Center for Hasidic History**” under the direction of the Rabbi and Chassid, R. Avraham Heschel, may his light shine, wherein these items will be deposited for safekeeping. The address of the bureau is: Hassidic Archive, 535 West 123<sup>rd</sup> Street, New York 27, N.Y.

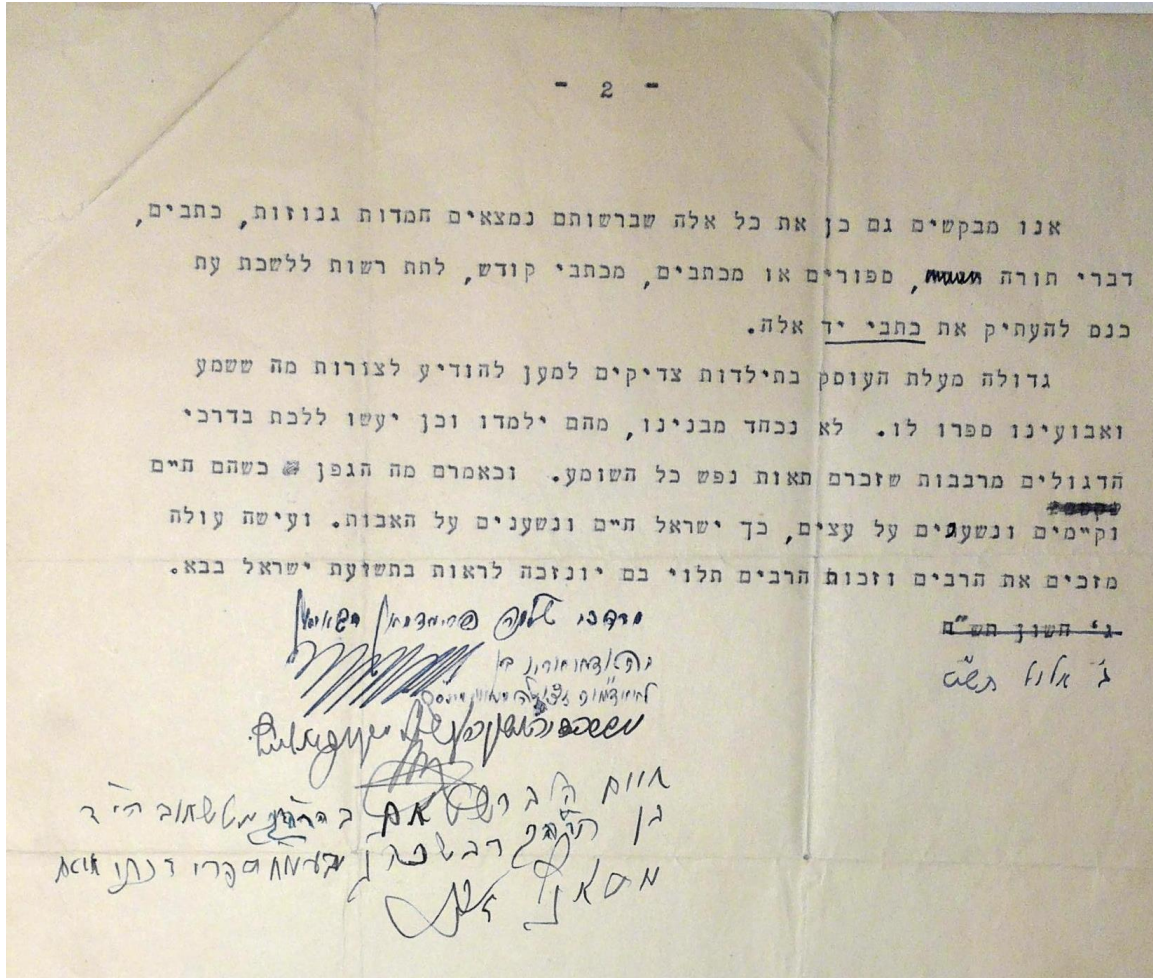
Heschel goes on to implore anyone in possession of Hasidic documents, artifacts, or any scrap of information about Hasidism to contact the Hasidic Archive.

This document was initially drafted by Heschel in 1947 and dated 3 Cheshvan 5708 (October 17, 1947). The Hebrew date of 3 Cheshvan marks the Yahrzeit of Rabbi Israel Friedman of Ruzhin (1796-1850), one of the most celebrated Hasidic rebbes and one of Heschel's ancestors. The significance of this date would not be lost on the target audience. Heschel also referred to himself, in the third person, as Harav Hachasid, R. (the rabbi and Chassid) Avraham Heschel, (not as Professor Abraham Joshua Heschel), thereby foregrounding his Hasidic bona fides and credentials. However, the signing of the document was delayed until 3 Elul 5709 (August 28, 1949). (See image 2)

The signatories included senior Hasidic Rebbes living in America, such as Rabbi Yehudah Aryeh Perlow, the Rebbe of Novominsk; Rabbi Mordechai Shlomo

Friedman, the Rebbe of Boyan; Rabbi Avraham Yehoshua Heschel, the Rebbe of Kopyczynitz, and others (see image 2).

IMAGE 2



In truth, Heschel's efforts to collect Hasidic material began much earlier. Already as a Hasidic youth in Warsaw he began to collect Hasidic manuscripts. After he escaped the inferno of the Holocaust and emigrated to the United States, he resumed these efforts. Initially, he negotiated with Schocken Institute in 1945 to establish a Hasidic archive, but after encountering logistical difficulties there, he contacted several individuals who were affiliated with YIVO (the Yiddish Scientific Institute). Eventually, Heschel was successful in enlisting their support and a Committee for the Study of Hasidism was established under the auspices of YIVO in March 1949.

Consequently, the June 1949 issue of *News of the YIVO* contains the following report:

Some two hundred years ago, a religious movement sprang up in Eastern Europe that soon came to embrace the majority of the Jewish community

there. This movement, Hasidism, has been transplanted in part to these shores, where it plays no insignificant role in Jewish life. With the extinction of the main bearer of the movement, the Jewish community of Poland, a priceless treasure of lore and oral traditions bearing on Hasidism was lost forever. Fortunately, a small part of that rich heritage has been brought over to America and other parts of the world, whence it can still be gathered and preserved. Yivo has, therefore, established a Committee for the Study of Hasidism, the purpose of which is to gather and to record all data on the movement, such as teachings, customs and practices, aphorisms of the masters, miracle-tales, songs, and the like. The Committee has sent out an appeal to the possessors of manuscripts, letters, documents, pictures bearing on the movement, to contact or notify the Yivo. The Committee has compiled a list of towns and townships that played a very prominent role in the history of Hasidism and requested natives of these towns to arrange for an interview with a representative of the Committee in the belief that such personal interviews may bring out details and facts hitherto unknown.

The Committee for the Study of Hasidism is under the chairmanship of Dr. Abraham Joshua Heschel, associate professor of Jewish ethics and mysticism at the Jewish Theological Seminary of America, with Dr. M. A. Shulvass, professor of Jewish history and rabbinic literature, at the Baltimore Hebrew College, as secretary.

Several news reports and requests for materials appeared in various Yiddish and Hebrew publications during 1949-1950. Although Heschel's personal and scholarly interest in Hasidism remained a lifelong passion, the official activities of the Committee appear to have taken place primarily between 1949-1952. In 1952, Heschel published a bibliographical article in Yiddish entitled "Unknown Documents in the History of Hasidism," (in *YIVO Bleter*, vol. 36, pp. 113-135) based on the materials that were held in the archive. In this short paper, he outlined the activities of the archive and published portions of various texts, which included letters, Hasidic teachings, and wedding contracts, and in some cases reprinted them in their entirety. However, this teaser offering an initial glimpse of the contents of the archive was not followed-up with the publication any further material. Thus, for many years, it was assumed that—with the exception of several fragmentary remains held in the YIVO Archives—this important collection was either lost or had simply never come to be.

Our knowledge concerning the whereabouts of this archive changed drastically in the last decade. In May 2012, The David M. Rubenstein Rare Book and Manuscript Library at Duke University, acquired Heschel's personal archive. The priceless Hasidic materials assembled by Heschel and his team in the late 1940s and early 1950s are among them. This collection comprises hundreds of manuscripts, letters, stories, and oral traditions that bear witness to the life of pre-World War II Hasidism. And yet, hidden in plain sight, these sources are virtually unknown to the scholarly community and their singular intellectual significance has hitherto been unappreciated.

After several years of examining and researching Heschel's archive, we can finally present a preliminary report of the contents of the Hasidic Archive.

The archive contains significant material relevant to two major areas of Hasidic research: 1) The history of Hasidism. The archive contains many personal letters, historical documents, and testimonies that provide historical and biographical information pertaining to the social history of the Hasidic movement and its leaders 2) The philosophy of Hasidism, its teachings, and spiritual ethos. The collection contains original manuscripts of Hasidic homilies, teachings, and stories that illuminate the intellectual and spiritual dimensions of Hasidism.

The actual materials contained in the Hasidic Archive can be divided into two primary collections: 1) a treasure trove of pre-existing documents. This includes documents (both originals and facsimiles) that were collected by the Committee for the Research of Hasidism 2) materials that were either directly commissioned or produced by members of the Committee. Select items from each collection will be highlighted and showcased below.

For the sake of clarity and organization, the collection will be divided into several sub-categories.

- 1) Historical documents. These documents shed light on the history of Hasidism. Some notable examples include a) the *shtar ha-tnoyim* (engagement contract) of Heschel's ancestor and namesake, Rabbi Avraham Yehoshua Heschel of Apta (Opatów) (1748-1825). (See image 3)  
b) a letter, dated 1820, from the Hasidic community in Zefat (Safed), requesting financial support bearing the signatures of various Hasidic figures in Europe (see image 4).

IMAGE 3







- 2) Personal letters. The archive contains numerous letters from Hasidic masters, their relatives and disciples. One notable letter in the archive is a facsimile of a letter attributed to the Ba'al Shem Tov himself (see images 5 and 6). This letter purportedly written by the Besht to his disciple Rabbi Ya'akov Yosef of Polnoye contains a Halachic responsum regarding the kosher status of an animal with a problematic lesion. (Upon further scrutiny it appears that this letter is a forgery consisting of a plagiarized responsum of Rabbi Yechezkel Landau, the author of *Noda Beyehuda* that a forger apparently sought to attribute to the Besht himself).

In addition, several letters in the collection are written by or addressed to women and shed light on how the wives and daughters of Hasidic rebbes were regarded within their family. One such item is a letter written in Yiddish by Rabbi Israel Friedman of Sadigora to his sister Rebbetzin Ruchama Bat Sheva Friedman (daughter of the Rebbe of Sadigora, Rabbi Avraham Ya'akov Friedman and wife of Rabbi Israel of Tchartkov) (See image 7)

IMAGE 5



העתק מכתבו של רבינו אור ישראל וקדושו ר' ישראל בעש"ט אל הגה"ק ר' יעקב יוסף מפולנא הניח

ב"ה יום ה' לסדר כי הצא תק"א לפ"ק. /העתק מכת"י ישו נושו/ (המי לה יזמא אלא)

שלז' רב חיים וברכה לכבוד תלמידי הוהיק הרב המופלג וכו' מוהר"ר יעקב יוסף יצ"ו /...  
שבחצוה  
להיות שבתחלת הלילה קבלתי מכתבך וישבתי לעיין בדבר שאלתך ופתאום נתעוררתי שלפני אי' זהו  
שנים הייתי באפסא יע"א בבה"מ ושמעתי שני צעירים אחד שואל כענין ואחד משיב כהלכה היינו  
קושי שלך והתירוץ שאכתוב לך בכאן וכו' בנדון דסירכא מטרפש לבה"כ וכבר השליכו הכרם או  
חתכוהו ומלחזו והדיחוהו באופן שעוד יצא לבדוק אחר אלא שאשה אומרת שברור כאן  
שעדיין לא ידעה מהסירכא היא מילתא דלא רמיא וראי' לדבר מדברי הש"ך סברא זו בסימן ל"ו  
ס"ק נ"ד ומה שכתבת לסתור סברא זו ממכתבו של ר"מ במ' גבי טהרות של תרומה ובדקה  
בין כל אשה דמהני פ"מ שלא הי' מוטל עלי' לבדוק אינו ראי' דאשה עלולה לראות ואדעתה דחכי  
בדקה ראה לבסוף מש"כ אשה זו שאמרה שלא הי' טחט בכרם שלא עלה על דעתה  
כלל שימצא סירכא בטרפש ומה שהקשית בריש חולין בטמא במוקדשין באמרה בברי הי'  
שלא נזעתי סגי ולימי לא מוקי ליה דלא ידע בשעת שתיקן שהוא טמא ולא מהני ברי אלא  
דהוי מילתא דלא רמיא עליה אין זה קושיא שאם הוא לא ידע שהוא טמא ומה מהני מה שהם  
ראו שלא נגע הלא על מה דאמר שלכתחלה לא ישחוט אמר שאם שחט ואחרים רואין כו' ודאינו  
ידע שהוא טמא/ ומהיכי תיתי ידעו אחרים שהוא טמא/ ואיך שייך לומר שלכתחלה לא ישחוט  
אמר שאם שחט ואחרים רואין כו' ודאינו יודע שהוא טמא איך שייך לומר שלכתחלה לא ישחוט  
ועוד מה אמר בדבר שהארם עצמו עושה אין לומר מלתא דלא רמיא אלא אפי' לא רמיא עליה  
כעת כיון שעכ"פ יודע שבשום פעם יש הילוק בדבר יודע הוא איך עושה, וראי' מריש סימן  
צ"ד בש"ך ששואלין עד היכן תחב הכף והלא בשעה שתחב לא ידע שזה בשר וזה חלב, אמנם  
בדבר שינוי מעשה על בזה איזה קפידא בשום פעם שלא  
למר הלכות שחיסה לא ידע שיש קפידא בשום פעם בשהי' דרסה כו' זה אשר שמעתי באכסניא  
מהשני צעירים ומהתי ומהתי מאמר הלכה שלומרים בדרי מעלה ומובטחני שבעז"ה יהי'  
שניהם אדירי התורה וגדולה כי האמת אתם ואתה תראה את עצמך ליגע יותר כמי  
שכבר למדה בהיותך על אחד ואז תשכיל ותצלה כיד ד' הסובה עלינו הנה שלחתי אליך  
אשה ענוה ודרשת היטב את נכונים דבריה ואח"כ תן לה מכתב ושלחה בחזרה דרך  
עקלתון למעזעביז יצ"ו אל נא יהי' נקל בעיניך הדבר וד"ל כ"ד רבך הדורש שלומך והמצפה  
לקראת בואך למעזעביז יצ"ו  
מנאי ? ישראל ממעזעביז יצ"ו.

IMAGE 7

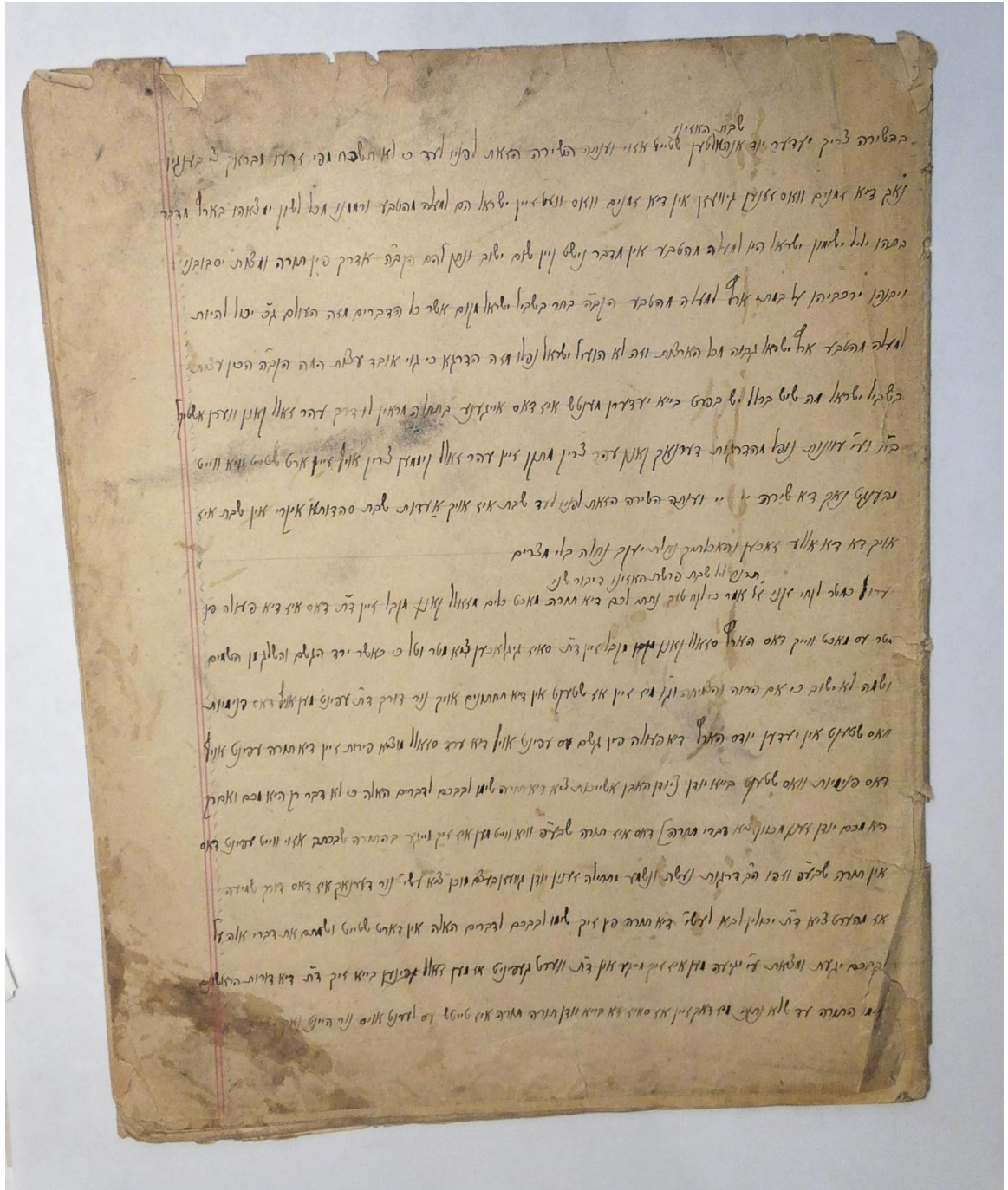


- 3) Hasidic sermons. The collection contains hundreds of pages of original Hasidic homilies, sermons and teachings.

One notable example is a manuscript containing transcriptions of Hasidic sermons delivered by Rabbi Yehudah Leib Alter of Ger (1847-1905), the author of the classic Hasidic text *Sefat Emet*. This manuscript was purchased by Heschel in 1949 from one Rabbi Gabel for \$15. This rare document allows scholars to compare the transcript of R. Alter's talks as they were originally delivered in Yiddish with the Hebrew version contained in *Sefat Emet*, thereby highlighting the difference between Yiddish orality and Hebrew textuality (see image 8).

A critical edition of this manuscript along with a scholarly introduction and comparative analysis of the Hebrew and Yiddish versions was published by Dr. Daniel Reiser and Dr. Ariel Evan Mayse as *Language of Truth in the Mother Tongue: The Yiddish Sermons of Rabbi Yehudah Aryeh Leib Alter* (Jerusalem: Magnes Press, 2020).

IMAGE 8



- 4) Hasidic stories. The archive contains hundreds of pages of Hasidic stories written down by various individuals. These stories are based on oral accounts or first-person eyewitness testimonies about their immediate communities as well as ancestors who lived at the end of the nineteenth century and early twentieth century.

A notable manuscript in this collection is a document containing several stories penned by the Rebbe of Bohush, Rabbi Yitzchak Friedman (1903-1992). (See image 9).

Another important item is a collection of stories written by the Hasid Rabbi Mordechai Landau (c. 1876-1963), containing biographical information about his family as well as numerous stories about the Rushin, Sadigora and Boyaner rebbes among others (see image 10). A critical edition of this manuscript, accompanied by a scholarly introduction and analysis, was recently published by Dr. Chen Mandel-Edrei and Yehudah DovBer Zirkind, entitled "Charting a Literary History of Hasidic Aesthetics: R. Mordechai Landau's Lost Collection of Stories and its Transformation into the Writing of History and Sermons" in *Kabbalah: Journal for the Study of Jewish Mystical Texts*, Volume 53 (2022), pp. 251-306.

IMAGE 9







namely, the ethnographers of An-ski's expedition and similar missions who sought to preserve the cultural treasures of Eastern European Jewry for posterity. Toward this end, members of the Committee for the Study of Hasidism conducted numerous interviews and transcribed hundreds of pages of memories, anecdotes, historical vignettes, Hasidic stories and teachings that their informants shared with them.

The work of some of these *zamlers* will be highlighted below.

- 1) The Shulvass collection. Professor Moshe Avigdor Shulvass (1909-1988), professor of Jewish history and rabbinic literature at the Baltimore Hebrew College and later at Spertus College of Jewish Studies in Chicago, and author of numerous scholarly works, served as secretary of the Committee in 1949. Besides for his administrative duties, he also oversaw the collection of materials and conducted interviews with various informants. In addition, Prof. Shulvass also prepared two comprehensive questionnaires. One questionnaire sought information on the first generation of Hasidism, namely, that of the Besht, his disciples, and the geographical region where they were active (see image 11). The other questionnaire sought information on the last generation of Hasidism in Eastern Europe prior to its decimation in the Holocaust) (see image 12).

IMAGE 11

התקנת מערכת פיקוד ומטה (C2) - מערכת פיקוד ומטה (C2) - מערכת פיקוד ומטה (C2)

מחיר: 3,3100  
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התקנת מערכת פיקוד ומטה (C2) - מערכת פיקוד ומטה (C2) - מערכת פיקוד ומטה (C2)

התקנת מערכת פיקוד ומטה (C2) - מערכת פיקוד ומטה (C2) - מערכת פיקוד ומטה (C2)

IMAGE 12

ס"ה (א) 10 (SKAZA) זיק, ז' 1911

ידישער וויסנשאפטלעכער אינסטיטוט-וואו  
קאמיטע פאר חסידות

דער לעצטער דור רבי'ס און חסידים  
(פארן אויסבראך פון דער מלחמה)

דער וויסער אפגעדרוקטער טאפלטער פרעגבויוגן האט די אויפגאבע  
צונויפצוזאמלען ידיעות פון ערשטן מקור וועגן דעם לעצטן פארמלחמהדיקן  
דור חסידים און רבי'ס. די פראגעס וואס זיינען געשטעלט געווארן אין  
פרעגבויוגן באציען זיך אויף די רבי'ס, זייער התנהגות און געזעלשאפטלעכער  
פעטיקייט און אויף די חסידים, זייער לעבנס-שטייגער און אנטויל אינעם  
ידישן געזעלשאפטלעכן לעבן.

די דאזיקע תקופה אין חסידות, וועלכע איז פארענדיקט געווארן  
דורך בלוט און פייער, האט נישט באוויזן איבערצולאזן קיין שום ליסערא-  
ריש אדער שריפטלעך געדעכעניש, און דער איינציקער וועג דאס אפצו-  
ראסעווען פאר די קומענדיקע דורות איז, אז די, וואס זיי איז נאענט דאס  
חסידישע לעבן, זאלן אויפשרייבן אלץ וואס זיי געדענקען און וואס זיי האבן  
געזען. עס איז קלאר, אז טראכטנדיקע מענטשן וועלן האבן מער צו דער-  
צילן וועגן חסידות אין לעצטן דור ווי דאס וואס מיר פרעגן וויסער.

אונדזער פרעגבויוגן איז נאר דער מינימום אין וואס אונדזערע פארשונגען  
נייטיקן זיך. ער וועט אויך דינען ווי א גוטער פירער פארן זכרון פון  
זיינע ליינערס און ענטער-געבערס, כדי זיי זאלן לייכטער קענען סיסטע-  
מאטיזירן זייערע חשובות.

דער פרעגבויוגן איז א טאפלטער. דער ערשטער טייל הייסט: די  
רבי'ס און דאס חסידות אין אייער שטאט. דאס הייסט, אז אויף דעם טייל  
פרעגבויוגן קען ענטפערן יעדער ייד, מאן אדער פרוי, וואס האט געלעבט  
אין א שטאט ווו עס האט געווינט א רבי אדער ווו עס האבן געלעבט חסידים

- 2) The Abraham Collection. Another very important figure who was active in the Committee was Rabbi Tzvi Ya'akov Abraham (1897-1974), formerly the executive director of the Central Bureau of Orthodox Rabbis and Communities of Transylvania and the Rabbinate of Turda (Romania), and author of History of the Jews of Transylvania and other works. Rabbi Abraham worked as curator of manuscripts and scholar for the project. The archive contains hundreds of pages of Hasidic

manuscripts typed by Rabbi Abraham (including hundreds of pages of stories and teachings of Rabbi Gershon of Kitev, Rabbi Pinchas of Koretz, Rabbi Raphael of Bershad and other rebbes).

Rabbi Abraham was the most prolific and productive member of the team, leaving behind more than a thousand pages of material. Of special significance is a collection of approximately 500 pages (in Hebrew) containing teachings and stories that he heard from various leading Hasidic rebbes, scholars, Holocaust survivors and laymen (see image 13). The singular contribution of Rabbi Abraham to the Hasidic Archive, which only came to light recently, is worthy of a separate study in its own right.

IMAGE 13

הרב צבי יעקב אברהם: - ערב - מו"ה אברהם משה ארבעטער, זקן בגיל צ"ו, בראנקט.

הגה"ק רבי בונם מפשטאה זי"ע הי' סוחר בנעורין והתנהג בהצנע  
לכת גם בלבזשו. פעם בא על ר"ה אל החוזה הק' מלובלין. אצל החוזה  
הי' המנהג שלא נתן שלו' לאנ"ש עד הלילה בשעת הסעודה. רבי בונם  
ישב בסוף השלחן בין האנשים פשוטים. החוזה כבר אח רבי בונם בבר-  
כה המזון על הכוס ואז נתן לו גם שלו'. הנהאספים לאלפים התפלאו  
על המראה.  
למחרתו, קודם תקיעת שופר, הי' המנהג בלובלין שכל הבקיאים בתקיעת  
שופר התרכזו סביב לשלחן שבבית מדרשו, והחוזה הק' העביר את עיניו  
הק' על כל אלה, ואת אשר בחר בו קרא אותו לחדרו ובזמן שעה לערך  
מסר לזה הסודות שבתקיעת שופר שיכון עליהן. בשנה הזאת עמד רבי בו-  
נם ג"כ סביב לשלחן, והחוזה הק' נתן עיניו בו וקרא אותו לחדרו, ואחר  
עבור שעה שמסר לו הסודות שיכון שבו לביהמ"ד וצוה על רבי בונם  
לאמר למנצח. אז השיב רבי בונם שהוא אינו בקי לתקוע. החוזה שאלו  
א"כ מדוע עמד בין התוקעים, ואמר רבי בונם כי השתוקק שהחוזה יגלה  
לו סודות של התקיעות. אז כעס החוזה עוד יותר, כי עי"ז בלה הזמן  
בחנם, ועוד יזכרח לטפל א"ע עם אחר כשעה, והייתכן לעשות כזאת? אז ענה  
רבי בונם, כי לקח לו ראי' ממרע"ה שהחנצל לפני הבוית"ש שהוא כבר פה  
וערל שפה כדי להיות ראוי לגואל, ועכ"ז שאל מהקב"ה מה שמו מה אומר  
אליהם, והקב"ה גם השיב לו ונילה לו הסוד. נמצא שיותר לעשות כזה.

- 3) The Friedman collection. Rabbi Israel Shalom Yosef Friedman (1914-2009) was the eldest son of Rabbi Mordechai Shlomo Friedman of Boyan. As a *zamlar* for the Committee he transcribed approximately 600 pages in Yiddish consisting of Hasidic teachings, stories and wonder-tales about the conduct of the *tsaddikim*, their leadership of the Hasidic courts in Europe before the Holocaust, and their unique cultural role as



Many of the informants whose testimonies are documented in the pages of the archive were Holocaust survivors who would later become leading figures in the resurrection and re-establishment of Hasidism of America. It can be stated without exaggeration that they comprise a veritable “who’s who” list of some of the movers and shakers of Hasidic life in the United States after the Holocaust (such as the Rebbes of Bobov, Karlin-Stolin, Satmar, Skver, Viznitz and numerous others).

This collection thus reflects the transitional period between the death and rebirth of Hasidism and highlights the dual aspects of memorialization and reinvention. Although it set out to capture the last rays of Hasidism before it experienced its final sunset, it miraculously managed to record the first glimmers of the new sunrise and rebirth of Hasidism after the Holocaust. Remarkably, what was originally intended as an archival monument to the destroyed world of Hasidism, ended up becoming an archive documenting its rebirth.

Currently, a team of scholars and researchers at the Herzog Institute for the Research of Late Hasidism are preparing these stories for publication.

In conclusion, these materials constitute one of the most important—and forgotten—sources of material for retracing the contours of Hasidic thought, history and theology. Nearly unknown to contemporary scholars, the manuscripts, homilies, letters and oral testimonies included in Heschel’s archive will surely allow us to forge new ground in the study of Hasidism and elaborate new perspectives on the history, philosophy and culture of Hasidism.