

(We have studied, 1787; 1814) is held sacred. In *Tora Or* (The light of the Torah, 1837) and in *Likutey Torah* (Selections of the Torah, 1848) Schneur presents his teachings that all existence is an illusion.

**2. Menachem Mendel**, of Lubavich (1789, Liadi – 1866, Liadi), grandson of 1., also known as the Tsemach Tsedekh, became the third head of the Hasidic Habad movement (→ Lubavich, Hasidic movement). Schneerson grew up in the house of his grandfather, the founder of the movement, and followed him in his teachings and in the nature of his spiritual leadership. Under him the Habad movement became the central, most influential entity in the world of East European Orthodox Judaism. His popular name came from the title of his major halakhic work, *Tsemach Tsedekh* (Righteous scion, 1871–1884). Schneerson was an influential preacher; more than 15 volumes of his sermons were printed. He sought to establish close relationships with other Hasidic communities as well opponents of the movement, the *Mitnagdim* (→ Judaism: II) by preserving the uniqueness of Habad theology and the nature of its spiritual leadership. His most important theological work is his *Derekh Mitsvotcha* (Way of thy commandments, 1911), based on kabbalistic and Hasidic traditions.

**3. Menachem Mendel** (Apr 18, 1902, Mikolaiv, Ukraine – Jun 12, 1994, New York), seventh and last spiritual leader of the Habad movement. He became the movement's → Zaddik in 1950. Before that, in contrast to most Hasidic leaders, he had studied engineering in Berlin and Paris. His “court” was in the borough of Brooklyn in New York. An outstanding organizer, he built up a voluntary religious network throughout the world, including synagogues, schools, and “Habad Houses” (community centers). In the 1980s, the belief began to spread that he was the Messiah. In the early 1990s, this belief gave birth to a significant messianic movement imbued with expectation of imminent redemption (→ Messiah: III, 2). After his death, the Habad movement split into a variety of messianic groups alongside others that today still totally reject the messianic element. Despite the schisms and the absence of any subsequent spiritual leader, this Jewish movement has held fast to its centralized structures and activities.

R. Elijor, “The Lubavitch Messianic Resurgence,” in: P. Schäfer & M. Cohen, *Toward the Millennium: Messianic Expectations from the Bible to Waco*, 1998, 383–408 • J. Dan, *Ha-Meshibiyut ha-Yehudit ha-Modernit*, 1999. *Joseph Dan*

**Shoah** → Holocaust

**Sholem Aleichem** (pseudonym of Sholem Rabinovich; Mar 2, 1859, Pereiaslav, Ukraine – May 13, 1916, New York), Yiddish writer. After training as a rabbi, Sholem

worked initially as a private tutor, while publishing essays and features for Hebrew newspapers, increasingly in → Yiddish, the vernacular of East European Jews. In 1883 he married Olga Loev and moved to Kiev to earn a living as an independent writer and journalist. In 1905 he left Russia and lived in various places until finally emigrating to New York. His plays, satires, and especially his prose – including *Tevye der milkbiker* (1894; ET: *Tevye the Dairyman*, 1987), the basis of the musical *Fiddler on the Roof* (1964) – brought him fame during his lifetime. With sympathy and humor, they describe the life of simple Jews in a shtetl. Along with Mendele Mocher Sforim and Isaac Leib Peretz, Sholem was one of the most important modern Yiddish writers.

Works: *Ale Werk*, 1917–1925 • On Sholem Aleichem: M. Samuel, *The World of Shalom Aleichem*, 1943 • A. Halberstam-Rubin, *Sholom Aleichem: The Writer as Social Historian*, 1989.

*Gerhard Lauer*

**Shortcomings.** Thanks to our capacity for self-reflection, we human beings can recognize our deficiencies on all levels of our being. We are finite, limited, mutable, contingent, and imperfect. In almost all philosophies and religions, this human self-perception contrasts with an ontological realm, free of these limitations, seen as being infinite, unlimited, immutable, absolute, and perfect.

The concept of humans as “deficient beings,” introduced into philosophical → anthropology by A. → Gehlen, is based on comparison to animals. It denotes the disadvantage we are at in our biological endowment, which must be compensated for through culture, technology, and institutions to secure our survival. We can compensate for our biological disadvantage through the gift of reason and creativity.

In religious and philosophical anthropologies, shortcomings are understood as a collective human characteristic, whereas the anthropology of depth psychology emphasizes the importance of individual experience of shortcomings, deprivation, in the etiology of mental illnesses. Failure to satisfy basic needs during childhood leads to psychological maldevelopment (→ Neurosis).

Philosophy of religion often understands shortcomings as separating us from the realm of → perfection (I). In this context, G. → Mensching spoke of a “general and existential malaise” in the “universal religions.” The expulsion from paradise and the concomitant human awareness of sin in Judaism and Christianity, the suffering (*dukka*) of the world in → Buddhism, and the identification with the contingent world of → *samsāra* in Indic traditions characterize human nature as deficient nature, which can be overcome only by the religion's eschatology. The anthropology of → Islam assumes instead that