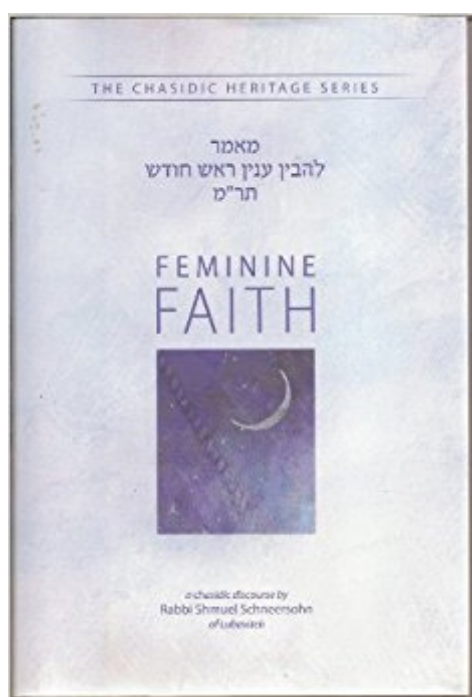


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Feminine Faith (The Chasidic Heritage Series)



Synopsis

Feminine Faith traces the roots of the feminine within the supernal realms, and explores its relationship to women and how it translates into their aversion for unholy and ungodly worship. When the Jews served the golden calf during their sojourn in the wilderness, says the Midrash, the women refused to join them. Why are women more sensitive than men to G-d's role in earthly events and His mastery over creation? In this discourse, Rabbi Shmuel Schneersohn, fourth leader of Chabad Lubavitch (1834-1882), explores G-d's unity and immanence in the world, and the innate sensitivity that woman possesses to spirituality.

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Customer Reviews

The following discourse, given by the fourth Lubavitcher Rebbe, Shmuel Schneersohn, on Rosh Chodesh Cheshvan 5640 (1879), focuses on the worship of the Golden Calf in the wilderness and the question as to why only the men, and not the women, strayed. Integrating Chabad Chassidus with Talmudic and Midrashic sources, the Rebbe explains how the sin resulted not from desire for idolatry but rather the men's intellectual assumption, after awaiting Moses' return from Mount Sinai, that the monotheistic God was far too lofty from involvement in earthly affairs, while the women, whose souls derived from Malchut (the sphere bordering the material world), felt a natural aversion to idolatry and refused to participate. Articulate, extensively annotated with footnotes and bibliography, and presented in both English and the original Hebrew, this booklet would nicely grace a Shabbat table during the weekly Torah portion Ki Tisa (Exodus 30:11-34:35) or on Rosh Chodesh (which,

thanks to their actions, has been traditionally given over to women as a day off from housework). Feminine Faith makes Chabad mysticism accessible both to the practicing Chassid who is looking for further stimulation and to the seeker who might desire an introduction to Chassidic thought. Feminist readers would appreciate the Rebbe's praise of the Jewish woman and acknowledgement of her spiritual superiority. For all adult Jewish libraries. --Hallie Cantor, Acquisitions, Hedi Steinberg Library, Stern College for Women, Yeshiva University, New York Ambiguity may be exciting, with its implied promise of endless possibilities, but not when it concerns gender. Today's youth would do well to be more confident of their identities as boy or girl. Such confidence can hardly be achieved without a clear, definite and appealing definition of one's gender. Studying this discourse in its original Hebrew has helped young women celebrate their uniqueness as Jewish and female. The English translation makes it even more accessible and that is a good thing. --Rabbi Manis Friedman, Dean Beis Chana International Women's Institute "Feminine Faith" is a top pick for Jewish women who want to gain a greater appreciation for the place of womankind in Judaism. --The Midwest Book Review

When the Jews served the Golden Calf ...in the wilderness, ...the women refused to join them. Feminine Faith traces the roots of the feminine within the supernal realms, ...its relationship to women and how it translated into their aversion for unholy and ungodly worship. Why are women more sensitive than men to G-d's role in earthly events and His mastery over Creation? ...Rabbi Shmuel Schneersohn, fourth leader of Chabad-Lubavitch (1834-1882), explored G-d's unity and immanence in the world, and the innate sensitivity that women possess to spirituality. ...the Jewish people faithfully awaited Moses' descent from Mt. Sinai... a wave of panic struck when it was believed that he would not return. Amidst the confusion, a group came forward to make the outlandish proposition that the people begin worshiping a golden Calf. many were led astray, but the Jewish women stood firm. As a reward, G-d designated the holiday of Rosh Chodesh ... for Jewish women. This is the focus of the discourse delivered by the fourth Lubavitcher Rebbe, Rabbi Shmuel Schneersohn, on Rosh Chodesh Cheshvan 5640. Based on Talmudic and midrashic accounts, Rabbi Shmuel explains that the mixed multitude ...presumption that G-d is far too lofty to be involved in earthly affairs. The downfall of Egypt, they argued, was merely a result of Taurus, the bull, defeating its neighboring constellation, the Egyptian deity of Aries, the lamb. Rabbi Shmuel asks why the women rejected this scenario while so many men found it compelling? Kabbalah teaches that the source of the feminine soul is the sefirah of malchut, the spiritual plane that "gives birth to all creation." Because of their soul's root in malchut, women are sensitive to G-d's intimate involvement

in worldly affairs ... reject the idolatrous argument that G-d is aloof from His creation...it was the Jewish women who stood fast in their belief that the Exodus and its miracles could not be attributed to any person in the world but G-d.

Rabbi Shais Taub has translated an amazing maamer from the 4th Lubavitcher Rebbe on the mystical concepts on Rosh Chodesh [the new month], feminine roots in Chassidus, and the sin of the Golden Calf. This chassidic discourse will change the way you look at the origins of idolatry, the Golden Calf, and the feminine aspects of Hashem. Makes a wonderful gift or addition to your library.

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