

DOI: 10.21847/1728-9343.2019.5(163).182484

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THE MISSION OF THE JEWISH WOMAN IN SHABBAT IN THE CONTEXT OF THE ASHKENAZI TRADITION

Our era, characterized by the breaking of old stereotypes of thinking, ideological schemes and the formation of new spiritual foundations of social development, acutely actualizes the problem of person's identification and the formation of his/her spiritual and moral values. The article reveals the role of women in the Ashkenazi tradition, a place that the Torah assigns to women in the general scheme of Jewish ritual life. The Torah texts in which the role of women in a family are analyzed in detail. The study clarifies the importance and dignity of the mission that is assigned to Jewish women and which they so faithfully carry out throughout history. The urgency of the study of the above problems is also necessitated by the generalization of the spiritual experience of Judaism, in-depth study of the patterns of new functioning of religions in the conditions of dramatic social changes, their praxeological manifestations, analysis of the mechanism of spiritual and cultural continuity in the practice of religious communities. Materials and articles can be used by specialists in the field of religious and theological studies, students, professors, while writing scientific papers, as well as at lectures related to the study of theology.

Keywords: *woman in religion; the Torah; sacred texts; Sabbath; gender; rabbinical teachings; Halachic literature.*

Introduction

The timeliness and relevance of the research topic is driven by the need to reflect on the place and role of women in relation to changing socio-economic backgrounds and crises in different spheres of society that have emerged in the country recently. Increasing immorality, the destruction of family values, the replacement of true moral principles, have set before scientists the task of illuminating the role of women in the family, religion and society, for the positive formation of personality.

Nowadays we face the fact that against the backdrop of tremendous achievements in the fields of science and technology, a huge number of social and cultural programs, a wide variety of services and activities in the field of psychology, specialized literature, video, radio, television programs, trainings, etc. aimed at improving the quality of life of a person, the person himself suffers deeply from loneliness on earth. And the more active the desire of modern society to make a person happy and successful, the more lonely "wise men and wise men", "beauties and beauties" who dream of finding their happiness become. This whole situation indicates that there is a conflict in the relationship: the person with himself.

The problem of understanding the role of women for a long time remained a kind of white spot in science. On the one hand, the post-Soviet heritage from the point of view of militant atheism considered the attitude to the image of women in any religion only negative. At the same time, religion has become a kind of sanctification of women's social oppression and inequality. "Live and be glad you weren't born a woman," - different variations of this expression of men have different cultural and religious echoes, thus giving the impression of fairness of K. Millet's claim that the traditional image of women, constructed by men, is born of their fear of "otherness" of women. Indeed,

anthropology data, religious and literary myths testify to the political coloration of patriarchal ideas about women. Yes, if you turn to the analysis socio-psychological aspects of religious beliefs can be convinced that most religions of the world are patriarchal or, using modern feminist terminology, "chauvinistic", "androcentric". In them, the man asserted himself as the human norm in relation to which the feminine becomes different and alien (*Mudryi, 1999: 96*).

But this is not the case, since religious concepts are not primarily about the humiliation of a woman, but the overcoming of the challenges of society that are destroying her social purpose, particularly in the family. On the other hand, many women have been so influenced by the feminist movement that they have abandoned God-given roles of mother and woman. Unfortunately, this movement has evolved into a follower of Abrahamic traditions, wreaking havoc and confusion over the role of women in ministry and in the family. But in the Torah you can find a clear description of God's plan for a woman who will help to shape moral and spiritual values in the formation of personality for different generations.

The urgency of the study of the above problems is also necessitated by the generalization of the spiritual experience of Judaism, in-depth study of the patterns of new functioning of religions in the conditions of dramatic social changes, their praxeological manifestations, analysis of the mechanism of spiritual and cultural continuity in the practice of religious communities.

Although various written sources from the medieval Ashkenaz are replete with references to the Bible, this material is rarely considered for everyday study. There are many reasons for this. First, of course, until the medieval period, Jewish practice was ordered according to the basic principles that were codified in the post-Biblical rabbinic literature - the Mishnah, and especially the Talmud, and

not in the Bible. Thus, although the Bible is the foundational text for rabbinical teachings, the reference to the Bible seemed less direct than the study of further Halachic literature. Therefore, to answer the question of the place sacred texts assign to women in the overall scheme of Jewish ritual life, books and articles appeared as advocates, they sought to clarify the importance and dignity of the mission assigned to Jewish women and women, which they have so faithfully performed throughout history. Leading connoisseurs of the rabbinic tradition, Menachem M. Brayer (1986), Leonard Swidler (1976), Ellen M. Uman-sky and Diane Ashton (1992), reveal this topic. It also offers a fascinating perspective on the role of women in the establishment and conversion, not just observance, of Jewish law and ritual. Extending the concept of feminist philology to the study of rabbinic and other late antique Jewish sources, such researchers as: Mika Ahuvia, Sarit Kattan Gribetz (2018), Elisheva Baumgarten (2018), Aryeh Lazar (2014 a, b; 2015).

The purpose of the study The Jewish religious tradition is one of the dominant in the world. Indeed, different problems related to religion have been implemented on different outcomes. Due to the considerable presence of the Jewish public on the territory of Ukraine, we have made our findings in the analytical studies that were carried out in the religious life of the Jews in the context of the Ashkenazi tradition.

Results and Discussion

Among the not many books and articles recently written about the role of the Jewish woman in the ritual life of the community, this article fills a serious gap in this kind of literature.

According to the provisions of the Torah, concerning the whole fulfillment of Mitzvot by women, apart from the laws of purity of family life, the burning of the Sabbath candles and the branch of the Khala, entrusted to the woman, their lives are at all times dictated by sacred texts.

Over time, in the broad context of religious observance, Hannah's three commandments have been elevated as paradigmatic observances of Jewish women. These three commandments associate the early medieval Middle Ages with Eve, attributing to her the misdeeds of Eden: For three sins, women die during childbirth: since they do not have to maintain separation at proper times, separate the first cake from the dough and light the lamp [for the Sabbath]. These three commandments come from the Bible. Where (in the Bible) do we learn about the commandment of the nidda? For it is said, "When a woman's blood is released" (Lev. 15:25). And Hall, where (is this)? For it is said, "The first harvest of your baking" (Num. 15:20). And Saturday candles, where? For it is said, "If you call the Sabbath a rapture" (Isaiah 58:13). And why did women keep these commandments? Our wise men said that God's creation began with Adam; then Eve came and shed her blood for listening to her, for it is said, "Thou shalt eat the dust, and return unto the dust" (Genesis 3:19). which she shed. Whyhalla? Since Adam was halato shel olam, and Eve came and polluted it (timatehu), God said, "Give her the hallah commandment so that she may redeem the bread of the world which she defiled" ... And the commandment to light candles: whence (we study this)? Because Adam was a candle of God, because it says, "The candle of God is the soul of man" (Prov. 20:27), then Eve came and extinguished it. God said, "They will give her a command-

ment to light a candle to redeem the candle she has put out; this is why women are ordered to light Saturday candles (Baumgarten, 2018: 83).

In the Ashkenazic tradition, the duties and behavior of the Torah-obsessed Jews are determined by the laws (Denim), which are complemented by numerous customs (Minhagim), and together they penetrate into all branches, not only religious but also daily life. Followers of the Jewish tradition believe that Dinim and Minhagim are based on those six hundred and thirteen Mitzvot (commandments) that were revealed to Moshe Rabein.

The Mitzvot attributed to the Torah, the so-called Mitzvoth Deorait, has 248 Mitzvot Ace (commandments) and 365 Mitzvot Lo Taase (restraining orders) (Biale, 1984: 289). Typical examples of the former, ie Mitzvot Ace, are Mitzvot Tfilin and Matz, each of which requires some positive action.

Examples of Mitzvot Lo Taase: Lo Tignov (not for the sake of it), Lo Tilbosh Shaatnez (ban on wearing clothes containing Shaatnez - a mixture of wool and linen), BalTashhit (ban on shaving hair with a razor or knife).

For example, Mitzvah Tfilin and Bitch belong to the first category, ie Mitsvot, dependent from time, because Tfilin is imposed only on weekdays, the obligation to live in Sukkah is limited to a certain time of year.

On the other hand, Mitzvah Mezuzah refers to any time: to all seven days of the week, to all twenty four hours of the day, therefore, she is a Mitzvah, independent of time. In addition to the Mitzvot of Doraithe (613 Mitzvot, Torah precepts), there are numerous Mitzvot attributed (by the sages). The authority that the Torah bestows on Haham allows them to establish such Mitzvot, and in many practical situations Mitsvot Derabanan has the same power as Mitzvoth Deorait.

The basic principle is that all the prohibitive commandments apply to women in the same way as to men, meaning both Isurai Deorait and Isurii Derabanan. For example, both men and women are forbidden to wear Shaathnez, there are Tisha Beav and the brothers Mukze in Shabbat.

Women have the same status as men with regard to Mitzvot's non-fixed-time regulations. Accordingly, there is no difference between a man and woman when it comes to the duties of installing Mezuzah at the door or uttering the required Brahah before eating or drinking.

There is only one group of Mitzvot, out of which (at least most of them) women are released, Mitzvot Ace Shezman Gram, whose execution is either due to a specific time of day or a limited period of time. The exemption applies to both Mitzvoth Deorait and Mitzvot Derabanan. For example, women are not required to impose Tfillin, eat and sleep in Sukkah or Allele in Yom Tov.

However, women can - and often do - enjoy the time-bound Mitzvot if they wish. If they do so, they pronounce the corresponding Brahma, the same as the men. Some such Mitzvot (such as the Schofar hearing in Rosh Ashan) is followed almost everywhere, with so many women considering it their duty. There are, however, some Mitzvot, performed for various reasons only by men and never by women.

The most common explanation for why women are released from the commandments of time is the following: fulfilling them time-consuming may conflict with the woman's first responsibilities as a wife and mother, thereby leading to a disagreement between wife and husband, disturbing the home, which according to the Torah tradition is considered the most valuable.

Mitzvot performs far more unmarried girls or married women who have no children (or have no young children) than women engaged in raising children.

While every man, according to tradition, needs to pray three times a day: in the morning Tfilat Minh, in the afternoon Tfilat Minha and in the evening Tfilat Maori, there are different opinions about the woman in this matter. According to some, the woman is not required to proclaim any of these established Tfilot (prayers). Rather, it is her duty to pray daily. However, many others are of the opinion that women are obliged to pray in the prescribed form twice a day, namely: in the morning (Shaharit) and in the afternoon.

In fact, until recently, many girls (if not most) were not taught to read Hebrew and, therefore, to pronounce some Tfilot other than those they knew by heart. Recently, when there has been a widespread tendency to give girls a serious Jewish education, regular daily Tfilot became a common practice for them. This is in line with the view of most Posky (authorities), who agree with the latter opinion and insist that women and girls should pray daily (Swidler, 1976: 235).

Gradually, a rule was formed in the Ashkenazi tradition that women and girls were not obliged to utter Tfilat Shaharit (morning prayer) in full. The most important Tfilot, who must, when possible, utter everything, is: the first Pasuk (sentence) Shma! (Brayer, 1986: 345) or, better, all the first Shma to the words of "Uveshaareha" (including Baruch Shem Kevod Mal-Hutu, etc.), Amida, or as she is commonly called, Shmone Esre! The central prayer of all three Tfilot.

Among the important responsibilities entrusted to a Jewish woman who is the guardian of home comfort, such as preparing for the Shabbat and lighting the Shabbat candles.

The preparation for the Shabbat should begin on Friday morning as early as possible, no matter how long the day is. If there is not enough time on Friday, as is the case, for example, in the short winter days (or when the Table should be covered with a tablecloth and covered before Shabbat and remain covered with a tablecloth the whole of Shabbat (it is more acceptable to use a white tablecloth in memory of Manna).

The privilege of lighting the Shabbat candles that bring peace and consent to the Jewish home given to women is one of the core Mitzvot and therefore must be performed with the utmost care and dedication.

The Ashkenazic tradition uses the term "candle light" because most houses use candles to perform this Mitzvah. However, many types of oil can be used as well many families have the custom of lighting oil lamps (preferably olive oil) and sometimes candles with them.

Although the minimum number of candles is two, most light more. Some add one candle to the new baby. But when a woman starts lighting extra candles, it is advisable for her to specifically mention that BleNeder is doing this, otherwise their ignition will be a duty for her. They do the same when moving from small candles to large ones.

Women who are not at home usually light only two candles (but if they are in their mother's or mother-in-law's home, they light the usual number of candles.

The candles should be lit no later than 18 (16 minutes) before School (sunset). But in many homes and communities, they usually light up 20 or 30 minutes before sunset.

We have previously considered that the Shabbat candle light Mitzvah is one of the Mitzvoth's first entrusted and, as a rule, to the woman who must light the Sabbath candles with the blessing of: "שָׂא מְלוּעָה רְלֵמ וְנִיהוּלָא הָהָא רַבֵּי"

"תבש לש רנ קילדהל ונוויצו ויתווצמב ונשדיק", which means, "Blessed are you, O Lord our God, Lord of the Universe, who has sanctified us by his commandments and commanded us to light the candles of the Sabbath" (Biale, 1984: 289).

However, if something prevents a woman from lighting a candle or holding it, her husband or someone else should immediately do it for her. If she thinks she may not have time to light the candles in time, she should hesitate to ask her to take her place so as not to risk breaking the Shabbat too late.

If time permits, a woman should dress in fancy clothing before lighting and also, since Shabbat begins with burning candles, she should pray to Minghu before lighting (if she is in the habit of praying to Minghu). However, if it is too late and it is time to light the candles, the woman must first light the candles (even in casual clothes) and then supplement Minha by saying Amida twice. (In this case, it is pronounced twice by Amida Maar Shabbat). According to some authorities, it is better for a woman to light candles, setting the condition that Mecabel Shabbat does not make her light, and then prayed to Minghu (Umansky and Ashton, 1992: 161).

Although Mitzvah Kidush is undoubtedly an Asi Shezman Gram Mitzvah, it is also obligatory for women because all Mitzvot Shabbat are both male and female. Therefore, every girl and woman must either pronounce Kidush herself (or "do Kidush"), or listen to the words spoken by a man over thirteen or an adult woman.

It has been said that a woman can either pronounce Kidush herself or hear from an adult man, She can also listen to the Kidush, pronounced by the young men, if the last Bar Mitzvah (ie, he is about thirteen years old) and has a beard already growing.

The first day of every Jewish month is Rosh Hodesh. If the previous month contains 30 days, then his last day is also Rosh Hodesh. These days are of particular importance to women as they were presented to them as a special holiday in recognition of their refusal to participate in the creation of a golden calf.

For this reason, it is customary for women to abstain from some Melachot and daily activities to distinguish these days from a number of weekdays.

Conclusions

Summing up, we are aware that today the role of a woman as a caregiver of a family is becoming less popular and attractive, and it is not fashionable to be a good wife in the world, but we see that, according to Jewish tradition, the Lord has prepared a beautiful woman in advance the role she can perform when she loves her husband, loves her children, will be a caring and good leader in her home.

According to the provisions of the Torah, concerning the whole of Mitzvoth's fulfillment by women, apart from the laws of purity of family life, the burning of the Sabbath candles, and the branch of the Khala, entrusted to the woman, their lives are at all times dictated by sacred texts. The basic principle is that all prohibitive commandments apply to women in the same way as men, and this rule also applies to non-fixed-time Mitzvot regulations. The most common explanation for why women are released from the commandments of time is the following: fulfilling their time-consuming tasks may conflict with the woman's first responsibilities as a wife and mother, thus leading to disagreement between wife and husband, disrupting a home that is traditionally considered to be of the highest value.

Women can, and enjoy, this right - to stick with the

time-bound Mitzvot if they wish. If they do so, they pronounce the corresponding Brahma, the same as men, and this is evidence that women in the Jewish tradition are active participants in religious life.

Among the important responsibilities entrusted to a Jewish woman who is the guardian of home comfort, such as preparing for the Shabbat and lighting the Shabbat candles. The Shabbat candle light is one of the Mitzvot entrusted in the first place, and usually to the woman who is to light the Sabbath candles with the blessing: "התא רורב ה לש רג קילדהל ונויצו ויתווצמב ונשדיק רשא מלועה קלמ וניהולא' ה תבש", which means, "Blessed are you, O Lord our God, Lord of the Universe, who has sanctified us by his commandments and commanded us to light the candles of the Sabbath." (Biale, 1984: 289). The privilege of lighting the Shabbat candles that bring peace and consent to the Jewish home given to women is one of Mitzvot's core and is therefore performed with the utmost care and dedication.

In the examples of sacred texts, we see the place that the Torah assigns to women in the general scheme of ritual life, as well as the importance and dignity of the mission that is assigned to Jewish women and which they so faithfully perform throughout history.

Although the aforementioned topic is poorly researched in national science, it is fundamental in defining the so-called "genetic code" of the nation, ie. the Ukrainian soul and outlook were formed on the basis of three Abrahamic traditions, and in many respects it was precisely on the basis of Jewish customs that the mission of the Ukrainian woman in the family and in society was formed. Nowadays the role of women is increasing not only in public life but also in the activities of religious communities. A woman in Ukraine appears as an active subject of religious life in, say, mass secularization of men, she is more often a guardian of religious traditions. Therefore, a new theological interpretation of the place of women in the world and their appointment in the religious sphere became relevant. All this requires a proper new religious understanding of the problem of women's participation in religious life, the formation and spread of religions, and the status of women in the religious community.

The Jewish religious tradition is one of the dominant in the world. It influences the interpretation of various social problems even by other religions. Given the significant presence of Jewish communities in Ukraine, we cannot ignore the influence of Jewish traditions on shaping the identity of the Ukrainian woman and her mission in both religious and social life.

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МІСІЯ ЮДЕЙСЬКОЇ ЖІНКИ У ШАБАТ В КОНТЕКСТІ АШКЕНАЗСЬКОЇ ТРАДИЦІЇ

Наша епоха, характерною ознакою якої є злам старих стереотипів мислення, ідеологічних схем та становлення нових духовних підвалів суспільного розвитку, гостро актуалізує проблему ідентифікації особистості та формування її духовно-моральних цінностей. Стаття розкриває роль жінок в ашкеназській традиції, місце, яке Тора відводить жінкам у загальній схемі юдейського ритуального життя. Докладно досліджуються тексти Тори, в яких розкрита роль жінки в сім'ї. Дослідження роз'яснює важливість і гідність тієї місії, яка призначається юдейським жінкам і яку вони настільки сумлінно виконують протягом історії. Актуальність дослідження означених вище проблем зумовлюється, також, необхідністю узагальнення духовного досвіду юдаїзму, поглиблене вивчення закономірностей нового функціонування релігій в умовах кардинальних суспільних змін, їх праксеологічних виявів, аналізу дії механізму духовно-культурної наступності в практиці релігійних громад. Матеріали та напрацювання статті можуть використовуватися спеціалістами у сфері релігієзнавчих та богословських досліджень, студентами, викладачами, при написанні наукових робіт, а також на лекціях, пов'язаних із вивченням теології.

Ключові слова: жінка в релігії; Тора; сакральні тексти; Субота; гендер; равіністичне вчення; халахічна література.

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Надійшла до редакції: 25.09.2019

Прийнята до друку: 11.10.2019