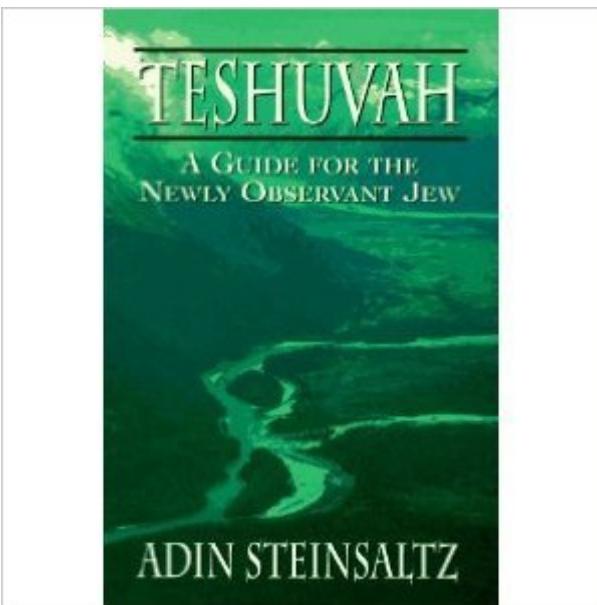


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# Teshuvah: A Guide For The Newly Observant Jew



## **Synopsis**

This empathetic book is a guide to religious questions and the principles of Jewish faith. --This text refers to an out of print or unavailable edition of this title.

## **Book Information**

Hardcover: 180 pages

Publisher: Free Pr; First Edition Thus edition (April 1987)

Language: English

ISBN-10: 0029311500

ISBN-13: 978-0029311509

Product Dimensions: 9.5 x 6.5 x 0.8 inches

Shipping Weight: 1 pounds

Average Customer Review: 4.8 out of 5 starsÂ  See all reviewsÂ (9 customer reviews)

Best Sellers Rank: #188,486 in Books (See Top 100 in Books) #28 in Books > Religion & Spirituality > Judaism > Movements > Orthodox #150 in Books > Religion & Spirituality > Judaism > Jewish Life

## **Customer Reviews**

Some very contradictions indeed. Judaism does welcome those who want to be more observant. However the laws of the sabbath, dress, social relations, and keeping kosher are very strict. The All or Nothing and Where To Start Chapters are very helpful. Rabbi Steinsaltz has a patient tone that one should not make the jump too vigorously to become observant. Start with lighting sabbath candles and maybe wearing tefilin is a good suggestion. This book contains some very good information on some of the laws and their meanings. The kashering process is especially captivating. Some of the contradictions are a bit confusing for those whom are not too informed. However, many can strike up interesting discussions. The glossary is quite helpful. A nice book for those who are considering taking the step to becomming more observant jews.

Rabbi Steinsaltz is one of the great Jewish teachers of this generation. His translation first to Hebrew and now in English of the Talmud have given many access to the Jewish traditional sources that they otherwise would not have had. In this book he essentially outlines the principles of the Jewish faith. The word 'Teshuvah' means ' to return ' and this process in Judaism is taken to be a lifelong and continual one. The Jewish person no matter how advanced in learning , or not is continually required to be striving to come closer to G-d. Rabbi Steinsaltz outlines here in a clear

and effective way some of the ways by which this can be done. This book can be a great help to anyone who wishes to deepen in their practice of Judaism.

This book is an excellent book. It is well-written and flows smoothly. Like the title says, it is a guide for the newly observant jew. This book really bridges the gap from non-practicing to practicing. It explains why and how in an easy to read and understand format...I really enjoyed this book and have put it in my permanent library.

You cannot beat the writing of Rabbi Adin Steinsaltz. One of the foremost religious writers of this century, his works will be long remembered and read along side of those of other great jewish sages.

The term "Teshuvah" literally means "return," and a Jew who abandoned Judaism in whole or in part and then returned to be observant is called a Baal Teshuvah, "one who returns," or Chozeir b'Teshuvah, "one who changes and returns." This book is designed to teach such people about the laws, practices, and history of Judaism. It is a basic primer by a famous, scholarly, and mystical Orthodox rabbi. The book is divided into two parts. The first part is an overview of the benefits of Judaism. It addresses issues such as how Rabbi Steinsaltz feels observant Judaism functions in the modern world, how to begin "returning" to Judaism, the difficulties, lapses, problems of faith, and relating to family, friends, non-Jews, and the observant community. Interestingly, the rabbi advises returnees not to try to become totally Orthodox at once. The second part addresses eleven subjects that Orthodox Judaism considers important, explains each, and offers advice how to do them. These include studying Torah, prayer, Shabbat, festivals, and kosher foods. He also discusses marital roles, home observances, and the role of women. Being mystically minded, the rabbi includes thoughts about the study of kabala in the study Torah section. In regard to women, he takes the position that "women's role is different from that of men." He writes that women "must get used to (an understanding) that the things men do in the religious sphere, be it in the synagogue or anywhere else, are not to be imitated." He opposes the view of other Orthodox rabbis that allow women to put on the tallit and tefillin. He emphasizes that women should be homemakers and dress modestly.

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