Did the Hassidic movement’s revolution of the Jewish world include women? We will examine the case of Temer’l Sonenberg-Bergson, a patron of Polish tsaddikim. Using feminist criticism of religion studies, I will demonstrate the implications of the patriarchal approach to setting the boundaries of religious phenomena — in this instance, the question of whether this extraordinary woman may properly be called a hasida. A review of several Hassidic stories will show how Temer’l expressed her Hassidism and how she was viewed within Hassidic circles as a sort of hermaphro-dite, with scepticism towards both her femininity and her religiosity.

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