

Chapter 7

pages 71-92

Preventing Marital Problems

When one gets married, he or she brings the entire family. The father, the mother, the brother, the sister, and all others who can influence the spouse.

It is very important to have a long courtship and test the reaction of all the family members to you and what is happening to you. It is important to be up front about your situation. Anything that will surface after the marriage should be presented up front.

Before one invests all his money in
business, it is prudent to find out
everything about the prospect
business. After an ignorant and
glibly to discover all possible
faults and weaknesses and see if the
business is cost effective. The
same is true with a marriage.

Do not have any
surprises.

You will see
before the marriage
if you are willing
to live with such
values, brother and
sister in laws, and
all who can influence
the spouse. Also if they
accept it as you are without
to spend all the
time with a
prospective spouse
and very little
time with the
family. It is ~~not~~ advisable
to hire a detective and find out everything
about the family. Just like one
is to spend time
with the family.

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and not be intimate
with them, so that it
is against Halacha
and a cardinal sin
to be intimate
with a prospective
T'puse before
marriage.

One can find out
everything by seeing
the prospective
T'puse on a daily
basis without being
intimate or violating
any Halachic law
such as touching
and kissing.

The T'puse a
psychological
perspective being
intimate without
marriage, etc

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is destructive. The
spouses do not feel any
commitment and
will not hesitate to
walk away from the
relationship at the
slightest pretense.
They will not hesitate
to meet other people
of the opposite sex
and abandon the
relationship when
one is intimate
one may be in love
and will be very
hurt when the other
partner abandons
The relationship.
Furthermore, a
only a certain
population will

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agree to have sex without marriage. This population have had sexual relationships before. Who knows they may very well be have a sexual disease that can be transmitted. Even if not what are the chances that ~~to~~ the ~~they~~ will have gone to the Mikvah?

woman

to Unmarried women do not visit the Mikvah. ~~Just because~~ she still remains in Nidah until she dips in the Mikvah. ~~1831~~ But she will be reluctant to go because she does not want to be bludge herself as a

* See Bar Hativé. Yerush Danyah. 183:6
Mivush Res Rama # 422.

Yerush Danyah

183:6 Ramo end*

See Chapter 12
Hospital Agreement

in PM book
Bespoken in four parts
of Shachan Hach.

Pilgash in practice
forbids it because
in most instances
it will be formator
^{See Tosefta #26.}
Pilgash means a
long time relationship
not a one time
encounter. Who is to
determine and ensure
that the woman is not
having sex with other
lovers ~~tho~~ while she
is sharing her bed
with the man
partner of the Pilgash
relationship. There
does not exist any
commitment like
Naiwage. See ~~Rambam~~ ^{Rambam}
~~Rambam~~ ^{Rambam} #284
Furthermore until
a full permanent
relationship develops

there will be many one time things. Even Ramban agrees that one time things is fornication and not Pilegesh.

So even in Pilegesh relationship one would have to go out for an extended period before becoming intimate. We already discussed the problems with Pilegesh.

Therefore one should have a long courtship without being intimate.

Rav Feinstein agreed to having an extended courtship to test the prospective spouse if they are anything other.

See Tazhar Mishke Even

If not let each go
these their separate
ways without anyone
getting hurt. Each
person has ~~the~~ right
to determine the
criteria they need

in a permanent
relationship. Let them
ascertain if the
prospective spouse
meets the tests. ~~It~~

before they get
married rather than
break up a marriage.

Parents have all the
right to advise their
children ~~and~~ ^{and} ~~the~~ ^{the} ~~best~~ ^{best} ~~possible~~ ^{possible}
before they
get married, not lat
especially if children are
already born.

*
Each person
can set
conditions
that are
totally
rational
or unimportant
to another
person. Let
them set
those conditions
before they
get married.
Not later
and break
up the
marriage
and then
they will
cause financial
and psychological
damage and
lost 10 years

of life,
until the
party
appeared
justice
recovers.

~~Not only will this~~
to act differently
is responsible and
grand larceny. If
can also ~~use~~ prove
possible murder
that the spouse will
kill the ~~spouse~~

See
A. Rich
Id. Helton
Even
Holzer
38:84

~~interfering in laws~~
or ~~matter in law~~ ~~in law~~
yet was must act
responsibly and be
up front with their
students and tell
them the reality of
marriage. They can
not advise them
~~from~~ ^{NOT TO} ~~going~~ ^{go} to college
and ~~make~~ ^{make} preparation
to make a living
to support a wife
and children. to do
otherwise is ~~responsible~~

Each person
has their
own ideas
that may be
irrational
to someone
else as to
their
criteria
for a
marriage
partner.
Each person
is entitled
to have such
ideas form the
basis for a
marriage. If

that person
 made
 to the
 conditional
 to such and
 criteria
 are the
 5/10 case
 did not
 possess such
 criteria
 The marriage
 he forms
 will not
 be a
 ab initio.

irresponsible. They
 are guilty of advising
 and abetting the commission
 of a crime. Any
 person who is not
 prepared to earn a
 living ~~will~~ +
~~eventually~~
 go on to become
 a thief in order to
 support himself & of
 his marriage.

* See
 Nure Halacha
 Chofetz Chayim
 on Orach
 Chayim laws
 of Sabbath
 706: 6
 - v. 10
 Saper v
 H. M. Mos
 C. M. Mos
 learn
 as it needs a
 trade to earn a
 business. They

breaks up, ~~it~~ will
 be the yeshiva who
 advised him not
 to go to college
 will bear full

responsibility.
~~Unfortunately, yeshiva~~
~~did not advise~~
~~him to go to college~~
~~and bear the~~
~~responsibility.~~

u a

See
Lagos
Morhe
~~etc~~
~~etc~~
josh
Nayah #
4 Response
~~76~~
~~76~~
~~same~~
74, 75,
76
see

There is nothing wrong
in sitting and learning
and going to college
or learning at work
after one receives
Smicha. Rabbinical
ordination, providing the
yeshiva gives him
college credit that he
can use toward a
Bachelor's or a Master's.
He then can pursue
a profession. If not,
one should go to
college before
getting Smicha -
simultaneous with
his learning or
following ordination.
Otherwise if he
will not learn, work
will be forgotten and
there will not be Yeshiva-
Halachic arbitrators.

degree.
Talmid
Kedushin
29A
Mentor
Elihu
Mr. Feinstein
all overages
teach to
Mentor
Mentor
all these
etc. etc

to rule on ¹¹⁵ current issues
and questions. Every person
who is not busy can
adjust and improve

concerns
that the
ways should
not be
discouraged
from
offering
help to

LEONARD TRADE
~~to not help~~
But terms
~~of~~

~~that~~
~~the~~
~~own~~

own son
MI Law
Drew Term
1960 PHD and
teaches at
Yale
Talmud as
well as
several
subjects.

his ~~free~~ financial
situation one
must use common
sense; not lose his
tempers; keep in
mind the ultimate
goal of improving
himself ~~and~~; be
prepared to sacrifice
the present for a
normal life later
on - a year or two
ahead. One must
make sure that
he does not commit
any crimes or
indulge his
temptation of ~~waste~~
or feel sorry for
himself. 54

These
students
attend
college
together
with
students
at Yeshiva
University
where
attending
only
graduate
school
with
the
men

But the person who is ultimately responsible is the husband. Regardless ~~of the situation~~ of the yeshiva one should not get married unless he is prepared to make a thing of it. If he has not gone to college he should go and become a professional. Blaming the yeshiva will not solve his problem.

One must take control and rectify the situation himself. If one meets a good girl she will work together with him. Certainly he is prepared to ~~do~~ my ~~frustrating~~ college and graduate school. They can delay having children until

FINNISHING

The fear
 The
 fear that
 students
 will
 study
 philosophy
 and
 become
 a parasite
 and
 blinds
 some
 heads
 of
 genius
 to
 the
 peril
 of
 abandoning
 the
 native
 genius
 to
 the
 perils
 of
 reality
 coming
 unprepared
 with
 no
 skills
 to
 face
 a
 competitive
 world

they are ready financially
 to afford them. This is
~~the~~ the true Hindu
 perspective. Go and
 find a formula for a
 lasting marriage
 based in a
 Not all problems
 can in the course of
 a marriage be
 prevented and prevented.
 Marriages will go
 bad and divorces will
 exist even after all
 precautions will be
 made. However, the
 above advise will
 eliminate those relation-
 ships that end within
 a year after the marriage
 or another short time. These
 relationships never should
 have taken place in the first

place.

This
opinion
the
heart
of

responsibility
to the
heads of
of the
would
provide
a net
of jobs
to
it is a
different
story. But
Subariti
have a
deal with
a college to
recognize
their
Administrative
legislation
of the

place. Other relationship
have their own problems
and one must be
willing to make the
commitment to ~~and sacrifice~~
marriage supreme ~~to~~
over ~~every~~ other
commitment and love,
otherwise the marriage
will ~~not~~ last.

The one must
honor and ~~obey~~ respect
the needs of each
other for a
relationship to
last.

Obviously being a
Monday Morning quarterback
is easy. The true test of
a person's character is

a
Mister.
I las
trebonets
place their
graduates
to all
over the
world.
Other
get into
to not
have the
ability to do
this.
Therefore
discouraging
them from
learning a
trade is
responsible
if any in the
great tragedy
in case the
marriage has
in divorce.

¹⁵
~~that~~ when he did not receive
the above advise, did
get married, did have
a child & ~~the~~
immediately and
nevertheless and
furthermore of the
marriage does
break up the person
goes back to school,
becomes a professional
gives his first
wife a belt and
remarries. His
wife start life
Both ~~the~~
a new child
loves his first
marriage like
his children from
the second. Yes,
it is all his
~~marriage~~
his marriage to her

first wife was proclaimed
in her name in every way
his son or daughter to
be born. His marriage
of course was not a
mistake. He undertook
to save it for the
sake of his ~~children~~ ^{love to his}

But ~~it was the wife and~~
her family who
refused. His act of
marriage was not
a mistake. It was ~~not~~
like that of ~~6-8~~ ^{that destroyed}

his ~~marriage~~ ^{it was}
that ~~beyond those~~ ^{it was}
did not have that
experience we give

the advise to
prevent the anguish
that is part of a
divorce for the
unwanted spouse
and any children.
to be ~~Married~~ ^{not required}
and ~~have~~ ^{children}

and they ¹⁷ will become
children of divorced
parents.
They are born ~~with~~
They are not a mistake.
But we must
take ~~make~~ the proper
precautions that we take
divorce does not take
place before having
any children. One
must wait. There
exists a tremendous
difference between
the actions we take
once children are
born and before
they are conceived.

~~12A5B~~

* Rav Feinstein in his
Yoreh Dayeh Responsa discusses the
Brok 4 #36 case of a Yeshiva
man age 17 who wants
to start college ^{after high school} because
he wants to be a
doctor. At that young age,
the Rav Feinstein's attitude
is that he should still
learn for a year or two.
However after he learns
for a year or two
Rav Feinstein agrees
that he can attend
college if he does not
want to remain a Be'a
Tosah in the Kullal.
But what happens if
he can't get into the
Kullal what is he to
do? Rav Feinstein
definitely will agree that
he should learn a trade

~~15~~ 15C
or go to college to learn
a profession. Of course
if he can get
credit for his studies at
the yeshiva he should
do this. Rav Feinstein
personally told me
that this is the proper
course to follow.

Rav Feinstein adds in
his response that just
because ~~you~~ one has a
profession does not
guarantee that he will be
wealthy. That of course
is true. But it is

obvious that if one
has no profession he
has no skills to sell
~~can~~ and earn a
living. Forget about
being wealthy. Unless
one is able to go into
business how is he going
to make a living to support
his family?