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Chapter Conduct during Niddah period

if she fails to examine herself after the finding at the end of 7 days that she is clean, it is necessary to start at the beginning of the 7th day. Examination should be made with what material is the subject of another chapter. In addition to the prohibition of having sex with ~~her~~ anyone except ~~her~~ ones wife when she is not in her Niddah state - it is also forbidden to kiss, hug, ~~and~~ embrace and physically ~~touch~~ ~~one~~ express ones passions with such a person. According to Rambam this is forbidden. Medwaissa - from Divine law. (2) Rambam ~~5178 5185 1272 11~~ Sefer Hamitzvot holds that

prohibition of having sex with ~~her~~ anyone except ~~her~~ ones wife when she is not in her Niddah state - it is also forbidden to kiss, hug, ~~and~~ embrace and physically ~~touch~~ ~~one~~

express ones passions with such a person. According to Rambam this is forbidden. Medwaissa - from Divine law. (2) Rambam ~~5178 5185 1272 11~~ Sefer Hamitzvot holds that

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the prohibition is Mederabonon
Rabbinical. (3)

Rambo in Yerok Daya
157 rules like the
Rambam that it is
divinely prohibited. It is
a ~~critically~~ very serious
offense. One may
violate the extreme Torah
for the preservation of
human life with the
exception of the three
cardinal sins - murder,
incest and idolatry.

One is likewise required
to lay down his life ~~for~~
in order not to violate
the correlaries of the above

wife which is some thing dancing
rather than violate
voluntary, murder, incest or
free sins. Thus. Rummo

It is a corollary of incest.
One is obliged to be killed
rather than violate
voluntary, murder, incest or
free sins. Thus. Rummo

prohibitions of Niddah.
It is a corollary of incest.
One is obliged to be killed
rather than violate
voluntary, murder, incest or
free sins. Thus. Rummo

all non married girls are Niddah since
Even embracing passionately
one's wife during her
Niddah period; or the
wife the husband is equally
forbidden. (1) ~~Shach~~

Touching a ~~forbidden~~ a
person forbidden to have
sex with, in a passionate
manner is equally forbidden

* Can holding another man's
hand offend
since others can
ask her to
dance with
them. And
dancing even
with the husband

can examine & erotically other
men this is forbidden
~~Some~~ authorities ~~forbid~~

also forbid shaking hands
between men and women

Others permit it if
done in an disattached
manner and not as a display of
passion. Thus holding hands with
one is passionate

anyone except
husband
and wife
when she
is not
midrah
is
FORBIDDEN.
and even
they should
not hold hands
in public
in order not
to arouse
erotically other

Regarding his wife, the
Rabbis found it necessary
to institute certain

laws to safeguard their
They do not be in
violation of the above

cardinal principles. Was
forbidden to
sleep in one room if they
were separate

Marital relations ~~with a woman~~
the most
important
death.

the ~~last~~ ~~men~~ ~~to~~ ~~be~~ ~~forbidden~~
to ~~sleep~~ ~~in~~ ~~one~~ ~~room~~ ~~if~~ ~~they~~ ~~were~~ ~~separate~~
if ~~they~~ ~~were~~ ~~separate~~ ~~rooms~~ ~~to~~ ~~be~~ ~~forbidden~~

It is forbidden to sleep on ~~one~~ bed even if they use separate linens and covers. (11)

From talmud Avoth de Rav Noson we can deduce that those who observe these laws are blessed with longevity and merit. "eternal life." For who really knows if ~~a~~ man observe the laws other than God? If man observes because he fears God who commanded the laws of Tevilla - ~~he~~ dipping in the Mikvah - he merits eternity." (12) ~~The~~ ~~Etiquette~~ ~~the~~

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Prophet Elijah personally
assured that this blessing
will come, even though sleeping
in two beds is a
Rabbinical law. (13)

The two beds must
not touch. (14)

~~relates that a man
slept with his wife in
one bed and as a result
suffered an untimely
death. (37) Since the prohibition
is Rabbinical, ~~the~~ Elijah the
prophet confirmed that,
nevertheless, such~~

~~the rabbi's brother said
that one must
but the ~~rule~~
entered~~

~~husband and wife
must sleep in separate
beds that do not touch
each other. They are not
permitted to cover
themselves with the
same cover; and not~~

(12) ✓

are they permitted to use
 the same sheet even then they
 must sleep in separate not to beds.
 In order
 that do not
 touch each
 other

entice her husband, ~~the~~
 and the husband and the wife
 the Rabbis enacted certain

additional Safeguards. Thus
 was necessary since
 the Niddah period ~~is~~ is
 interrupted ~~to~~ after the
 woman properly observes
 all the laws and ~~immersed~~
 immersed herself in a
 kosher Mikvah - by a
 period that they are
 permitted to each other.
 Since it is psychologically
 very difficult to fear

oneself away - suddenly -
from what is otherwise
legal and permitted, the
Rabbis standardized
their practice. These
Gezarot - additional safe-
guards were intended
to psychologically
make it easier - to
abstain from what is
cardinally proscribed.
Similarly during
the Passover period, ~~the~~
when leaven and bread
permitted all year round -
suddenly become proscribed.

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likewise no Chometz can
be dissolved in any
mixture even of liquid,⁽¹⁾
though forbidden foods—
certain non kosher food
can be dissolved in a
greater measure ~~than~~ of
one part to sixty;⁽¹⁸⁾ ~~but~~
but Chometz can never
be dissolved even one
part in a thousand. ⁽¹⁹⁾

I'm that Mamma's Man
will abstain. ⁽²⁰⁾ likewise
any doubt if something
is Chometz or not
is resolved in a strict
manner. ⁽²¹⁾ Again the reason

by the laws of Chometz on
 Passover - ~~that~~ the ~~latter~~
 Torah enacted certain barriers
 to make it easier for
 man to abstain. In
 the case of Chometz
 the Torah ~~they~~ prohibited even
 keeping in ones domain
 the smallest portion
 of Chometz. ~~That~~ the
 Torah decreed that all Chometz
 be prohibited. From one
 sight ~~was~~ ^{is one} ~~not~~ ^{not} permitted to
 have it in ~~his~~ ^{his} property. (15) ~~That~~, like wise
 a mixture of Chometz
 and other food is prohibited

15 to have people keep
away from all forms
of Chometz or Suspected
Chometz. ~~15~~

The ~~Rabbis~~ ^{Torah} said that
since a man is
attached to bread and
leaven he must have
such restrictions to
psychologically condition
him to abstain. (92)

The same reason,
15 used in the
Rabbinical Restrictions
concerning Nislah.

~~Rabbinic law~~ (1) 1876 15

Wives used to fetch washing water for husbands and pour it into the pan ~~to~~ he was washing himself. This is not permitted, (2) however if the water is placed there

since it is a blatant show of love. However if the water is poured not in the presence of the husband it is certainly permitted. (3)

It likewise was permitted for the wife to spread covers and linens not in the husband's presence. (4)

It is forbidden for the ~~wife~~ ^{wife} to wash ~~the~~ husband, physically touching him. (5) This is, despite an act of love, forbidden during

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her period until she dips
 in a Korkes Mikvah. However,
 if the husband was ill
 and had no one to serve
 him except his wife, the
~~law~~ Rabbis relaxed these
 laws somewhat ⁽⁴⁷⁾ ~~she~~ ~~def~~ ~~could~~
 to minister for his
 health needs. She could
 serve him, ~~was~~ washing
 water ⁽⁴⁸⁾ ~~and~~ ⁽⁴⁹⁾ ~~and~~ ~~other~~ ~~needs~~. Obviously,
 they could not sleep in
 one bed and definitely not
 have sex. ⁽⁵⁰⁾ The Rabbis were
 equally lenient if the wife was
 ill and had no one to serve her,

~~179~~ 18

non's

(X) desires than a woman's. Thus when the husband is the healthy one we are afraid that his desires are always for his wife. There are 2 in 1000 that forbids the husband to kiss his wife unless placing

sep. (57) ~~As a rule a woman's~~ ~~to~~ ~~the~~ ~~Rabbis~~ ~~are~~ ~~forbidden~~ ~~from~~ ~~touching~~ ~~each~~ ~~other~~ ~~and~~ ~~even~~ ~~touching~~ ~~by~~ ~~means~~ ~~of~~ ~~a~~ ~~stick~~, ~~or~~ ~~other~~ ~~object~~. (58) (59) (60)

They likewise forbid throwing articles at each other such as a ball. (61) (62)

~~The~~ ~~It~~ ~~was~~ ~~common~~ Mixing wine with water and serving this to ~~one's~~ spouse is forbidden (63) Not mixing but serving, or mixing without serving, or mixing other drinks but wine, or even wine but it on a ~~to~~ small cushion (64)

bringing it with the left hand rather than the regular way or placing it at a distance are all permitted.

likewise they can not eat from the same plate. Neither can finish nor drink from the same cup.

If the wife began drinking the husband can not finish the drink. If she is not present he can.

she if he does not know, she is not required to tell him that she drank.

~~was a~~ He could not finish her plate of food that she started eating her drink or food is an overt exhibition of love.

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~~They are not permitted to
eat from ~~the~~ one
plate or drink from
the same cup. ~~The~~~~

~~The Suck and Can Mat
drink the remainder
of liquid tasted by
the wife. All these
measures were intended
to lessen the overt
expressions of love and
closeness. & likewise,~~

~~riding in close proximity
of ~~the~~ ~~wife~~ spouse on a stool
that shakes when they move
is forbidden. (75) Only if~~

If the seat is sturdy or such as a couch or if it attached to a wall or such as a car seat it is

permitted ⁽⁵⁸⁾ ~~if their clothes don't touch~~ ⁽⁵⁹⁾ if their clothes don't touch.

However some authorities require they place an object such as a package or a pocket book in between them

They should not have a person sit between husband and wife ~~they~~ such a ~~person~~ would press against either the husband or wife.

Touching the wife - a married woman is worse than the prohibition of Niddah of the person in between is a child or a parent it is permitted.

Even on a seat not attached to a larger object if they are going on a business trip it is permitted ⁽⁶⁰⁾ but not on a pleasure ride such as through the park. The same

law applies to a canoe or row boat ⁽⁶¹⁾ or a roller coaster. The reasoning is that such seating arrangement elicits further

overt lovemaking leading to
the forbidden acts. This
is especially true when one
sits on an object that
shakes. It tends to
arouse one's erotic
desires. (Tos 195:6) Other authorities consider

(A) sitting on ~~such~~
a shaking
bench is
tantamount
to touching
each other
(Nehadar Hakosof
on Tos 195:6)

Taking a walk for
pleasure or an auto
ride for pleasure is
permitted by law

Feinstein, ~~(62)~~ providing
there is an object placed
between them. Rav Piekarski, likewise,
requires an object to be placed
between them. Rav Stern
suggests that they place a
brief case. (63)

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There are authorities who do not permit husband and wife to ~~dine~~ eat during the time she is in ~~to~~ NIDDAH to dine together at a small table reserved for them ⁽⁵⁴⁾ if the room ~~is~~ they.

are other people in the room ~~is~~ they. ~~like wise~~ like wise. alone it ~~does~~ does not matter (6b) because only such dining the

carry the overtones of lovemaking is forbidden

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is an overt act of that
~~identification~~ of love making.
When eating at ^{a table} the dinner
~~room~~ table there is not

If they have no other
table, obviously, they do not
have to eat on the floor.

Thus if they have
company and nevertheless
~~eat~~ ~~separately~~ husband and
wife eat separately
rather than all together,
such living is

love making. On the
other hand eating in a

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restaurant together is no

evidence of love making, ~~some~~
if not a ~~partner~~ ~~small~~ tab
some they have no alternative.

They do not have to share
their table with total

strangers. (10) ~~There is no~~

other authorities require that an object
such as a pitcher be placed
separating
husband and
wife. (11)

objection of ~~husband and~~
wife going out when

she is a ~~Widdah~~ to a

restaurant. There are

those who object that the

go on a pleasure ride

or on a boat.

The Aruch Hashulchan

mentions that husband and

if the wife
~~change her~~
normal
situation or
husband
change their
regular eating
practice it
suffices thus
changing one's
seat suffices.

(12)

~~1895~~ 26

apply. The same applies
when one goes on rides
especially in an amusement park.
The roller coaster.
These you definitely shake
and the objection applies.

All these laws of Niddah
apply to ones wife as
well as for one not
married who takes
who goes out on a date.

As mentioned once a
girl has her period
and doesn't dip in the
Mikvah she ~~is a N~~
remains a Niddah. (13)

It doesn't matter
if she had a large flow

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of bleeding or just had a
drop of the size of a pin point or
or one spot on her garments ~~(the size of a dime)~~
the size of a dime ~~(the size of a penny)~~, she
is a Niddah and all

the laws apply. Thus all
Jewish girls once their
period begins are ^{in the state of} Niddah. (7)

No girl goes to a Mikvah
before she gets married.

However the restrictions
mentioned for ones wife
do ~~not~~ not apply for

one a person one is
not married to. ~~(7)~~ One

can pass things to the
throw things at them like
ball, sit at the same
table without reprimand.

~~with and some water with~~
wine and some it. (79)
~~from water~~ Obviously, one
can not kiss or
embrace and certainly
not have sex with
anyone to whom one is
not married to. (80)

One is forbidden to
hold the hand in
a display of passion
~~to~~ with a member of
the opposite sex. (81)

Anyone not religious
is obliged to observe
all the laws. (82) However,
if he or she does not;
let them at least not have

sex when the wife is a Niddah
until she sits in the Mikvah in accordance

with the Laws ~~outlined~~ of the Torah (83) to be outlined and summarized in this work. Similarly, the question of birth control should be referred to a Posek ^{decision of Jewish law} when one partner is not as religious as the other. The Posek will outline a program of ~~behavior~~ ^{have to} ~~what to~~ in such a situation without ^{the need of} breaking up the marriage; since one partner refuses to abstain from using birth control. (84) ~~and~~

~~by~~ etc

~~These laws as well as the~~
The laws of birth control
are beyond the scope of
this work. A competent
Halachic authority should
be consulted. A dean or
lecturer in a yeshiva or a
Posek arbiter of Jewish
law is the person to
ask.

Even though I do,
wish to get involved in
this controversial matter,
must unequivocally state
that it is a moral oblig.

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upon every Jewish man and woman to have a large family. After the holocaust when a third of our people were decimated, it is the obligation for every survivor to take the place of those killed. The criminals of mankind said that Jews should be annihilated because they ~~are~~ multiply. Let us then do exactly that - multiply. The first criminal - Pharaoh killed Jewish males for similar

וְקָרָא

וְקָרָא
reason.

But God said
וְקָרָא
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וְקָרָא
וְקָרָא

yes they will multiply.
Each Jew is obligated
to see that as many
Jews as possible remain
within the tradition as
Jews. We must adopt
Jews as spiritual children.

For one who teaches
another man's child Torah,
it is as though he gave
birth to him.

וְקָרָא
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וְקָרָא

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Let each Jew, who is
committed to Torah
see that he daily acts
humanely and ~~at least~~ ^{wins} Jews
to Torah. Let each one
daily count how many
Jewish souls he has won for
Torah; how many people
he has made happier;
how many faces he
has lit up by his
smile and tenderness;
how many hearts have
been put at ease by a
thoughtful word; how
many minds have been

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kindled by a word of
encouragement and
some attention.

Such is the behavior
of a Bentorah a human
son of Torah. For a Bon
Torah does not need
memorials to eternalize
him, his deeds
perpetuate him to
eternity.

~~If the the seat is very sturdy or attached to the wall no prohibition existed~~

On the other hand, the Rappi's wished to maintain the close rapport of husband and wife ⁽⁸⁵⁾ of the ~~obligation~~ marital obligations of the husband - except for the forbidden things mentioned - were in full force. ⁽⁸⁶⁾

The husband had to express his consideration and love