

1879 29

in every other permitted  
manner. <sup>(87)</sup> They were  
obligated to share one  
room, enjoy each  
others company and  
exchange ~~place~~ their  
mutual love <sup>and respect</sup>  
each other. <sup>(88)</sup> Obviously  
the conversation was  
not to lead to  
~~practically~~ actual ~~love~~  
~~making~~ physical love  
making. <sup>(89)</sup> Anything  
short of this was permitted.

~~15 Feb~~ 30

and desired by the  
Catholics. (10) For they realized  
that a woman needs  
reassurance and  
tenderness during the  
time of her separation  
from her husband. (11)

~~Psychologically~~ psychologically  
she was tense, felt  
uncomfortable, in  
pain and in an  
unpleasant mood. This  
more than any other  
time was when mental:

1873 31 (18) the

at the same time I took the  
the the  
the the  
the the

and the  
out the

try my  
the the

power. I  
to physically

was free to  
I have the

and eastern  
of the

32 ~~155~~ ~~182~~

He was free to humor  
her, praise her, lavish  
presents on her and  
give her money to  
purchase new clothes,  
shoes and jewelry  
to cheer her spirits.  
This period called  
for empathy, love and  
understanding of his  
wife as a human  
being apart from  
being his sex partner.

187#33

Here was the acid  
test of his love for her  
as a human being  
rather ~~and~~ than as the  
object that satisfied or  
fulfilled his passions. ~~and~~

~~Rabbi~~, Traditional  
Jewish marriages that are loyal  
to the laws of Nisda  
Mikvah are happier ones  
for that very reason. ~~at~~  
In addition to reducing  
boredom, since the couple

34 187 ~~KK~~

is forbidden to each  
other <sup>physically</sup> for twelve days  
minimum. Monthly,  
they also learn to  
appreciate each other  
as ~~pe~~ humans. Each  
becomes conditioned and  
attuned to the weak-  
nesses of the other.  
Each learns what  
the other is sensitive  
to. Each avoids what  
the other objects. In

30 / ~~157~~ 157

that manner ~~how~~  
their love is nurtured.

They learn to  
communicate their  
feelings to each other  
by not even needing  
to talk. They respond  
to each other's signals  
of pain and ~~discomfort~~  
discomfort. For not  
every feeling can be  
verbalized. Husbands  
develop a form ~~of~~

35 ~~187~~ AM

of intuition to detect  
their wives' desires.

Wives are measured of  
the profound love of  
their husbands for  
them by the husbands  
restraint and readiness  
to please ~~on~~ them and  
lessen their discomfort. (97)



Since most conflicts between husband and wife, all things being equal, erupt during her Niddah period, it is further ~~con~~

necessary to have a positive relationship in all areas permitted by Halacha.

Is it permitted for them to play ping pong, chess, checkers and other games ~~at~~ where there is no direct contact of touch?

A competent Halachic authority should be solicited.



In those matters  
the purpose of the  
creator is fulfilled.

Husband and wife even when  
physically apart form the union

70 ~~37~~ 184 ~~m~~

of two souls. ~~110~~ In this manner they become the original spiritual man before the separation - two physical bodies but one soul. <sup>102</sup> For each soul of man has a male and ~~female~~ & female. When they - and are properly matched <sup>103</sup> they again become one <sup>104</sup>

During a woman's Niddah <sup>12</sup> period when both partners

~~28/5/70~~ 41

observe its minute details  
they in effect become  
one with each other  
and with G-d. This  
is communion with  
G-d.

Non-married couples -

Regarding the Fences of the  
hours of Niddah and the  
permitted hours of husband and  
wife

The Rabbis relaxed these rules of  
 Yibod - ~~at~~ sleeping in the same  
 room or ~~staying~~ in a locked room  
 and exchanging pleasantries  
 and love, looking and  
 enjoying each other. ~~These~~

these relaxations apply only to married  
 couples. ~~100~~ couples not married  
 are not permitted to do these  
 things. ~~100~~ The reason is since a  
 married couple already experienced  
 each other ~~physically~~ <sup>physically</sup> relating the  
 rules during the two weeks of  
 the Niddah period will

~~34~~ 43

not ~~bring~~ <sup>plead</sup> to fresh  
~~sexual~~ <sup>marital</sup> experience. All  
They have to wait is  
at most twelve days ~~or~~  
have ~~to~~ <sup>to</sup> ~~in~~ ~~these~~ ~~most~~ ~~cases~~ ~~to~~  
have each other again, ~~and finally~~  
However in the case  
of a couple not married  
if the Rabbi's would  
relax any rules of yichud  
or enjoying each other,  
~~possibly~~ ~~by~~ ~~looking~~ then there  
is a greater chance  
that once the barriers  
are down, they will  
<sup>go</sup> ~~go~~ ~~all~~ ~~the~~ ~~way~~ ~~and~~ ~~stay~~ ~~together~~ ~~(100)~~  
~~stay together~~ In our  
modern day and age

when people disregard  
Torah mores, the

instances of premarital

sex ~~are~~ is phenomenal.  
Infidelity is a daily plague.

Illegitimate pregnancies and  
abortions are record

high, children born

out of wedlock ~~is~~ are  
very common. Divorce

~~has~~

have destroyed every

sound marriage;  
drugs, alcohol, smoking,

murder and suicide have become  
~~auto accidents~~

~~one of~~ the top killers

outranking diseases. The



45

source for these scourges  
are societies unwillingness  
to accept the law of the  
Torah. I am shocked at  
the high statistics of  
fatalities even among  
Jews on all the mentioned  
maladies. This reinforces  
the need for Jews to  
recommit themselves  
to Torah living. For  
without a foundation -  
the Torah - no life can  
exist. We have developed  
money <sup>making</sup> machines - humans  
capable of making a business

~~14~~

but not knowing how  
to live. Let's  
resolve to live-by  
living in accordance  
with the Torah laws

וְהַיְתָדְוּ אֲדָרָתָם  
וְהָיָה לָהֶם לְשֵׂכֶל וְלִפְדֻת  
וְלִפְדֻת וְלִפְדֻת

For her ways (the Torah)  
are sweet and all its  
paths lead to peace. (110)

# Chapter 195

(1)

אין שמואל 20:1

Rambam Sefer Hamitzvah No. 353  
Shulchan Aruch Even Hozefer ~~20:1~~

Trin Shmuel 20:1 Shulchan Aruch  
Yoreh Dayeh Shach 195:20

Chap 195

2 Rambam Sefer Hamitzvah  
No. 353

3 Rambam Sefer Hamitzvah  
no. 353

4 Stei Chemed Maareches  
Gyan Kallah end.  
ענין חמץ מצד כח זמן וכלי ומונה י"ג דב  
מלא הפקדים וישמח כי כד ותר המנהג  
המנוה ענינים אילנה בני אדם וב אצט  
הקיד דגולה וכו יתקו איש ואשה וכו.  
ועין סוף קדושים הכלים מחדש קוף

Aruch Hanukhot Even Hozer 65:3

~~1~~

Shulchan Aruch Yoreh Daah 183:1

Ramo ; Responsa Rivash No. 425.

Orin Joseph on Tur Yoreh Daah 183:17

1	מא	יורה דעה	קנ"א
11	ע"ה	ע"ה	ע"ה
מנחת	מנחת	מנחת	מנחת

Shulchan Aruch Yoreh Daah ~~157~~

Ramo 157:1 Shach 157:10

Rambam Sefer Hamitzvah no. 353

Smag lavim 126. Peoh in chinuch No. 188 Keser Torah Lavim

~~7~~ No. 329.

2 Rambam Sefer Hamitzvah no. 353. Magid Mishnah

laws of Shmrei Pinch 21:1 in the name of Sepiro. Shlah recorded in

Behag 192:7 ע"פ ה"ה

מ"קא קדאג'ג  
ו"ס'ה ד"ה 370

ה"ה י"ס'ה ק"ה י"א. זכ"ה ו"ה י"ה

Shulchan Aruch Even Hozer ~~1188~~

Ramo 21:5 (end) and Shach  
21:12 Responsa Rasba 1188  
Nemukai Joseph Pezek Chetzkas  
Havatim.

130 / 118  
133 / 2  
Shulchan Aruch Even Hozer

Bair Shmuel 20:1

However, Shulchan Aruch forbids any  
teaching event without permission.  
Shach 157:10

permits a physician to examine  
his wife who is a Niddah even according  
to Rambam. He is permitted to

likewise examine others - touching  
if without passion. The same reasoning  
is applicable to a handshake. See at  
Shulchan Aruch Responsa Hedmatanyan  
Yoreh Deah 157:10; Shach 157, No. 123

See also Responsa  
Bair Yehudah Even Hozer  
end of no. 33.

10 Smulchan Anuch Yoreh Dayoh  
~~27~~ Shach 157:10 and Shach 195:20  
See footnote 9

11

Anuch Hushulchan Yoreh Dayoh 195:16

12

~~Avos~~ Avos De Rav Moshe 2:2

13

Ipud. <sup>9</sup>

14

Aruch Hashulchan Yoreh De'ah 195: 16

15

Talmud Pesachim Bartemura  
on first Mishnah.

16



77

78

79

90

Talmud Pesochim Bartenura  
on first Mishna. Comment  
of Ran explaining Divine  
decree.

91

Mid.

92

Mid.

23

+ TALMUD KSUBOS 61  
Rambam Yaad Laws of Istms 21:3  
and 8 and Rambam Yaad Laws Surci  
Erich 21:19

Aruch Hashulchan Yoreh Dayoh 195: 14

24

Rambam Yaad Laws of Istms 21:8  
and Magid Mishne

Aruch Hashulchan Yoreh Dayoh  
195: 14

25

Talmod Ksubos 61  
Rambam Yaad Laws of Istms 21:8

Aruch Hashulchan Yoreh Dayoh  
195: 14

26

Magid, Mishnah on Rambam Yoreh  
Laws of Ghus 21: 8

Arukh Hashulchan Yoreh Dayoh  
195: 5

27

Arukh Hashulchan Yoreh Dayoh  
195: 24

28

Arukh Hashulchan Yoreh Dayoh  
195: 24

29

Ibid.

30

Aruch Hashulchan Yoreh Dayoh.  
195:16. Sleeping in one bed  
could lead to having sex.

31

Aruch Hashulchan Yoreh Dayoh  
195:16. אדם ישן עם אשה  
בחדר אחד יכול להגיע לזנות  
אם יש לו אשה אחרת.

170/c  
דברי חיים  
1710  
אורח חיים  
195:26

~~Shulchan Aruch Harav~~  
Rambam Yerdei Hatorah 5: 7 and 9  
Baer Yoseph on Tur Yoreh Dayoh 195: 1  
Arukh Harav on Tur Yoreh Dayoh 195: 26

32 ~~57~~

Arukh Harav on Tur Yoreh Dayoh in  
name of Ramo 195: 25

57

Arukh Harav on Tur Yoreh Dayoh in  
name of Baer Yoseph 195: 25

(34)

Aruah Harbulohon Yoreh Dayoh  
195: ~~26~~ 26 and 27

35

Aruah Harbulohon Yoreh Dayoh  
195: 26

26

Aruah Harbulohon Yoreh Dayoh 195: 24  
and 25.  
27 A

Aruah Harbulohon Yoreh Dayoh 195: 24

58 Shulchan Aruch Yoreh Dayoh 195:2

Aruch Harshulchan Yoreh Dayoh  
195:5

59 Shulchan Aruch Yoreh Dayoh  
~~19~~ 5 hash 195:3  
Aruch Harshulchan Yoreh Dayoh  
195:5

60 Epid.

Epid



41  
Muldhan Aruch Yoreh Dayoh  
Ramo 195: 2

Atid Aruch Idarvulehon Yoreh Dayoh  
195: 5

42

Pulvin J. Rao Stern in Responsa  
~~Quis Moshe part 1~~ No. 50: 5 Page 132

43  
Mudhan Aruch Yoreh Dayoh 195: 10  
and Shach 195: 13  
Aruch Idarvulehon Yoreh Dayoh  
195: 13

64

Shulchan Aruch Yoreh Dayoh Shach  
195:13 in the name of Hagoras  
Maimoni.

Aruch Hachulchan Yoreh Dayoh 195:  
Forbidden serving even if not mixing.  
65

Shulchan Aruch Yoreh Dayoh Sha  
195:13 in name of Rashbah and  
Baiv Joseph in name of Ran  
Aruch Hachulchan Yoreh Dayoh  
195:28 Forbidden serving other  
~~let~~ drinks served to important  
guests - in addition to serving  
wine. This ~~is~~ ruling is in  
accordance with Thomas  
Hadecha ~~see~~ Yoreh Dayoh  
Shach 195:13.

46 Rambam Yad laws of Shus 21: 8

Arukh Harkulchan Yoreh Dayoh

~~195: 15~~

Shulchan Aruch Yoreh Dayoh

195: 10

47 Rambam ~~Yad~~ Yad laws of Shus 21: 8

Shulchan Aruch Yoreh Dayoh

~~195: 14~~ Shach 195: 14

Arukh Harkulchan Yoreh

Dayoh 195: 15

48 Yoreh Dayoh Ramo 195: 3

Rambam Yad laws ~~Shus~~ ~~11: 18~~ and 19

Arukh Harkulchan Yoreh Dayoh 195: 6

49 ~~Shach~~ Yoreh Dayoh Ramo 195: 3 and 4

Arukh Harkulchan Yoreh Dayoh 195: 10

50 Shulchan Aruch Yoreh Dayoh  
195:4 and Ramo.

Aruch Hashulchan Yoreh Dayoh  
195:10

51 Yoreh Dayoh Ramo 195:4

Aruch Hashulchan Yoreh Dayoh  
195:11

52 Yoreh Dayoh Ramo 195:4

Mid. Aruch Hashulchan

53

SHULCHAN ARUCH YOREH  
DAYO ~~RAMO~~ RAMO 195:3 and 4

Aruch Hachulshan Yoreh  
Daysh 195:12

54

Yoreh Daysh Ramo 195:4

Mid.

55

Shulchan Aruch Yoreh Dayo ~~RAMO~~  
Ramo 195:5

Aruch Hachulshan Yoreh Daysh  
195:19

56

Smilchan Avach Yereh Duro  
~~Idid.~~ Ramo 195:5

Idid. Avach Hachudcha  
195:19

57

Idid. Ramo 195:5  
Idid. Avach Hachudcha  
195:19

58

RAV FEINSTEIN -  
RESPONSA IGROS MOSHE YEREH DAYON  
PART II No. 83

59

Shid. Ramo 195:5

So Although Ramo in Yoreh Dayoh  
195:5 requires a person to sit  
between husband and wife on a bench  
~~to~~ that shakes if they wish to sit together  
RAV FENSTEIN in  
Responsa JEGG MOSHE YOREH  
DAYOH PART II no. 83 forbids  
having a person sit between them  
in the ~~the~~ car, ~~since~~ such a person  
could ~~be~~ ~~would~~ be pressing against the  
body of the woman - a married who  
~~is~~ is a married woman that is a grave s.  
SHULCHAN ARUCH YOREH DAYOH  
RAMO 195:5 FROM TRUMOS  
H ADESHEN ~~is~~ No. 251.

§2  
shakes  
them.

Bais Joseph in Tur Yoreh Dayoh  
195:5 in name of Agudah. It is  
permitted to ride in a small boat if  
another person or object is in the  
sea. Bais Joseph on Tur Yoreh Dayoh 195:5

same logic as a ride in a wagon  
for pleasure in the gardens mentioned in  
Bais Joseph in Tur 195:4

Responsa Baer Moshe part 1 no. 50<sup>13</sup> page 136  
§3

RAV MOSHE FENSTEIN 16808  
MOSHE YOREH DAYOH PART II

NO. 83  
Rav Moshe Stern Responsa Baer  
Moshe part 1, no. 50: 15 Page 135  
§4 TALMUD SHARBEI 11A

Tur Yoreh Dayoh 195:3 and Bais  
Joseph  
Much Hachalacha 195:6



65

Yoreh Dayoh ~~Setz~~ Shach 195:7

Aruch Hashulchan Yoreh Dayoh  
195:9

66

Aruch Hashulchan Yoreh Dayoh  
195:9

67

Tur Yoreh Dayoh - ~~#~~ Baiv Yozep  
Aruch <sup>195:3</sup> Hashulchan 195:7 and 9

6:8

Tur ~~195~~ Yoreh Dayoh 195:3

Aruch Hashulchan yoreh Dayoh  
195:6

6:9

Aruch Hashulchan Yoreh Dayoh  
195:9

70

\* This is a logical inference. It is as though there are no other people in the house.

71

Tur Yoreh Dayoh 195: 4

Shulchan Aruch Yoreh Dayoh <sup>Bais Joseph</sup> 195: 3  
If each eats on a separate table  
of cloth, it suffices as separation or if  
Ramo eats <sup>without</sup> ~~with~~ <sup>table cloth</sup> Rambam that

~~Q~~ <sup>195:3</sup> if their regular eating practice  
is to eat from one plate then eating  
from separate plates suffices during  
the wife's Middah period

~~Q~~ Tur Yoreh Dayoh Bais Joseph  
195:3 in name of Rabenu  
Yeruchem Orsiv 26:4

73

see Foot note 12

74

see footnote 5

75

see Footnote 6  
Rav Piekarski's interpretation  
"והוא מלכות"

76

see Footnote 12

97

see footnote 12

98

Arch Herkulchen 195: 2

99

Stuckan Arch Even Hoeyer  
Ramo 21:5

But Joseph 21:5 nevertheless  
forbids any woman to part ~~washing~~  
water while a strange man is  
washing himself, making of beds in

the his presence, or ~~mixing~~ mixing  
of wine and water and serving  
him. Likewise eating from  
same plate or drinking from  
same glass with any woman  
is forbidden other than ones  
children. Likewise the woman  
is forbidden with any <sup>other</sup> man other  
than her <sup>husband or</sup> children. Binyonia  
Zaer 143.

Bo. Shulchan Aruch Even  
Hozer 20:1

Talmud Yeromos 92A

KSUBOS 39B

Kedushin 80A

Rambam Yaad Luvci Biah 1:1  
and 21:1; Rambam Noshin - Satms 1:1, 2  
Aruch Hashulchan Even  
Hozer 20: 2, 3

81

see footnote 29

82 There is one 6-d  
and one Torah for all  
Jews. 6-d does not  
have a separate law  
for Orthodox, Conservative or  
Reform. Every Jew  
must observe all 613  
Mitzvot.

(83) However, whatever a person  
observes, he gets credit.

Rambam laws of Raising the Hand  
(to bless) 15:6 אֵלֶּיךָ יְיָ אֱלֹהֵינוּ  
וְעַתָּה יְיָ אֱלֹהֵינוּ בְּרַחֵם וּבְרַחֲמֶיךָ  
בְּרַחֵם וּבְרַחֲמֶיךָ בְּרַחֵם וּבְרַחֲמֶיךָ

(b) מלכות & פסוקי תורה  
 פסוקי תורה  
 ואלה שמות  
 הנהגות  
 ואלה שמות  
 הנהגות  
 ואלה שמות  
 הנהגות

מלכות

See also Shema 48A  
 when the king could  
prevent all mixed marriage  
singing or they at least  
prevented the women  
singing and the men  
answering after them which  
was considered more  
holy than the men singing



and the women answering.

Rad Feinstein Responsa Igros Moshe  
No. 44 rules, <sup>that in</sup> whatever way we

can minimize the violation  
of Torah we must ~~so~~ suggest that

such a course be followed. Thus  
if one can not prevent the  
prayer in a synagogue lacking  
a Mechtiza; at least they should  
not sit men next to women  
which is worse than not just  
not having a Mechtiza -

~~104~~ the legal separation of men and women  
by a constructed structure or

~~104~~ certain of approximately six  
feet or eighteen Tzochim. Rad Fee

Igros Moshe Responsa No. 42. The best is that  
the men <sup>should</sup> not be able to see  
the women. If that can not  
be accomplished at the Mechtiza  
must be up to the shoulders of  
the women; Minimum.

84

85

86

87

TALMUD ERVIN 63B

כל הישן הקולעא שאים ואשל שרין פו אלו  
 הכתוב אומר (פי עמי בלשון חזקת תעלמא) (מיכרז)  
 ואביו בשביא (פפ בליכא קיטל חמיש ח"ה דישב)  
 הדיק אישכ פו ונס דקד' צינעל קמין ח"ה דישב  
 און יבואם דקד' ~~אשכחיה דאשכחיה דאשכחיה~~  
 מ36 פייס ~~אשכחיה דאשכחיה דאשכחיה~~  
 חזק ודד' דקד' כקופ הוא אישכ  
 שפוקבט דקד' בעלז' (דקיני ופוקין ומדולא) ציבואים  
 זיבניע ד' חמ' וכו' חזק' דראוה ומוד' זכמת' ח' ח'

קמקומה פלאו"ק סקב אס"י שנה נה קראו"ג אק  
קמקומה המכוסים לקב לא יסדה וכו' -  
89 ARUH Harkulchon Yoreh Dayoh 195:16

ARUH Harkulchon Yoreh Dayoh  
195:4

90 see footnote 108.

91

92

93 This is ~~the~~ Raw Riekanski's interpretation  
of "private matters" פירוש 1773  
that are permitted ערך ע"פ 1778  
All footnote 108.

94

95

96 A man should strive to marry his daughter to a scholar.

For in the house of a scholar there are very few arguments. A scholar also

~~is asked to do anything~~  
~~is asked to do anything~~  
~~is asked to do anything~~  
Ramana Maharishi ~~is asked to do anything~~ unseemly  
A scholar has a

sophisticated sense of values. The true scholar places the dignity of the individual above any other material matter. He has the wisdom and common sense to reconcile conflicts.

He therefore knows that peace  
in the house is the most valuable  
asset. He will overlook many  
~~the~~ short comings of his wife.  
In that manner there will be few  
arguments in his house. The fact  
that he is a scholar and is in the  
company of other scholars will  
further reinforce his conduct. He will be  
ashamed to act differently than  
~~the~~ what is expected from a  
scholar. Group pressure will then  
help assure peace in his house.

b

in ~~to~~

98

10

98

100



101

102

103

Shmelchan Amich Even Hoeyer

21:4

Amich H ashutchen Yoreh Dayoh

195:2

104

Arush Hashulchon Yoreh Dayoh

195: 1 and 2

105

(see foot note 124) Arush Hashulchon

195: 1 and 2

106