Chapter 19

Gandalf, during a long-expected meeting, said:

"If you're going to Harad, I should be

suggested that it is also preferable

to be when she is not

wearing her cloak, and

broadsword, of manner set out.

And while she is not

wearing her cloak, and

broadsword, of manner set out.
The prohibition is meaningless.

Raphael.

Khanpo Nyidul, 3rd Dzogchen.
* SB and holding another man's wife which is shown while dancing the prohibition of Nifah.

It is a corollary of incest. One is obliged to be killed rather than violate idolatry, murder, incest or other sexual dissolved.

Touched is forbidden to woman in a passion.

That social wrong and wickedness since it is harsh of a man to take his wife or her husband.
can arouse I critically others
some authorities forbid shaking hands
between men and women
Others permit it if done in an detached manner and not as a display of passion.
Regarding his wife, the rabbis found it necessary to institute certain
laws to safeguard that
they do not he in
violation of the above
Cardinal principles. Woe were
such relations if a husband were
forbidden to
sleep in her presence. In order not to
arouse critically others
in order not to
arouse critically others.
It is forbidden to sleep on the one bed even if they use separate linens and covers. 

From Talmud, Avos de-Rab Nofun, 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 Tevera - by dipping in the Mikvah - he merits eternity. "And the Elyashiv"
Prophet Elijah personally assured that this blessing will come, even though sleeping in two beds is a Rabbinical law. The two beds must not touch.
relates that a man slept with his wife in one bed and as a result suffered an untimely death. Since the prohibition is rabbinical, Elijah the prophet confirmed that, nevertheless, such

The latter further ordained that the wife and husband must sleep in separate beds that do not touch each other. They are not permitted to consort in the same cover at any age.
are they permitted to use the same sheet. Even then they must sleep in separate beds, in order not to touch each other's husbands. The Rabbanim enacted certain safeguards. This was necessary since the Niddah period is interrupted after the woman properly observes all the laws and immersed herself in a K'asher Mikra'ah by a period that they are permitted to teach 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

Gezarat—additional Safe-
guards were intended to psychologically make it easier to abstain from what is cardinaly proscribed. Similarly during the Passover period, the when leaven and bread permitted all year round—
suddenly become proscribed.
Likewise no Chometz can be dissolved in any mixture even of liquid, though forbidden foods certain non-kosher food can be dissolved in a greater measure than of one part to sixty, but Chometz can never be dissolved even one part in a thousand. In that manner man will abstain. Likewise any doubt if something is Chometz or not is resolved in a strict manner. Again the reason
by the laws of Chometz on Passover the Torah enacted certain barriers to make it easier for man to abstain. In the case of Chometz the Torah prohibited even keeping in ones domain the smallest portion of Chometz. The Torah decreed that all Chometz be prohibited from one sight and to be in havait in his property. Similarly, 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. The Torah said that since a man is attached to bread and leaven, he must have such restrictions to psychologically condition him to abstain.

The same reason is used in the rabbinical restrictions concerning kosher.
Wives used to fetch washing water for husbands and pour it into the pan so he was washing himself. This is not permitted. However if the water is placed there in a plate it is a blatant show of love. However if the water is poured not in the presence of the husband it is certainly permitted. If likewise was permitted for the wife to spread covers and linens not in the husband’s presence. Obviously it is forbidden for the husband to wash his wife, physically touching him. This is definitely an act of love, forbidden during...
her period until she dips in a Kohen Nidhah. However, if the husband was ill and had no one to serve him except his wife, the Rabbis relaxed these laws somewhat to minister for his health needs. She could serve him, wash dishes, and other needs. They could not sleep in one bed and definitely not have sex. The Rabbis were equally lenient if the wife was ill and had no one to serve her,
except the husband, according to the ruling of Reuven, who is a father and Ramo, a father. The ruling unless Joseph accepts in writing. The husband's life is jeopardized even remotely. The reason is because Bain Joseph reasons that when the husband is well, healthy and feeling well, he can persuade her to have sex with him. However, when the husband is ill, the wife would not initiate sexual
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 whether can finish her drink from the same cup. (49)

If the wife begins drinking, the husband can not finish the drink. (50) If she is not present he can. (51) She if she does not know, she is not required to tell him that she drank. (52)

He could not finish her plate or food that she starts finishing, her drink or food is an overt exhibition of love. (54)
As such as a coach seat is attached to a wall such as a car seat it is permitted (26), 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 on a seat not attached to a larger object as they are going on a business trip if it is permitted, but not on a pleasure ride such as through the park. The same law applies to a canoe or row boat. The reason is that such seating arrangement elicits further
overt lovemaking leading to
the forbidden acts. This
is especially true when one
acts on an object that
shakes. It tends to
arouse one's erotic desires. Other authorities
suggest that sitting on a bench or taking a walk for
pleasure or an auto
ride for pleasure is
permitted by Rav
Feinstein, providing
there is an object placed
between them. Rav Pinkaski, likewise,
requires an object to be placed
between them. Rav Stern
suggests that they place a
briefcase.
There are authorities who do not permit husband and wife to dine together at a small table reserved for them. If there are other people in the room, they are likewise forbidden. Because only such dining is forbidden.
is an overt act of that identification of love making. While eating at the kitchen table they do not eat together.

If they have no other table, obviously, they do not have to eat on the floor. Thus if they have company and nevertheless eat separate husband and wife eat separately rather than all together. Such dining is love making. On the other hand eating in a
restaurant together is no

of mystery or love making to

some they have no alternative.

They do not have to share

their table with total

strangers. There is no

such an act to a

objection if husband and

wife go out. When

wife going out when

she is a Widow to a

restaurant. There are

those who object that she

go on a pleasure ride

or on a boat.

The Aruch Hashulchan

mentions that husband and
apply. The same applies when one goes on rides especially in an amusement park. These you definitely shake and the objection applies. All these laws of Niddah apply to one's 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 remains a Niddah. (13) It doesn't matter if she had a stroke then.
of bleeding or just had a drop of the size of a pin point or one spot on her garments. The size of a dime in a woman, she is a Niddah and all the laws apply. Thus all Jewish girls once their period begins are Niddah. No girl goes to a Mikvah before she gets married. However, the restrictions mentioned for one's wife do not apply for one a person are not married to. One can pass things to the thrust things of themselves without being at the same table without repro
One is forbidden to marry anyone to whom one is not closely related. She is a zamani, not a madala or a cheikhan of passion. She is a sister. She is not a wife. She is not a daughter. Of course, one can't have sex with her.
With the laws outlinement of the Torah (23) to be outlined and summarized in this work. Similarly, the question of birth control should be referred to a posek when one partner is not as religious as the other. The posek will outline a program of behavior in such a situation without breaking up the marriage; since one partner refuses to abstain from using birth control.
These laws as well as the laws of birth control are beyond the scope of this work. A competent Halachic authority shall 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, I must unequivocally state that it is a moral oblig.
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 multiply. Let us then do exactly that—multiply. The first criminal—Church—killed Jewish males for similar
Rabbi's dicta:

1. If the woman is in the room, but God says yes they will multiply, each Jew is obligated to see that as many Jews as possible remain Jews as close to the tradition as possible. We must adopt Jews as spiritual children.

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

3. "When will Yom Kippur be on the 17th of Shvat?"

4. "May 17th be a good day to Shabbat!"

5. "Shabbat Shalom!"

6. "Ani le-dodi v'dodi le-ani," translated as: "I am my beloved's and my beloved is mine."

7. "We shall have a long life. Amen!"

8. "May you be blessed with the fruits of the earth."
Let each Jew, who is committed to Torah, see that he daily acts humanely and attaches 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. 

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kindled by a word of encouragement and some attention.

Such is the behavior of a **Ben Torah**, a human son of Torah. For a **Ben Torah** does not need memorials to eternalize him; his deeds perpetuate eternity.
The 1867 seat is very sturdy or attached to the wall via brackets.

On the other hand, the Rabbi's wish to maintain the close rapport of husband and wife. The obligations marital obligations of the husband except for the forbidden things mentioned were in full force.

The husband had to express his consideration and love.