and desired by the Rabbis. For they realized that a woman needs reassurance and tenderness during the time of her preparation from her husband. Psychologically, she was tense, felt uncomfortable, in pain and in an unpleasant mood. This more than any other time was when marital
My dear sister,

I hope this letter finds you well. I am writing to inform you of the recent changes in our family.

After much consideration, my family has decided to move to a new place. This decision was not an easy one, but we feel that it is in the best interest of our family.

We are currently packing and making arrangements for our move. I will keep you updated on the progress.

Please give my regards to your family and let them know about our decision.

Yours truly,

[Signature]

P.S. The date is [insert date].
He was free to honor her, praise her, lavish presents on her and give her money to purchase new clothes, shoes and jewelry to cheer her spirit. This period called for empathy, love and understanding of his wife as a human being apart from being his sex partner.
Here was the acid test of his love for her, as a human being rather than part of the object that satisfied his fulfilled desires.

Recently, traditional Jewish marriages that are loyal to the laws of Nidah Mitzvah are happier, for that very reason.

In addition to reducing boredom, since the couple...
It is forbidden to each other physically for twelve days minimum. Moreover, they also learn to appreciate each other as humans. Each becomes conditioned and attuned to the weaknesses of the other. Each learns what the other is sensitive to. Each avoids what the other objects. In
They blame me.

Their love is mystical.

That manner they take.

They flatter me, to suck other feelings to suck after.

Comp. (Communicate this.)

Pain and heart trouble. For my part, I am not much needing to talk. They flatter me, to suck other feelings to suck after.
of intuition to detect their wives' desires. Wives are presumed to have profound love of their husband for them by the husband's restraint and readiness to please for them and lessen their discomfort.
Since most conflicts between husband and wife, all things being equal, except during his Nisbah period, it is 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.
For actual advice in practice. However, the decision by Lao Stern in "Bal's World" is to ban Assistant, and permit these activities. (2)

If any other authorities and agree with the premises, and mainly Lao Stern, conceives that those who are thoroughly committed should not engage in these activities. However, he cautions against being too strict, lest it be countercultural in a modern day and age with a tolerably negative attitude towards overreaction.
The purpose of the project is to build a custom computer system tailored to the specific needs of the user. Once the system is fully operational, it will be used for data analysis, scientific research, and educational purposes.
of two souls. In this manner they become the original spiritual man before the separation - two physical bodies but one soul. For each soul of man has a male and female. When they are properly matched they again become one living a woman's kidney birth when both partners...
observe its minute detail they in effect become one with each other and with 6-d. This is communion with 6-d.
Non-married couples — regarding the finesses of the laws of Niddah and the permitted hours of husband and wife the Rabbis related these rules of yichud — sleeping in the same room and exchanging pleasantries and love, looking and enjoying each other. These regulations apply only to married couples. Couples not married are not permitted to do these things. The reason is since a married couple already experienced each other physically relating the rules during the two weeks of the Niddah period will
n't plead to first marital experience. All they have to wait is at most twelve days have each other. Again, in the case of a couple not married if the Rabbi's would relax any rules of yichud or enjoying each other, then there is a greater chance that once the barriers are down they will go farther. In our modern day and age
when people disregard Torah mores, the instances of premarital sex are on the rise. Infidelity is a daily plague. Teenage pregnancies and abortions are record high. Children born out of wedlock are very common. Deviant behaviors have destroyed every young marriage. Drugs, alcohol, smoking, murder and suicide have become the top killers. Outranking diseases. The
Source for these phenomena are societies unwillingness to accept the laws 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 making machines—humans capable of making a living.
but not knowing how to live. Let's resolve to live by living in accordance with the Torah laws.

For her ways (the Torah) are sweet and all its paths lead to peace.
Chapter 195

Rambam Sefer Hometzvoh No. 353
Shulchan Aruch Even Hazer
[Psalm Shmonel 20:1] Shulchan Aruch
Yoreh Dayah Shach 195:20
Chapter 195

Rambam Sefer Hamitzvos
No. 353

Rambam Sefer Hamitzvos
No. 353

Seer Chemed Maarechet
Ozar Kallah 12
end.

Not ascribed
Cf. Gen. 49:6
 pornography
It is an
and, if so be it
et al.
not ascribed
Maccabees

21:41
Shulchan Aruch Yoreh Dresh 183:1
Ramo, Responsa Rivash No. 475.
Bair Yoseph on Tur Yoreh Dresh 183:17

1. Rambam, Tefer Haazitzoth No. 253, Megu Evnin 126, Perin in chinuch No. 188, Kesser Torah Lavim No. 319.

2. Rambam, Tefer Haazitzoth No. 353, Meseid Mezirah, hands of Onsrei Biali 21:1 in the Name of Sephar Shlah, recorded in
Beshoq 19:7  כֶּלֶד  בֶּלֶד
570717 כֶּלֶד  כֶּלֶד
170 777 יִדָּה
Mishkan Anoch Even Ha'Gezer

Ramo 21:5 (end) and Shach
v. 17a Responsa Rashi 4188
Remukai Joseph Lepel Chajes
Rambam.

Shulchan Aruch Even Ha'Gezer
Bais Shmuel 2:50 forbids any
Howerever, Shulchan Aruch Yoreh Dukah
Shach 1:7:10 and Shach 195:20
permits a physician to examine
the grave who is a Wilded even风控
Likewise, examine others - touch
the mouth, the same reasoning
applicable to a handcuff. See als
Shulchan Arukh Yoreh Dukah 167; No. 173
Yad Hayyim 15:19; Shach 193:17
see also Responsa
Bais Yehudah Even Ha'Gezer
end 17; No. 33.

See footnote 9.


3. Aruch HaRav Moshe 2:12.
Amid Harbalchen Yoreh De'ah 145:16

Talmud Pesochim Bartenura on first Mishnah.
Talmud Pesochim Rasteuma on But Mishna. Comment of Han explaining Divine Mid.

MID.
And 8

Aruch Hashulchan Yoreh De'ah 195:14

and 9

Aruch Hashulchan Yoreh De'ah 195:14

and Moses 21:8

Aruch Hashulchan Yoreh De'ah 195:14

Talpid Ksavos 61

Aruch Hashulchan Yoreh De'ah 195:14
Miqdat Mishnah on Rambam Yored HaGanah
Laws of Babies 21:8
Aruch HaShulchan Yoreh Dagon
195:5
Aruch HaShulchan Yoreh Dagon
195:24
Aruch HaShulchan Yoreh Dagon
195:24
A'rush Hara'hulchon, Youth Dayoh.
195:16, Sleeping in one bed cured lead to having sex.
31
Anich Harkolchon Yoich Dayoh in name of Bais Yoich 195:15

Anich Harkolchon Yoich Dayoh in name of Bais Yoich 195:15

Anich Harkolchon Yoich Dayoh 195:26

Rambam Yedidat HaTorah 5:7 and 9

Bais Yoich on Tsi Yoich Dayoh 195:1

Consensus of all opinions

Anich Harkolchon Yoich Dayoh 195:26

3v
Shulchan Aruch Yoreh Dayah 195:2

Aruch HaShulchan Yoreh Dayah 195:5

Shulchan Aruch Yoreh Dayah 195:3

Aruch HaShulchan Yoreh Dayah 195:5

40 Shil.

Yid
41. Shnechen Aruch Yoreh D'akh
Ramo 195:2

42. Shnechen Aruch HaShulchan Yoreh D'akh
195:5

43. Shnechen Aruch Yoreh D'akh 195:10
and Aruch HaShulchan Yoreh D'akh
(195:13)

Ruling of Rav Stern in Response
(See Shulchan Arukh, part 1, no. 50:5, page 32)
Shulchan Aruch Yoreh De'ah 195:13 in the name of Hayyim Volnin.

Aruch Ha-Shulchan Yoreh De'ah 195:13 forbids serving such if not mixing.

Shulchan Aruch Yoreh De'ah Sha 195:13 in name of Rashi, Bartenur, and Aruch Ha-Shulchan Yoreh De'ah 195:13 forbids serving other drinks served to important guests in addition to serving wine. This is ruling is in accordance with Thomas Hamburger Shulchan Opeh Yoreh De'ah Shach 195:13.
66. Rambam Yad Hano'os 195:15
   Shulchan Aruch Yoreh Dayoah 195:10
67. Rambam Yad Hano'os 195:8
   Shulchan Aruch Yoreh Dayoah 195:14
   Aruch Hakshulchen Yoreh Dayoah 195:15
68. Yoreh Dayoah Ramo 195:3
   Rambam Yad Hano'os 195:13
69. Dayoah 195:6
   Yoreh Dayoah Ramo 195:3 and 4
70. Aruch Hakshulchen Yoreh Dayoah 195:10
To Shulchan Aruch Yoreh Dayah
195:4 and Ramo.

Amud Harkhulchen Yoreh Dayah
195:10

51 Yoreh Dayah Ramo 195:4

Amud Harkhulchen Yoreh Dayah
195:19

52 Yoreh Dayah Ramo 195:4

Ibid. Amud Harkhulchen
SHULCHAN ARUCH YOREH
Dayo  # RAMO 195:5 and 4

Aruch  Harchulchan Yoreh
Dayah 195:17

Yoreh Dayah  Ramo 195:4

Hid.

Harchulchan Aruch Yoreh Dayo  #
Ramo 195:5

Aruch  Harchulchan Yoreh Dayah
195:19
56

Shelah Benach Yereh Duvo

Hid. Ramo 195:5

Hid. Aruch HaShulchan

195:19

57

Hid. Ramo 195:5

Hid. Aruch HaShulchan

195:19

58

RAV FEINSTEIN-
RESPONSA 16808 MOSHE YOREI+ DAF YOM
Although Ramo in York played 1957, Alcuit played a season at Shulchan 1957, 5 from there. Shulchan and Alcuit were a married couple, and Alcuit was a member of the board. In the year 1960, Alcuit was a prom 847-1293 Meshe Yiolet. Ramo in York played for the Jewish team, and Alcuit played for the Jewish team.
Are the people in the garden more or less crowded than in front of it?

And look on a meadow in a yard.

Are there any people in the garden now?
Yoreh Dayah See Shach 195:7

Aruch HaShulchan Yoreh Dayah 195:9

Aruch HaShulchan Yoreh Dayah 195:9

Tov Yoreh Dayah - Bais Yosef 195:7 and 9
6:8

Torah Yoreh Dahan 195:3
Aruch HaShulchan Yoreh Dahan
6:9

Aruch HaShulchan Yoreh Dahan 195:9

90

This is a logical inference. Or is as though there are no other people in the house.
The Yoreh Deyrah 195:4

Bais Yoseph

Mishchen Aruch Yoreh Deyrah 195:3

If each eats on a separate table cloth, it suffices as separation. If one

Rambam agrees with Rambam that

their regular eating practice is to eat from one plate then eating from separate plates suffices during

the wife's Middah pesinah

The Yoreh Deyrah Bais Yoseph

195:3 in name of Rabenn

Yerachem Noar 26:4

See Footnote 19
See Footnote 5

See Footnote 6
Rav Pekariki's interpretation

2 Aristotle See Footnote 12
17

All footnote 12

18

Amich Habulhanu 1951

19

Amich Amich Even Hoozer

Ramo 21:5

B'nai Joseph 21:5 Nevertheless

forbids any woman to pour water while a strange man is washing himself, making of beds in
The pia presence, or mixing of wine and water and serving them. 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 man other than her children. Berachot Zer 143.

80. Midrash Amich Even Hoeg 20:11
Talmud Yevamos 92 A
Kesuba 39 B
Kedushin 80 A
Rambam Yad Sarah 4:11
Rambam, Noahi Loemi, Bikkurim 1:1
Rambam, Noahi Slome 1:1, 2
Amich Ashubishen Even Hoeg 26:12, 13
8r There is one 6-1 and one Torah for all Jews. 6-1 does not have a separate law for orthod, conservative or reform. Every Jew must observe all 613 mitzvohs.

(83) Anyone whatever a person observes he gets credit. Rambam laws of raising the hand (to bless) 15:6 773 1701 1206 1223 392 160 1113 18 1230 1274
Sketch Tom the man seeing

was treated with

unknown after from which

magnifying and the man

president the woman

burning in the at least

saying I just made a money

print on the inside right

which we each praised. Consider

as also known. Safely get

ALLEN to work. He's gone

to the park. Please let.

after that. Can I be there

he alone think I'm not here.

as I have been there. I don't want to talk.

lookKin' Alex. I need help. I am

draw...
and the women answering.

Red Hamenta Response 474a

Rab. Kuyy pronounced, whatever may or can minimize the violation of Torah, we must suggest that

if we can not prevent the prayer in a synagogue lacking a Mechitza, at least they should not sit men next to women which is worse than not just not having a Mechitza. The legal separation of men and women by a constructed structure or curtain of approximately six feet or eighteen Tefachim. Better for the men that be able to see the women. If that can not must be up to the shoulders of the women, minimum.
ΤΑΜΜΟΥΔ ΕΡΒΙΝ

1ος Τετάρτη

638

Ο Ομολογημένος Δήμος Αθηνών

Η Μεταβολή της Αναντίας Στόχευσης Στο Εθνικό Κοινωνικό Σύστημα

Αναγνώστηκε στις 19 Ιανουαρίου 1983

Επιταχυνόμενη Μεταβολή Συστημάτων
The text appears to be handwritten in Hebrew. The page contains notes and possibly a reference to a book or a passage from a text, indicated by the handwritten words and numbers.
92

93 This is the interpretation of "private matters" that are permitted. See footnote 108.
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 taught to do anything. He is taught humility. Acts 22:32. A scholar has a sense of values. The true scholar places the dignity of the individual above any other natural 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 shortcomings 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 what is expected from a scholar. Group pressure will help assure peace in his house.
184

Amish Harkelson, Youth Praise, 195:1 and 2

185

(see footnote 124) Amish Harkelson

186

195:1 and 2