JEWISH MARRIAGE NIDDAH AND MIKVAH LAWS AND PHILOSOPHY

Topic 1: Philosophy behind the laws of Niddah:

**Meira Svirsky, based on classes of Rabbi Yitzchak Berkowitz, A Woman’s Mitzvah pp. 26–27. A human being is a vehicle to reveal Godliness in the world. The concepts of purity and impurity have to do with one’s potential to reveal this Godliness.**

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| The Hebrew noun taharah…has no English equivalent. “Spiritual Purity” may be the closest translation, but the concept means much more than those words convey. Taharah refers to a state of existence that is purely spiritual and totally non-physical. It is not a value judgment of good or bad; it is also not a judgment of a person’s worth…one can become tameh, spiritually impure, by fulfilling some of the greatest commandments, mitzvot, of the Torah…[such as] taking care of a dead body…Most sources of tumah result from death or the loss of potential life. Because death is the ultimate loss of the ability to exercise free will, it is also the ultimate loss of spiritual opportunity in this world. Thus, the death of a human being represents the greatest amount of tumah, since, when alive, a human being possesses the greatest potential for manifestation of G-d’s presence in the world…Hence, a person who comes in contact with death is enjoined to “process” this experience so that it can be used for his or her spiritual growth. *Halachically*, one of the ways G-d has chosen to do this is to distance us from certain activities, creating a type of “spiritual space” to foster this growth.  |

In as much as a woman was blessed with a body able to produce a living being made in G-d’s image, her menstrual cycle is a symbol of this un-actualized potential.

The tumah state that menstrual blood represents is one of unrealized potential for life. It must be stressed that tumahis a spiritual reality having nothing to do with physical cleanliness.

**Ibid., pg. 29 – Mikvah is not for cleansing the body; its purpose is solely spiritual.**

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| One of the reasons the Hebrew word mikvah is translated as “ritual bath” is because mikvah has nothing to do with the usual bath we take when we are dirty. Indeed, Jewish law tells us a woman must be scrupulously clean before immersing…Rather the purpose of immersing in a mikvah is to change one’s spiritual status. Although the medium…is water, the change occurs on a strictly spiritual level.  |

The freshness that Taharat HaMishpachah instills in a marriage is designed to recreate the wedding day itself.

**Talmud Bavli, Niddah 31b – The law of niddah keeps a husband from taking his wife for granted.**

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| It was taught that Rabbi Meir used to say: Why does the Torah say that a woman in niddah must count seven days? Since a husband may grow accustomed to being with his wife whenever he wants, she may become uninviting to him. Therefore, the Torah says she should be impure for seven days in order that she will become as precious to her husband as the day he married her. | תניא, היה ר"מ אומר: מפני מה אמרה תורה נדה לשבעה - מפני שרגיל בה (כל שעה שירצה) , וקץ בה (מאוסה עליו), אמרה תורה: תהא טמאה שבעה ימים, כדי שתהא חביבה על בעלה כשעת כניסתה לחופה. |

**Rabbi Emanuel Feldman, One Plus One Equals One**

After a certain woman in our community began observing Taharat Hamishpacha, her husband complained to me about it. Only half jokingly, he said: "Rabbi, this is ridiculous – it's ruining our marriage."

Six months later he confided to me, "This has been wonderful. It has brought a kind of excitement into our married lives. We were very bored with each other, tired of each other. Our physical relationship was becoming monotonous, with no excitement. This was like a magic potion. In all seriousness, Rabbi, this has saved our marriage. Not just the physical part. Everything."

From the website, <http://www.jewfaq.org/sex.htm>:

The fertility benefits of this practice are obvious and undeniable. In fact, it is remarkable how closely these laws parallel the advice given by medical professionals today. When couples are having trouble conceiving, modern medical professionals routinely advise them to abstain from sex during the two weeks around a woman's period (to increase the man's sperm count at a time when conception is not possible), and to have sex on alternate nights during the remaining two weeks. When you combine this basic physical benefit with the psychological benefit of believing that you are fulfilling G-d's will, it is absolutely shocking that more couples with fertility problems do not attempt this practice. The rejection of this practice by the liberal movements of Judaism is not a matter of "informed choice," but simply a matter of ignorance or blind prejudice.

In addition, women who have sexual intercourse during their menstrual period are more vulnerable to a variety of vaginal infections, as well as increased risk of cervical cancer.

Topic 2: The Development from Niddah in the Torah to 7 נקיים

1. מדאורייתא

 ויקרא פרק טו' **יט וְאִשָּׁה כִּי־תִֽהְיֶה דָּם יִהְיֶה זֹבָהּ בִּבְשָׂרָהּ שִׁבְעַת יָמִים תִּהְיֶה בְנִדָּתָהּ וְכָל־הַנֹּגֵעַ בָּהּ יִטְמָא עַד־הָעָֽרֶב: כ וְכל אֲשֶׁר תִּשְׁכַּב עָלָיו בְּנִדָּתָהּ יִטְמָא וכל אֲשֶׁר־תֵּשֵׁב עָלָיו יִטְמָֽא: כא וְכָל־הַנֹּגֵעַ בְּמִשְׁכָּבָהּ יְכַבֵּס בְּגָדָיו וְרָחַץ בַּמַּיִם וְטָמֵא עַד־הָעָֽרֶב:** כב וְכָל־הַנֹּגֵעַ בְּכָל־כְּלִי אֲשֶׁר־תֵּשֵׁב עָלָיו יְכַבֵּס בְּגָדָיו וְרָחַץ בַּמַּיִם וְטָמֵא עַד־הָעָֽרֶב: כג וְאִם עַֽל־הַמִּשְׁכָּב הוּא אוֹ עַל־הַכְּלִי אֲשֶׁר־הִוא ישֶֽׁבֶת־עָלָיו בְּנָגְעוֹ־בוֹ יִטְמָא עַד־הָעָרֶב: כד וְאִם שָׁכב יִשְׁכַּב אִישׁ אֹתָהּ וּתְהִי נִדָּתָהּ עָלָיו וְטָמֵא שִׁבְעַת יָמִים וְכָל־הַמִּשְׁכָּב אֲשֶׁר־יִשְׁכַּב עָלָיו יִטְמָא: ס **כה וְאִשָּׁה כִּֽי־יָזוּב זוֹב דָּמָהּ יָמִים רַבִּים בְּלא עֶת־נִדָּתָהּ אוֹ כִֽי־תָזוּב עַל־נִדָּתָהּ כָּל־יְמֵי זוֹב טֻמְאָתָהּ כִּימֵי נִדָּתָהּ תִּֽהְיֶה טְמֵאָה הִֽוא: כו כָּל־הַמִּשְׁכָּב אֲשֶׁר תִּשְׁכַּב עָלָיו כָּל־יְמֵי זוֹבָהּ כְּמִשְׁכַּב נִדָּתָהּ יִֽהְיֶה־לָּהּ וְכָֽל־הַכְּלִי אֲשֶׁר תֵּשֵׁב עָלָיו טָמֵא יִֽהְיֶה כְּטֻמְאַת נִדָּתָהּ: כז וְכָל־הַנּוֹגֵעַ בָּם יִטְמָא וְכִבֶּס בְּגָדָיו וְרָחַץ בַּמַּיִם וְטָמֵא עַד־הָעָרֶב: כח וְאִם־טָֽהֲרָה מִזּוֹבָהּ וְסָֽפְרָה־לָּהּ שִׁבְעַת יָמִים וְאַחַר תִּטְהָר:** [שביעי] …….לא וְהִזַּרְתֶּם אֶת־בְּנֵֽי־יִשְׂרָאֵל מִטֻּמְאָתָם וְלא יָמֻתוּ בְּטֻמְאָתָם בְּטַמְּאָם אֶת־מִשְׁכָּנִי אֲשֶׁר בְּתוֹכָם: לב זֹאת תּוֹרַת הַזָּב וַֽאֲשֶׁר תֵּצֵא מִמֶּנּוּ שִׁכְבַת־זֶרַע לְטָמְאָה־בָהּ: לג וְהַדָּוָה בְּנִדָּתָהּ וְהַזָּב אֶת־זוֹבוֹ לַזָּכָר וְלַנְּקֵבָה וּלְאִישׁ אֲשֶׁר יִשְׁכַּב עִם־טְמֵאָֽה:

- Niddah 7 regardless of how long she bleeds

- no mention of mikvah but we learn it from a קל וחמר

- Zavah was a different category of woman who bleeds at time other than her period. If she bleeds for 3 or more days during that time then as soon as she stops bleeding she counts 7 נקיים

- Zavah ketana (bleed 1 or 2 days), zavah gedolah (3 or more days)

2. מדרבנן

נדה סו.

 אמר רב התקין רבי בשדות ראתה יום אחד תשב ששה והוא שנים תשב ששה והן שלשה תשב שבעה נקיים **אמר ר' זירא בנות ישראל החמירו על עצמן שאפילו רואות טפת דם כחרדל יושבות עליה שבעה נקיים**

Rebbe made first תקנה that you always assume the more machmir between niddah and zavah because women kept mixing up which days it was. Then the women were even more machmir on themselves which is why nowadays if you see a drop of red during 7 נקיים you have to begin the entire count again.

The 7 נקיים is an absolutely unbreakable rule- if you think that you are ovulating during 7 נקיים call people- you still can’t throw out 7 נקיים but there are other things to do.

Topic 3: The 5 Day Minimum

מסכת שבת דף פו.

מתני' מנין לפולטת שכבת זרע ביום השלישי (שתהא) טמאה שנא' היו נכונים לשלשת ימים

A woman who is poletet shichvat zera she does not destroy her count of 7 nekiim but can NOT count that day.

How long is she considered פולטת for?

Gm’ based on the pasuk says 3 days. However 3 full days- 72 hours. Therefore all extend this to 4 days.

The Rama extended this for 5 days for Ashkenazim and also extends this to waiting from time of bleeding rather than time of relations.

The Shulchan Aruch calls it a chumra yeteira and Sephardim don’t worry- thy wait 4 days only.

even a part of a day counts as day 1 of the 5 (10 min. b4 שקיעה)

exceptions- if couple had been halachically prohibited to one another before the onset of her period, very extenuating circumstances, kallah

Topic 4: What is דם נדה?

1. Blood from Uterus

רש"י ויקרא פרק טו פסוק יט

כי תהיה זבה. (ת"כ) יכול מאחד מכל איבריה ת"ל (ויקרא כ) והיא גלתה את מקור דמיה אין דם מטמא אלא הבא מן המקור (נדה יז):

The implication of this is that blood resulting from any other medical issue in that area is not מטמא

exception- hyman bleeding the wedding night

2. Blood must be red, reddish, or black

3.הרגשה

מסכת נדה דף נז(ב

גמ' אמר שמואל בדקה קרקע עולם וישבה עליה ומצאה דם עליה טהורה שנאמר בבשרה עד שתרגיש בבשרה

3 possibilities; פתיחת פי המקור,זיעזוע הגוף, זיבת דבר לח

But rabbis made everyone a niddah when blood is **flowing** from the uterus.

ספק הרגשות- Beware!

The gemara in נדה נז: lists certain activities that have the ability to mask or cover up the sensation of a הרגשה, therefore if a woman sees blood after any of the following activities- we assume that she might be a נדה דאורייתא and none of the below קולות regarding size, material, color apply.

going to the bathroom- if you wipe immediately and see any size of blood it’s a problem- so never be too quick to wipe!

internal bedika- anything red on a bedika cloth, diaphram- ask rabbi willig, or tampon is a problem

marital relations- if a man finds blood on himself after he withdraws it is a problem or if you find it on a towel immediately after while wiping yourself or on your body, inner thighs, etc.

Topic 5: Spotting כתם vs. Flow

The קולות regarding כתמים:

1. A colored garment

מסכת נדה דף סא(ב

ת"ר בגד צבוע מטמא משום כתם רבי נתן בר יוסף אומר אינו מטמא משום כתם שלא תקנו בגדי צבעונין לאשה אלא להקל על כתמיהן תקנו

therefore when a woman is not in 7 neki’im she should wear colored underwear and use colored sheet and towels.

2. דבר שאינו מקבל טומאה- this is true about any type of טומאה- it can’t be transferred onto something that does not accept/hold טומאה

examples: toilet paper- but wait 10-15 seconds or just don’t look!, pads/pantiliners, or anything synthetic.

3. The size of the spot/ stain- כגריס ועוד

Topic 6: Hefsek Taharah and Moch

הפסק טהרה= the internal check that changes a woman’s status/ chazakah from being בחזקת דמים to אינה בחזקת דמים

1. Every ראיאת דם requires a הפסק טהרה

2. The day that you do your הפסק טהרה does not count as your first day of 7 נקיים.

Best Time: after minchah ketana but bedieved in the morning-

מסכת נדה פרק י משנה ב

נדה שבדקה עצמה יום שביעי שחרית ומצאתה טהורה, ובין השמשות לא הפרישה, ולאחר ימים בדקה ומצאתה טמאה - הרי היא בחזקת טהרה. בדקה עצמה ביום השביעי בשחרית ומצאתה טמאה, ובין השמשות לא הפרישה, ולאחר זמן בדקה ומצאתה טהורה - הרי זו בחזקת טמאה.

שו"ע יו"ד סימן קצו סעיף א

 סימן קצו: דיני לבישת הלבון ובדיקתה

סעיף א

**שבעה ימים שהזבה סופרת מתחילין ממחרת יום שפסקה בו. וכך משפטה, אם תראה ב' ימים או ג' ופסקה מלראות, בודקת ביום שפסקה כדי שתפסוק בטהרה; ובדיקה זו תהיה סמוך לבין השמשות. (וכן נוהגין לכתחלה; ובדיעבד, אפילו לא בדקה עצמה רק שחרית ומצאה עצמה טהורה,** סגי בכך). (טור בשם הרשב"א וב"י אף לפי דברי הרא"ש). ולעולם ילמד אדם (להחמיר לכתחלה) מוציאה מידי ספק (רשב"א בתה"ק). הגה: וי"א אם התפללו הקהל ערבית ועוד היום גדול, אינה יכולה לבדוק או ללבוש לבנים ולהתחיל ולמנות מיום המחרת, מאחר דהקהל כבר עשו אותו לילה (ת"ה), י"א דמותר אפילו עשו הקהל שבת (אגור בשם ר"י מולין) ; ונוהגין לכתחלה ליזהר, ובדיעבד אין לחוש. ומקצת נשים נוהגות שאם פסקה קודם ברכו וחזרה לראות כתם או דם תוך ימי ספירתה, אז מפסיקין אפילו לאחר ברכו אם נתקלקלה סמוך לערב, וחושבים דבר זה לדיעבד; ואין למחות בידם, כי כן קבלו מאיזה חכם שהורה להן, והוא מנהג ותיקין.

3. Practically, you should do your hefsek and bedikot in the morning in case you forget later.

4. You have until sunset to do the hefsek but on Friday try to do the hefsek before you and your community accept Shabbat.

5. If שקיעה passes and you forgot to do a הפסק טהרה then do one immediately, take notice of the time, and call a Rav

6. If your hefsek looks not good wait 5-10 minutes and try again.

The הפסק טהרה is sandwiched in between 2 other minhags- רחיצה ומוך דחוק

Points about the moch:

supposed to stay in all of בין השמשות- 40 minutes after שקיעה.

strong minhag but not a strict din

moch is considered carrying on Shabbat.

Topic 7: 7 נקיים

1. Daily בדיקות

נדה סח: מתני' הזב והזבה שבדקו עצמן ביום ראשון ומצאו טהור וביום השביעי ומצאו טהור ושאר ימים שבינתיים לא בדקו רבי אליעזר אומר הרי הן בחזקת טהרה ר' יהושע אומר אין להם אלא יום ראשון ויום שביעי בלבד ר' עקיבא אומר אין להם אלא יום ז' בלבד:

The Gemara says we would like to pasken like Rabbi Akiva but we really pasken like the Tanna Kama. Gemara has a further machloket on what the Tanna Kama meant- day 1 and 7 or day 1 or 7.

Shulchan Aruch- לכתחילה 2 a day- 1 in morning and 1 at night

Rabbi Willig- לכתחילה only one a day

call a posek if you forgot day 1 or 7 of bedikot and if they are causing you pain, irritation, or bleeding.

2. Minhag to wear white underwear- remember stain on underwear is the status of a ketem so there are many קולות.

3. Awareness that you are in the 7 נקיים

4. The day of your hefsek is the same day as your mikvah night

Topic 8: וסתות

נדה סג: והתניא והזרתם את בני ישראל מטומאתם(ויקרא טו:לא) מכאן א"ר ירמיה אזהרה לבני ישראל שיפרשו מנשותיהן סמוך לוסתן וכמה אמר רבא עונה

1. Only thing prohibited during a time of veset is actual ביאה/sex..

2. It lasts for only one עונה from either sunrise to sunset or vice versa not a full 24 day. Always same onah of when you got your previous period.

3. Lechatchila must do bedika during veset, bedieved must do one after veset before resuming relations.

וסת קבוע

- get period same interval every month(ex. always 28 days apart)

- וסת הגוף- physical symptoms completely unique to the onset of your period- a certain cramp a certain amount of time b4 period, a certain no tamei staining, ect.

- וסת המעשה- something you do that forces your period to come- the pill might be considered this.

- וסת חצי קבוע negative veset- I definitely don’t get my period in x,y,z circumstances- very long cycle

וסת אינה קבוע

- then you must follow 3 standard ones:

a. וסת החודש- same day of the hebrew month

b. וסת הפלגה- interval- the day of period counts as last day of first interval and first day of the next interval.

c. עונה בינונית- 30 day interval “default”- 4 weeks plus 1 day.

Topic 9: הרחקות

ויקרא יח:יט וְאֶל־אִשָּׁה בְּנִדַּת טֻמְאָתָהּ לֹא תִקְרַב לְגַלת עֶרְוָתָהּ:

רמב"ם הלכות איסורי ביאה פרק כא הלכה א

כל הבא על ערוה מן העריות דרך איברים או שחבק ונשק דרך תאוה ונהנה בקרוב בשר הרי זה לוקה מן התורה שנאמר לבלתי עשות מחקות התועבות וגו' ונאמר לא תקרבו לגלות ערוה כלומר לא תקרבו לדברים המביאין לידי גילוי ערוה:

Romantic Intimacy with a niddah is forbidden from the Torah. Any other physical contact is אסור מדרבנן. There are additional restrictions/ הרחקות placed upon a man and wife- some דרבנן and some minhagim.

4 Categories

1.Touching-

גמ' שבת יג.-ואל אשה נדה לא יקרב מקיש אשה נדה לאשת רעהו מה אשת רעהו הוא בבגדו והיא בבגדה אסור אף אשתו נדה הוא בבגדו והיא בבגדה אסור ש"מ - אצבע קטנה

Rashi adds the prohibition of passing- a strong minhag!!

Rabbi Neuberger is makil where you might be embarrassed

Rabbi Willig is makil about babies.

2.Eating

cannot share one plate

שבת יא. מתני' לא יאכל הזב עם הזבה מפני הרגל עבירה:

husband can’t eat wife’s leftovers unless; she left the table, someone else ate from plate in between, transferred to another plate, he doesn’t know that they are her left overs; but she can eat his in any case.

 b. שלחן אחד- put a היכר down

Wife cannot serve husband food and drink in usual way.

wife cannot pour drink for her husband in front of him- the Shulchan Aruch extends this to a husband not being allowed to pour for his wife

husband may not designate a cup of wine of bracha for his wife- kiddush and sheva brachot.

3.Bedroom

Cannot sleep in the same bed- beds and blankets should not touch

she should not “turn down the bed” in front of him

Husband may not sit on or lie on wife’s bed unless she’s in a different city. Wife may not sit/lie on his bed in his presence

Husband cannot gaze at parts of wife’s body that are usually covered- use judgement.

Rav Moshe said kol isha applies when in nidda but R. Willig disagrees.

4. General Conduct

no sexual/sensual banter or behavior that is usually foreplay

Wife may not draw a bath for her husband- some extend this to filling the washing cup for him.

cannot put on special perfume for your husband.

cannot sit together on a object where you feel each other’s movements, ex., rowboat, swing, cushion- sephardim do not follow this הרחקה because it is in the Rama but not the Shulchan Aruch SOME Israelis also don’t follow this.

Taking a pleasure ride on a wagon or boat is not allowed

If one member is sick if they are a חולה שיש בו סכנה then of course do whatever is necessary. If there is no danger then you should still try to avoid actual touching.

Topic 10: חפיפה Preparations for the Mikvah

When does one go to the mikvah?

After nightfall following her 7th clean day- same day of the week that she did her הפסק טהרה if there was no spotting.

You can go to the mikvah any night of the year except Yom Kipur or Tisha B’Av

A married woman can only go to the mikvah at night. Even if she misses the 7th night she cannot go during the day on the 8th day because of the gzeira of סרך בתה a daughter misunderstanding the time when women are allowed to go to the mikvah. This gzeira doesn’t apply to a bride. If you are ever in a situation where you will be not able to go to the mikvah for a couple of nights then call a rabbi. There are times when you will even be permitted to go during the day on the 7th day in extenuating circumstances.

It is a very strong halachic value to go to the mikvah on the first night possible. Only in very difficult situations should you delay it a night.

2. חציצות- Interferences on the woman’s body preventing the mikvah water from reaching all of her parts.

a. מדאורייתא - רובו ומקפיד- 50% of your body is covered in something you would be very sure to remove- like mud.

b. מדרבנן- רובו ואינו מפקיד או מיעותו ומקפיד if more than half your body is covered in something like moisturizing lotion. Or if you have a small interference but it’s something like ink or mud.

c. מנהג- מיעוטו ואינו מקפיד- like nail polish- Sephardim are not required to keep this minhag.

Actual preparations

Minhag to not eat meat that day- if do must floss very well.

Bath (to soften skin and remove anything- most people about 20 min)

Shower at the mikvah

Checking for all חציצות- see mikvah checklist- at actual mikvah right before.

The ideal is that some preparation (חפיפה) be done before sunset that day some of the preparation at night so that חפיפה and טבילה close together.

4. טבילה- the dunking

earliest time צאת הכוכבים

תפילה לפני הטבילה

no ברכה before the first dunk

ברכה על הטבילה after first dunk then 1 more.

If you find something after which may a חציצה

- if still at mikvah tell attendant- she may know what to do or call someone for you.

-if you’re already home- call a posek but we’re more makil once you’re home and even more makil once you’ve had relations.

If you must go on shabbos or yom tov then make an appointment and do all preparations before you light candles and don’t sqeeze out you hair after the mikvah.

Topic 11: The wedding Day

Like a mini yom kippur

Wear white

Strong minhag to fast, or to choose a different day to fast.

תפילה before wedding is that of mincha before Yom Kippur

Minhag not to wear jewelry under chuppa

Time of עת רצון for yourself and others

תפילת כלה

The Wedding Night- you become a Nidda after first intercourse even if you don’t find blood.

Some initial difficulties with sex in the beginning include: not the right angle, not lubricated enough (ky jelly), nervous, tired, premature ejaculation.

If there has not been full penetration then do not check for blood, the wife does not become a Nidda and they may try again.

The wife should continue taking the active birth control pills until they been together the first time.

If you are not a virgin then you do NOT become in niddah from intercourse on your wedding night.

Topic 12: Sexual Halachot

1. Permissive or Restrictive:

נדרים כ:- וכשהוא מספר מגלה טפח ומכסה טפח ודומה עליו כמי שכפאו שד ואמרתי לו מה טעם ואמר לי כדי שלא אתן את עיני באשה אחרת ונמצאו בניו באין לידי ממזרות לא קשיא הא במילי דתשמיש הא במילי אחרנייתא א"ר יוחנן זו דברי יוחנן בן דהבאי **אבל אמרו חכמים אין הלכה כיוחנן בן דהבאי אלא כל מה שאדם רוצה לעשות באשתו עושה**

Rambam paskens like the חכמים that a couple can do anything they want.

Shulchan Aruch(Even Ha’ezer 25 and Orach Chayim 240) seems to pasken like Rav Yochanan ben Dehavai- very restrictive.

But, the Rama quotes the permissive language of the Rambam.

Practical Ramifications:

a. ראיית ונשיקת אותו מקום- most poskim prohibit it but some permit, has been quoted in the name of Rav Elyashiv.

b. ביאה שלא כדרכה/ שכבת זרע לבטלה- oral or anal sex

Tur Even Ha’ezer 25- it’s permitted so long as it does not lead to שכבת זרע לבטלה

The ר"י (a very imp. Tosafist)- says even if it will cause שכבת זרע לבטלה it is permitted as long as it is done only infrequently.

The Beit Yosef says that this opinion is difficult and recommends against anything that leads to שכבת זרע לבטלה.

Encouraged:

**dark room**, best at night

under blanket or sheet

couple should be completely undressed

no trivial talk

**no sefarim unless covered**

**no one else in the room**

woman is not supposed to be תובעת בפה but she can initiate

chazal prefer face to face position with man on top- but you can try any you like

Sex is forbidden if woman is sleeping. Discouraged if drunk, separated or planning divorce, or in the midst of an argument.

Sexual Issues that May Come Up

If it continues to be painful- minor pain is regular for some time but if you are in extreme pain for many months consult your doctor- some women have very thick hymans, endometriosis, or the muscle remins very tight. It may also be a problem in the “style of sex” or positions that you are using.

desired frequency- there is no normal or not normal amount as long as you are both in sync- if one half of the couple feels that there is too much or too little then it can become a problem.

Different desires during sex- communication and flexibility are key.

Sex is messy, be prepared.

Anyone who had a previous negative sexual experience should attempt to deal with it and “put it away” before beginning a sexual experience with ones spouse.

Many of the issues resolve themselves in time but if not there are trained sex therapists who can help

Other common marital issues

questioning did I make the right choice, should I have married so and so, or should I have waited for a diff. “mr. right”.

feeling like you do much more in the marriage- pay bill, make dinner, ect.

he doesn’t seem like the same guy I married- where is his passion, deep conversations we used to have, why does work take over his life?

I can’t stand his family or why doesn’t he like my family more

We handle things sooo differently

**Happiness happens when our expectations reflect the reality.**

 Many of these issues will work themselves out in time but if they don’t see a marriage counselor.