

PHASE 2

Chapter 2 The Laws of Harchakos

🕒 Recommended time span

1h ↔ 1h:30m

Before starting to discuss this section, emphasize that this topic covers a variety of very important subjects.

■ A) Importance of Being Meticulous

Before beginning this topic, explain to the chosson the importance of keeping all the *halachos* of *harchakos*. There is reasoning behind every detail, otherwise the chachamim would not have established it. Whether hard or easy, logical or not, it is our obligation to keep all the *halachos*.

History has shown that in circumstances when the couple did not follow the laws of *harchakos* carefully, they unfortunately ended up transgressing *hilchos nidah*.

In addition, even the *halachos* that seemingly lack any logic are in fact part and parcel of *hilchos Taharas Hamishpacha*. There are letters from the Rebbe discussing how the bracha for having generations of upright and holy children, in addition to brachos in all other areas of life, come from keeping these *halachos*.

■ B) Fundamentals of Hilchos Nidah

Harchakos are different from all other areas of *hilchos nidah*. Most of the other *halachos* are not prevalent in everyday life, rather come up from time to time. *Harchakos*, however, affect the couple throughout their day and in every area of life. During the period of *harchakos*, the *halachos* are relevant in a very practical way 24 hours a day. It is therefore vital for the couple to consistently review these *halachos* since it is only natural for details to be forgotten over time.

■ C) Becoming Closer After Being Apart

At this point, reference the Gemara which says that when the couple reunites after separating, the wife becomes “dear in her husband’s eyes just like when they first got married.” Relate it to the concept of harchakos by discussing the benefits the couple will experience due to separating for a short while. When harchakos are kept properly, the bond and intimacy that will be shared after she goes to *mikvah* will be much stronger than before.

■ D) The Relationship During Time of Harchaka

During the time of *harchaka*, there should remain a strong bond in the relationship between husband and wife, in a manner that follows halacha. The couple should speak to each other, spend time together, respect each other, and compliment each other, all in accordance with halacha. Since there is no physical intimacy during this time, the couple has an opportunity to develop their relationship in other areas by spending quality time together.

This section is also divided into 8 topics. As you go through the material, structure the classes in an organized manner so that the chosson can easily follow along.

Harchakos can be divided into different categories. Some are *mide’oraisa*, others *miderabanan*, some are the opinions of many rabbanim, some only a few rabbanim hold by, and some are stringencies beyond the letter of the law. It is unnecessary to go over all the opinions related to each halacha. It is enough to relay only the most common opinion that we follow. Nevertheless, before going into the details, differentiate between what is *mide’oraisa* and *miderabanan*. At the same time though, mention the idea that “we are more strict with the words of chachamim than the words of Torah.”

In a circumstance when, unfortunately, we are not sure whether the chosson will keep *Taharas Hamishpacha* entirely, — either because he is a *mekurav* or someone who is not careful with the details of halacha — we should emphasize the following concepts:

1. The importance of putting out effort to follow the *halachos* of harchakos and the brachos bestowed upon us for doing so (as mentioned above).
2. Harchakos do not need to be viewed as all or nothing. If the couple feels that it is not for them to keep everything, they should still keep the fundamental ones.
3. The *halachos* should be listed in order of priority. Most importantly, the couple should not be intimate, and secondly, there should be no physical touch of affection. Therefore, the couple should not sleep in the same bed since that will easily lead to physical intimacy. (These are *mide’oraisa*.) Subsequently come the *halachos* established by chachamim, where different opinions discuss varying details.
4. Despite knowing the status of the chosson and kallah, it is still worthwhile to go over all the *halachos* because “we should not deprive him of the ability to do what is right” (but only if he has the will and patience to listen). Emphasize that our job is to teach him so that he has the knowledge. Afterwards, together with his wife, they will decide which *halachos* to be more careful with.

CHAPTER 2

The Laws of Harchakos

Introduction

■ Separating

Under normal circumstances, there are about two weeks during the month when the couple must separate (except during pregnancies and while nursing). During the next two sessions we will discuss how the couple should conduct themselves while the wife is *nidah*. Some of the halachos are *mide'oraisa* and others are *miderabanan*.

Physical intimacy and any act of affection between the couple while the wife is *nidah* is not allowed *mide'oraisa*. The rabanim established additional halachos to prevent what is forbidden *mide'oraisa* from happening, and these are called harchakos.

■ Reasoning for Harchakos

While *nidah*, a woman is not allowed to be intimate with her husband and it is an extremely severe prohibition. Based on this, she should not even be allowed to be alone with her husband and would have had to follow the laws of *yichud*, just like any other woman. However, due to the following two reasons, and as long as these reasons apply, the couple does not need to avoid *yichud*. The two reasons are:

1. The husband has already been intimate with her. Consequently, his desire for intimacy is not as strong.
2. Since the state of harchaka is temporary until she goes to mikvah, the temptation to be together is not as strong.

[If either one of these reasons do not exist, for example, the woman is *nidah* before the couple was ever intimate (e.g. she had a chupas *nidah*), or in an extremely rare case that the woman will never again be allowed to her husband, they must follow the laws of *yichud*.]

Since the chachamim permitted the couple to be alone while she is *nidah*, and because they are very comfortable with each other, the chachamim saw the need to establish additional restrictions of harchakos to keep them away from circumstances that can lead to them being physically intimate.

■ Day-to-Day Behaviors

Unlike the halachos pertaining to other areas of *Taharas Hamishpacha*, which only come up once in a while, the laws of harchakos affect the couple in their day-to-day lives. For two weeks of the month, the couple will have to follow them 24 hours a day.

Because of the significance of these halachos, it is vital that the couple learn and review them to the point where they are proficient in all the details and they know how to conduct themselves.

Even once the couple is married, they should review these halachos (and all the halachos of *Taharas Hamishpacha* in general). Especially after an extended time period of them not being separated, some details will likely be forgotten. For example, after birth, when the couple did not have to separate for nine months, it is important to review the laws of harchakos to ensure they didn't forget any details.

■ Being Meticulous

Even laws which seem unimportant and minute should be kept carefully. Just like on Shabbos, when many of the halachos are from the chachamim, we are careful with every small detail. For example, not moving an object without a purpose. The reasoning is that we are aware of its importance despite it being such a small detail. The laws of *harchakos* are the same. Every detail, no matter how small and seemingly insignificant, has a reason. Therefore, we must follow all of them meticulously.

■ Chumros

The general rule of harchakos is: whoever is strict is praiseworthy. Even though our general approach to *nidah* is to be lenient and we try our best to prevent the woman from becoming *nidah*, once the woman is *nidah* and the laws of harchakos come into play, we should be as strict as possible. This does not mean inventing new *chumros*, only that we should carefully follow the laws given to us by chachamim.

■ Love and Respect Towards Each Other

Even though the husband and wife must separate from each other physically, they remain close emotionally. By living together they build up feelings of love, respect, and appreciation for each other. During the time of *harchaka* the couple should continue expressing that emotional connection, albeit not in the same way.

■ The Parity of De'oraisa and Derabanan

As previously mentioned, the couple must keep all the laws of harchakos carefully, whether they are *mide'oraisa* or *miderabanan*.

Moreover, while the couple is waiting to hear back from the rav about whether or not the wife is *nidah*, they must keep all the halachos of harchakos until they know for sure that she is pure.

■ The Husband and Wife

Most of the halachos are equally obligatory upon the husband and wife. Anytime we write that something is forbidden for one of them, it is forbidden for the other spouse as well. There are, however, a few halachos that apply either solely to the husband or solely to the wife. In such cases, we will specifically point out who this halacha applies to.

■ Embarrassment in Front of Others

It is possible that the couple will feel embarrassed to follow the halachos of harchakos in front of other people. In reality, there is nothing to be embarrassed of, not that they must separate and not because they are keeping halacha carefully. Nevertheless, if someone is embarrassed, they can not use that as an excuse to become lenient in any area.

■ Benefits of Harchakos

It should be mentioned that while separated, the couple has an opportunity to become even closer. The break can lead the couple to feel newly enthusiastic about each other. In the words of the *Gemara*: the wife becomes “dear in her husband’s eyes just like when they first got married.”

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In order to simplify and structure this long and complex topic of harchakos, we divided it into eight sections.

1

Touching and Passing

■ 1. Touching Directly or With Object

The husband and wife may not touch each other, neither directly, nor with an object. An item that one is holding may not touch an item held by the other.

His clothes may not touch her clothes and vice versa. A blanket she is using to cover herself is considered like clothing, thus, neither he nor his clothing may touch the blanket.

The couple needs to be extra cautious while sitting next to each other or when passing each other in a narrow hallway. If their clothing extends outward (like a gartel or tzitzis), they should pull the clothing close to themselves as they pass each other so they do not touch their spouse.

■ 2. Passing or Throwing

The couple may not directly pass or throw anything to each other. If they need to pass something, like an object or a baby, the one holding the thing should place it down completely and only then may their spouse pick it up.

■ 3. Touching Something Held by the Other and Holding Something Together

The husband may not touch something that the wife is holding. If the husband is entertaining the baby while the wife is holding him, he must be careful not to touch the baby. (This can be problematic for other reasons which we will discuss in part 8.) The couple may not hold an object together either.

(In a pressing situation, such as if the baby needs to be held down by one while the other feeds him or gives him medicine, the couple may do this together if necessary.)

If the wife is holding a bag, the husband cannot not take something out or put something in it.

The couple cannot carry or push anything together (like a stroller). In a pressing situation, if something needs to be moved but neither one of them can do it alone, many *poskim* allow them to do it together while being extremely careful not to touch each other.

However, **touching** an object at the same time is allowed, as long as the object is not being moved. Therefore, they may sit at the same table together, or he may place an object on her bed even while she is on it (but not on the blanket she is using).

■ 4. Indirect Contact

An indirect action done from a distance which affects the body or clothing of the spouse is not allowed. For example, the husband may not blow a piece of dirt off her clothing.

He may not warm his hands or light a fire from a flame that she is holding. He is not allowed to smell the perfume she is wearing or the besamim for *havdalah* while she is holding it. (He may, however, look at his fingernails during *havdalah* using the fire she is holding.)

■ 5. Perfume and Makeup

Since the husband is not allowed to smell her perfume, the wife should use less perfume during this time. (In general, whenever the wife goes out, she should not overdo her perfume so that she does not draw attention to herself.)

Makeup and jewelry shouldn't be overdone during this time.

2

Looking at Her and Listening to Her Sing

■ 1. Seeing Parts of Her That Are Normally Covered

The husband may not look at the parts of his wife's body which are supposed to be covered.

Those parts are:

- **Torso and legs:** The entire body and legs, from her collarbone down to her feet (feet included).
- **Hands:** From her shoulders down past her elbows.

- **Hair:** The hair of a married woman is also part of what is supposed to be covered. Therefore, during nidah, the wife should be extra careful that none of her hair sticks out from under her tichel or sheitel.

■ Caution Required From the Woman

Since the husband is not allowed to see the above mentioned parts of his wife, it is the woman's obligation to walk around the house dressed appropriately in order not to challenge him. (Even though gazing is the actual prohibition, a mere look can shift into a gaze within the blink of an eye.)

Regarding hair covering, the Rebbe often mentioned the story brought in Gemara of Kimchis, the woman who merited to have all her sons serve as Kohanim Gedolim. When asked what she did to deserve this, she answered that even the walls of her house never saw her hair.

Our minhag is that a woman should always cover her hair with a tichel, even while alone in the house. While she is outside or if there are guests, the Rebbe instructed that she only walk around with a sheitel. This is because only a sheitel can cover the hair fully for an extended period of time.

During harchakos, the wife should put out extra effort to cover her hair while walking around the house (but it does not need to be with a sheitel). In addition, she should put out extra effort to cover her legs in front of her husband. (Even while she is pure, she should put out effort not to walk around the house with her legs uncovered.)

■ Areas of the Body That May Be Revealed

The husband is allowed to look at the parts of his wife which never need to be covered, like her face. However, he should not gaze at her lustfully to avoid challenging himself.

■ Looking at the Husband

This prohibition only falls on the husband, but there is no problem for the wife to look at her husband's body.

■ 2. Hearing Her Sing

The husband is not allowed to hear his wife sing, but she can hear him sing. Therefore, during harchakos, the wife should not sing at the Shabbos table even if there are no guests.

Some people are also strict about her playing an instrument for the sake of his enjoyment, but if she may practice for herself.

Beds, Bedding, and Clothing

■ 1. Space Between the Beds

The husband and wife cannot lie in the same bed. Beds that are right next to each other are considered to be one bed, thus there needs to be a space between the couple's beds.

If the beds are parallel to each other — as is usually the case — it isn't sufficient to have a small separation between them. The distance between the beds needs to be at least an *amah* (around 1.5 feet) so that neither the couple nor their blankets will accidentally touch. If there is not enough room for a space that size, consult with a rav.

It is also customary to place something between the beds, like a night table, that will prevent the beds from coming closer together.

■ Beds With Shared Headboard

There are some beds designed with two beds attached to the headboard by a runner enabling the beds to be pushed together or pulled apart according to the couple's needs. It is not recommended to use such beds for the following two reasons:

1. During the time when the husband and wife can be together, it is recommended that they should still be sleeping in separate beds by default.
2. During the time of harchakos, the beds must be completely separated and not be attached to the same headboard or wall. If a couple has such a bed, during the time of harchakos, they should remove one bed off the runner completely so they are not connected at all.

■ 2. Sitting or Lying Down on Spouse's Bed

The laws about sitting and lying on each other's beds differ for the husband and wife:

The husband may never lie down in his wife's bed, whether in front of her or not, if she is in town. If she is away for the night, he may sit on her bed. If she is away for several nights, he may lie down or sleep in her bed.

The wife may sit on her husband's bed, even in front of him, but she may lie down in his bed only if he does not see.

According to some opinions, the spouse "not seeing" means that they are not in the room and it isn't sufficient for them to just turn around and not look.

■ Switching Beds

If the husband and wife would like to switch beds, they must do so during the time of the month when she is pure and sleep on their new beds at least one time.

If they are guests in someone's house during harchakos, they need to decide whose bed is whose.

■ 3. Bedding

The husband may not use any of the wife's bedding, including her pillows, blankets, and sheets. The wife may not use her husband's bedding either, but only while he is looking. If after washing the bedding they are not careful about whose bedding is whose, it does not matter if they get switched when being replaced onto the beds. (If they are not careful about each having their own specific bedding, for example, they interchange washed blankets on a regular basis, that is fine as well.)

■ 4. Clothing

The husband may not use anything that specifically belongs to his wife, such as a scarf (even if it is a unisex garment). However, he may wear something that they both use on a regular basis.

4

Sitting Together on a Bench

■ Sitting on a Bench

The couple may not sit together on a “moving bench,” meaning, a bench that is prone to move or shake when sat upon. However, if the bench is firmly attached to the ground, or it is very heavy, they may sit on it together, as long as there is an appropriate distance between them (so even their clothes do not touch).

When sitting on a couch, there is an additional requirement, that the movements of one spouse are not felt by the other — either by sitting far enough from each other or if the couch has two separate cushions and springs.

The same rule applies to seat cushions in a car. If the benches of the car are such that they will feel each other's movements, they should not sit on the same bench, rather one should sit in the front and the other in the back.

In a difficult situation when there is no other choice, the couple may sit on the same bench, even if movements are felt, as long as someone else sits between them, even a baby. (Some opinions are more strict and require an adult to sit between them.) If there isn't anyone to sit between them, they may place an item between them.

■ Riding on a Bus

Technically speaking, there is no problem to sit next to each other on a bus or plane if they won't feel each other's movements — either because the bench is stationary or the seats are separated. However, it is hard to avoid touching each other, especially the clothing, for the entire ride. Therefore, it is best to sit on two separate benches. Both spouses can sit in

aisle seats across from each other, so they can still talk and enjoy a relatively comfortable ride together. If they do not have the option of sitting on separate benches, the couple should try their best to avoid touching each other. It would help to put an object, like a backpack, in between them to help prevent direct contact.

5

Going on a Trip

■ 1. Driving to the Trip

The couple is not allowed to go on a special trip, such as sightseeing.

Some opinions allow the couple to go on trips with other people as long as they do not sit on the same bench in the car. Some opinions are strict even when other people take part in the trip. Each couple should consult their rav.

Sometimes the couple is traveling with different intentions, one is traveling for business and the other is coming along for pleasure. When the wife is traveling for pleasure, it is allowed. But, if the husband is traveling for pleasure, it is not allowed. Some allow them to travel if they make sure to run any type of errand on the way there or back.

When they are traveling together on a permitted trip, they should make sure to also sit in the appropriate manner (sitting on separate benches and being careful that even their clothes do not touch).

All these halachas only apply when traveling to a special attraction. If the couple wants to go on a short drive just to get some fresh air, there is no problem.

■ 2. Taking a Walk

Going on a trip by foot without any driving is generally allowed. Some opinions are more strict if the couple by themselves take a meaningful walking outing (such as on a boardwalk or through a garden) or an extended hike.

6

Harchakos During Eating and Drinking

■ 1. Heker During Mealtime

Since eating (and drinking) together can bring a feeling of closeness between the couple, the chachamim instituted that whenever the couple sits down to eat (or drink) together they should place a heker on the table. The *heker* is an object that will remind them that they are at the time of harchakos and help prevent feelings of closeness from developing.

The *heker* should be placed even at a meal with other people when the couple is sitting next to each other. It is proper to be strict and place a *heker* even if there are others sitting between them, as long as the couple is by the same table.

There are generally two simple ways to employ a *heker*:

1. Place an object generally not found on the table between the husband and wife. The object should be of significant size, not merely a key or ring. A loaf of bread (or something similar) which is not being eaten at this meal can be used as well.
2. If the husband and wife eat on separate tablecloths. This can be done in multiple ways. Either one of them can place a placemat or napkin under their plate (as long as it is noticeable), or they can fold the tablecloth and one of them eats on the fold or on the table itself. However, if they usually eat on separate placemats, this method cannot be used as a *heker*.

In the case of a food usually eaten from a single serving dish, like nuts, eating it from separate dishes is itself considered the *heker*.

The couple must always place a *heker*, whether they are eating an actual meal, a light snack, or just having a drink together.

Both spouses need to be aware of the *heker*, so the spouse who places it should notify the other one.

■ Being Careful to Have a Heker

Experience has shown that of all the *harchakos*, a *heker* is most easily forgotten. A possible explanation for this is that with all other *harchakos*, the *chachamim* forbade the actual action that could bring the couple close. In this circumstance, however, the *chachamim* did not forbid eating together, but rather, required placing a *heker* as a reminder to be careful. This detail can be more easily forgotten. For this reason, the couple should be extra careful to place a *heker* whenever they sit to eat or drink together.

As mentioned previously, even if the couple feel embarrassed that other people at the table will notice the *heker*, that is not grounds for leniency.

■ 2. Eating From One Plate

The couple is not allowed to eat from the same plate even if a *heker* is placed on the table and even if it is a central dish that everyone is eating from.

If a dish of refreshments is placed on the table for everyone to eat from, one spouse should serve themselves into their own personal dish (or place it on the table in front of themselves). This way, each spouse is eating from a separate dish.

■ 3. Eating the Wife's Leftovers

The husband is not allowed to eat or drink from his wife's leftovers. This *harchaka* only falls on the husband.

If the husband wants his wife's leftovers, he may have them as long as he follows one of the following requirements:

1. The wife does not see him eating it because she's in a different room.
2. The leftovers are transferred to another dish. It is fine if afterwards they are transferred back to the original dish. (This only applies to food usually eaten from a dish. But for food eaten by hand, like bread or cake, transferring it to a different dish would not help.)
3. Someone else has eaten from the leftovers before the husband.

It is important to make a distinction between eating leftovers and eating together. Eating leftovers is only a prohibition on the husband, and may be done if one of the above three requirements are met. The prohibition of eating together without a heker applies to both the husband and wife equally and the three requirements mentioned above do not apply.

■ Additional Points About Eating Leftovers

- Adding more water to his wife's cup would not change the status of the leftover water already in the cup. The husband must transfer it to a different cup or follow one of the other requirements mentioned above.
- The prohibition for him to eat her leftovers only applies to food (or drink) left over from a single portion of food, such as a personal plate or sandwich. Taking a portion of food out of a pot, or a slice of bread from an entire loaf, does not cause all the rest of the food to be leftovers. (If the wife bit directly from the main dish or sipped from a big bottle of drink, one should be strict to consider the remaining content as her leftovers.)
- If she tasted the food for a specific reason, not for enjoyment, it is not considered leftovers.

■ Summary

While eating, the husband and wife should pay attention to three things:

1. They are not eating from the same plate.
2. The husband cannot eat his wife's leftovers unless he follows one of the requirements mentioned.
3. Anytime the couple is eating together, they should place a heker on the table.

■ Additional Halachos

Later on in this session, we will discuss two additional halachos regarding eating and drinking: serving food or drink and sending a beverage.

Gestures the Couple May Not Do for Each Other

There are three gestures of love which a wife cannot do for her husband since they lead to feelings of affection. They are:

1. Pouring a beverage for him
2. Preparing his bed
3. Washing his face, hands, and feet

Below we will discuss the details of each one.

Even though it is written that the wife may not do these actions for her husband, the husband may not do them for his wife either.

If these actions are accidentally done, there is no need to undo or not use them (except with “sending the cup” which will be explained).

■ 1. Pouring a Beverage

There are two different actions that fall under this category:

■ A) Passing and Serving Food or Drink

The only way you may serve your spouse food or drink is with a *shinui*. This means, either serving with your left hand (if you are right-handed) or by placing it far enough that your spouse would have to bring the plate closer to themselves.

The simple action of giving your spouse food or drink is not allowed. Even if you were not the one to plate the food or pour the beverage, you may still not place it in front of your spouse without a *shinui*.

In addition, you may not pour a drink into a cup already placed in front of the spouse, even if done with a *shinui*. This is stricter since it is considered to be pouring and passing together.

The only time serving your spouse directly is allowed is when pouring a glass of water — and some opinions include a slice of challa from *lechem mishneh* as well — because it is not considered to be a gesture of love.

■ B) Preparing a Beverage

According to some opinions, preparing a significant beverage — such as preparing coffee — in the spouse’s presence is not allowed, even if it will not be served directly, or it will be served with a *shinui*. Those 2 *heteirim* which apply when serving your spouse, do not apply in this circumstance. They require leaving the final step — such as adding milk or sugar — for the spouse to do.

■ Additional Points

All the above prohibitions apply only if one spouse is serving something especially for the other spouse. If, however, they are placing a serving dish on the table or is serving everyone drinks, the spouse included, there is no problem.

(There is a stricter standard to not prepare even multiple drinks in front of the spouse if one of the drinks is for the spouse.)

■ 2. Sending the Cup

In addition to pouring a drink, there is a prohibition of sending the cup. This gesture is even more strict, but is only forbidden from the husband to the wife.

The husband may not send his wife a cup of wine, or any important drink. (Stricter opinions forbid all drinks except water.)

Any *heter* mentioned above, such as using a shinui or not doing it in front of her, does not apply in this circumstance.

In accordance with this, on Shabbos, the husband may not send his wife the wine from kiddush through someone else. Instead, he must place the cup on the table and then she can pick it up.

The prohibition of sending the cup contains extra severity, and if the husband sent it even by mistake, she may not drink it.

■ 3. Giving a Gift

It is preferable to avoid giving the wife gifts during the days of harchakos. (Some opinions allow the husband to lend her the item and after she goes to mikvah the item becomes hers permanently.) This only applies to special gifts for her. Gifts for the house, such as flowers for Shabbos, are always allowed.

■ 4. Preparing the Bed

The wife may not prepare her husband's bed when he is in the room and vice versa. (Some opinions are more lenient and permit him to be in the room but he shouldn't look.)

Preparing the bed means setting it up to sleep in, for example, putting on the sheet and laying out the blanket. Tidying the beds in the morning is not a problem to do in the presence of the husband, but some prohibit making the bed even in the morning since it consequently prepares the bed for sleeping the following night.

When making the bed, putting on a pillowcase and duvet cover is allowed, spreading out the sheet is not.

■ 5. Washing His Face, Hands, And Feet

One spouse may not prepare or bring any water to the other spouse for washing in their presence. A common example is turning on the bathwater. Even bringing water just for washing hands is not allowed.

Since preparing *negel vasser* is for the sake of a mitzvah, it is allowed. However, the couple can easily be strict in this regard by always preparing two sets of negel vasser and not specifying whose is whose. (Additionally, one can prepare water for netilas yadayim if their spouse is not looking.)

8

Style of Conversation

■ Style of Conversation

Even though the couple is living and interacting with each other during harchakos, the chachamim established certain styles of conversation that are appropriate for this time. But, because each couple interacts differently, it is difficult to state exact parameters for the style of conversation that is and is not allowed. Therefore, the general rules will be stated below and each couple should determine together how to personally apply them and turn to a rav with any questions.

■ Laughter and Frivolity

The couple should not behave in a frivolous manner. This does not mean they must be serious the entire time, only that their behavior should not lead to frivolity.

■ Talk Conducive to Intimacy

The couple should not talk about intimacy with each other. In addition, they should not say things that arouse a desire for physical intimacy, such as "I love you" or "I cannot wait to be with you." However, they can say something like, "I appreciate everything you do for me."

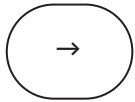
That being said, the couple should still show concern for each other. For example, the husband may ask the wife how she is doing and where she is holding in the process of *tahara*.

Summary of Harchakos

Below is a chart to help remember the nuanced differences between the laws of the various harchakos. These include if the laws pertain only to the husband and if the actions are permitted to be done when the other spouse isn't present.

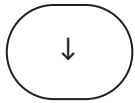
Pay attention: The chart does not include all the details of each halacha nor does it include all the *harchakos*. It only includes the exceptions stated above.

■ Summary of Different Nuances In Halacha

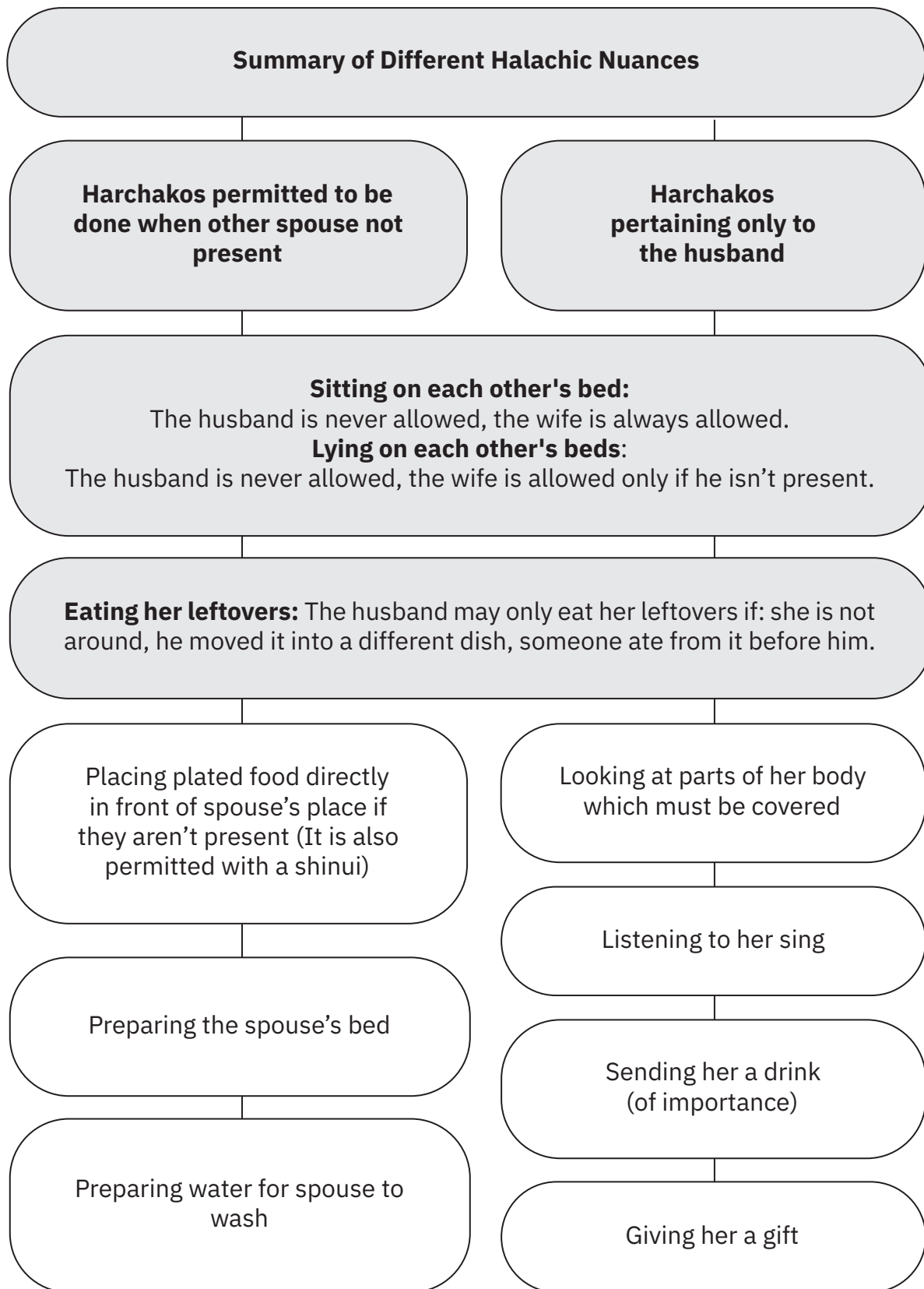


Here is a chart to help differentiate between the small nuances of the *halachos*. It includes the laws pertaining only to the husband and actions permitted to be done not in the presence of the spouse.

■ Summary of Harchakos by Eating



Below is a chart pertaining to the halachos of eating and drinking. The point of the chart is to summarize the halachos in an organized manner, not all the details and nuances are mentioned.



Harchaka	When	Laws
The need for a heker	<u>Every time they eat</u> <u>or drink together</u>	Necessary under every circumstance
The prohibition of eating from a single plate	<u>While they are eating</u> <u>at the same time or</u> <u>alternating</u>	Prohibited under any circumstance
The prohibition of eating wife's leftovers	<u>Once the wife has finished</u> <u>eating and the husband</u> <u>wants her leftovers</u>	Prohibition applies only to the husband. He is allowed if any of the following conditions are met: not in her presence, transfers it to a different dish, others ate from it first
Serving	<u>All food and drink</u> <u>except water or</u> <u>piece of bread for</u> <u>hamotzi</u>	Allowed in one of the following ways: not in their presence or using a shinui
Pouring into a dish already in front of spouse		Allowed not in their presence
Preparing a drink (according to those who prohibit this)	<u>A drink that requires</u> <u>preparation</u>	Allowed not in their presence
Sending a cup	<u>For the husband</u> <u>to send his wife a</u> <u>cup of an important</u> <u>drink</u>	Prohibition applies to the husband alone — but even if she does not see and it is done with a shinui. If done by mistake, she may not drink it.

Topics of Conversation for Phase 2

Chapter 2 → The Laws of Harchakos

Introduction

- ☐ What are harchakos
- ☐ The prohibitions mide'oraisa and miderabanan
- ☐ The reason for harchakos
- ☐ The importance of learning and reviewing the halachos
- ☐ The importance of every detail
- ☐ Being stringent regarding harchakos
- ☐ Interactions between husband and wife during this time
- ☐ There is no difference whether she becomes nidah mide'oraisa or derabanan
- ☐ Most harchakos are equally obligatory for the husband and wife
- ☐ There is no room for leniencies due to being embarrassed
- ☐ The benefits of harchakos

A. Touching and Passing

- ☐ Direct contact and contact through an object
- ☐ Contact through clothing and blankets
- ☐ Being careful while walking together
- ☐ Passing and throwing items
- ☐ Carrying items together
- ☐ Touching something the other is holding
- ☐ "Touching" from afar: wind, smell, warmth
- ☐ Perfume and makeup

Topics of Conversation for Phase 2

Chapter 2 → The Laws Of Harchakos

B. Seeing Her Body and Listening to Her Sing

- ☐ The prohibition of seeing her body (only the husband)
- ☐ Which areas of her body need to be covered
- ☐ Being careful with hair covering and the importance of a wig
- ☐ The woman's obligation to be cautious during the time of harchakos
- ☐ Seeing body parts that do not need to be covered
- ☐ The prohibition of listening to her sing (only the husband)
- ☐ Listening to her play an instrument for his enjoyment

C. Beds, Bedding, and Clothes

- ☐ The prohibition of sleeping in one bed
- ☐ The required distance between the beds
- ☐ Placing an item in between the beds
- ☐ Beds attached by the headboard
- ☐ Separate beds during times of taharah
- ☐ Sitting and lying down on the spouse's bed
- ☐ Switching beds
- ☐ Using the spouse's pillow or blanket
- ☐ Wearing the spouse's clothes

D. Sitting on a Bench Together

- ☐ The prohibition of sitting on a bench that moves
- ☐ Sitting on a couch

Topics of Conversation for Phase 2

Chapter 2 → The Laws Of Harchakos

- ☐ Sitting in a car
- ☐ Sitting on a bus or plane

E. Going on a Trip

- ☐ Traveling by car
- ☐ Walking
- ☐ Permissibility of a short drive for fresh air

F. Harchakos During Eating and Drinking

- ☐ The requirement of a heker
- ☐ What qualifies as a heker
- ☐ Paying attention to avoid forgetting a heker
- ☐ Both spouses being aware of the heker
- ☐ Eating at a meal with other people
- ☐ The prohibition of eating from the same plate
- ☐ How the couple can eat from the same plate
- ☐ The prohibition of eating her leftovers (only the husband)
- ☐ The 3 permissible ways to eat her leftovers
- ☐ The difference between eating her leftovers and eating from the same plate
- ☐ Adding water does not change the status of her leftover water
- ☐ What falls under the category of leftovers
- ☐ Summary of the three laws pertaining to eating and drinking

Topics of Conversation for Phase 2

Chapter 2 → The Laws Of Harchakos

G. Gestures That May Not Be Done for Each Other

- ☐ Introduction - 3 gestures that may not be done in the presence of the spouse
- ☐ These halachos apply to both husband and wife equally
- ☐ The prohibition of serving and passing food or drink (except water) to one's spouse
- ☐ Doing it with a shinui (when only passing)
- ☐ When something is considered to be serving and passing simultaneously
- ☐ Preparing a drink
- ☐ Serving everyone together, including one's spouse
- ☐ The prohibition of sending a cup of important drink (only the husband)
- ☐ The stringencies pertaining to that
- ☐ The laws of giving gifts
- ☐ The prohibition of making the spouse's bed
- ☐ What falls under the category of making a bed
- ☐ The prohibition of preparing water for washing
- ☐ Preparing negel vasser

H. Style of Conversation

- ☐ The prohibition of laughter and frivolity
- ☐ The prohibition of saying things that can lead to intimacy
- ☐ Personalizing these halachos for each couple (speak to a rav)
- ☐ Showing interest in each other
- ☐ The prohibition of physical intimacy
- ☐ Summary

1. What differences are there with harchakos when a wife becomes nidah mide'oraisa and derabanan?

There are none.

2. What is the general attitude towards the laws of harchakos?

Whoever is strict is praiseworthy.

3. How should the couple pass an object to each other?

Put the object down and then the spouse can lift it (or through a middleman).

4. What are the halachos regarding perfume, makeup, and jewelry?

Put on less than usual.

5. What body parts is the husband not allowed to see?

Torso, legs down to the feet, arms until past the elbow, and hair.
He may see her face, hands, and below the elbows.

6. May the wife listen to her husband sing?

Yes.

7. What should the husband do if he walks into the bedroom and sees his wife sleeping in his bed?

He should try not to look at her and if he needs to go to sleep, he should wake her up gently, without touching her, and ask her to move to her bed.

8. What should the husband do if he walks into the bedroom and sees his wife sleeping in her bed but with his pillow?

He should try to not look at her and take a different pillow since he cannot use her pillow.

9. How should the couple sit while riding on a bus?

It is preferable not to sit on the same bench since they might accidentally touch each other. If that is not possible, they should place an object in between themselves.

10. What should they do when a central plate of refreshments is placed on the table for everyone?

One of them should not eat directly from the central plate, and instead first place the food on their own plate before eating it.

11. To which foods do the prohibitions of serving each other apply?

All food and drink except water and a slice of hamotzi.

12. To which drinks does the prohibition of sending a cup of drink apply?

All drinks except water (according to the stricter opinion).

13. If the husband accidentally sent his wife a cup of an important drink, what should she do?

She should not drink it.

14. May the husband give his wife a gift?

It is better not to.

15. What is considered making a bed and may not be done in front of one's spouse?

Putting on the sheet, and arranging the pillows and blankets for the night.

16. How is the husband able to prepare the bath for his wife?

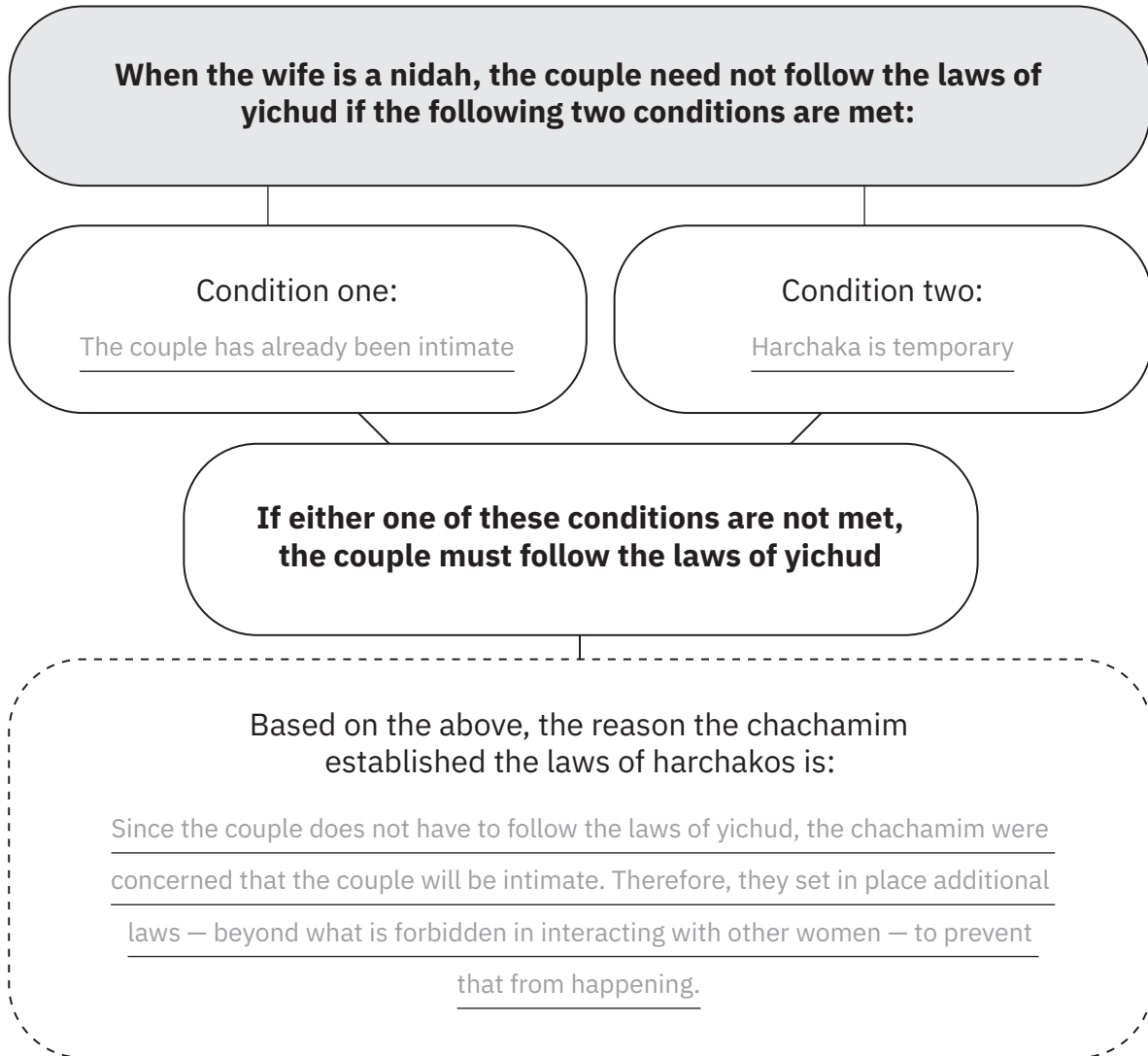
Not in her presence.

17. What kind of talk is prohibited during harchakos?

Laughter, frivolity, and talk that can lead to intimacy.

Flow Charts

Reasons for Harchakos



Sitting on the spouse's bed		Husband (On wife's bed)	Wife (On husband's bed)
Sitting	Not in spouse's presence	<u>Not allowed</u>	<u>Allowed</u>
	In spouse's presence	<u>Not allowed</u>	<u>Allowed</u>
Lying down	Not in spouse's presence	<u>Not allowed</u>	<u>Allowed</u>
	In spouse's presence	<u>Not allowed</u>	<u>Not allowed</u>

