



## PROPER TIMES FOR MARITAL RELATIONS

*A time which was once an auspicious hour remains so forever.*  
—Talmud, Yivamos 72:a



### SHABBOS EVENING

Performing marital relations on Friday evening is considered praiseworthy by *chazal* and in unison with the spirit of *Shabbos*<sup>1</sup>. In fact, they established this to be an obligatory time for *talmidei chochomim* and, by way of example, other Jews<sup>2</sup>. This time is considered to be spiritually beneficial to the souls likely to be drawn down.

On *Rosh Chodesh* it is also considered praiseworthy to perform one's marital duties<sup>3</sup>.

On the night of the *mikveh*, one is *obligated* to perform his marital duties<sup>4</sup>.

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1 *Siddur Beis Yakov, poskim.*

2 *Mehaber* 240:1. *Shulchan Aruch Admur Hazoken* 280:1.

3 *Be'er Hetev* 240:3. See *Sha'ar Hatzion* 240:3.

4 *Mehaber* 240:1.

**DAYTIME**

Marital relations during the daytime are discouraged strongly<sup>5</sup>. Relations are only permitted under certain conditions, for example when the husband feels he is losing control of his *yetzer harab*<sup>6</sup>—and then only when the room is totally darkened<sup>7</sup>.

**FORBIDDEN DATES**

**YOM KIPPUR** . On *Yom Kippur*, the husband and wife are obligated to behave with one another exactly as they would during her actual *niddab* time<sup>8</sup>.

These limitations extend to all areas of activity normally forbidden during *niddab*<sup>9</sup>, there being no difference between the night and day of *Yom Kippur*<sup>10</sup>.

These limitations begin briefly prior to *bein hashmoshos*<sup>11</sup> on *erev Yom Kippur*<sup>12</sup>.

They finish after the *tosefos Yom Tov*, even before *havdala* is made<sup>13</sup>.

Prior to *Yom Kippur* it is permissible for the husband to swing the chicken used to perform *kapparot* around his *niddab* wife's head<sup>14</sup>. Likewise, the *niddab* wife is permitted to swing the chicken around the husband's head<sup>15</sup>.

**TISHA BEAV**<sup>16</sup>. It is forbidden to touch one's wife during the evening of *Tisha BeAv*, even though she is not *niddab*<sup>17</sup>. It is also recommended to refrain from passing objects one to the

5 Considered "brazenness," *Even Haezer* 25:5. Note reference there in parenthesis to *Mehaber* 240:11. Note the reason quoted in *Mishnah Berurob* 240:44, "lacking in modesty."

6 *Mishnah Berurob* 240:46.

7 *Mehaber* 240:11. See *Ramo. Darbei Tabara* Chapter 22 page 200. Note also *Sba'ar Hatzion* 240:27, 28.

8 *Shulchan Aruch Admur Hazoken* 615:1.

9 *Shulchan Aruch Admur Hazoken* 615:1.

10 *Shulchan Aruch Admur Hazoken* 615:1.

11 *Sugab Besbosbonim* 38:18.

12 *Be'er Eliyahu*, 38:18 note that this is referring to briefly before *ben hashmoshos*. See *Mehaber* and *Mishnah Berurob* 608:1 and *Shulchan Aruch Admur Hazoken* 608:3 for details defining this time. See, *Mehaber* and *Shulchan Aruch Admur Hazoken* 624:2.

13 *Sugab Besbosbonim* 38:19. See *Be'er Eliyahu* 38:19.

14 *Sugab Besbosbonim* 38:1. If there exists some difficulty in her doing so, they should, however, exercise caution not to touch one another.

15 *Sugab Besbosbonim* 38:1.

16 See *Mehaber* 554:1.

17 *Mishnah Berurob* 554:37.

other, as well as all the other limitations normally kept during *niddab*<sup>18</sup>.

Most *poskim* hold that the above limitations do not exist during the daytime<sup>19</sup>, however, it is preferable to refrain during the day, as well<sup>20</sup>.

Likewise, sleeping in the same bed is forbidden, even if both husband and wife are clothed, they have separate sheets and blankets and the bed is so large that there is no chance of their inadvertently touching<sup>21</sup>.

When *Tisha BeAv* falls on *Shabbos*, it is nevertheless customary to refrain from marital relations<sup>22</sup>, in addition to the mandatory separation on *motzei Shabbos* and Sunday.

If the wife's *mikveh* night falls on *Tisha BeAv* which falls on *Shabbos*, she should go to the *mikveh* and relations are permitted<sup>23</sup>.

It is preferable to refrain from relations on the eve of the tenth of *Av* unless this is the night of the *mikveh* or he is leaving or returning from a trip<sup>24</sup>.

#### OTHER CALENDAR CONCERNS

As stated above, the most propitious time to perform marital relations is on Friday evening, whether for *talmidei chochomim* or other Jews.

The night of the *mikveh*, even when it falls on a weekday, has the same significance as *Shabbos*<sup>25</sup>, in addition to being obligatory, as explained above.

Similarly, the evenings of *Yom Tov* and *Rosh Chodesh* have the same importance<sup>26</sup>, as well as

18 *Sugab Besbosbonim* 39:2. In places where the women dress up it is suggested that they refrain from touching even during the daytime, *Sugab Besbosbonim* 39:3. See *Mishnah Berurob* 554:37.

19 *Magen Avrabom* 554:19. *Mishnah Berurob* 544:37. The reason for any leniencies regarding *Tisha BeAv* during the day (in juxtaposition to *Yom Kippur*) stems from the fact that women don't dress up as nicely on *Tisha BeAv* as on *Yom Kippur*.

20 *Darbei Moshe* 124:12. *Sugab Besbosbonim* 39:2.

21 *Mehaber* 554:18, similar to *niddab*. Note that the *Mehaber* forbids sleeping in the same bed "the evening of *Tisha BeAv*." See, however, *Sugab Besbosbonim* 39:5 in the name of the *Beis Yosef* where no distinction is drawn. Note also that the *Darbei Moshe* compares *Tisha BeAv* to *Yom Kippur* in regards to *niddab*.

22 *Ramo* 544:19, *Kitzur Shulchan Aruch* 125:2.

23 *Magen Avrabom* 554:20. *Darbei Tabara* page 199. *Mishnah Berurob* 554:40. *Kitzur Shulchan Aruch* 125:2.

24 *Mishnah Berurob* 558:2.

25 *Darbei Tabara* page 200.

26 *Magen Avrabom* 240:3. *Darbei Tabara* page 200.