

HEDGE OF ROSES

Revisions for Fourth Edition

1. Copyright page. Editions list to read as follows:

First Edition, 1966

Second Edition, Revised 1968

Third Edition, Revised (London, England), 1968

Fourth Edition, Revised, 1972

Translations:

Portugese (Rio de Janeiro, Brazil), 1970

Hebrew and Spanish translations -- in preparation

2. At bottom of that page -- under "Printed in the U.S.A. -- 1972.

3. Dedication page. Type-face of both Hebrew and English, especially former, should be reduced in size and spaced more tastefully.

4. Page 36. End of first paragraph - last line should read: and delicacy, often luxuriously appointed.

5. Page 46. Line 10 -- change as follows:
over, the sense of the Law assigns priority to Family Purity over public prayer and Torah reading; hence etc.

6. Page 48. Just before section entitled "Flavor Added," include following paragraph:

A brief resumé of these laws is included in Chapter VI of this volume.

7. Page 72, note 2. Omit last two lines of note, and substitute: and since they are thus obliged to keep the Sabbath, their obligation extends to Kiddush as well.

8. Page 73. Remove entire passage in parenthesis from the first paragraph. On line 4, after the word "time.", place a 3 as a footnote sign. On the bottom of the page add the following note:

3. It has been suggested that circumcision was ordained by the Torah for the eighth day so as to make sure that every child will have experienced at least one holy day before entering into the Covenant of Abraham. See Avodat Yisrael, to Emor, by the Hasidic Zaddik R. Israel of Kozenitz.

9. Page 75. Fourth line of paragraph 2: Change footnote 3 to 4.

10. Ibid. Footnote: change number from 3 to 4.

11. Ibid. Add the following to footnote:

Cf. MaHaRaL (R. Loewe of Prague), Derush al Hamitzvot, page 30.

12. Page 91. This entire chapter should be renumbered as Chapter VIII and come at the very end.

13. Page 93. Here I wish to interpose the following digest of actual laws, calling this Chapter VI, and having the "Postscript" follow as Chapter VII. I'd also like to change the title "Postscript" to "A Bride's Prayer,*" thus omitting the italicized subheading presently on page 93.

Now Chapter VI should read as follows:

IN PRACTICE

In Chapter II we referred to a number of booklets detailing the laws of Family Purity. Here we offer a brief description of these laws, in summary fashion.

Before the Wedding

When the date of the wedding approaches, the bride prepares herself in the following way. After making sure that her last period has completely ended, she counts seven consecutive days ~~completely~~ free from any menstrual discharge. After these seven days, she visits the mikvah in order to carry out the religious act of immersion (tevillah). She may do this during the day or in the evening.

In preparation for the immersion, the bride washes and combs her hair, removes nail varnish, trims her nails, removes rings, plaster, etc., and takes a bath.

Then, in the presence of the lady attendant (who is available with advice and assistance whenever needed), she immerses herself completely in the mikvah, and then says the following blessing:

"Blessed art Thou, O Lord our God, King of the universe, who has sanctified us by His commandments and commanded us concerning tevillah."

A beautiful, moving prayer has been composed for the bride to recite on this occasion. It has been included, in English translation, in the next chapter.

The Newlywed Wed

After the consummation of the marriage, the newlywed partners separate. Separate beds are essential during the ensuing days, just as for the period after menstruation. (This is an important point to bear in mind when buying the furniture for the new home.)

As explained above, all physical contact between the two partners is avoided during the period of separation. The wisdom of this is obvious, for the slightest touch or contact can arouse sexual feelings, and during these times husband and wife act towards each other with respect and affection but without any physical expression of love.

This period of separation lasts eleven days, the last seven of which should reveal complete freedom from any discharge. On the eleventh day, the necessary cleansing routine is carried out

in preparation for immersion. After immersion in the mikvah (which must take place after nightfall), the marital relationships may be resumed.

Married Life

From then on throughout the marriage the partners separate the night before the period is due. If menstruation does not ensue as anticipated, and one ^{has} ascertained this carefully, marital relations may be resumed.

From the commencement of menstruation the wife counts a minimum of five days, during which all menstrual flow should normally have come to an end. Once it has been established without a doubt that all discharge has ceased, a bath is taken and there should be a change of underwear and bed linen. Seven further days are then counted, each of which must be completely free from discharge, and on the seventh day, the necessary preparatory cleansing should be carried out as described above. The immersion then takes place in the mikvah after nightfall.

And so husband and wife re-unite each month, their love refreshed, after their period of separation, finding each other once again in purity and love as they did on their wedding night.

Motherhood

After childbirth, as in the usual periods of separation, husband and wife have no physical contact until after the wife's visit to the mikvah. A minimum of seven days for a boy, and fourteen for a girl, should be allowed after childbirth; if the discharge has ceased by that time, a further seven clear days should be allowed for a recovery period. The usual preparatory cleansing is carried out, followed by immersion in the mikvah.

It is customary for the mother to visit the Synagogue and offer her thanksgiving to the Almighty for her recovery from childbirth, with an ardent prayer for the future well-being of

the new-born baby. It is in fact the custom that this visit to the Synagogue is the first undertaken outside the house after the birth of the baby. This is how Jewish mothers show that their gratitude to God takes precedence over all their personal interests.

14. Table of Contents. When pagination has been revised on basis of above changes, make appropriate changes in Table of Contents. Chapters I - V remain, then:

VI. In Practice

VII. A Bride's Prayer

VIII. A Concluding Note

Please make sure that the spacing between lines is equal.
(Note that this was not done for second edition -- last two lines of Table of Contents are too close together.)