

17. "Sex & Judaism" Tali Rosenbaum ID 01:10

Okay. Welcome everybody to the Love and Libido podcast. I am thrilled to welcome my guest today.

Today, I am joined by Tali Yehuda Rosenbaum, who is an individual and couple therapist and a certified sex therapist by the American Association for Sex Educators, Counselors, and Therapists, as well as the Israeli Society for Sex Therapy. She is also an ASEC certified sex therapy supervisor.

She co-hosts the intimate Judaism podcast and is co-author of the book, "I am for my Beloved: A Guide to Enhanced Intimacy for Married Couples." She also co-edited the Springer textbook titled The Overactive Pelvic Floor. She has authored over 40 journal articles and several book chapters on sexual pain disorders, sexual health, unconsummated marriage, and sexuality in Judaism and is an associate editor for the sexual medicine reviews. Welcome so much. Welcome Tali.

Thank you so much for joining me. Thanks for having me on your show. So Tali, I'd like to start by giving you the floor to tell our listeners a little bit about yourself and how you got into the field of sexuality.

Well, I actually began in a not such a conventional way. I didn't begin in social work or clinical psychology or even counseling. I began my career as a physical therapist and I worked at the physical therapist for many years specializing in treating sexual pain and pelvic pain disorders.

And that work brought me to wanting and needing to learn more about mental health. I was finding that in the course of treating many women with sexual pain disorders. I was encountering relational difficulties that I did not have the tools to address sexual difficulties that I did not have tools to address trauma and traumatic reactions in the clinic that I did not have tools to address.

And even though I think there's a very important role for physical therapists, it wasn't enough. It wasn't enough for me. And so I initially thought that I could combine sex therapy with physical therapy.

I would kind of be able to do both things at once and then I quickly realized that that wasn't that was a dual role and I left the field of physical therapy after many years. I went to grad school and I have been trained in psychodynamic psychotherapy in addition to sex therapy. So I do a lot of individual work as well as couples work.

Awesome. I didn't know that about you. You know, I've seen your name pop up.

Of course, across the ASEC listserv, you know so much over the years and that's part of the reason why I love doing this show is because I learned things about people that I

didn't know. And so I think that's a really interesting story. You must have really been on the forefront of pelvic medicine as a physical therapist.

I imagine because it's I feel like, you know, from what I know, it's only been in the past 5-10 years that there's been much attention given to treating that part of the body. Well, it's interesting in the past 5-10 years. I haven't even been that involved in the field.

So really I was at the forefront, I would say 20-25 years ago and I actually have several publications on the role of physical therapy in treating sexual health and sexual health issues and sexual pain disorders. But you know, I just really gravitated to the pelvic floor kind of keeping score in terms of it really having a very strong emotional component. And you know, one of the other dynamics that I picked up on as a physical therapist were that my, the women I was treating, especially the young women or the newly married women or married women from more faith-based populations.

But not always, just even across the board. What I was seeing was this tendency to kind of dissociate from the treatment and just say like, just fix me because I have to be able to function. I have to be able to allow sex to happen.

I don't need to enjoy it. I just need to be able to tolerate it. And that just felt so, that was very jarring to me to hear as somebody who really appreciates sexual pleasure and the idea of, you know, sex with meaning and connection.

The idea that so many women were so willing to put aside their own expectation for pleasure just for the purpose of being able to function. And a lot of the anxiety behind functioning, what I recognized also had to do with social, cultural, and religious messages about being a good wife, a dutiful wife, an available wife to prevent sin. So a lot of my interest is also, you know, if we look at the biopsychosocial model.

So I do have some background regarding the biology, but I'm far more fascinated at this point exploring both the psychological but also very much the sociological aspects. And not just of sexual pain, but of all sorts of what we see clinically Yeah, totally. And at that time, Tali, were you practicing in Israel? Yeah.

Yeah. I've been living in Israel for about 26 years. Okay.

So I did begin my, I went to Northwestern in Chicago. So I did begin my career in Chicago, but I shortly after that, after about 10 years, moved to Israel and opened to practice in women's health physical therapy. And then after I would say about 10 years in that, decided to shift gears and study for a master's in counseling and go into mental health.

Awesome. So it's sounding like, and I'm assuming that a lot of the women who you were treating were women who had internalized this belief that sex and pleasure should really be separate and that pleasure wasn't an important aspect or component of their

sexuality, but their bodies were sending a different message. And yeah, and these women, I'm assuming were women with really strong.

Religious beliefs about sexuality. And yeah, I don't think that anybody was anti-pleasure. I think that ideally, you know, ideally pleasure is very valued, but I think that the anxiety over function was playing a greater role to the, you know, to the extent that pleasure was taking a backseat and you know, and, and, and with that, I felt that I needed to, to, to kind of try and understand more.

And that's such a theme. I think for women, regardless of their religious background, people who hold these stronger religious beliefs or who were told their whole, you know, childhood or young adult lives, that sex is something that is wrong, that you shouldn't do. And then suddenly they're married and it's okay.

The body still holds on to a lot of fear and anxiety and messaging around sexuality. Yeah. Yeah.

There's a lot to say. There's a lot to say. I mean, I think that across the board, what we know at least about, for example, sexual pain disorders is that women do have sex with pain because of mate guarding.

And this is true in all cultures. That's not necessarily a religious thing. But when we do talk about the values of avoidance of or the prohibition of premarital sex and then the sort of expectation of postmarital sex as a source of cognitive dissonance, I think that that's something that we certainly sex therapists who do deal with at least the more orthodox segment of the population.

We're talking about couples who really don't have any physical contact before marriage and then they are expected to consummate marriage shortly on the wedding night or shortly after. And so that introduces a whole set of potential challenges, not only with physical intimacy, but also with the establishment of and growth of and development of emotional intimacy, which often has not yet had an opportunity to take place. Right? Can you explain that phrase cognitive dissonance to people who might not know what that means? Well, I think that it's a situation where, you know, you kind of have a message on one hand where, you know, it's a strongly held belief, but it's a changed message.

And so it doesn't make sense to you like the way that it might play out is a woman might say, I know that it is a positive commandment. We call it a mitzvah to have sex, but it doesn't feel like it. It feels like it's not the right thing to do.

It might feel dirty or it might feel shameful because there hasn't really been a positive embodied experience of sex before marriage or even with your own body with your own kind of curiosity or awareness or self-pleasure or any of that may not have been most likely didn't take place in a context of permission acceptance. I mean that's that's that is

changing in many in many areas. Certainly the idea of widening knowledge and education is changing.

And I think that what my podcast with Rabbi Scott Khan intimate Judaism is really about contributing to that voice of change where there is a very much a strong a strong commitment to tradition and to faith but along with that and understanding that. In that that currently we need to be able to really address what the pitfalls are of a lack of education of very fundamental beliefs and ideas about sexuality and sexual hierarchy and you know, and how we can kind of work with the current that kind of like the current environment and also introduce stronger ideas such as consent enthusiastic consent contraception boundaries because if the standard mode of education was these are the religious laws you shouldn't be, you know in seclusion with a member of the opposite sex. You shouldn't have physical contact with a member of opposite sex.

If those laws aren't being observed that way because you know, in the olden days, you know, you gotta you gotta remember our religion is like 3,000 years old, right? So, you know what what they did was people married very very young. Yeah, and so, you know, you didn't really have time to develop much of a sense of self sexually just got married when it was time to start having sex right at a much younger age. Yeah.

So in a modern-day world where you know people study and they go to college and they you know, they take a longer time to get married. There are people who obviously have a very well-developed sense of their sexual desires and needs. And so many many people are really not able to consider this idea of a complete abstinent life until marriage so they may not have penetrative intercourse, but they may engage in other types of sex.

So if the only sex education that they've had is that you're not allowed to do anything then they may not really have a good sense of you know, other very important principles regarding sex such as pleasure such as you know, being able to say no and something doesn't feel good to you, you know being able to stop an experience in the middle, you know being able to try something once but then not go back to it again if they change their mind. There's just just like a lot to negotiate consent, especially because if those things and for sure contraception because if you don't have the education you may not be prepared to enter into situations that you're not that that you don't know could possibly result in a pregnancy, right? And I think obviously the education piece is so important. I listened to a couple of episodes of the podcast of your intimate Judaism podcast and I thought it was awesome you and Rabbi remind me his name again Rabbi Scott Khan.

Yes. Yeah, you and Rabbi Scott Khan are just amazing as a team together and I think anyone listening who is interested in learning more about sex and Judaism should definitely go check it out because I learned a lot just in the couple of episodes that I

listened to some out there as a resource, you know, it's interesting Tali. I have always had this impression that compared to other religions sexuality was something that seems to be celebrated a little bit more in the Jewish Jewish faith particular.

I mean obviously amongst married couples you mentioned some of the You know messages around sexuality prior to marriage and the lack of education about sex prior to marriage, but you know, I as I was taking notes in preparation for the episode. I read that there is a Torah commandment known as Ona did I say that right? Which obligates yes, which obligates a man to provide a pleasurable sexual intercourse to his wife on a regular basis if she desires it even if they already had children or even if they're incapable of having children, which means sex is not just about procreation. So I guess I'd like to hear from you a little bit more about whether my impression was correct and you know, how sexuality in the Jewish faith might be different from how it's, you know, what some of the rules and regulations are in another face.

Yeah. So first of all, you're absolutely right. I think that Judaism highly values sexuality, but it values sexuality in the framework of a committed monogamous relationship.

In fact, like you said in the marital contract for I think we first have to start out with recognizing that, you know, Judaism is very relational, you know, we learn early on that it is not good for man to be alone and you know, the idea of relationships and the development of relationships take place early on, you know, between man and woman, between man and God, you know, the development of Judaism as a religion, a monotheistic religion. Judaism is really the oldest monotheistic religion and that began kind of as the development of the relationship between Abraham and the recognition of God as one and kind of continued as a kind of covenant between the people of Israel and God. So we kind of look at that relationship and then the marital relationship is formed based on that so that the ceremony, the marital ceremony very much has this imagery of, you know, the relationship between God and the people of Israel.

We also kind of focus on the relationship between man and woman like underneath the chuppah, which is the canopy, the bridal canopy, the blessings are such that, you know, until this time, this woman was forbidden onto you and now with this ceremony, this woman is permitted onto you, you know, she becomes, unfortunately, I mean, the word is kind of like acquire, but you know, again, realize that it's based on a different time, and by the way, you know, modern Orthodox ceremonies often are a little bit more egalitarian, but the idea is that, you know, women then really needed protection and when you look at it that way, I think that the Jewish, the ancient Jewish ceremony is very, very progressive because with the ketubah, which is the contract, marital contract, the woman is assured sexual relations, she is assured shelter, she is assured clothing, she is assured that she will be taken care of. So the messages here are that Judaism very much values commitment, values obligation, values responsibility within the context of intimacy, but you know, in the blessings, there's also like references to, you know, the

first man and woman in the Garden of Eden, you know, which is, which brings up these kind of, you know, I think that the blessing is, you know, blessed are you who delights with bridegroom and bride, you know, so there's this imagery of the delight of a bride and a groom. Another blessing, the final blessing, talks about the many different roles of the bride and groom, that they are, you know, they are companions, they are friends, there's all sorts of, you know, peace and friendship, and I think that this all kind of looks at the value of the both the emotional and the physical aspects of the relationship.

Yeah, and I like that, that it feels so egalitarian, at least once you're married, compared to what the doctrine is in a lot of other religions. I think that that is something that makes Judaism a bit unique because it's sounding like, from what I've read and what my understanding is, and please correct me if I'm wrong, that women's sexual pleasure is valued, that women are encouraged to voice their desires, that there is not a focus on intercourse alone, that other kinds of sex acts are permitted, even maybe some sex acts that people might consider kind of kinky or outside the box. I mean, can you speak to that a little bit? Well, I think that there are, you know, there are several sources, and most of the sources point to a married couple being able to do whatever they want to do together.

Obviously, consent is an important part of it, and at no point is one partner allowed to demand relations from the other. Although there is an expectation for relations within the contract of marriage, there really is very little that regulates what a couple does, but there is a lot that regulates when a couple does it. Yes, and I was going there, so thank you.

Yeah, go ahead. So I think that one thing that's very unique, and I don't know, I think that there might be some kind of similar concept in Islam, but what's very unique about Judaism is the kind of repetitive cycle of the sexual life, which is dependent on the menstrual cycle, and there is kind of a, there is a break in relations that occurs at the time of the woman's menstrual period, and a resumption of relations, you know, there's a week after that, and then the woman immerses in a ritual bath called the mikveh, and then relations are resumed. So I think that, you know, when we look at what's kind of unique about sex in Judaism, I would say that there are three basic principles that I would say illustrate a Jewish marriage, and that is, first of all, the idea of sanctity and exclusivity.

That's very highly valued. And then there's the idea of, you know, what we call, you know, I don't really have a better name for it in Hebrew, it's called ta'arat ha-mishpachah, which is family purity laws, and these are the laws around the separation and then the renewal after the immersion in the mikveh. And then I think that finally what I would say is that there's the idea of need, the idea of modesty.

Modesty not necessarily being only about dress, but about, you know, talking about your

sex life, you know, sharing what's going on in the bedroom with other people. I think that there is, there's kind of a sensitivity to the idea of privacy, and that's part of the exclusivity contract, is that, you know, what, you know, your marital life, your sexual life is basically private. And I think that that's important if there are clinicians who listen to your podcast and they work with, you know, more Orthodox Jewish people.

I think that, you know, they, I think the idea of being able to find the appropriate language that feels respectful and that is understandable at the same time is also part of the challenge. I often give talks about sexuality and Judaism to practitioners and they, and I say, look, they're, you know, just stay curious. If you don't understand something, you know, you just ask.

But when it comes down to the dynamics, you know, marital dynamics are the same, you know, you're going to have the pursuer and the distancer and you're going to have the, you know, the attacher and the anxious attacher and the avoidant. I mean, you're going to have all the same kind of dynamics. But what you do need to know is you need to understand about how niddah works, because that's also, if you're a sex therapist and you're giving interventions like sunset focus or that kind of thing, you know, there's going to sometimes be a break because of the not being able to touch.

And even that, I think it's really important that I put out there that there are strings within Judaism. There are far more liberal strings. There's obviously reformed Jews and conservative Jews who, you know, may very much identify socially with being Jewish, but may not necessarily identify with the actual religious aspects of Judaism.

So I think it's really important to just stay curious and ask to what extent is your religion or your, you know, culture, how does this have an impact on, you know, what you're bringing. What is the philosophy behind niddah and a woman being seen as impure during that time and the break that, you know, the couple takes from each other? What is the philosophy behind that? Well, I mean, I would, I would hesitate to try to guess what the original philosophy is. And I imagine that like any other culture, you know, Judaism would have been somewhat influenced by beliefs that were, that were, you know, current at that time.

I think that there are, there is a concept of purity. There's a concept of sanctity and exclusivity. There's also a concept of, you know, purity that has to do with like approaching the temple, purity that's expected of the high priests.

There's very, there's different aspects that have to do with, there are many, many, many, many volumes of laws. There's a whole tractate in the Talmud, which is dedicated just to the idea of niddah and, you know, why this, this particular restriction has come about. I think that I would, you know, I think that the, the contemporary view looks more at, you know, what are the benefits? You know, what, what, what are the, what are the, why would we still practice it today? Well, one is that again, there is a very strong

commitment to tradition.

This is part of the tradition that's been passed on for so many generations. But there's also the renewal aspect of it as, you know, possibly being something that's, you know, very exciting. Usually the, usually going to immerse in the ritual bath occurs around the time of ablation, which generally is concurrent with a higher, a higher libido.

So, you know, there's certainly a lot to say about it from a positive aspect, but I think that I would not be completely honest if I didn't also, if I didn't also bring that, you know, if I didn't also acknowledge that. These laws also bring with them, no small amount of challenges. They're not so easy for couples to keep.

And so I think that, you know, having a commitment can sometimes also come along with needing to integrate that with a certain sense of challenge and difficulty. Yeah, I can imagine. I can imagine that a woman who really loves sex would potentially look forward to menopause when she, do they, I guess, not have to observe niddah after, right. Once you're in menopause, but there are, you know, there are many women who kind of work around it. Okay. You know, you can use continual birth control pills.

You can put in a morena. I mean, there are ways hormonally to avoid, you know, for women who really don't like the, yeah. And then there are women who are pregnant or nursing a lot, you know, and so they can avoid it that way.

Yeah, but, you know, I think that it's, we don't really have hard data on, you know, how many women love it and how many, you know, couple suffer. I mean, I obviously I see clinical samples of more women who have some difficulties with it, but I'm sure that there are many women, many couples for whom it works out just fine. So look, it's just one of those things that, and again, even the practice of it.

There's a spectrum of practice. There are women who, you know, they're only practices that they go to immerse in the ritual bath. There are other couples that are very, very there.

They, they keep the laws, you know, in a, are very adherent to the restrictions against any physical contact during that period. And maybe like the break and I can see the philosophy to that, or perhaps a little distance makes the heart grow fonder. Tali, what, what trends would you, would you say you're seeing these days around Jewish youth, especially as so much is changing about our understanding really in every domain of sexuality, whether that's related to orientation or gender norms.

What, what kinds of issues are younger generations bringing in? Okay. Well, first of all, you know, everything that happens in society at large, you know, eventually gets to all traditional populations. But, you know, when you talk about youth, I obviously first, I think it's really, it, it, it wouldn't be honest to not talk about the idea of masturbation and

how the restrictions against masturbation are, you know, have been a great source of difficulty, of challenge, of the creation of shame and guilt.

And, you know, I think that when you ask about trends, I think that one trend is that there in many populations, there is a lot more open discussion and a lot more integration of the understanding that, you know, masturbation is a healthy, normal activity. And how do we balance that with the understanding that it is a prohibition, according to most of the explanations of what onanism is. Not all of them, but most of them.

So I would say that there definitely is a move towards more discussion, but that's not happening everywhere. And so what often happens is some kind of a splitting where, you know, the most of me is this very pious, young, let's say I'll take a man. You know, the most of me is a pious young man.

And then there's a part of me that watches porn and feels shame and guilt. And, you know, I haven't integrated those parts. So those, those are trends that we might see.

We also might see sexual behavior amongst very religious teenagers also kind of taking place in this split way where they don't really discuss it. They, you know, they'll go to hook up or they'll, you know, it is happening and it is something that, you know, part of our, part of why we have this podcast is so that we can, you know, really provide education and provide, you know, and also like really be able to separate and say, look, these are the values. This is what you might want to do.

And if you choose to do it, this is what you need to know. And, you know, how do you integrate your values in a healthy way and act because part of healthy sexuality is, you know, acting within your value system. So what you were asking also about gender and gender norms, I'm certainly there's a change in gender norms in terms of, you know, patriarchy and there's a lot more egalitarian type of marriages throughout the cultures because women work and they have careers and just about throughout, throughout all of orthodox life.

And so this, you know, does create a need for less higher archetype marriages and that's kind of a positive trend in terms of marital differentiation and mutuality and respect and, and, and communication and all of that. So that's really just a handful of issues. I mean, there's just what, what advice to talk about.

I know what advice do you give to people who are struggling with that splitting that you're describing because that is something I too see of people who from people who come from more prohibitive religious background. Like I'm thinking in particular of a couple clients have come through who are of the Mormon faith where they had these like pretty wild and crazy non-intercourse based sex lives prior to getting married and then they get married and everything shuts down and I'm sure you see similar trends in your couples. And so I'm just curious what advice you would give to someone who is

Struggling with the, you know, reconnection of all of those parts because I think it's so important.

You can't separate your individuality from your sexuality. And so if there are aspects of your individuality that are frozen or split from the rest of your sense of self, you're not bringing everything you are into a sexual encounter, which can, you know, make it a dissatisfying experience and create a lot of tension and anxiety and other issues, right? And you know what you're talking about, by the way, I don't know if this is true in the Mormon faith and it probably is or also in Christian purity culture. I think that there is a greater tendency to refer to this acting out sexual behavior, the splitting behavior that we see as sex addiction.

So you'll see a far higher tendency to label kind of out of control sexual behaviors as out of control. First of all, you know, objectively, they might not be considered out of control. But you know, even if like you're masturbating twice a week that that could be already be labeled as an addiction.

Oh, yeah. I've had people come in who self-identify as being a sex addict because they're engaging in sexual behaviors that I think are completely normal. Not at all.

Right. So exactly. So these are these are value judgments, but what's behind a lot of the splitting that you talk about is shame, you know, we hide it's a defense against against guilt and shame is the hiding the splitting.

And so, you know what you're talking about. How do you avoid that? And how do you create a more integrated self? I mean that requires a lot of self-compassion and that requires being able to, you know, identify and heal the wounded parts of you to become a more authentic whole person. And you know, that's a journey.

That's work and a lot of times, you know, therapy is necessary. I think that, you know, often people get sent off to 12 steps or these kind of programs, but they're not necessarily tailored to, you know, your individual. History and what your wounds were and why you became the way you became.

So, you know, I think that a good therapy process is often what is helpful for getting to the point of being able to integrate the different parts of yourself in a healthy way, which also values your morality and your belief system and you know, so that you don't have to choose. I think that that's another issue is whether it's homosexuality or, you know, having dealing with a kind of an orientation or an issue that doesn't seem to be compatible with being a religious Jew in the past. You would have to just say, okay.

Well, I have to choose one identity that is so dear to me or choose another identity that is so dear to me. So one of the changes now to that is is that, you know, we have youth gay youth that are not willing to say why should I have to lose my identity as an

observant religious Jew because I identify as gay or as trans or as you know, whatever it is that I am in my authentic self. It's not easy.

I don't mean to you know, I'm not going to lie, but I think that that there is that that there's a lot more room for integration. Right. Is homosexuality currently what's the legal status of homosexuality in Israel at the moment? Is it? Is Israel as a democracy as a state is, you know, is a very gay-friendly country.

So homosexuality in Israel is not at all illegal. Okay. You know, we do have some, thank God, we do have some separation of church and state.

So yeah, it's a very gay-friendly country with a lot of, you know, with huge gay parade in Tel Aviv and a gay parade in Jerusalem and you know, you're not allowed to discriminate gays in the army like it's very very progressive in that way. Certainly in the secular culture as far as Jewish law goes, there's a very specific prohibition against male anal intercourse. It's a specific prohibition against an act.

It is not a prohibition against, you know, an orientation. Right. And I find that interesting because there's really nothing written that speaks to same-sex female couples, right? Right.

There's very little, there's a reference to it somewhere about women who like to kind of cuddle together and that's kind of looked at with a raised eyebrow at the most, but there really isn't, you know, I mean, I'm sure that any rabbi listening to me would be happy to call up and say, you are mistaken, Miss Tali Rosenbaum, you know, there's a definite prohibition against that, but I definitely believe that even they would agree that it's less so of a prohibition than for men. That's interesting. I saw as I was browsing your podcast that, and I didn't have a chance to listen to this episode, but you had an episode about the perception of the show, the Netflix show, My Unorthodox Life, and I watched that series and personally, I was very entertained and thought it was great, but I'm curious what the perception is among Jewish people about that show.

Yeah, I mean, it's interesting that that went on for a while in the social media, the for's and the against. You know, look, I think that to kind of play both sides of the coin here, I think that Orthodox Jews are, you know, they're like anybody else. They're sensitive about their image to the world and, you know, if they feel that they're being portrayed unfairly, they're going to make noise about it.

There were quite a lot of exaggerations that were made and, you know, even though some of what she was describing does occur in some very extreme sex of religious or Hasidic society, that's not exactly where she came from. So there was a lot of criticism about her kind of airing out this kind of laundry in public. And I think that probably many Orthodox people felt a great deal of defensiveness and shame and anger at at the portrayal of Orthodox Judaism because people who hold it dear don't really want it to be

criticized like that on television.

I also kind of was entertained. I have to say like I just said, okay, this is a show. These are people who want to be on camera and they you know, they want to have their life unfolded and that's what happens when you are so willing to expose yourself.

You're going to get criticism from all sides. I actually was it was entertained as well. Yeah.

Yeah. And so for anyone who hasn't seen it, it essentially follows the story of Julia Hart and her family who Julia was a member of a more Orthodox Jewish community and she eventually left and started her own career and built her own life and you know, felt that she found freedom through that and the show is very glamorous and she's wearing like 10-inch high heels in every episode. She's very sex positive and she's a character.

Yeah. Yeah. She's definitely a character.

Kind of like you just you're you're fascinated to watch her. She's, you know, so full of life and tiny and you know, like just has all this exuberance, but she's, you know, a bit of a character. Yeah, and you don't quite really know what's going on, you know, deep inside, right? What are the things I was going to say? One of the things I did find interesting about the series is that it also follows her children.

I think she has four. I want to say and they're at different phases of their own journey as it relates to, you know, figuring out how the lifestyle that they want fits into their, you know, Jewish beliefs and you know, her younger son is still, you know, feels very Jewish and is a little more reticent to leave the Orthodox community. And I did think that she did a really good job of supporting where he was in his own journey and educating him about some alternatives.

And I actually thought that it seemed pretty balanced as far as where she was meeting her kids along wherever they were in their own path. Yeah, I thought so too. I mean, they're there, you know, but but I think too, as I'm watching it and saying these things, you know, I don't know how much of it is real.

I know. I'm sure there's so much that's scripted. There usually is.

There usually is. Yeah. So Tali, where can people find you, learn more about you, find your podcast? Well, you know, I have my book also with Dr. David Ribner.

We wrote, I am for my beloved, a guide to enhanced intimacy for married couples. So we believe that this book could speak to married couples from all kind of faith-based populations. It's a book really for, you know, it is a book that really speaks to the idea of how to enhance your marriage when there is a commitment to monogamy, you know, understanding too that there are alternatives to monogamy today out there and with

value and respect for those alternatives.

That's not, doesn't fall within the value system of Judaism. So we have this book and you can order that on Amazon. I, you can follow me on Instagram.

I have my own Instagram, Tali Rosenbaum, and there's also Intimate Judaism. Intimate Judaism has a website. Tali Rosenbaum has a website.

On my website, I have a blog. I have different articles on different subjects. I also have close to 30 journal publications.

So if you're an academic and you want to read more about sexual pain disorders, sex and Judaism, the limits and benefits of pelvic floor physical therapy. I have a lot of that information on my website as well. And I'll be sure to link everything in the show notes.

So if you haven't written all that down, don't worry. Okay. Well, Tali, thank you so much for joining me today.

It was a pleasure talking with you. I learned so much, you know, in preparing for this episode and in learning from you today. And so I know my listeners will too.

Thank you. Until next time. Bye.