

The orthodox jews total way of life

Religion



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Insert Topic The Role and Function of Eruvs In Judaism Also known as erub or eiruv, an eruv is an enclosure in which Orthodox Jews can push or carry objects on the Sabbath, to escape the violation of the Jewish Law which prohibits carrying things except within the home setting. An eruv therefore serves the purpose of a home, and in it, things such as house keys, nappies, prams, crutches, food and beverage, extra clothes essential medicines and handkerchiefs may be carried.

Differing Interpretations of Eiruv among the Different Jewish Denominations

On the one hand, Orthodox Jews accept the use of an eiruv to serve as a house, to cushion them from contravening the Jewish Sabbath Law.

Reformed Jews on the other Reformed Jews do not regard an eruv as an unnecessary mechanism which encourages separateness and works against assimilation (Diamond, 490).

Topic 2

The Role of Taboos in Orthodox Judaism

Taboos in Orthodox Judaism emanate from the Torah and the oral interpretation of the Torah and the codification of the Torah [the Talmud and Mishna]. These laws in the Torah became the total way of life for Orthodox Jews. Again, the same laws became a total way of life for Orthodox Jews because they were believed to have originated from God, through Moses, as is shown in the Torah.

In respect to the foregoing, all food taken by Orthodox Jews must be kosher, meaning, proper for consumption. For instance, Orthodox Jews may neither take milk and beef nor cheeseburger because of their observation to Deuteronomy 14: 21 and Exodus 23: 19.

For the same aforementioned reason, there are also sexual taboos such as <https://assignbuster.com/the-orthodox-jews-total-way-of-life/>

those which hinder sexual intercourse with a woman with menstrual flow, animals or persons of the same sex. These taboos cover the Orthodox Jew's total way of life and therefore govern even business dealings.

Works Cited

Diamond, Etan. "The Kosher Lifestyle: Religious Consumerism and Suburban Orthodox Jews." *Journal of Urban History*, 28. 4 (2012): 488 – 505. Print