HALACHIC PERSPECTIVE: ETHICS OF MARRIAGE - LOVE AND ITS COMMUNICATION

The Mysticism of Marriage

The Talmud Baraita Sanhedrin relates that when G-d created man, He took all colors earth-black, red, yellow, white from all over the world and formed the body of man. (1) The head was formed from the earth of Ketz Yisroel. (2) G-d in his great wisdom created Siamese twins, male and female. (3)
Into this life, body, God breathed in God's image. The Talmud explains why it was necessary to create only one man. Could not He have created many men at once, separately distinguishing between the races—black, red, yellow, white? The Talmud answers that God at the onset of creation proclaimed the brotherhood of all men. All trace their ancestry to Adam. Thus no man can claim superiority over any other man.
No man can claim that his bodily makeup - his chromosomes have a holier state, a more favorable status, an inherent right to rule over others. 2

The same reasoning. All men have a common background - at creation. All have similar characteristics. All have similar potential strengths and weaknesses. Thus at the birth of man God by His Act of creating one man emphasizes the
common denominator of all
human beings. The reasoning
equally applies for
creating both male and
female as the first
man. Thus, the Talmud—

_—Bruria—_ in_Avot de Rav Nosson_
declares that when Adam
and Eve were separated from
each other, Eve was
neither Adam nor Eve could
claim any superiority over
each other. Both came
from the generic Man.

The operation
The unfolding of Divine Design. It was God's will that both men and women be given an opportunity to develop their inherent unique selves. This could not be accomplished in the extreme proximity of being attached as Siamese twins. Thus God severed them to give them life space to develop their unique differences. For as God did not create to any two humans in the world with similar
Faces, voices, or fingerprints, so too there are no two minds who are identical. Each man is unique and different. Each man can say for my sake was the universe created. Each man's mind when developed and realizing its potential is another manifestation of divine wisdom. Each man regardless of his race, color, sex or religion has...
I

attain prophesy. Each
human if he be truly
dedicated can illuminate
Mankind with Divine
wisdom - in the realm of
scientific discoveries or
in a more profound
analysis of metaphysics.

This Maimonides
Yaad Hachazaka end of
laws of Shmata and
Yovel declared the
any human in the world
who is dedicated to develop his potential must be given that opportunity by the community. They must provide for his sustenance. 

It was God's will that each human develop his own self-actualized personalities and spiritual personality. The Mitzvahs that man performs transfers his being into an eternal human.
9 his body dies but his soul
given at birth and his
spiritual personality that
man develops by performing
mitzvos become the
accepted partners to G-d
For eternity.
It is after both
males and females have
be developed their unique
selves as human's
with G-d's image, that
they should contemplation.
Marriage is a join
of two souls, by mutual consent to share in the furtherance of their God destined roles as humans. Thus the couple agree to merge their destiny, to unite in mutual love and respect, to equally share all obligations and privileges, to respect each others differences. Briefly,
Manly

...
God did not create the world to be desolate without man. He created the world to be settled by men.

But not man - the animal, was the intent of the Creator. Man had to be fullfill the design of the Creator - be humane and perform all the other
Mitzvahs pertaining to him.

No man or woman could be complete unless they were united with each other. Thus the marital act is not only a form of physical gratification and fulfillment of a basic need; but it is a form of Divine communication. If man fulfills this act in a manner prescribed by Divine Law, then b.
and his partner by
so doing become an
accepted partner to G-d and
attain eternity. Their
Spiritual personality
developed by the Fulfillment
of G-d's will never dies.

Thus, if they are
Learn married in accordance
with Jewish law, observe
the laws of family
purity and the ethics
of Marriage - they are a part of themselves
lives forever. Obviously, non Jews live forever by being humane and observing their convention and laws. ☝

To emphasize the critical importance the Torah attaches to the institution of marriage, the blessing recited in the marriage ceremony incorporates the creation of Adam and Eve. Bride and groom are compared spiritually in a sense, to original
before the operation and immediately after enjoying mutual love in the Garden of Eden. In fact, the blessings in the ceremony relate the purpose of creation, which is man, to a brief reference to Adam and Eve in the Garden of Eden, and a declaration of the essence of marriage—a union of two souls.

However, all this is preceded by the historical phenomena of Revelation of God at Sinai 3,400 years ago.
In front of millions of Jews and non-Jews. At the same time, G-d made a covenant with Jews to keep the 613 Commandments and with non-Jews to observe all the humane Moral laws (Seem Kohadite Principles) in that way all of Mankind would Merit Eternity. G-d forced the Jews to accept the burden of additional
He painted a picture of the village.
The conquest of the
Jews.

Mythically, G-d is
compared to a
wanderer, the
canopy.

After the
surrounders
surrendered,
to the demands
of Sinai, this event
is

So too
the

Jews.

...
Mystically compared to the betrothal of bride and groom. Thus a covenant was exchanged between God and all his children. Jews and non-Jews. You humans keep my commandments—to each his own—what I have commanded and God will hear for you and deliver them of you beyond your destiny. For the man who does the will of God will have God do his will. Such man rises above his destiny.
not his destiny controls him. For all men can achieve prophecy. All men can merit to have divine Providence oversee and guide their lives. All men are rewarded and punished according to their deeds. All men have within their power by improving their deeds and behaving humanely to merit to change any evil decree destined for them. Only animals and men behaving like animals are at the mercy of fate and destiny.
Bride and groom about to embark upon the most important mission of their lives become part of the drama of creation. Time loses its meaning and relevance. Mystically, both relive the phenomena of Revelation at Sinai. They now have a historical basis for the demands of a caring God. Both groom and bride now enter the stage of maturity. Both
Man before and after the operation at the Garden of Eden. They reside the same table of man accepting but of being conquered by God. It is not to the groom that the bride surrenders herself, but to God. It is because the Torah values the importance of womenhood that the Divine Wisdom sanctified the bride more than the groom. The bride becomes a person. She is...
...ensured to God. 

Her husband is not permitted to do this, not even to his own self. 

He has forbidden to anyone else. She is made to be his partner to do 

The severity of her offense is similar to the severity of his wife. 

The higher creature of the male makes him fall. 

Abraham's wife is not the only woman who is made to fall.

The woman is not the only creature made to fall. 

Any woman can be made to fall. 

When a woman is created, she is given the power to fall.
The Mehrab Mepray, though of course, conceding that the ultimate reason for this is a mystery known only to 6-d, offers the following explanation. Women are on a higher, mystical plane than men. Their soul and spiritual personality do not need the mystical sustenance offered by such commandments. Thus they were exempt. However, in this case divine wisdom ruled that...
Women abide by a stricter standard than men; though infidelity is strictly forbidden for both. Thus, a woman married in accordance with the laws of Judaism is consecrated to God. She now can be compared to the Kadosh Kadoshim, that is, the Holy of Holies in the Temple in Jerusalem. Just like no one was permitted to have any form of contact or entry into the Holy of
of Holies except the Kohen
Godol - the High Priest on
Yom Kippur; so too no
one except her husband
is permitted to her.

Just like in the case
of the Holy of Holies
if anyone entering there except
the Kohen Godol - the High
Priest, on Yom Kippur, is
liable to the death
penalty, so too anyone
except the husband, lives with her
is liable to the death
penalty. If she was a willing partner she too is liable to the death penalty. Other must have been kosher witnesses who warned both of them of the consequences, spelling out in detail the precise violation and penalty. Both must have understood and scoffed at the witnesses.
the temple, which has been.

The Sanhedrin, as well as the Temple, has been destroyed.

precise location.

existence.

acton.

seen why the Temple is in its present shape.

capital punishment.

No capital punishment.

Temple in Jerusalem.
Anyone else is her.

Even Kaiser 17:1

Any relationship with anyone before she attains legal adulthood is adult

This is true even if she has a legal divorce. Therefore, if she

All Jews who fit are married according to their marriage 15

Mount Vathan is made
With a Jewish voice, I once said to the family, 'I married a Hindu woman and my children are Hindu.'
The entire Torah rests on Divine - without reservation. If they are incompetent, then the marriage is not in accordance with Halacha. Likewise, if they fail to practice the ritual or humane laws - they are witnesses are incompetent. Then the marriage is not in accordance with Halacha.
30

Nowadays, as a result of the destruction of the temple, all who deserve to be
punished are given their just due by G-d. All who deserve to be rewarded
also are blessed by G-d in a most unexpected manner.

In addition, the woman committing adultery is not permitted to live with her husband.

After being divorced, she, alike wise, is forbidden to

she her lover. She then became
In the contingency that she became pregnant from her illicit experiences, such offspring are considered bastards. A Mamzer can only make a Jew a Mamzer, thus the woman Consecrated to G-d has an awesome responsibility. She must be very careful not to bring herself into a compromising situation.
She must be aware that all humans, without an exception, are weak and can be overcome by temptation. The fact that she exchanged marriage vows and stood under the canopy in the marriage ceremony did not immunize her from temptation. It is therefore forbidden for a married woman to do any act to entice others.
She must dress and behave modestly. She must make herself attractive only for her husband, not anyone else. (4) She must not seclude herself in a room with anyone except her husband, children, or very close family. This is called Yichud — preventative action. (5) God calls Man for an accounting, why He did not take preventative action when He is in greater control over His passions.
the man who violated another's wife was liable to the death penalty as previously stated. Now day G-d punishes him in a manner best known to divine Justice. He is not permitted to marry his lover even after she is divorced, her husband. Likewise, a woman can be divorced by her husband, Infid
The wife can bring an action in a divorce. In addition, the offending wife loses support and all custodv of any children. The is not a fitting parent to raise children. The offending male is liable to pay with support of his wife. When the Kav haShem and the Ma'ashe kh can force both parents him to free her by giving her a Get. He loses custody of any children. He is not a fitting parent to raise...
Before divorce is
if the wife moves away
from the husband and it
is his fault, he is liable
for her support. If it is
her fault, he is not
liable. Ramo Even
Hozer 70:12.

If she was guilty of
infidelity, she lost
her Ksubah - dower.
Even Hozer 115:7.

If she is guilty of
misleading him in
other areas of Judaism, the
act is grounds for divorce.
Though the wife obtains a Jorulah (15:4) ... evidence of the Law. He is guilty if he gives his wife a divorce (5:4). Yet in divorce, our only办法...


No to be published to work and leave.

1741 to

At even more
got

But read
my book

To be your man.

I am dull
my dull

if it is
the m雾

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To present

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To present

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If present

26
Once a woman refuses to divorce, she is not entitled to financial support. Even if she is married, she is supposed to serve her husband and do the same duties as a wife does that rather than having an agent to do such duties. She is supposed to live with him as man and wife, she is supposed to come home and live with him or away from him, she is not supposed to get support.

Even Haggai 70:43
She certainly does support when she refuses to live with him as man and wife.

Even Hozer 77:2

If she takes back and run away to punish him and hurt him by refusing to live with him, the court attempts to arbitrate the issues. If she refuses to agree and if the court rules against her and she refuses to return to her husband, she can divorce her husband.
In both cases she had her Kshubah and together Kshubah in the case where she claimed that he deserted her she sought to defend herself and her argument was that he deserted her and on the face of it the marriage being incompatible she sought a divorce.

A truth that is evident to us is in contrary to this there is a decree forced to this by the force of events which are necessary.
They can not be forced to live with a man. If the husband refuses to live with his wife the court increases her dowry K subsid every week by 36 golden pieces. When the wife refuses she apprehend her this day.
If the husband still refuses to return and live with his wife, he is forced to divorce her, if she demands to this relief. The 30th verse of this 7th chapter and ad interim. Even Holzer 77.

So when the husband refuses to live with his wife he is in violation of a Divine Law (1 Cor 7:11) and her mental peace shall not diminish.
Germansly, the chief of the land governs. Otherwise, the husband can be imprisoned at the insistence of the wife, or former wife, burdens a husband with alimony, how he should act is a matter he should consult an arbitrator. Suffice it to say, that alimony is a tax deduction. It is desirable in the computation of adjusted gross income. Thus, in the final analysis, the husband pays less taxes.
The child's welfare is at stake. This can be seen when we consider the psychological impact of sexual promiscuity on young minds. Adultery, considered to be a sin in many cultures, is often viewed as a moral issue. However, when seen through a psychological lens, it can be understood as a coping mechanism for individuals who may be grappling with underlying issues such as low self-esteem or emotional neglect. The consequences of sexual promiscuity can be profound, affecting not just the child but the entire family unit. It is crucial that we address these concerns with empathy and understanding, ensuring that the well-being of the child remains our top priority.