

### Wedding Blessings

1. Genesis 24:60

And they blessed Rebecca and said to her: Our sister! May you become thousands and myriads, and may your child conquer the gate of his enemies.

2. Ruth 4:11

And the entire nation at the gate, and the elders, said, "We are witnesses. May Gd make the woman who is entering your home like Rachel and Leah, the two of whom built the House of Israel. May you amass wealth in Ephratah, and call your name in Bethlehem."

3. Samuel I 2:35

And I will establish for Myself an enduring priest, when he will act in accord with My heart and will. And I will build an enduring house for him, and it will walk before My anointed one eternally.

4. Mishnah, Uktzin 3:12

Rabbi Shimon ben Chalafta said: Gd did not find a receptacle to hold blessing for Israel, other than peace, as Psalms 29:11 says, "Gd will give His nation strength; Gd will bless His nation with peace."

### Maintaining the home

5. Pirkei Avot 1:2

Shimon haTzaddik... said: The world stands on three things: Torah, service of Gd, and generosity.

6. Rabbi Joseph B. Soloveitchik (20<sup>th</sup> century USA), The Emergence of Ethical Man, pg. 5  
Gd takes man-animal into His confidence, addresses him and reveals to him His moral will.

7. Rabbi Yitzchak of Volozhin (18<sup>th</sup> century Lithuania), citing his father in the preface to Nefesh haChaim  
My father always used to rebuke me, as he saw that I would not take part in the pain of others. This is what he always told me: "This is a person's entire purpose. A person is not created for himself. A person is created only to benefit others, with whatever power is in his possession."

8. Rabbi Yerucham Levovitz (19<sup>th</sup>-20<sup>th</sup> century Lithuania), Daat Chochmah uMussar III 295  
The issue of bearing the yoke with others is so great, because this is the entire Torah, meaning the joining of souls to feel each other's feelings. All of Torah study, all of the learning and all of the deeds, the final goal is that all souls should be joined, to feel each other's feelings, to truly be one.

9. Talmud, Yoma 82a

Nothing stands before saving a life, other than idolatry, sexual immorality and murder.

### Jewish Law and Peace in the Home

10. Rabbi Aharon haLevi (13<sup>th</sup> century Spain), Sefer haChinuch, Mitzvah 582

We are commanded that a groom should rejoice with his wife for one year, meaning that he should not leave the city for war or other pursuits, to live apart from her for many days. Rather, he should live with her for a full year from the wedding. Regarding this Deuteronomy 24:5 says, "He shall be free to his house for one year, and he shall gladden the wife he has wed."

11. Rabbi Yosef Karo (16<sup>th</sup> century Israel), Code of Jewish Law, Even haEzer 76:5

A woman may keep her husband from going to distant places on business so that he will not fail to observe *onah*, and he may only go with her permission.

12. Rabbi Yosef Karo (16<sup>th</sup> c. Israel), Rabbi Moshe Isserles (16<sup>th</sup> c. Poland), Code of Jewish Law, Even haEzer 70:2  
Rabbi Karo: Where a husband wishes to give his wife her appropriate food and have her eat on her own, he may, so long as he eats with her on Friday night.  
Rabbi Isserles: Some disagree, contending that he may not tell her to eat alone unless she agrees of her own will, and so appears correct to me.

13. Talmud, Yevamot 65b

Rabbi Eela'a taught, citing Rabbi Elazar, son of Rabbi Shimon: One may deviate for the sake of peace, as Genesis 50:16 states, "[Joseph's brothers said to him] Your father instructed... So shall you say to Joseph: Please forgive the sin of your brothers."

Rabbi Natan taught: It is a mitzvah, as Samuel I 16:2 says, "And Samuel said: How will I go [to anoint David]? Saul will hear and kill me!" [And Gd then told him to lie about the purpose of his trip.]

It was taught in the school of Rabbi Yishmael: "Peace is so great that even Gd lied for its sake! Initially Sarah said, "And Abraham is old (Genesis 18:2)," but Gd later reported that she had said, "And I am old. (ibid. 18:13)"

14. Talmud Yerushalmi, Sotah 1:4

Rabbi Meir would teach in the synagogue in Chama every Friday night, and a certain woman would go to listen. Once Rabbi Meir extended the lesson, and when she arrived home she found that the lamp had burned out. Her husband said to her, "Where were you?" She said to him, "I was listening to the lesson." He said to her, "By such-and-such! You may not come into this house until you go spit in the face of the teacher!"

Rabbi Meir saw with Divine inspiration, and he pretended to have an eye ache. He said, "If any woman knows incantations for the eye, let her come perform them." Her friends told her, "This is your opportunity to go home! Pretend to perform an incantation for him, and spit in his eye!"

She came to Rabbi Meir, and he asked her, "Are you wise, do you know how to perform an incantation for the eye?" She was intimidated, and she said, "No." He told her, "Spit in it seven times, and that will be good for it." After she had spit, he told her, "Go tell your husband: You told me to do it once, and I did it seven times."

15. Rabbi Moses Maimonides (12<sup>th</sup> century Egypt), Mishneh Torah, Laws of Marriage 13:14

If a man says to his wife, "I don't want your father/mother/brothers/sisters to enter my home," we listen to him... We do not compel someone to permit others to enter his space. And so, too, if she says, "I don't want your mother/sisters entering my home, and I won't live in the yard with them because they harm me or pain me," we listen to her...

#### A method

16. Talmud, Sanhedrin 6b

Rabbi Eliezer, son of Rabbi Yosi of Galil, said: Splitting is prohibited, and one who splits is a sinner... Rather, let the law pierce the mountain, as Deuteronomy 1:17 says, "For justice is for Gd." And so Moses would say, "Let the law pierce the mountain," but Aaron loved peace and pursued peace, and made peace between people...

Rabbi Yehoshua son of Karchah said: It is a mitzvah to split, as Zechariah 8:16 says, "Truth, and justice of peace, you shall judge in your gates." Where there is justice there is no peace, and where there is peace there is no justice! What is justice that includes peace? This is splitting...

Rabbi Shimon son of Menasya said: When two come before you for judgment, then before you hear their words, or after hearing but before you know where the verdict leans, you may tell them, "Go split." Once you have heard their words and you know where the verdict leans, you may not tell them, "Go split." Proverbs 17:14 says, "Like freeing water is the start of litigation; before the quarrel is exposed, abandon it."

#### A Chanukah thought

17. Talmud, Shabbat 23b

Between Shabbat candles and Chanukah candles, Shabbat candles win, for peace in the home. Between Shabbat candles and kiddush, Shabbat candles win, for peace in the home.