

1. *Yeled Sha'ashuim* pg. 38

At the time that Ella Shurin met HaRav Aharon [Soloveichik] there was a suggestion of a *shidduch* for her with a wealthy observant diamond merchant. And in those days a wealthy observant person was a rarity... But Rebbetzin Rus Shurin answered: Ella wants to marry specifically a torn coat. This is a shining example... of what marriage is. A covenant of love. Marriage is not a business deal. Marriage is not a *kavod* enterprise. Marriage is a covenant of love that is inspired by faith and reaches into eternity.

Back to the Beginning

2. Genesis 1:26-27 (per Rashi's commentary)

And Gd said: Let Us make Man in the image and form [*tzelem* and *demut*] We have designed, and he will rule over the fish of the sea and the birds of the heavens and the beasts and the entire land, and all of the crawling creatures that crawl upon the land. And Gd created Man in His image, in the image created by Gd He created him, male and female He created them.

3. Genesis 2:7, 2:18-24

And Gd formed the man, dirt from the ground, and He breathed into his nostrils the spirit of life, and the man was a living spirit... And Gd said: It is not good for the man to be alone; I shall make him a help opposite him. And Gd formed from the earth all beasts of the field and all birds of the heavens, and He brought them to the man, to see what he would name them. And all that man named it, every living creature, was its name. And the man named every animal and bird of the heavens and every beast of the field, but for the man he did not find a help opposite him. And Gd settled a deep sleep upon the man and he slept, and He took one of his sides and sealed the flesh beneath it. And Gd built the side He had taken from the man into a woman, and He brought her to the man. And the man said: This time, bone of my bone, flesh of my flesh, this shall be called *Ishah*, for she was taken from *ish*. Therefore a man shall leave his father and mother and stick to his wife, and they shall be one flesh.

4. Genesis 1:22, 1:28

And Gd blessed them [the sea creatures], saying: Bear fruit and multiply and fill the water in the seas, and the birds shall multiply on land.

And Gd blessed them [humans] and Gd said to them: Bear fruit and multiply, and fill the land and control it...

5. Genesis 1:29-30

And G-d said: Behold, I have given you every herb bearing seed which is upon the face of all the earth... to you it shall be for food. And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, wherein there is life, I have given every green herb for food. And it was so.

6. Rabbi Joseph Soloveitchik (20th century USA), *The Emergence of Ethical Man* pg. 75

Tzelem signifies man's awareness of himself as a biological being and the state of being informed of his natural drives.

7. Genesis 2:16

And Gd commanded upon the man, saying: From every tree in the garden you shall eat...

8. Rabbi Joseph Soloveitchik (20th 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.

9. Rashi (11th century France) to Genesis 2:18, based on Talmud Yevamot 63a

If he merits, she will be a help. If he does not merit, she will be opposite him, fighting him.

10. Rabbi Moses Nachmanides (Ramban, 13th century Spain) to Genesis 2:18

Perhaps one could say that this is like the talmudic statement, "They were formed as two images [in one body],"... Gd saw that it would be good for the support to stand apart from him, visible to him, separate from him, and they could join willingly. Thus, "I will make a help opposite him."

What about "Pure Love"?

11. Genesis 34:2-3

And Shechem son of Chamor the Chivite, leader of the land, saw [Dinah], and he took her, and he lay with her, and he oppressed her. And his soul stuck to Dinah, daughter of Jacob, and he loved the girl...

12. C. S. Lewis (20th century England), *Courtly Love*, published in *The Anatomy of Love*, pg. 51

In ancient literature love seldom rises above the levels of merry sensuality or domestic comfort, except to be treated as a tragic madness... which plunges otherwise sane people (usually women) into crime and disgrace. Such is the love of Medea, of Phaedra, of Dido; and such the love from which maidens pray that the gods may protect them.

At the other end of the scale we find the comfort and utility of a good wife acknowledged: Odysseus loves Penelope as he loves the rest of his home and possessions, and Aristotle rather grudgingly admits that the conjugal relation may now and then rise to the same level as the virtuous friendship between good men. But this has plainly very little to do with "love" in the modern or medieval sense; and if we turn to ancient love poetry proper, we shall be even more disappointed. We shall find the poets loud in their praises of love, no doubt, "What is life without love, tra-la-la?" as the later song has it. But this is no more to be taken seriously than the countless panegyrics both ancient and modern on the all-consoling virtues of the bottle.

13. Denis de Rougement (20th century Switzerland), *Crisis of the Modern Couple*, in *The Anatomy of Love*, pg. 107

We are in the act of trying out—and failing miserably at it—one of the most pathological experiments that a civilized society has ever imagined, namely, the basing of marriage, which is lasting, upon romance, which is a passing fancy. Of all the possible motives for the marriage act enumerated above, we are, practically speaking, embracing only the most unstable and ephemeral. No one will deny for a minute that in a healthy social order love and romance must play a certain role. But in this case it should play the minor and final role of a catalyst, which can disappear with no damage ensuing once the combination has worked by virtue of its presence.

14. Mishnah, Pirkei Avot 5:15

Any love which depends on something – when the thing ceases, the love ceases. And that which does not depend on something will never cease. What is love which depends on something? The love of Amnon for Tamar. What is love that does not depend on something? The love of David and Jonathan.

15. Aristotle (4th century BCE), Nicomachean Ethics Book IX 7 <http://classics.mit.edu/Aristotle/nicomachaen.9.ix.html>
Benefactors are thought to love those they have benefited, more than those who have been well treated love those that have treated them well ... This is what happens with craftsmen too; every man loves his own handiwork better than he would be loved by it if it came alive; and this happens perhaps most of all with poets; for they have an excessive love for their own poems, doting on them as if they were their children. This is what the position of benefactors is like; for that which they have treated well is their handiwork, and therefore they love this more than the handiwork does its maker. The cause of this is that existence is to all men a thing to be chosen and loved, and that we exist by virtue of activity (i.e. by living and acting), and that the handiwork is in a sense, the producer in activity; he loves his handiwork, therefore, because he loves existence.

16. Rabbi Eliyahu Dessler (20th century England), *Michtav mei'Eliyahu I* pg. 37

We are accustomed to think of giving as a product of love, for a person benefits the one he loves. But a second thought is that a person loves the fruit of his labour, feeling that it is part of his essence – whether a child he has birthed or nursed, or an animal he has raised, or a sprout he has planted, or even in the silent realm, like a house he has built – he sticks to his handiwork with love, for he sees himself therein.

Dating

17. Talmud, Kiddushin 41a

A man may not betroth a woman without seeing her, lest he then find something unseemly in her and she might become disgraced to him. The Torah says: Love your neighbour as yourself.

18. *Gender Difference in Brain Activation to Audio-Visual Sexual Stimulation*, Int J Impotence Research 2013; 25(4)
<http://www.medscape.com/viewarticle/808430>

19. *The Triggers of Sexual Desire: Men vs. Women*, Psychology Today, May 11, 2012
<http://www.psychologytoday.com/blog/evolution-the-self/201205/the-triggers-sexual-desire-men-vs-women>

20. Tosafot (12th-13th century Western Europe) to Kiddushin 41a "Assur"

Now, when we betroth our daughters - even minors - it is because each day the exile becomes harsher for us, and if a man currently has the ability to give his daughter a dowry, perhaps he will not have this ability later and she will sit, unable to wed, forever.

21. Mishnah Taanit 4:8 (26a)

There were no days as great for Israel as the 15th of Av and Yom Kippur, for then the girls of Jerusalem would go out in white clothing, which was borrowed so as not to embarrass those who didn't have... And they would dance in the vineyards, and what would they say? "Young man, raise your eyes and see what you are choosing! Do not look for beauty; turn your eyes to family..."

22. Talmud, Sotah 2a

Rav Yehudah said, citing Rav: Forty days before a child is formed, a voice calls out [from Heaven] and says, 'The daughter of so-and-so is for so-and-so,' 'The house of so-and-so is for so-and-so,' 'The field of so-and-so is for so-and-so.'

23. Talmud, Moed Katan 18b

Rava heard someone praying that he should get a certain woman for his wife, and he said, "Don't pray for this! If she is right for you then she won't leave you, and otherwise you deny Gd!"

24. Rabbi Moses Maimonides (12th century Egypt), *Eight Chapters*, Chapter 8

Many times people will err and think that some of a person's Free Will acts are actually forced upon him, like whom he will marry, or what money he will have. This is not true! The woman he marries with *ketubah* and *kiddushin* is appropriate for him, and he takes her and they have children, and reproduction is a mitzvah – Gd will not make decrees [compelling] performance of a mitzvah!

25. Deuteronomy 20:7

And who is it who has betrothed a woman and not wed her? Let him return home, lest he die in war and another man wed her.

26. Talmud, Moed Katan 18b

One may betroth a woman on *Chol haMoed*, lest someone else precede him...with prayer.

27. Rabbi Yaakov Emden (18th century Germany), Notes to *Eight Chapters*, Chapter 8

This is not a problem, for Gd will decree that if so-and-so wishes to perform the mitzvah of marrying, and he will make the efforts to fulfill it, then Gd will make available to him a woman who is fitting for him, as our Sages wrote...