

Pure Love (continued from last time)

1. 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.

2. 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

3. 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.

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

5. *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>

6. 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.

7. 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..."

8. 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.'

9. 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!"

10. 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 wealth 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!

11. 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.

12. Talmud, Moed Katan 18b

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

13. 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...

Marriage: Introduction

14. Andrew Ferguson, *...Not Since Mike Pence Dined Alone*, Commentary Magazine Apr. 6 '17

The reporter uncovered a 15-year-old interview with Mike Pence and informed us: "In 2002, Mike Pence told the *Hill* that he never eats alone with a woman other than his wife and that he won't attend events featuring alcohol without her by his side, either." For Democrats and liberals, mainstream journalists included, this revelation overwhelmed the rest of the profile. Everything around it faded from view... What followed was much more than a condescending snigger or two. "Social media exploded" has become a cliché on the order of "it rained buckets" or "he went ballistic," because social media, at least in the hands of political journalists, is always exploding over one triviality or another. But you really had to be there to see the foaming stew of outrage that this bit of news provoked.

15. Ben Gran, *Mothers-in-Waiting: How Mike Pence and the GOP see women*, Paste Magazine May 1 '17

<http://www.pastemagazine.com/articles/2017/05/mothers-in-waiting-how-mike-pence-and-the-gop-see.html>

What does Judaism think it invented?

16. Rabbi Moses Maimonides (12th century Egypt), Mishneh Torah, Laws of Marriage 1:1, 1:4

1:1 Before the Torah was given, a man would meet a woman in the market, and if he and she wanted to marry, he would bring her to his home, "live with her" privately, and she would be his wife. Once the Torah was given, Israel was commanded that if a man wishes to wed a woman, he must transact with her first in front of witnesses, and then she will be his wife, as in Deuteronomy 22:13, "When a man takes a woman."

1:4 Before the Torah was given, a man would meet a woman in the market, and if he and she wanted, he would pay her and "live with her" by the fork in the road and leave; this was called *kedeishah*. Once the Torah was given, *kedeishah* was prohibited...

Sound and durable for procreation

17. Exodus 21:10

If he should take another, he may not reduce her food, clothing or *onah*.

18. Rabbi Moses Maimonides (12th century Egypt), Mishneh Torah, Laws of Marriage 14:7-9

A man may not withhold *onah* from his wife. If he does this to pain her, he violates a biblical prohibition, as in Exodus 21:10. If he is ill or weak and he cannot do it, he may wait six months to recuperate, for there is no acceptable *onah* period longer than this. After that, he should either request her permission, divorce her and pay the *ketubah*.

If a woman withholds relations from her husband, she is termed a 'rebel'. We ask why she has rebelled. If she says, "I am repulsed by him and I cannot willingly do this with him," we force him to divorce her. She is not a captive, to be with a man she hates. She is not paid the *ketubah*... And if she rebels to cause him pain, saying, "I am doing this to hurt him" because he did X or he cursed me or he fought with me and the like, the court sends her a message: Know that if you maintain this, you will even lose the 100 *maneh* of your *ketubah*...

19. Deuteronomy 24:5

He shall not go to the army, and it shall not place any obligations upon him for any matter. He shall be free for his household for one year, and he shall gladden the woman he has married.

20. Rabbi Moses Maimonides (12th century Egypt), Mishneh Torah, Laws of Forbidden Relationships 22:1

One may not be alone with any of the forbidden *ervah* relationships, whether they are young or old...