

Exclusivity today

1. Vaughn S. Millner, PhD, *Internet Infidelity: A Case of Intimacy with Detachment*, The Family Journal: Counselling and Therapy for Couples and Families, 16:1, January 2008 pg. 79

The increasing intensity of the online affair can plummet the primary relationship into a sea of betrayal (Maheu & Subotnik, 2001) or, at the least, rob the primary relationship of energy and the continuing motivation to invest in the partner (A. Cooper & McLoughlin, 2001; Mileham, 2004).

2. John M. Gottman, PhD, *The Science of Trust*

Twelve Ways (Other than Sexual Infidelity) to Betray Your Partner...

#2. Betrayals of emotional exclusivity. Flirtations or secret emotional attachments.

Jewish Polygamy: The best evidence for exclusivity

3. Rashi to Genesis 4:19

שתי נשים - כך היה דרכן של דור המבול, אחת לפרייה ורבייה ואחת לתשמיש, זו שהיא לתשמיש משקה כוס של עקרין כדי שתעקר ומקושטת ככלה ומאכילה מעדנים, וחברתה נזופה ואבלה כאלמנה.

"Two wives" – This was the way of the Flood generation, one for procreation and one for sexual relations. To the one dedicated for sexual relations he would give a contraceptive potion so that she could not conceive, and she would be adorned like a bride and he would feed her delicacies. The other would be shunned, mourning like a widow.

4. Nachmanides to Genesis 16:3

והזכיר הכתוב "שרי אשת אברם, לאברם אישה" לרמוז כי שרה לא נתיאשה מאברם ולא הרחיקה עצמה מאצלו, כי היא אשתו והוא אישה, אבל רצתה שתהיה גם הגר אשתו. ולכך אמר "לו לאשה"...

The verse noted, "Sarai, wife of Abram, [gave her] to Abram her husband," to hint that Sarah did not give up hope for Abram and did not distance herself from him. She was his wife, and he her husband, but she wanted Hagar to be his wife as well. Thus it said "to him as a wife"...

5. Genesis 37:2

אֵלֶּה תִּלְדוֹת יַעֲקֹב יוֹסֵף בְּוֶשֶׁב־עֵשְׂרֵה שָׁנָה הָיָה רֹעֵה רֶעִה אֶת־אֶחָיו בְּצֹאן וְהוּא נָעַר אֶת־בְּנֵי בְלֵמָה וְאֶת־בְּנֵי זִלְפָּה נְשֵׁי אָבִיו...

These are the products of Jacob: Joseph was 17 years old, herding the sheep with his brothers, and he was a youth with the sons of Bilhah and the sons of Zilpah, his father's wives...

6. Samuel I 1:6

וְכַעֲסָתָה צָרָתָה גַם־כַּעַס בְּעִבּוֹר הִרְעַמָּה כִּי־סָגַר ד' בְּעַד רַחֲמָה:

And her rival angered her greatly, in order to make her thunder, for Gd had closed her womb.

7. Ecclesiastes 7:28

אֲשֶׁר עוֹד־בִּקְשָׁה נַפְשִׁי וְלֹא מְצָאתִי אָדָם אֶחָד מֵאֲלֶף מְצָאתִי וְאִשָּׁה בְּכָל־אֵלֶּה לֹא מְצָאתִי

That which my soul sought and I did not find: One man in one thousand I found, but a woman in all this I did not find.

8. The *tzarah*

The Exclusivity taught by the Prophets

9. Rabbi Moses Maimonides, Mishneh Torah, Laws of Repentance 10:3

וכיצד היא האהבה הראויה הוא שיאהב את ד' אהבה גדולה יתירה עזה מאוד עד שתהא נפשו קשורה באהבת ד' ונמצא שוגה בה תמיד כאלו חולה חולי האהבה שאין דעתו פנויה מאהבת אותה והוא שוגה בה תמיד בין בשבתו בין בקומו בין בשעה שהוא אוכל ושותה, יתר מזה תהיה אהבת ד'... כמו שצונו בכל לבבך ובכל נפשך...

What is the appropriate love for Gd? To love Gd greatly, excessively, powerfully, to the point that his soul is tied to love of Gd, and he is perpetually lost in it, like an ill person who is ill from love, whose mind is never free of that woman, and he is perpetually lost in it, whether sitting or rising or eating or drinking. Beyond this should be the love of Gd... as Gd instructed us (Deuteronomy 6:5), "with all your heart, and with all your soul."...

10. Rabbi Tzvi Sobolofsky, *Loving Hashem: A Model Relationship*, YU Shavuot To-Go 5770

Following the Rambam's comparison between these two loves, we can learn from analyzing *ahavas Hashem* what a Torah perspective is regarding the proper love between husband and wife.

11. Deuteronomy 26:17-18

את־ד' האַמַּרְתָּ הַיּוֹם לְהִיּוֹת לְךָ לְאֱלֹקִים וְלָלֶכֶת בְּדַרְכָּיו וְלִשְׁמֹר חֻקָּיו וּמִצְוֹתָיו וּמִשְׁפָּטָיו וְלִשְׁמֹעַ בְּקוֹלוֹ: וְד' הָאֱמִירָךְ הַיּוֹם לְהִיּוֹת לְךָ לְעַם סִגְלָה כְּאִשֶּׁר דִּבֶּר־לְךָ וְלִשְׁמֹר כָּל־מִצְוֹתָיו:

You have caused Gd to speak for you today, to be your Gd; and to walk in His ways and to guard His statutes and commandments and laws, and to listen to His voice. And Gd has caused you to speak for Him today, to be for Him a special nation, as He has told you, and to guard all of His commandments.

12. Exodus 33:15-16

וַיֹּאמֶר אֵלָיו אֱמִינֵנוּ אֱלֹהִים אֲלֵנוּ מִזֶּה: וּבְמָה יִרְדַּע אֲפֹא כִי־מִצְאָתִי חֵן בְּעֵינֶיךָ אָנֹכִי וְעַמְּךָ הַלּוֹא בְּלִבְּךָ עִמָּנוּ וְנִפְלִינוּ אָנֹכִי וְעַמְּךָ מִכָּל־הָעַם אֲשֶׁר עַל־פְּנֵי הָאֲדָמָה:

And Moses said to Him: If Your presence does not go with us, do not bring us up from here! How would it be known that I have found favour in Your eyes, I and your nation, if not when You would travel with us? And we will be set apart, me and Your nation, from every nation on the face of the earth.

13. Talmud, Berachot 7a

אמר רבי יוחנן משום רבי יוסי: שלשה דברים בקש משה מלפני הקב"ה ונתן לו:

- בקש שתשרה שכינה על ישראל ונתן לו, שנאמר: "הלא בלכתך עמנו"
- בקש שלא תשרה שכינה על אומות העולם ונתן לו, שנאמר: "ונפלינו אני ועמך"
- בקש להודיעו דרכיו של הקב"ה ונתן לו, שנאמר: "הודיעני נא את דרכיך."

Rabbi Yochanan cited Rabbi Yosi: Moses requested three things of Gd, and He granted them:

- He requested that the *Shechinah* be manifest in Israel and Gd granted it, "when You travel with us"
- He requested that the *Shechinah* not be manifest among the nations of the world and Gd granted it, "And we will be set apart."
- He requested that Gd inform him of His ways and Gd granted it, "please inform me of Your ways."

14. Michah 6:8

הִגִּיד לְךָ אָדָם מֵה־טוֹב וּמֵה־ד' דֹּרֶשׁ מִמֶּךָ כִּי אִם־עֲשׂוֹת מִשְׁפָּט וְאִהְבַּת חֶסֶד וְהִצַּנֵּעַ לְכַת עִם־אֱלֹקֶיךָ:

He has told you, Man, what is good: What does Gd require of you but to do justice, to love kindness, and to walk privately with your Gd?

What is the value of Exclusivity?

15. Jeffrey Jensen Arnett, PhD, *Emerging Adulthood*, pg. 128

Each partner gains from marriage a sense of security, a promise that his or her partner is serious about staying together for the long run. This may seem ironic, given that nearly half of marriages in the United States end in divorce. But almost no one who enters marriage expects to end up among the half who divorce. In the national Clark [University] poll (2012), 86% of 18-29-year-olds agreed that "I expect to have a marriage that lasts a lifetime."

16. Matthew Rose, *Ethics with Barth*, pg. 156

What makes marriage different from a particularly intense friendship? For Barth a chief purpose of marriage is that one can learn the meaning of one's humanity with another person who is really a bodily other, not just another like oneself, but one who is different in ways constitutive of our humanity. This fellowship being indissoluble and all-embracing, divorce is not permitted except as an absolute last resort.

17. Bobby Lide, *The Marriage of Business and IT*, <http://centrinetcorp.com/tag/business-it/>

First we must understand what makes marriage different from alignment. With a marriage, two entities put aside their separate agendas to work for the ultimate good of the new single entity. Although each entity still has individual needs to be met, they do so with knowledge and understanding of the other side. These newly joined entities work toward the common good of the organization, resolving their disagreements together.

18. Genesis 2:24

עַל כֵּן יַעֲזֹב אִישׁ אֶת אָבִיו וְאֶת אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד:

Therefore a man will leave his father and mother and cling to his wife, and they will be one flesh.

The limits of Exclusivity

19. *Private Religion, Public Religion and the Passover Seder*, <http://rechovot.blogspot.ca/2008/04/private-religion-public-religion-and.html>

Hannah, in her prayer for a child, is our model of prayer, "She spoke from her heart, and only her lips moved and her voice was not heard." We are taught to daven our Shemoneh Esreih [*amidah*] in precisely that way. We recite Viduy on Yom Kippur loud enough only for ourselves to hear, not for others to hear.

On the other hand, we recite Hallel to thank HaShem as a community; there is a halachic debate as to whether an individual is even permitted to say Hallel alone. "HaShem is glorified when we gather en masse to daven." We recite "Listen, Israel, HaShem is our Gd, HaShem is One" aloud, for all to hear...

Many people are reluctant to share with our kids the amounts we give to tzedakah, to tell them the number of hours we spend or have spent learning Torah, to discuss with them the doubts and crises and watershed moments of our spiritual lives. They're our kids, not our peers, and these are real intimacies.

But when it comes to chinuch, to educating our children, we dare not hold back. Yes, children are perceptive and they pick up a lot on their own - but the continuity of the Jewish people is too great a thing to entrust to the hit-or-miss insights of youth. We are bound by the duty of Sinai to be proactive, to initiate these conversations with our children, in an age-appropriate way.

This applies particularly for the Seder, and Pesach in general, the time of "And you shall tell your child." On Pesach we seek to guarantee the Torah's transmission, our nation's transmission, to the next generation, and so it is a time for us to be most public.