

Dynamics of Marriage

Marriage by definition is a union of two families to share their physical and spiritual fortunes and destiny, ~~IT IS~~

~~never an enterprise~~

in an atmosphere of mutual love, respect, consideration, and empathy for individual differences. It is never an enterprise between two lovers, but between two families. It is an

unrealistic and inhumane appraisal to divorce parent and family from the marriage situation. All parents who love their children want the best for them. They want them to share their lives with someone who will be concerned for their welfare and help them cope with life's problems. By ^{further} definition,

Marriage is the absolute
invasion of life space
for husband and wife.
Total strangers, but a
short while before, are
thrown into a situation
where they share each others
most private parts.
It is the physical
attraction and marital
union which is the
incentive for opening up
psychologically and spiritually.
Marriage is differentiated
from a casual sexual

encounter by virtue of
 the total surrender
 of each of the spouses
 to each other and for
 each other. The
 casual physical experience
 is a mere satisfaction
 of an animal instinct.
 Its end is physical and
 limited. * Marriage has
 the marital union as
 an incentive and bridge
 for mutual ^{love, respect,} sharing and
 caring until eternity. This
 is true love.
 By definition then, ~~true~~
 true love contains ~~the~~ all

The ingredients of ^{poten} conflict. This is true since true love ~~is~~ compels each of the spouses to be involved in the tiniest details of the others life. We thus have an invasion of life space. Each of the lovers invades the privacy and life space of the other. Since each surrenders his own sexual innocence in the marriage experience, each feels

, likewise, justified in sharing every other ~~the~~ privacy and secret that the other possesses. Each spouse rightly or ~~may~~ feels ~~injure~~ slighted if the other is reluctant to expose all his secrets and bare naked all his doings. Each spouse - psychologically - literally expects to consume the other. It ^{is} an extension of the

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marital act into the realm of all other experiences. Thus not only the sexual drive is satisfied but the power drive is given its due. * For man, in a sense, creates an image of his worth and identity by virtue of the reaction of the opposite sex to him as a total person. This is what is meant that marriage serves as

* In reality both drives are related. A man falls in love with the woman who makes him feel very important. The same applies for the woman. Deflate a man's ego and you help him become impatient and

Deflate a woman's ego and she

~~Friend.~~

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companionship. But in reality,
much more, it serves as a catalyst
to help man realize
his true worth and
self. It helps
develop the latent
talent and potential
of each of the spouses.
As mentioned, this
extreme proximity has the kernels
of conflict. No two
humans have the same

mind and personality
No matter how strong
their love and physical
attraction, they are
different. When they
become involved with the
minute details of
another's life it is
inevitable that they
will differ in their
opinions of what has
to be done. The greater
their intensity of
involvement, ^{and love,} the greater
will be the conflict.

That is why strangers and casual sex partners don't ~~fight~~ fight, because they don't love or care. That is why after a fight

Fight husband and wife are more close. Fight and in love. That is why

It is for this reason that the Torah in order to reduce conflict and preserve peace in the family enacted roles for husband and wife.

parents and friends must keep out of fights between husband and wife. The parents interfere with love making. Fighting is another facet of loving

They demanded that a husband should love his wife at least as much as himself. He must respect her and her ideas and opinions more than himself. †

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תורה
תורה
תורה
תורה

The Talmud mandates
the husband to consult
his wife and consider her
advice on all worldly
and practical matters.
Even if the wife gives
advice regarding his
business, he must
seriously consider her
~~advice~~ opinion and
judgment.

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For women are blessed
with additional wisdom -
intuition - that few
men possess.

וְהָיָה כִּי יִשָּׁבֵט הַיָּם וְהָיָה
וְהָיָה כִּי יִשָּׁבֵט הַיָּם וְהָיָה
וְהָיָה כִּי יִשָּׁבֵט הַיָּם וְהָיָה

thus women were
assigned the role of
the power behind the
throne. True, only they
could nurture children
and help them develop into normal
mature human beings, by

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making child rearing their
career. But, likewise,
only they could provide
the miraculous incentive
and moral support
and divine wisdom to
enable their husbands
to become and remain
true humane beings.

Success is not to be
measured in physical
acquisitions; but spiri.
and Torah attainment.
is why the really success

human beings ⁸⁹ are ^{mostly} women. Men are ^{most} busy making money to attain real success. No sage or saint ever

existed - with very limited exceptions - who attained and maintained his state of elevation without his better half at his side. Rav Akiva ordered his disciples to honor his wife, for without her love, care, advice and sacrifice he never could become the leader and sage of his generation.

וְהוֹדוּ לַיהוָה אֱלֹהֵינוּ כִּי אֵין מַלְאָכִים בְּעוֹלָמֵנוּ

It was Zipporah the wife of Moses who receives the credit for Moses' greatness.

No Kohen Godol - high priest - could officiate on the high Yom Kippur unless he had a wife living.

Not only is the wife considered as physically part of the man, but the very substance of his

~~the~~ 91
essence. The effect of
this role obviously was
to increase harmony
among two strangers,
but a short time ago,
likewise, the Torah
advised the wife to
religiously follow the
 dictates of her husband

וְהָיָה כִּי יִשְׂרָאֵל יֵצֵא מִן־מִצְרָיִם
וְהָיָה כִּי יִשְׂרָאֵל יֵצֵא מִן־מִצְרָיִם
She must cater to
his desires and avoid

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doing these things or
identifying with them
that her husband
opposes. Again, this
was intended to set
up roles and guidelines
to generate harmony
among basically two
different personalities.
For no matter how
many things they
have in common, they
are still different.

For the sake of peace
 G-d ordered parents from
 the husband and wife to
 physically ~~and~~ make themselves
 scarce, ~~and~~ not only to
 keep a low profile, but
 to play the role of
 strangers.

על כן צוה ה' את אב
 ואם ואת אמה לומר
 לך לא יעבדוך ולא יעבדוך

אשר בארץ מצרים
 אמר ה' אל אבותינו
 ואלהינו לומר לך לא יעבדוך

The Torah even rebukes
 women from honoring
 her parents if such acts

her family and or
parents are ^{can} in any way conflict
wedding with her husband's
in their marriage real or imagined interests.
the husband ~~can~~ The husband's psycholog-
forbid her ical interests were to be
parents and or family catered to by the
from visiting wife. She must
their home other than make him feel ~~that~~
in cases of illness or more important to her,
if there ^{is} more than her parents. He
a likewise must demonstrate his love.
forbid her to visit must not
her parents, ^{at} but
she had no duty to
gives both 84:9

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parents are ^{can} in any way conflict
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a likewise must demonstrate his love.

just that
occasions
at a time
extended
84:9

see
perverse
in
forbid her
husband's
family and
by parents
from
visiting
their home
if they are
meddling
and so
precipitating
marital
strife

95 ~~as~~ Torah by
them. The ~~etern~~ exempting her
from honoring parents
in effect
accepted role to
enable the new
couple to start a
fresh life without
parental interference

Even Sofer
74:10.
In either case
the ~~husb~~ wife
or husband
visit their

Involved was not
The question if the
husband or the par
was right. Invo
was the principle
that the husband

~~that~~
families
wife

and or
parents.
The wife
has the
right to
visit her
parents
at least
monthly
and on
each holiday.

Even Hooper 74:9

Even Hooper

74:9

for Even Hooper

74:4

Shulchan Aruch

discuss indicates

that if the
husband forbids

the wife to
visit her parents

monthly

had
live
out

of
their
parents.

mistakes could be
corrected except the
fatal tragedy caused

by parental
interference.

interference. That

they mean the best
for their child. Many

marriages have
wrecked to and

the right to
their life with
the interference
of their in-laws or

If the husband forbids the wife from visiting her parents under penalty that he will refuse to have marital relations with her, such conduct is grounds for divorce. This law refers to the case where he makes a ~~law~~ to forbid her visitation. A view of the above, ~~and~~ ~~the~~ he forbids her for a period that is longer than a month if ^{her parents} ~~they~~ live in the same community, ~~or~~ ~~more than~~ forbids if ~~they~~ they live in

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in a different community
he must forbid her
to visit them on the
p'nei-holidays - Passover,
Suk Shavuos, Succos.

Even Hoeger 74:4.

If the husband wants
to move because he
feels that the neighbors
are causing strife or
are bad influence or
he is afraid from
them, the wife is
obligated to concede to
her husband's wishes,
separates if circumstances
even if such neighbor.

epitomized by the
Rabbinical saying

אין אשה כבוד אלא
באשה כבוד אלהים
אין אשה כבוד אלא
באשה כבוד אלהים

And there is no
righteous woman other
than the one who does
the will of her
husband. Tanya

by Bay Elyah. cited
by Hugoan Maimonis
in Laws of Oshus 15
See Ramo 69:7

The a similar sentiment
is cited in Talmud, Bava
Metzi'ah 58B that a husband

15 Duty found to follow his wife's Decisions in and desires in worldly matters.

Only in spiritual matters - if the husband

15 ~~is~~ learned in Torah then the wife must listen to him. Otherwise both

should consult ~~an~~ ~~arbitrator~~ a competent arbiter to ascertain accurately Torah law.

See Aruch Hashulchan Choshen Mishpat At 28:1 ~~Aruch~~

laws of not trusting people's feelings
פ"ד פ"ג
פ"ד פ"ג
פ"ד פ"ג

See

The husband has the right ~~from~~ of forbidding his wife from associating socially ~~from~~ with people, who are ~~morally~~

promiscuous. That is, he opposes her attending parties or festive occasions with such people. ^(A) ~~Only~~ this is true only if it can be established that such people are found there; then she must agree. Otherwise, if he vows ~~and~~ under penalty

(A) He can likewise veto her paying condolence calls when such people are present.

of refusing to have
 marital relations with
 her if she opposes him,²
 then such conduct
 is grounds for divorce.
 Even Hoeger 74:6.

The Shalchan Aruch
 also mentions other
 laws that the ~~wife~~
 husband makes that
 link the wifes opposition
 with the husbands
 refusal to live with
 her as grounds for
 divorce. In all these
 areas in order to

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(A)

The wife makes a vow and trusts that concerning the husband is tied in to living with the husband and the husband annuls the vow.

However, he conditions such annulment on the condition that she does something that is stupid or immoral such ^{unethical} conditions is grounds for divorce. Thus if he insists that

comply, it would be necessary for the wife to become ~~secluded~~ ^{secluded} and cut her ties from her family and neighbors and get a ~~hit~~ ^{reputation} of being anti social. ^{14:3} Likewise, if the wife vows ^{forfeiting} her husband of acting socially and as a result of her desire he will get a bad reputation. Such cond.

Even Bolger

15 grounds for divorce.

he several
times
insult
another
person,
his refuse
to get
pregnant
or fill
ten pails
with water
and spill
them into

That is if she
threatens
him as
live with
husband and wife.
How ever
can annul the her

law. Only if he
does not, then this
law becomes

the garbage
grounds for
divorce
list.

operational.
See Eben Hoeger 74:3
however, a husband
can't forbid his wife
from using cosmetic

The husband
Eben Hoeger
235: 4
This

he must
this
is
power
given to
the husband
like annulling
the vows of
his wife
can not
be abused.

The wife is
The husband
can not
deemean his
wife. The
Torah never
intended
to enable the
husband to
exploit the
powers
given to the
man to the
wif's detriment.

967.
If he ~~is~~ ^{threatened} ~~to~~ ^{to} live with her if she
uses cosmetic, ~~at~~
such conduct is
grounds for divorce.
Even Hoehner 74:1

A husband is
likewise obligated to
give money to his
wife to purchase
cosmetics, ~~and~~
jewelry, jewelry and
nice clothes.
Even Hoehner
73:3

Even Hoehner
73:3

96K

This is, in addition, to
what he must provide
for clothes and
living quarters

Even Hoelzer 73:1

Each husband is
obligated to provide
according to his
financial ability. even
Hoelzer ~~only~~ ^{73:4} with children
and provides according
to their needs.

Even Hoelzer 73:6

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This is true only,
if the
woman
wants her
property
that
she brought
into the
marriage
returned,
when she
argues
my husband
disgusts me,
she must
advance
a plausible
reason why
he disgusts
her - he
drinks,
gambles or
has promiscuous
relations.

Tolerate well means
but interfering parents
parental interference
was considered a
very serious offense
could be a crime.

Women according to
Avodrom are exempt
from all command-
ments - Mitzvot - that
bound by time, since
G-d wants them to
be responsible only
their husbands &
children. They have
no other # more
important role.

makes
herswear
and also
examines
all
circumstances
ficial
evidence
to deter
mine
that
parents or
friends
did not
induce her
to leave
her

thus if b-d exempted
women from honoring
him by observing
commandments bound
by time, parents of the
wife can not
complain, that their
daughter was relieved
of the duty to honor
them or listen to them

and in that manner
harmony and peace between the
husband couple was strengthened
and under led. ~~But~~ parents
pretend that ~~who~~ see but make
hatred

to them
have her
epitaph
kate her
if she be
lying. In
addition
her husband
gets all
her property
other than

themselves as blind,
deaf and dumb
are blessed by seeing
happy children.

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her clothes
and other
personal
property.

This stance was
enforced even after the
Rabbis lost their
police power over
interfering parents.

Structured ~~built~~ into every
marriage relationship
is the veto power
given to a husband
to prevent a ^{sewish} divorce
act against his will.