
WHAT HAS LOVE GOT TO DO WITH IT?

A LIFE WITHOUT LOVE BY RACHEL FOGLE

A Sunset without a sun is no sunset at all.
A life without love is no life at all.
A rainbow without colors is no rainbow at all.
And heart without feelings is no human at all.

All these things need something to be,
Either a sun or a person or a crayon,
If only to create what nature said was meant to be.

A sunset makes us feel as though the world has been born again.

A life with love lets us know it's worth to let someone in.

A rainbow with colors that's a moment frozen in time, to be grateful for all that is beautiful and feel all the glory inside.

A heart that has feelings, well that would be me.

For I love just the thought of you and hope you feel the same for me.

Life without our love, is an emptiness I'm not sure I wish to face.

Because I know that time will never be able to erase.

I wish our love was as simple as a sunset, ready to be born again.

But I know in truth love only comes from within.

So I'll keep watching for my sunset, and looking for that rainbow to shine someday.

Then one day maybe our love will find its way again.



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- ❖ DO YOU THINK THAT LIFE WITHOUT ANY LOVE IS POSSIBLE?
 - ❖ WHY DO YOU THINK LOVE IS SO CENTRAL TO HUMAN EMOTION AND PSYCHOLOGY?
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A COMMAND TO LOVE

Vayikra 19:18	ויקרא יט:יח
Do not take revenge and do not bear a grudge against those of your people, and you shall love your friend as yourself, I am God.	לא-תקום ולא-תטור את-בְּנֵי עַמְּךָ, וְאֶת-בְּרֵךְ לְרֵעֶךָ כְּמוֹךָ, אֲנִי ה'

Talmud Bavli Shabbos 31a	תלמוד בבלי מסכת שבת לא עמוד א
<p>Hillel the Elder, the chief of the last Sanhedrin in the time period of The Pairs. A convert wanted to learn the Torah on one foot, Hillel responded to him: "That which is despicable to you, do not do to your friend. This is the whole Torah, the rest is an commentary, go and learn it."</p>	<p>כאשר הלל הזקן, נשיא הסנהדרין האחרון בתקופת הזוגות, התבקש ללמד לגר את כל התורה כולה על רגל אחת, הוא השיב לו: "דעלך סני - לחברך לא תעביד, זו היא כל התורה כולה, ואידך פירושה הוא, זיל גמור". (בעברית: 'מה ששנוא עליך לא תעשה לחברך, זו כל התורה והשאר פירוש הוא, לך ללמודה.)</p>
<p>The Maharsha expounds: This teaching is from the mitzvah of loving your neighbor as yourself.</p>	<p>המהרש"א מפרש שם שהדבר נלמד ממצוות "ואהבת לרעך כמוך".</p>

- ❖ WHY DO YOU THINK THIS IS A CENRAL PRINCIPLE?
- ❖ IS IT POSSIBLE TO LOVE SOMEONE AS YOURSELF?
- ❖ HOW WOULD YOU GO ABOUT TRYING?



Rambam: Mishnah Torah, Laws of Mourning 14:1	רמב"ם: משנה תורה הלכות אבלות יד:א
<p>It is a positive Rabbinic commandment to visit the sick; to console mourners; to bury the dead; to accompany a bride; to accompany visitors [as they leave]; to participate in all aspects of a burial, [including] to shoulder the coffin, to walk before it, to dig [the grave] and to do the burying; and also to make the bride and groom happy, and to provide for all their needs. These are the acts of loving kindness performed with one's person, which have no limit. Even though these are all Rabbinic commandments, they are included in "You shall love your neighbor as yourself" (Vayikra 19:18). All the things you want others to do for you, you should do for others.</p>	<p>מצות עשה של דבריהם לבקר חולים, ולנחם אבלים, ולהוציא המת, ולהכניס הכלה, וללוות האורחים, ולהתעסק בכל צרכי הקבורה, לשאת על הכתף, ולילך לפניו ולספוד ולחפור ולקבור, וכן לשמח הכלה והחתן, ולסעדם בכל צרכיהם. ואלו הן גמילות חסדים שבגופו שאין להם שיעור, אף על פי שכל מצות אלו מדבריהם הרי הן בכלל ואהבת לרעך כמוך, כל הדברים שאתה רוצה שיעשו אותם לך אחרים, עשה אתה אותן לאחיד בתורה ובמצות.</p>

- ❖ HOW DOES THE RAMBAM FURTHER EXPLAIN HOW TO FULFIL THE MITZVAH OF LOVING OTHERS AS YOURSELF?
- ❖ DOES HE MAKE IT EASIER TO LOVE SOMEONE ELSE?

MAN AND GOD, MAN AND MAN

Talmud Bavli: Yoma 85b	תלמוד בבלי מסכת יומא פה עמוד ב
For transgressions between man and God, Yom Kippur atones, but for transgressions between man and his fellow man Yom Kippur does not atone until he appeases his friend.	עבירות שבין אדם למקום יום הכפורים ... מכפר, עבירות שבין אדם לחבירו אין יום הכפורים מכפר עד שירצה את חבירו

❖ WHY YOU THINK GOD WILL NOT FORGIVE THE SINS DONE TO EACHOTHER?

TREATING EACHOTHER WELL



The story is told about the Chafetz Chaim, Rabbi Yisrael Meir Kaegan of Radin. The Chafetz Chaim, who lived in the early twentieth century, was famous for his extreme humility and saintliness. It would be hard to find a sweeter, kinder, gentler soul. His Magnum Opus, the Mishnah Berurah, serves as one of our primary Halachic guidebooks to this day.

One day, the Chafetz Chaim was traveling back to Radin by train. He was sitting in a compartment with three other religious Jews, who were businessmen on their way to Radin. These other gentlemen did not recognize the

short, older man who spent his time with his nose stuck in a book. After a while, one of the businessmen took out a pack of cards and suggested that they all play a card game. The Chafetz Chaim politely refused and continued to study Torah. Since four people were necessary for the game, the cards were put away. A while later, the cards were brought out again and the game suggested and again the Chafetz Chaim refused to play.

When he refused a third time, the businessmen became so upset that they picked up the old Jew and tossed him and his luggage out into the hallway of the train, slammed the door and locked it. So, the Chafetz Chaim spent the last hour of the train ride to Radin sitting on the floor.

The custom in those days was for businessmen, who had successfully completed their business, to end their trip to each town by calling on the town's sage or Rabbi. They usually received a blessing and they left a donation. So, you can certainly imagine the horror and surprise when these three businessmen were ushered into the room of the famous Chafetz Chaim, only to discover themselves standing face to face with the old Jew from the train.

They immediately started to cry and beg forgiveness. "Forgive us, Rebbe! We didn't know it was you, the famous Chafetz Chaim!! Please forgive us! We had no idea!!" On and on they cried, until the Chafetz Chaim held up his hand and stopped them.

“It is not from me, the ‘famous’ Chafetz Chaim, that you must ask forgiveness,” said the sage. “Oh no. You must return to the train and find the little old Jew and beg forgiveness from him!” Immediately realizing the impossibility of this task, the businessmen began wailing and crying all over again. In the end, he did forgive them, but not before they had learned their lesson well. God is happy to forgive us for our sins. However, to forgive us for the sins we commit against our fellow human beings, we must first receive their forgiveness. Sometimes, that is an impossible task. Sometimes, we realize that we will never be able to find that little old Jew on the train. All the more reason, to be careful how we behave in the first place!

ALL THE LAWS ARE IMPORTANT

Rav Samson Raphael Hirsch: Exodus 20: 14	רש"ר הירש שמות כ:יד
<p>...The commandments that are between Man and God begin with an open inquiry, to the intellect, and then to the speech, to one's actions and family life. The social interactions between man and friend begins with an inquiry directed towards man's actions, and then to the speech, and finally to the spirit. True religion must encompass all of these things, corresponding to people, such that religious life and the social interactions work together in unison.</p>	<p>...הדברות שבין אדם למקום מתחילות בדרישה המופנית אל השכל, אחר כך אל הדבור, אל הפעילות וחיי המשפחה. התחוקה הסוציאלית שבין אדם לחברו מתחילה בדרישה מכוונת אל פעילותו של האדם, אחר כך אל הדבור, ובסוף אל הרוח. דתיות אמיתית צריכה להקיף את כל אלה, להפנות את הרוח אל ה', ולהפעילו במעשים מתאימים כלפי בני אדם, כך שהחיים הדתיים וההתנהגות הסוציאלית מהווים אחדות אחת.</p>



❖ WHY DO YOU THINK THERE IS A DIFFERENCE IN OUR INTERACTION WITH GOD AND WITH OTHER PEOPLE?

Rabbi Joseph B. Soloveitchik as Quoted by Rabbi Abraham Besdin, Reflections of the Rav, Jerusalem, 1979, pp. 193-195

Since morality is basic to Judaism, it follows that to be regarded as a religious Jew, one must also be ethical. The Ten Commandments were, as we know, inscribed upon two stone tablets. The first five commandments deal with acts of faith that relate man to his Maker, Ben Adam LaMakom, while the latter five prohibit anti-social acts, Ben Adam LeChavero. The Torah introduces the Ten Commandments with the verse, “The Lord spoke all (Kol) these words saying” (Shemot 20:1). Rashi notes that the verse would be entirely meaningful without the redundant word, “all – Kol”, stating simply “the Lord spoke these words saying.” Rashi therefore explains, “This teaches us that the Holy One, blessed be He, pronounced all these words in a single utterance, an impossibility for a human being.”

What is the significance of God’s simultaneous utterance of the entire Ten Commandments? **It teaches us that all Ten Commandments constitute an indivisible, organic unity. We have not Ten Commandments but one, with ten aspects.** The word “all – Kol” in this context does not mean “all of them,” which characterizes a numerical sum total of independent teachings, but rather a totality, an interdependent oneness of all its seeming parts. Faith and morality are integrally one and inseparable.