

What is Love?

Table of Contents:

User Guide
 Love in the Parasha
 Loving Your Fellow
 Loving Your Self
 Loving God
 How Do We Love

Written by Hanna Karben

a service of the



youngisraelwh.org info@youngisraelwh.org

Sponsored in loving memory of Dr. Al & Helel Weisel אברהם שלום בן ניסן אריה ורייזע גיטל חיה בת יוסף אברהם ועטיע who dedicated their lives to Jewish education, by their family.

User Guide:

WELCOME BACK TO ANOTHER SEASON OF DOR L'DOR!! This winter, we are so excited for all different types of Dor L'Dor experiences - drivethru, glow in the dark, on ice and so many more! Though each DLD will be a little different, every Dor L'Dor will contain 3 main parts -- (1) Torah Learning - each DLD will have an special theme and packet to explore and learn as a family, (2) Community - each DLD will have gathering, special activity or event to bring us together as a community of learners. (3) Fun, Treats & Prizes -- Each DLD will feature our signature raffles, yummy treats and of course lots of FUN!!

This packet is geared towards children from the ages of four until 6th grade to learn with their parents, grandparents or other family member. On each page, there will be a source for all to learn. On many pages, the sources will be accompanied by guiding questions in different colored boxes, based on age group, to discuss. For the youngest age group, feel free to just focus on the questions. For older kids, please feel free to explore some of the sources and extra material in the dashed sections.



Love Is In Our Parsha

Our Parasha, **Vayetzei**, tells us that Yaakov loved Rachel....so much so that as he worked for 7 years in order to marry her it was as if it was only a few days because of his love for her. His love for Rachel did not only make his time of toil fly by, perhaps it explains another part of our story. We are told that Yaakov also disliked Leah! At first glance, this makes sense; Yaakov had originally wanted to marry only Rachel, but Lavan tricked him. Some commentators even suggest that Leah was disliked because she helped Lavan in his plan to trick Yaakov and did not speak up. Yet, others teach us that really Yaakov never hated Leah. When the verse tells us that Yaakov "ווירא ה' כי שנואה לאה" "Hashem saw that Leah was hated" -- it wasn't that she was actually hated, but in Yaakov's overwhelming love for Rachel, it appeared as if he did not just not love Leah, but hate her as well. So powerful is love that it can make other things appear or feel different then they really are...

Lets talk about Love

Questions to think about...

What is the power of love?

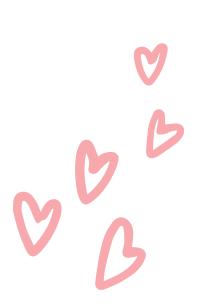
How great of an impact can our love for our friends or family have on them?

Yaakov Working for Rachel How hard was it?

The Midrash Rabbah tells us that normally, when one is working for someone, they start off strong, but tire out and wear out as the day goes. But, Yaakov was different. Not only did he not tire out at the end of one day, but he worked just as hard every day for seven years. That's 2,555 days. Furthermore, after being tricked, he did it again for another seven years.

"...indeed, he loved Rachel more than Leah. And he served him another seven years." וַיֶּאֱהַב גַּם־אֶת־רָחֵל מִלֵּאָה... וַיִּעֲבֹד עִמֹּוֹ עָוֹד שֶׁבַע־שָׁנִיִם אֲחֵרְוֹת:

The Torah describes the first seven years, as he was working day in and day out for Rachel, as "ימים אחדים באהבתו אתה" "...they seemed to him like a few days because of his love for her." Only love has the ability to give someone enough strength to complete such a great task.



The Renaissance thinker Machiavelli famously argued that it was better to be feared than loved as a leader. Hearing about the powerful strength love provides, do you think he is right? What do you think is lost in a relationship of only fear?

Where else in the Torah do we see the concept of love?

Mitzvot
Bein Adam LeChavero
(Between Us & Other
People)

Mitzvot
Bein Adam LaMakom
(Between Us & Hashem)
We'll Come Back To It

ֹוְאֶהַבְתָּ לְרֵעֲךָ כָּמְוֹךְ - אֲנָי ה'

"Love your fellow as yourself - I am the LORD"



- How do we show our love to our friends?
- What types of laws come from this verse?

Maimonides, Mishneh Torah, Laws of Mourning 14:1

מִצְוַת עֲשֵׂה שֶׁל דִּבְרֵיהֶם לְבַקֵּר חוֹלִים. וּלְנַחֵם אֲבֵלִים. וּלְהוֹצִיא הַמֵּת. וּלְהַכְנִיס הַכַּלָּה. וּלְלַוּוֹת הָאוֹרְחִים. וּלְהִתְעַסֵּק בְּכָל צָרְכֵי הַקְּבוּרָה. לָשֵׂאת עַל הַכָּתֵף. וְלֵילֵךְ לְפָנָיו וְלִסְפֹּד וְלַחְפֹּר וְלִקְבּּר. וְכֵן לְשַׂמֵּחַ הַכַּלָּה וְהֶחָתָן. וּלְסַעֲדָם בְּכָל צָרְכֵיהֶם. וְאֵלּוּ הֵן גְּמִילוּת חֲסָדִים שֶׁבְּגוּפּוֹ שֶׁאֵין לָהֶם שָׁעוּר. אַף עַל פִּי שֶׁכָּל מִצְוֹת אֵלוּ מִדְּבְרֵיהֶם הֲרֵי הֵן בִּכְלַל (וִיקרא יט יח) "וְאָהַבְתָּ לְרֵעֲך כָּמוֹךְ". כָּל הַדְּבָרִים שֶׁאַתָּה רוֹצֶה שֶׁיַעֲשׂוּ אוֹתָם לְךָ אֲחֵרִים. עֲשֵׂה אַתָּה אוֹתָן לְאָחִיךְ בְּתוֹרָה וּבְמִצְוֹת:

It is a rabbinic positive precept to visit the sick, comfort the mourners, escort the dead, dower the bride, accompany the [departing] guests — — as well as to cheer the bride and the groom, and to assist them in whatever they need. Even though all these precepts are of rabbinic origin, they are implied in the biblical verse: "You shall love your neighbor as yourself" (Leviticus 19:18); that is, whatever you would have others do to you, do to your brothers in Torah and precepts.

Loving Your Self?

ּוְאֶהַבְּתָּ לְרֵעֲךָ כָּמְוֹךְי

Love your fellow as YOURSELF?!



- What does it mean to love people like yourself?
- Do people need to be like "yourself" for us to care for them?
- Do we need to love ourselves to be able to treat others with love? How do we show ourselves love? How do we take care of ourselves?
- The Talmud teaches that the verse ends with the words "Ani Hashem -- I am the Lord" signal that by loving others and treating them with respect, we will come to love God. How do you think that is possible?
- We also are told that the words "Ani Hashem -- I am the Lord" remind us how we can come to love everyone as we remember that God created each one of us!





There was another incident involving a non-Jew who came before Shammai and said to Shammai: Convert me on condition that you teach me the entire Torah while I am standing on one foot. Shammai chased him away immediately...

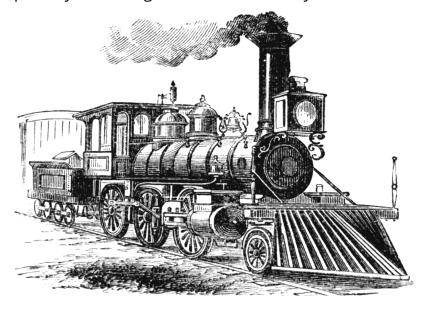
The same person came before Hillel with the same request. Hillel converted him saying: "That which is hateful to you do not do to another; that is the entire Torah, and the rest is its interpretation. Go study."

Talmud Shabbat 31a

- What does Hillel's teaching tell us about the important of loving others?
- What does Hillel mean by "this is the entire Torah?"
- Was Hillel's instructions the same as what we have been discussing? Where does it differ and why do you think it does? (Hint: Hillel phrases it in the negative as opposed to the Torah which tells us it in the positive).



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!

Differente (2) BEIN ADAM LAMAKOM

ּ וְהָיוֹ הַדְּבָרָיִם הָאֵלֶּה אֲשֶׁר אָנֹכִיְ מְצַוְּךְ הַיַּוֹם עַל־לְבָבֶר: וְשִׁנַּנְתָּם לְבָנֶירְ וְדִבַּרְתָּ בָּם בְּשִׁבְתִּךְ בְּבֵיתֶרְ וּבְלֶכְתִּךְ בַּדֶּרֶרְ וּבְשָׁכְבְּךָ וּבְקוּמֶךְ

"Take to heart these instructions with which I charge you this day.Impress them upon your children. Recite them when you stay at home and when you are away, when you lie down and when you get up."

Do you recongize these lines? What are these lines from Shema talking about???

This part of Shema is referring to the words of Torah to be placed upon our hearts. What does that mean? How do we place something on our hearts? What are other things we "put on our heart"?

Questions to Think About

3-8 year olds

How do we show our love....?

By saying "I love you" to our families?

By caring about others?

When we listen to others?

What else can we do to show our love?





9-13 year olds

How do you feel that you are loved?
By being told that we are loved?
When people care about how we feel?
When others listen to us?
What else do we?

BACK TO THE TEXT

ֹשְׁמַע יִשְׂרָאֵל יְהֹוָה אֱלֹהֵינוּ ה | אֶחָד: וְאָהַבְּלָּ אֶת יְהֹוָה אֱלֹהֵיך בְּכָל־לְבָבְךְ וּבְכָל־נַפְשִׁךָ וּבְכָל־מְאֹדֶךְ וּבְכָל־נַפְשִׁךָ וּבְכָל־מְאֹדֶךְ

Listen, O Israel! The LORD is our God, the LORD, the one and only. You shall LOVE the LORD, your God, with all your heart, all your soul and all your resources

What does this mean!

How do we love will all of these things?









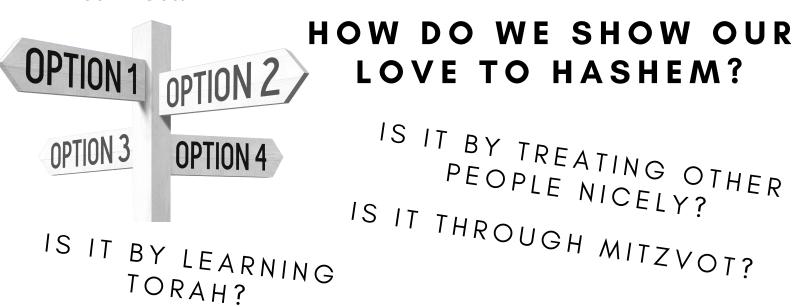
Let's Learn

״וְאָהַבְּתָּ אֵת ה׳ אֱלֹהֶיךָ״. תַּנְיָא, רַבִּי אֱלִיעֶזֶר אוֹמֵר: אִם נֶאֱמַר ״בְּכָל מְאֹדֶרָ״?, וְאִם נֶאֱמַר ״בְּכָל מְאֹדֶרָ״?, וְאִם נֶאֱמַר ״בְּכָל מְאֹדֶרָ״, לָמָּה נֶאֱמַר ״בְּכָל נַפְשְׁרָ״? אֶלָּא אִם יֵשׁ לְךָ אָדָם שֶׁגּוּפּוֹ חְבִיב עָלָיו מִמָּמוֹנוֹ — לְכָךְ נֶאֱמַר ״בְּכָל נַפְשְׁרָ״. וְאִם יֵשׁ לָךְ אָדָם שֶׁמָּמוֹנוֹ חָבִיב עָלָיו מִגּוּפּוֹ — לְכָךְ נֶאֱמַר ״בְּכָל מְאֹדֶרָ״. רַבִּי עָלָיו מִגּוּפּוֹ — לְכָךְ נֶאֱמַר ״בְּכָל מְאֹדֶרָ״. רַבִּי עַלָיו מִגּוּפּוֹ — לְכָךְ נֶאֱמַר ״בְּכָל מְאֹדֶרָ״. רַבִּי

"We learned in our mishna the explanation of the verse: "And you shall love the Lord your God with all your heart and all your soul and all your might" (Deuteronomy 6:5). This was elaborated upon when it was taught in a baraita: Rabbi Eliezer says: If it is stated: "With all your soul," why does it state: "With all your might"? Conversely, if it stated: "With all your might," why does it state: "With all your soul"? Rather, this means that if one's body is dearer to him than his property, therefore it is stated: "With all your soul"; one must give his soul in sanctification of God. And if one's money is dearer to him than his body, therefore it is stated: "With all your assets. Rabbi Akiva says: "With all your soul" means: Even if God takes your soul."

This piece from the Talmud shows us how each individual could connect differently. It could be through possessions, it could be through your body or it could be through your soul! And these ways are all LOVED by GOD!!

- How do you connect?
- What are ways others -- who are different from you -connect?



We started off learning from our Parasha that are many different types of love. We are commanded to love our friends, ourselves and to love Hashem and these love help fuel each other. Love is an important feeling that we see throughout Judaism. Each person loves in different ways and all that matters is that we turn our hearts as one to Hashem, שֵׁיְכֵוֵין אֶת לִבּוֹ לַשָּׁמִיִם (Talmud Berakhot 31a).



DOR L'DOR FAMILY LEARNING PROGRAM PRESENTS

GLOW IN THE DARK IN Musical II Havdalah

MOTZEI SHABBAT NOVEMBER 20, 2021 5:45 PM YOUNG ISRAEL PARKING LOT

More Info at youngisraelwh.org/DorLDor

CHANUKAH ICE

COMMUNITY CHANUKAH CELEBRATION

Drink Bar, Donuts, Menorah Lighting, Ice Skating & Rentals

Fun for Skaters & Non-Skater Alike

6 - 7:30 PM

at 585 Johnfitch Blvd

South Windsor Arena/Hockey 1

