



Part One: Finding Love

Text #1: Lionel Bart. "Where is Love?" from the musical, *Oliver!*

Where is love?
Does it fall from skies above?
Is it underneath the willow tree
That I've been dreaming of?
Where is she?
Who I close my eyes to see?
Will I ever know the sweet "hello"
That's meant for only me?
Who can say where she may hide?
Must I travel far and wide?
'Til I am beside the someone who
I can mean something to ...
Where...?
Where is love?

Text #2: Oscar Wilde. *An Ideal Husband*.

To love oneself is the beginning of a lifelong romance.

Part Two: Loving God

Text #3: Deuteronomy 6:5.

דברים ו:ה.
ה ואהבת, את ה' אלוקיך, בכל-לבבך ובכל-נפשך, ובכל-מאודך.

5 You shall love the Lord your God with all your heart and with all of your soul and with all of your might.

Text #4: Rabbi Adin Even-Israel Steinsaltz. *Pebbles of Wisdom*.

There is no essential difference between the love of God and the love of man. But since the love of God is not described in numberless publications sold at corner kiosks, with illustrations and cartoons, the matter seems to be much more difficult.

True, there is an intrinsic difficulty. Love of God depends on one's ability to be aware of Him, not in the sense of one's knowledge of what is written in this book or another, but in terms of personal consciousness. One can love God to the degree that one is able to be conscious of Him or to feel Him.

All that is necessary is to understand and to sincerely inquire into one's knowledge of that which is worthy of love, and the natural impulse, the love of God, is awakened.

Text #5: Babylonian Talmud Berakhot 54a. English translation [**bold text**] and commentary [plain text] by Rabbi Adin Even-Israel Steinsaltz in the *Koren Talmud Bavli*.

תלמוד בבלי מסכת ברכות נד:א.

חַיִּיב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֵׁם שֶׁמְבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר: "וְאַהֲבַת אֶת ה' אֱלֹהֶיךָ בְּכָל לִבְבְּךָ" וְגו'. "בְּכָל לִבְבְּךָ" – בְּשֵׁנֵי יִצְרִיךָ, בִּיִּצְרָר טוֹב וּבִיִּצְרָר הָרָע;

The Mishna articulates a general principle: **One is obligated to recite a blessing for the bad just as for the good**, as it is said: “And you shall love the Lord your God with all your heart, with all your soul and with all your might” (*Devarim* 6:5). The Mishna explains this verse as follows: “With all your heart” means with your two inclinations, with your good inclination and your evil inclination, both of which must be subjugated to the love of God.

Text #6: Maimonides. Commentary on Mishna Berakhot 9:5.

רמב"ם. פירוש על משנה ברכות ט:ה.

ואמרו ביצר טוב וביצר רע, ר"ל שישים בלבו אהבת הקל והאמונה בו אפילו בעת המרי והכעס והרוגז, שכל זה הוא יצר רע, כאמרם בכל דרכיך דעהו אפילו בדבר עבירה.

With the good inclination and with your evil inclination—it means to say, that you shall place in your heart love of God and faith in Him, even in a time of bitterness, and anger—because all of this is the evil inclination, as it says “and in all your ways you should know Him” (*Proverbs* 3:6) even when you are involved in sin.

Text #7: Babylonian Talmud Yoma 86a. English translation [**bold text**] and commentary [plain text] by Rabbi Adin Even-Israel Steinsaltz in the *Koren Talmud Bavli*.

תלמוד בבלי מסכת יומא פו:א.

אֲבַיִי אָמַר: כְּדַתְנֵינָא, 'וְאַהֲבַת אֶת ה' אֱלֹהֶיךָ' – שִׁיְהֵא שֵׁם שָׁמַיִם מְתֹאֲהָב עַל יְדֶךָ.

Abaye said: As it was taught in a *baraita* that it is stated: “And you shall love the Lord your God” (*Deuteronomy* 6:5), which means that you shall make the name of Heaven beloved.

Part Three: How Does God Love Us?

Text #8: Ahava Rabbah. Final Blessing recited before the Recitation of Shema in the morning prayers. English translation from *The Koren Siddur*. **Bolding** added for emphasis by curriculum author.

אהבה רבה. ברכה לפני קריאת שמע בתפילת השחרית.
 אהבה רבה אהבתנו, ה' אלקינו. חמלה גדולה ויתרה חמלת עלינו:
 אבינו מלכנו. בעבור אבותינו שקטחו בך. ותלמדם חקי חיים כן תחננו ותלמדנו:
 אבינו האב ("אב) הרחמן. רחם עלינו. ותן בלבנו להבין ולהשכיל. לשמע. ללמד וללמד. לשמר ולעשות
 ולקיים את כל דברי תלמוד תורתך באהבה:
 והאר עינינו בתורתך. ודבק לבנו במצותיך. ויחד ללבנו לאהבה וליראה את שמך. ולא נבוש לעולם ועד: כי בשם
 קדשך הגדול והנורא בטחנו. נגילה ונשמחה בישועתך:
 והביאנו לשלום מארבע כנפות הארץ. ותוליכנו קוממיות לארצנו:
 כי קל פועל ישועות אמה. ובנו בחרת מכל עם ולשון. וקרבתנו לשמך הגדול סלה באמת,
 להודות לך וליתחדך באהבה:
ברוך אתה ה', הבורח בעמו ישראל באהבה.

You have loved us with great love, Lord our God, and with surpassing compassion have You had compassion on us. Our Father, our King, for the sake of our ancestors who trusted in You, and to whom You taught the laws of life, be gracious also to us and teach us. Our Father, compassionate Father, ever compassionate, have compassion on us. Instill in our hearts the desire to understand and discern, to listen, learn and teach, to observe, perform and fulfill all the teachings of Your Torah in love. Enlighten our eyes in Your Torah and let our hearts cling to Your commandments. Unite our hearts to love and revere Your name, so that we may never be ashamed. And because we have trusted in Your holy, great and revered name, may we be glad and rejoice in Your salvation. Bring us back in peace from the four quarters of the earth and lead us upright to our land. For You are a God who performs acts of salvation, bring us close to Your great name forever in truth, that we may thank You and proclaim Your Oneness in love.

Blessed are You, Lord, who chooses His people Israel in love.