

The Affection of Love:

*Analysis and Insight
Culled from Torah Sources
which scrutinize interpersonal love
in the context of the study
of Ahavas HaShem (Love of G-d)*

— based on Sefer Ho'arachim-Chabad (*Ahava*) —



by
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Providing Supportive Services to the Frail Elderly, Vocationally Disadvantaged Poor,
Immigrants and Educationally At-Risk Youth of Our Communities
and Enhancing the Management Capacity of NYC's Nonprofits

Rabbi Moshe Wiener, Executive Director

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August, 2000

Dear Friend:

"A labor of love" aptly describes the work of the Jewish Community Council of Greater Coney Island over the past upwards of 25 years.

Our array of supportive services for frail elderly, various educational services for at-risk youth, an assortment of vocational services for the economically disadvantaged, several refugee resettlement services for new Americans, intergenerational services enhancing interracial relations and our technical assistance services improving the management capacity of nonprofit organizations, citywide - all are expressions of our organization's affectionate caring, concern and dedication to the most impoverished New Yorkers, regardless of diversity, background and upbringing.

It is thus not incongruent for us to be publishing this study on the affection of love, for love of and unconditional positive regard for the destitute, indigent, aged and underprivileged - is the hallmark of the Jewish Community Council of Greater Coney Island's history, mission and accomplishments.

May we all be inspired to arouse our love for our fellow man, manifest in selfless devotion to improving the quality of life of the needy in our midst.

With warmest best wishes

Sincerely,



Rabbi Moshe Wiener
Executive Director

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PREFATORY NOTES

The very first verse in the Torah,¹ “In the beginning G-d created the heaven (with all its hosts) and the earth (with all its hosts)”, thus embracing the *whole* of creation, elicits the immediate commentary of Oral Torah² to the effect that the first word *Beresbis* implies that “For the sake of two things called *Resbis* (inferred from the letter *Beis* and *Resbis*) namely, the Torah and the Jewish people, was the whole world created.” In other words, the whole world was originally created and is constantly renewed,³ vivified, and fulfilled by virtue of the conduct of a Jew in accordance with the Torah.⁴

In this spirit our Sages⁵ have noted and pragmatically exhorted us that “G-d looked into the Torah and created the *world*” for “the Torah is the blueprint of creation.”

A fundamental, practical inference to be derived from this doctrine (and an obvious, self-evident truism to those individuals who have delved into Torah study appropriately⁶) is that Torah categorically incorporates and involves all forms and degrees of wholeness and perfection found in the universe.⁷ As demonstrated by (the prototype of) the microcosm,⁸ two

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1. Genesis 1:1
 2. See Rashi Commentary on Genesis 1:1.
 3. Rabbi Schneur Zalman. *Sbaar Hayicud Vebaemunab* (Trans. Rabbi N. Mangel). N.Y.: Kehot, 1965. Ch. 2 p. 17 f.
 4. Rabbi M. M. Schneerson. *Pastoral Letter* — 18 Elul 5733. NY: Secretariat, 1973.
 5. *Midrash Rabbah* (Trans. H. Freedman). London's Soncino Press, 1950. Gen. 1:1
 6. See: Rabbi S. B. Schneersohn. *Kuntres Etz Chaim*. NY:Kehot, 1946.
 7. For the following see at length: Rabbi M. M. Schneerson. *Inyono Shel Toras Hachassidus*. NY: Kehot, 1971 Ch. 3 p. 2 f.
 8. *Talmud Bavli* (Trans. I. Epstein, ed.) London Soncino, 1959. “Avos de R. Nosson”. Ch. 31. See Rabbi M. Wiener. *The Body and the Soul Unity or Duality?* (Part I). NY, 1974. p. 5 ff. and sources cited there.

gradations and varieties are distinguished: the classifications of the emotions, and that of the intellect.

Ethically and morally, the statutes and tenets established within the Torah are the paragon of truth and goodness. All philosophical conjectures construed in the hearts of men are compounded of good and evil, the truth and the false⁹ — the ‘good’ and ‘true’ aspects of each finding their source in the Torah.

It is related¹⁰ that once while the previous Lubavitcher Rebbe o.b.m, (1880-1950) was on a journey, he met a group of men engaged in a debate concerning as to what extent several political systems correspond with Torah, and to which one Torah concurs. When they asked the Rebbe for his opinion they were told that, “the Torah, being the optimum of truth and goodness, includes all the good and true points that are found in each and every political system.”

In the intellectual realms, Torah is the ultimate wisdom. As scripture expresses it, “it (Torah) is your knowledge and understanding (also¹¹) in the eyes of the nations of the world.”¹²

Moreover, all of creation, in all its impressiveness, magnitude, and complexity, issues from a minor detail of Torah. “Through one minor specification (of Torah law) all worlds ascend¹³ and receive their life-force and sustenance, or the opposite, G-d forbid.”¹⁴

9. Rabbi Schneur Zalman. *Torah Or*. NY: Kehot, 1954. p. 21a.

10. Rabbi J. I. Schneerson. Letter, 4 Teves 5698. *Igrois Koidesh*. NY:Kehot, 1983. Vol. IV. pp 200-201.

11. See Rabbi M. M. Schneerson. *Likutei Sichos*. NY: Kehot, 1964. Vol. III. p. 917 f.

12. Deut. 4:6.

13. I. e. their physical nature is refined, their concealment of the spirit is less pronounced.

14. Rabbi Schneur Zalman. *Kuntres Achron* (Trans. Rabbi Zalman I. Posner): NY: Kehot, 1968 .Essay VI. p. 49 f.

However, this quality is not the essence of Torah. The essence of Torah is that it is “totally united with the blessed Infinite light (of G-d) that is clothed within it. The unity is a perfect one.”¹⁵

... Hence, the inner aspect of Torah is not to be lauded as being the vivifying force of all Worlds, for they are reckoned as nothingness itself ...¹⁶

Rather, since the intrinsic attribute of Torah is the unity with “the blessed *Infinite Light*” it out of necessity, spontaneously, includes all features of the universe; and thereby its sustenance.

To exemplify this tenet, the topic of “love” will be employed. This treatise shall attempt to decisively demonstrate the profundity of the treatment of this concept as it is found in Torah sources.

* * *

In Torah literature, most analysis of mundane love, our topic, is used to serve in the capacity of an *analogy* with which to enhance understanding of the multitude of complex levels inherent in the positive precept of ‘to love G-d.’¹⁷

It is imperative that the reader note at the outset that due to several constraints and restrictions, what is presented in this treatise is no more than selected ‘gleanings’ from a limited spectrum of sources,¹⁸ and is based primarily on the research of (and represents a translation of material compiled in) *Sefer Ho’arachim-Chabad* Volume I (N.Y.: Kehot, 1970). Among

15. *Ibid.* p. 51. See sources cited there.

16. *Ibid.* “In terms of the Infinite, all Worlds are as absolute naught sheer nothingness, non-existent” (*Zohar* (Trans. M. Simon). London Soncino, 1931. Part I. llb.)

17. Deut. 6:5.

18. Hebrew language sources for which an English translation exists were cited referencing the source’s English language publication

these limitations are a semantics problem caused by the difficulty of rendering into English the subtle phraseology and unique terminology found in the original literature, and a time factor.

To paraphrase the Psalmist with the apology and prayer, “Who can understand (and prevent) errors? Clear thou me from hidden faults.”¹⁹



19. Ps. 19:13.

PREFACE

In defining what is the essence of the emotion “love” two²⁰ frames of reference may be employed: 1) Essence as it stands opposed to the “extension” and “existence” of love (every thing being composed of its “essence” and “extension”²¹) and 2) the essence in relation to the “nature” and “expression” of love.

According to the first criterion, “essence — extension”, the “essence” (soul²²) of love is defined as²³ a lucid, tender spirituality that is not grasped physically.²⁴ It is made up of a harmonious blend of (spiritual) warmth and pleasantness. In contrast, the “extension” of love is its tangible perception in the physical body and, on a lower level, its revelation in such forms of expression as the intent passionate gaze; the kiss and embracement; conversation.

As viewed functionally, the “essence” of love is the *intimacy* between the lover and beloved.²⁵ Spontaneously, two sentiments are incorporated in love: 1) the active affinity and communion of the lover and beloved; and 2) the lover’s narcissistic self-conscious perception.

These terms will be accumulatively understood as the reader progresses.



20. As to the extent of identification and similarity between these two perspectives, sees Rabbi Y. Kahn, et. al. eds. *Sefer Ho'arochim — Chabad*. NY: Kehot, 1970. Vol. I. p. 233 note 105.

21. See: Rabbi M. Wiener. *op. cit.*: p. 3 and sources cited there.

22. Rabbi J. I. Schneersohn. *Likutei Dibburim*. NY: Kehot, 1957. Vol. II. p. 660 f.

23. *Idem*, “Ze Hayom — 5705.” *Sefer Hamamorim 5705*. NY: Kehot, 1974.

24. For an explanation of the meaning inherent in the word. ‘spiritual’ see: Rabbi M. Wiener. *op.cit.*: pp. 17-20 and sources cited there.

25. Rabbi Dov-Ber. (“Mittler Rebbe”). *Derech Chaim*, NY: Kehot, 1955. p. 32d.

THE AFFINITY OF LOVER AND BELOVED

As stated, the dynamic functional essence of love is a *conjunctive* emotion characterized by the attachment and cleaving of the lover and beloved — to the extent that the entire being of the lover becomes the beloved.²⁶

This unification manifests itself in that:

A. The personal affairs of the beloved are just as relevant and important to the lover as they are to the beloved himself. This is total *empathy*. The lover will rejoice in the happiness of his friend and mourn at his grief and sorrow.²⁷ Furthermore, the *will* of the beloved becomes that of the lover, in that all that the beloved is fond etc. of, the lover will cherish etc. also.²⁸

B. One perceives all that occurs to his friend. In fact, at times it is possible to sense the state of the beloved even when the lover is unaware of what happened to him, as when the lover is far away from the beloved. Before love, material partitions and physical distance are irrelevant.²⁹

An intrinsic characteristic of most forms of love is a constant ascendancy in the degree of its intensity.³⁰

The *nature* of love, therefore,³¹ is a continuous effort to further its cause. Hence:

26. Consequently, man cannot love two opposite, conflicting things — for one's being cannot be divided between two mutually exclusive extremes: Rabbi J. I. Schneersohn. "Ki Karov — 5681." *Sefer Hamamorum* 5711. NY: Kehot, 1952. p. 323.

27. Rabbi S. B. Schneersohn. *Toras Shalom*. NY: Kehot, 1946. p. 93.

28. Rabbi Dov-Ber. *op. cit.*: p. 63a.

29. Rabbi J.I. Schneersohn. *Likutei Dibburim*. *op. cit.* Vol. I. p. 3. Also see *Idem*. *Sefer Hamamorum* 5708. NY: Kehot, 1958. p. 196.

30. Rabbi S. B. Schneersohn. *op. cit.*: p. 94.

31. The *nature* of any thing is sort of like its essence. The essence of love is unification — so its *nature* is a striving endeavor to attain this cleaving. And, just as the essence of love — the affinity — constantly increases in fervor, also the *nature* of love — the will and desire for affinity — is always dissatisfied.

A. One strives to overcome any obstacle to the love. Resulting, the lover will refuse to listen to gossip about his friend, for example.³²

B. The lover, never satisfied with the level of the fervor of the love, will seek methods and means by which he can enhance its ardor. Moreover, even when these attempts reach the point of self-sacrifice, the lover does not feel that he has adequately demonstrated 'true' love. And, just as spilling oil on a fire to extinguish it will in reality only enrage the flame, also; the closer one becomes with a friend, the more his passion is inflamed. The gratification of love breeds discontentment.³³

Characteristic of love is prolonged, profound, patient contemplation of the beloved in all his details and ramifications.³⁴



Sees *Ibid.* p. 95.

32. Rabbi J. I. Schneersohn. "Al Sheloshoh Devarim—5700". *Sefer Hamamarim 5700*. N.Y: Kehot, 1967, p. 161 .

33. Rabbi S. B. Schneersohn, *op. cit.*: pp. 93-94.

34. *Ibid.* p. 95.

ETIOLOGY OF LOVE

The etiology of love, its cause and origin, is the congenial affinity of the beloved to the lover. This is found in two forms:

A. The beloved is possessive of properties which are attractive and pleasurable to his friend.³⁵

For, all love is pleasure-oriented. Hence, one's love is in proportion to the pleasure thereby derived. Love is directed towards those people and things which are commensurate with the composition and inclinations of one's pleasure instinct. This may be manifest in either of two apparently antagonistic modes:

1) Attraction to that which is akin to oneself. People seek what is suitable to themselves according to their nature. A man who is predisposed to kindness enjoys to hear words of joy, etc.³⁶

2) Attraction to that which is the antitheses of oneself, for people are gratified by opposites.³⁷ To exemplify, man is allured to woman; the cold person desires a hot drink; kind people often prefer depressive, bitter melodies.³⁸

B. The beloved is related to the lover with a *specific* form of affinity. The beloved may be *intrinsically* related to the lover, as a father and son, who experience an "intrinsic love".³⁹ There might also be a "revealed affinity." For example:

1) The very fact that the lover sees that his friend loves him will in itself arouse love in the heart of the lover.⁴⁰

35. Rabbi J. I. Schneersohn "B'reis Hurmunisoh — 5695". *Sefer Hamamarim — Kuntreisim*. NY: Kehot, 1962. Vol. II. p. 333.

36. Rabbi Dov-Ber ("Mittler Rebbe"). *Toras Chaim*. NY: Kehot, 1974. "Toldos" p. 8b.

37. Rabbi Schneur Zalman. *Torah Or*. op. cit. p. 17c.

38. Rabbi Dov-Ber. *op. cit.*

39. Rabbi J. I. Schneersohn. "Taamu — 5701". *Sefer Hamamarim 5701*. NY: Kehot, 1964. p. 109. This term will be treated more thoroughly later in this treatise.

40. Rabbi Schneur Zalman. *Tanya*. (Trans. Dr. N. Mindel). NY: Kehot, 1962. Ch. 46. p. 290.

2) When one benefits (materially or spiritually) his fellow, the recognition thereof incites love in the heart of the recipient.⁴¹

These first two categories are called “reciprocal love.” As the Alter Rebbe⁴² describes it:

... take to heart the meaning of the verse, “As in water, face answereth to face, so does the heart of man to man.”⁴³ This means that as (in the case of) the likeness and features of the face which a man presents to the water, the same identical face is reflected back to him from the water, so indeed is also the heart of a man who is loyal in his affection for another person, for this love awakens a loving response for him in the heart of his friend also cementing their mutual love and loyalty for each other, especially as each sees his friend love for him. Such is the common nature of every man, even when they are equal in status ...⁴⁴

This factor is especially evident when a man of great stature overlooks his exaltedness and manifests love and concern for a person of a lower station in life. This supra-natural act on the part of the esteemed party calls forth an unbounded love within the heart of the commoner.⁴⁵



41. Rabbi J. I. Schneerson. *op. cit.*

42. “Old Rabbi” — how Rabbi Schneur Zalman (1743 — 1813) the author of the *Tanya* and *Shulchan Aruch*, is known among Chassidim. See Dr. N. Mindel. *Rabbi Schneur Zalman* — Vol. I. NY: Kehot, 1969. p. 3.

43. Prov. 27:19.

44. Rabbi Schneur Zalman. *op. cit.*

45. Rabbi Schneur Zalman. *Torah Or.* *op. cit.* p. 60d.

CONSEQUENTS OF LOVE

The consequence of any thing is a product of its cause. Since love *per se* is the affinity of the lover and beloved, it ensues logically that the *consequences* of love will exhibit this quality in various manners. Among them are:

A. Manifestation of love by means of such expressions as the handshake, embracing, the kiss, conversation, and the passionate gaze. These will be treated more thoroughly later in this treatise.

B. The active diffusion of goodness and kindness to the beloved. Two aspects may be discerned:

1) Loving — kindness is a function of love. The greater is the love, the more the lover will seek to benefit the beloved.⁴⁶

2) The lover derives *pleasure* from imparting anything to his friend. Pleasure in the bestowal augments its quality exceedingly. As the Alter Rebbe expresses it:

... the bond by which the father binds his intellect to the intellect of his son while teaching him with love and willingness, for he wishes his son to understand. Without this bond, even if the son would hear the very same words from the mouth of his father (as he speaks and studies to himself), he would not understand them as well as now when his father ties his intellect unto him and speaks with him face to face — with love and desire, because he desires very much that his son understand. And the greater the desire and delight of the father the greater is the influence and the study, because then the son is able to absorb more and

46. Rabbi M. M. Schneersohn ("Tzemach Tzedek"; 1789 — 1866). *Derech Mitzvosecha*. N.Y. Kehot, 1953. p. 12b.

the father influences more. For through the desire and delight his own insight becomes greater and more abundant⁴⁷ with a contended disposition to influence and teach his son.⁴⁸

C. Since 1) the lover wishes to cleave and come near to his friend, and 2) as a result of the attachment the will of the lover becomes that of the beloved, as explained previously – therefore the lover will endeavor to fulfill the wishes of the beloved.⁴⁹ This is done with zealously and vivaciousness, for these qualities are indicative of love.⁵⁰

However, although love generates eagerness to please and obey the beloved, this is not done *meticulously* in many forms of love.⁵¹ The lover often will not be on guard to assure that there is no digression from his friend's command. On the contrary, in some ways the love might act as a *cause* for *not* being particularly cautious in submitting to the beloved, on the assumption that due to the *friend's* affection, he will not be scrupulous with him.⁵²

D. Merciful compassion for the beloved. Love serves as a cause of pity and compassion. Therefore, the extent of the compassion is dependent upon the degree of the love.⁵³

47. Cf. *Talmud Bavli*. op. cit. *Taanis* 7a: "I have learnt much from my teachers and more from my friends and from my disciples more than from them all."

48. Rabbi Schneur Zalman. *Iggereth Hakodesh* (Trans. Rabbi J. I. Shochet). NY: Kehot, 1966. Ch. 15. pp. 144-145.

49. Rabbi Dov-Ber, op. cit: *Bereshis* 38b.

50. Cf. Rabbi Schneur Zalman. op. cit. CH. 21. pp. 216-217.

51. Unlike the emotion of *fear* which does encourage meticulousness.

52. Rabbi Schneur Zalman. *Siddur*. NY: Kehot, 1965. p. 188a.

53. Rabbi J.I. Schneersohn. "V'Loh Neyvosh — 5701". *Sefer Hamamarim 5701*. op. cit. p. 37. Note that the reason why a kind, 'good' person is naturally compassionate is *not* to be categorically identified with his 'good' nature. Kindness and compassion are independent attributes. However, since the kind person's nature is to 'put aside his own self,' so to speak, in an effort to empathize with his fellow, this *empathy* and emotional consciousness of the fellow's sad state will awaken pity and compassion in his heart. See: Rabbi Y. Kahn, et. al. op. cit: p. 686 note 42.

E. *Predilection* — the tendency to think favorably, about the beloved. This trait too is present on many levels:

1) When one hears an unfavorable report about his friend, his mind will misconstrue the facts, shaping them in the friend's merit. For love perverts the intellectual process.⁵⁴

2) In many categories of love, even when the lover is cognizant of *unquestionable* evil in the beloved the love will nevertheless “screen out” the depravity and only the good will remain evident in the eyes of the lover.⁵⁵ “Love throweth a cover over all transgressions.”⁵⁶ Even when the lover consciously talks about the undesirable side of his friend, he immediately reverts back to his praise.⁵⁷

Just as “man does not see fault in himself,”⁵⁸ even when he *knows consciously* of his shortcomings (and one can potentially know himself and the true extent of his own degradation better than anyone else can⁵⁹) nevertheless this knowledge might make no impression upon himself and does not stir or move him to react; as if he never perceived the blemish. For self-love originates in such a deep soul-level that any and all defects are as naught and nothingness in its presence.⁶⁰

54. Rabbi J. I. Schneersohn. “Shofar — 5699”. *Sefer Hamamorim 5699*. N.Y. Kehot, 1966.

55. Idem. “L'Dovid Ori' — 5708”. *Sefer Hamamorim 5708*. op. cit. p. 282.

56. Prov. 10:12.

57. Rabbi J. I. Schneersohn. *op. cit.*

58. *Talmud Bavli*. op. cit., *Shabbos* 119a.. Sf: *Mishnayoth* (Trams. P. Blackman). NY: The Judaica-Press, 1965. *Negaim* CH. 2:5. “A man is not able to see his own blemishes (bad qualities).” Cf: Rabbi A. Amsel. *Judaism and Psychology*. NY: P. Feldheim Publishers, 1969. p. 102f.

59. Cf. Samuel I. 17:7.

60. Cf: Rabbi M. M. Schneerson. *Likutei Sichos*. NY: Kehot, 1962. Vol. II. p. 300. Parenthetically, this is the reason why people become enraged when someone reveals their faults (even in an instance when embarrassment is *not* an issue — for example, no one else is present) — even though the person himself *knows* they exist. For hitherto the self-love has rendered the faults so hidden and veiled as to be non-existent, but now the friend, who considers them possessive of *real* existence, has ‘redeemed’ the blemish from its concealed state and *forced* the recognition of their substance and reality upon their carrier. Sees Rabbi M.

Similarly in the case of trusted affection to a friend — love will make any faults oblivious.

3) The lover doesn't *want* to hear mischievous gossip about his friend.⁶¹ This takes many forms. To exemplify:

The lover will decline to listen to malicious talk about his friend in the *fear* that what he hears will injure or weaken his affection.⁶²

Also, in the case of "intrinsic love", even in a situation in which the lover is confident that the ill-reports will *not* affect his love,⁶³ he will nonetheless avoid listening. For the very paying heed to the detrimental remarks allows room for the 'accuser', something detestable to the bearer of "intrinsic-love".

Furthermore, since "intrinsic-love" is supra-rational,⁶⁴ the lover will 'supra-rationally' refuse to listen to anything damaging⁶⁵ — just as intrinsic "self-love" will often supra-rationally preclude the desire and volition to see guilt in ones own self.⁶⁶

F. The sensation of pleasantness and delight upon suddenly meeting the beloved. The lover 'feels-good' and reflexively wishes himself well through being united with the object of his love. This feeling is independent of the excitement which is experienced at this moment.⁶⁷

This 'good feeling' is *palpable*. Hence, even if the lover was hitherto in real emotional anguish, the event of meeting his friend will not only cause him to forget his troubles, but in fact will dilute the seriousness of the problems in his own eyes. He

M. Schneersohn. (Tzemaeh Tzedek). *Derech Mitzvosecha*. op. cit. p. 29a.

61. Rabbi J. I. Schneersohn. "Shofar — 5699". op. cit.

62. Idem. "Al Sheloshoh Devarim — 5700". op. cit.

63. For an "essence" does not change. Cf. Rabbi M. Wiener. op. cit. p. 3. and sources cited there.

64. The intellect being only an "extension" of the "soul-essence". See Rabbi M. Wiener. op. cit. p. 24. and sources cited there.

65. Rabbi J. I. Schneersohn. op. cit. p. 162.

66. *Ibid.*

67. Idem. "V'kol Hoam — 5700". op. cit. p. 113.

will instead be overcome with the steadfast hope and confidence that 'all will be well'.⁶⁸

This delight at meeting one's friend is also evident in the extent of emotional pain at the time of their parting.⁶⁹

Besides this affective ecstasy at seeing the beloved physically, there is also the wonderful rapture felt when the friend openly manifests his affection and attachment.⁷⁰

G. The effects of love consummated in the *beloved* in that 1) he will not feel forlorn, lonesome, or abandoned; and 2) he becomes invigorated and strengthened at the thought of his lover. Also, as the lover contemplates about his friend with fiery loving thoughts, these arouse the "soul-essence"⁷¹ of the beloved, and will, to an extent, fortify him.⁷²



68. Idem. "Ta 'amu — 5694". *Sefer Hamamorim — Kuntreisim*. Vol. II. op. cit. p. 580.

69. Rabbi Dov Ber. *Derech Chaim*. op.cit. p. 36b, ff.

70. Cf: Rabbi Schneur Zalman. *Siddur*. op. cit. p. 221c, where it is explained that this sensation is *not* of the essence of love.

71. See: Rabbi M. Wiener. *op. cit.* pp. 55-56 and sources cited there.

72. See *supra*, note 28. Another example is the reaction occurring when one looks at someone (who is *not* facing him) with an intent, inner gaze. The "soul-essence" of this fellow will be stimulated and he will turn around to look at the person who is staring at him.

THE EGOCENTRICITY OF LOVE

Since love is the intimacy of the lover and beloved, it is composed of the sensations of both the lover and beloved. Consequent to the lovers role as an *individual*, separate entity, is the fact that love is not a *compulsive* trait. We cannot say that someone is obligated or compelled to love his friend.⁷³ On the contrary: love is basically the *will* and *desire* of the lover.⁷⁴

This is one of the differences between love and fear. Fear, the origin of which is in *distance*, is primarily stimulated by the *object* of fear (*not* the fearful person himself). Hence, fear is compulsory. As a servant, who, due to the fear of his master, serves the master *against* his (the servant's) will.⁷⁵

For this reason, a lack of love is not considered an offense. When one friend doesn't fulfill the wishes of his companion (although this shows a deficiency in the love) there are no wrath feelings, no need for appeasement and apology. For, as stated, love is not compulsory — so an insufficiency of it is not considered a breach of *obligation*.⁷⁶

Furthermore, since, as previously explained, love is composed of also the lover as an entity, a deficiency in the love constitutes a defect in the *lover*, i.e. that *he* did not have sufficient love for his friend to stimulate himself to fulfill the friend's wishes. Therefore, it is not considered by the *lover* as a transgression either. An 'offense' is defined as an ill-treatment of one's friend, not a want in one's own self.⁷⁷

This self-centered factor in love finds its expression in:

73. See: M. Wiener. *op. cit.* p. 35 and sources cited there.

74. Rabbi Schneur Zalman. *Sefer Hamamorim* 5562. NY: Kehot, 1964. p. 277.

75. *Ibid.*

76. *Ibid.*

77. *Ibid.*

A. The extension of love, in that the lover extends *himself* in a state of pursuing and seducing the beloved.⁷⁸ Fear, in contrast, effects the nullification, and withdrawal of the fearful one *into* himself.⁷⁹

B. The cause of love. Love is generated (not only by the attractive existence of the beloved, but rather also) by the will and desire of the *lover*, as above.

C. The inner nucleus⁸⁰ of (most⁸¹ classifications of) love is the lover's own "*self-love*".⁸² When we love anything it is not the object of our love essentially that is the subject of our affection, but instead the projected love of *ourselves*. Consequently, what is sought after in love is that the *lover* should 'capture' and 'apprehend' the object of his love. The tendency of love is *acquisitive*.

Take the passion for money as an example; one desires that the money belong to *himself*, be in his *own* pocket.⁸³

Although it is true that one is stimulated and experiences delight upon beholding attractive things which are *not* (and cannot be) *his*, this rousing is *not* that of "love".⁸⁴

Thus, since love finds its source in "self-love" we find that the more someone loves himself, the greater his desire to acquire gratifying things will be. On the other hand, he who is removed and withdrawn from "self-love" will be 'abstracted'

78. Rabbi Dov-Ber. *op. cit.* p. 62d.

79. *Ibid.* p. 63a.

80. "Self-love" is a general cause of love, but it must not be confused with the emotion of "love" per se. One does not love if there isn't something (foreign to and besides oneself) to love. Also, love does not grasp the essence of the beloved, not the case in "self-love". [However, an exception is to be found in "intrinsic-love" which for this reason isn't really love. See *infra*]. See Rabbi Y. Kahn, et. al. *op. cit.* p. 686 note 93*.

81. A possible exception would be "intrinsic-love" such as the father-son relationship. See Rabbi Y. Kahn, et. al. *op. cit.* note 92.

82. Rabbi Dov-Ber. *Toras Chaim*. *op. cit.* Shemos 61b.

83. *Ibid.*: At times love is even *detrimental* to the object of love, as love for food is the means of the food's *destruction*.

84. Rabbi M. M. Schneersohn (Tzemach Tzedek). *op. cit.* p. 199b.

from possessive, covetous desires. He will be totally ‘sterile’ of emotion. Therefore, someone who (for some unfortunate reason) becomes abhorrent of his own life will develop apathy towards even such innate loves as food, wife, and children.⁸⁵

“Self-love” is not only the underlying cause of “natural-loves” but also of those “*rational-loves*” generated by mature *intellectual* contemplation. The intellect acts *only* as an agent of enlightenment and as a guidepost, indicating and clarifying those things which are beneficial and worthy.⁸⁶

Nevertheless, we find that (although *both* “natural” and “rational” love are prompted by “self-love” and are therefore rooted in the “*soul-essence*” itself⁸⁷) “rational-love”, in spite of this common denominator, is not as firm and resistant as “natural-love” is. The (partial) explanation being that there are two contributing elements in “self-love.” The first is that the *intellect* compels that one should love himself. This level is found in the fragile “rational-love”. It is the second factor in “self-love” — that one ‘naturally’ loves himself *supra*-rationally that influences the more sturdy, unyielding “natural-love”.⁸⁸



85. Rabbi Dov-Ber. *op. cit.*

86. *Ibid.*

87. See: Rabbi M. Wiener. *op. cit.* p. 32: “.. this self-love (which when we find it projected in an object or person external to ourselves, causes us to love that foreign thing) is, of course, not love of the skin and bones, but rather that of the *soul*, it being the animating and psychic *reality*.”

88. Rabbi Dov-Ber. *op. cit.*

STIMULANTS OF LOVE

There are two categories of stimulants of love

A. Factors which stimulate love to those things which one would possibly not have loved without the stimulant. Among them are:

1) Compassion, which “destroys hatred and awakens love.”⁸⁹

2) Joy. A person at the time of his happiness will be prone to feel love even for his enemy, whom he will invite to take part in his celebrations.⁹⁰ This occurs because when one is overjoyed his supra-rational transcendental soul-power of “delight” realizes immanent revelation in the conscious psyche. The *reasons* (rationale) for hatred are thereby nullified. For, since the cause of this love is (*supra-rational*) “delight”,⁹¹ also the effect — the love — will be unlimited by the restraints of the intellect.⁹²

B. Factors which arouse (previously existing) love from a state of latency, and which fortify it.

In this category of stimulants there are two modes: 1) intimacy with the beloved, and 2) being (metaphorically) distant and removed from the beloved.

The superiority of love stimulated by intimacy is evident in the cleaving and attachment which results. The love is manifest in his *inner* heart. In distinction, when one is at a distance from his beloved and yearns to approach him, he is not in a state of union with the beloved at this moment, but only feels excitement and emotional fervor. His love will be revealed

89. Rabbi Schneur Zalman. *Tanya*. op. cit., Ch.32. p. 189.

90. Idem.: *Sefer Hamamorim* 5562. op. cit. pp. 23-24.

91. For definition see: Dr. N. Mindel. *Rabbi Schneur Zalman*. Vol. II. N .Y: Kehot, 1973, p. 32f.

92. Rabbi Schneur Zalman. *op. cit.*

outwardly, as a child at a distance from his father will cry out, “father, father”.⁹³

Love stimulated by distance finds its advantage points in the quality of the ardent yearning and craving for the beloved. The more remote a person finds himself from the object of his love, the more intense his longing will be.⁹⁴ Just as we find in one’s own “self-love”, the desire to live is felt most immanently

when he is weak and exhausted he yearns for his soul to revive him; and also when he goes to sleep he longs and yearns for his soul to be returned to him when he awakens from his sleep.⁹⁵

A more specific breakdown:

It is human nature that we desire and crave particularly when that what we want is lacking. The more we *don’t* have it, the more we want it.⁹⁶ Distance from the object of desire *incites* a yearning for it. As in the case of physical thirst for water, if we *know* that water is near-by, the thirst for it will not be as excessive as if we were in a desolate, parched desert. The very recognition that the water is remote provokes our thirst-instinct to react.⁹⁷

Another, more positive manner in which distance affects desires is in regard to the *cause* of the cravings: the preciousness and value of the desired thing. People do not especially appreciate the worth and importance of the things which are already close to them. During the day, when light is abundant, its advantages do not impress us. At night though (and especially in a dark dangerous forest or the like) the want for

93. Idem.: *Likutei Torab*. NY: Kehot, 1965. Succos 79b.

94. *Ibid.*: V’eschanan 7d.

95. Idem: *Tanya*. op. cit. Ch. 44. p. 281.

96. Idem: *Siddur*. op. cit., p. 279c.

97. Rabbi J.I. Schneersohn. “Tshurey Meyrosh Amanah — 5689”. *Sefer Hamamorim Kuntreisim*. NY: Kehot, Vol., I. p. 53a.

light is first felt. Likewise thirst intensifies the pleasure to be derived from refreshing water.⁹⁸

Generally speaking, *continuous* gratification from any thing is not considered pleasurable.⁹⁹

Other examples of how distance stimulates love:

1) When there is something which challenges or obstructs the love (such as malicious gossip) the lover is inspired to overcome the obstacles by *fortifying* his love.¹⁰⁰2) When the beloved removes himself from the lover or forsakes him, as a father who conceals himself from his son or casts him out of the house and says to the child, “I am not your father” and the like, all arouse the love of the son to the father in a revealed often frenzied state. The child might react by crying bitterly and screaming that he doesn’t want to be separated from his father under any circumstances. In contrast, when the father is ‘close’ with his son, the child might come to feel that he can do whatever he pleases, even against the father’s wishes.¹⁰¹



98. *Ibid.* p. 53b

99. Rabbi M. M. Schneersohn (Tzemach Tzedek) *Or Hatorah*. NY: Kehot, 1970. Matos. p. 329.

100. Rabbi J. I. Schneersohn. “Al Sheloshoh Devarim — 5700”, *op.cit.*

101. Rabbi Schneur Zalman. *Likutei Torah*. *op. cit.* Tavoh. p. 41d.

GRADATIONS OF LOVE

In love there are numerous gradations which are classified in three general categories: 1) “rational-love”; 2) “supra-rational love” that requires a stimulant; 3) “supra-rational love” that does not require a stimulant.

The respective delineation is as follows:

Rational-love is love whose only agent is the ‘reason’ from which it evolved. It is called by our Sages,¹⁰² “love that depends on some cause.”¹⁰³

The characteristics of “rational-love” are:

A. It is circumscribed in accordance with the attributes of that which caused it.¹⁰⁴

B. It is not germane to the essence of the lover, affecting him (relatively) only superficially.¹⁰⁵

C. It is not germane to the essence of the beloved, in that the union with the beloved is limited to those aspects of the beloved that induce the love.¹⁰⁶

D. It can become extinguished. To illustrate, evil reports about the beloved can weaken the bonds of love¹⁰⁷ and eventually terminate the affection.¹⁰⁸

As our Sages have expressed it,¹⁰⁹ “all love that depends on some cause, if the cause passes away, the love will likewise vanish.”¹¹⁰

102. *Mishnayoth*. op. cit: Avos 5:17.

103. Rabbi S. B. Schneersohn. *Kuntres Ha'avodab*. NY: Kehot, 1963. p. 30.

104. *Ibid*.

105. Rabbi J. I. Schneersohn. “Tachlis Chochmoh — 5689”. *Sefer Hamamarim — Kuntreisim*, op. cit., Vol. I. p. 32a.

106. *Ibid*.

107. Although also on this level of love the lover avoids listening to disparaging comments about his friend, as mentioned (supra) nevertheless when he *does* hear them, they deteriorate the love — See Rabbi Y. Kahn, et. al. *op. cit.* p. 241 note 164.

108. Rabbi J. I. Schneersohn. “Al Sheloshoh Devarim — 5700”. *op. cit.*

109. See note 101 supra.

In the causality of “rational-love” we find several factors:

A. A favor or benefaction.¹¹¹ In this type of love¹¹² what motivates the affection and unification is the personal gain of the lover.¹¹³ For example, a student will serve his teacher as a means by which he will be able to receive more wisdom, *not* due to his own dedication to the teacher amidst self-abnegation.¹¹⁴

In love based on utility or pleasure, there are two subdivisions:

1) Elicited through the emotions. Most cases of love fall into this category. It is characterized by ecstatic qualities:¹¹⁵ limitation of the love according to the extent of the favors done by the beloved;¹¹⁶ periodic degeneration of intensity.¹¹⁷

2) Elicited through the intellect, such as the love of a student to his teacher or a person to his mentor.¹¹⁸ It is characterized by intellectual composure and calmness;¹¹⁹ lack of boundaries;¹²⁰ periodic increase in intensity.¹²¹

110. See note 102 supra.

111. See note 104 supra.

112. Even if the object of love is (not what the beloved will *give* him, but instead) the inherent impressive traits of the beloved, there is *still* an element of self-consciousness and narcissism of the lover evident. See Rabbi Y. Kahn, et. al. *op. cit.* . p. 688 note 167.

113. It is self-understood that also on this level the affection is real and true (and *not* an attempt by the ‘lover’ to deceive the ‘beloved’). Rather, since the love originates due to those aspects of the beloved which benefit the lover, therefore the *resulting love* will be oriented by these aspects which are *relevant* to the lover. Just as love prompted by the impressive traits of the beloved does *not* result in an affinity to the essence of the beloved, but rather only with the *relevant* impressive qualities (and no more). See: Rabbi Y. Kahn; et. al. *op. cit.*: note 168.

114. Rabbi S. B. Schneersohn. *Yom Tov Shel Rosh Hashonoh* 5666. NY: Kehot, 1971. p. 317.

115. Rabbi J. I. Schneersohn “V’loh Neyvosh — 5701”. *op.cit.* p. 33.

116. *Ibid.*

117. *Ibid.* p. 36.

118. *Ibid.* p. 34.

119. *Ibid.* p. 33.

120. *Ibid.*

121. *Ibid.* p.36.

B. Love based on virtue and merit — the inherent worth and admirable qualities of the beloved, that he is a superior, praiseworthy individual.¹²²

* * *

Supra-rational love that requires a stimulant is an¹²³ “intrinsic-love” called by our Sages,¹²⁴ “love that does not depend on any cause”. However, it is not *purely* intrinsic (as the father-son relationship is) and consequently requires a stimulant.

The characteristics of “supra-rational love” that requires a stimulant are:¹²²

A. Being intrinsic, it endures forever.

B. Over a period of time, it can degenerate and go into a latent state.

C. The affection for one’s friend and hate of the enemies of the friend are two distinct emotions.

D. It is not circumscribed in accordance with the attributes of that which caused it. For, since it is an “intrinsic-love” it knows no cause; only a *stimulant* which reveals it. And once it is activated this love remains intrinsic and consequently independent — and unbounded.

An example of this love would be two loyal friends whose “soul’s are knit together¹²⁵” and whose love is not dependant upon any motive. Nevertheless, in the passing of time the love can become concealed. But, at a moment of rejoicing for either of them, they are aroused in an ardent mutual affection, completely incommensurate with the source of provocation.

* * *

122. Idem, “Tachlis Chochmoh — 5689”. *op. cit.*

123. For the below, sees Rabbi S. B. Schneersohn. *Kuntres Ha’avodab.* *op. cit.*, p. 30 ff.

124. See note 101 *supra*.

125. Samuel I. 18:I. Sees Rabbi Y. Kahn, et. al. *op. cit.* p. 688. note 182.

Supra-rational love that does not require a stimulant is pure “intrinsic-love” as the love of a father and son. They love each other because they are one coherent essence.¹²⁶ For this reason, we cannot distinguish between the father’s love of his son and the son’s love of his father — they are one indivisible essence.¹²⁷

Among the characteristics of “supra-rational love” that does not require a stimulant are:

A. It is germane to the essence of the lover, reaching the innermost recesses of his heart.¹²⁸

B. It is germane to the essence of the beloved in that:

1) The love is directed to the essence of the beloved (and not to any of his specific traits, qualities, etc.).¹²⁹ Therefore this love has no ulterior motives. Not only is it supra-rational as the previous category, but it is also totally non-motivated.¹³⁰

2) It arouses the essence of the beloved. When a child cries out, “father, father” the father is stirred with all his essence.¹³¹

C. There is no self-consciousness in this love (as is found in all other varieties) — it being intrinsic.

Based on characteristics B, C, it is explained¹³² that pure “intrinsic-love” is technically not really “love” but rather in the category of “will”.¹³³ “Love”, as all emotions, is recognizable by such features as being germane only to the “extension” and revealed qualities and traits — not “essence”; it is self-centered and marked by self-consciousness, as elaborated upon earlier.

126. Rabbi Dov-Ber. *Derech Chaim*. op. cit. p. 4c. Cf. Rabbi J. I. Schneersohn “Veyaged Loch — 5631”. *Sefer Hamamorim - Kuntreisim*. op. cit. Vol. I. p. 138a.

127. Rabbi Dov-Ber. op. cit.

128. Rabbi J. I. Schneersohn “Tachlis Chochmoh — 5689”. *Sefer Hamamorim — Kuntreisim*. op. cit.

129. *Ibid.*

130. Rabbi M. M. Schneerson. *Likutei Sichos*. op. cit. Vol. II. p. 304.

131. Rabbi J. I. Schneersohn. op. cit.

132. Rabbi S. B. Schneersohn. “V’roshei Chodsheichem — 5672”. *Beshoo Shebikdimu — 5672*. NY:Kehot, 1977. Vol. I. pp. 55-56.

133. The similarity between this “love” and “will” is explained by Rabbi Y. Kahn: et. al. op. cit. p. 688 note 190.

D. It never ceases; it cannot be extinguished entirely.¹³⁴ Moreover, it never lapses into a state of concealment. Although at times it must be aroused, it never is in *true* latency, only inactive dormancy.¹³⁵ This stimulation may be accomplished if the son meditates on the fact that “he is my father”;¹³⁶ when the father and son are distant from each other;¹³⁷ if the father casts the child out of his house, and the like, as above.

E. It is not ecstatic.¹³⁸

F. The affection for one’s son and hate of the enemies of the son are not two distinct emotions.¹³⁹

* * *

In this category, we find a strange peculiarity. Parents who have only one child exhibit more love to this child than parents of many children do to their children.¹⁴⁰ Similarly, an only-child loves his parents more than children of a larger family love their parents.¹⁴¹ We do not know the profound explanation for this phenomenon, for there are no boundaries in the heart of man to which we could attribute an exhaustion of love capacity (resulting from an over-abundance of objects to which the love must be directed¹⁴²). Also, in regard to the

134. Rabbi J. I. Schneersohn. *op.cit.*

135. Rabbi. S. B. Schneersohn. *Kuntres Ha'avodab.* op. cit. p.31.

136. Rabbi. J. I. Schneersohn. *op. cit.*

137. *Ibid.*

138. Cf: Rabbi Schneur Zalman. *Likutei Torab.* op. cit. Shmini Atzeres. 92d. where we find elucidated how “self-love” is also unexcited in this sense.

139. As in the case of “self-love”, the will to live and the will not to die are not two distinct functions — See Rabbi S. B. Schneersohn. Discourse dated “Vayakhel-Pikudei- 5670”. *Sefer Hamamorim ‘Eter’ (5670)*. NY:Kehot, 1974. p. 177.

140. For this reason, the reward and punishment meted out to the only child is more acute. See: Rabbi J. I. Schneersohn. “Atoh Echod — 5702”. *Sefer Hamamorim 5702*. NY: Kehot, 1974. Ch. 1.

141. *Ibid.*

142. Sees Rabbi Y. Kahn; et. al. *op. cit.* p. 689. note 215 where love of many children is distinguished from love of many material things, which is limited by a capacity factor.

only-child's love for his parents we are faced with the same difficulty, for human nature has it that even if a person has many brothers and sisters he *still* perceives himself as an 'only-child.' We can only answer that this is the faculty the Creator implanted in mankind.¹⁴³

* * *

A further category of "intrinsic-love" is realized when the object in *itself* is loved, when there are *no* rational or emotional grounds for affinity between the lover and the object of love. An exemplification would be the love of a little child — *everyone* loves a little child. In some ways, the 'intrinsic' qualities of this love supersede even that of a paternal relationship.¹⁴⁴ The father-son love is similar in ways to "rational-love" — he loves him *because* he is his son; his father. The love of a tiny child, however, has no rationale whatsoever — just that this is the nature the Creator instilled in the heart of man.¹⁴⁵

* * *

In a family itself, we may also distinguish between "natural", "innate" love such as the *kinship* of a brother-sister, father-son, etc. and artificially induced "adapted-love" such as the husband-wife in marriage.¹⁴⁶ In each type there are advantages. A (superficial) profile is as follows:

143. Rabbi J. I. Schneersohn. *opt cit.* Cf: Rabbi M.M. Schneerson. *Likutei Sichos*. NY: Kehot, 1972. Vol. VI. pp. 8-9 note 33 where it is explained that the spiritual origin (*every* thing in the universe having a spiritual source — see sources cited by Rabbi M. Wiener. *op. cit.* p.4 ff.) of the love parents' have for children is the love of G-d to Israel and Israel to G-d, in which Israel is an *only-child* (See sources cited by Rabbi M. Wiener. *op. cit.* p. 48 ff.).

144. Of course, this does not refer to the fact that in the father-son relationship the love is germane to the essence of the *lover* and *beloved*, as above. Instead, it is intended here to say that the love *per se* is intrinsic, for it is even 'more' supra rational than the father-son relationship is, as explained within. Sees Rabbi Y. Kahn. et. al. *op. cit.* p. 688 note 204.

145. Rabbi S. B. Schneersohn. "Key Naar Yisroel — 5666". *Yom Tov Shel Rosh Hasbanah 5666*. *op. cit.* p. 551.

146. Husband and wife also being considered 'relatives'. See sources quoted by Rabbi Y. Kahn. et. al. *op. cit.* p. 259. note 316.

The advantage of the husband-wife love is its ardent, concupiscent quality. There are many reasons for this, some of them being:

1) Their love is adapted, artificially induced, it is *novel*. As explained above, a closeness attained after a distance generates yearning and craving for the beloved. In variance is the fraternal affection, which does not display this trait.¹⁴⁷

2) Their intimacy is to the extent of absolute unification, as scripture puts it, “and they become one flesh”.¹⁴⁸ Therefore, the entire will of a wife becomes molded after her husband.¹⁴⁹ Whereas in a father-son relationship, since at the birth of the son he becomes an individual entity, his love of his father is (comparatively) cold, complacent. He might not be driven to self-sacrifice for his father’s sake.¹⁵⁰

A few of the advantages of “natural-love” are:

1) It is constant, continuous, never-ceasing. Since it is natural and *innate*, it does not become interrupted. *Adapted* love can be terminated by means of divorce.¹⁵¹

2) The brother-sister affection is deeper. One is less likely to become quickly angered and offended because of the other — unlike husband and wife. This principle has applications in Talmudic civil law.¹⁵²

3) A wife is naturally embarrassed to openly manifest love for her husband in front of strangers, while a sister will kiss her brother publicly without any concern of shame or disgrace.¹⁵³



147. Rabbi Schneur Zalman. *Sefer Hamamorim* 5562. op. cit. p. 301.

148. Gen. 2:24.

149. Rabbi Schneur Zalman. *Likutei Torab*. op. cit. ‘Matos’ 84a.

150. *Ibid.* p. 83d.

151. *Ibid.* ‘Shir Hashirim’. p. 31b.

152. Cf. *Talmud Bavli*. op. cit. Gitten 17a.

153. Rabbi M. M. Schneersohn. (Tzemach Tzedek) *Or Hatorab*. op. cit. ‘Emor’. pp. 179-180

MANIFESTATIONS OF LOVE

In the manifestation of love there are numerous levels. These expressions are 'vessels' which contain and reveal the 'light' of love. Therefore, the 'vessels' vary in accordance with the 'light' they are designed to hold.¹⁵⁴ In ascending order (of intensity) some of them are:

A. The handshake in greeting each other. Although this motion has become superficial in character, not exceedingly meaningful in content — this is a rectifiable fault.¹⁵⁵

B. Verbal communion. In this assertion of love we find a difference if the conversation is love-related or not.

When one speaks with his friend, even about non-love-related matters, the lover thereby reveals his love.¹⁵⁶ The more one loves someone, the more he wants to speak with him. With an enemy talking is undesirable. Our Sages have declared, "By enemy is meant any one that had not spoken with him for three days..."¹⁵⁷

If the topic of conversation is their mutual affection, additional factors are to be considered:

1) The actual talking about their love will arouse more love in the heart of the speaker.¹⁵⁸ Sometimes, after such a conversation, the actual *yearning* for each other might become cooled down to an extent, but the love in essence is fortified.

2) The conversation will stimulate love in the party being spoken to.¹⁵⁹

154. Rabbi J. I. Schneersohn. *Likutei Dibburim*. op. cit. Vol. I. p. 2b.

155. *Ibid.*

156. Rabbi S. B. Schneersohn. "Vayidaber Moshe-5672." *Beshoo Shehikdimu* — 5672. NY:Kehot, 1977. Pp. 63-64.

157. *Mishnayoth*. op.cit. Sanhedrin 3:5.

158. Rabbi S. B. Schneersohn "Yom Tov Shel Rosh Hashana — 5659". *Sefer Hamamorim Ranat (5659)*. NY:Kehot, 1976. p. 5.

159. Rabbi J. I. Schneersohn. "Tiku — 5707". *Sefer Hamamorim 5706-5707*. NY:

3) If an outsider overhears the tender conversation he will be emotionally agitated.¹⁶⁰

* * *

When two loyal friends relate to each other all that has happened to them, the love revealed in this conversation is more profound than even that of the kiss.¹⁶¹

* * *

Embracing in which the lover demonstrates that he encompasses the beloved totally and does not wish to allow the beloved to depart from him.¹⁶² Embracing stimulates also he who is being hugged.¹⁶³

D. The kiss reveals an inner love that cannot be contained in (most forms of) speech.¹⁶⁴

E. The passionate gaze, in which the lovers look at each other wordlessly. This indicates a love so lofty that even the category of verbal communion which is superior to the kiss (as above) is not a fit vessel for it. The words of speech are too 'dry' to reflect this intense feeling of love.¹⁶⁵

* * *

These various manifestations are dependent also upon the extent the recipient can appreciate them. A wise son who recognizes his father's love cognitively will be shown a more profound expression of love, whereas a baby can only be superficially hugged, the infant not conscious of this at all.¹⁶⁶

Furthermore, the wise son can, through his behavior, *call forth* his father's love in a fashion proportionate with his

Kehot, 1967. p. 131.

160. *Ibid.*

161. Idem; *Likutei Dibburim*. loc. cit.

162. Rabbi Schneur Zalman, op. cit., 'Nitzavim' 48c.

163. Rabbi Dov-Ber. *Toras Chaim*. op. cit. 'Vayishlach' 45c.

164. Rabbi Schneur Zalman. *Torab Or*, op. cit. 23a.

165. Rabbi J. I. Schneersohn. *Likutei Dibburim*. loc. cit.

166. Rabbi Schneur Zalman. *Sefer Hamamorim* 5562. op. cit. pp. 22-23.

behavior while the baby cannot actively evoke love. Therefore, the baby only receives love in an ‘encompassing’ mode.¹⁶⁷

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The most lofty way parents can manifest their love for a child is calling the child by his name, especially a name of endearment, a nickname, etc.¹⁶⁸ Other tokens of love such as giving the youngster a gift, verbal expression of love, embracing, and kissing all have obvious restraints. A gift must be specifically appropriate for the child’s level of appreciation; words of love must be understood by the child; embracing and kissing are only relevant when the child is in proximity to his parents, and only while he is awake.¹⁶⁹ Thus, these expressions are *limited* by the age and intelligence of the child, by time and place, the child’s state of consciousness — hence they are all *finite* expressions of love. The love indicated by mentioning the child’s name, on the other hand, is unhindered by all these

167. *Ibid.*

168. For the following, see: Rabbi M. M. Schneerson. *Likutei Sichos*. op. cit. Vol. VI. pp. 8-10.

169. Apparently, this presents a difficulty, for we find that people kiss even *inanimate* objects such as the mantle of a Torah scroll to sow their affection. However, we must distinguish between two types of kissing. One is kissing as an expression of ardent love that cannot be contained in speech (Rabbi Schneur Zalman. *Torah Or.* op. cit., p. 80d). Since this is a revelation of love to the *beloved*, it is feasible only when the beloved can appreciate it. A *second* form of kissing is that which is intended as (not an active, fiery expression, but instead) a ‘sign’ and ‘token’ of love. This is done relatively coldly, calmly. Hence, it makes no difference whether the recipient is aware of the kiss or not — or even if it is an inanimate object. Also, considering the principle that “the highest of all descends the lowest of all” (See: Rabbi M. Wiener, op. cit. pp. 46-47 and sources cited there) it is possible to conclude that in reality this cold, ‘lifeless’ second class of kiss, a *lowly physical* expression, embodies a love so intrinsic that it is *above* the level of being expressed emotionally, and *therefore* it is ‘cold’. We find often that an “essence” is manifest specifically in this manner (See at length: Rabbi J.I. Schneerson. “Chochmos B’chutz Taronah — 5694”. *Sefer Hamaamorim-Kuntreisim*. op. cit. Vol. II. p. 296a.). Thus, in kissing the mantle of a Torah, a truly profound love is really what is being invested. See Rabbi M. M. Schneerson. op. cit. pp. 413-415.

limiting factors, for it is an expression of *intrinsic* love to the *essence* of the child, and essence is unbounded.¹⁷⁰



170. See sources quoted by Rabbi M. Wiener. *op. cit.* p. 3.

In honor of the
50TH WEDDING ANNIVERSARY

of our dear parents

Mr. & Mrs.

Walter and Marilyn Wiener

*whose mutual love and respect
impeccable integrity
and dedication to and self-sacrifice
on behalf of their family and community
have been a wonderful example to all
and earned them the admiration and affection
of the many who cherish their devoted friendship*

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Dedicated by
their loving children

Rabbi & Mrs. Moshe & Mariasha Wiener

and grandchildren

*Yitzchok, Mordechai, Kaila,
Menachem Mendel, Yehudis, Rochel,
Chaya Mushka, Zelda Rivka, Soro Sosho,
Yosef and Dovid Shlomo*

– September 3rd, 2000 –