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Shema

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# Introduction

In this [study](study.html) I would like to look at some interesting aspects of the the Shema, the quintessential statement of the [Jew](gen-jew.html). Its importance is underscored by its inclusion in the [tefillin](tefillin.html), [mezuzah](mezuzah.html), and our [prayers](prayer.html).

For those who do not [know](daat.html) what the Shema is, it is worth while to give a basic definition that we can expand upon throughout this [study](study.html). The word ‘Shema’ is a an English translitteration of the [Hebrew](hebrew.html) word שמע. Shema means ‘to hear’, and is taken from the [first](one.html) word of the following Torah [command](cmds613.html):

***Devarim (Deuteronomy) 6:4-9*** *Hear, O Israel:* [*HaShem*](hashem.html) *our G-d,* [*HaShem*](hashem.html) *is* [*one*](one.html)*: 5 And thou shalt love* [*HaShem*](hashem.html) *thy G-d with all thine* [*heart*](body.html)*, and with all thy soul, and with all thy might. 6 And these words, which I* [*command*](cmds613.html) *thee this day, shall be in thine* [*heart*](body.html)*: 7 And thou shalt* [*teach*](teacher.html) *them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. 8 And thou shalt bind them for a* [*sign*](signs.html) *upon thine* [*hand*](fourteen.html)*, and they shall be as frontlets between thine* [*eyes*](body.html)*. 9 And thou shalt write them upon the posts of thy house, and on thy gates.*

The Shema is an affirmation of our [covenantal](covenant.html) relationship and a declaration of faith in [one](one.html) G-d. The obligation to recite the Shema is the beginning of the obligation to [pray](prayer.html), yet separate from it. This means that we must also pray in addition to saying the Shema. Saying the Shema is the beginning of Torah study since the two commands are so closely related. A [Jew](gen-jew.html) is obligated to say Shema in the morning and at night, as we can see from the above passage.

The Master of Nazareth, [Yeshua](yeshua.html), called the Shema, “the [first](one.html) [commandment](cmds613.html) of all”.

***Mordechai (Mark) 12:28-34*** *And* [*one*](one.html) *of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the* [*first*](one.html)[*commandment*](cmds613.html) *of all? 29 And* [*Yeshua*](yeshua.html) *answered him, The* [*first*](one.html) *of all the* [*commandments*](cmds613.html) *is, Hear, O Israel; The HaShem our God is* [*one*](one.html) *HaShem: 30 And thou shalt love the HaShem thy God with all thy* [*heart*](body.html)*, and with all thy soul, and with all thy mind, and with all thy strength: this is the* [*first*](one.html)[*commandment*](cmds613.html)*. 31 And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other* [*commandment*](cmds613.html) *greater than these. 32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is* [*one*](one.html) *God; and there is none other but he: 33 And to love him with all the* [*heart*](body.html)*, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole* [*burnt offering*](korbanot.html)*s and sacrifices. 34 And when* [*Yeshua*](yeshua.html) *saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.*

The Rambam, as we shall see, cited ‘belief in G-d’ as the [first](one.html) [commandment](cmds613.html). The Master of Nazareth [taught](teacher.html) that that the Shema was the [first](one.html) [commandment](cmds613.html) of all. Of course, this means that the Shema is the quinessential means of expressing our belief that HaShem is one and that there exists nothing except HaShem.

The Shema consists of [three](three.html) paragraphs extracted from several Torah verses. Before we look at the details, it is worthwhile to understand the importance of this [prayer](prayer.html) / [command](cmds613.html).

The importance of this [prayer](prayer.html) is underscored by the [Talmud](orallaw.html),[[1]](#footnote-1) where we learn that the reading of the Shema morning and evening fulfills an important [mitzva](cmds613.html):

***Yehoshua (Joshua) 1:8*** *This book of the* [*law*](law.html) *shall not depart out of thy* [*mouth*](body.html)*; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.*

So important is this [prayer](prayer.html) that as soon as a child begins to [speak](mashal.html) his father is directed[[2]](#footnote-2) to [teach](teacher.html) him the Shema and the verse:

***Devarim (Deuteronomy) 33:4*** *Moses commanded us a* [*law*](law.html)*, even the* [*inheritance*](inherit.html) *of the congregation of* [*Jacob*](israelja.html)*.*

The [Talmud](orallaw.html) [teaches](teacher.html) us that this important [prayer](prayer.html) even reaches into our [dreams](dreams.html):

***Berachot 57a*** *If a man were to* [*dream*](dreams.html) *that he is reciting the Shema, he is worthy that the Divine Presence should rest upon him…*

The significance of the Shema is that it is a [prayer](prayer.html), in which we accept the **yoke of The Kingdom**. The reciting of the [first](one.html) verse of the Shema is called the *acceptance of the yoke of the kingship of G-d*.[[3]](#footnote-3) Accepting the yoke of the Kingdom[[4]](#footnote-4) is a vital part of understanding the Shema.

The Ramban[[5]](#footnote-5) has said that the primary function of all the [mitzvot](cmds613.html) is to learn the fear of G-d.[[6]](#footnote-6) Chazal[[7]](#footnote-7) [teach](teacher.html) that “Fear of G-d”[[8]](#footnote-8) is reverential awe. This suggests that the Shema is the most important expression of our Fear of God.

There are [four](four.html) rungs in the ladder of [prayer](prayer.html). In the [**first**](one.html) phase of the “service of the [heart](body.html)“[[9]](#footnote-9) (which culminates in the [first](one.html) section of the Shema), the objective is to develop a feeling of love towards [HaShem](hashem.html), a yearning and craving to draw close to Him. The **second** phase (coinciding with the second section of the Shema) is the development of feelings of reverence and awe toward [HaShem](hashem.html). The [**third**](three.html) phase (associated with the blessing “True and Enduring”, recited between the Shema and the [Amida](amida.html)) is the fusion of love and awe in our relationship with [HaShem](hashem.html). In the [**fourth**](four.html) phase (attained during the silent recitation of the [Amida](amida.html)) we transcend emotion itself, abnegating all feeling and [desire](needs.html) to achieve an utter commitment and unequivocal devotion to [HaShem](hashem.html).

The directives of the Shema, Devarim 6:4ff, intimate [two](two.html) ways for Israel to express its love for [HaShem](hashem.html): **to do** and **to hear**. Later Hakhamim will refer to these “ways” as “**duties of the limbs**” and “**duties of the** [**heart**](body.html)“, the “duties of the limbs” implying what the Hakhamim came to call *halakha.* Derived from the causative verb [*halak*](walking.html) (to [walk](walking.html), i.e., to make someone else [walk](walking.html), to lead, to guide), *halaka* is that component of Torah which provides guidance through definitive rulings or [commandments](cmds613.html) ([mitzvot](cmds613.html)[[10]](#footnote-10)). It answers the questions ‘what,’ ‘when,’ and ‘how’ in Israel’s call to holiness.

Rambam[[11]](#footnote-11) lists the reading of the Shema as the tenth of the positive [mitzvot](cmds613.html):

|  |  |  |
| --- | --- | --- |
| [**Mitzva**](cmds613.html) **#** | **Verse #** | **248 Positive** [**Mitzvot**](cmds613.html) |
| P 1 | Ex. 20:22 | Believing in G-d |
| P 2 | Deut. 6:4 | Unity of G-d |
| P 3 | Deut. 6:5 | Loving G-d |
| P 4 | Deut. 6:13 | Fearing G-d |
| P 5 | Exo23:25; Deu11:13; 13:5 | To serve G-d |
| P 6 | Deut 10:20 | To cleave to G-d |
| P 7 | Deut. 10:20 | Taking an oath by G-d’s [Name](name.html) |
| P 8 | Deut. 28:9 | [Walking](walking.html) in G-d’s ways |
| P 9 | Lev. 22:23 | Sanctifying G-d’s [Name](name.html) |
| P 10 | Deut. 6:7 | Reading the Shema twice daily |

Let’s look at the details of the “Shema”, the [prayer](prayer.html) [HaShem](hashem.html)‘s people [pray](prayer.html) twice a day; once in the evening and once in the morning. The basic [command](cmds613.html) is found in Devarim (Deuteronomy) 6:4-9, as we saw earlier.

In the above passage, you will notice that we [speak](mashal.html) of these [commands](cmds613.html) when we sit at home. When do we sit at home? We sit at home in the *evening*. Then we talk of them when we [walk](walking.html) along the road. When do we [walk](walking.html) along the road? We [walk](walking.html) along the road in the *morning*. The scripture then goes on to tell us to talk of them when we lie down. When do we lie down? We lie down in the *evening*. Finally, we are to talk about them when we get up. When do we get up? We get up in the *morning*. So, the pattern holds: “evening” begins the day, and “morning” ends the day.

# [HaShem](hashem.html) is [One](one.html)!

The human [body](body.html) has a [mashal](mashal.html), an analogy, about [HaShem](hashem.html)‘s oneness. This [mashal](mashal.html) is based on our observation of the [world](worlds.html). Our observation is that this [world](worlds.html) is composed of differentiated parts. We observe this same differentiation when we observe other human beings. They seem to be composed of parts: [Head](body.html), [hands](fourteen.html), [legs](body.html), etc. This is analogous to this [world](worlds.html) which seems to be composed of parts. Further, as we saw in our last [mashal](mashal.html), [HaShem](hashem.html) seems to be composed of parts. Yet, we [know](daat.html) that [HaShem](hashem.html) is [ONE](one.html). That is our declaration in the Shema: [HaShem](hashem.html) is [one](one.html)! To understand this paradox, [HaShem](hashem.html) gives us a [mashal](mashal.html) in our own [bodies](body.html) that will help us understand this paradox.

When others observe us, they see parts. When we observe ourselves externally we see parts. However, when we grasp ourselves internally we see only the totality. We do not grasp ourselves, internally, as a collection of parts. We see only… ourselves! When we use our intellect, or our creativity, we do not have the sensation of moving to another part. We have only the sensation of ourselves as a unity. Our awareness of ourselves is always in totality. We grasp ourselves as a unity, not a collection of parts.

From this [mashal](mashal.html) we learn how to view [HaShem](hashem.html) as [one](one.html). Since the whole [world](worlds.html) is nothing more than a manifestation of [HaShem](hashem.html), we learn that despite the appearance of parts, this [world](worlds.html) is [one](one.html) as [HaShem](hashem.html) is [one](one.html). Thus we can begin to understand a bit about the unity of [HaShem](hashem.html) by observing how we are unified to ourselves.

# Malchut - Kingship

[One](one.html) of the important functions of the Shema is to make [HaShem](hashem.html) our King. The Rambam [taught](teacher.html) this concept:[[12]](#footnote-12)

*“The Second* [*Mitzva*](cmds613.html) *is the* [*commandment*](cmds613.html) *in which we are commanded regarding* [*knowledge*](knowledge.html) *of the Oneness [of G-d], namely, that we should* [*know*](daat.html) *that the Creator of Existence and its Primary Cause is* [*One*](one.html)*, as He stated, “Understand, O Israel,* [*HaShem*](hashem.html) *is our G-d,* [*HaShem*](hashem.html) *is* [*One*](one.html)*“ (Devarim 6:4). In many midrashim you will find the Sages saying, “Al menas le’yached es Shemi” (“for the purpose of unifying My* [*Name*](name.html)*“) and “Al menas le’yachdeini” (literally, “for the purpose of unifying Me” - obviously, we cannot take this literally), and the like. Their intent in this statement is that the only reason He took us out of slavery and acted kindly and benevolently with us was in order that we should be a state of* [*knowledge*](knowledge.html) *of [His] Oneness, for we are obligated in this. In many places this* [*mitzva*](cmds613.html) *is referred to as “the* [*mitzva*](cmds613.html) *of Oneness.”* ***This*** [***mitzva***](cmds613.html) ***is also called “Malchut,” as the Sages say, “To accept upon oneself the yoke of the Malchut Shamayim”,[[13]](#footnote-13) which means recognition and*** [***knowledge***](knowledge.html) ***of [His] Oneness***”.

Thus, we see that according to Chazal, the idea of *“Malchut* [*HaShem*](hashem.html)*“* (Kingship of [HaShem](hashem.html))is the same as the idea of *“Yichud* [*HaShem*](hashem.html)*“,* the seclusion of [HaShem](hashem.html)*.[[14]](#footnote-14)* With this idea, the *Adon Olam* [prayer](prayer.html)makes sense. To say that [HaShem](hashem.html) was *Melech* (King)before any form was created is to say that He was [One](one.html) before He created the universe. Likewise, to say that [HaShem](hashem.html) will be *Melech* (King)after everything ceases to exist is to say that His Oneness will not be affected in any way when the universe ends. Lastly, we can understand the tenth *pasuk* of *malchiyot* (Kingship). Even though the *Shema* doesn’t mention any form of the word *“Melech”* (King)it is nevertheless the perfect expression of *Malchut* [*HaShem*](hashem.html) (Kingship of [HaShem](hashem.html))*,* for it explicitly states that [HaShem](hashem.html) is [One](one.html).

There is [one](one.html) more question we must answer: **How is *Malchut***  (Kingship) **a metaphor for Oneness?** The Rambam may have supported his statement from the words of Chazal, but what were Chazal thinking when they decided to refer to the idea of *Yichud* [*HaShem*](hashem.html) (the seclusion of [HaShem](hashem.html)) by the analogy of *Malchut*?

Before we answer this question, let us briefly review the idea of [HaShem](hashem.html)‘s Existence and [HaShem](hashem.html)‘s Oneness. The Rambam writes:[[15]](#footnote-15)

*“The* [*First*](one.html) *Fundamental Principle is the Existence of the Creator, praised is He. Namely, that there Exists an Existence which is perfect in all manners of existence, and this Existence is the cause of the existence of all other existences, and through Him their existence is established, and their existence stems from Him. And if* [*one*](one.html) *could entertain the thought of the removal of His Existence, the existence of every other existence would be nullified and they would not remain in existence. And if* [*one*](one.html) *could entertain the thought of the removal of all existence besides Him, then His Existence, may He be exalted, would not be nullified, and would not lack, for He, may He be exalted, does not need the existence of any other . . . all of them are dependent on His Existence. And this* [*first*](one.html) *fundamental principle is that which is indicated by the statement, “I am* [*HaShem*](hashem.html) *your G-d.”*

[HaShem](hashem.html) refers to Himself as *“Eheyeh Asher Eheyeh”,* the Existing Being Who Is the Existing Being, or the Inherently Existent Being. In other words, our existence is a contingent and accidental existence; at [one](one.html) point in [time](time.html), we did not exist, and sooner or later, we shall cease to exist; we do not have to exist, but rather, we exist because [HaShem](hashem.html) wills it. [HaShem](hashem.html)‘s existence, on the other [hand](fourteen.html), is independent and essential; He always existed, exists now, and will always exist; unlike us, [HaShem](hashem.html) must exist. To suggest that [HaShem](hashem.html) could cease to exist is as absurd as the notion that water could cease to be wet. It is the nature of water to be wet, and it is the Nature of [HaShem](hashem.html) to Exist, as it were.

*“The Second Fundamental Principle is His Oneness, may He be exalted. Namely, that this Cause of everything is* [*One*](one.html)*, not like the oneness of a species and not like the oneness of a class, and not like* [*one*](one.html) *unified composite, which can be divided into many unities, and not* [*one*](one.html) *like a simple* [*body*](body.html)*, which is* [*one*](one.html) *in* [*number*](nchart.html) *but is subject to division and subdivision ad infinitum, but He, may He be exalted, is* [*One*](one.html) *– a Oneness unlike any other oneness in any way.”*

[HaShem](hashem.html) is [One](one.html), and Only [One](one.html). If our conception of G-d’s oneness contains any plurality whatsoever, then it must be incorrect. If our conception of G-d’s oneness is comparable in any way whatsoever to the oneness of anything else, it must be incorrect. G-d’s oneness is absolute, unshared by and incomparable to any other oneness. Oneness means that there is nothing else except HaShem!

**Thus, *Malchut*** [***HaShem***](hashem.html) **is not a metaphor for** [**HaShem**](hashem.html)**‘s rulership over His creations. Rather, it is a metaphor for His Absolute Uniqueness - Oneness which is unlike any other**. To say that [HaShem](hashem.html) is *Melech* (King) is to say that [HaShem](hashem.html)‘s existence and oneness are completely superior and utterly different than the existence and oneness of any of His subjects.

Rebbi formulated the idea in an eloquent, easy-to-remember expression: ***Malchut* does not refer to** [**HaShem**](hashem.html)**‘s KingSHIP, but** [**HaShem**](hashem.html)**‘s KingNESS**. It is not a metaphor for His rulership over His creations, for [HaShem](hashem.html) was King before the universe existed. Rather, *Malchut* is a metaphor for His uniqueness, distinctness, and utter superiority of existence to all other beings.

# [Time](time.html)

***Pirqe Abot II:13-14*** *MISHNAH 13. Rabbi Shimon said: “Be meticulous in reading the Shema and in* [*prayer*](prayer.html)*. When you* [*pray*](prayer.html)*, do not make your* [*prayer*](prayer.html) *a routine, but rather [entreaty for] mercy and supplication before G-d, as it is stated[[16]](#footnote-16): ‘For He is gracious and compassionate, slow to anger and abounding in loving kindness, and relenting of the evil decree.’ And do not consider yourself* [*wicked*](wicked.html) *in your self-estimation.”*

QUESTION: Why did he single out these [two](two.html) [mitzvot](cmds613.html)?

ANSWER: The Shema and the [Amida](amida.html) [prayer](prayer.html) (Shemone Esre) are to be recited each morning, and there are specific times by which it should be done to properly fulfill the [mitzva](cmds613.html). Shema can be recited up to the end of the [third](three.html) hour of the day, and tefillah should be before the end of the [fourth](four.html) hour. These hours are not sixty minute hours, but sha’ot zemaniot, seasonal hours, i.e. the units obtained by dividing the day into [twelve](twelve.html) equal segments.

There is a question as to what is considered day with regard to determining the [twelve](twelve.html) hours. According to the Magen [Avraham](avraham.html) (58:1) the day is counted from Amud HaShachar, [first](one.html) light of dawn, until Tzet HaKochavim, nightfall. The Vilna Gaon maintains that the day for this calculation is from Netz HaChamah, sunrise, to Shekiat HaChamah, sunset. Thus, according to the Magen [Avraham](avraham.html), the allotted period of [time](time.html) concludes earlier than according to the Vilna Gaon, and according to all calculations, the [first](one.html) [three](three.html) hours on a winter day is a shorter period of [time](time.html) than on a long summer day.

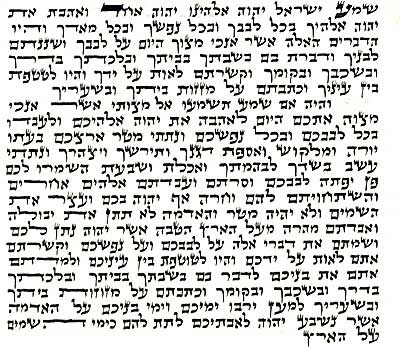
In the summer it is difficult to rise out of bed early because the nights are shorter, and in the winter because of the cold weather. Thus, the [Mishna](orallaw.html) warns, “Be careful in reciting the Shema and Shemone Esre, that is, make a special effort to overcome your laziness throughout the year and recite them before the [time](time.html) lapses.”

Alternatively, the [Talmud](orallaw.html)[[17]](#footnote-17) says that the vatikin - the devoted ones, people of unusual humility and who held [mitzvot](cmds613.html) in great esteem,[[18]](#footnote-18) would take care to complete the recitation of the Shema with sunrise and immediately thereafter say the Shemone Esre. They would hasten to say the Shema immediately before sunrise (though it may be recited earlier) and the Shemoneh Esre immediately after sunrise so that they could recite the Shemoneh Esre at the earliest possible [time](time.html) and thereby link the [redemption](redemption.html) blessing [Ga’al Yisrael, which follows after the Shema] to the [prayer](prayer.html). The [Talmud](orallaw.html) praises this custom and says concerning anyone who does it that no harm will befall him all day.

Since this comes out very early in the day, especially during the summer, the [Mishna](orallaw.html) encourages [one](one.html) to be diligent in the performance of Shema and tefillah, joining the [two](two.html) together as the vatikin did.

# [Letters](letters.html)

The Encyclopedia Judaica tells us that there are seventeen places in the Torah where a [letter](letters.html) is written extra-large or extra-small: the scribal terminology is *majuscule* and *miniscule*. There are [six](six.html) miniscules and [eleven](eleven.html) majuscules. For example, the [first](one.html) [letter](letters.html) in the Torah, the bet in the word Bereshit, is a majuscule (this is probably the origin of the illuminated capital of medieval manuscripts). The most famous majuscules are certainly the ones from the Shema in Devarim (Deuteronomy) 6:4. In this case, the [letters](letters.html) are large to avoid confusion: a large ayin in the word shema to avoid confusion with aleph: ‘perhaps O Israel’. The large dalet to avoid confusion with resh: ‘the HaShem is another’. The following script illustrates these majuscules:



In the Shema [prayer](prayer.html) which says “Hear Israel [HaShem](hashem.html) our G-d is [one](one.html)“ the [letters](letters.html) “ayin - ע” and “daled - ד” are written in large fonts. This is not only in the siddur it is also written this way in the Torah. The reason is because those [two](two.html) [letters](letters.html) spell the word “aid - עד” which means witness in [Hebrew](hebrew.html). When is a witness needed? It is only when something is not revealed. And in the case of [HaShem](hashem.html) we as [Jewish](gen-jew.html) people have to be witnesses to his existence, hence the large “Ayin” and Daled”. That is a [Jewish](gen-jew.html) person’s role in this [world](worlds.html). We have to reveal [HaShem](hashem.html) in a [world](worlds.html) that hides him. Being the only [nation](nations.html) who was “witness” to a mass revelation of [HaShem](hashem.html) the [Jewish](gen-jew.html) people are by definition witnesses who need to reveal the hidden [name](name.html) of [HaShem](hashem.html) in this [world](worlds.html).

## Gematria

**Shema**

410 = ע = 70 + מ = 40 + ש = 300

[**Mishkan**](mikdash.html)

410 = נ = 50 + כ = 20 + ש = 300 + מ = 40

**Kadosh**

410 = ש = 300 + ו = 6 + ד = 4 + ק = 100

# In The [Synagogue](synagog.html)

So, what does it mean to call upon the [name](name.html) of [HaShem](hashem.html)? To call upon the [name](name.html) of [HaShem](hashem.html) = to proclaim His [Name](name.html) = To confess His [Name](name.html) = to hold a [Jewish](gen-jew.html) [Prayer](prayer.html) service on [Shabbat](sabbath.html) and weekdays which includes the reading of the Torah and a sermon. So attending [Synagogue](synagog.html) for a [Jewish](gen-jew.html) service is, in itself, making confession with the [mouth](body.html) since there in the presence of the [community](community.html) we recite the Shema. Which means that we publicly take upon ourselves the yoke of the Kingdom of [Heaven](heaven.html).[[19]](#footnote-19)

[***Midrash***](orallaw.html)[***Psalm***](psalms1.html) ***19:7*** *Or, when Moses heard the reading of the Shema precede the* [*Eighteen*](eighteen.html) *Benedictions, he* [*knew*](daat.html) *that it was day; and when the* [*Eighteen*](eighteen.html) *Benedictions preceded the reading of the Shema, he* [*knew*](daat.html) *that it was night.*

The [synagogue](synagog.html) service is set up in such a way that those who are saying the Shema on weekdays are also wearing their [tzitzith](tzitzith.html) and [tefillin](tefillin.html). On [Shabbat](sabbath.html) we do not wear [tefillin](tefillin.html), but we do wear our [tzitzith](tzitzith.html). Thus we [speak](mashal.html) about the [tefillin](tefillin.html) and the [tzitzith](tzitzith.html) in the Shema while we have them immediately in front of us.

## Torah Reading

In the [annual](annual.html) Torah [cycle](cycles.html), we read the parasha which contains the Shema on the [Shabbat](sabbath.html) following Tisha B’[Av](tishabav.html).

In the [triennial](shmita.html) [cycle](cycles.html) of Torah readings we read the portion on the Shema (Deut. 6:4 – 7:11) along with the Ashlamata[[20]](#footnote-20) of Zechariah 14:9-11, 16-21. We read Tehillim ([Psalms](psalms1.html)) 116 and 117. In the Nazarean Codicil we read Matityahu 26:31-35 or Mark 14:26-31.

In the [triennial](shmita.html) [cycle](cycles.html), we read this parasha, in the [Tishri](feasts.html) [cycle](cycles.html), on the [Shabbat](sabbath.html) after [Succoth](succoth.html). In the [Nisan](feasts.html) [cycle](cycles.html) we read this parasha just after [Pesach](passover.html). As expected the [two](two.html) readings are [six](six.html) months apart, [three](three.html) and a half years later.

**Question:** Why should [one](one.html) wait to say kiddish levana[[21]](#footnote-21) [on Motzei Tisha B’[Av](tishabav.html) ] until after [eating](eating.html)?

**Answer:** This is brought down in the Shulchan Aruch as [Halacha](walking.html). The main reson for this [law](law.html), is that Kiddush Levana [needs](needs.html) to be recited with Simcha.[[22]](#footnote-22) [One](one.html) who is on an empty stomach for 25 hours and still in the Tisha B’[Av](tishabav.html) mode cannot be doing it with Simcha, until after he has [eaten](eating.html) and gets into the post Tisha B’[Av](tishabav.html) mode of Geulah.[[23]](#footnote-23)

Now we can understand why we read the portion of the Shema, in the [triennial](shmita.html) [cycle](cycles.html), after the [redemption](redemption.html) of [Pesach](passover.html) and after the [redemption](redemption.html) of [Succoth](succoth.html).

# [Numbers](nchart.html) in the Shema

## [Thirteen](thirteen.html)

The [number](nchart.html) [thirteen](thirteen.html) is among the holiest of the [numbers](nchart.html) because it is closely associated with [HaShem](hashem.html).

***Devarim (Deuteronomy) 6:4*** *Hear, O Israel:* [*HaShem*](hashem.html) *our G-d,* [*HaShem*](hashem.html) *is* [*one*](one.html)*:*

This pasuk, from the Shema, tells us a very important relationship:

[HaShem](hashem.html) = Echad ([One](one.html))

The Shema is recited twice a day, by observant [Jews](gen-jew.html), to obey the Torah [command](cmds613.html) as found in the Shema itself. The goal of the Shema is not just to declare that [HaShem](hashem.html) is [one](one.html), but rather to declare that [HaShem](hashem.html) is [one](one.html) and there is nothing in existence besides Him. The [world](worlds.html) and everything around us, is just an extension of [HaShem](hashem.html).

To help us understand the making of many into [one](one.html), [HaShem](hashem.html) gave us the sense of [hearing](mashal.html). As an aside, [HaShem](hashem.html) gave us the human [body](body.html), with all of its responses, in order to give us intimate [insights](insights.html) into [HaShem](hashem.html) and His [creation](bara.html). If we understand what it means to hear, we can understand what it means to declare [HaShem](hashem.html)‘s oneness.

[Hearing](mashal.html) is a sense which requires us to assemble the sounds from another person, into a cohesive picture. Thus we would say that [hearing](mashal.html) is the forming of disparate parts into a single idea or picture. Literally we make many (sounds) into [one](one.html) (idea).

The Shema, which is uttered twice a day by every observant [Jew](gen-jew.html), is an interesting perspective into [hearing](mashal.html). Shema is normally translated as “hear”. Our Sages [teach](teacher.html) us that *shema* literally means *the gathering of many and making them into* [*one*](one.html). The appropriateness of this definition is brought into sharp distinction when we see that the goal of the shema is that [HaShem](hashem.html) should be [one](one.html) and His [name](name.html) [One](one.html).

To help us understand the relationship between [HaShem](hashem.html) and His oneness, [HaShem](hashem.html) gave us the [Hebrew](hebrew.html) language. Part of this language is the fact that each [letter](letters.html) not only has intrinsic meaning, but each [letter](letters.html) also has a numeric value, as we learned in our [study](study.html) of the [Hebrew](hebrew.html) [letters](letters.html). In the following chart, we can see that the numerical value of the [Hebrew](hebrew.html) [letters](letters.html) that form *echad*, whose meaning is [*one*](one.html), is [thirteen](thirteen.html).

|  |  |
| --- | --- |
| The gematria of *echad* - אחד is [thirteen](thirteen.html): | א = 1  ח = 8  ד = 4  ----------  Total: 13 |

Not only does echad = 13, but the [Hebrew](hebrew.html) word *ahava* (love) also has a numerical value of [thirteen](thirteen.html), as expressed verbally in the Nazarean Codicil:

***1 Yochanan (John) 4:8*** *He that loveth not knoweth not* [*HaShem*](hashem.html)*; for* [*HaShem*](hashem.html) *is love.*

Chazal [teach](teacher.html) that if [two](two.html) words have the same numeric value, then the essential meaning of the [two](two.html) words is the same. The above pasuk from the Nazarean Codicil[[24]](#footnote-24) gives us another very important relationship:

[HaShem](hashem.html) is Ahavah (Love)

|  |  |
| --- | --- |
| The gematria of *ahavah* - אהבה is [thirteen](thirteen.html): | א = 1  ה = 5  ב = 2  ה = 5  ----------  Total: 13 |

Thus we learn that:

[HaShem](hashem.html) is echad ([one](one.html))

Echad ([one](one.html)) is ahavah (love)

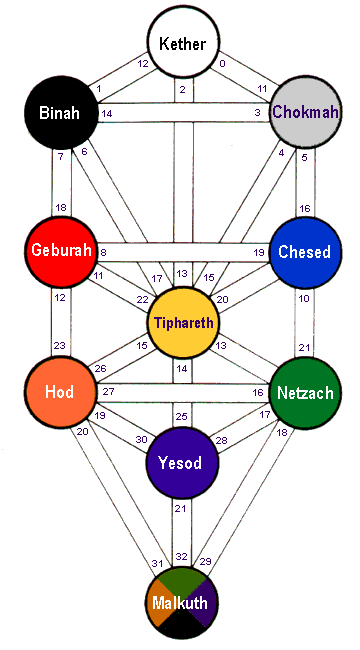
[HaShem](hashem.html) is ahavah (love)

It follows, therefore, that we become [one](one.html) with [HaShem](hashem.html), when we love Him and we love what He has created. Love means unification with the object of our love, and unification with [HaShem](hashem.html) means a unified [heart](body.html) in belief and devotion.

Thus we see that [HaShem](hashem.html) equals [thirteen](thirteen.html). Therefore the meaning of [thirteen](thirteen.html) is the oneness and love of [HaShem](hashem.html).

The yod-י hay-ה vav-ו hay-ה ([HaShem](hashem.html)) [name](name.html) has a gematria of 2 X 13 = 26, thirteen twice.

the word *echad* is spelled: אחד aleph-chet-dalet. In Kabbalah, the [letter](letters.html) *aleph* (א) corresponds to the highest sefirah, *Keter*. The *chet* (ח) [with a numerical value of [eight](eight.html)], in this case, represents the [eight](eight.html) sefirot below Keter (Chachmah, Binah, Chesed, Gevurah, Tifferet, Netzach, Hod, and Yesod), until the last sefirah, Malchut. The [letter](letters.html) dalet (ד), in Kabbalah, always represents *Malchut*. The following chart illustrates the sefirot, which represents [creation](bara.html):



Hence, the message of the Shema is: From the very top of [creation](bara.html) until the very bottom of [creation](bara.html), even in the darkest, most [physical](physical.html) parts of existence, you must [know](daat.html) and be real with [HaShem](hashem.html)‘s Oneness. There is never a place that [HaShem](hashem.html) isn’t, just places where it is not proper to think about Him. There is never a [time](time.html) when [HaShem](hashem.html) isn’t, just times when He doesn’t seem apparent to us.

So, [thirteen](thirteen.html) is another way of expressing the unity of [HaShem](hashem.html).

Throughout the siddur ([prayer](prayer.html) book), and [Jewish](gen-jew.html) thought, [thirteen](thirteen.html) is used to express [HaShem](hashem.html) and His oneness. This is made emphatic by the [thirteen](thirteen.html) priciples which express the essentials of [Jewish](gen-jew.html) belief, which allow us to have an attachment to [HaShem](hashem.html) and His eternal [world](worlds.html). The following list contains Rambam’s [thirteen](thirteen.html) principles of faith, which we understand are the minimum requirements of [Jewish](gen-jew.html) belief:

**1.** [HaShem](hashem.html) exists.

**2.** [HaShem](hashem.html) is [one](one.html) and unique.

**3.** [HaShem](hashem.html) is incorporeal.

**4.** [HaShem](hashem.html) is eternal.

**5.** [Prayer](prayer.html) is to be directed to [HaShem](hashem.html) alone and to no other.

**6.** The words of the prophets are true.

**7.** Moses’ prophecies are true, and Moses was the greatest of the prophets.

**8.** The Written Torah ([first](one.html) [five](five.html) books of the Bible) and [Oral Torah](orallaw.html) (teachings now contained in the [Talmud](orallaw.html) and other writings) were given to Moses.

**9.** There will be no other Torah.

**10.** [HaShem](hashem.html) knows the thoughts and deeds of men.

**11.** [HaShem](hashem.html) will reward the good and punish the [wicked](wicked.html).

**12.** The [Mashiach](mashiach.html) will come.

**13.** The dead will be resurrected.

## [Eighteen](eighteen.html)

[Eighteen](eighteen.html) is the [number](nchart.html) of times [HaShem](hashem.html)‘s [name](name.html) is mentioned in *shema[[25]](#footnote-25)*. When we declare the unity of [HaShem](hashem.html) we are connecting to The Source of life.

[***Midrash***](orallaw.html) ***B’Midbar Rabba to*** [***Numbers***](nchart.html) ***2:1-34*** *AND THE HASHEM* [*SPOKE*](mashal.html) *UNTO MOSES AND UNTO AARON, SAYING (Num. II, 1). In* [*eighteen*](eighteen.html) *passages you find Moses and Aaron placed on an equal footing (i.e. the divine communication was made to both alike); to this the* [*Eighteen*](eighteen.html) *Benedictions correspond (the reason, was that Moses and Aaron were both instruments of Israel’s deliverance, which would not have been effected without their* [*prayers*](prayer.html)*, hence the daily* [*Prayer*](prayer.html) *was likewise divided into* [*Eighteen*](eighteen.html) *Benedictions.). From the* [*three*](three.html) *Patriarchs you derive the fixed ritual of* [*praying*](prayer.html)[*three*](three.html) *times a day.* [*Abraham*](avraham.html) *instituted morning* [*prayer*](prayer.html)*, as it is said, And* [*Abraham*](avraham.html) *got up early in the morning to the place where he had stood, etc. (Gen. XIX, 27), and ‘*[*standing*](mashal.html)*‘ signifies* [*prayer*](prayer.html)*, as it is said, Then stood up Phinehas, and* [*prayed*](prayer.html) *[English Version: ‘wrought judgment’] (Ps. CVI, 30).* [*Isaac*](isaac.html) *instituted afternoon* [*prayer*](prayer.html)*, as it is said, And* [*Isaac*](isaac.html) *went out to meditate in the field at eventide (Gen. XXIV, 63), and ‘meditation’ signifies* [*prayer*](prayer.html)*; as it is said, A* [*prayer*](prayer.html) *of the afflicted, when he faints, and pours out his meditation (E.V.: complaint) before the HaShem (Ps. CII, I).* [*Jacob*](israelja.html) *instituted evening* [*prayer*](prayer.html)*, as it is said, And he lighted (wayyifga’) upon the place, etc. (Gen. 28:11), and pegi’ah signifies* [*prayer*](prayer.html)*, as it is said, Therefore* [*pray*](prayer.html) *not you for this people ... neither make intercession (tifga’ - all* [*three*](three.html) *are from the root paga’) to Me (Jer. 7:16). In* [*eighteen*](eighteen.html) *passages Moses and Aaron are conjoined, thus giving a hint for the* [*Eighteen*](eighteen.html) *Benedictions which correspond to the* [*eighteen*](eighteen.html) *references to the Divine* [*Name*](name.html) *occurring in the shema’ and in [the* [*Psalm*](psalms1.html) *commencing,] A* [*Psalm*](psalms1.html) *of David: Ascribe unto the HaShem, O you sons of might (Ps. 29:1). The* [*three*](three.html) *Patriarchs, then, introduced the custom of* [*praying*](prayer.html)[*three*](three.html) *times a day, while from Moses and Aaron and from the above-mentioned references to the Divine* [*Name*](name.html) *we infer that* [*eighteen*](eighteen.html) *benedictions [must be said].*

## [Twenty](twenty.html)-[five](five.html) - The Mystery of Unity

***Soncino*** [***Zohar***](orallaw.html)***, Shemoth, Section 2, Page 139b*** *‘There are* [*thirteen*](thirteen.html) *things enumerated apart from the stones, which, taken altogether, make* [*twenty*](twenty.html)*-* [*five*](five.html) *in the supernal mystery of the union. Corresponding to these* [*twenty*](twenty.html)*-*[*five*](five.html)*, Moses chiselled* [*twenty*](twenty.html)*-*[*five*](five.html)[*letters*](letters.html) *in writing the mystery of the Shema (the* [*twenty*](twenty.html)*-*[*five*](five.html)[*Hebrew*](hebrew.html)[*letters*](letters.html) *contained in the verse, “hear, O Israel, the HaShem our G-d, the HaShem is* [*one*](one.html)*“).* [*Jacob*](israelja.html) *wished to express the unity below and did so in the* [*twenty*](twenty.html)*-*[*four*](four.html)[*letters*](letters.html) *of the response to the Shema: “Blessed be the* [*Name*](name.html) *of His glorious Kingdom for ever and ever.” He did not bring it up to* [*twenty*](twenty.html)*-*[*five*](five.html) *because the* [*Tabernacle*](mikdash.html) *was not yet.*

[Jacob](israelja.html) wanted to establish the “Mystery of Unity” below [on earth], and composed the [twenty](twenty.html)-[four](four.html) [letters](letters.html) of, “Blessed be the [name](name.html) of His glorious kingdom forever”. He didn’t make it [twenty](twenty.html)-[five](five.html) [letters](letters.html) since the [Tabernacle](mikdash.html) had yet to be built. Once the [Tabernacle](mikdash.html) was built, the [first](one.html) word was completed ... With regard to this it says, “G-d [spoke](mashal.html) to him from the Tent of Meeting, saying ...”,[[26]](#footnote-26) which has [twenty](twenty.html)-[five](five.html) [letters](letters.html).

What does this mean?

The “Mystery of Unity” refers to the supernatural state of existence when all negative traits disappear, traits that lead to division among people, such as hatred, jealousy, anger, and so on. This will be the “state of union” in the Messianic [time](time.html), when the human inclination to do evil will be removed permanently.

What is the significance of the [number](nchart.html) [twenty](twenty.html)-[four](four.html)? The [number](nchart.html) [twenty](twenty.html)-[four](four.html) written in [Hebrew](hebrew.html) [letters](letters.html) is “kaf-dalet” - כ*ד*. The [number](nchart.html) [twenty](twenty.html)-[four](four.html) in [Hebrew](hebrew.html) spells out the word “kad” or pitcher.

כ*ד* = [Twenty](twenty.html)-[four](four.html) = kad = pitcher

The [number](nchart.html) 24 is associated with judgment and severity. In some way, unity is also associated with the [number](nchart.html) [twenty](twenty.html)-[four](four.html).

## [Forty](forty.html)-[Two](two.html) - [Cities of Refuge](elul.html)

The [prayers](prayer.html) found in the siddur contain several profound uses of the [number](nchart.html) [forty](forty.html)-[two](two.html). Whether in the [number](nchart.html) of words or [letters](letters.html), [forty](forty.html)-[two](two.html) is an integral building block used by the [prayers](prayer.html) to achieve results.

In the verse *Shema Israel,[[27]](#footnote-27)* [*HaShem*](hashem.html) *Elokeinu,* [*HaShem*](hashem.html) *echad* there are [six](six.html) words, and in the paragraph of *Ve’ahavta* (You shall love) till *uvisharecha* (and upon your gates) there are a total of [forty](forty.html)-[two](two.html) words.

The Shema is recited twice a day, by observant [Jews](gen-jew.html), to obey the Torah [command](cmds613.html), as found in the Shema itself. The goal of the Shema is not just to declare that [HaShem](hashem.html) is [one](one.html), but rather to declare that [HaShem](hashem.html) is [one](one.html) and there is nothing in existence besides Him. The [world](worlds.html) and everything around us, is just an extension of [HaShem](hashem.html). We are an extension of the oneness of [HaShem](hashem.html).

To help us understand the making of many into [one](one.html), [HaShem](hashem.html) gave us the sense of [hearing](mashal.html). As an aside, [HaShem](hashem.html) gave us the human [body](body.html), with all of its responses, in order to give us intimate [insights](insights.html) into [HaShem](hashem.html) and His [creation](bara.html). If we understand what it means to hear, we can understand what it means to declare [HaShem](hashem.html)‘s oneness.

[Hearing](mashal.html) is a sense which requires us to assemble the sounds from another person, into a cohesive picture. Thus we would say that [hearing](mashal.html) is the forming of disparate parts into a single idea or picture. Literally we make many (sounds) into [one](one.html) (idea).

The Shema, which is uttered twice a day by every observant [Jew](gen-jew.html), is an interesting perspective into [hearing](mashal.html). Shema is normally translated as “hear”. Our Sages [teach](teacher.html) us that *shema* literally means *the gathering of many and making them into* [*one*](one.html). The appropriateness of this definition is brought into sharp distinction when we see that the goal of the shema is that [HaShem](hashem.html) should be [one](one.html) and His [name](name.html) [One](one.html).

This “oneness” was our state in [Gan Eden](eden.html).[[28]](#footnote-28) Thus we would say that we find [forty](forty.html)-[two](two.html) words in the Ve’ahavta[[29]](#footnote-29) in order to facilitate our return to the state that we enjoyed in [Gan Eden](eden.html).

The goal of the Shema is oneness, but the goal of the *Ve’ahavta* is to create a [new](new.html) reality where Klal Israel[[30]](#footnote-30) are bonded together in love for [HaShem](hashem.html).

The verse of *“Shema Israel”* (Hear O Israel) accentuates “accepting the yoke of [heaven](heaven.html)“, and the paragraph of *“Ve’ahavta”* (and you shall love) deals with absolute love of [HaShem](hashem.html).

The [six](six.html) [cities of refuge](elul.html) correspond to the [six](six.html) words “Shema Yisrael Adonai Elohenu Adonai Ehad,” “Hear O Israel, the HaShem is our G-d, the HaShem is [One](one.html).” Add the names of the [forty](forty.html)-[two](two.html) Levitical cities, and you have [forty](forty.html)-[eight](eight.html) words, corresponding to the total of [forty](forty.html)-[eight](eight.html) [Hebrew](hebrew.html) words in the passage beginning with “Hear, O Israel...”[[31]](#footnote-31) and ending with “...and upon thy gates”.[[32]](#footnote-32)

The foregoing implies that the words of the declaration of faith beginning with “Hear O Israel”[[33]](#footnote-33) constitutes those “[cities of refuge](elul.html)“ where any [Jews](gen-jew.html), no matter what his [sin](sin.html), can find shelter and protection. If he accepts the yoke of the Kingdom of [Heaven](heaven.html) and loves [HaShem](hashem.html), he will be saved from the accusers who pursue him.[[34]](#footnote-34)

## [Two](two.html) hundred and [forty](forty.html)-[eight](eight.html)

[***Zohar***](orallaw.html)[***Ruth***](ruth.html) ***97b*** *There are 248 limbs in the* [*body*](body.html)*, and each word of Shema serves to protect* [*one*](one.html) *of them.*

However, when making a tally of all of the sections of Shema, [one](one.html) comes up with only 245 words. How do we make up for the [three](three.html) missing words?

The Shulchan Aruch[[35]](#footnote-35) writes that there are 245 words in the *Shema*, and in order to make it up to **248**, corresponding to the **248** limbs of a person, the *Shliach Tzibbur[[36]](#footnote-36)* repeats [three](three.html) words, [*HaShem*](hashem.html) *Elokeichem Emet*.[[37]](#footnote-37) The Remo adds that that if [one](one.html) is not saying Shema with a tzibbur, then [one](one.html) adds at the beginning [three](three.html) words, *Kel Melech Ne’eman (G-d faithful king)*.[[38]](#footnote-38)

# Torah [Study](study.html)

Without regular Torah learning it is impossible to fulfill the words of the Shema[[39]](#footnote-39) that we should “love [HaShem](hashem.html) our G-d with all of our [heart](body.html), with all of our soul, and with all of our possessions”.

## In The Shema

We can get a feeling for how important Torah [study](study.html) is, by looking at the [command](cmds613.html) of [HaShem](hashem.html), in the Shema, which we are commanded to recite twice a day:

***Devarim (Deuteronomy) 6:4-9*** *Hear, O Israel:* [*HaShem*](hashem.html) *our G-d,* [*HaShem*](hashem.html) *is* [*one*](one.html)*: 5 And thou shalt love* [*HaShem*](hashem.html) *thy G-d with all thine* [*heart*](body.html)*, and with all thy soul, and with all thy might. 6 And these words, which I* [*command*](cmds613.html) *thee this day, shall be in thine* [*heart*](body.html)*: 7 And thou shalt* [*teach*](teacher.html) *them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. 8 And thou shalt bind them for a* [*sign*](signs.html) *upon thine* [*hand*](fourteen.html)*, and they shall be as frontlets between thine* [*eyes*](body.html)*. 9 And thou shalt write them upon the posts of thy house, and on thy gates.*

There is no way, for parents, to [teach](teacher.html) Torah to our children except we learn Torah [first](one.html).[[40]](#footnote-40) There is no way to [speak](mashal.html) the words of Torah “when we sit in our house and when we [walk](walking.html) by the way”, except we [study](study.html) Torah [first](one.html).

Can the [time](time.html) for the obligation of Torah [study](study.html) be quantified? It cannot. The [time](time.html) of each person’s obligation of Torah [study](study.html) is different, and varies according to personal circumstances. Those with a strong [desire](needs.html) and lots of [time](time.html) should use the [time](time.html) wisely. We have [time](time.html) because [HaShem](hashem.html) has given us what we need with undue effort and [time](time.html). When [one](one.html) does not have a long commute, very little overtime, and non-[physical](physical.html) labor, he can be sure that [HaShem](hashem.html) gave him these things in order that he should have more [time](time.html) to [study](study.html) Torah, [teach](teacher.html) Torah, and perform the [mitzvot](cmds613.html). We are *not* given free [time](time.html) to indulge in pleasures.

The principle, as set out by a [number](nchart.html) of authorities, is that [one](one.html) must [study](study.html) the Torah in the [time](time.html) that is ‘free’.[[41]](#footnote-41) As Rav Elchanan Wasserman[[42]](#footnote-42) writes, during the [time](time.html) that a person spends at work, there is no obligation to [study](study.html) Torah: The obligation of Torah [study](study.html) is incumbent during the [time](time.html) that a person is not at work.

Further, the Rambam codified[[43]](#footnote-43) that we are obligated to [study](study.html) the Torah *day and night*, just as the Shema [commands](cmds613.html). [One](one.html) can discern that he has fulfilled his obligation by simply reciting the Shema. Never the less, those who have more [time](time.html) should devote this additional [time](time.html) to the [study](study.html) of Torah.

A mourner is normally forbidden from studying the Torah because the [study](study.html) of Torah is a pleasurable [experience](experience.html). The mourner, however, is required to [mourn](mourning.html), which is a [time](time.html) of sadness. Therefore he should refrain from doing things which bring pleasure, including the [study](study.html) of the Torah. Now, if we are commanded to [study](study.html) Torah night and day, why is the mourner exempt? After all, a [command](cmds613.html) of [HaShem](hashem.html) should not be take lightly.

The Ramban[[44]](#footnote-44) answered simply: The mourner will say Shema during morning and evening [prayers](prayer.html); this minimal recitation automatically fulfills the [mitzva](cmds613.html) of learning Torah. Therefore, the mourner is not entirely exempt from the [mitzva](cmds613.html) of Torah [Study](study.html) because he [needs](needs.html) to recite the Shema anyway.

Thus we see that while the mourner must [study](study.html), his obligation is minimal in order that his pleasure should be minimal.

From the mourner’s obligation, we should understand that Torah [study](study.html) was intended to be pleasurable. This does not mean that we do not have to labor and sweat over our [study](study.html). On the contrary, the pleasure only comes after long arduous hours of toil in the Torah.

Our Sages[[45]](#footnote-45) [teach](teacher.html) that the minimum amount of Torah that we should [study](study.html), no matter what, are *the words of the Shema*, which we recite / [study](study.html) twice a day. Both men and women are obligated to [study](study.html) Torah.[[46]](#footnote-46) We saw, earlier, that this minimum amount of [study](study.html) is incumbent even on the mourner.

***Menachoth 99b***[*GEMARA*](orallaw.html)*: It was* [*taught*](teacher.html)*: R. Jose says, Even if the old [Shewbread] was taken away in the morning and the* [*new*](new.html) *was set down in the evening there is no harm. How then am I to explain the verse, ‘Before me continually’? [It* [*teaches*](teacher.html) *that] the table should not remain overnight without bread.*

*R. Ammi said, From these words of R. Jose[[47]](#footnote-47) we learn that even though a man learns but* [*one*](one.html) *chapter in the morning and* [*one*](one.html) *chapter in the evening he has thereby fulfilled the precept of ‘This book of the* [*law*](law.html) *shall not depart out of thy* [*mouth*](body.html)*‘.[[48]](#footnote-48)*

*R. Johanan said in the* [*name*](name.html) *of R. Simeon b. Yohai, Even though a man but reads the Shema’[[49]](#footnote-49) morning and evening he has thereby fulfilled the precept of ‘[This book of the* [*law*](law.html)*] shall not depart’. It is forbidden, however, to say this in the presence of ‘amme ha-arez.[[50]](#footnote-50) But Raba said, It is a meritorious act to say it in the presence of amme ha-arez.[[51]](#footnote-51)*

# Remember The [Exodus](exodus.html)

Chazal[[52]](#footnote-52) [teach](teacher.html) that we are to remember the [Exodus](exodus.html) every day. There are [two](two.html) Torah pasukim, which form the [mitzva](cmds613.html) of zekhiratYetziat Mitzrayim, the daily remembrance of the [Exodus](exodus.html):

***Shemot (***[***Exodus***](exodus.html)***) 13:3*** *And Moshe said unto the people: ‘Remember this day, in which ye came out* [*from Egypt*](thebirth.html)*, out of the house of bondage; for by strength of* [*hand*](fourteen.html)[*HaShem*](hashem.html) *brought you out from this place; there shall no* [*leavened*](chametz.html) *bread be* [*eaten*](eating.html)*.*

***Devarim (Deuteronomy) 16:3*** *Thou shalt* [*eat*](eating.html) *no* [*leavened*](chametz.html) *bread with it;* [*seven*](seven.html) *days shalt thou* [*eat*](eating.html)[*unleavened*](chametz.html) *bread therewith, the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.*

We observe this [mitzva](cmds613.html), twice daily, in the blessing of “Emet VeYatziv” of the shacharit (morning) [prayer](prayer.html) and in “Emet VeEmuna” of the arbit (evening) [prayer](prayer.html), both following the recitation of the Shema.

# In The [Mezuzah](mezuzah.html)

Though [*mezuzah*](mezuzah.html) refers to the actual parchment itself, [*mezuzah*](mezuzah.html) is colloquially used to also describe the decorative case the scroll is stored in. Unfortunately, many homes have ornate cases containing invalid scrolls, or no scroll at all! The internal depth of the [command](cmds613.html) has been stripped away, leaving nothing more than a posh exterior. Indeed, a xeroxed [mezuzah](mezuzah.html) is not kosher, and serves no purpose whatsoever.

The scroll contains [two](two.html) passages from the Torah: Devarim 6:4-9 and Devarim 11:13-21. The scroll contains the [first](one.html) [two](two.html) paragraphs of the *shema* [prayer](prayer.html), declaring the oneness of [HaShem](hashem.html), and commanding us “to write [these words] on the doorpost of your house and on your gates”. The second passage [teaches](teacher.html) that [Jewish](gen-jew.html) destiny, both individually and nationally, depends upon fulfilling [HaShem](hashem.html)‘s will.

# [Mashiach](mashiach.html)

In the shema, [HaShem](hashem.html) [commands](cmds613.html) us to love Him *with all your* [*heart*](body.html)*, with all your soul, and with all your might.* If you will search the Tanach,[[53]](#footnote-53) diligently, you will find only [one](one.html) individual who ever loved [HaShem](hashem.html) with *all his might*. This amazing individual could have been [Mashiach](mashiach.html) except the people were not yet ready. King Yoshiahu (Josiah) was the last righteous king before the captivity in [Babylon](bavel.html). Note what the Tanach says about this great man:

***II Melachim (Kings) 23:24-25*** *Moreover the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in* [*Jerusalem*](city.html)*, did Josiah put away, that he might perform the words of the* [*law*](law.html) *which were written in the book that Hilkiah the* [*priest*](priests.html) *found in the house of* [*HaShem*](hashem.html)*. 25 And like unto him was there no king before him, that turned to* [*HaShem*](hashem.html) *with all his* [*heart*](body.html)*, and with all his soul, and with all his might, according to all the* [*law*](law.html) *of Moses; neither after him arose there any like him.*

When we begin looking for the [Mashiach](mashiach.html), what should we be looking for? How will we recognize this individual? I believe that we should [study](study.html) the life of King Yoshiahu to find the traits of the [Mashiach](mashiach.html).

# [Yeshua](yeshua.html)

When [Yeshua](yeshua.html) found His diciples [asleep](mashal.html), he was saying the Shema. The [first](one.html) tractate of the [Talmud](orallaw.html) speaks of a [wedding](wedding.html) feast with the question: which takes precedence, the Shema or the [wedding](wedding.html)? From this we see an allusion to the [wedding](wedding.html) feast of the Lamb. The answer to the question is that the Shema can be said any [time](time.html) before dawn, so that they could attend the [wedding](wedding.html) and bring joy to the bride and groom, and still say the Shema.

***Mishnah (p’shat) Berakhot1:1******From what*** [***time***](time.html)*may they recite the Shema in the evening? From the hour that the* [*priests*](priests.html) *enter [their homes] to* [*eat*](eating.html) *their heave* [*offering*](korbanot.html)*, “until the end of the* [*first*](one.html) *watch”— the words of R. Eliezer. But sages say, “Until midnight.” Rabban Gamaliel says, “Until the rise of dawn.” M’H Š: His [Gamaliel’s] sons returned from a banquet hall [after midnight]. They said to him, “We did not [yet] recite the Shema.*

***Berakhot 1A****. On what basis does the Tannaite* [*authority*](authority.html) *stand when he begins by* [*teaching*](teacher.html) *the rule, “****From what*** [***time***](time.html)*...,” [in the assumption that the religious duty to recite the Shema has somewhere been established? In point of fact, it has not been established that people have to recite the Shema at all.][[54]](#footnote-54)*

Even the novice can see the point made here. The [Gemara](orallaw.html) builds on the text and structure of materials already written.

# How to recite the Shema

[**Midrash**](orallaw.html)[**Psalm**](psalms1.html) **22:19** R. Berechiah [taught](teacher.html) in the [name](name.html) of R. Levi: Of [Abraham](avraham.html), it is written *The HaShem appeared unto him by the terebinths of Mamre, when he was* [*sitting*](mashal.html).[[55]](#footnote-55) According to the ketib, the last phrase ought not to be translated “when he was [sitting](mashal.html),” but “when he had sat down.” Thus it may be deduced that as [Abraham](avraham.html) was about to stand up, the Holy [One](one.html), blessed be He, said to him: “Sit down as a model to thy children; whenever the children of Israel come into houses of [prayer](prayer.html) or into houses of [study](study.html) and read the Shema and [pray](prayer.html), they also are to sit, while My Glory shall stand in their midst.” And the proof? The verse *G-d standeth in the congregation of the mighty*.[[56]](#footnote-56)

The [first](one.html) line of the Shema is:

***Devarim (Deuteronomy) 6:4*** *Hear, O Israel:* [*HaShem*](hashem.html) *our G-d* [*HaShem*](hashem.html) *is* [*one*](one.html)*:*

[Jewish](gen-jew.html) [law](law.html) requires a greater measure of concentration on the [first](one.html) verse of the Shema than on the rest of the [prayer](prayer.html). [Jews](gen-jew.html) commonly close their [eyes](body.html) or cover them with the palm of their [hand](fourteen.html) while reciting it to eliminate every distraction and help them concentrate on the meaning of the words. The final word, *echad*, should be prolonged and emphasized. Often, the last [letter](letters.html) of the [first](one.html) and last words of the Shema verse are written in larger print in the siddur. This is because these [letters](letters.html) form the word “*ed*,” witness, and remind [Jews](gen-jew.html) of their duty to serve as witnesses to [HaShem](hashem.html)‘s sovereignty by leading exemplary lives.

The next line of the Shema originated in the ancient [Temple](temple.html) service. When the [priests](priests.html) recited the [first](one.html) verse of the Shema during the service each morning, the people, [gathered](gather.html) in the [Temple](temple.html), would respond:

*Blessed is the* [*name*](name.html) *of His Glorious Kingdom forever and ever.*

This line became incorporated as the second line of the daily Shema. To indicate that it is not part of the Biblical passage of the Shema, it is said quietly, except on [Yom Kippur](kippur.html) when it is recited out loud.

The [three](three.html) paragraphs of the Shema, comprised of biblical verses, were also said in the daily [Temple](temple.html) service. The [first](one.html) paragraph is the continuation of the Shema verse, from Devarim (Deuteronomy) 6:5-9, starting with the word “*v’ahavta*.” This paragraph deals with the acceptance of Divine rule. This section consists of an affirmation of belief in G-d’s unity and in His sovereignty over the [world](worlds.html), an unconditional love of [HaShem](hashem.html), and a commitment to the [study](study.html) of His teachings. It emphasizes the religious duties to love [HaShem](hashem.html), to [teach](teacher.html) Torah to [one](one.html)‘s children, to talk of Torah at every possible [time](time.html), to put on [tefillin](tefillin.html), and to place *mezuzot* on the doorpost of [one](one.html)‘s home.

***Devarim (Deuteronomy) 6:5-9*** *And thou shalt love* [*HaShem*](hashem.html) *thy G-d with all thine* [*heart*](body.html)*, and with all thy soul, and with all thy might. 6 And these words, which I* [*command*](cmds613.html) *thee this day, shall be in thine* [*heart*](body.html)*: 7 And thou shalt* [*teach*](teacher.html) *them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. 8 And thou shalt bind them for a* [*sign*](signs.html) *upon thine* [*hand*](fourteen.html)*, and they shall be as frontlets between thine* [*eyes*](body.html)*. 9 And thou shalt write them upon the posts of thy house, and on thy gates.*

The second passage is from Devarim (Deuteronomy) 11:13-21, beginning with the word “*v’haya*.” It declares the [Jews](gen-jew.html)‘ acceptance of the [commandments](cmds613.html) and their undertaking to carry out the [commandments](cmds613.html) as evidence of their loyalty to [HaShem](hashem.html). It talks of the fundamental principle in [Jewish](gen-jew.html) belief of reward and punishment that is based on the fulfillment of [HaShem](hashem.html)‘s [commandments](cmds613.html).

***Devarim (Deuteronomy) 11:13-21*** *13 And it shall come to pass, if ye shall hearken diligently unto my* [*commandments*](cmds613.html) *which I* [*command*](cmds613.html) *you this day, to love* [*HaShem*](hashem.html) *your G-d, and to serve him with all your* [*heart*](body.html) *and with all your soul, 14 That I will give you the rain of your land in his due season, the* [*first*](one.html) *rain and the latter rain, that thou mayest* [*gather*](gather.html) *in thy corn, and thy wine, and thine oil. 15 And I will send grass in thy fields for thy cattle, that thou mayest* [*eat*](eating.html) *and be full. 16 Take heed to yourselves, that your* [*heart*](body.html) *be not deceived, and ye turn aside, and serve other G-ds, and worship them; 17 And then* [*HaShem*](hashem.html)*‘s wrath be kindled against you, and he shut up the* [*heaven*](heaven.html)*, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which* [*HaShem*](hashem.html) *giveth you. 18 Therefore shall ye lay up these my words in your* [*heart*](body.html) *and in your soul, and bind them for a* [*sign*](signs.html) *upon your* [*hand*](fourteen.html)*, that they may be as frontlets between your* [*eyes*](body.html)*. 19 And ye shall* [*teach*](teacher.html) *them your children,* [*speaking*](mashal.html) *of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. 20 And thou shalt write them upon the door posts of thine house, and upon thy gates: 21 That your days may be multiplied, and the days of your children, in the land which* [*HaShem*](hashem.html) *sware unto your* [*fathers*](fathers.html) *to give them, as the days of* [*heaven*](heaven.html) *upon the earth.*

The [third](three.html) paragraph is from BaMidbar ([Numbers](nchart.html)) 15:37-41, beginning with the word “*vayomer*.” It deals with the [commandment](cmds613.html) of wearing [*tzitzith*](tzitzith.html), which remind the wearer of G-d’s [commandments](cmds613.html). It mentions the [exodus](exodus.html) [from Egypt](thebirth.html), which [Jews](gen-jew.html) are obligated to refer to each day. The last word of the Shema, “*emet*” (truth) is actually part of the next blessing and is not part of the Biblical passage. It is said as part of the Shema so that [one](one.html) can declare, “[HaShem](hashem.html), your G-d, is true” (*Adonai eloheichem emet*).

***BaMidbar (***[***Numbers***](nchart.html)***) 15:37-41*** *And* [*HaShem*](hashem.html) *spake unto Moses, saying, 38* [*Speak*](mashal.html) *unto the children of Israel, and bid them that they make them* [*fringes*](tzitzith.html) *in the borders of their garments throughout their* [*generations*](toldot.html)*, and that they put upon the fringe of the borders a ribband of blue: 39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the* [*commandments*](cmds613.html) *of* [*HaShem*](hashem.html)*, and do them; and that ye seek not after your own* [*heart*](body.html) *and your own* [*eyes*](body.html)*, after which ye use to go a whoring: 40 That ye may remember, and do all my* [*commandments*](cmds613.html)*, and be holy unto your G-d. 41 I am* [*HaShem*](hashem.html) *your G-d, which brought you out of the land of Egypt, to be your G-d: I am* [*HaShem*](hashem.html) *your G-d.* *— it is true[[57]](#footnote-57)*

# Conclusion

This [prayer](prayer.html) changes us into people who can see [HaShem](hashem.html) as ‘[*one*](one.html)‘ and who acknowledge that as ‘receivers’ they have obligations to [HaShem](hashem.html).

We saw that Shema was the [first](one.html) [prayer](prayer.html) that a [Jew](gen-jew.html) learns. The Shema is also the last [prayer](prayer.html) that an observant [Jew](gen-jew.html) will say as he breathes his last breath.

So powerful is the Shema that Rabbi Akiva wanted to accept the yoke of The Kingdom as his flesh was raked with hot combs.

# Chart of [forty](forty.html)-[two](two.html)

The following chart details the corellations between the places in Bamidbar ([Numbers](nchart.html)) 33, the Shema, Matthew’s genealogy, and the [cities of Refuge](elul.html) (arei miklat):

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| [**Camp**](stages.html) | **Meaning** | **Shema**  [Hebrew](hebrew.html) | **Shema**  English | **Matthew**  **Genealogy** | [**Cities of Refuge**](elul.html) **/**  **42 cities of the Leviim[[58]](#footnote-58)** |
|  |  | שמע | Hear |  | Golan - **Passage** |
|  |  | ישראל | Israel |  | Ramoth - **Eminences** |
|  |  | יהוה | [HaShem](hashem.html) |  | Bosor - **Burning** |
|  |  | אלהינו | Our G-d |  | Kedesh - [**Sanctuary**](mikdash.html) |
|  |  | יהוה | [HaShem](hashem.html) |  | [Shechem](city.html) – **Back, Shoulder** |
|  |  | אחד | [one](one.html) |  | [Hebron](city.html) - **Society** |
| [Succoth](succoth.html) - סכת | Temporary Shelters | וְאָהַבְתָּ | And you shall love | [Abraham](avraham.html) | Yattir – **A remnant** |
| [Etham](stages.html) - אתם | Contemplation | אֵת |  | [Isaac](isaac.html) | Eshtemoa – **Woman’s Bosom** |
| [Pi Hahiroth](stages.html) - החירת פי | [Mouth](body.html) of [Freedom](freedom.html) | יְהוָה | [HaShem](hashem.html) | [Jacob](israelja.html) | Cholon - **Sandy** |
| [Marah](stages.html) - מרה | Bitterness | אֱלֹהֶיךָ | your G-d | Judah | Debir - **word** |
| [Elim](stages.html) - אילם | Mighty men, Trees, Rams | בְּכָל | with all | Perez | Ayin - **eye** |
| Reed Sea - סוף ים | Reed Sea | לְבָבְךָ | your [heart](body.html) | Hezron | Yuttah – **Turning away** |
| [Sin](sin.html) - סין | Desert of Clay | וּבְכָל | and with all | Ram | Beth-shemesh – **House of the** [**Sun**](hachama.html) |
| [Dophkah](stages.html) - דפקה | [Attack](attacks.html) | נַפְשְׁךָ | your soul | Amminadab | Gibeon - **Hill** |
| [Alush](stages.html) - אלוש | Wild | וּבְכָל | and with all | Nahshon | Geba - **Cup** |
| [Rephidim](stages.html) - רפידם | Weakness | מְאֹדֶךָ | your might | Salmon | Anathoth - **Poverty** |
| Desert of [Sinai](stages.html) - סיני מדבר | Hatred | וְהָיוּ | and they shall be | Boaz | Almon - **Hidden** |
| Kibroth Hattaavah - התאוה קברת | Graves of Craving | הַדְּבָרִים | the words | Obed | Gezer - **Dividing** |
| [Chazeroth](stages.html) - חצרת | Courtyard | הָאֵלֶּה | these | Jesse | Kibzaim - **Congregation** |
| [Rithmah](stages.html) - רתמה | Smoldering | אֲשֶׁר | which | David | Beth-horon – **House of Wrath** |
| [Rimmon Perez](stages.html) - פרץ רמן | Spreading Pomegranate Tree | אָנֹכִי | I | Solomon | Elteke – **Of** [**grace**](grace.html) |
| [Livnah](stages.html) - לבנה | White Brick | מְצַוְּךָ | [command](cmds613.html) | Rehoboam | Gibbethon – **High House** |
| [Rissah](stages.html) - רסה | Well Stpped Up With Stones | הַיּוֹם | this day | Abijah | Aiyalon – **Deer Field** |
| Kehelathah - קהלתה | Assembly | עַל | shall be on | Asa | Gath-rimmon (Dan) – **High wine-press** |
| Shapher - שפר | Beautiful | לְבָבֶךָ | your [heart](body.html) | Jehoshaphat | Taanach – **Who humbles thee** |
| [Haradah](stages.html) - חרדה | Terror | וְשִׁנַּנְתָּם | and diligently | Jehoram | Gath-rimmon (Mannashe) - **High wine-press** |
| [Makheloth](stages.html) - מקהלת | Assemblies | לְבָנֶיךָ | you shall [teach](teacher.html) | Uzziah | Beeshterah – **With Increase** |
| [Tahath](stages.html) - תחת | Bottom | וְדִבַּרְתָּ | and you shall [speak](mashal.html) | Jotham | Kishion - **Hardness** |
| [Terah](stages.html) - תרח | Ibex | בָּם | of them | Ahaz | Dobrath - **Words** |
| [Mithcah](stages.html) - מתקה | Sweet Delight | בְּשִׁבְתְּךָ | when you sit | Hezekiah | Yarmuth – **Throwing Down** |
| [Chashmonah](stages.html) - חשמנה | Fruitfulness | בְּבֵיתֶךָ | in your house | Manasseh | En-gannim – **Of Gardens** |
| [Moseroth](stages.html) - מסרות | Correction | וּבְלֶכְתְּךָ | and when you [walk](walking.html) | Amon | Mishal – **Parables, governing** |
| [Bene Jaakan](stages.html) - יעקן בני | Wise Son | בַדֶּרֶךְ | by the way | Josiah | Abdon - **Servant** |
| Char Haggidgad - הגדגד חר | Hole of the Cleft | וּבְשָׁכְבְּךָ | and when you lie down | Jeconiah | Helkath - **Field** |
| [Yotvathah](stages.html) - יטבתה | Pleasantness | וּבְקוּמֶךָ | and when you rise up | Shealtiel | Rehob – **Breadth, Space** |
| [Avronah](stages.html) - עברנה | Transitional | וּקְשַׁרְתָּם | and you shall bind them | Zerubbabel | Hammoth-dor – **Hot springs** [**generation**](toldot.html) |
| Etzion Geber - גבר עצין | Giant’s Backbone | לְאוֹת | for a [sign](signs.html) | Abihud | Kartan – [**Two**](two.html) **Cities** |
| [Kadesh](stages.html) (Rekem) - קדש | [Sanctuary](mikdash.html) | עַל | upon | Eliakim | Yokneam – **Building up, Possessing** |
| [Hor](stages.html) - הר | Mountain | יָדֶךָ | your [hand](fourteen.html) | Azor | Kartah – **Meeting, Calling** |
| [Tzalmonah](stages.html) - צלמנה | Shadiness | וְהָיוּ | and they shall be | Zadok | Dimnah - **Dunghill** |
| [Punon](stages.html) - פונן | Perplexity | לְטֹטָפֹת | for frontlets | Akim | Nahalal - **Pasture** |
| [Oboth](stages.html) - אבת | Necromancer | בֵּין | between | Elihud | Betzer – **Remote Fortress** |
| Iye [Abarim](stages.html) - העברים עיי | Ruins of the Passes | עֵינֶיךָ | your [eyes](body.html) | Eleazar | Yachtzah – **Trodden down** |
| [Divon Gad](stages.html) - גד דיבן | Sorrowing Overcomers | וּכְתַבְתָּם | and you shall write them | Matthan | Kedemot – **Antiquity, Old Age** |
| [Almon Diblathaim](stages.html) - דבלתימה עלמן | Cake of Pressed [Figs](bethphag.html) | עַל | on | [Jacob](israelja.html) | Mephaat – **Appearance, or force, of waters** |
| M’Hari [Abarim](stages.html) - **מֵהָרֵי הָעֲבָרִים** | Mountains of the Passes | מְזֻזוֹת | the door-posts of | [Joseph](joseph.html) | Mahanaim – [**Two**](two.html) **fields,** [**Two**](two.html) **Armies** |
| [Moab](stages.html) - מואב | Mother’s Father | בֵּיתֶךָ | your house | [Mashiach](mashiach.html)  ben [Joseph](joseph.html) | Cheshbon - **Reckoning** |
| [Beth Yeshimoth](stages.html) - הישמת בית | House of The Desolaton | וּבִשְׁעָרֶיךָ | and on your gates. | [Mashiach](mashiach.html)  ben David | Yazer – **Assistance, Helper** |

In this next chart, I look at the shema as a tikkun, a correction, to the journeys we took. This means that the shema is in reverse order.

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| [**Camp**](stages.html) | **Meaning** | **Shema**  [Hebrew](hebrew.html) | **Shema**  English | **Matthew**  **Genealogy** | [**Cities of Refuge**](elul.html) **/**  **42 cities of the Leviim[[59]](#footnote-59)** |
|  |  | שמע | Hear |  | Golan - **Passage** |
|  |  | ישראל | Israel |  | Ramoth - **Eminences** |
|  |  | יהוה | [HaShem](hashem.html) |  | Bosor - **Burning** |
|  |  | אלהינו | Our G-d |  | Kedesh - [**Sanctuary**](mikdash.html) |
|  |  | יהוה | [HaShem](hashem.html) |  | [Shechem](city.html) – **Back, Shoulder** |
|  |  | אחד | [one](one.html) |  | [Hebron](city.html) - **Society** |
| [Succoth](succoth.html) - סכת | Temporary Shelters | וּבִשְׁעָרֶיךָ | and on your gates. | [Abraham](avraham.html) | Yattir – **A remnant** |
| [Etham](stages.html) - אתם | Contemplation | בֵּיתֶךָ | your house | [Isaac](isaac.html) | Eshtemoa – **Woman’s Bosom** |
| [Pi Hahiroth](stages.html) - החירת פי | [Mouth](body.html) of [Freedom](freedom.html) | מְזֻזוֹת | the door-posts of | [Jacob](israelja.html) | Cholon - **Sandy** |
| [Marah](stages.html) - מרה | Bitterness | עַל | on | Judah | Debir - **word** |
| [Elim](stages.html) - אילם | Mighty men, Trees, Rams | וּכְתַבְתָּם | and you shall write them | Perez | Ayin - **eye** |
| Reed Sea - סוף ים | Reed Sea | עֵינֶיךָ | your [eyes](body.html) | Hezron | Yuttah – **Turning away** |
| [Sin](sin.html) - סין | Desert of Clay | בֵּין | between | Ram | Beth-shemesh – **House of the** [**Sun**](hachama.html) |
| [Dophkah](stages.html) - דפקה | [Attack](attacks.html) | לְטֹטָפֹת | for frontlets | Amminadab | Gibeon - **Hill** |
| [Alush](stages.html) - אלוש | Wild | וְהָיוּ | and they shall be | Nahshon | Geba - **Cup** |
| [Rephidim](stages.html) - רפידם | Weakness | יָדֶךָ | your [hand](fourteen.html) | Salmon | Anathoth - **Poverty** |
| Desert of [Sinai](stages.html) - סיני מדבר | Hatred | עַל | upon | Boaz | Almon - **Hidden** |
| Kibroth Hattaavah - התאוה קברת | Graves of Craving | לְאוֹת | for a [sign](signs.html) | Obed | Gezer - **Dividing** |
| [Chazeroth](stages.html) - חצרת | Courtyard | וּקְשַׁרְתָּם | and you shall bind them | Jesse | Kibzaim - **Congregation** |
| [Rithmah](stages.html) - רתמה | Smoldering | וּבְקוּמֶךָ | and when you rise up | David | Beth-horon – **House of Wrath** |
| [Rimmon Perez](stages.html) - פרץ רמן | Spreading Pomegranate Tree | וּבְשָׁכְבְּךָ | and when you lie down | Solomon | Elteke – **Of** [**grace**](grace.html) |
| [Livnah](stages.html) - לבנה | White Brick | בַדֶּרֶךְ | by the way | Rehoboam | Gibbethon – **High House** |
| [Rissah](stages.html) - רסה | Well Stpped Up With Stones | וּבְלֶכְתְּךָ | and when you [walk](walking.html) | Abijah | Aiyalon – **Deer Field** |
| Kehelathah - קהלתה | Assembly | בְּבֵיתֶךָ | in your house | Asa | Gath-rimmon (Dan) – **High wine-press** |
| Shapher - שפר | Beautiful | בְּשִׁבְתְּךָ | when you sit | Jehoshaphat | Taanach – **Who humbles thee** |
| [Haradah](stages.html) - חרדה | Terror | בָּם | of them | Jehoram | Gath-rimmon (Mannashe) - **High wine-press** |
| [Makheloth](stages.html) - מקהלת | Assemblies | וְדִבַּרְתָּ | and you shall [speak](mashal.html) | Uzziah | Beeshterah – **With Increase** |
| [Tahath](stages.html) - תחת | Bottom | לְבָנֶיךָ | you shall [teach](teacher.html) | Jotham | Kishion - **Hardness** |
| [Terah](stages.html) - תרח | Ibex | וְשִׁנַּנְתָּם | and diligently | Ahaz | Dobrath - **Words** |
| [Mithcah](stages.html) - מתקה | Sweet Delight | לְבָבֶךָ | your [heart](body.html) | Hezekiah | Yarmuth – **Throwing Down** |
| [Chashmonah](stages.html) - חשמנה | Fruitfulness | עַל | shall be on | Manasseh | En-gannim – **Of Gardens** |
| [Moseroth](stages.html) - מסרות | Correction | הַיּוֹם | this day | Amon | Mishal – **Parables, governing** |
| [Bene Jaakan](stages.html) - יעקן בני | Wise Son | מְצַוְּךָ | [command](cmds613.html) | Josiah | Abdon - **Servant** |
| Char Haggidgad - הגדגד חר | Hole of the Cleft | אָנֹכִי | I | Jeconiah | Helkath - **Field** |
| [Yotvathah](stages.html) - יטבתה | Pleasantness | אֲשֶׁר | which | Shealtiel | Rehob – **Breadth, Space** |
| [Avronah](stages.html) - עברנה | Transitional | הָאֵלֶּה | these | Zerubbabel | Hammoth-dor – **Hot springs** [**generation**](toldot.html) |
| Etzion Geber - גבר עצין | Giant’s Backbone | הַדְּבָרִים | the words | Abihud | Kartan – [**Two**](two.html) **Cities** |
| [Kadesh](stages.html) (Rekem) - קדש | [Sanctuary](mikdash.html) | וְהָיוּ | and they shall be | Eliakim | Yokneam – **Building up, Possessing** |
| [Hor](stages.html) - הר | Mountain | מְאֹדֶךָ | your might | Azor | Kartah – **Meeting, Calling** |
| [Tzalmonah](stages.html) - צלמנה | Shadiness | וּבְכָל | and with all | Zadok | Dimnah - **Dunghill** |
| [Punon](stages.html) - פונן | Perplexity | נַפְשְׁךָ | your soul | Akim | Nahalal - **Pasture** |
| [Oboth](stages.html) - אבת | Necromancer | וּבְכָל | and with all | Elihud | Betzer – **Remote Fortress** |
| Iye [Abarim](stages.html) - העברים עיי | Ruins of the Passes | לְבָבְךָ | your [heart](body.html) | Eleazar | Yachtzah – **Trodden down** |
| [Divon Gad](stages.html) - גד דיבן | Sorrowing Overcomers | בְּכָל | with all | Matthan | Kedemot – **Antiquity, Old Age** |
| [Almon Diblathaim](stages.html) - דבלתימה עלמן | Cake of Pressed [Figs](bethphag.html) | אֱלֹהֶיךָ | your G-d | [Jacob](israelja.html) | Mephaat – **Appearance, or force, of waters** |
| M’Hari [Abarim](stages.html) - **מֵהָרֵי הָעֲבָרִים** | Mountains of the Passes | יְהוָה | [HaShem](hashem.html) | [Joseph](joseph.html) | Mahanaim – [**Two**](two.html) **fields,** [**Two**](two.html) **Armies** |
| [Moab](stages.html) - מואב | Mother’s Father | אֵת |  | [Mashiach](mashiach.html)  ben [Joseph](joseph.html) | Cheshbon - **Reckoning** |
| [Beth Yeshimoth](stages.html) - הישמת בית | House of The Desolaton | וְאָהַבְתָּ | And you shall love | [Mashiach](mashiach.html)  ben David | Yazer – **Assistance, Helper** |
|  |  | אחד | [one](one.html) |  | Golan - Passage |
|  |  | יהוה | [HaShem](hashem.html) |  | Ramoth - Eminences |
|  |  | אלהינו | Our G-d |  | Bosor - Burning |
|  |  | יהוה | [HaShem](hashem.html) |  | Kedesh - [Sanctuary](mikdash.html) |
|  |  | ישראל | Israel |  | [Shechem](city.html) – Back, Shoulder |
|  |  | שמע | Hear |  | [Hebron](city.html) - Society |

\* \* \*

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1. Menachoth 99b [↑](#footnote-ref-1)
2. Sukkah 42a [↑](#footnote-ref-2)
3. [Mishna](orallaw.html) Berachot 2:5 [↑](#footnote-ref-3)
4. Governance of G-d [↑](#footnote-ref-4)
5. An acronym for *Nahmanides*, also known as Rabbi Moses ben Naḥman Girondi, Bonastruc ça Porta. [↑](#footnote-ref-5)
6. Yirat Shamayim – Lit. Fear of Heaven. [↑](#footnote-ref-6)
7. **Chazal** or Ḥazal ([Hebrew](hebrew.html): חז”ל‎) is an acronym for the Hebrew “**Ḥ**akhameinu **Z**ikhronam **L**iv’rakha”, (**ח**כמינו **ז**כרונם **ל**ברכה, literally “Our Sages, may their memory be blessed”). [↑](#footnote-ref-7)
8. It is well known that the sea is a [remez](remez.html) for the **fear of G-d**. [As **Chazal** teach that the color of the sea is like that of [heaven](heaven.html)... which is like that of the throne of Glory.] That is the meaning of ‘from the great sea.’ These are the people who are great in their fear of HaShem. [Fear of HaSHem is the border.] [↑](#footnote-ref-8)
9. “Service of the Heart” is a description of prayer. [↑](#footnote-ref-9)
10. *“Mitzva”* has a nuance beyond “commandment” – its root also means connection or bond (*tzavta* means bond). According to our Sages, the true reward for the mitzva is simply that we have had the unique opportunity and privilege to become closer to G-d, to strengthen our bond with our Infinite Creator. [↑](#footnote-ref-10)
11. Rabbi Moshe ben Maimon [↑](#footnote-ref-11)
12. In Sefer HaMitzvot [↑](#footnote-ref-12)
13. Lit. Kingship of Heaven [↑](#footnote-ref-13)
14. Yichud carries the connotation of marital intimacy. [↑](#footnote-ref-14)
15. Commentary on Sanhedrin, Chapter 10. [↑](#footnote-ref-15)
16. Yoel (Joel) 2:13 [↑](#footnote-ref-16)
17. Berachot 9b [↑](#footnote-ref-17)
18. Rashi [↑](#footnote-ref-18)
19. I learned this from Hakham Dr. Yosef ben Haggai. [↑](#footnote-ref-19)
20. The reading from the Prophets, on Shabbat, in the triennial cycle is called an ‘Ashlamata’ and in the annual cycle it is called the ‘haftara’. [↑](#footnote-ref-20)
21. Kiddish Levana = The sanctification of the new moon. [↑](#footnote-ref-21)
22. Simcha = joy. [↑](#footnote-ref-22)
23. Geulah = Redemption [↑](#footnote-ref-23)
24. A more accurate name for the New Testament. [↑](#footnote-ref-24)
25. Berachot 28b [↑](#footnote-ref-25)
26. Vayikra (Leviticus) 1:1 [↑](#footnote-ref-26)
27. Devarim (Deuteronomy) 6:4-9, 11:13-21, Bamidbar (Numbers) 15:37-41 [↑](#footnote-ref-27)
28. Gan Eden = Garden of Eden. [↑](#footnote-ref-28)
29. The first paragraph of the Shema. [↑](#footnote-ref-29)
30. All of the Jews. [↑](#footnote-ref-30)
31. Debarim (Deuteronomy) 6:4 [↑](#footnote-ref-31)
32. Debarim (Deuteronomy) 6:9 [↑](#footnote-ref-32)
33. Debarim (Deuteronomy) 6:4-9 [↑](#footnote-ref-33)
34. Ohev Yisrael [↑](#footnote-ref-34)
35. Orach Chaim 61:3 [↑](#footnote-ref-35)
36. Shliach Tzibbur lit. Angel of the Congregation, usually refers to the Cantor of the congregation. [↑](#footnote-ref-36)
37. This is the Sefardi custom. [↑](#footnote-ref-37)
38. This is the Ashkenazi custom. [↑](#footnote-ref-38)
39. Devarim (Deuteronomy) 6:4ff [↑](#footnote-ref-39)
40. Rashi [↑](#footnote-ref-40)
41. see Mishnah Berurah 155:4 [↑](#footnote-ref-41)
42. Kovetz Shiurim, Vol. 2, no. 11 [↑](#footnote-ref-42)
43. Mishneh Torah, Laws of Torah Study 1:8 [↑](#footnote-ref-43)
44. Torat Ha’odom [↑](#footnote-ref-44)
45. The Torah contains no minimum requirement for Torah study. [↑](#footnote-ref-45)
46. Shulchan Aruch Harav3:6 [↑](#footnote-ref-46)
47. Who ruled that if the old Shewbread was on the table for some time in the morning and the new for some time in the evening, that can be said to be ‘continually’. [↑](#footnote-ref-47)
48. Yehoshua (Joshua) 1:8 [↑](#footnote-ref-48)
49. The passage commencing ‘Hear, O Israel’ (Devarim 6:4ff). [↑](#footnote-ref-49)
50. Plur. ‘of ‘am ha-arez, v. Glos. Such a pronouncement might deter the common people from educating their children in the study of the Torah, seeing that the Scriptural precept is fulfilled by the twice daily recital of the Shema’. [↑](#footnote-ref-50)
51. For they would argue thus: if merely for the recital of the Shema’ twice daily the reward is offered: ‘Then thou shalt make thy ways prosperous and then thou shalt have good success’ (Yehoshua ibid.), how great shall be the reward for those that devote their whole time to the study of the Torah! [↑](#footnote-ref-51)
52. Rambam (*Hilchot Keriyat Shema* 1:2:3) [↑](#footnote-ref-52)
53. The “old Testament”. [↑](#footnote-ref-53)
54. II Luqas (Acts) 7:58 [↑](#footnote-ref-54)
55. Bereshit (Genesis) 18:1 [↑](#footnote-ref-55)
56. Tehillim (Psalms) 82:1 [↑](#footnote-ref-56)
57. Although the word “true,” belongs to the next paragraph, it is appended to the conclusion of the previous one. [↑](#footnote-ref-57)
58. Yehoshua (Joshua) chapter 21 [↑](#footnote-ref-58)
59. Yehoshua (Joshua) chapter 21 [↑](#footnote-ref-59)