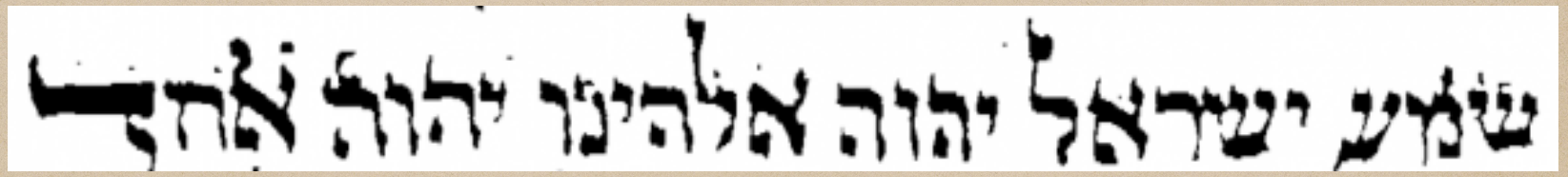
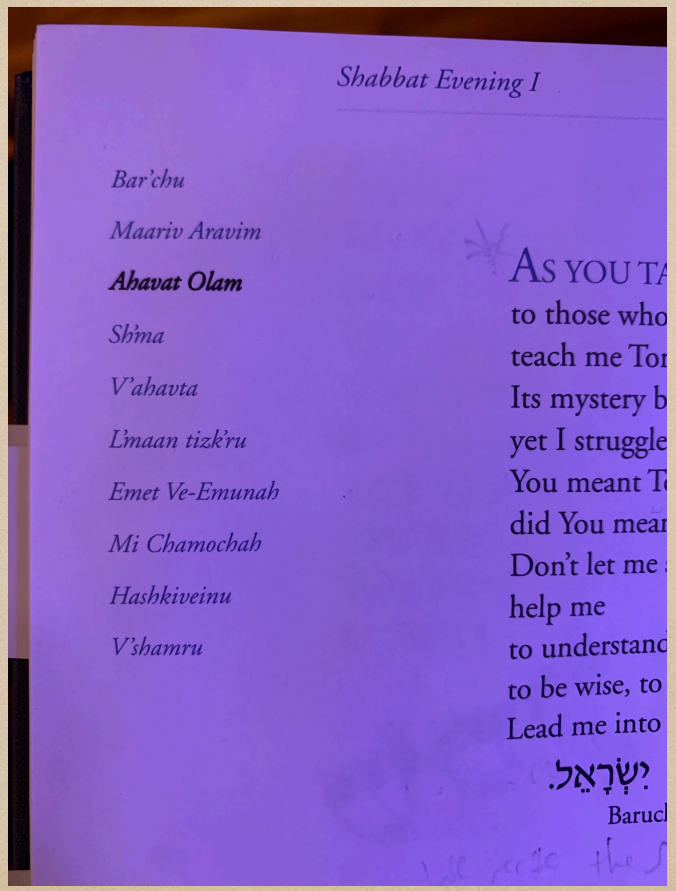
שמע וברכותיה:

The Shema and Her Blessings

TBISZ Intro to Liturgy 1





Shabbat Evening I

Bar'chu

Maariv Aravim

Ahavat Olam

Sh'ma

V'ahavta

L'maan tizk'ru

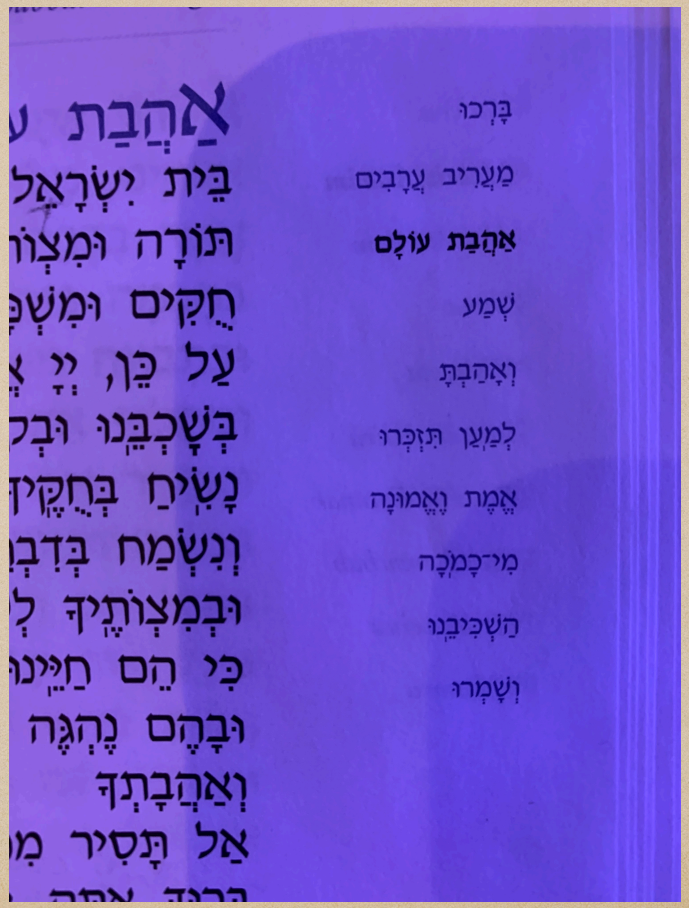
Emet Ve-Emunah

Mi Chamochah

Hashkiveinu

V'shamru

AS YOU TA
to those who
teach me Tor
Its mystery b
yet I struggle
You meant T
did You mean
Don't let me
help me
to understand
to be wise, to
Lead me into
יִשְׂרָאֵל.
Baruch



בָּרְכוּ

מַעֲרִיב עֲרָבִים

אַהֲבַת עוֹלָם

שְׁמַע

וְאָהַבְתָּ

לְמַעַן תִּזְכְּרוּ

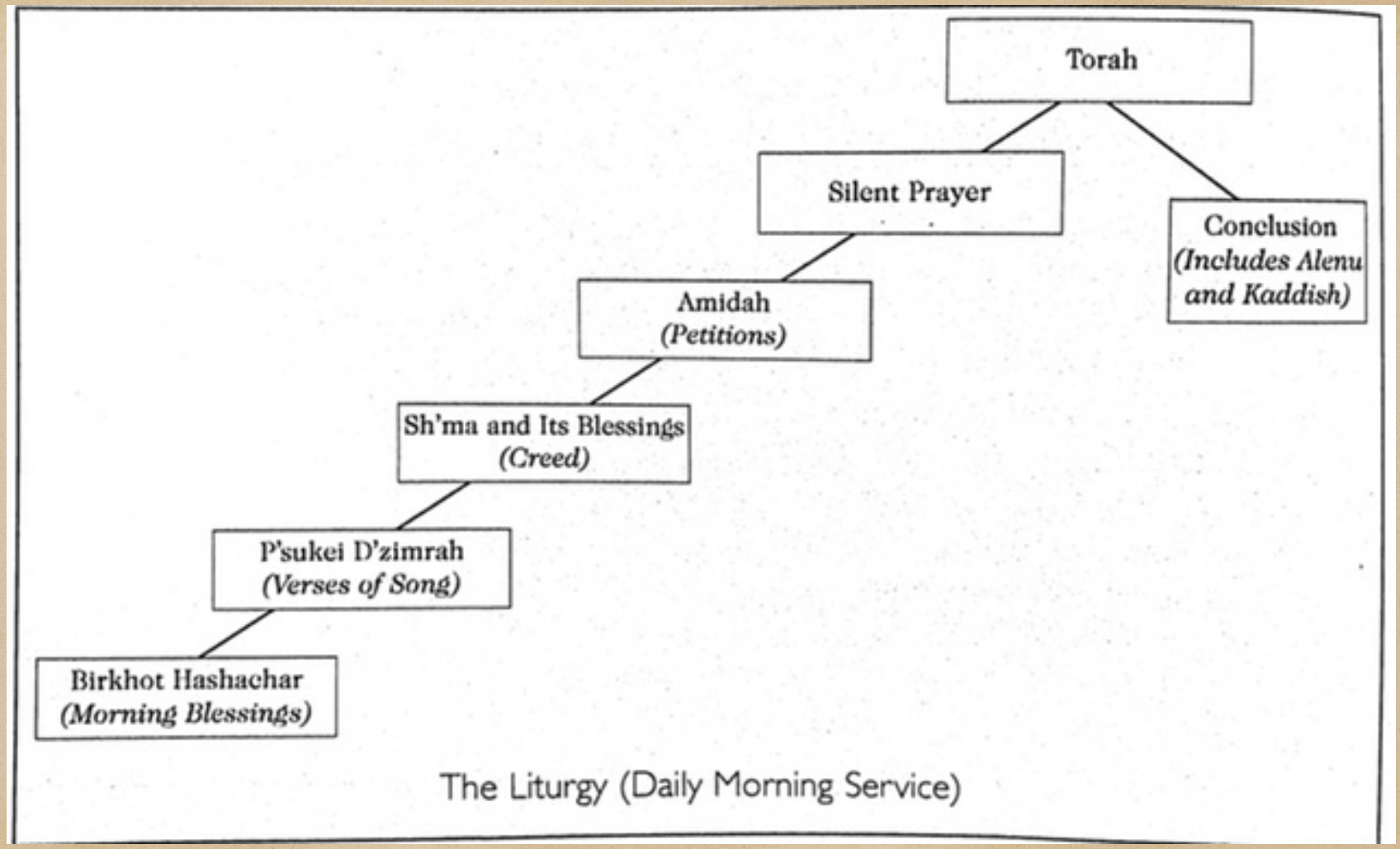
אֱמֶת וֶאֱמוּנָה

מִי־כָמֹכָה

הַשְׁכִּיבֵנוּ

וְשָׁמְרוּ

אַהֲבַת
בֵּית יִשְׂרָאֵל
תּוֹרָה וּמִצְוֹ
חֻקִּים וּמִשְׁפָּ
עַל כֵּן, יְיָ
בְּשָׁכְבֵּנוּ וּבְק
נָשִׂיחַ בְּחֻקֶּיךָ
וְנִשְׂמַח בְּדִבְ
וּבְמִצְוֹתֶיךָ לְ
כִּי הֵם חַיֵּינוּ
וּבָהֶם נֶהְגֶּה
וְאַהֲבָתְךָ
אַל תָּסִיר מִ



The Liturgy (Daily Morning Service)

ד שְׁמַע, יִשְׂרָאֵל: יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.	**4** Hear, O Israel: the LORD our God, the LORD is one.
ה וְאָהַבְתָּ, אֵת יְהוָה אֱלֹהֶיךָ, בְּכָל-לְבָבְךָ וּבְכָל-נַפְשְׁךָ, וּבְכָל-מְאֹדֶךָ.	**5** And thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy might.
ו וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם--עַל-לְבָבֶךָ.	**6** And these words, which I command thee this day, shall be upon thy heart;
ז וְשִׁנַּנְתָּם לְבָנֶיךָ, וְדִבַּרְתָּ בָּם, בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדָּרֶךְ, וּבְשָׁכְבְּךָ וּבְקוּמֶךָ.	**7** and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and **when thou liest down, and when thou risest up**.

פַּעֲמַיִם בְּכָל יוֹם קוֹרְאִין קְרִיאַת שְׁמַע, בָּעֶרֶב וּבַבֹּקֶר. שֶׁנֶּאֱמַר (דברים ו ז) "וּבְשָׁכְבְּךָ וּבְקוּמֶךָ" בְּשָׁעָה שֶׁדֶּרֶךְ בְּנֵי אָדָם שׁוֹכְבִין וְזֶה הוּא לַיְלָה. וּבְשָׁעָה שֶׁדֶּרֶךְ בְּנֵי אָדָם עוֹמְדִין וְזֶה הוּא יוֹם:

The Shema is read twice every day,—in the evening and in the morning, as it is said, "and when thou liest down and when thou risest up" (Deuteronomy 6:7), the phrases in this text meaning at the time when men are lying down, that is, at night, and at the time when they have risen, that is, by day.

Rambam, Mishneh Torah, “Reading the Shema”

שמע וברכותיה:

What is the Shema?

וּמַה הוּא קוֹרֵא, שְׁלֹשָׁה פָּרָשִׁיּוֹת. אֵלּוּ הֵן (דברים ו ד) "שְׁמַע" (דברים יא יג) "וְהָיָה אִם שָׁמֹעַ" (במדבר טו לז) "וַיֹּאמֶר". וּמַקְדִּימִין לִקְרוֹת פָּרָשַׁת שְׁמַע מִפְּנֵי שֶׁיֵּשׁ בָּהּ יִחוּד הַשֵּׁם וְאַהֲבָתוֹ וְתַלְמוּדוֹ שֶׁהוּא הָעִקָּר הַגָּדוֹל שֶׁהַכֹּל תָּלוּי בּוֹ. וְאַחֲרֶיהָ וְהָיָה אִם שָׁמֹעַ שֶׁיֵּשׁ בָּהּ צִוּוּי עַל (זְכִירַת) שְׁאָר כָּל הַמִּצְוֹת. וְאַחַר כָּךְ פָּרָשַׁת (במדבר טו לח) "צִיצִית" שֶׁגַּם הִיא יֵשׁ בָּהּ צִוּוּי זְכִירַת כָּל הַמִּצְוֹת.

What does one read? Three sections as follows: the section beginning, "Hear, O Israel" (Deuteronomy 6:4-9); that commencing, "And it shall come to pass" (Deuteronomy 11:13-21); and that commencing, "And the Lord spoke" (Numbers 15:37-41). The section beginning, "Hear, O Israel" is recited first, because it sets forth the duties of acknowledging the Unity of God, loving Him, and studying His words. This is the great and essential matter on which all depends. Then, the passage beginning, "And it shall come to pass" is read, this containing a charge to fulfill all the other commandments. Finally the section concerning Fringes is read, as it also contains a charge to remember all the commandments.

Rambam, Mishneh Torah, “Reading the Shema”

4 Sh'ma
שְׁמַע

A. "Accepting the Yoke of the Kingdom of Heaven" (Deuteronomy 6:4–9)

[Reform congregations say "Hear O Israel . . ." and "Blessed is . . ." standing; others remain seated]

[Before silent recitation, it is customary to say the following three words]

[1] (God, steadfast ruler . . .)

[2] Hear O Israel: Adonai is our God; Adonai is One.

[3] Blessed is the One the glory of whose kingdom is renowned forever.

[4] You shall love Adonai your God with all your mind and body and strength. [5] Keep these words, which I command you today, in mind. [6] Instruct your children about them. [7] Use them when you sit at home and when you walk about, when you lie down and when you stand up. [8] Bind them to your hand as a sign and set them between your eyes as a symbol. [9] Write them on the doorposts of your house and on your gates.

[Reform congregations say "Hear O Israel . . ." and "Blessed is . . ." standing; others remain seated]

[Before silent recitation, it is customary to say the following three words]

[1] (אֵל מֶלֶךְ נֶאֱמָן.)

[2] שְׁמַע יִשְׂרָאֵל. יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

[3] בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

[4] וְאָהַבְתָּ אֵת יְיָ אֱלֹהֶיךָ בְּכָל-לְבָבְךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדֶךָ. [5] וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם, עַל-לְבָבֶךָ. [6] וְשִׁנַּנְתָּם לְבָנֶיךָ, [7] וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ, וּבְשָׁכְבְּךָ וּבְקוּמֶךָ. [8] וּקְשַׁרְתָּם לְאוֹת עַל-יָדֶךָ, וְהָיוּ לְטוֹטָפֹת בֵּין עֵינֶיךָ, [9] וּכְתַבְתָּם עַל-מְזוּזוֹת בֵּיתֶךָ, וּבִשְׁעָרֶיךָ.

B. "Accepting the Yoke of the Commandments" (Deuteronomy 11:13–21)

10 וְהָיָה אִם-שָׁמֹעַ תִּשְׁמְעוּ אֶל-מִצְוֹתַי
אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם
לְאַהֲבָה אֶת-יְיָ אֱלֹהֵיכֶם וּלְעָבְדוֹ
בְּכָל-לְבַבְכֶם וּבְכָל-נַפְשְׁכֶם. וְנָתַתִּי
מְטַר-אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ
וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ.
11 וְנָתַתִּי עֵשֶׂב בְּשָׂדְךָ לִבְהֶמְתֶּךָ
וְאָכַלְתָּ וְשָׂבָעְתָּ. 12 הִשָּׁמְרוּ לָכֶם
פֶּן-יִפְתֶּה לְבַבְכֶם וְסַרְתֶּם וַעֲבַדְתֶּם
אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם.
13 וְחָרָה אַף-יְיָ בָּכֶם 14 וְעָצַר אֶת-
הַשָּׁמַיִם 15 וְלֹא-יִהְיֶה מָטָר 16 וְהָאֲדָמָה
לֹא תִתֵּן אֶת-יְבוּלָהּ 17 וַאֲבַדְתֶּם
מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר
יְיָ נֹתֵן לָכֶם. 18 וְשַׂמְתֶּם אֶת-
דְּבָרַי אֵלֶּה עַל-לְבַבְכֶם וְעַל-נַפְשְׁכֶם
וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל-יֶדְכֶם וְהָיוּ
לְטוֹטָפֹת בֵּין עֵינֵיכֶם. וְלִמַּדְתֶּם
אֹתָם אֶת-בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ
בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ
וּבְקוּמֶךָ. וּכְתַבְתָּם עַל-מְזוּזוֹת בֵּיתֶךָ
וּבִשְׁעָרֶיךָ.

לְמַעַן יִרְבּוּ יְמֵיכֶם וִימֵי בְנֵיכֶם עַל
הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְיָ לַאֲבֹתֵיכֶם לָתֵת
לָהֶם כִּימֵי הַשָּׁמַיִם עַל-הָאָרֶץ.

10 If you carefully heed my commandments, the ones I command you today, to love Adonai your God and worship Him with all your mind and body, then I shall grant your land's rain in its season, in the autumn and in the spring, that you might gather your grain, wine and oil. 11 I shall grant grass in your fields for your cattle, that you might eat your fill. 12 Take care lest your mind tempt you to rebel by worshipping other gods and by bowing down to them. 13 For then the fire and fury of Adonai will turn against you. 14 Adonai will stop the flow of the sky. 15 There will be no rain. 16 The earth will not grant its produce. 17 You will quickly perish from the good land that Adonai grants you. 18 So put these words of mine in charge of your mind and body, bind them to your hand as a sign and set them between your eyes as a symbol; teach them to your children, using them when you sit at home and when you walk about, when you lie down and when you stand up; write them on the doorposts of your house and on your gates — that your days and your children's days in the land that Adonai promised to give to your ancestors may be as numerous as the days that the sky overlooks the earth.

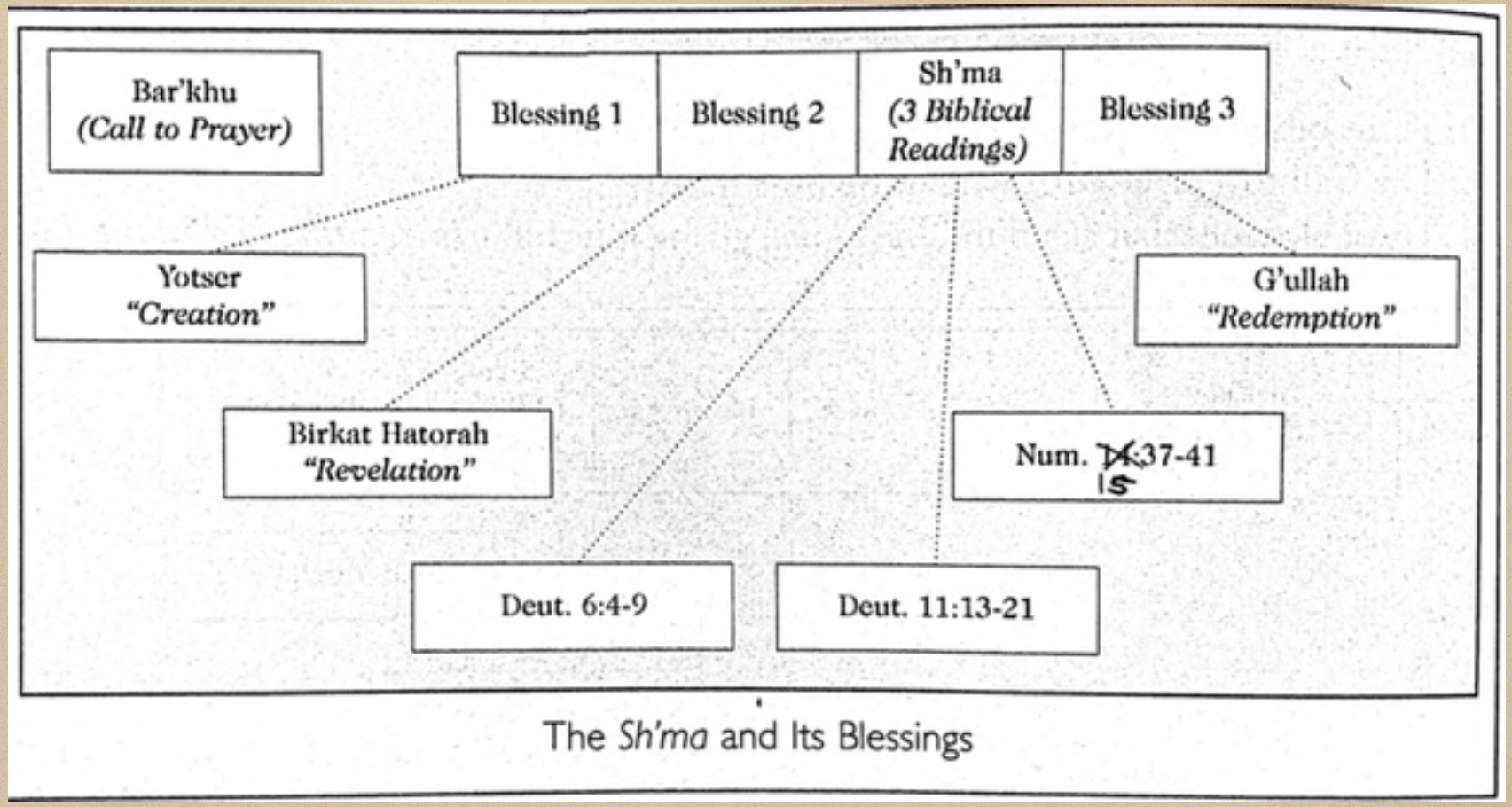
C. "The Section on Tassels" (Numbers 15:37–41)

19 Adonai said to Moses: "Speak to the children of Israel, and tell them to make themselves a tassel on the corners of their clothes in every generation, and to put a blue thread on the tassel of each corner. 20 Let it be a tassel for you. 21 When you see it you shall remember all of Adonai's commandments and do them, and not follow your mind or eyes which you follow in false worship. 22 Thus will you remember and do all of my commandments, and so be holy before your God. 23 I am Adonai, your God, who led you out of the land of Egypt to be your God. 24 I am Adonai your God.

[Prayer leader adds the first word of the next prayer, "True"]

19 וַיֹּאמֶר יְיָ אֶל-מֹשֶׁה לֵאמֹר. דַּבֵּר
אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם
וְעָשׂוּ לָהֶם צִיצִת עַל-כַּנְפֵי בִגְדֵיהֶם
לְדֹרֹתָם וְנָתְנוּ עַל-צִיצִת הַכָּנָף פְּתִיל
תְּכֵלֶת. 20 וְהָיָה לָכֶם לְצִיצִת 21 וּרְאִי-
תֶם אֹתוֹ וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְיָ
וַעֲשִׂיתֶם אֹתָם וְלֹא תָתוּרוּ אַחֲרֵי
לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר-אַתֶּם
זֹנִים אַחֲרֵיהֶם. 22 לְמַעַן תִּזְכְּרוּ
וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתָי, וִהְיִיתֶם
קְדֹשִׁים לֵאלֹהֵיכֶם. 23 אֲנִי יְיָ
אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם
מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים.
24 אֲנִי יְיָ אֱלֹהֵיכֶם. (אֱמֶת.)

[Prayer leader adds the first word of the next prayer, "True"]



The *Sh'ma* and Its Blessings

שמע וברכותיה:

When is the Shema?

MISHNA BERACHOT 1:1. The Evening Shema.

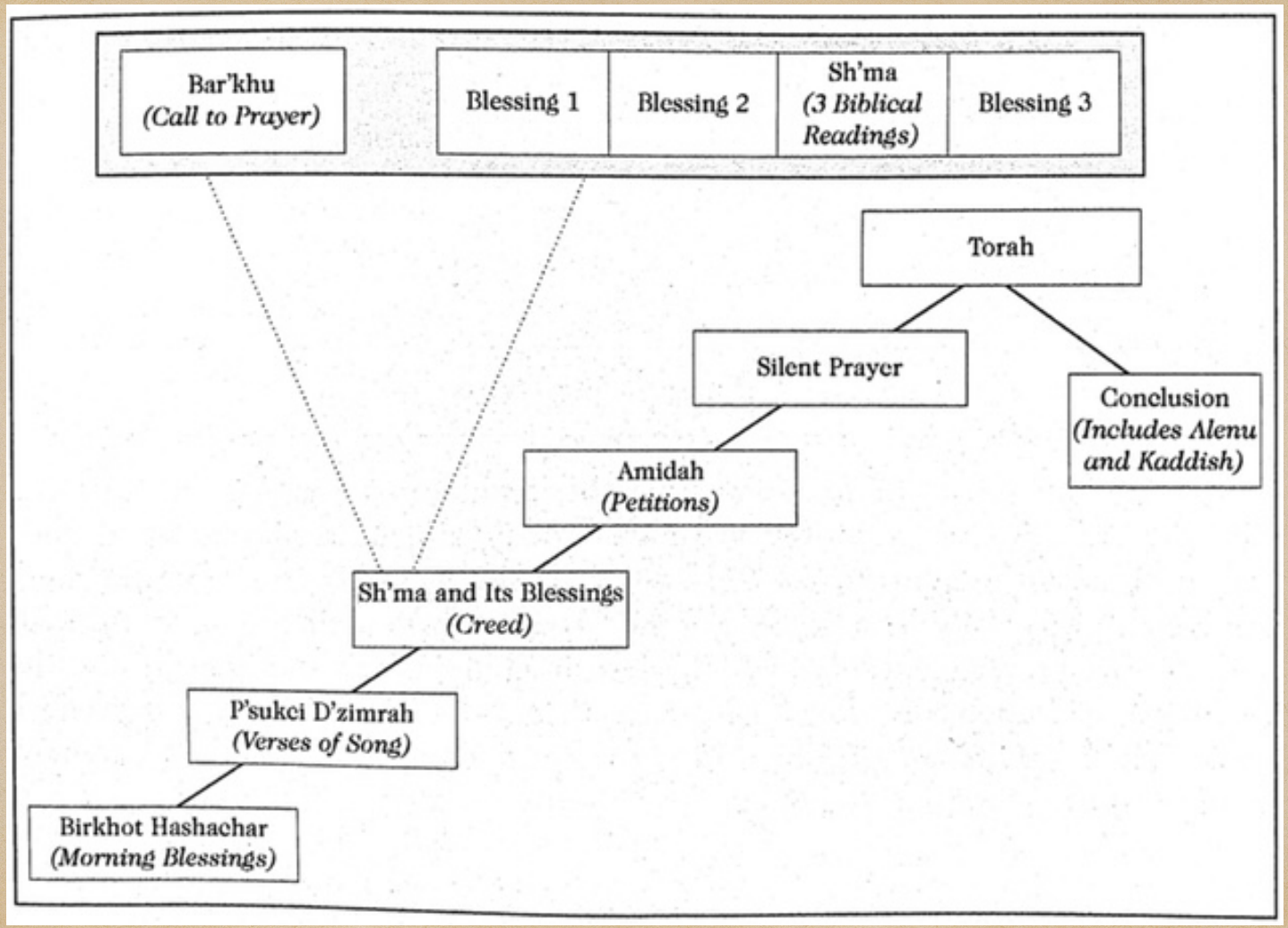
From when, that is, from what time, does one recite Shema in the evening? From the time when the priests enter to partake of their teruma. Until when does the time for the recitation of the evening Shema extend? Until the end of the first watch. The term used in the Torah (Deuteronomy 6:7) to indicate the time for the recitation of the evening Shema is beshokhbekha, when you lie down, which refers to the time in which individuals go to sleep. Therefore, the time for the recitation of Shema is the first portion of the night, when individuals typically prepare for sleep. That is the statement of Rabbi Eliezer. The Rabbis say: The time for the recitation of the evening Shema is until midnight. Rabban Gamliel says: One may recite Shema until dawn, indicating that beshokhbekha is to be understood as a reference to the entire time people sleep in their beds, the whole night. The mishna relates that Rabban Gamliel practiced in accordance with his ruling. There was an incident where Rabban Gamliel's sons returned very late from a wedding hall. They said to him, as they had been preoccupied with celebrating with the groom and bride: We did not recite Shema. He said to them: If the dawn has not yet arrived, you are obligated to recite Shema. Since Rabban Gamliel's opinion disagreed with that of the Rabbis, he explained to his sons that the Rabbis actually agree with him, and that it is not only with regard to the halakha of the recitation of Shema, but rather, wherever the Sages say until midnight, the mitzva may be performed until dawn. Rabban Gamliel cites several cases in support of his claim, such as the burning of fats and limbs on the altar. Due to the quantity of offerings each day, the priests were often unable to complete the burning of all of the fats and limbs, so they continued to be burned into the night, as it is written: "This is the law of the burnt offering: The burnt offering shall remain upon the pyre on the altar all night until morning, while the fire on the altar burns it" (Leviticus 6:2). And, with regard to all sacrifices, such as the sin-offerings and the guilt-offerings that are eaten for one day and night; although the Sages state that they may be eaten only until midnight, by Torah law they may be eaten until dawn. This is in accordance with the verse: "On the day on which it is offered must you eat. Do not leave it until the morning" (Leviticus 7:15). If so, why did the Sages say that they may be eaten only until midnight? This is in order to distance a person from transgression, as if one believes that he has until dawn to perform the mitzva, he might be negligent and postpone it until the opportunity to perform the mitzva has passed.

MISHNA BERACHOT 1:2. The Morning Shema

From when does one recite Shema in the morning? From when a person can distinguish between sky-blue [tekhelet] and white.

Rabbi Eliezer says: From when one can distinguish between sky-blue and leek-green.
And one must finish reciting Shema until the end of the period when you rise, i.e., sunrise, when the sun begins to shine.

Rabbi Yehoshua says: One may recite the morning Shema until three hours of the day, which this is still considered when you rise, as that is the habit of kings to rise from their sleep at three hours of the day. While there is a set time frame for the recitation of Shema, one who recites Shema from that time onward loses nothing. Although he does not fulfill the mitzva of reciting of Shema at its appointed time, he is nevertheless considered like one who reads the Torah, and is rewarded accordingly.


Bar'khu
(Call to Prayer)
Blessing 1
Blessing 2
Sh'ma
(3 Biblical Readings)
Blessing 3
Torah
Silent Prayer
Conclusion
(Includes Alenu and Kaddish)
Amidah
(Petitions)
Sh'ma and Its Blessings
(Creed)
P'sukei D'zimrah
(Verses of Song)
Birkhot Hashachar
(Morning Blessings)

שמע וברכותיה:

What is the Shema? (Hint: not a blessing...)

הַקּוֹרֵא קְרִיאַת שְׁמַע מְבָרֵךְ לְפָנֶיהָ וּלְאַחֲרֶיהָ. בַּיּוֹם מְבָרֵךְ שְׁתַּיִם לְפָנֶיהָ וְאַחַת לְאַחֲרֶיהָ. וּבַלַּיְלָה מְבָרֵךְ שְׁתַּיִם לְפָנֶיהָ וּשְׁתַּיִם לְאַחֲרֶיהָ:

Blessings are recited before the Shema and after it. When reading the Shema by day, two blessings are recited before it, and one after it. When reading it at night, two blessings are recited before, and two after it.

Rambam, “Reading the Shema”

MISHNA BERACHOT 1:4. How to Say the Shema in the Liturgy

From the laws of the recitation of Shema itself, the mishna proceeds to discuss the blessings recited in conjunction with Shema.

Here, the order is established: In the morning when reciting Shema, one recites two blessings beforehand, the first on the radiant lights and the second the blessing on the love of Torah, and one thereafter, which begins with: True and Firm [emet veyatziv].

And in the evening one recites two blessings beforehand, on the radiant lights and on the love of God, and two thereafter, the blessing of redemption: True and Faithful [emet ve'emuna], and the blessing: Help us lie down. With regard to the blessing: True and Faithful, whether one recites it in its long formula and whether one recites it in its short formula, he fulfills his obligation (Tosafot).

However, the general principle is: Where the Sages said to recite a long blessing, one may not shorten it, and so too, wherever they said to recite a short blessing, one may not lengthen it. Where the Sages said that a blessing must conclude with a second blessing at the end, he may not fail to conclude with that blessing. Similarly, if the Sages said that a blessing must not conclude with a second blessing, one may not conclude with a blessing.

שמע וברכותיה:

Traditions of Reading

“Reform congregations say ‘Hear O Israel…’ and ‘Blessed is…’ standing”

Halakhah prescribes sitting not standing for the Sh’ma. The issue goes back to a debate between Bet Hilled and Bet Shammai, in which Bet Hillel rulled (successfully) that the Sh’ma shoyld be said in whatever position one happened to be when the ime of its recitation arrived. In the ninth century, the Babylonian Gaon, Amram, enforced that position, as part of his religio-political attack on the Palestinians who still said the Sh’ma standing. His successful championing of the Hillelite perspective eventually entered the codes of Jewish law, which justified the Hillelite-Amram position with a variety of *ex post facto* arguments, that became standard Halakha. When the Crusaders overran Palestine, destroying native Palestinian jewish custom in the process, the Palestinian practice of standing died too, so that Jews round th eworld now sat for the Sh’ma as Amram had insisted.”

(Lawrence Hoffman, My People’s Prayerbook, Sh’ma, p. 92)

1. The practice is to cover one's eyes[51] for the first pasuk of kriyat Shema in order to enable oneself to have better intent and not be distracted while saying that pasuk.[52] Another reason for covering one's eyes is based on an allusion in the pasuk [53]ויוסף ישית ידו על עיניך since Yosef's presence enabled Yaakov to strengthen his belief in Hashem's unity which is symbolized by covering one's eyes for kriyat Shema.[54]
2. It is customary to use one's right hand to cover one's eyes for kriyat Shema.[55] This is true even for a lefty.[56]
3. It is fine to cover one's eyes while wearing glasses and there's no question of chatzitza, an interposition.[57]
4. Some say that one should even cover one's eyes for Baruch Shem, while others disagree.[58].

(From "Hachipedia," Available at: https://halachipedia.com/index.php?title=Kriyat_Shema#Covering_One.27s_Eyes)

SHEMA BEFORE SLEEP AT NIGHT

יְהִי I hereby forgive anyone who has angered or provoked me or sinned against me, physically or financially or by failing to give me due respect, or in any other matter relating to me, involuntarily or willingly, inadvertently or deliberately, whether in word or deed: let no one incur punishment because of me.

בָּרוּךְ Blessed are You, LORD our God, King of the Universe, who makes the bonds of sleep fall on my eyes, and slumber on my eyelids. May it be Your will, LORD my God and God of my fathers, that You make me lie down in peace and arise in peace. Let not my imagination, bad dreams or troubling thoughts disturb me. May my bed be flawless before You. Enlighten my eyes lest I sleep the sleep of death, for it is You who illuminates the pupil of the eye. Blessed are You, LORD, who gives light to the whole world in His glory.

When saying all three paragraphs of Shema, say:

God, faithful King!

The following verse should be said aloud, while covering the eyes with the right hand:

Listen, Israel: the LORD is our God, the LORD is One. *Deut. 6*

Quietly: Blessed be the name of His glorious kingdom for ever and all time.