

1: Shema Yisrael - Wikipedia

RELATED ARTICLE: www.enganchecubano.com Your first step toward fulfilling the Torah command concerning the recitation of "Shema" - our twice daily affirmation o.

The first paragraph of the Shema seen in a Tefillin scroll The first, pivotal, words of the Shema are, in the original Hebrew: For that reason, the Shema is recited aloud as: The first verse, "Hear, O Israel: Due to the ambiguity of the possible ways to translate the Hebrew passage, there are several possible renderings: Adonai is our God! Adonai is our God" Adonai alone. There is an emphasis on the oneness of God and on the sole worship of God by Israel. There are other translations, though most retain one or the other emphases. Malchuto was introduced by the rabbis during Roman rule as a counter to the claim of divine honors by Roman emperors. The Talmud emphasizes that you will, at some point, whether you choose to or not, and therefore uses "shall" - future tense - love God. It also contains punishment for transgression. It also contains a repetition of the contents of the first portion -but this time spoken to the second person plural, Whereas the first portion is directed to the individual Jew, this time it is directed to the whole community, all the Jews. Vayomer[edit] The third portion relates to the issue of redemption. Specifically, it contains the law concerning the tzitzit Numbers For the prophets and rabbis, the exodus from Egypt is paradigmatic of Jewish faith that God redeems from all forms of foreign domination. It can be found in the portion "Shlach Lecha" in the book of Numbers. Obeying these commands, says the second portion, will lead to rewards, and disobeying them will lead to punishment. To ensure fulfillment of these key commands, God also commands in the third portion a practical reminder, wearing the tzitzit , "that ye may remember and do all my commandments, and be holy unto your God. The third section of the Shema ends with Numbers Jewish women and the Shema[edit] Main article: Women in Judaism In Orthodox Judaism , women are not required to daily recite the Shema as a command from the Torah , [4] as with other time-bound requirements which might impinge on their traditional familial obligations, although they are obligated to pray at least once daily without a specific liturgy requirement, and many fulfill that obligation through prayers like the Shema. Conservative Judaism generally regards Jewish women as being obligated to recite the Shema at the same times as men. Reform and Reconstructionist Judaism do not regard gender-related traditional Jewish ritual requirements as necessary in modern circumstances, including obligations for men, but not women, to pray specific prayers at specific times. Instead, both genders may fulfill all requirements. Accompanying blessings[edit] The Benedictions preceding and following the Shema are traditionally credited to the members of the Great Assembly. They were first instituted in the liturgy of the Temple in Jerusalem. According to the Talmud, the reading of the Shema morning and evening fulfils the commandment "You shall meditate therein day and night". As soon as a child begins to speak, his father is directed to teach him the verse "Moses commanded us a law, even the inheritance of the congregation of Jacob" Deut. The reciting of the first verse of the Shema is called "the acceptance of the yoke of the kingship of God" kabalat ol malchut shamayim Mishnah Berachot 2: Judah ha-Nasi , who spent all day involved with his studies and teaching, said just the first verse of the Shema in the morning Talmud Berachot 13b "as he passed his hands over his eyes" which appears to be the origin of the Jewish custom to cover the eyes with the right hand whilst reciting the first verse. The first verse of the Shema is recited aloud, simultaneously by the hazzan and the congregation, which responds with the rabbinically instituted Baruch Shem "Blessed be the Name" in silence before continuing the rest of Shema. Only on Yom Kippur is this response said aloud. The remainder of the Shema is read in silence. Sephardim recite the whole of the Shema aloud, except the Baruch Shem. Reform Jews also recite the whole of the first paragraph of the Shema aloud. Shacharit[edit] During Shacharit , there are two blessing before the Shema and one thereafter. The conclusion that has been drawn is that they are to be blessing surrounding the Shema, because the structure is similar to that of blessings of the Torah , and there is doubt as to whether such blessings would actually enhance the Shema. The blessing after is known as Emet Vayatziv. Maariv[edit] During Maariv , there are two blessings before the Shema and two after. Overall, the three blessings in the morning and four in the evening which accompany the Shema sum to seven, in accordance with the verse in Psalms: This is not

FIRST I SAY THE SHEMA (HEAR, O ISRAEL (HEAR, O ISRAEL) pdf

only a commandment directly given in the Bible in Deuteronomy 6: Some also have the custom to read all three paragraphs, along with a whole list of sections from Psalms, Tachanun , and other prayers. According to Arizal , reading this prayer with great concentration is also effective in cleansing one from sin. This is discussed in the Tanya.

2: Deuteronomy Hear, O Israel: The LORD our God, the LORD is One.

A female Giraffe at an Israeli animal park has given birth to her 11th baby. Her trainer says the gi.

The obligation to recite the Shema is separate from the obligation to pray and a Jew is obligated to say Shema in the morning and at night Deut. It is said in the morning blessings, in the musaf Amidah of Shabbat and holidays, when the Torah is taken out of the Ark on Shabbat and holidays, as a bedtime prayer, as part of the deathbed confessional, and at various other times. The commandment of saying Shema is fulfilled by reciting it in the shacharit and maariv services. The Shema should be said more audibly than the Amidah. Since the Shema reaffirms the basic tenets of Jewish faith, it is important to hear clearly what one is saying. The Shema may be said while standing or sitting. In the ninth century, the Karaite sect used the practice of standing to claim that only the Shema passages of the Torah were of divine origin, so Jewish leaders stopped standing. Today, some Reform and Conservative congregations stand out of respect for the Shema. Orthodox congregations sit because the passages are from the Torah so it is as if a person is studying Torah when he or she recites them, and sitting is the position for study. In the third paragraph of the Shema, when the word "tzitzit" is said three times and when the word "emet" is said at the end, it is customary to kiss the fringes as a sign of affection for the commandments. This indicates that the worshiper dedicates his or her whole body to serving God. With a minyan, the chazzan repeats the end of the Shema so this phrase is unnecessary. Jewish law requires a greater measure of concentration on the first verse of the Shema than on the rest of the prayer. People commonly close their eyes or cover them with the palm of their hand 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 of the first and last words of the Shema verse are written in larger print in the siddur. The next line of the Shema originated in the ancient Temple service. 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 for on Yom Kippur when it is recited out loud. The three paragraphs of the Shema, comprised of biblical verses, were also said in the daily Temple service. The first paragraph is the continuation of the Shema verse, from Deuteronomy 6: The second passage is from Deuteronomy The third paragraph is from Numbers It mentions the exodus from Egypt, which Jews 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 can declare, "Hashem, your God, is true" Adonai eloheichem emet. In Reform prayer books, the second paragraph of the Shema is often omitted because the doctrine of retribution is different in the Reform movement. The third paragraph is also left out because Reform Jews do not accept the commandment regarding fringes. Reform prayer books do include the end of this third section, from Numbers The Compleat Artscroll Siddur. Mesorah Publications, Ltd, Cardin, Rabbi Nina Beth. The Tapestry of Jewish Time.

3: Deuteronomy - Hear, O Israel: The LORD our God, the - Bible Gateway

Hear, O Israel, the LORD is our God; the LORD is one THE SHEMA is the central prayer in the Jewish prayerbook (Siddur) and is often the first section of Scripture that a Jewish child learns. During its recitation in the synagogue, Orthodox Jews pronounce each word very carefully and cover their eyes with their right hand.

Please note that this page contain the name of God. If you print it out, please treat it with appropriate respect. If you do not have experience reading transliteration please see the Guide to Transliteration. The Shema is one of only two prayers that are specifically commanded in Torah the other is Birkat Ha-Mazon -- grace after meals. It is the oldest fixed daily prayer in Judaism, recited morning and night since ancient times. It consists of three biblical passages, two of which specifically say to speak of these things "when you lie down and when you rise up. Traditional prayerbooks also include a Bedtime Shema, a series of passages including the Shema to be read at home before going to bed at night. This expression is so fundamental that the most liberal Reform synagogue I know has these words carved on the outside of the building in foot-high letters albeit in English. Today, it is not said aloud except during Yom Kippur services. Blessed be the Name of His glorious kingdom for ever and ever. And you shall love the Lord your God with all your heart and with all your soul and with all your might. And these words that I command you today shall be in your heart. And you shall bind them as a sign on your hand, and they shall be for frontlets between your eyes. And you shall write them on the doorposts of your house and on your gates. That I will give rain to your land, the early and the late rains, that you may gather in your grain, your wine and your oil. And I will give grass in your fields for your cattle and you will eat and you will be satisfied. So you shall put these, my words, on your heart and on your soul; and you shall bind them for signs on your hands, and they shall be for frontlets between your eyes. In order to prolong your days and the days of your children on the land that the Lord promised your fathers that he would give them, as long as the days that the heavens are over the earth. It talks about the tzitzit fringes that are traditionally worn like a string around the finger as a reminder of the commandments, like the tefillin and mezuzot that are commanded in the first two paragraphs. The passage is also included to fulfill the mitzvah to remember the Exodus from Egypt every day of our lives. [Click Here for more details.](#)

4: What's in a Mezuzah? - ONE FOR ISRAEL Ministry

*First I Say the Shema (Hear, O Israel) [Molly Cone] on www.enganchecubano.com *FREE* shipping on qualifying offers. In many ways, the words of the Shema say it all. Similarly, the words of this book do, too.*

The first words of the Talmud concern the hours when this form should be recited in daily morning or evening prayer--"Hear, O Israel: Jehovah our God is one Jehovah" The unity of Jehovah, as opposed to the belief in "gods many and lords many," is the key-note of the Jewish faith. Pulpit Commentary Verses But where the supreme fear of Jehovah hinders men from allowing self to preponderate in opposition to God, there will be no stopping at this renunciation of self-will, though this comes first as the negative form of the ten commandments also shows, but there will come to be a coalescence of the human with the Divine will; and this is love, which is the proper condition of obedience, as the ten commandments also indicate Deuteronomy 5: The Lord our God is one Lord. This is an affirmation not so much of the moneity as of the unity and simplicity of Jehovah, the alone God. Among the heathen there were many Baals and many Jupiters; and it was believed that the deity might be divided and communicated to many. But the God of Israel, Jehovah, is one, indivisible and incommunicable. He is the Absolute and the Infinite One, who alone is to be worshipped, on whom all depend, and to whose command all must yield obedience cf. Not only to polytheism, but to pantheism, and to the conception of a localized or national deity, is this declaration of the unity of Jehovah opposed. With these words the Jews begin their daily liturgy, morning and evening; the sentence expresses the essence of their religious belief; and so familiar is it to their thought and speech that, it is said, they were often, during the persecution in Spain, betrayed to their enemies by the involuntary utterance of it. Matthew Henry Commentary 6: Let us not desire to have any other. The three-fold mention of the Divine names, and the plural number of the word translated God, seem plainly to intimate a Trinity of persons, even in this express declaration of the unity of the Godhead. Happy those who have this one Lord for their God. It is better to have one fountain than a thousand cisterns; one all-sufficient God than a thousand insufficient friends. We are to love God with all our heart, and soul, and might. With a sincere love; not in word and tongue only, but inwardly in truth. With a strong love. He that is our All, must have our all, and none but he. With a superlative love; we must love God above any creature whatever, and love nothing but what we love for him. With an intelligent love. To love him with all the heart, and with all the understanding, we must see good cause to love him. With an entire love; he is ONE, our hearts must be united in his love. Oh that this love of God may be shed abroad in our hearts!

5: Shama Israel. org - Shema Israel/the power of prayer

The first words of the Talmud concern the hours when this form should be recited in daily morning or evening prayer--"Hear, O Israel: Jehovah our God is one Jehovah" The unity of Jehovah, as opposed to the belief in "gods many and lords many," is the key-note of the Jewish faith.

6: First I Say the Shema (Hear, O Israel; The Shema Story Books) by Molly Cone

It became the first prayer a righteous Jew would say at the beginning of the day and the last prayer he or she would recite at night. When a Jewish expert in the Law of Moses asked Jesus what the greatest commandment was, without hesitation Jesus cited the Shema, Deut. (Mk.).

7: The Shema - Part One in Hebrew

*Shema Yisrael (or Sh'ma Yisrael; Hebrew: שְׁמָעָא יִשְׂרָאֵל שְׁמָעָא יִשְׂרָאֵל שְׁמָעָא יִשְׂרָאֵל "Hear, [O] Israel") are the first two words of a section of the Torah, and is the title (better known as *The Shema*) of a prayer that serves as a centerpiece of the morning and evening Jewish prayer services.*

8: Video: Hear O Israel

In many ways, the words of the Shema say it all. Similarly, the words of this book do, too. It explains that some people go to Church and they are called Christians. It explains that the reader is Jewish and goes to Synagogue and says the Shema. It is a great introduction to Jewish identity for the.

9: The Shema - Hear, O Israel!

Learn the Shema Prayer in its original Hebrew language. Complete and accurate transliteration and translation into English. "Hear O' Israel, the LORD is our God, the LORD is one; And you shall.

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