

קריאת שמע

Model for Jewish Meaning

Shavuah Hachanah 2011

Introduction of the Theme

Our primary mission at Camp Ramah is to create an educational community of chanichim and tzevet in whom a love of Jewish learning and living is cultivated. While Judaism is unpacked through a plethora of distinct thoughts, practices, customs and laws, its meaning can be captured through a more concise series of essential beliefs.

Our days at camp start and end with the same ritual practice: the recitation of קריאת שמע (the daily reading of the three parshiot of the Shema). It's easy for the critical meaning of this mitzvah to become muted in the routine of the day. The morning קריאת שמע sometimes gets lost as we focus on other elements of the Shachrit liturgy with catchier tunes of more creative potential for choreography and art projects, while the evening קריאה can sometimes lose meaning when chanichim are distracted by tzrif jokes or their plans to sneak out, and madrichim rush towards their own time off. As we investigate קריאת שמע we will find that this one mitzvah actually captures the multi-faceted levels of Jewish meaning.

Awesome Connection: עשרת הדיברות & קריאת שמע

A fascinating idea that was formulated over two thousand years ago by some of the Talmudic Sages in the Talmud Yerushalmi (Jerusalem Talmud) is that there is a connection between קריאת שמע and עשרת הדיברות (the Ten Commandments). First, notice that similar questions tend to be asked about קריאת שמע and עשרת הדיברות. For example, have you ever thought:

- Why do we take the same three sections of the Torah and recite them twice *every single day*?
- Why these particular sections? Why not read some of the stories of the Torah? Why not some of the other legal sections?

In the same vein, regarding עשרת הדיברות – we might ask:

- Why are these commandments singled out? What is special about them?
- How can they be categorized?
- There are so many other *mitzvot* that are mentioned in the Torah – love your neighbor as yourself, give *tzedakah*, and more, why are these not included?

We would like to open Shavuah Hachanah with a four part learning program dedicated to and deepening our connection to קריאת שמע. Our tzevet will investigate the relationship between קריאת שמע and עשרת הדיברות – and in so doing come to a deeper understanding of both the *mitzvah* of קריאת שמע and the significance of these particular mitzvot. **Our primary goal is to articulate new ways to understand this central act of Jewish observance and develop an inner connection with it; a connection that can inspire us and make us think.**

Chanichim feel they spend a lot of time davening and a good number of them don't feel a deep connection with this practice. How can we make that change? Since much of that davening is reciting קריאת שמע – and this *mitzvah* unites all age groups of camp – our challenge is to make them understand it and feel that it has something to say about their lives. Rava (a third century Babylonian sage), based on earlier sources, said that we should read the Shema every day if it were a new text – fresh off the press. Rava is encouraging us to think anew every time we read the Shema and think about how it relates to our lives. The connections between the commandments and Shema are just one window into making the text new every day.

The Educational Mission

We have turned to you as a Jewish educator who is capable of bringing this issue creatively alive during Shavuah Hachanah. The four-part sequence will include:

- Part I: "Hear, O Israel, The Lord is our God" – in this session a key note speaker will address the entire staff on the general idea of our being commanded by God. How does this resonate with us? In what ways might we struggle with this notion?
- Part II: "Understanding Shema קריאת שמע" – what are the general themes of קריאת שמע? Why is it such a key strand of text/liturgy? In what ways does it reflect Aseret Ha'Dibrot?
- Part III: Shema-Commandment Exploration 1 – participants will chose one Shema/10 Commandment pairing to explore in greater depth.
- Part IV: Shema-Commandment Exploration 2 – participants will chose a second Shema/10 Commandment pairing to explore in greater depth

Each lead educator will be given a model lesson on which they will base their teaching presentation for Part II (which of course can be adapted!) and will develop one sicha to teach to two different groups (Part III and Part IV). At this early stage, we would appreciate if you would first think about which of the Ten Commandments you would feel comfortable teaching. Choose from the following list:

Aseret ha'Dibrot:	Possible compared verse in Keriat Shema:
1. "I am the Lord your God"	"Hear, O Israel, The Lord is our God"
2. "You should not have any other gods before me"	"The Lord is One"
3. "Do not take the name of the Lord, your God in vain"	"And you shall love the Lord, your God"
4. "Remember the Sabbath day to sanctify it"	"So that you remember"
5. "Honor your father and mother"	"So that your days and the days of your children should increase"
6. "Do not murder"	"You will perish quickly"
7. "You shall not commit adultery"	"and not follow after your own heart and your own eyes"
8. "You shall not steal"	"that you may gather your grain"
9. "You shall not bear false witness against your neighbor"	"I am the Lord your God"
10. "You shall not covet your neighbor's house"	"And you shall write them on the doorposts of your house"

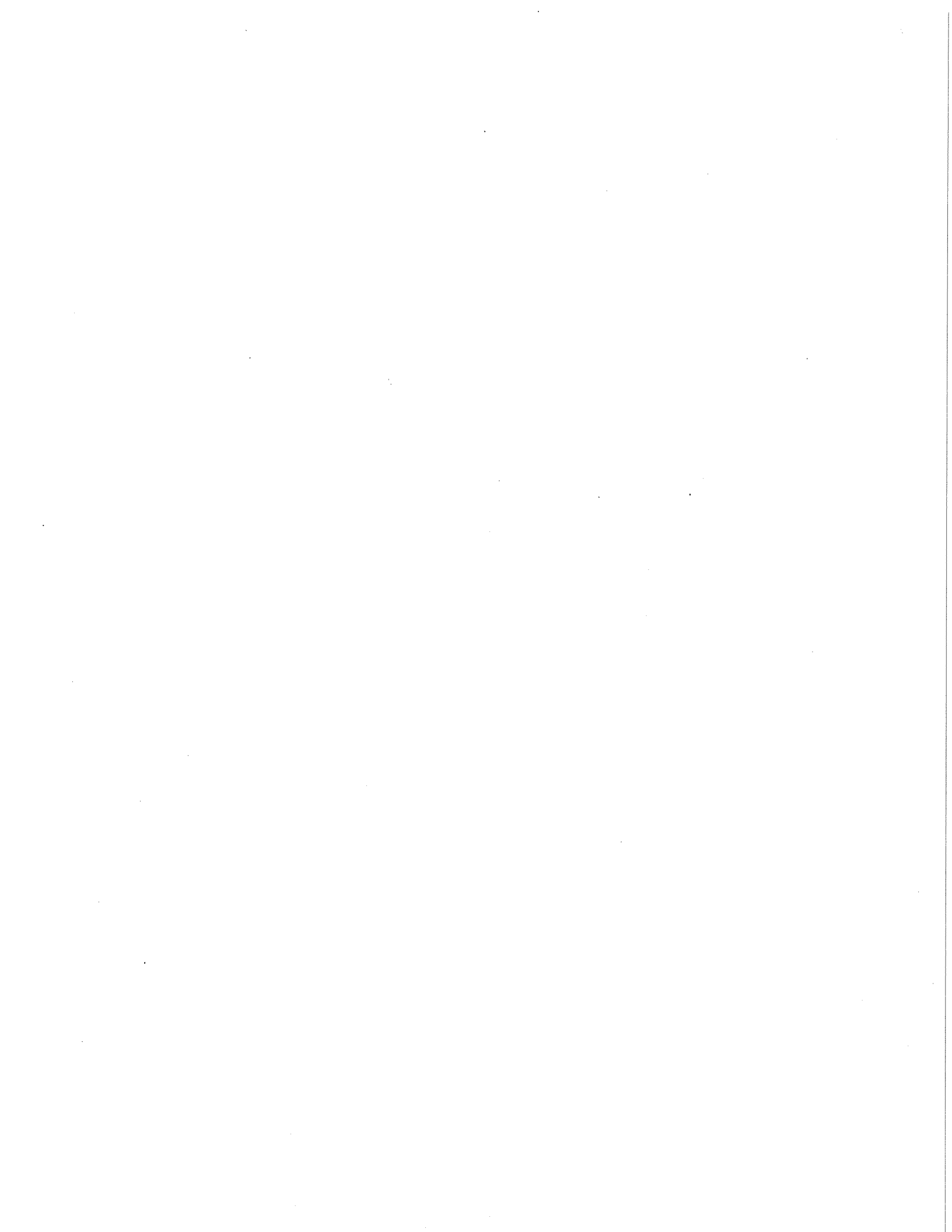
Remember that we are encouraging you to work on two principal issues in the initial preparation of your teaching: 1. The meaning of the commandment and its connection to camp; 2. The commandment's connection to קריאת שמע and the effect that can have on camp. In order to study more about the potential connections and think more deeply about them, please feel free to read the three files attached to this email which include:

1. Jerusalem Talmud Comparison.Pdf
2. The Full Version of the Ten Commandments.Pdf
3. The Three Parshiot of the Shema.Pdf

Feel free to be creative and look for more connections between the commandment and Keriat Shema and also feel free to look at the in depth comparison for more ideas!

What Now?

Please email Zach confirming your participation in this sequence of learning, and listing at least two commandments that you could teach (if you're completely flexible, let us know that too!). Zach and Aaron will be in touch with you with additional sources and study aids.



קריאת שמע

Model for Jewish Meaning

By: Dr. Aaron Amit & Dr. Zachary Lasker

- I. Educational Objectives
 - A. Tzevet will be able to identify reasons why *Kriyat Shema* is considered such a central t'fillah (recited twice daily as bookends, central component of t'fillot, assertion of monotheism, etc.).
 - B. Tzevet will be able to identify how *Kriyat Shemah* is a reflection of *Aseret ha'Dibrot*.
 - C. Tzevet will be able to explain how *Kriyat Shema* is a call to responsibilities we must accept – a) something higher b) commandments. (Rabbi Yehoshua ben Korcha)
 - D. Participants will get to know each other and have fun!

- II. Set Induction: Rituals of *Kriyat Shemah*
 - A. Intro Line Up **5 Minutes**
 1. Educator should facilitate a quick warm-up/get-to-know you activity.
Possibilities:
 - a. Line up according to the # of summers you've spent at Ramah
 - b. Line up according to where you are from (closest to Ojai at one end, furthest from Ojai at the other end)
 - c. Line up according to first letter of last name, month/day of birth, etc.
 2. Participants should share their name, what they will do at camp this summer and whatever the line-up fact is about them.
 - B. Shema Reflection **3 Minutes**
 1. Participants will buddy up with the person standing next to them.
Educators will give each group two prompts to discuss for a minute each:
 - a. Why might we cover our eyes when reciting the first line?
 - b. Why do we recite *Shemah* when we lie down and rise up? Does the meaning shift by time of day?
 2. Educator: *Kriyat Shemah is a prominent ritual in our observance at camp and beyond. Let's stop to unpack what Kriyat Shemah reveals about the core of Jewish belief.*

- III. *Kriyat Shema* in Greater Depth
 - A. The Three Parshiot

1. Educator: *Kriyat Shema is composed of three parshiot. Each parsha carries a message, or series of messages.*

B. Chevruta – Jigsaw Puzzle Style

12 - 15 Minutes

1. Participants will be divided into three break-out groups. Each group will look deeply at a different parshiot of Kriyat Shema. Each group will consider:
 - a. What are the messages of this parsha?
 - b. Is there a prominent call to action?
 - c. How would you summarize it in one sentence?
 - d. What part of this parshah could be seen as a core of Jewish belief?
2. Groups will reform into three jigsaw puzzle groups (reps from each break out group buddy up so that the three new groups have people who have studied each parsha) to share their findings, and to answer the question – why are the parshiot ordered in the way they are?

IV. Kriyat Shema & Aseret Ha'dibrot

25 Minutes

A. General Connection

1. Educator: *A fascinating idea that was formulated over two thousand years ago by some of the Talmudic Sages is that there is a connection between קריאת שמע and עשרת הדיברות (the Ten Commandments). What are some general parallels behind how the two take center stage?*

B. Specific Parallels

1. Educator: *There are ways to draw a distinct connection between each of the 10 commandments and a word/phrase of Kriyat Shemah. Sometimes the parallel is very explicit – for example the opening line of Shema and the 1st commandment. Other times the parallel is much more subtle, wherein the connection is based on just one similar word, etc. See what you find, but don't let yourself get too stuck.*
2. Participants will have 8 minutes on their own to go through the two – using a provided worksheet – to identify the parallels they see.
3. Bring group together and facilitate an open-ended group share - what did you find? – going through the commandments one at a time. Time will be quite limited! Be clear that you will take one or two ideas for each pair ... no more!
4. Next, share the comparisons drawn by Rabbi Levi in the Talmud. Again, this will need to be done very quickly.

V. Conclusion

2 Minutes

A. What Did You Learn?

1. What does this exercise teach us about the meaning of Kriyat Shema?
2. How might this exercise impact the way you approach Kriyat Shema?

B. Next Steps

3. Over the course of Shavuah Hachanah you will take a deeper look at two different Shema-Aseret ha'Dibrot pairings.

The Three Parshiot of the Shema

<i>Parsha I [Deuteronomy 6:4-9]</i>	פרשה א' דברים ו:ד-ט
<p>⁴ Hear, O Israel! The Lord is our God, the Lord is one! ⁵ And you shall love the Lord your God with all your heart and with all your soul and with all your might. ⁶ And these words, which I am commanding you today, shall be on your heart;</p> <p>⁷ and you shall teach them diligently to your children and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up.</p> <p>⁸ And you shall bind them as a sign on your hand and they shall be as <i>totafot</i> on your forehead.</p> <p>⁹ And you shall write them on the doorposts of your house and on your gates.</p>	<p>(ד) שְׁמַע יִשְׂרָאֵל יְיָ יְהוָה יְיָ אֶחָד: (ה) וְאַהֲבַתְּ אֶת יְיָ אֱלֹהֶיךָ כָּכֹל לְבָבְךָ וְכֹכֹל נַפְשְׁךָ וְכֹכֹל מַאֲדָךְ: (ו) וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם עַל לְבָבְךָ: (ז) וְשִׁנַּנְתָּם לְבִנְיָךְ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלַכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: (ח) וְקִשְׂרָתָם לְאוֹת עַל יָדְךָ וְהָיוּ לְטָטֹפֹת בְּיָדְךָ: (ט) וְכָתַבְתָּם עַל מְזוּזֹת בְּיִתְךָ וּבְשַׁעְרֶיךָ.</p>
<p><i>Parshah II [Deuteronomy 11:13-25]</i></p> <p>¹³ And it shall come about, if you listen obediently to my commandments which I am commanding you today, to love the Lord your God and to serve Him with all your heart and all your soul,</p> <p>¹⁴ that He will give the rain for your land in its season, the early and late rain, that you may gather in your grain and your new wine and your oil.</p> <p>¹⁵ And He will give grass in your fields for your cattle, and you shall eat and be satisfied.</p> <p>¹⁶ Beware, lest your hearts be deceived and you turn away and serve other gods and worship them.</p>	<p>פרשה ב' דברים יא:ג-כה</p> <p>(ג) וְהָיָה אִם שָׁמַעְתָּ אֶתְּשִׁמְעוּ אֶל מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת יְיָ אֱלֹהֵיכֶם וּלְעַבְדוֹ כָּכֹל לְבַבְכֶם וְכֹכֹל נַפְשְׁכֶם: (ד) וְנָתַתִּי מֵטֶר אֲרֻצְכֶם בְּעֵתוֹ יְיָ וּמִלְקוֹשׁ וְאִסְפַּת דְּגָנְךָ וְתִירֶשֶׁתּוּ וַיִּצְהַקְךָ: (טו) וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבַהֲמֹתְךָ וְאָכְלֹתָ וְשִׂבַּעְתָּ: (טז) הִשְׁמִירוּ לָכֶם פֶּן יִפְתָּה לְבַבְכֶם וְסָרְתֶם</p>

¹⁷ Or the anger of the Lord will be kindled against you, and He will shut up the heavens so that there will be no rain and the ground will not yield its fruit; and you will perish quickly from the good land which the Lord is giving you.

¹⁸ You shall therefore impress these words of mine on your heart and on your soul; and you shall bind them as a sign on your hand, and they shall be as *totafot* on your forehead.

¹⁹ And you shall teach them to your children, talking of them when you sit in your house and when you walk along the road and when you lie down and when you rise up.

²⁰ And you shall write them on the doorposts of your house and on your gates, ²¹ so that your days and the days of your children may be multiplied on the land which the Lord swore to your fathers to give them, as long as the heavens *remain* above the earth.

Parshah III (Numbers 15:37-41)

³⁷ The Lord also spoke to Moses, saying,

³⁸ Speak to the children of Israel, and tell them that they shall make for themselves *tzitzit* on the corners of their garments throughout their generations, and that they shall put on the *tzitzit* of each corner a cord of blue. ³⁹ And it shall be a *tzitzit* for you to look at and remember all the commandments of the Lord, so as to do them and not follow after your own heart and your own eyes, after which you

וְעַבַּדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם
לָהֶם:

(יז) וְחָרָה אַף יְקוֹק בְּכֶם וְעָצַר אֶת הַשָּׁמַיִם
וְלֹא יִהְיֶה מָטָר וְהִאֲדָמָה לֹא תִתֶּן אֶת
יִבְנֹלָהּ וְאֲבַדְתֶּם מִתְּרַחֵם מֵעַל הָאָרֶץ הַטֹּבָה
אֲשֶׁר יְקוֹק נָתַן לָכֶם:

(יח) וְשִׁמַּתֶּם אֶת דְּבָרֵי אֱלֹהַ עַל לִבְבְּכֶם
וְעַל נַפְשְׁכֶם וְקִשְׁרַתֶּם אֹתָם לְאוֹת עַל יָדְכֶם
וְהָיוּ לְטוֹטֹפֹת בֵּין עֵינֵיכֶם:

(יט) וְלִמְדַתֶּם אֹתָם אֶת בְּנֵיכֶם לְדַבֵּר בָּם
בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלַכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְכְךָ
וּבְקוֹמְךָ:

(כ) וְכִתְבֹתֶם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:
(כא) לְמַעַן יִרְבוּ יְמֵיכֶם וַיְמֵי בְנֵיכֶם עַל
הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְקוֹק לְאַבְתֵּיכֶם לְתֵת
לָהֶם כְּיַמֵּי הַשָּׁמַיִם עַל הָאָרֶץ:

פרשה ג' במדבר טו:לו-מא

(לז) וַיֹּאמֶר יְקוֹק אֶל מֹשֶׁה לֵאמֹר:

(לח) דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם
וַעֲשׂוּ לָהֶם צִיצִית עַל כְּנָפֵי בְּגָדֵיהֶם לְדֹרֹתָם
וְנָתַנוּ עַל צִיצִית הַכֹּנֵף פְּתִיל תְּכֵלֶת:

(לט) וְהָיָה לָכֶם לְצִיצִית וְרָאִיתֶם אֹתוֹ
וְזָכַרְתֶּם אֶת כָּל מִצְוֹת יְקוֹק וְעִשִׂיתֶם אֹתָם
וְלֹא תִתְּרוּ אַחֲרָי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם
אֲשֶׁר אַתֶּם זֹנִים אַחֲרֵיהֶם:

played the harlot, ⁴⁰ in order that you may remember to do all My commandments, and be holy to your God. ⁴¹ I am the Lord your God who brought you out from the land of Egypt to be your God; I am the Lord your God.

(מ) לִמְעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתַי
וְהִייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:
(מא) אֲנִי יְקוֹק אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי
אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים
אֲנִי יְקוֹק אֱלֹהֵיכֶם.

Questions for each parsha:

1. What are the messages of this parsha?
2. Is there a prominent call to action?
3. How would you summarize it in one sentence?
4. What part of this parshah could be seen as a core of Jewish belief?

קריאת שמע - עשרת הדיברות

<p>[1] "I am the Lord, your God" –</p> <p>[2] "You should not have any other gods before me". –</p> <p>[3] "Do not take the name of the Lord, your God in vain". –</p> <p>[4] "Remember the Sabbath day to sanctify it". –</p> <p>[5] "Honor your father and mother". –</p>	<p>[1] "אנכי יי אלהיך"</p> <p>[2] "לא יהיה לך אלהים אחרים על פני"</p> <p>[3] "לא תשא את שם יי אלהיך לשוא"</p> <p>[4] "זכור את יום השבת לקדשו".</p> <p>[5] "כבד את אביך ואת אמך"</p>
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<p>[6] "Do not murder". –</p>	<p>[6] "לא תרצח"</p>
<p>[7] "You shall not commit adultery". –</p>	<p>[7] "לא תנאף"</p>
<p>[8] "You shall not steal". –</p>	<p>[8] "לא תגנב"</p>
<p>[9] "You shall not bear false witness against your neighbor". –</p>	<p>[9] "לא תענ' ברעך עד שקר"</p>
<p>[10] "You shall not covet your neighbor's house". –</p>	<p>[10] "לא תחמוד בית רעך".</p>

עשרת הדיברות and קריאת שמע The Source for the Comparison of

Text from קריאת שמע is underlined

Jerusalem Talmud 1:5 (3c)	ירושלמי ברכות א:ה (ג ע"ג)
<p>Why does one read these two sections [parshiot] every day?</p> <p>Rabbi Levi and Rabbi Simon [debated this issue].</p> <p>Rabbi Simon said because it is written in them lying down and getting up [and we go to sleep and rise every morning].</p> <p>Rabbi Levi said because the Ten Commandments are contained in them.</p> <p>[1] "I am the Lord, your God" – <u>"Hear, O Israel, The Lord, our God"</u></p> <p>[2] "You should not have any other gods before me". – <u>"The Lord is One"</u></p> <p>[3] "Do not take the name of the Lord, your God in vain". – <u>"And you shall love the Lord, your God"</u>.</p> <p>He who loves the king will not swear in his name and lie.</p> <p>[4] "Remember the Sabbath day to sanctify</p>	<p>מפני מה קורין שתי פרשיות הללו בכל יום?</p> <p>ר' לוי ור' סימון.</p> <p>ר' סימון אמ' מפני שכתוב בהן שכיבה וקימה.</p> <p>ר' לוי א' מפני שעשרת הדברות כלולין בהן.</p> <p>[1] "אנכי יי אלהיך"</p> <p><u>"שמע ישראל יי אלהינו"</u></p> <p>[2] "לא יהיה לך אלהים אחרים על פני"</p> <p><u>"יי אחד"</u></p> <p>[3] "לא תשא את שם יי אלהיך לשוא"</p> <p><u>"ואהבת את יי אלהיך"</u>.</p> <p>מאן דרחים מלכא לא לישתבע בשמיה ומשקר.</p> <p>[4] "זכור את יום השבת לקדשו".</p>

it". –

"So that you shall remember"

Rabbi said: that is the commandment of Sabbath which is as important as all of the other commandments of the Torah, as it is written (Nehemiah 9:14): "You informed them about the holy Sabbath, and commandments, laws, and Torah you commanded them" – this is to show that [the Sabbath] is as important as all of the other commandments of the Torah.

[5] "Honor your father and mother". –

"So that your days and the days of your children should increase".

[6] "Do not murder". –

"You will perish quickly". He who kills will be killed.

[7] "You shall not commit adultery". –

"and not follow after your own heart and your own eyes". Rabbi Levi said that the heart and the eyes are the two agents of sin, as it is written: "My son, give Me your heart, your eyes should watch My ways." The Holy one, may He be blessed said: If you give me your heart and your eyes, I

"למען תזכרו"

ר' או' זו מצות שבת שהיא שקולה כנגד כל מצותיה של תור' [דכתיב] "ואת שבת קדשך הודעת להם ומצות וחוקים ותורה צוית" וגו' להודיעך שהיא שקולה כנגד מצותיה של תורה.

[5] "כבד את אביך ואת אמך"

"למען ירבו ימיכם וימי בניכם"

[6] "לא תרצח"

"ואבדתם מהרה"

מאן דקטיל מתקטיל.

[7] "לא תנאף"

"לא תתורו אחרי לבבכם ואחרי

עיניכם"

א"ר לוי ליבא ועינא תרין סרסורי דחטא

דכתיב "תנה בני לבך לי ועיניך

דרכי תצרנה" [משלי כג:כו].

אמר הקב"ה אי יהבת לי

know that you are mine.

[8] "You shall not steal". –

"that you may gather in your grain". And not the grain of your neighbor.

[9] "You shall not bear false witness against your neighbor". –

"I am the Lord your God" and it is written "the Lord is the God of truth" (Jeremiah 10:10). What is truth? Rabbi Abun said that He is God of life and king of the world. Rabbi Levi said the Holy One, may He be blessed said: If you gave false testimony against your neighbor I consider it as if you gave testimony against Me that I did not create heaven and earth.

[10] "You shall not covet your neighbor's house". –

"And you shall write them on the doorposts of your house" – of your house and not the house of your neighbor.

ליבך ועיניך אנא ידע דאת לי.

[8] "לא תגנב"

"ואספת דגנך"

ולא דגנו של חברך

[9] "לא תענ' ברעך עד שקר"

"אני ה' אלהיכם" וכת' "וה' אלהים אמת"

מהו אמת? אמ' רבי אבון שהוא אלהים חיים ומלך עולם.

אמ' ר' לוי אמר הקב"ה אם היעדת לחבירך עדות שקר מעלה אני עליך כאילו היעדת עלי שלא בראתי שמים וארץ.

[10] "לא תחמוד בית רעך"

"וכתבת' על מזוזות ביתך"

ביתך ולא בית חבירך.

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2. Is there a prominent call to action?
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