

V'AHAVTA וְאַהֲבַתְּ

The וְאַהֲבַתְּ is:

- part of the first paragraph of the שְׁמַע, or
- the prayer that comes after the שְׁמַע.

It depends how your סְדוּר is organized.

The וְאַהֲבַתְּ comes from the book of Deuteronomy, chapter 6, verse 5. The verse before this one is the sentence that begins שְׁמַע יִשְׂרָאֵל.

The וְאַהֲבַתְּ continues the idea that God is our God.

It teaches us that:

- we should love God,
- the way to show our love is by studying and living Torah,
- מִצְוֹת are the way we live Torah,
 - there are מִצְוֹת we can do at all times of the day (every day),
 - there are מִצְוֹת we can do anywhere and everywhere we go,
- some Jewish things we do help us to remember the מִצְוֹת,
- teaching Torah to our children is a very important מִצְוָה.

Some congregations say three paragraphs of the שְׁמַע in their service, some say only one. Those that say only one take the last line of the third paragraph and put it on the ending of the וְאַהֲבַתְּ. This is the part that tells us that by doing the מִצְוֹת we become קְדוֹשׁ, holy.



FOR REVIEW ONLY

וְאֶהְיֶה

LISTEN, ISRAEL,	1 שְׁמַע יִשְׂרָאֵל
ADONAI is our God, ADONAI is the ONE (and only) God.	2 יי אֱלֹהֵינוּ יי אֶחָד.
BLESSED be the NAME—that God's HONORED EMPIRE	3 בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ
will last FOREVER and ALWAYS.	4 לְעוֹלָם וָעֶד.
You should LOVE ADONAI, your God,	5 וְאֶהְיֶה אִתְּךָ יי אֱלֹהֶיךָ
with all your HEART	6 בְּכָל לֵבָבְךָ
with all your SOUL	7 וּבְכָל נַפְשְׁךָ
with all your STRENGTH	8 וּבְכָל מְאֹדְךָ.
And these THINGS that	9 וְהָיוּ הַדְּבָרִים הָאֵלֶּה
I make Mitzvot for you today	10 אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם
shall be on your HEART.	11 עַל לֵבָבְךָ.
You should TEACH them to your children	12 וְשִׁנַּנְתָּם לְבָנֶיךָ
and you should TALK about them	13 וְדַבַּרְתָּ בָּם
when you SIT at home	14 בְּשִׁבְתְּךָ בְּבֵיתְךָ
when you are GOING out	15 וּבְלַכְתְּךָ בַּדֶּרֶךְ
when you LIE down	16 וּבְשָׁכְבְּךָ
and when you get UP.	17 וּבְקוּמְךָ
And you should TIE them as LETTERS on your HAND	18 וּקְשַׁרְתָּם לְאוֹת עַל-יָדְךָ
And have them as SYMBOLS between your EYES.	19 וְהָיוּ לְטַטְפוֹת בֵּין עֵינֶיךָ.

And you should WRITE them on the DOORPOSTS
of your HOUSE

20 וּבְתַבְּתֵם עַל-מְזוּזוֹת בֵּיתְךָ

and on your GATES.

21 וּבִשְׁעָרֶיךָ.

That you will REMEMBER

22 לְמַעַן תִּזְכְּרֵנִי

and DO all My MITZVOT

23 וַעֲשִׂיתֶם אֵת כָּל מִצְוֹתַי

and BE HOLY for your God.

24 וְהִייתֶם קְדוֹשִׁים לַאֲלֹהֵיכֶם.

I am ADONAI, your God,

25 אֲנִי יי אֱלֹהֵיכֶם

The One-Who-BROUGHT-you-OUT

26 אֲשֶׁר הוֹצֵאתִי אֶתְכֶם

from the Land of Egypt

27 מֵאֶרֶץ מִצְרַיִם

to BE your God

28 לְהִיּוֹת לָכֶם לַאֲלֹהִים

I am ADONAI, your God. FOR SURE.

29 אֲנִי יי אֱלֹהֵיכֶם. אֱמֶת.

For Review Only

ROOT ANALYSIS

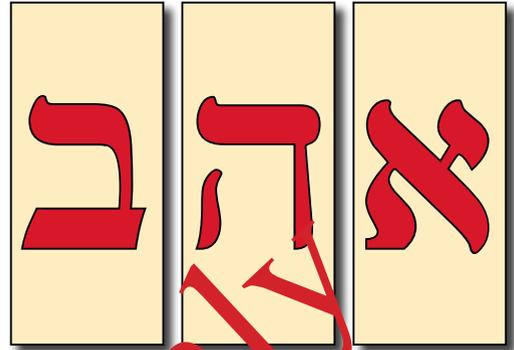
Can you see the three letters **אהב** in these words?

וְאַהֲבֵתְךָ **אֶהְבֶּתְנוּ** **אֶהְבֶּה**

love = **אֶהְבֶּה**

You have loved us = **אֶהְבֶּתְנוּ**

and you shall love = **וְאַהֲבֵתְךָ**



Practice these words and phrases and circle all the words that contain the root **אהב**.

1. אוֹהֵב קְרוֹשׁ בְּרֵאשִׁית יוֹצֵר קְדוּשָׁה וְאַהֲבֵתְךָ

2. בְּרַפֵּת אֱלֹהֵינוּ אֶהְבֶּה מְלִכּוֹתֶיךָ אֶהְבֵּת

3. אֶהְבִּים מְלֶךְךָ אֶהְבֶּתְנוּ אֱהוֹב אֱהוֹב

4. וַיַּחַד לְבַבֵּנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶיךָ

5. אֶהְבֵּת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֶהְבֵּת

6. אֶהְבֶּה רַבָּה אֶהְבֶּתְנוּ יי אֱלֹהֵינוּ חֲמֻלָה גְדוֹלָה וַיִּתְּרָה

7. וְאַהֲבֵת אֶת יי אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ

Review the vocabulary and make your best guess at the meaning of the first part of the וְאֵהָבָהּ.

words parts	words
and = וְ	soul = נֶפֶשׁ
your = כֶּ	before a = אֵת
in/with = בְּ	direct object
	stuff = מְאֹד
	all = כָּל



לֵב אֵהָבָהּ

וְאֵהָבָהּ אֵת הַלֵּב
בְּכָל-לֵבְךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ.

Take your best guess at the meaning of this text. Your teacher will help you with your translation.

קָמֶץ קָטָן

Sometimes the vowel קָ is pronounced like an וְ and not an קָ. When that happens, it is called a *kamatz katan*. In this book we will print every קָ *kamatz katan* a little larger than an ordinary קָ, and it will be easier for you to recognize them.

Kamatz katan means “a short *kamatz*.” A regular *kamatz* makes an “ah” sound. A *kamatz katan* makes an “awe” sound. According to people who study languages, an “awe” is a short “ah.”

There are some very complicated rules for knowing when to say a *kamatz katan*. A lot of words will become familiar because you will use them often.

Here are two words from the prayer וְאֵהָבָהּ that contain a *kamatz katan*.

וּבְשִׁבְבְּךָ

בְּכָל

Phrase Drill

Practice these phrases.

1. שְׁמַע יִשְׂרָאֵל יי אֱלֹהֵינוּ יי אֶחָד בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ
2. וְשִׁנַּנְתֶּם לְבַבְךָ וּדְבַרְתָּ בָּם וְהָיוּ לְטַטְפוֹת בֵּין עֵינֶיךָ
3. יוֹצֵר אוֹר וְבוֹרֵא חֹשֶׁךְ חֲמֵלָה גְדוֹלָה וַיִּתְּרָה
4. בְּשַׁבְּתְךָ בְּבֵיתְךָ וּבְלִמְתְּךָ בְּדַרְךָ וְהָאֵר עֵינֵינוּ בְּתוֹרְתְךָ
5. אֲהַבָּה רַבָּה אֲהַבְתָּנוּ יי אֱלֹהֵינוּ וְקִשְׁרַתְּם לְאוֹת עַל יָדְךָ
6. אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם
7. וְכַתַּבְתֶּם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ
8. לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתַי
9. וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאֶרֶב עַנְפוֹת הָאָרֶץ
10. הַמֵּאִיר לָאָרֶץ וְלִדְרִים עָלֶיהָ בְּרַחֲמִים
11. וְתֵן בְּלִבֵּנוּ לְהַבִּין וּלְהַשְׁכִּיל לְשִׁמוּעַ לְלַמֵּד וּלְלַמֵּד
12. וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ וַיִּחַד לְבַבֵּנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ

TRANSLATION

Review the vocabulary and make your best guess at the meaning of another part of the וְאָהַבְתָּ.



הַלֶּדֶךָ



בֵּית



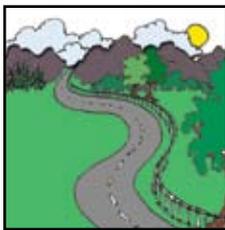
יָשַׁב



דִּבֶּר



בָּנִים



דֶּרֶךְ

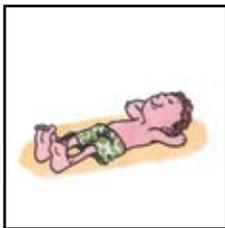
Take your best guess at the meaning of this text. Your teacher will help you with your translation.

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדַבַּרְתָּ בָּם

בְּשִׁבְתְּךָ בְּבֵיתְךָ

וּבְלִכְתְּךָ בַּדֶּרֶךְ

וּבְשִׁכְבְּךָ וּבְקוּמְךָ



שָׁכַב



קוּם

word parts		words
and = וְ/וִ	your = כֶּ	teach them = שִׁנַּנְתָּם
to = לְ	in/with = בְּ	them = בָּם



Moses went up to heaven to get the Torah. All the angels were gathered around him, carrying signs and yelling, "Keep the Torah! Don't let it go!"

Moses took off his *tallit katan*, the little tallit he wore under his robe, and tied it onto his staff. He shouted, "Truce." Four angels came forward to talk to him, Michael, Gavriel, Izziel, and Raphael. Moses said, "Let me ask three questions. Then you can choose to let me have the Torah, or I will just go home and not bother you anymore."

They said, "We can handle three questions."

Moses asked, "Who here has ever been disrespectful to their parents? Please raise your hand if the answer is 'yes'." All the angels held their hands down.

They said, "We are angels—we don't have parents."

Then Moses asked, "Who has ever stolen something? Please shout out 'Me.'"

The angels were silent. They put their hands over their mouths, and through their fingers they said, "We are angels—we don't steal."

Finally Moses asked, “Who here has ever murdered someone? Please take a step forward.”

Every angel took a step back, except one, who stood still. All of the angels said, “We’re angels—we don’t murder.”

Then Moses shouted, “Don’t you get it? You don’t need the Torah—we do. Torah isn’t for those who already do what God wants. Torah is for those of us who need to learn how to be more like God in our actions.”

The angels agreed. They shouted out, “Give the Torah to Moses,” and they carried him around on their shoulders.



Then the one angel who had not moved, the Angel of Death, came to Moses and whispered three words, “*T’shuvah* (repentance), *t’fillah* (prayer) and *tzedakah* (charity). These are the ways to keep me away.”

Just before he left heaven, Moses heard music in the background. He realized that Gavriel and some of the other angels were always filling heaven with songs of praise. One of the songs they were singing over and over went, “**בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתוֹ לְעוֹלָם וָעֶד.**”

Moses stole the angels’ song and brought it back to earth along with the Torah.

We now sing the angels’ song, “**בְּרוּךְ שֵׁם**,” as part of the **שְׁמֵעַ** every day. We whisper it because it was stolen. We say it out loud on Yom Kippur. That is the day by which we have done *t’shuvah*, *t’fillah* and *tzedakah*. It is the one time when we are not guilty of being disrespectful to parents, of stealing, or of murdering. It is the one time that we are as holy as angels. (Based on a story in the Talmud)

Questions

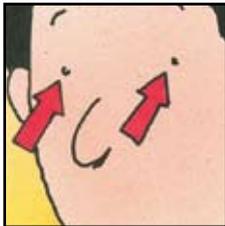
1. Why do we usually whisper part of the **שְׁמֵעַ**?
2. Why do we say it out loud on Yom Kippur?
3. This story teaches us that we are supposed to live the truth that there is only One God by acting the way God wants. What are some of the ways of acting that are on God’s list?
4. What is the “Oneness” in this story?
5. How can remembering this story help you point your heart when you say the **שְׁמֵעַ**?

TRANSLATION

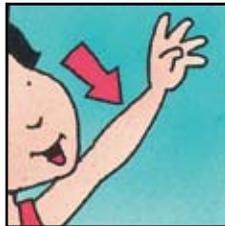
Review the vocabulary and make your best guess at the meaning of the end of the וְאֵהָבָהּ.



כָּתַב



עֵינַיִם



יָד



אוֹתוֹת



קָשַׁר



מְזוּזָה

Take your best guess at the meaning of this text. Your teacher will help you with your translation.

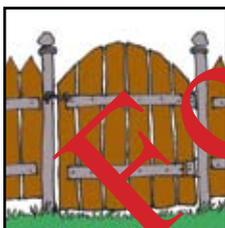
וְקָשְׁרָתֶם לְאוֹת עַל־פֶּתַח

וְהָיוּ לְטָטְפוֹת בֵּין עֵינַיִךְ.

וּכְתַבְתֶּם עַל־מְזוּזוֹת בֵּיתְךָ וְרַשְׁפְּרִיךָ.



בַּיִת



שַׁעַר

word parts

words

your = ךְּ and = וְ/וִ symbols = טָטְפוֹת on = עַל
 in/with = בְּ to = לְ between = בֵּין they shall be = הָיוּ

Mezuzah

In the book of Deuteronomy we are told, "And you shall write them on the doorposts of your house and on your gates." The verse became the root of the practice of hanging a mezuzah on the doorway of every Jewish home. The mezuzah is a copy of the **שְׁמַע** handwritten in twenty-two lines. The text is then placed in a box or tube. The mezuzah is placed in a slanting position on the upper part of the right-hand door-post so that the upper part is inward and the lower part outward. On the top of the outside of the parchment is written God's name, **שְׁדֵי**.

The Jewish historian Josephus explains the mezuzah by saying, "The greatest things God does for us are to be written on the doors... in order to show everywhere the good and the kindness that God does for us." Maimonides, the Jewish philosopher, adds: "From the mezuzah people learn when coming or going, that God is one and everywhere."

It is a tradition to touch the mezuzah and then touch our lips, bringing its words to our lips. When we hang a mezuzah we say this blessing:



בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לְקַבֵּעַ מְזוּזָה.

Diving for Prayers

Read the prayer words under each diver. Where you make a mistake, draw a line (this is 1 breath). Continue this way until you reach the fish. Which diver needs the fewest breaths to reach the fish?



עינינו

וקשרתם

המינה

בתורתך

לאות

לארץ

ודבק

על־יך

ולדרים

לבנו

והיו

עליה

במצותיך

לטטפונ

ברחמים

ויחד

בין

ובטובו

ללבנו

עיניך

מחדש

לאהבה

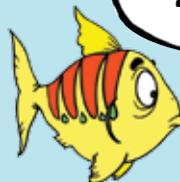
וכתבתם

בכל

וליראה

מזוזת

תמיד



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