

Mishna:

If you're learning torah (before the זמן, reading the torah portions of שמע), and then the time for שמע comes, you are yotzeh שמע as long as you have in mind that it is for your מצווה.

If you are in-between paragraphs (of normal שמע), you can interrupt to talk to someone you respect. You may also answer to them. In the middle of a paragraph, you may only interrupt/reply out of fear. These are the words of Rabbi Meir. Rabbi Yehuda says that if you are in the middle of a paragraph, you may ask people you fear, and respond to people you respect. If you are in the middle of 2 paragraphs, you can talk to anybody.

What are the paragraphs? 1st bracha, 2nd bracha, שמע, vehahavta, והיה, vayomer, אמת ויציב. Rabbi Yehuda says you cannot interrupt between ויאמר and אמת ויציב.

Why is the order the way it is? So that you accept that Hashem as God, and then accept the מצוות.

	Content	Summary	Source to say שמע every day
P1	<ul style="list-style-type: none"> ● Accepting Hashem ● Accepting Mitzvot ● Everywhere ובלכתך בדרך ● Teach it to your children ● Tefillin - Heart/head ● Mezuzah 	Love Hashem	"ובשכבך ובקומיך"
P2	<ul style="list-style-type: none"> ● Keep the מצוות ● Reward/Punishment ● Teach it to your children ● Tefillin/Mezuzah 	Keep loving Hashem to be rewarded	"ושמתם את דברי אלה..."
P3	<ul style="list-style-type: none"> ● Tzitzit ● Remember Egypt 	To the mitzvot to	???

	<ul style="list-style-type: none"> Remember the מצוות 	remember Hashem	
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Wait so if it doesn't mention שמע, why do we say the 3rd paragraph?

שולחן ערוך

Some say that you don't need כוונה to do a מצווה. (Some say you do.) You do not.

Mishna Berurah:

There are certain types of כוונה

- כוונת הלב (Deeper meaning, lucky to have the מצוות, different meanings for everybody)
- כוונה לצאת בה (God told me to, doing it to be yotzeh)

(Even if it is not meaningful to you with a כוונת הלב, you still do it because God told you to.)

They are not arguing in the above argument about whether you need to have כוונת הלב, everybody agrees that it is לחתחילה to have כוונת הלב. But if you don't have it, it is עבד.

They *are* arguing about whether you need כוונה לצאת בה.

Shita M'kubezet

Some say there are 3 types of כוונה. One of them only applies to ק"ש. One of them is to have כוונה for the actual thing that is happening, know what is going on physically, pretty easy. This, כוונה לדבר, you need for all מצוות. Another type of כוונה that you need for all מצוות is knowing that you are fulfilling a commandment (כוונה לצאת בא). This is what the argument is about. We hold that you don't need it. The one for just שמע is that you need כוונת הלב.

שולחן ערוך

You need כוונת הלב for the first pasuk of שמע. The rest you do not.

חידושי הרשב"א

By שמע, you need כוונת העניין. You need to think about שמע so that you are

accepting God with your full heart. You need this because you need to remind yourself of God twice a day to keep you in check.

Rav Soloveitchik: Worship of the Heart

There are 2 types of mitzvot, objective and subjective. The objective parts are the physical ones, the subjective parts are the parts of it which are internal thoughts and feelings. The subjective parts are not always essential parts of the mitzvah. שמע and תפילה are subjective, mostly. The words you say are objective forms of a subjective mitzvah. The meaning of it is different for everybody.

קיום	מעשה
The commandment	The physical action

For most מצוות, these two are the same. For שמע, it is in the לב.

There are 5 מצוות like this (where they are not the same):

- 1) שמע
- 2) תפילה
- 3) תשובה
- 4) שמחת יום טוב
- 5) אבילות

Why is the third paragraph essential?

Rambam

You must say all 3 paragraphs in order to fulfill the mitzvah.

Ramban

We need to say the third paragraph because if you are establishing faith in God, as שמע does, it serves as a source for everything that God does in the world. Like reward and punishment (with the מצרים), there was a creation, God does watch over us, and that God is involved in the world.

The First Line

What does it mean?

Literally: Hear O Israel: Hashem is God, Hashem is one.

1) Unity of God

a) Using 2 names to describe one God

i) יְקוּקָה - Mercy

(1) Combination of the 3 tenses

(a) Involved in our lives and history

ii) אֱלֹהֵינוּ - Judgement

(1) אֱלֹהִים is the word for judges

2) In the future, Hashem will be אֶחָד, everyone's God.

3) God is unique, nothing like him. No one can understand Him. (Rambam)