
Shema Israel

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The deeper the secrets, the more important they are. The Shema



Israel prayer is the most well known and widely recited Jewish prayer, yet most people recite it without a clue to its many secrets. When I completed [The Genesis Prayer](#) on the Ana B'koach (42-Letter Name), my teacher advised me to write about the Shema, but I never did get around to it, besides a lengthy comment here and there in the blog, so here is part I in a series about the Shema, which we will, bli neder, complete over time.

Today, I'd like to reveal a few secrets about the initial 6 word refrain that begins the prayer in order to give us all the kavanot (or directed consciousness) when we do recite it, and to reveal why it is recited so often.

But first, I'll let Aisha Torah give a brief introduction, and by all means please read the rest of their article on the [Shema Yisrael](#) -- "Hear O Israel, the Lord our God, the Lord is One" -- is perhaps the most famous of all Jewish sayings.

"The Shema is a declaration of faith, a pledge of allegiance to One God. It is said upon arising in the morning and upon going to sleep at night. It is said when praising God and when beseeching Him. It is the first prayer that a Jewish child is taught to say. It is the last words a Jew says prior to death.

"The Talmud says that when Jacob was about to reveal the end of days to his children, he was concerned that one of them might be a non-believer. His sons reassured him immediately and cried out, "Shema Yisrael."

"The Torah records Moses including the Shema in his farewell address to the Jewish people.

"We recite Shema when preparing to read the Torah on Sabbaths and festivals. And we recite Shema at the end of the holiest day of Yom Kippur when we reach the level of angels.

"Shema is contained in the mezuzah we affix to the doorpost of our home, and in the tefillin that we bind to our arm and head."

Now, as for those six words:

Hear O Israel, the Lord our God, the Lord is One



As you may have noticed there is a large letter **Ayin** and **Dalet** in the first and last of the 6 words, which should have made all of us take notice of these 2 words in particular, but as my teacher's teacher often said, what is least noticed is most important.

The first and last word of the famous verse, the words with enlarged final letters, Shema – Echad (*ShMA - EchD*), connect to Moshiach Ben David as will be explained shortly, and the enlarged letters, **Ayin** and **Dalet**, spell “witness” as the sages have told us, but they also have the numerical values **70** and **4** respectively.

The significance of this lies in the [Zohar](#)'s explanation of the coming of Moshiach and the end of the 4th exile at the end of the **70** years. And **70** years from Israel's statehood in **1948** is also the end of the 4th exile that began **1948** years earlier in **70 CE** with the destruction of the Second Holy Temple, giving us **2018 (5778 HC)**, the date Rav Yehuda Halevi Ashlag also gave us. Pay close attention to what the verse says:

Hear O Israel, the Lord our God, the Lord is One.

And pay close attention to where the verse is found: (Deuteronomy) Devarim **6:4** because the ordinal value of the name Israel (*YShREL*) is also **64**. The verse is all about Israel.

The Shema is about Israel

We will save the real meaning of the word **AD** produced by these 2 large letters (**Ayin** and **Dalet**) for another article we're preparing that deals with the final redemption and concentrate instead on the two words themselves today.

The first word is Shema (*ShMA*), of numerical value **410**, the same as the word *Kadosh*, Holy) and the last word is *Echad* (*EChD*) of numerical value **13**, the same as the word *Ahava* (love) and connected to the **13** attributes of G-d. So together we can take them to mean, "Hear One," as in one voice, or "Hear Love" or "Holy One" or even, "Holy Love." Nevertheless and regardless of how we take them, they add up together, including the kolel of 1, to **424**, the numerical value of Mashiach Ben David, the Messiah.

The Shema is about bringing Mashiach Ben David

The Shema Israel comes from the Torah (Devarim 6:4) and all the technology of the Torah is designed to help us bring about Moshiach consciousness and prepare us to receive the Tree-of-Life reality when the window of opportunity (gates) opens in the next few years, which is why it is so important we understand what we are praying and why my teacher wanted me to reveal this now.

But don't forget that we have to play our part too. Being aware of the encoded technology is very important, but keeping our thoughts pure and focused on the elevation, on the unification and Oneness with G-d (YHVH), and on the divine and unconditional love is even more important.

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[Israel prayer](#) is the most well known and widely recited Jewish prayer, yet most people recite it without a clue to its many secrets and the power that these can unleash. In this series, we hope to change that and fulfill my teacher's wishes that we make them available to everything in order to help bring about the tree-of-life reality, the world beyond illusion.

In Part II we'd like to continue revealing the secrets about the initial 6 word refrain that begins the prayer.

"Hear O Israel, the Lord our God, the Lord is One" -- is perhaps the most famous of all Jewish sayings.

For a fuller introduction to the prayer see the article by Aisha Torah on the [Shema Yisrael](#), as we're going to jump right in. You can find Part I of the [Shema and Moshiach Ben David](#), here. **Hear O Israel, the Lord our God, the Lord is One**



The last word of the 6 word verse is *Echad* (*EChD*) of numerical value **13**, the same as the word Ahava (love) and connected to the **13** attributes of G-d. It means One, as in the indivisible number **1**, as in unity for all Israel (Col Ysrael), and most importantly, as in Oneness with G-d and the universe.

The importance of the last attribute mentioned above is further strengthened by the knowledge that the ordinal value of *Echad* is also **13**, making the complete value of the word *Echad*(One) **26**, the same as the Tetragrammaton (*YHVH*), ineffable name of G-d. The Lord is One; the Lord is *YHVH*.

שמע ישראל יהוה אחד

Please notice that the 18 words of the **13 attributes of G-d** begin with the double *YHVH*, matching the twin *YHVH*'s found in the Shema's initial 6 word verse.

שְׁלֹשׁ עֶשְׂרֵה מִדּוֹת

יהוה, יהוה, אל, רחום, וחנּוּן, ארך אפים,
ורב־חסד, ואמת, נצר חסד לאלפים,
נשא עון, ופשע, וחטאה, ונקמה.

This is no coincidence. So if we consider the complete value of the word Echad as that of the **YHVH**, fully 1/2 of the this verse is the unpronounceable Name: **YHVH**.

And if we sum their standard gematria value (**YHVH**, **YHVH** and **Echad**) we get **26 + 26 + 13 = 65**, the numerical value of **Adonai**, the pronounceable aspect (counterpart) of the **YHVH**, thus completing the all-important unification of Zeir Anpin and Malchut (Heaven and Earth if you will) and/or of G-d and the Shechina, the male and female aspects of G-d.

This is the spiritual unification, which if injected into our lives and our daily dealings will help bring about the end of exile and the final redemption.

This is why the complete (ordinal plus standard gematria) value of the initials of all **6** words is **385**, the numerical value of the **Shechina**, the female or earthly (divine presence) aspect of G-d. It is also one of the reasons why the **Shema** verse begins with the letter **Shin** from **Shechina** (**ShCYNH**) and ends with **Dalet** or numerical value **4**, kabbalistically signifying the **4** letters of the **YHVH**. Yet another reason is that their ordinal value (Sh, 21 and D, 4) is **25**, representing the **25** letters of the verse, and the exact **4th** root of the number of Words, Verses, and Letters of the Torah, **5⁸** or **390, 625**. (see [The Genesis Prayer](#) for details).

Also, **390,625** is the numerical ultimate unification of G-d as **390** is the value of **H'ShCYNH** and **625** is the value **H'CTR** or "the Shechina" and "the Keter (Crown, or Crowning dimension of G-d)."

Please note further that it is also not a coincidence that **YHVH**, **YHVH** and **Echad**) or **26 + 26 + 13** parallels the end-of-days prophecies of Daniel: Times Time and half a Time.

By the way, it's also no coincidence that the initials of the **13** attributes (not the 18 words) add up to exactly **358**, the numerical value of Moshiach, the Messiah.

There are no coincidences in the Torah, only blessings. But we have to choose to see them. Once we do, we'll also be able to see past the illusions of our world and that it does is comprised only of blessings. This will bring about the transition into the tree-of-life.

B"H, May we all be open to receive the blessings,

The first day in the Torah is called Echad, ???, meaning one, instead of rishon, ????? which would have paralleled the other 6 days of creation. Rishon, numerically could be said to equate to Moshiach but we weren't meant to start off with Moshiach. We were meant to earn it. And as we pass the date **1/1/11** we begin anew with Echad, counting through the final 7 years, mimicking Creation. If you look for [signs](#) you will find them; if you look within you will find G-d. Be One.

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"Hear O Israel, the Lord our God, the Lord is One" -- is perhaps the most famous of all Jewish sayings.

Kol Ysrael (CL YShREL) are the last 2 words of the Torah, *CL = 50*

The ordinal value of *Shema*, the first word of the verse, is **50**, so the first 2 words of the verse are also representative of *Kol Ysrael (CL YShREL)*, "All Israel."

The value **50** is kabbalistic code for the *sefira*/dimension of *Binah*, (also known as the **50** gates of *Binah*). *Binah* is what we consider as Heaven to our Earth. Then the **6** dimensions between them, corresponding to the **6** words of the Shema, is the ladder that we climb to reach it. The technology embedded in these **6** words is designed to elevate our prayers and consciousness to the upper *sefirot* (dimensions), to *Binah*.

Now to shift gears a little, please note that Sum of complete value of the **6** words equals **1345**, or **1000** (*Keter*, representing completion and the highest *sefira*) plus **345**, the numerical value of Moses, who drew his energy from Da'at of Imma (**Binah**), a level none of us can. Moreover, while the first two words (Shema Israel) represent the Torah's last two words, the full verse has half the numerical value of the Torah's first verse, tying the Torah together as an endless circle, just as it is meant to be.

Meanwhile, the initials of all **6** words sum to 332, or **333** (utilizing the *kolel* of 1, as in the **3330** years, or **66.6** jubilee (Biblical **50**-year period) years, from the end of the 1st exile and the reception of the Torah in **2448** to the year of prophecy and the end of the final exile in **5778 (2018 CE)**).

OK, so that might be a stretch except that the total gematria of the **5** words of the verse is **577**, plus the word **Israel**, the word that ends the Torah cycle.

And according to the *tzaddikim* of blessed memory, we are in the final decade, **5770**, leading up to the manifestation of Moshaiach Ben David and the final redemption (*geula*) in **5778**. This will occur in Israel as the exile will have ended.

Referring to the portion of Chukath that we discussed in our article "[The Book of the Wars of the Lord](#)," the act of Moses striking the ground twice instead of following G-d's commandment "to speak to the cliff (rock)" we noted that the value of that phrase was **848**, or twice that of Mashiach Ben David (**424**). And also that the reason Moses did that was to shorten the time span of the arrival of the Moshiach by half, from the **5778** years, as denoted by the *tzaddikim*, to **2889 years, which is the midpoint in King David's life**, because Moses knew how strong the negative side would be today and how difficult it would be for us to overcome it.

Furthermore, the Torah hinted of this in the words "water from the rock," which was what came directly from his action, in that this phrase's numerical value is **345**, that of Moses, whose completed spirit it is said will be our redeemer, our Moshiach, in the end of days.

We've drifted from the *Shema*, but for a purpose, but first, we need to tie all this into Pasha Vaetchanan, where the *Shema* is found, and which starts off with Moses praying **515** times to enter the promised land in order to bring Moshiach once and for all.

We've discussed this in prior articles about his obeying G-d's request of him to stop at **515**, when the 516th time would have achieved his desired result, so we'll only point out that **848 – 515 = 333**, as in the initials of the **6** words of the Shema and as in the **3330** years that will transpire from the Exodus from Egypt and the reception of the Torah at Sinai when we were first offered the Tree-of-Life reality to the year **5778**, when [Rav Yehuda HaLevi Ashlag \(HaSulam\)](#) of blessed memory and tells us we will next be offered that opportunity.

In the Torah portion Vaetchanan, we find a clue linking the final



redemption prophecies of (Deuteronomy) Devarim chapter 4 with Moses' pleas and his actions of striking the rock twice on our behalf in order to bring Moshiach earlier than the proscribed divine time frame in that this is the **515th** chapter in the Torah.

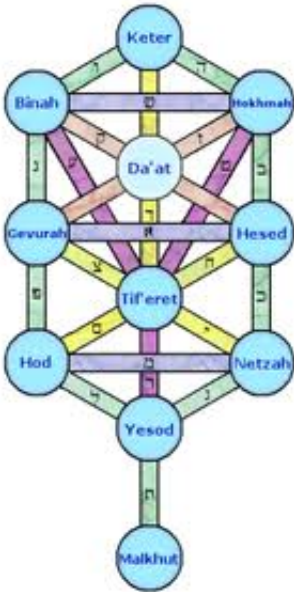
Furthermore there are **4** phrases within this chapter of numerical value **848**, including one at Devarim **4:40** "A long time in the land that God your Lord [is giving you for all time]," but we'll get into Moses prophecies a little later.

In that same verse, Devarim **4:40**, Moses uses the words "All time," referring to the land that God our Lord is giving us for **all time**. "All time "*kol h'yamim*" is spelled in Hebrew *CL HYMYM*, which breaks down to *kol* (all) of numerical value **50**, representing the **50** gates of *Binah*, the Biblical jubilee year (**50**-years long), s mentioned earlier "Shema."

In this case the word value **50** is coupled with word for "the time" or "the days" *h'yamim* (*HYMYM*), and with the *kolel* of 1, it has the numerical value of **666**. Thus, together, they give us the equation **50 x 66.6** jubilee years= **3330** years, which, as we've said, is the exact period of time from the first exodus and the reception of the Torah at Sinai when the tree-of-life was last offered to us in **2448** to the year **5778**, which the *tzaddikim* have long known will be the next cosmic window for the Tree-of-life reality.

Nevertheless, in that same verse, Devarim **4:40**, we also find that the full phrase "I am presenting to you today, so that He will be good to you and your children after you. Then you will endure for a long time in the land that God" has the numerical value **5777**, and is only one of **13** phrases in the Torah with that value with the number **13** being the value of *ahava* (love) and *Echad* (one) as in "G-d is **One**" found later in this portion.

Echad (**13**) is not only the last word of the **6** words of verse, but teh 2nd half of the *Shema* + *Echad* equation that = **424**, Moshiach Ben David, as mentioned in our earlier *Shema* articles. But back to the word *Shema*, through its connection to the value



50, it also serves as the link between *Zeir Anpin* and *Malchut*. In that the initials of the last two *sefirot* have the numerical value of 10 and 40 respectively and also form the word for Sea (*YM*). If you look at the 5 *sefirot* of central column of the Tree-of-life you'll see the initials of the upper 3 of them (**CDT**) equal **424**, that o Moshiach Ben David, and the bottom 2 are **Yud** and **Mem**, **50**.

The **6** words that initiate the *Shema Ysrael* are thus designed to help align us with the central column of the Tree-of-Life in order that we can help bring out and welcome Moshiach Ben David in our lifetime. If there is one prayer that ALL (*kol*) Israel says it is the *Shema Ysrael*. Let it be with the consciousness to bring Oneness and Moshiach.

Part IV of the *Shema Ysrael* will follow shortly, helping to fulfill my teacher's wishes.