

# Secrets of the Shema

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## Introduction

Sound oscillations have a profound effect upon human consciousness. This is a scientific fact. How we pronounce sounds and words makes all the difference in the world with regards to whether or not such sounds and words have any real power to affect any significant change.

Pitch and resonance also mean a great deal, but the one element in sound emanations that transforms it from mere noise and into powerful oscillations are the thoughts of the human mind being projected through the sounds/words being pronounced. This is what we call in Hebrew, one's Kavana. This is the mental focus that one has at the moment of the sound's emanation and what is mentally projected as going forth from one's mind and into one's voice and words. Mind and sound together are the force of creation.



Prayer according to its original meaning within the Biblical prophetic systems and understandings was never a mere recitation of Hebrew words expressing desires, good wishes or ideas. Prophetic prayer was not about child-like praise of some egocentric fabled deity or the average requests of the self-centered simpleton. Prayer was never a wish list of "gimme's." Prophetic prayer as clearly shown in numerous Biblical examples was (and is) about seeking to create the reality that one verbalizing.

In order to accomplish this act of creation, the individual who prayed had to know what to do and how to do it correctly. This concept is summed up in the ancient Aramaic word commonly understood today to be some kind of "magic word," Abra'ka'dabra. In Hebrew/Aramaic, this word literally translates as "I create what I speak." This (and only this) is real prayer. Without such a focused mind and channeled voice, there is never any certainty that prayers would (or could) be answered.

In ancient days, when our Sages ordained for the laymen to recite daily prayers, they did not ordain such practices haphazardly. In olden times, the Sages were still in touch with the teachings of the Prophets. They understood the paths of altered states of consciousness and knew well the ways and means of translating desires into reality. The Sages were well versed in the ancient ways and sought to simplify these teachings for the laymen. Their intent was to provide for each individual the opportunity to connect directly with Heaven and to ascend above through the powers of one's mind and one's words (prayers). These methods were originally referred to in

ancient literature as the Path of the Merkava (Chariot). Those who originated them were given numerous names in the Mishna and Gemara; the two most famous are the Hasidim Rishonim (Ancient Pious Ones) and the Edah Kadisha d'Yerushalayim (the Holy Community of Jerusalem). The modern identity of these ancient groups is hotly debated today. One thing that is certain about them is that they were the receivers of and the passers-on of the Prophetic traditions later to become known as Kabbalah.

These great Sages were the receivers of the prophetic traditions and thus the Gemara refers to them as the "Benei Nviim," the children of the prophets. Although not prophets themselves, their level of connection to Heaven was as high as the times allowed. And they taught what was needed to be known to all who would listen. Their directives were adopted by all later generations of Sages and eventually codified in the written version of the Oral Torah, the Mishna and its commentaries the Yerushalmi and Bavli Talmuds (Gemarot).

Essentially, all Torah laws adopted by our Sages were done with the intent to keep the Jewish people psychically connected to both Heaven and the collective nation. All traditional Jewish prayers were thus formatted. Those in modern times who have tried to change any of this have seen how their reforms have backfired on them and have caused them to become completely detached from both Heaven and collective Israel. The wisdom of our Sages has been born out in that those who wish to connect to Heaven through Torah still have the ability to do so, even after close to two thousand years of vicious persecution.

One of the prayers that our Sages of old ordained to be recited daily was the recitation of the Biblical verse, Deut. 6:4, known today in almost every Jewish circle. This is the famous Shema Yisrael prayer; in English, it states, "Hear Israel, HaShem our G-d, HaShem is one." This verse is said to be the foundation of the Torah faith and essentially a Torah "Pledge of Allegiance."

The words of this verse are never meant to be a mere proclamation of faith and belief. Rather, our Sages intended them to be a vehicle for psychic projections of the mind, with the intent of transforming consciousness on the collective level. This proclamation of faith, when recited properly (with correct Kavanah) enables the individual to literally connect with the minds and souls and everyone who is included within the context of being Israel. This even transcends time, space and every other boundary.

Before I discuss the meaning of the words in total, let me begin by breaking down the word Shema and explain its actual meaning, letter by letter.

### **Part 1, The Words "Shema Yisrael"**

As is known the word Shema is spelled with three Hebrew letters, Shin, Mem and Ayin. These three letters have profound significance when we view them in light of the secrets of the ancient text, the Sefer Yetzirah. According to this ancient manual of meditation the three letters in this word Shema each reverberate something much more than mere symbolisms.

The first letter, Shin, is a hissing/rushing sound of noise. The Shin corresponds to movement and to the conscious faculty of the human mind. The letter Shin is pronounced with the vowel Sh'va, which is silent, placing emphasis on the sound of the letter alone. Therefore, here in the Shema,

the Shin alone is pronounced without any elongated vowel. The letter is quickly pronounced “sh” and that is it.

It is not to be pronounced as “sheh” or “shah,” rather just “sh” alone. This is important. One begins one’s focus with the conscious faculty of the mind, but one must not dwell here. The conscious mind is a pit of limitation and deception, infected as it is by the forbidden fruit from the Tree of Knowledge, Good and Evil. We begin here because we all exist here. Yet, we must not dwell on this place, but instead move deeper into the inner recesses of the psychic mind, which for most resides deep within the unconscious.

This inner realm of mind is represented by the Mem and for this reason the Mem follows here right on the heels of the Shin. The Mem quickly silences the noise of the Shin and creates stillness instead of movement. Mem is a humming sound, which here quickly becomes a “mah” sound because the vowel underneath the Mem is a Patah. Thus after the momentary hiss of the Shin, we pronounce the hum of the Mem and then a quick “ah” to produce a complete “mah.” Thus together we have “Sh-mah.” This is not the pronunciation of the entire word; we will get to the Ayin in just a minute.

These two letters in this combination signify the oscillating consciousness between the extroverted/conscious state and the introverted/unconscious states of the mind. It is imperative for the fulfillment of the purpose of this recitation that this balanced state of mind be achieved prior to reciting the Names Adonai Eloheynu Adonai, or otherwise no actual unity (Ehad) can be achieved or projected.

The Shin and Mem are not elongated but rather pronounced at the interval of regular speech, the mental process from extroverted thought to introverted thought must happen almost instantly and internally. Simply this is a focus of mind first intended to connect with collective Israel through the collective conscious mind (represented by the Shin), and then to psychically connect with the collective unconscious of the nation through the Mem.

The Sh’va of the Shin focuses its energy through the narrow passageway of human consciousness entrapped in this narrow and finite limited plane. The vowel Sh’va corresponds to the sefirat Gevurah (Severity). This is the present domain of human consciousness in its present “fallen” state. The Patah of the Mem, however, corresponds to the sefirat Hokhma, the source of human intuition and psychic connection. Thus the unconscious, psychic intuitive side of the mind is channeled through the Mem in order to awaken the sleeping mind.

This dual thought is then projected through the Ayin (not Alef) because we are all today existing in the blemished consciousness represented by the Ayin instead of the pure link represented by the Alef. The three letters Alef, Mem and Shin are called in the Sefer Yetzirah the three Mothers, for they alone establish the balance between the upper and lower worlds. When our collective consciousness descended into a condition of imbalance (due to the eating of the forbidden fruit of the Tree of Knowledge), we caused there to be for us a replacement of the Alef with the Ayin. Our collective purpose in reciting the Shema is to alleviate this fallen state.

The letter Ayin has long been mispronounced in the Eastern European/modern Israeli dialect. Ayin is not to be pronounced as a silent Alef. This non-pronunciation essentially emasculates the power encased within the letter and released only by its proper articulation. No state of

alignment can be achieved when the Ayin is pronounced as an Alef. Although this is the popular practice, it is very wrong and actually defeats the purpose in one reciting the Shema in the first place. Without the proper pronunciation of the Ayin the psychic call of the Shema cannot be heard. Unless the mental focus is projected forth through the proper sound of the Ayin, then there is no appropriate vessel through which it can manifest.

An Ayin is properly pronounced as a guttural letter, rising up from the lower portion or back of the throat. In some classical material, the letter Ayin is said to be pronounced like the “NG” ending that is found at the end of many English words, such as endiNG, sayiNG or goiNG. In some of the older Sephardic English prayer books, the word Shema is actually spelled ShemaNG, to emphasize the proper Ayin pronunciation.

The entire word ShemaNG, when pronounced properly should be considered a psychic call from the mind of the individual to the mind of collective Israel. It is an outer verbalization of an inner thought. The inner thought should be from the collective consciousness represented by the Shin coupled with the collective unconscious represented by the Mem of the present finite collective mind represented by the Ayin.

Together, the mental projections imagined during the recitation of this word enable us to achieve a focused mental state that is now ready to be projected to collective Israel. The word Shema is the focal point of focus and concentration necessary to achieve before any further mental projections can be projected. It is no accident that the numerical value of this word, Shema, is equal to the word, Kadosh (holy); for it is this mental focus and connection that enables us to act as conduits to channel kedusha (holiness energy) from the Source above, through our individual minds and into collective Israel.

We then recite Yisrael. Yisrael is a collective body of souls; only a small remnant of which are known today as Jews. Since the days of the fall of the Northern Kingdom of Israel in Biblical time, numerous thousands of bloodline descendants of Avraham, Yitzhak and Yaakov, the true Yisrael, have been lost and can no longer be counted or identified as what we today call Jews. Soon after that came the Babylonian exile, followed hundreds of years later by the Roman exile, followed by centuries of persecution under Christians and Muslims. All during this time, thousands and thousands of descendants of Israel lost their identity and connection to their heritage. Yet, their descendants are still very much alive today. There are millions and millions of human beings spread throughout the world, in every nation and culture, belonging to every race and religion who are originally of the Israelite bloodline and stock.

Although these numerous millions may have lost their bloodline connections, I believe that their soul connections can never be severed. When prophecy states that there will be the ingathering of the exiles in the days of Mashiah, this will definitely include the remnants of these millions. And I believe that many of us will be amazingly surprised to find out who today is the real Israel; certainly many today who would have never considered the thought.

Granted we will have to wait for Mashiah to come to finally and fully indentify our entire lost nation, but in the mean time, we can still stay connected. We do this every time we recite the word Yisrael in our ShemaNG prayer.

When we call out to Yisrael, we are not psychically calling out just to the Israelites known today as Jews; instead we are calling out to our entire nation, those who know themselves and those who do not. Essentially the entire nation, those who are known and those who are not are still integrally connected at the soul level. This is a reality of unity that can never be breached. Many might try to deny this truth, but they only fool themselves in doing so.

The Gemara (Shavuot 39a) clearly states that, “Kol Yisrael Arevim Zeh l’Zeh, which means, “All Yisrael are interconnected within one another.” The word Arev is sometimes translated as “responsible,” thus the statement is offered to mean that all Yisrael are mutually responsible for one another’s welfare. While this is not the literal meaning of the term, the sentiment certainly does apply. The term Arev literally means “mixed together,” thus interconnected. There is no greater mutual responsibility than to remember the lost members of our collective and to include them in our focus when we call out Yisrael.

This physic call is what helps them to navigate the paths of fate and destiny to find their ways back to the tents of Yisrael and Torah. We may see this materialize as converts joining the nation or as decent righteous human beings around the globe in every corner acting with Torah righteousness and morality even though they may have no personal conscious connection with Torah and Israel. Like I said, although bloodlines may become lost, soul connections do not.

Once we make the call, a link has been established. With this link made, a message is then passed on. This is the message of the unity. However, the nature of the unity must be properly understood and formulated before it can be properly projected into the collective consciousness.

*To be continued...*

