

The Twice a Day Coronation of Hashem

ברכות א, א
מאימתי קורין את שמע בערבית?
משעה שהכהנים נכנסים לאכל בתרומתן

Mishna Berakhot 1:1

From when may one recite *Shema* in the evening? From the time when the priests go in to eat their *teruma* [produce consecrated for priestly consumption], until the end of the first watch – so says Rabbi Eliezer.

Bavli Berakhot 2b

From what time may one recite *Shema* in the evening? From the time that the poor man comes [home] to eat his bread with salt till he rises from his meal...From what time may one begin to recite *Shema* in the evening? From the time that the people come [home] to eat their meal on a Sabbath eve...From the time that most people come [home] to sit down to their meal. (Berakhot 2b)

Yalkut Shimoni, Va'ethanan 810

This can be likened to a sage whose son would serve him two meals every day – one in the morning and one in the evening. There came a time when the sage saw that his son had fallen into poverty and could no longer afford to carry on as before. He called his son to him and said, “My son, I know that you no longer have the strength to bring me two meals as you once did. Instead, all I ask is that you listen to me give sermons in synagogue twice a day; that will be as delightful to me as the two meals that you used to serve me.” Similarly, the Holy One, blessed be He, said to the Jewish people, “In the past you would sacrifice to me twice daily – ‘The one lamb you shall offer in the morning, etc.’ (Numbers 28:4). I know that the Temple is destined to be destroyed and that thenceforth you will no longer be able to bring sacrifices. Instead of the sacrifices, I ask [that you recite] *Keriat Shema* in the morning and *Keriat Shema* in the evening. These I will receive more favorably than all the sacrifices.”

Mishna Avot 3:3

Rabbi Shimon says: Three who ate at one table and did not say upon it words of Torah – it is as if they ate from the offerings of the dead, as it is said, “For all of the tables are full of vomit and feces without the Omnipresent” (Isaiah 28:8). However, three who ate at one table and said upon it words of Torah – it is as if they ate from the table of the

Omnipresent, blessed be He, as it is said, “And he said to me, this is the table that is before the Lord” (Ezekiel 41:22).

Rav Kook, Shemoneh Kevatzim 2:259

When the idea of raising the sparks manifests in the soul as an inner realization, it impels the adept to always follow this holy path, which is the foundation of “in all your ways acknowledge Him”.... Thus, all the actions of such a holy lover of Israel are exalted, to the extent that his eating becomes a true sacrificial offering and his drinking a libation.

ברכות א, ב

מֵאִמְתִּי קוֹרִין אֶת שְׁמַע בְּשַׁחֲרִית.
מְשִׁכִּיר בֵּין תְּכֵלֶת לְלָבָן.
רַבִּי אֱלִיעֶזֶר אֹמֵר, בֵּין תְּכֵלֶת לְכַרְתִּי.
וְגוֹמְרָה עַד הַנֶּץ הַחֲמָה.
רַבִּי יְהוֹשֻׁעַ אֹמֵר, עַד שְׁלֹשׁ שָׁעוֹת, שָׁכַן דֶּרֶךְ בְּנֵי מְלָכִים לַעֲמוּד בְּשִׁלֹּשׁ שָׁעוֹת.

Mishna Berakhot 1:2

From when may one recite *Shema* in the morning? From when one can distinguish between *tekhelet* (purple-blue wool) and white. Rabbi Eliezer says: [From when one can distinguish] between *tekhelet* and the color of leek, and one must finish reciting it by sunrise. Rabbi Yehoshua says: [One may recite *Shema*] until three hours [of the day], for such is the way of the sons of kings, to arise at the third hour

Mishna Shabbat 14:4

[If] one has pains in his loins he may not anoint with wine or with vinegar; he may anoint with oil, but not rose oil. Children of kings may anoint their wounds with rose oil, since they are in the habit of so anointing on weekdays. Rabbi Shimon says: All of Israel are [considered] children of kings.

Mishna Avot 3:14

Beloved are Israel, since they are called children of the Omnipresent. Especially beloved are they, as it is revealed to them that they are called children of the Omnipresent, as it says, “You are children of the Lord, your God” Deuteronomy 14:1

Bavli Berakhot 9b

It has been taught: R. Meir says: [The morning *Shema* is recited] from the time that one can distinguish between a wolf and a dog. R. Akiva says: Between a [donkey] and a wild ass."

Aesop's Fables, 139

Once upon a time the Wolves said to the Dogs, "Why should we continue to be enemies any longer? You are very like us in most ways; the main difference between us is one of training only. We live a life of freedom, but you are enslaved to mankind."

Aesop's Fables, 148

A wild ass, who was wandering idly about, one day came upon a pack ass lying at full length in a sunny spot and thoroughly enjoying himself. Going up to him, he said, "What a lucky beast you are! Your sleek coat shows how well you live; how I envy you!" Not long after, the wild ass saw his acquaintance again, but this time he was carrying a heavy load, and his driver was following behind and beating him with a thick stick. "Ah, my friend," said the wild ass, "I do not envy you anymore, for I see you pay dear for your comforts.

Rabbi Yehuda Halevi

The slaves of time are slaves of slaves;
The slave of God alone is free.
And so when others seek their lot,
God is lot enough for me