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*Avodat Hashem*

Foundations of Divine Service

**By Harav Baruch Gigi**

**Shiur #05:**

***Keriat Shema* (V): Accepting the Yoke of God’s Kingship and the
Third Passage of the Shema**

**A Suggestion Regarding Rambam’s Position**

In the [previous *shiur*](http://etzion.org.il/en/shiur-04-keriat-shema-iv-%E2%80%9Cand-what-does-one-recite%E2%80%9D-rambams-position), we presented various positions regarding how to understand Rambam’s view on the scope of the Torah obligation of *keriat Shema*. In this *shiur*, we will present our own understanding of Rambam’s position based on an examination of his writings and of those of *Chazal*.

 From Rambam’s language, it indeed seems that all three passages are included in the Torah obligation. As we noted previously, according to this approach, it is difficult to understand how the third passage, “The Lord spoke,” fits into the *mitzva* of *keriat Shema*. This passage seems to possess no linguistic connection to the other passages of *keriat Shema*, nor does it appear to fit into any kind of textual continuum with those passages.

 It seems that the solution is rooted in an idea that was explained by the *Sifrei* and *Yerushalmi* (*Berakhot* 1:5) – **the Torah gave the Sages the authority to establish which passages would be included in this *mitzva***.

 The *Yerushalmi* characteristically uses a midrashic approach to connect the three passages, noting that each of the three passages can be connected in some way to the Ten Commandments. This approach is quite similar to our own. We had suggested that the Ten Commandments represent the Torah on a fundamental level, leading the Sages to choose three passages for the *mitzva* of *keriat Shema* that represent the Ten Commandments, which in turn represent the entire Torah.

**“The Lord Spoke”: Remembering All the *Mitzvot* and the Exodus from Egypt**

 By citing the *Yerushalmi*, we already alluded to the apparent fact that the inclusion of “The Lord spoke” as part of *keriat Shema* preceded the idea of the connection between the passages and the Ten Commandments.[[1]](#footnote-1) Our approach states that “The Lord spoke” is part of the *mitzva* of *keriat Shema* not only because it alludes to part of the Ten Commandments, and not only because it mentions the Exodus (as R. Soloveitchik explained). Rather, the reason it was included in *keriat Shema* is that it alludes to all the *mitzvot* in the Torah by discussing the *mitzva* of *tzitzit*. The Torah states: “Look at it and recall all the commandments of the Lord and observe them” (*Bamidbar* 15:39). Remembering “all the commandments of the Lord” and observing them is an integral part of accepting the yoke of God’s kingship. One’s acceptance of the yoke of God’s kingship cannot be complete unless one accepts the yoke of the *mitzvot* that stems from it. Rashi writes: “I am the One who said at Sinai, ‘I the Lord am your God’ (*Shemot* 20:2). There, you accepted My kingship upon yourselves; from now on you must accept My decrees” (Rashi, *Vayikra* 18:2). This is why the passage of “If, then, you shall obey” is recited immediately following the passage of “Hear, O Israel!”: to stress that one must realize his acceptance of the yoke of God’s kingship by accepting the yoke of the *mitzvot*. The *mitzva* of *tzitzit* in the third passage once again mentions “all the commandments of the Lord,” thus continuing this same message of accepting the yoke of God’s kingship completely by accepting the yoke of the *mitzvot*.

 Aside from being a manifestation of one’s acceptance of the yoke of *mitzvot*, the *mitzva* of *tzitzit* contains an additional layer. *Tzitzit* does not merely allow us to recall all the *mitzvot*; it also transforms the person who fulfills the *mitzva* into a kind of ***kohen*** (priest) serving his Creator. *Tzitzit* is the garment worn by “a kingdom of priests and a holy nation,” marking its wearer as a servant of God throughout the day, even when he is not actively fulfilling any particular *mitzva*. The four corners of the *tzitzit* surround its wearer from all sides, defining him as a member of the people of Israel who is constantly accepting upon himself the yoke of the *mitzvot*.[[2]](#footnote-2)

 However, since the *mitzva* of *tzitzit* does not apply at night, it is meaningless to recite the passage of *tzitzit* in the evening. Because of this, the authorities disputed whether one should recite the third passage of the *Shema* in the evening. This dispute remained unresolved until Ben Zoma addressed the question, noting that the passage of “The Lord spoke” mentions the Exodus. We mention the Exodus from Egypt at night, since this *mitzva* serves to realize our acceptance of the yoke of God’s kingship as well.

 Rambam writes in his commentary on the Mishna:

The Exodus from Egypt – It means to say, the passage of *tzitzit*, in which God states, “[I the Lord am your God,] who brought you out of the land of Egypt.” By rights, we should not have been obligated to recite this passage at night, since the *mitzva* of *tzitzit* does not apply at night, as God states, “Look at it” – meaning, at a time when one can see, as we traditionally interpret. If not for the allusion to the Exodus from Egypt that it contains, [we would indeed refrain from reciting it at night,] and it is because of this that we do recite it. And as for what R. Elazar ben Azaria stated… [he meant:] “Despite my best efforts and my consultations with the Sages, **I have not succeeded in finding the allusion in the Torah** to the obligation to recite the passage of *tzitzit* at night until Ben Zoma interpreted it.” (Rambam, *Peirush Ha-Mishnayot*, *Berakhot* 1:5)

Remembering the Exodus from Egypt fits well with the concepts of accepting the yoke of God’s kingship, maintaining one’s faith in God, and recognizing that God operates within our midst, having chosen us from among all the nations so that He could be our God.

**The Order of the Passages of *Keriat Shema***

Let us clarify the matter from an additional perspective. It is somewhat difficult to fit Rambam’s position regarding the order of the passages of *keriat Shema* with the position of the *Tanna’im* in *Berakhot*. R. Yehoshua ben Korcha and R. Shimon bar Yochai seem to directly contradict Rambam in this regard. We read in the *mishna*:

R. Yehoshua ben Korcha said: Why was the passage of “Hear, O Israel!” placed before that of “If, then, you shall obey”? So that one should first accept upon himself the yoke of God’s kingship and then take upon himself the yoke of the *mitzvot*. Why does the passage of “If, then, you shall obey” come before that of “The Lord spoke”? Because “If, then, you shall obey” is applicable both to the day and to the night, whereas “The Lord spoke” is applicable only to the day. (*Berakhot* 13a)

The *gemara* that follows this *mishna* cites a *beraita* of R. Shimon bar Yochai and goes on to discuss its implications:

It has been taught: R. Shimon bar Yochai says: It is right that “Hear, O Israel!” should come before “If, then, you shall obey,” because the former prescribes learning and the latter teaching, and that “If, then, you shall obey” should precede “The Lord spoke” because the former prescribes teaching and the latter performance. But does then “Hear, O Israel” speak only of learning and not also of teaching and doing? Is it not written therein, “Impress them… Bind them… Inscribe them…”? Also, does “If, then, you shall obey” speak only of teaching and not also of performance? Is it not written therein, “Bind them… and inscribe them”? Rather, this is what he means to say: It is right that “Hear, O Israel!” should precede “If, then, you shall obey,” because the former mentions both learning, teaching, and doing; and that “If, then, you shall obey” should precede “The Lord spoke” because the former mentions both teaching and doing, whereas the latter mentions doing only. But is not the reason given by R. Yehoshua ben Korcha sufficient? [R. Shimon bar Yochai] gave an additional reason. One is that he should first accept upon himself the yoke of God’s kingship and then accept the yoke of the *mitzvot*. A further reason is that [the first passage] has these other features. (*Berakhot* 14b)

Rambam writes:

We begin with the passage of “Hear, O Israel!” since it contains [the concept of] the oneness of God, [the *mitzva* of] loving Him, and the study of Torah, it being a great principle upon which everything is based. After it, [we read] “If, then, you shall obey,” since it contains the imperative to fulfill the rest of the commandments, and finally the passage of *tzitzit*, since it also contains the imperative of remembering all the *mitzvot*.

The *mitzva* of *tzitzit* is not obligatory at night. Nevertheless, we recite [the passage describing] it at night because it contains mention of the Exodus from Egypt. We are commanded to mention the Exodus both during the day and at night, as it states, “So that you may remember the day of your departure from the land of Egypt as long as you live” (*Devarim* 16:3). Reading these three passages in this order constitutes what is known as *keriat Shema*. (*Hilkhot Keriat Shema* 1:2-3)

The commentators on Rambam address the fact that Rambam’s position here does not seem to match the position of R. Yehoshua ben Korcha and R. Shimon bar Yochai completely. However, while Rambam does not mention R. Shimon bar Yochai’s position,[[3]](#footnote-3) he does cite that of R. Yehoshua ben Korcha in detailing the reasoning behind his own view.

 It seems that according to Rambam, R. Yehoshua ben Korcha’s position is the main explanation for the order of passages in *keriat Shema*, as it views the heart of the *mitzva* as the fulfillment of the daily ritual of accepting the yoke of God’s kingship. Every day and every night, when he lies down and when he gets up, each person accepts upon himself the yoke of God’s kingship.

 R. Shimon bar Yochai’s position focuses on understanding the *mitzva* of *keriat Shema* as a unique manifestation of the *mitzva* of Torah study that applies in the morning and in the evening.[[4]](#footnote-4) In practice, the *gemara* already addressed this question in examining the relationship between these two approaches, challenging R. Shimon bar Yochai’s position:

But is not the reason given by R. Yehoshua ben Korcha sufficient? [R. Shimon bar Yochai] gave an additional reason. One is that he should first accept upon himself the yoke of God’s kingship and then accept the yoke of the *mitzvot*. A further reason is that [the first passage] has these other features. (*Berakhot* 14b)

It is clear from the *gemara* that R. Yehoshua ben Korcha’s reason for the order of the passages is the more primary, fundamental reason, whereas R. Shimon bar Yochai’s reason is merely secondary. It seems that while R. Shimon bar Yochai did not see things this way, the *gemara* determined that this was the truth of the matter: The fundamental element of Torah study within the *mitzva* of *keriat Shema* is contained within one’s acceptance of the yoke of God’s kingship upon himself.

 It seems that the key to explaining Rambam’s position regarding the precedence of the first passage lies in his statement: “Since it contains [the concept of] the oneness of God, [the *mitzva* of] loving Him, and the study of Torah, it being a great principle upon which everything is based.” This line is somewhat ambiguous. What is this “great principle” to which Rambam refers? From a simple syntactical perspective, it seems that the words “great principle” refer to “the study of Torah,” which is the phrase that immediately precedes it. Similarly, if Rambam meant for “great principle” to refer to all three principles (recognizing the oneness of God, loving Him, and Torah study), he should have written “principles” in the plural, rather than the singular “principle.”

 However, we find a very telling usage of this same phrase in *Hilkhot Yesodei Ha-Torah*, in Rambam’s definition of the *mitzva* of recognizing the oneness of God:

The knowledge of this concept is a positive commandment, as [implied by *Shemot* 20:2]: “I the Lord am your God…” Anyone who presumes that there is another god transgresses a negative commandment, as the verse [*Shemot* 20:3] states: “You shall have no other gods besides Me” and denies a principle, because **this is the great principle upon which everything is based**.(*Hilkhot Yesodei Ha-Torah* 1:6)

In light of this, it seems that we must interpret Rambam’s position in the following manner. The oneness of God is “the great principle upon which everything is based,” but recognizing the oneness of God includes within it loving God and studying His Torah as well. This is because the *mitzva* obligates one in “the knowledge of this concept,” and one’s knowledge cannot be complete without loving God and studying His Torah, as we will explain below.

 Aside from this approach, it seems that we can suggest an additional explanation. The ambiguity inherent in Rambam’s use of the phrase “the great principle” – whether it refers to the oneness of God or to Torah study – is intentional. According to this approach, there are two fundamental points of view here. On the one hand, a person’s fundamental obligation in the world is to know God. In that sense, recognizing the oneness of God and knowing God is the main goal of life, the pinnacle of man’s aspirations. Rambam cites this very notion in *Hilkhot Yesodei Ha-Torah* and in *Hilkhot Talmud Torah*.[[5]](#footnote-5)

 On the other hand, the **way** in which a person must act in order to reach this pinnacle necessarily and fundamentally involves Torah study. Thus, Torah study is the great principle that brings a person toward the knowledge of God.

 When we cross from the first passage of the *Shema* to the second passage of the *Shema*, we complete our acceptance of the yoke of God’s kingship. When we enter into the realm of accepting the yoke of the *mitzvot*, we add the notion that we accept upon ourselves man’s complete and utter obligation to the commandments and decrees of the King of the world.

**The Inclusion of the Third Passage in the *Mitzva* of *Keriat Shema***

 The inclusion of the third passage in the *mitzva* of *keriat Shema* is explained by *Kesef Mishneh*:

The interpretation of the *mishna* in our master’s [Rambam’s] view is as follows: Why did “If, then, you shall obey” precede “The Lord spoke”? Because the practical *mitzva* that is mentioned in “If, then, you shall obey” applies both during the day and at night, while remembering the *mitzvot*, which is accomplished through *tzitzit*, which is mentioned in “The Lord spoke,” only applies during the day. In other words, the reminder, i.e., the *tzitzit*, is only relevant during the day. Thus, it is proper to recite “If, then, you shall obey” before “The Lord spoke.” **Our master wanted to provide us a reason why we recite the passage of *tzitzit***, and incidentally he provided us a reason why it is recited later. (*Kesef Mishneh*, *Hilkhot Keriat Shema* 1:2)

It seems, according to *Kesef Mishneh*, that the main theme of the third passage is **remembering the *mitzvot***. Indeed, this view is supported by Rambam’s language. However, it seems to me that a significant point of emphasis should be added: We remember all the *mitzvot* through the very act of wearing *tzitzit*,[[6]](#footnote-6) which is a garment that enwraps a person from all four sides. This garment, a garment of a kingdom of priests and a holy nation, establishes man’s role as a servant of God.

 In contrast, Rambam’s language in *Hilkhot Keriat Shema* 1:3 seems to indicate that he sees a fundamental connection to *keriat Shema* in the act of remembering the Exodus from Egypt. Rambam thus explains the reason for reciting this passage at night:

The *mitzva* of *tzitzit* is not obligatory at night. Nevertheless, we recite [the passage describing] it at night because it contains mention of the Exodus from Egypt. We are commanded to mention the Exodus both during the day and at night, as it states, “So that you may remember the day of your departure from the land of Egypt as long as you live.” (*Devarim* 16:3)

According to *Lechem Mishneh*, it seems that the injunction to remember the Exodus from Egypt is, in fact, appropriate for inclusion in *keriat Shema*, but it would have been more fitting to choose a different passage that deals with the *mitzva* of *keri’t Shema* more directly. Because of this, Rambam felt it necessary, for his position, to provide an additional reason for the choice of the passage of “The Lord spoke” specifically. *Lechem Mishneh* writes:

And regarding what he wrote: “And finally the passage of *tzitzit*, since it also…” the intent was to provide a reason why we recite this passage. If it is because it contains [the concept of] the Exodus from Egypt, there is a different passage in the Torah in which the Exodus from Egypt is mentioned explicitly; **here the Exodus from Egypt is only mentioned incidentally**. In response, he said that this reason alone is insufficient; rather, the reason is that it contains [the concept of] remembering all the *mitzvot*. (*Lechem Mishneh*, *Hilkhot Keriat Shema* 1:2)

 In contrast, it seems that *Kesef Mishneh* maintains that there is no essential connection between *keriat Shema* and remembering the Exodus. In his view, Rambam mentioned remembering the Exodus only in order to explain why we do not omit this passage entirely at night:

And if you say: Why do I need this reason – that it contains [the concept of] remembering the *mitzvot*? It is sufficient to explain that it contains [the concept of] remembering the Exodus from Egypt, and it is a *mitzva* to mention the Exodus from Egypt at day and at night! The answer is that **if we would only recite it because of the reason of the Exodus from Egypt, we would not have connected it to “Hear, O Israel!” and “If, then, you shall obey,” as it is not related to those passages**. But since it contains the command to remember all the *mitzvot*, it was connected to these passages. And since it was connected to them for the daytime recitation, even though the *mitzva* of *tzitzit* only applies during the day, the Sages did not judge it appropriate to distinguish between day and night. (*Kesef Mishneh*, *Hilkhot Keriat Shema* 1:2)

 In my humble opinion, both of these approaches are problematic. *Lechem Mishneh*’s approach implies that we “compromise” on remembering the Exodus, as that is only a secondary reason for reciting the passage. According to *Kesef Mishneh*’s position, we only mention the Exodus in *keriat Shema* because of the principle of *lo plug* (we refrain from making excessive distinctions in *halakha*) – to avoid distinguishing between the daytime and nighttime recitations.[[7]](#footnote-7)

 It seems that we can suggest an additional possibility. **The passage of “The Lord spoke” was chosen** *le-khatchila* by the Sages,[[8]](#footnote-8) **because** of its two major themes: **the mitzva of *tzitzit* and remembering the Exodus**.[[9]](#footnote-9) It was the language of the passage specifically, which features the concept of remembering the Exodus, that led the Sages to choose it. The words “I the Lord am your God who brought you out of the land of Egypt” emphasize the Exodus from Egypt not only as an act of divine kindness that redeemed the people of Israel, but as the reason behind our obligation to accept upon ourselves God’s divinity and kingship.

 Rambam himself stresses this point in his *Sefer Ha-Mitzvot*:

This is the command that He gave us to believe in the oneness [of God]. It dictates that we must understand that the Original Creator and the Source of all existence is one. The source of this commandment is God’s statement, “Hear, O Israel! The Lord is our God, the Lord alone”… that He took us out of bondage and heaped kindness upon us upon condition that we have His oneness firmly fixed in our minds – since we are obligated to do so.[[10]](#footnote-10) (*Sefer Ha-Mitzvot*, Positive Commandment 2)

I would cautiously suggest an explanation that is different from the one found in *Berakhot* 21a for why we prefer to remember the Exodus by reciting the passage of *tzitzit* rather than the passage of “True and firm.” We recite the passage of *tzitzit* because that one passage contains two important ideas. In other words, when we recite the passage, we not only remember the Exodus, but also accept upon ourselves God’s kingship, which derives from it.[[11]](#footnote-11)

**Remembering the Exodus Every Day**

If we are correct in our analysis, it seems that we can now suggest an answer to the question posed by the *Acharonim* regarding why Rambam’s omission of the daily *mitzva* to remember the Exodus from Egypt from his *Sefer Ha-Mitzvot*.

 We were commanded to fulfill two *mitzvot*: the *mitzva* of accepting the yoke of God’s kingship and the *mitzva* of reciting the Shema. The *mitzva* of accepting the yoke of God’s kingship is a duty of the heart that is not limited to any particular action or to any specific moment in time. It is a *mitzva* that urges us to live with the constant awareness of God’s kingship hovering, as it were, over all of our actions.[[12]](#footnote-12) In contrast, the *mitzva* of reciting the *Shema* is a set ritual of accepting the yoke of God’s kingship that we conduct day in and day out, at both ends of the day – when you lie down and when you get up. The purpose of this is to envelop our lives in the framework of God’s kingship.

 Even though we are theoretically dealing with only one *mitzva*, Rambam counted them as two *mitzvot*. He did this because each *mitzva* has a novel, unique element that is worth relating to independently. There is the constant duty of the heart that cannot be ignored even for a moment, and there is the ceremonial, ritual obligation that is part of the framework of *avodat Hashem* that every person must maintain.

 According to our approach, the *mitzva* of remembering the Exodus from Egypt is intimately connected to the *mitzva* of *keriat Shema*, the former completing the latter with respect to a person’s acceptance of the yoke of God’s kingship. As Ben Zoma interpreted: “‘So that you remember the day of your exodus from Egypt all the days of your life’ (*Devarim* 16:3) – ‘The days of your life’ would mean in the days; ‘all the days of your life’ includes the nights” (*Berakhot* 12b).

 The Exodus from Egypt obligates us in the acceptance of the yoke of God’s kingship, and we must insert ourselves into the framework of this yoke. Thus, Rambam views the *mitzva* of remembering the Exodus as a part of the *mitzva* of *Keriat Shema*: Both are *mitzvot* that pertain to the ceremonial ritual of accepting the complete yoke, and each *mitzva* is subsumed within the other.[[13]](#footnote-13)

Translated by Daniel Landman

1. As one can see from the *Yerushalmi*, the connection between some of the Ten Commandments and the three passages is rather dubious. Thus it is more reasonable to suggest that the passages were chosen first for reasons that we will explain below, and at a second stage the connection to the Ten Commandments was established in order to emphasize the importance of the three passages. [↑](#footnote-ref-1)
2. We will expand on this idea in a forthcoming *shiur* when we discuss the *mitzva* of *tzitzit* and its significance at length. [↑](#footnote-ref-2)
3. In detailing his reasoning for reciting the passage of “Hear, O Israel!” first, Rambam does mention that the passage deals with “the study of Torah.” Noting this, *Arba’a Turei Even* comments:

But as for what he wrote regarding the passage of “Hear, O Israel!” – **“and the study of Torah (*ve-talmudo*)”** – I do not know what it means. Because if it means that the passage of “Hear, O Israel!” speaks of learning and teaching, as the *beraita* explains, then why did he not write that it also speaks of doing, as is explained there? And regarding the passage of “If, then, you shall obey” as well, he should have written that it speaks of learning. Rather, it is clear that the word *ve-talmudo* is an error. (*Arba’a Turei Even*, *Hilkhot Keriat Shema* 1:2)

We address this point further below. [↑](#footnote-ref-3)
4. We will dedicate a separate discussion later on to the question of the relationship between the general *mitzva* of Torah study and the *mitzva* of Torah study that is fulfilled through *keriat Shema* according to R. Shimon bar Yochai. [↑](#footnote-ref-4)
5. See *Hilkhot Yesodei Ha-Torah* 4:13, 7:1; *Hilkhot Talmud Torah* 1:12; and *Hilkhot Teshuva* 10:3. [↑](#footnote-ref-5)
6. This is an important point, because if the central focus of the passage lies in remembering all the *mitzvot*, then it is possible to recite the passage of *tzitzit* at night, and through this recitation remember all the *mitzvot*. But according to our approach, the fundamental element of this passage lies in the act of wearing the *tzitzit*, defining us as servants of God – and we do not wear *tzitzit* at night. [↑](#footnote-ref-6)
7. In theory, we could have recited the passage of *tzitzit* during the day without reciting the verse that relates to the Exodus. According to *Kesef Mishneh*, the reason we do not do this is that we do not break up any passage from the Torah that was not already broken up by Moshe himself. Of course, we recite it at night as well because of *lo plug*, since it has special pertinence to the night, as that was when the Exodus occurred. [↑](#footnote-ref-7)
8. As we mentioned above, the Torah gave the Sages this right. [↑](#footnote-ref-8)
9. The *gemara* states:

Why did they include the passage of *tzitzit*?R. Yehuda bar Chaviva said: Because it makes reference to five things – the *mitzva* of *tzitzit*, the Exodus from Egypt, the yoke of the *mitzvot*, [a warning against] the opinions of the heretics, and the hankering after sexual immorality and the hankering after idolatry. The first three we grant you are obvious: the yoke of the *mitzvot*, as it is written: “Look at it and recall all the commandments of the Lord”; the *tzitzit*, as it is written: “To make for themselves fringes”; the Exodus from Egypt, as it is written: “Who brought you out of the land of Egypt.” But where do we find [warnings against] the opinions of the heretics and the hankering after immorality and idolatry? It has been taught: “[So that you do not follow] your heart”: This refers to heresy; and so it says, “The benighted man says in his heart, ‘God does not care’” (*Tehillim* 14:1). “[So that you do not follow your…] eyes”: This refers to the hankering after immorality; and so it says, “Get me that one, for she is the one that is pleasing in my eyes” (*Shofetim* 14:3). “After which you go astray”: This refers to the hankering after idolatry; and so it says, “The Israelites again went astray after the Baalim” (*Shofetim* 8:33).

Thus, it is clear that according to the *gemara*, the main themes of this passage are the *mitzva* of *tzitzit* (and the value of accepting the yoke of the *mitzvot* that derives from this *mitzva*, as we explained above) and the Exodus from Egypt. The latter three themes that the *gemara* mentions here are all connected to the notion of “You shall have no other gods besides Me,” which is the negative side of the value of accepting the yoke of “I the Lord am your God,” as we explained above. [↑](#footnote-ref-9)
10. In a forthcoming *shiur*, we will discuss the unique contribution of remembering the Exodus to the *mitzva* of recognizing the oneness of God. [↑](#footnote-ref-10)
11. The prevailing interpretation is that the theme of the first passage is God’s kingship, whereas the theme of the third passage is the Exodus from Egypt. However, according to our suggestion, the third passage contains both themes, due to the unique language describing the Exodus in that passage. Admittedly, even according to our approach it is important to note that the dual theme is merely an ideal method of fulfilling one’s obligation, rather than a strict requirement. In other words, it is indeed possible to fulfill one’s obligation of remembering the Exodus without mentioning God’s kingship at all. [↑](#footnote-ref-11)
12. See R. Tzadok Ha-Kohen of Lublin’s explanation (*Tzidkat Ha-Tzaddik* 5) regarding the line from the *Viduy* service of Yom Kippur, “For the sin we have sinned before You by casting off the yoke.” According to R. Tzadok, we recite this confession because the obligation of accepting the yoke of God’s kingship applies forever; one may not allow this yoke to slip off for even a moment. [↑](#footnote-ref-12)
13. It may be that this was the intent of R. Chaim of Brisk and R. Yosef Dov Soloveitchik, whose opinions we presented in the previous *shiur*. [↑](#footnote-ref-13)