



From The Heart of the Rabbis

Teachings and Instructions to Live By

Rabbin D'vorah Eliana Brandt

The Sum of Your Word is Truth

Great Peace/Shalom To Those Who Love
Gods Law

Great **PEACE** have those who
love your law, & **NOTHING**
can make them stumble.

-Psalm 119:165

PsalmQuotes.com

Psa 119:161 **Sin and Shin.** Princes persecute me without cause, but my heart stands in awe of your words.

Psa 119:162 I rejoice at your word like one who finds great spoil.

Psa 119:163 I hate and abhor falsehood, but I love your law.

Psa 119:164 Seven times a day I praise you for your righteous rules.

Psa 119:165 Great peace have those who love your law; nothing can make them stumble.

Psa 119:166 I hope for your salvation, O LORD, and I do your commandments.

Psa 119:167 My soul keeps your testimonies; I love them exceedingly.

Psa 119:168 I keep your precepts and testimonies, for all my ways are before you.

Psalm 119:161 שָׁרִים רָדְפוּנִי חָנָם וּמְדַבְרֶיךָ פָּחַד לִבִּי:

Psa 119:162 שֵׁשׁ אֲנִי עַל־אִמְרֹתֶיךָ כְּמוֹצֵא שְׁלָל רֵב:

Psa 119:163 שִׁקְרָה שְׂנֵאתִי וְאֶתְעַבָּה תּוֹרַתְךָ אֶהְבֵּתִי:

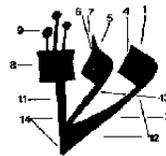
Psa 119:164 שִׁבְעָה בַיּוֹם הִלַּלְתִּיךָ עַל מִשְׁפָּטֶי צְדָקָךָ:

Psa 119:165 שְׁלוֹם רַב לֵאֱהָבִי תּוֹרַתְךָ וְאִין־לְמוֹ מִכְשׁוֹל:

Psa 119:166 שְׁבַרְתִּי לִישׁוּעָתְךָ יְהוָה וּמִצֹּתֶיךָ עֲשִׂיתִי:

Psa 119:167 שְׁמֵרָה נַפְשִׁי עֲדָתְךָ וְאֶהְבֵּם מֵאֵד:

Psa 119:168 שְׁמַרְתִּי פְקוּדֶיךָ וְעֲדָתְךָ כִּי כִלְדַרְכֵי נִגְדָךְ:



The Shin Words of Psalm

119:161-165

H8269

שָׂר

SAR (978a); from an unused word; *chieftain, chief, ruler, official, captain, prince*: - captain (22), captains (39), charge (1), chief (24), chief and commanders (1), chiefs (1), commander (40), commanders (49), governor (3), heads (1), leader (2), leaders (28), leading (3), officer (1), officers (14), official (9), officials (35), overseers (3), Prince (1), prince (9), prince of princes (1), princes (109), quartermaster *(1), ruler (1), rulers (10), taskmasters *(1).

H7797

שׂוֹשׁ

SUS or

שִׂישׁ

sis (965a); a prim. root; *to exult, rejoice*: - delight (1), delighted (1), exult (3), glad (5), rejoice (9), rejoice greatly (1), rejoiced (2), rejoices (3).

H8267

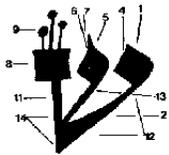
שקר

SHEQER (1055b); from an unused word; *deception, disappointment, falsehood*: - deceit (2), deceitful (3), deceiving (4), deception (3), deceptive (3), false (17), false hope (1), falsehood (19), falsehoods (1), falsely (19), liar (1), lie (14), lies (5), lying (12), lying visions (1), perjury *(1), slander *(1), treacherously (1), useless (1), vain (1), wrongfully (3).

H7965

שלום

SHALOM (1022d); from H7999a; *completeness, soundness, welfare, peace*: - close (2), ease (1), favorable (1), friend *(1), friendly terms (1), friends *(2), greet (1), greet *(5), greeted *(1), health (1), how (1), Peace (2), peace (153), peaceably (1), peaceful (2), peacefully (3), perfect peace (1), prosperity (3), rose (1), safe (2), safely (7), safety (6), secure (1), state (1), trusted (1), welfare (14), well (17), well-being (5), who were at peace (1), wholly (1).



SHIN - The Symbol of Divine Power and Script

SHIN - The Symbol of Divine Power and Script

The twenty-first letter of the alef-beis is the shin.

Gematria

The numerical value of shin is three hundred. We know that the number one hundred represents perfection. In the academic world, scoring one hundred percent on an exam is considered impeccable. The same concept holds true in Judaism. If a person constitutes three unwavering lines of thought, speech, and action, then he is perfect. This person is thus represented by the

number three hundred. All three of his columns are one hundred percent

Meaning

The letter shin has five definitions. The first is shein, which means “tooth,” or “teeth.” The second is lo shanisi, meaning “steadfastness in one’s faith.” The third is shinoy, which is “to change for the good.” The fourth is shuvah, which means “to return.” The fifth is shanah, or “year.”

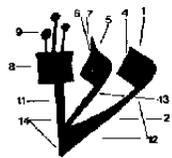
The general use of one’s teeth (shein) is to chew food. The teeth break up and grind food. This action represents an individual who carefully “chews over,” or is careful with his actions. Additionally, the teeth represent strength. Many times, if we don’t have the strength to break something with our hands, we use our teeth.

Numerical Value 300 For Mastery and Peace The Name Shin indicates: The Holy One, Blessed is He, says: “It is I Who said to My world (during Creation) enough” (Chagigah 12a) With that one word “enough” the Unlimited One fixed the measure of all objects, established the boundaries of all forces, and set the moral limits within which people are to live. Had God not called out to the heaven and earth, they would have continued expanding and developing as if they were the product of blind physical forces. Through the establishment of fixed law in the Universe to protect the integrity of Creation as He intended it to be, God revealed Himself in His Attribute of the Omnipotent Master of the Universe (R. Hirsh)

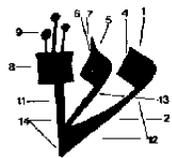
Shin also stands for the Name which denotes peace and perfection. As the essence of all harmony and perfection, Hashem is called the Maker of Peace (Maharal, Nesivos). God’s descriptive Names do not imply only descriptions of His Attributes, but serve as examples for man to emulate. For man to thrive spiritually he must copy the attributes of his Maker. This is especially the case with regard to Shalom, since it is essential for man’s survival that he harmonize the diverse elements of the world.

Maharal sees this lesson of peace and harmony in the very form of Shin. Its three head symbolize two opponents standing on the extreme sides of a controversy, and the Divine mediator in the middle.

The Prayerful The form of the Shin also depicts natural phenomena that seem to surge heavenward, as if beseeching God for help and sustenance. These include a tree with its branches stretching to the sky, a bonfire with its flames shooting high, and a bed of flowers growing upward, longing to receive sustenance from above. (Magen David)



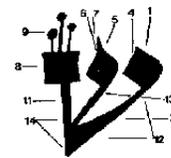
The symbolism is depicted in the prayers offered by Moses when Israel fought against Amalek's attack. The Torah tells us that, Israel prevailed when Moshe raised his hands (Ex. 17:11). The shin is a silhouette of Moshe, with two hands spread and his head in the middle (Mogen David) This, it is not the power of Moses hands which brought victory, but the faith with which he inspired the people of Israel to direct their eyes upward to HASHEM. (Mishnah; Rosh Hashanah 3:8)



The Symbolism of the Three Heads of the SHIN Graphically, the tree-headed Shin is intimately connected with the idea of a system consisting of three separate units which-when combined- result in completeness. This, the Midrash interpret the three branches of the Shin as alluding to: □ The three worlds in which man lives – This World, The Messianic Era, and The World To Come □ The life-giving spirit, the soul and the body upon which man's survival depends; □ And the three sanctities found in the world – The Holy

One, Blessed is He, The Holiness of the Sabbath, and the holiness of Israel (Osios deR-Akiva) These sets of three foster the completeness of man (Maharal), who has been brought into existence by three partners: God, his father and his mother (Kiddushin 3ob)xxix

The Unity of the Godhead; (My input) The above prove the Unity of the God head in Hebraic Thought – God The Father, God The Son, God The Ruach HaKodesh!



Design Rabbi Aaron Raskin

The twenty-first letter of the alef-beis is the shin.

The shin comprises three vertical lines representing three columns. The letter itself looks like a crown.

The three lines of the shin may be interpreted as three general dimensions of a human being: Kesser (will and pleasure), the intellect, and the emotions.⁵ In addition, the entire shin can represent just one of these dimensions, with each of the three lines symbolizing a subdivision of that dimension. In the case of Kesser, Kesser is that which exists beyond the intellect—the dimension of the suprarational; the will and pleasure of the King. The gematria of Kesser is 620. When the shin is represented as Kesser, 620 rays of light are imparted to the world through the three literal lines—or channels—of the shin. These rays are bestowed on the world through the right line, which is kindness; the left line, which is justice; and the centerline, mercy.

When the shin is representative of the intellectual dimension, the three lines stand for the three intellectual faculties of the Sefiros: the right line being Chochmah, the flash of an idea; the left line being Binah, understanding; and the centerline Daas, application of knowledge.

Finally, there is the dimension of the emotions, or middos. Here the shin's right line represents Chesed, kindness; the left line represents Gevurah, severity or discipline; and the centerline represents Tiferes, mercy or compassion.

Furthermore, the three lines of the shin can signify the three pillars upon which the world stands: the study of Torah, prayer and good deeds.

Yet another dimension of the shin's columns is reflected by the three Patriarchs. Abraham is represented by the right line, Chesed (loving-kindness), as he personified absolute kindness, an outward focus through connection to others, and the performance of good deeds. Isaac is represented by the left line, Gevurah (discipline and severity), indicative of his being introspective and demanding of himself; concentrating on self-refinement and intense prayer. Jacob is the centerline. This is Tiferes, or harmony, because he took the qualities of Abraham and Isaac, kindness and severity, and synthesized them into mercy. Jacob also represents Torah study, because the Torah blends the positive and negative commandments into a harmonious whole.

SCRIPTURES TO PONDER

Great peace Psa 29:11; Psa 34:14; Psa 37:11; Psa 37:37; Psa 125:5; Psa 147:14, +Gen 43:23, Lev 26:6, Job 22:21, *Pro 3:1; Pro 3:2; Pro 3:13; Pro 3:17, *Isa 26:3; Isa 26:12; *Isa 32:17; Isa 32:18; Isa 48:18; *Isa 54:13; *Isa 57:21, *Joh 14:27, Gal 5:22-23; Gal 6:15-16, +*Php 4:7, +*Heb 12:11.

nothing shall offend them. Heb. they shall have no stumbling block. Or, "cause of stumbling:" Compare 1Jn 2:10, (a) They walk firmly and safely on the clear path of duty:—while men, who are guided by human expediency, are hesitating, clashing with each other (Lev 26:37), stumbling (Compare "stumbling-block of iniquity:" Eze 14:3-4; Eze 14:7; Eze 18:30). (b) They are not "scandalized," or driven into skepticism, by the "abounding iniquity" of the world, or the defects which exist in professedly religious men. Their soul is "rooted and grounded in love;" and, while they

desire earnestly to reform all faults, yet, "hoping all things, enduring all things," they retain peace, inward and outward. The "God of Peace" Himself is with them; and He does not allow their "strength to stumble beneath the burden" (*kashal*: Neh 4:4 in the Hebrew text, Neh 4:10 in English versions). (c) They are free from the "stumbling of heart" (*mikshol lev*, 1Sa 25:31),—the paralyzing weakness,—which follows on the consciousness of having wronged, or of bearing ill-will to a brother (Compare on Psa 31:10) [Kay]. +Psa 5:9, +**Deu 7:25, *Pro 3:23; Pro 4:12, *Isa 8:13-15; *Isa 28:13; Isa 57:14, **Eze 3:20, *Mat 13:21; Mat 24:24, +*1Co 8:9, *1Pe 2:6-8, 1Jn 2:10; 1Jn 2:14.