



6 Mitzvahs, 7 Weeks Constant Benefits

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The Six Constant Mitzvos: Mitzvah #3 - G-d's Oneness Let's Get Practical

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Let's Get Practical

As we explained yesterday, Hashem is the Master Trainer, trying to get us to perform our best by challenging us. Let's take a practical example:

Just when I am about to leave for my nightly shiur my youngest child starts to have a fit and I have to stay home for 15 minutes to calm her down. I thought that going to the shiur was the best thing for my growth. Apparently Hashem disagrees. Maybe I have to work on my patience, master anger, or devote more time to my family. Or maybe Hashem just wants to see how badly I want to learn, or to help me appreciate the time I do spend in the beis medrash more. It seems like this is detracting from my learning but on the contrary, it is tailor-made to help me grow.

Why do we say the Shema twice a day, even though we have a constant obligation to be aware of the Oneness of Hashem? Because it can be so challenging to remember this throughout our busy lives, Hashem gave us a special opportunity to meditate on it twice a day. It's not enough to just say the words of the Shema—we have to internalize them.

Yichud Hashem is a constant reminder that everything that happens in my life is a growth opportunity to help me get closer to Hashem. Am I using those daily opportunities?

Summary of Mitzvah #3: "Yichud Hashem" God's Oneness

Yichud Hashem is the awareness that all the circumstances that happen in our lives - even times when we are prevented from fulfilling our good intentions - are orchestrated by Hashem to bring us closer to Him.

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Yichud HaShem



Torah Portion

Written by J Jacobs

תּוֹרָה – Provide a wonder for yourself

Hashem told Moshe that if Pharaoh should ask for a תּוֹרָה (wonder) that it was G-d that sent him that he should lay down his staff and it would become a snake. The midrashim explain that Pharaoh had a book of the names of various gods and when he was presented with a different god he would look up in his book to see if the god existed. When Moshe informed him that it was HaShem, הוֹיָהּ that sent him and he could not find the name in his book he asked for a wonder to prove that there was power in the one who sent him (Rashi).

The Sefer HaChinuch amongst others brings the 6 constant mitzvot that a Jew is meant to be receptive to constantly to the extent that the Chayei Adom holds that one is meant to think in them and accept them even prior to saying birchas haTorah in the mornings. In discussing the 3rd mitzvah, Yichud HaShem, the Chayei Adom brings our pasuk, 'Provide a wonder for yourself'. He writes that you will never find the loshon of תּוֹרָה by Klal Yisroel but only in reference to other nations. Regarding Klal Yisroel we see the word signs.

When considering the mitzvah of Yichud HaShem, G-d's oneness we mean to the exclusion of everything else, not that there is 1 G-d but that HaShem is so intrinsically One that nothing else exists. When we are discussing signs and wonders it appears that a wonder on the surface of it contains power in and of itself, however when talking about a sign we recognise that a sign only points to its true power and essence.

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Yichud Hashem

(Unification of the Name of G-d)

This chart presents a number of ideas from Torah in a fashion that shows a relationship between them based on the Four-letter Name of G-d. There are actually five parts to this Name when the top part of the first letter (called the "cusp" or "apex" of the Yod) is included. The information on this chart is from traditional Jewish sources. We are continually adding to this chart.

Last updated November 29, 2013

Letters of יְהוָה	The cusp on the Yod	י Yod	ה Hay	ו Vav	ה Hay
Level of Soul	Yehida (Singular)	Chaya (Life Force)	Neshamah (Breath)	Ruach (Spirit)	Nefesh (Soul)
Tzimtzum & Creation		Ohr Ein Sof (Light of Ein Sof)	The vacated space of tzimtzum	The ray of light from the Ohr Ein Sof	The point at the center of the vacated space
Worlds	Adam Kadmon	Atzilut (Nearness)	Beriah (Creation)	Yetzirah (Formation)	Asiya (Making)
Time	Pre-existence	"Existence" prior to Creation (Genesis 1:1)	Genesis 1:1 up to Eden	In Eden	Post Eden
Genesis 1:1 (Bahir)		In the beginning	Elohim	(created the) Heavens/Shamayim	(and the) Earth
Concept / Name(s) of G-d	Ehyeh	YaH	Elohim (Vocalization of YHVH)	YHVH-Elohim Including; EL, Elohim, Eloha, YHVH, YHVH Tzvaot, Elohim Tzvaout, El Chai, Shaddai	YHVH (Adonai)
Sefirot	Keter (Further considered as upper and lower Keter.) Manifests as Da'at	Chokmah	Binah	The six Middot of: Hesed, Gevurah, Tiferet, Netzah, Hod, Yesod	Malkut
		Da'at (knowledge) Considered the confluence of Chokmah and Binah. The manifestation of Keter			
	The three upper Mochin ("intellectual sefirot")			The seven lower Middot ("emotional sefirot")	

Gematria of the Mochin	620 (=73+67+480)	73	67		
		480			
Aleph-Bet (Bahir)	Aleph (The hidden that holds back His light so it does not overwhelm creation)	Bet (That through which G-d first expresses Himself)	Gimel and Hey (The hand that gives understanding to Wisdom and ability to convey wisdom to another)	Vav (That which connects the upper Hey to the lower Hey)	Dalet and Hey (The hand which [only] receives)
Partzufim (personae)	Atik Yomin (Ancient of Days) and Arikh Anpin, (Long Face or Great Face, the Infinitely Patient One)	Abba (Father)	Imma Ila'ah (Supernal Mother), "Jerusalem above," the source of souls, "Upper Shekinah," Leah	Ze'er Anpin (the "small face" or "impatient one"), Son, Groom, King, Metatron, Zion, Jacob, Joseph	Nukvah (female) Daughter, Bride, "Lower Mother," "Lower Wisdom," Jerusalem, (Lower) Shekinah, Rachel
Spiritual Emanation	Image of G-d	Sefirot	Archangels / Seraphim	Angels	Ophanim (Wheels)
				Sheddim (Demons)	
System of G-d relating to man or man to man (1)	"Idea Pool" (Pre formation of the idea)	Contraction (Core idea)	Expansion (of initial concept)	Extension (to bring down)	Expansion (disseminating the idea)
System of G-d relating to man or man to man (2)	Pure concept of giving	The Gift	The hand that gives	The arm that stretches out to give	The hand that receives
Cause-Effect Relationship between G-d and Creation	Cause	Similarity-Giving	Differentiation-Withholding	Synthesis-Measured Giving	Effect
Four Forces of Nature (Unified Field Theory)		Strong Force	Weak Force	Electromagnetism	Gravity
		The Concealed World		The Revealed World	
		(Deut. 29:29 - The secret things belong unto the LORD our God,)		(but those things which are revealed belong unto us...)	
Space-Time		Past	Future	Three-dimensional	

		Present (Da'at)		space continuum	
Hebrew title for (level of) "person"	--	Adam	Gever	Enosh	Ish
Five Gardens of Jacob's Ladder (Toledano tradition)	Upper face of Atzilut	Upper face of Beriah and lower face of Atzilut	Upper face of Yetzirah and lower face of Beriah	Upper face of Asiya and lower face of Yetzirah	Lower face of Asiya
Book of Torah	Genesis	Exodus	Leviticus	Numbers	Deuteronomy
Creation of Adam	"And He called their name man"	"And the Almighty created man in His Image"	"And He blew into his nostrils the soul of life"	"And man became a living soul (a speaking ruach)"	"And Hashem formed the man from the dust of the ground"
B'nai Israel	Mashiach	High Priests	Priests	Levites	Israelites
High Priest's Vestments	Turban	Gold-Embroidered Over-garment	Blue Under-coat	Checkered Garment	Body of the High Priest
Colors of the Ephod (Exodus 28:5-6)	--	Gold	Blue	Purple (Mixture of Blue and Red)	Scarlet (Red)
Sacrifice: World affected	--	Atzilut	Beriah	Yetzirah	Asiyah
Sacrifice: Kingdom rectified	--	Human	Animal	Vegetable	Mineral
Sacrifice: Kingdom elevated by	--	Priests, Levites, laymen, owners	Flock, herd, birds	Flour, oil, wine	Salt and water
Sacrifice: Consciousness	--	Divinity	Intellect	Emotion	Action
Sacrifice: Aspect (Lev. 1:9, 1:13, 1:17, 2:9, etc.)	--	Divine revelation	Divine satisfaction	Fragrance	Consumption by fire
Correlation to Temple	Divinity beyond the Temple	Holy of Holies	Sanctuary	Courtyard	Outside Courtyard

Correlation to five gates of Ezekiel's Temple	First of the two Southern Gates	Second of the two Southern Gates	Northern Gate	Eastern Gate	Western Gate
Isaiah 43:7	--	Everyone who is called by My name ...	for I have created him for My glory ...	I have formed him ...	yes, I have made him
Ari: From the beginning of "Etz Chaim"	"When it arose in His will ...	to create the universe, to bestow good to His handiwork ...	that they should recognize his greatness ...	and be worthy of being a vehicle for the supernal ...	to cleave to Him."
Ari on Sukkot Four Species		Myrtle	Willow	Palm Branch	Etrog
Ari on Sukkot Sefirah		Chesed, Gevura, Tiferet	Netzach, Hod	Yesod	Malkut
Ari on Sukkot Seven Shepherds		Abraham, Isaac, Jacob	Moses, Aaron	Joseph	David
Ari on Sukkot Body Part		Eyes	Lips	Spinal cord	Crown of membrum
Correlation to Cups of Wine at Pesakh	Elijah's Cup	First Cup	Second Cup	Third Cup	Fourth Cup
Level of Prayer	--	The Eighteen Blessings (Shemonah Esrai)	Blessings of the Shema and the Shema	Introductory Psalms (P'sukei d'Zimra)	Sacrifices (Korbanos)
Parallel at Human Level	Will	Mind	Thought	Word	Action
Level of Interpretation	Sod within the Sod (Torat Mashiach)	Sod	D'Rash	Remez	P'shat
Elements of Nature	--	Fire	Air	Water	Earth
Forces of Nature	--	Energy	Time	Space	Matter
Aleph-Bet Foundations	--	--	Musical Sounds	Vowel Points	Letters of the Aleph-Bet
Brain Parallel	Skull	Cerebrum	Cerebellum		
		Brain stem (Da'at)			

Bodily Parallel	--	Head	Torso	Legs	Feet
Facial Parallel	Beyond Description, Above Head	Eyes	Ears	Nose	Mouth
Human Needs	Air	Water	Food	Clothing	Shelter
Evil Characteristic	--	Anger and Pride	Frivolity, Causticity, Boasting, Idle Talk	Lust for Pleasure	Sloth and Melancholy
Characteristic of Betzalel (Exodus 35:31)	Spirit of G-d	Wisdom	Understanding	Knowledge	All manner of workmanship
Name of Betzalel (Exodus 31:2)	See, I have called by name (besheim)	Betzalel	ben Uri	ben Chur	Of the tribe of Judah (Lemateh Yehudah)
Festivals	Shemini Atzeret & Chanukah	Sukkot	Shavuot & Yom Kippur	Pesakh & Rosh Hashana	Purim
Festival Themes	The eighth	Opening gates, joining of physical and spiritual realms	Discernment, differentiation and setting in order	Making an opening/hole (for G-d), the hole that runs through the Shofar, renewal	The mouth (peh) that speaks
Mikra'ei Kodesh Stages of redemption	--	Sukkot	Shavuot	Pesakh	--
		Shade, also embodying light and freedom.	Light, also embodying freedom.	Freedom	
		The (cloud on the) Mishkan, when the shade of G-d rested upon Israel	The Sinai experience, when Israel received the light of Torah	The Exodus from Egypt, when Israel became free.	
Vessels in the Mishkan	Menorah	Aron	Incense Altar	Shulchan	
		(Complete spirituality)	(Smell - the joining of body with soul)	(Sustenance of the body)	
Blessings of the Amidah		Ha'el Hakodesh (The Holy G-d)	Mechayeh Hameisim (Who	Magen Avraham (Shield of Abraham)	

			Resurrects the Dead)		
		Above the body and soul. Praise relating to Hashem Himself	Reconnection of the soul with the body	Guarding the body	
Women's Mitzvah	Lighting of candles	Result of Purity	Purity from Niddah	Challah	
Priestly Blessing		"And grant you shalom"	"May Hashem illuminate"	"May Hashem bless you"	
Heavenly gift on the journey from Egypt to Israel		Cloud	Well	Manna	
Leader		Moshe	Miriam	Aharon	
Patriarch		Yaakov	Yitzchak	Avraham	
Crowns	A good name	Torah	Priesthood	Kingship	
Chazal's three pillars		Torah	Avodah	Good Deeds	
Yaacov's vow (Gen. 28:20-21)	"Hashem will be to me as Elohim"	"I return in peace to my father's house"	"A garment to wear"	"Bread to Eat"	
Sign from G-d		Tefillin	Brit	Shabbat	
The Three Principles of Faith		Torah from Heaven	Divine Providence	Existence of G-d and His Kingship	
Sod HeAshan (Sefer Yetzirah, chapter 3)		Olam/Time	Nefesh/Person	Shanah/Environment	
Prayer and Patriarch		Arvit Evening Prayer (Yaakov)	Minchah Afternoon Prayer (Yitzchak)	Shacharit Morning Prayer (Avraham)	Tikkun Chatzot (David)
Hallel (Psalm 118:14)		"Let Israel now say"	"Let the house of Aharon now say"	"Let those who fear Hashem now say"	"Give thanks to Hashem for He is good"
Number Parallel		Thousands	Hundreds	Tens	Units

(Bahir)					
Pirkei Avot (Rabbi Akiva)		Everything is foreseen,	Yet, freedom of choice is given,	The world is judged with goodness,	And everything is according to the preponderance of action.
Tu B'shevat Season		Fall	Summer	Spring	Winter
Tu B'shevat Seder Cups Color of Wine		Red with a drop of white	Half white, half red	White with a drop of red	All white
Tu B'shevat Fruit		None	No shell or pit, the whole is eaten	Inedible inner pit	Inedible shell
Yom Kippur Levels of Prayer	Neilah (Ba'al HaRatzon)	Mincha	Musaf	Shacharis	Ma'ariv
Spiritual levels of man (Rav. Yehuda Ashlag)	Yehudi Yihud - union with G-d	Israel (Yashar kEL - straight to God)	Ivri (Crossing over/Hebrew)	Goy (Soujourner)	Nochri-Akum (Egoism/Idolator)
Ari: Unions of Ze'ir Anpin with Nukvah	Israel and Rachel	Jacob and Rachel	Israel and Leah	Jacob and Leah from the chest up	Jacob and Leah from the chest down

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Apostolic Tabernacle - Messianic + Pentecostal Congregation of the East Bay

October 7, 2013 ·

Today's Shiur (Lesson)

Yichud HaShem: The Oneness of God

The beginning of the Yigdal, the medieval Jewish prayer "Yigdal Elohim chai v'yishtabach nimitza v'ein et el n yachid k'yichudo ne'lam v'gam ein sof l'achduto. (He Magnified be the Living God and praised, He exists His existence; He is One - and there is no unity like His Oneness - is His Oneness"

Written by Daniel ben Judah Dayan in 1404, it is based on Principles and begins by proclaiming the absolute C seems apparent that some of the purpose of the pra Roman doctrine of the Trinity, which purpose is not praiseworthiness seeing that the trinity is an un-Bibl nowhere in Scripture. It also seems an attempt to ne of Yeshua based on the perceived trinitarian nature concerning the godhead. However, since there actu doctrine of a "trinity" taught or found in the New Tes three hundred years for the Roman Government-Ch attempt to debunk Jesus' Messiahship based on the and becomes null and void. In the end, the Yigdal a most part) rightfully discrediting the false doctrine of the New Testament teaching on the oneness of God hurt the Biblical Messiahship of Jesus Christ as bas Scripture. In other words (for the most part) the Yig right. Even Christian leaders like John Wesley have hymnbooks.

In one place it says, "He has no semblance of a bod nor has His holiness any comparison" An obvious a Yeshua, it only reinforces His words in John 4:24, "C Yigdal is right in that God is not flesh and blood (cor God IS not a body, but incorrect in that God did indv in flesh (body) and in that sense does have a body. body (He's still pure spirit, not flesh or blood), but he through that body and does dwell IN it as it is a tabe hands (Heb. 9:11). It also reinforces the New Testar separation of the Father and Son: the separation of and the MANIFESTATION of God in flesh (Son). Th writers, especially John, are always very careful to c and Father, flesh and Spirit; that which is not God a They're careful not to call Jesus' flesh God and disti



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are what the invisible God chose to manifest through the Spirit that indwelt that tabernacle was God, the Father.

This does not mean that God's eternal Spirit operated as a puppet or that his Spirit was simply robed in flesh. As we do what we do (Heb 4:15), that part of his Spirit and mind that dwelt in flesh experience reality according to human faculty—human abilities and experience—partially. He had to learn to perceive, and operate as we operate. He got tired, he was sorrowful, etc. However he superseded normal human limitations by transfiguring on the Mount, reading peoples' thoughts, changing peoples' lives without having met them previously, coming down and walking on water, casting out demons, healing the sick, producing food to feed thousands out of thin air, knowing the thoughts of a mob with his voice, and ultimately raising himself from the dead by gravity by levitating in the air and rising away in a cloud made exactly like us because we mortal human beings cannot do that on our own. He was more than a regular human being in the flesh.

The Scriptures say:

God is A Spirit: and they that worship him must worship in truth. (John 4:24)

But all these worketh that ONE and the selfsame Spirit in us, as he will in man severally as he will. (I Corinthians 12:11)

For by ONE Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been sealed with the ONE Spirit. (I Corinthians 12:13)

For through him we both have access by ONE Spirit to the Father. (Ephesians 2:18)

There is one body, and ONE Spirit, even as ye are called by your calling (Ephesians 4:4)

HEAR, O ISRAEL: THE LORD OUR GOD, THE LORD IS ONE. (Deuteronomy 6:4)

And that every tongue should confess that Jesus Christ is the Lord of God the Father. (Philippians 2:11)

Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. (II Corinthians 3:17)

Therefore, Jesus did not have TWO spirits, as some people think. He only had ONE spirit, and the Lord IS that Spirit, that dwelt in him. Once tabernacled, that indwelling Spirit humbled his human experience, abilities, and limitations (Phil. 2:8; Heb 2:14) to "take on human nature" as some put it.



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presence dwelt in the tabernacle, as it is written, "And I will enter into the house of the LORD, because the glory of the LORD dwelt in the LORD'S house." (II Chronicles 7:2), and "O LORD, our LORD, who is enthroned above the cherubim [referring to the Ark in the Holy of Holies], you are the God, you alone, King of the kingdoms of the earth; you have made heaven and earth. And again, "And the Word became flesh, and did tabernacle with us, and we beheld his glory, glory as of an only begotten of the Father, and full of grace and truth." (John 1:14), and in another place "And I will dwell with them, and they shall be HIS people, and I will be with them, and be their God. (Rev. 21:3)

So let us who know Yeshua proclaim "Yigdal Elohim, the Living God! He is One - and there is no unity like His."

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