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Oneness

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Our pasuk says:

***Tehillim (***[***Psalms***](psalms1.html)***) 147:2***[*HaShem*](hashem.html) *doth build up* [*Jerusalem*](city.html)*, He gathereth together the dispersed of* [*Israel*](gen-jew.html)*;*

The [ingathering](gather.html) of the [exiles](galuyot.html), consisting as it does of the complete return of all the [exiles](galuyot.html), is regarded as belonging to the messianic age. The [Talmud](orallaw.html) states that "the day of the [Ingathering](gather.html) of the [Exiles](galuyot.html) (kibbutz galiyot) is as great as the day on which [heaven](heaven.html) and earth were created"[[1]](#footnote-1) Rashi to Debarim (Deuteronomy) 30:3 says, "Great is the day of the In-gathering of the [Exiles](galuyot.html) and it will come about with difficulty as though God Himself will be obliged to grasp each [one](one.html) actually in his [hand](fourteen.html), each [one](one.html) from his place".

kibbutz galiyot occurs, and it is the official [name](name.html) given to the tenth blessing of the daily [Amidah](amida.html). "Why is kibbutz galiyot mentioned after the blessing of the years", and the messianic aspect is reflected in the passage which follows, "When the [Ingathering](gather.html) of the [Exiles](galuyot.html) takes place judgment will be visited on the [wicked](wicked.html)". Basing itself on Isaiah 27:13 the formula is: "Sound the great [shofar](shofar.html) for our [freedom](freedom.html), and raise the ensign to [gather](gather.html) our [exiles](galuyot.html) and [gather](gather.html) us from the [four](four.html) corners of the earth to our land", and concludes, "Blessed art thou, [HaShem](hashem.html), who gatherest the dispersed of Thy people [Israel](gen-jew.html)". The theme is repeated both in the [prayer](prayer.html) for the [New](new.html) [Moon](chodesh.html) and in the Musaf [Amida](amida.html) for the [festivals](festivals.html).

The process begins, with the [ingathering](gather.html) of Klal [Israel](gen-jew.html), with Yehezekel’s words:

***Yehezekel (Ezekiel) 20:33-34*** *I will bring you from the* [*nations*](nations.html) *and* [*gather*](gather.html) *you from the countries where you have been scattered--with a mighty* [*hand*](fourteen.html) *and an outstretched arm and with outpoured wrath. I will bring you into the desert of the* [*nations*](nations.html) *and there,* [*face*](body.html) *to* [*face*](body.html)*, I will execute judgment upon you.*

**Question:** What will come ﬁrst, the קִבּוּץ גָּלֻיּוֹת - kibbutz galiyot,[[2]](#footnote-2) the [ingathering](gather.html) of the [exiles](galuyot.html) or the rebuilding of the Holy [Temple](temple.html)?

**Answer:** There is a difference of opinion between the [Zohar](orallaw.html) and the [Midrash](orallaw.html), over which will take place ﬁrst. The difference is based on differing interpretations of a verse in [Psalms](psalms1.html) (147:2), “G-d will rebuild [Jerusalem](city.html), He will [gather](gather.html) in the dispersed of [Israel](gen-jew.html).” The [Zohar](orallaw.html) interprets this verse in the order it is written: ﬁrst G-d will rebuild [Jerusalem](city.html), and then He will [gather](gather.html) in the dispersed. However, the [Midrash](orallaw.html) Tanchuma (and other sources) explain differently. G-d will rebuild [Jerusalem](city.html), having already [gathered](gather.html) in the dispersed of [Israel](gen-jew.html).

Halachically, Maimonides rules according to the [Zohar](orallaw.html). In Hilchot Melachim, Maimonides writes a description of the Messianic era, in which he writes: “He will rebuild the Holy [Temple](temple.html) in its place and [gather](gather.html) in the dispersed in [Israel](gen-jew.html).” However, the Lubavitcher Rebbe refers to the principle that “These and these are the words of a living G-d.” In other words, whenever contradictions are found between sayings of our sages, each [one](one.html) is expressing a different truth, and they are not mutually exclusive.

The [two](two.html) opinions can be reconciled as follows: [First](one.html) there will be an [ingathering](gather.html) of [exiles](galuyot.html), as per the [Midrash](orallaw.html), and then the rebuilding of the [Temple](temple.html). However, the initial [ingathering](gather.html) will not be complete. The process will be ﬁnalized only after the building of the [Temple](temple.html), according to the view of the [Zohar](orallaw.html).

The Lubavitcher Rebbe explains a lesson in Divine service that this [teaches](teacher.html) us. “The beginning of our Divine service is to collect the sparks of holiness of [one](one.html)’s soul that have been dispersed in foreign, distant places. Only then can we complete the task of building the Holy [Temple](temple.html) in the external [world](worlds.html). However, so long as we have not perfected ourselves, we cannot achieve complete perfection in the external [world](worlds.html).

“However, although the general rule is that we ﬁrst perfect ourselves and then attempt to ‘ﬁx’ others,[[3]](#footnote-3) there are at times special cases, when the service of building the [Temple](temple.html) takes precedence over self-perfection ([ingathering](gather.html) of [exiles](galuyot.html)). When, by Divine Providence, [one](one.html) is given the opportunity to perfect something outside of himself, this is an indication that it is his task to perfect it, even though he himself is not yet perfect.”[[4]](#footnote-4)

Now, lets examine the [ingathering](gather.html) of the [exiles](galuyot.html) from a more mystical perspective.

In an introduction to Sefer HaChinuch, the author singles out [six](six.html) [mitzvot](cmds613.html)[[5]](#footnote-5) that [one](one.html) is obligated to fulfill on a constant basis. These [mitzvot](cmds613.html), he writes, should not be absent from a person’s consciousness for even [one](one.html) second of his life. The [six](six.html) constant [mitzvot](cmds613.html) are:

* Faith in [Hashem](hashem.html)
* The prohibition against [idolatry](idolatry.html)
* [**HaShem**](hashem.html)**’s Oneness**
* Loving [HaShem](hashem.html)
* Fearing [HaShem](hashem.html)
* Do not stray after your [eyes](body.html) and your [heart](body.html)

# [Shema](shema.html)

Before we recite the [Shema](shema.html), we [gather](gather.html) together the [four](four.html) [fringes](tzitzith.html) of the [tallit](tzitzith.html), the fragmented character of our own lives and the condition of our [world](worlds.html) and our people. We hold them together and we remind ourselves of the oneness of [HaShem](hashem.html). We understand our sacred task of *yichud* – unification. As [HaShem](hashem.html) is [one](one.html), be thou [one](one.html). As [HaShem](hashem.html) is [one](one.html), may I become [one](one.html).

What exactly does the echad - אחד of the [Shema](shema.html) mean? It is very clear that it is more than that there is only [one](one.html) [HaShem](hashem.html). There are many unique things in this [world](worlds.html), and we do not consider them echad in the way we do [HaShem](hashem.html). The correct translation would seem to be that [HaShem](hashem.html) is a *unity*. There exists nothing outside him, and all that exists not only comes from him, but is ultimately part of a complete unity, which is Him. This is what the Ramchal describes as the [Sod](sod.html) HaYichud, the [secret](sod.html) of the unity.[[6]](#footnote-6) As the Ramchal defines this, When [HaShem](hashem.html) created the [world](worlds.html) there was the appearance of separation. The goal of the [world](worlds.html) is to return all the seemingly disparate parts of the [world](worlds.html) back to [HaShem](hashem.html), so it is clear that all the creations and all of the [events](feasts.html) in the [world](worlds.html) are actually from [HaShem](hashem.html)’s unity.

If the idea of [HaShem](hashem.html)’s oneness must be with us constantly, then we understand that it is extremely important. [One](one.html) classic example of reminding ourselves about the oneness of [HaShem](hashem.html) is found in the [shema](shema.html).[[7]](#footnote-7) The [shema](shema.html) forms a central part of our [prayers](prayer.html). The opening pasuk says, “Hear O [Israel](gen-jew.html), the Lord our God, the Lord is [One](one.html) (echad - אֶחָד)”. [One](one.html) might also paraphrase the next pasuk as, “You will pursue *oneness*,[[8]](#footnote-8) with all your [heart](body.html), with all your life and with all your strength”.[[9]](#footnote-9) “The proclamation of oneness that we declare each day in saying, [shema](shema.html) [Israel](gen-jew.html), [needs](needs.html) to be understood as it truly is. The meaning of “Adonai is [one](one.html)” is not that He is the only God, negating other gods (though this, too, is true!), but the meaning is deeper than that: There is nothing else but [HaShem](hashem.html).

The [number](nchart.html) [thirteen](thirteen.html) is among the holiest of the [numbers](nchart.html) because it is closely associated with [HaShem](hashem.html). To help us understand the relationship between [HaShem](hashem.html) and His oneness, [HaShem](hashem.html) gave us the [Hebrew](hebrew.html) language. Part of this language is the fact that each [letter](letters.html) not only has intrinsic meaning, but each [letter](letters.html) also has a numeric value, as we learned in our [study](study.html) of the [Hebrew](hebrew.html) [letters](letters.html). We have learned that the numerical value of the [Hebrew](hebrew.html) [letters](letters.html) that form echad (אחד) and love (אהבה), whose meaning is [one](one.html), has the gematria of [thirteen](thirteen.html).

The faculty employed by the [shema](shema.html) for making oneness is hearing. To help us understand the making of many into [one](one.html), [HaShem](hashem.html) gave us the sense of hearing. If we understand what it means to hear, we can understand what it means to declare [HaShem](hashem.html)’s oneness.

# Hearing

Hearing is a sense which requires us to assemble the sounds from another person, into a cohesive picture. Thus, we would say that hearing is the forming of disparate parts into a single idea or picture. Literally we make many (sounds) into [one](one.html) (idea). [Ears](body.html) hear things inside of oneself. The way we hear is [one](one.html) sound at a [time](time.html). By the [time](time.html) we hear the second sound, the [first](one.html) sound is just a memory. And so it goes with each subsequent sound. We then combine the sounds to make syllables inside our [head](body.html). Our [brain](brain.html) then assembles the syllables into words and the words into sentences. The sentences are assembled into paragraphs and the paragraphs are assembled into the final picture. By the [time](time.html) we have assembled the whole picture, there is no more sound. All of the sounds are just a memory. Since sounds must be assembled by the hearer, hearing is very much a subjective art. Hearing depends on the person and his background. No [two](two.html) persons build the same picture from the words of a speaker. We hear in the darkness. Sound characterizes this [world](worlds.html), the [world](worlds.html) of movement. In this [world](worlds.html) we struggle to develop the art of hearing. Those who wrestle with the [Gemara](orallaw.html) are trying to reconstruct the fractured pieces of this [world](worlds.html). For this reason, the [Babylonian](bavel.html) [Talmud](orallaw.html) often says, “Come and hear”. The [Talmud](orallaw.html) [wants](needs.html) us to take the broken pieces and reconstruct them in the same way that we reconstruct another person’s speech.

# Al Chet

We see this in the Al Chet [prayers](prayer.html) we do on [Yom Kippur](kippur.html)im where we list all the [sins](sin.html) that any [Jew](gen-jew.html) may have done during the year, and we [pray](prayer.html) as though they are our personal [sins](sin.html). And they are our personal [sins](sin.html) because we stand before [HaShem](hashem.html) as a [community](community.html), not as an individual. On the days of judgment of [Rosh HaShana](teruah.html) and [Yom Kippur](kippur.html)im we sit among our people,[[10]](#footnote-10) we do not stand alone. We [gather](gather.html) for judgment to be judged as a [community](community.html). [Yom Kippur](kippur.html) represents the oneness of [time](time.html), space and consciousness. As such, it is a day when our essence has real potential to be revealed. It is a day when we have the ability, more than ever, to transcend material limitations and connect with the essence of who we are.

# [Pesach](passover.html)

[Pesach](passover.html) with all of its requirements, is the quintessential demonstration of oneness. We are required to work with a single lamb that is [one](one.html) year old. Now lambs, by nature are a herding animal which [wants](needs.html) to stay in its flock. This lamb is to be roasted, not boiled, so that all of the pieces stay together. None of its bones may be broken. It must be [eaten](eating.html) with [matza](chametz.html) and maror which are all made into a single sandwich. Those who [eat](eating.html) it must be enrolled before the slaughter of the animal. They must [eat](eating.html) the lamb together in [one](one.html) house at [one](one.html) meal. We conclude the [seder](haggada.html) with the question, “Who knows [One](one.html)”?

# Music

Everywhere you look in Judaism, this message is conveyed in the language of ritual, in the language of ethics, and in the rhythms of life. Echad, [one](one.html), is the oneness of harmony: not a oneness which negates plurality (and which plurality therefore obscures), but a oneness that employs plurality as the implement of unity. To help visualize this idea, think of music. When an orchestra makes music, they all sound a single note which they join to other notes. Though each note is just noise, the end result soothes and moves the soul. It is no longer just noise, it is music! As we look at other examples of oneness, keep this idea of plurality in mind, as the Ramchal [teaches](teacher.html), “without the perspective of parts, their can be no oneness”.[[11]](#footnote-11) The definition of oneness depends on parts.

# In [creation](bara.html)

G-d purposely created the [world](worlds.html) in [six](six.html) days with [ten](ten.html) sayings in order to [teach](teacher.html) us that this [world](worlds.html) is composed of parts, yet they are all part of [HaShem](hashem.html)’s oneness. He expects us to look behind the disparate parts and see how they form a [world](worlds.html) which is in Him.

# [Ingathering](gather.html) of the [exiles](galuyot.html)

This is [one](one.html) of the significant parts of the [ingathering](gather.html) of the [exiles](galuyot.html). He expects us to note that until we are [gathered](gather.html) many of the [mitzvot](cmds613.html) cannot be performed. Until we are [gathered](gather.html), we do not show His oneness. What is the end result of the [ingathering](gather.html)? At a superficial level, we have a lot of [Jews](gen-jew.html) living in [Israel](gen-jew.html). A deeper look would also suggest that we are looking at a picture of oneness.

The [ingathering](gather.html) of the [exiles](galuyot.html) makes klal [Israel](gen-jew.html) a single people [physically](physical.html). We also want to see them ‘stand as [one](one.html) man’[[12]](#footnote-12) like they did at Mt. [Sinai](stages.html) in the days of Moshe. It is for this reason that the [ten](ten.html) [commandments](cmds613.html) are formulated in the singular, as if [speaking](mashal.html) to [one](one.html) person. In effect, [HaShem](hashem.html) was [speaking](mashal.html) to a single individual, the collective of klal [Israel](gen-jew.html). The people had encamped at the mountain united in purpose. Having become like a single person, with all the different [organs](body.html) and parts working well together, they were ready to receive the Torah, elevated through their [connection](connection.html) to Moshe.

When the entire [Jewish](gen-jew.html) people accepted the Torah, they had the ability to reconnect the entire [world](worlds.html) back to [HaShem](hashem.html). The [world](worlds.html) actually existed in that state of unity for [thirty-nine](thirtynine.html) days, till the [sin](sin.html) of the golden calf. After the [sin](sin.html), the [world](worlds.html) fell back into disarray parallel to that of [Adam](adam.html) after the [sin](sin.html).

# Hearing = Gathering

From the opening words of the [shema](shema.html) we understand that there is nothing besides the Oneness of [HaShem](hashem.html). That idea means that all of [creation](bara.html) must be working towards oneness. Think about that for a moment. Now look around and notice how many things seem to want to join in order to be [one](one.html).

# [Marriage](mashal.html)

***Bereshit (Genesis) 2:23-24****And the man said: 'This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man.' 24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be* [***one***](one.html) ***flesh****.*

Oneness is most obvious in [marriage](mashal.html) where we seek to become ‘[one](one.html) flesh’.[[13]](#footnote-13) This “[one](one.html) flesh” is made up of [two](two.html) opposites. Not only is it [male](male+female.html) and [female](male+female.html), but usually *even* the temperments are opposite each other. [One](one.html) in an introvert and the other is an extrovert. [One](one.html) requires order and [one](one.html) is content with disorder. [Marriage](mashal.html) is a making of [one](one.html) from [two](two.html) disparate people. This is the essence of making oneness. It is no great feat to have a [marriage](mashal.html) of [two](two.html) individuals who are the same. Trying to have homosexual [marriage](mashal.html) is, therefore, an abomination. We need opposites to come together.

# Family

But this same concept extends to a family which [wants](needs.html) to be [*one*](one.html) family. The members of the family are very different from each other. Some young and foolish, some old and wise. Some [male](male+female.html) and some [female](male+female.html). Some with [experience](experience.html) and some without [experience](experience.html). [One](one.html) likes comic books and another [wants](needs.html) to read about quantum physics. It is the joining of opposites, of disparate people that constitutes a family. The members of a family are all bound to each other by love. And the more they learn to love each other, the more shalom they create. From this we understand that shalom is only needed in situations where friction is inevitable.

# Friends

In a lesser way we want to be joined to a chavurah,[[14]](#footnote-14) a [community](community.html), a [city](city.html), a state, and a country. "Better death", [teaches](teacher.html) the [Talmud](orallaw.html), "than a life without others".[[15]](#footnote-15) In fact, klal [Israel](gen-jew.html) is often likened to a single [body](body.html), composed of people who function like the different [organs](body.html) of an individual person. As it says in Tehillim:

***Tehillim (***[***Psalms***](psalms1.html)***) 133:1-3*** *A Song of Ascents; of* [*David*](fathers.html)*. Behold, how good and how pleasant it is for brethren to* [*dwell*](dwelling.html) *together in unity!* ***2*** *It is like the precious oil upon the* [*head*](body.html)*,* [*coming*](coming.html) *down upon the* [*beard*](hair.html)*; even Aaron's* [*beard*](hair.html)*, that cometh down upon the collar of his garments;* ***3***  *Like the dew of Hermon, that cometh down upon the mountains of Zion;* ***for there the LORD commanded the blessing, even life forever.***

# [Food](food.html)

When we [eat](eating.html) [food](food.html), we become [one](one.html) with what we [eat](eating.html). This is why we must be very careful to [eat](eating.html) only kosher [food](food.html). If you analyze the effects of [eating](eating.html), we see that part of the [food](food.html) nourishes the [body](body.html), part nourishes the soul, and part is excreted. We learn from this that the making of oneness involves not only creating unity, but in rejecting and eliminating evil. (Recall that the [Hebrew](hebrew.html) word for evil is ra - רע. Now ra comes from a root which means “break”. Evil is something that breaks the oneness of the [world](worlds.html). Ra is temporary and will disappear at the [end of days](lastdays.html).) When we [eat](eating.html) we unify the beneficial aspect with our [body](body.html) and soul, and we eliminate the evil component. The evil component is buried in the earth and disappears.

From this, we understand that [eating](eating.html) demonstrates that man is a part of the earth and he seeks to unify himself with the earth.

# Rosh

The leaders of each [generation](toldot.html) are called roshim, heads, because they function in the same elevated role of importance as the [head](body.html) does to the rest of the [body](body.html). There are others who look ahead at the best interests of the people, and determine policy. They are called the “[eyes](body.html) of the congregation”. Similarly, some function as the [heart](body.html), and indeed like other parts of the [body](body.html). When bound together, all [Jews](gen-jew.html) function synergistically, like the organ systems of a person working together in concert.

[Yaaqob](jacob.html) is the only [one](one.html) of the Avot, whose descendants are all [Jewish](gen-jew.html) and only [Jewish](gen-jew.html). That is why [Yaaqob](jacob.html) can say I kept all [six](six.html) hundred and [thirteen](thirteen.html) [mitzvot](cmds613.html).[[16]](#footnote-16) It is not possible for [one](one.html) person to do that, only an entire [nation](nations.html) can perform all the Mitzvoth. [Yaaqob](jacob.html) is the only person who is the entire [nation](nations.html), therefore he can say it.

# [Messiah](mashiach.html) ben [Yosef](joseph.html)

[Yeshua](yeshua.html) told his disciples that he and the Father were "[one](one.html)".[[17]](#footnote-17) He didn't define their oneness here. Later when he [prayed](prayer.html) to his Father on behalf of his disciples, he asked that they "may all be [one](one.html), **just as we are** [**one**](one.html)".[[18]](#footnote-18)

# Gravity

Beyond a family, we see that gravity [wants](needs.html) everything to be a part of the earth. And all the planets want to be part of a [sun](hachama.html). All the suns want to be part of a galaxy. And so gravity works with all matter to bring it to oneness.

# Physics

Looking beyond the earth, we see that all of the [stars](mazaroth.html) and planets are drawn together by gravity. Scientists are aware of this oneness to a certain extent. For example, they are searching for a ‘Grand Unifying Theory’.[[19]](#footnote-19) Their studies of physics have shown that there must be a mathematical way to unify the [three](three.html) forces that they have discovered, into a single force. To further complete this perspective, physicists are searching for a *theory of everything* (TOE or ToE), final theory, ultimate theory, or master theory is a hypothetical single, all-encompassing, coherent theoretical framework of physics that fully explains and links together all [physical](physical.html) aspects of the universe. Finding a TOE is [one](one.html) of the major unsolved problems in physics.

Other manifestations of oneness as it is found in our [world](worlds.html) include hearing, energy, and probably everything in our [world](worlds.html) (if I could only understand).

# Water

Water clearly demonstrates that all of [creation](bara.html) is seeking to become unified. Water may start out as rain, but that rain soon becomes streams and rivers. These streams and rivers may temporarily pause in a lake, but all living water will eventually end up in the ocean. It is as if the rain drops are all rushing to the ocean so that they can merge and disappear in the vastness of the ocean, as the pasuk says:

***Bereshit (Genesis) 1:9*** *Let the waters below the* [*heavens*](heaven.html) *be* [*gathered*](gather.html) *into* [***one***](one.html) *place* [maqom echad]*.*

# Minyan

We see that man is made from the [dust](rock.html) of the earth and we will [one](one.html) day return to [dust](rock.html). [Jews](gen-jew.html) further this concept with a minyan which is the joining of [ten](ten.html) men into a congregation fit for [prayer](prayer.html). This joining is expanded in the [Esnoga](synagog.html) where we might find multiple minyanim. Each [Esnoga](synagog.html) joins with other Esnogas for charitable works. In all of the examples above, the goal is that man not be alone. Everything in [creation](bara.html) is tob, is beneficial. The only thing in [creation](bara.html) condemned as lo tob, not good, is human loneliness.[[20]](#footnote-20)

# The Poor

We are [one](one.html) with the poor, the oppressed, the pariah, the [sick](illness.html), the homeless, the helpless, the hungry. His suffering is my suffering. His plight is my plight. His destiny is my destiny; therefore, I am commanded to meet his [needs](needs.html) with an open [hand](fourteen.html). My extra money is *his money* given to me in trust.

# In Our [Bodies](body.html)

Our [world](worlds.html) is composed of parts, but we are supposed to begin seeing that the parts are really all part of a larger Oneness. This idea is brought vividly home by our [experience](experience.html) with our [bodies](body.html). When we view others, we see [arms](body.html) and [legs](body.html) and [body](body.html) and [head](body.html) – we see parts. When we ‘see’ ourselves, we see only [one](one.html), we see ‘ourselves’ as a single entity. Even though we have different faculties within our brains, such as: imagination, rational thought, thoughtfulness, etc., never the less we do not view our brains as made up as parts. Our concept of ourselves is oneness.

The [Jewish](gen-jew.html) people is itself described as *echad*, "[One](one.html) [nation](nations.html) in the [world](worlds.html)".[[21]](#footnote-21) This implies not only that we are unique in the [world](worlds.html), but that we are the [nation](nations.html) which communicates to all humanity the concept of the oneness of [HaShem](hashem.html). Further, by keeping [HaShem](hashem.html)'s [commands](cmds613.html) in our daily lives, we draw the Divine Oneness into the [world](worlds.html), into every detail of our [physical](physical.html) existence. And as the [Talmud](orallaw.html) says, [HaShem](hashem.html) rewards us by granting us long and fulfilling days and years.[[22]](#footnote-22)

If echad is the singular [Hebrew](hebrew.html) word of the Torah, then [one](one.html) [Hebrew](hebrew.html) [letter](letters.html) appears more often in the Torah than any other [letter](letters.html), and begins every column in the Torah except for the [first](one.html) column which begins with *beth*. That [letter](letters.html) is *vav*, "and”, the great conjunction that holds together words, sentences, paragraphs and lives. Pay attention to the *vav* in your life, because if it is ignored, the [world](worlds.html) is filled with discordant notes, strident sounds, cacophonous voices that divide, fractionalize, split, and separate. "*Vav*" refers to that which seeks to overcome the jagged disjunctions of our lives.

Our pasuk says:

***Tehillim (***[***Psalms***](psalms1.html)***) 147:2***[*HaShem*](hashem.html) *doth build up* [*Jerusalem*](city.html)*, He gathereth together the dispersed of* [*Israel*](gen-jew.html)*;*

It is my [prayer](prayer.html) that you have a glimpse into the [world](worlds.html) of oneness which will be brought about through the [ingathering](gather.html) of the [exiles](galuyot.html).

**\* \* \***

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1. Pesachim 88a [↑](#footnote-ref-1)
2. Ibid [↑](#footnote-ref-2)
3. Baba Metzia 107b [↑](#footnote-ref-3)
4. Zohar Chayei Sarah 134a. Brachot 49a, see Rashi. Midrash Tanchuma, 58, 11. Yalkut Shimoni, Tehillim, remez 888. Hilchot Melachim, 11:3. Torat Menachem 5747, vol. 1, p. 530. Ibid, 5743, vol. 1, p. 508. Ibid, 5748, vol. 1, p. 487 [↑](#footnote-ref-4)
5. Commandments [↑](#footnote-ref-5)
6. Daat Tevunot, Rabbi Moshe Chaim Luzzatto (Ramchal) [↑](#footnote-ref-6)
7. Debarim (Deuteronomy 6:4ff [↑](#footnote-ref-7)
8. The gematria of echad (one) - אחד is thirteen. The gematria of ahavah (love) - אהבה is thirteen. Therefore, if we are commanded to ‘love’ HaShem, them we are also to have in mind His echad – oneness. If we are to love Him, then we are to make Him One. [↑](#footnote-ref-8)
9. Bereshit (Genesis) 6:5 And thou shalt love HaShem thy God with all thy heart, and with all thy soul, and with all thy might. [↑](#footnote-ref-9)
10. II Melachim (Kings) 4:13ff Elisha asks the woman from Shunam if he can offer to mention her to “the King” in exchange for her kindness and hospitality toward him. It was Rosh Hashana, and the woman answered: “I sit among my people.” She didn’t want to be mentioned or judged separately. As long as she was included with her community, she was judged with them, and therefore merited a favorable verdict with them as well. [↑](#footnote-ref-10)
11. *Daat Tevunot*, siman 42 [↑](#footnote-ref-11)
12. Shemot (Exodus) 19:2 And Israel encamped there: [using the singular form, denoting that they encamped there] as one man with one heart. (Rashi) [↑](#footnote-ref-12)
13. Bereshit (Genesis) 2:24 [↑](#footnote-ref-13)
14. A chavurah or **chavurah** (חבורה Hebrew: "fellowship", plural chavurot) is a small group of like-minded Jews who assemble for the purposes of facilitating Shabbat and holiday prayer services, sharing communal experiences such as lifecycle events, or Jewish learning. [↑](#footnote-ref-14)
15. Taanit 23a Raba said: Hence the saying, Either companionship or death. [↑](#footnote-ref-15)
16. Rashi to Bereshit 32:5 - **5 I have sojourned** Heb. גַּרְתִּי . I did not become an officer or a dignitary, but a stranger (גֵּר) . It is not worthwhile for you to hate me on account of your father’s blessing, [with] which he blessed me (27:29): “You shall be a master over your brothers,” for it was not fulfilled in me (Tanchuma Buber Vayishlach 5). **Another explanation: גַּרְתִּי has the numerical value of 613. That is to say: I lived with the wicked Laban, but I kept the 613 commandments, and I did not learn from his evil deeds.** [↑](#footnote-ref-16)
17. Yochanan (John) 10:30 [↑](#footnote-ref-17)
18. Yochanan (John) 17:21-22 [↑](#footnote-ref-18)
19. A Grand Unified Theory (GUT) is a model in particle physics in which, at high energy, the three gauge interactions of the Standard Model which define the electromagnetic, weak, and strong interactions, or forces, are merged into one single force. [↑](#footnote-ref-19)
20. Bereshit (Genesis) 2:18 [↑](#footnote-ref-20)
21. Amidah for the mincha prayer on Shabbat. [↑](#footnote-ref-21)
22. See Rabbi Yosef Yitzhak Schneersohn's discourse in *Sefer Hamaamarim Kuntreisim*Vol. 1, p. 203 ff. [↑](#footnote-ref-22)