

Get YOUR Letter in a UNITY Torah!

Based on the doctrine (-Ethics, Chapter 1, Mishna 17), "And not the study, but the deed, is the essential thing," the Rebbe would conclude his teachings with, "The lesson for our service to G-d is..." So too, it is with the teaching concerning the two intentions necessary when building the Tabernacle, that of the collective, "And they shall make for Me a sanctuary," and that of the individual, "Torah gives a distinct command for each individual element," for each vessel of the Tabernacle. --See article, "The 'Forrest' and 'Its Trees'"

Every concept or event written in the Torah and its lesson are eternal. How much more so, when the concept is, "And they shall make for Me a sanctuary and I will dwell within them," meaning, within each and every Jew, throughout all times. Hence, we must each make of ourselves a sanctuary for G-d to dwell in. Thus, the concept of 'Vayakhel (identity of a collective whole)' and 'Pekudei (individuality of each on its own)', which are the names of the two Torah-portions speaking of the Children of Israel building the Tabernacle, carry an eternal lesson for our personal, "And they shall make for Me a sanctuary and I will dwell within them."

The Children of Israel carry two antithetical identities. On the one-hand, we are (-Likuttei Torah, beginning of Portion Netzavim), "one community (tzibur), forming one complete 'story' (i.e. of a building)," of which, a lacking in one individual Jew is a lacking in the entire 'story'. While on the other-hand (-Sanhedrin, Chapter 5, Mishna 4), "Therefore, Adam (the first man) was created alone, to teach you... one soul from the Jewish people (is)... an entire world," to the point of (-ibid), "Therefore, each and every person is obligated to say: The world was created for me!" This, "Created for me," includes the entire Chain of Evolution, from the Spiritual Infinite Light to the Physical Finite Universe, also including each and every other Jew! And the, "Is obligated to say," is upon each and every Jew, including (-Deuteronomy 29:10), "Your woodcutters and your water drawers."

Comes the eternal lessons of 'Vayakhel (identity of a collective whole)' and 'Pekudei (individuality of each on its own)', teaching us that, one might think, "First and foremost, I am a somebody! Not a egocentric self-centered somebody, but a holy somebody, with an individual unique holy mission. Then, in addition to this, am I also part of an all-inclusive Jewish people." Hence, 'Vayakhel (identity of a collective whole)' tells him, "Albeit that in making each vessel of the Tabernacle a different unique action is needed, nevertheless, the Torah tells us, that in essence, the making of each unique and separate vessel is expressed in its being but a component of the all-inclusive Tabernacle!" Therefore, the individual must know that the beginning, and the content point, of everything is, to include himself within the people of Israel! Therefore, before one can start to pray for his individual needs, one must proclaim, "I hereby take upon myself to fulfill the mitzvah (-Leviticus 19:18), 'Love your fellow as yourself.'" So much so, that the law dictates (-Ethics, Chapter 2, Mishna 4), "Do not separate yourself from the community," in which our primary Amidah Prayer (-Link) is not said in the singular form of, "Grant me...", but in the all-inclusive form of, "Grant us...!"

Nevertheless, on the other hand, the lesson of 'Pekudei (individuality of each on its own)' teaches us, being that one may think, "Yes, I must do for the community, however, this has no impact upon my personal individual character," comes along 'Pekudei (individuality of each on its own)' and tells him, "On the contrary! The erection of the Tabernacle for the entire Jewish people, is specifically in the fashion of 'Pekudei (individuality of each on its own)', bringing each individual component to Moses, followed by G-d's commanding Moses to place each vessel in its spot of the Tabernacle, after which, the Torah tells us individually of how Moses entered each vessel placing it in its spot of the Tabernacle, rather than an all-inclusive, 'And Moses did as G-d commanded him.'" Teaching us, that when one does service for the community of Israel, this brings a completion to them individually, as well!

The reason for a Jew's service needing to include the two antithetical concepts of, 'Vayakhel (identity of a collective whole)' and 'Pekudei (individuality of each on its own)', is because, in essence, within the Jew they both are but one<sup>1</sup>. Within the external dimension of the Jew, a general concept and its particular details, seem antithetical --in which the emphases on the virtue of the general concept, weakens the importance of the particular details, while emphases on the particular details diminishes the importance of the general concept. However, within the internal dimension of the Jew, who (-Tanya, Chapter 32), "They are actually all equal, and they all have one Father," and being that (-Zohar Vol III, 73a), "Israel and the Holy One, blessed is He, are all one ('one Father')," therefore, the Jew reflects that which by G-d, it is precisely the All-encompassing Essence that allows for a myriad of particular details, and that the particular details express but the All-encompassing Essence. Therefore, being that the unity of the Jewish people is from the 'Vayakhel (one's Essence; 'one Father')" therefore, our unity expresses itself even in our external individual form, for within every particular detail lays its Essence.

We find this unity between 'Vayakhel' and 'Pekudei' in a Torah Scroll, as well, in which, on the one-hand, each of the hundred of thousands letter need to be separate, while on the other-hand, these separated letters form one Torah. Hence, being that (-ibid), "Israel, Torah, and the Holy One, blessed be He, are all one," an immediate Practical Lesson of 'Vayakhel' and 'Pekudei' being one, is to have your own letter within a Unity Torah (-Link), through which there is the completion of each Jew, both, as a People, and as an Individual.

➡ Note: You can get your letter in a Unity Torah here: [Link](https://www.chabad.org/library/howto/torah_letter_cdo/aid/409282/jewish/Get-Your-Letter-in-the-Unity-Torah.htm) (https://www.chabad.org/library/howto/torah\_letter\_cdo/aid/409282/jewish/Get-Your-Letter-in-the-Unity-Torah.htm).

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1. Hence, in most annual cycles, the two Torah-portions of Vayakhel and Pekudei are read together as one.