



A  
NEW SEFER TORAH

*AN ANTHOLOGY  
OF THE CUSTOMS OF  
HACHNASAT SEFER TORAH  
IN THE CHABAD TRADITION*

 chabad  
lubavitch wimbledon



**Dedicated to our dear Rebbe**

**By the Shluchim and Anash of the UK**

**On the occasion of the dedication of a new  
unity Sefer Torah**

**May it be *Hashem's* will that we take this  
Sefer Torah together with all the  
*Sifrei* Torah and dance together to greet  
*Moshiach Tzidkeinu Bkorov Mamosh!***

**We Want Moshiach Now!**

**Lubavitch House London  
24th Sivan 5774**



## ❖ INTRODUCTION ❖

A New Sefer Torah unites the community. Every Jew is compared to a letter in a Sefer Torah, and a Sefer Torah is only valid when all the letters are present. When a new Sefer Torah is written and presented to a community, it is an occasion for great celebration and fanfare. The *Siyum*, procession and *Hakafot* all leave an indelible impression upon all those who participate. Surrounding this celebration are numerous customs that enhance the great honour bestowed upon the Torah. This book is an anthology of those customs in the Chabad tradition.

Also included are relevant *Sichot*, *Maamarim* and stories, discussing the writing and importance of a new Sefer Torah. There is also a section discussing the writing of the Sefer Torah of *Moshiach*, and the Sefer Torah Campaign in which the Rebbe urged all Jews to purchase a letter in a Sefer Torah.

May it be the will of *Hashem* that very soon we shall take all the *Sifrei* Torah to welcome and greet *Moshiach* who will teach us great new insights into the Torah. May it be soon in our days Amen!

Rabbi Nissan Dovid Dubov

London UK  
24th Sivan 5774

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# ***HACHNASAT SEFER TORAH***

❖ CHAPTER 1 ❖

## **A LETTER OF THE PREVIOUS LUBAVITCHER REBBE**

LETTER OF PREVIOUS LUBAVITCHER REBBE  
CONCERNING THE ORDER OF BRINGING IN  
A SEFER TORAH TO THE SYNAGOGUE<sup>1</sup>

Free Translation

By the Grace of G-d  
20th of MarCheshvan, 5702  
Brooklyn, New York

Peace and Blessing!

In answer to your letter concerning the purchase of the Sefer Torah; and which, G-d willing, you are making ready to soon complete and bring to the synagogue; I hereby bless you with the blessing of Mazal Tov upon the fulfilment of the commandment, "Write for yourself," as explained in *Shulchan Aruch*. It is expounded in various books of homiletics, and at greater length in the books of the greatest of the Sefardic sages of blessed memory, the greatness of fulfilling this mitzvah. They praise, admire, and hold holy every action and minutest detail of honour at the time of the writing of a Sefer Torah, at the time of its completion, and at the time of its being brought to the synagogue with a multitude of people and great fanfare, with a canopy and lit candles, with song and musical instruments, [the people] clothed in Yom Tov garments, and in

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1. *Igrot Kodesh, Rebbe Rayatz*, Vol.6 p.73.

open joy with dance and the recital of Psalms. One must do all possible that every Jew, men and women and particularly children, have the merit to kiss the Sefer Torah's mantle at the time the Sefer Torah is being carried to the synagogue. It is a *segulah* for health and long life.

There were those who brought their children still in the cradle to a position on the processional path of the Sefer Torah, so to merit to place the Sefer Torah's mantle on the child's face.

There were those who, at the time of the sewing of the mantles and sashes for the Sefer Torah, would endeavour to acquire more material than needed. Before the sewing, they would cut small pieces from the extra material — which does not possess any sanctity of ritual objects, only beautification and honour of ritual objects — and when one of the children would kiss the Sefer Torah, the parents would purchase a small piece of the above material as a protection for the child, with pure faith in the *segulah* hidden and concealed in beautification of a mitzvah.

The accepted custom in our country is that a few days before the completion of the Sefer Torah and the bringing of it to the synagogue, announcements are made in all the synagogues of the city that: on such and such a day, there will be, G-d willing, a completion of the Sefer Torah and the bringing of it to the synagogue; and all inhabitants are invited to come to give honour to the Torah when it is being carried to the synagogue. (That is, also those who for some reason, as is customary among householders in matters of honour and the like or jealousy and hate, do not wish to come to participate in the completion of the Sefer. But carrying the Sefer and bringing it to the synagogue is a general matter in which all should participate for the sake of honour of the Torah.)

That day was a holiday on which *Tachanun* was not said, and all the inhabitants of the city would prepare for the celebration in honour of the Torah. Chassidim and men of

deeds immersed themselves in the mikvah prior to prayer, and during prayer candles were burning in the synagogue.

After finishing the order of the completion — with the sewing of the parchment, the mantle, and the sash, and the initiation of the Sefer Torah with a reading — the celebration of the procession began. The celebrant [i.e. he whose Sefer Torah it was] and his household would form up around the Sefer Torah, stand under the canopy, and sing; the onlookers would bless them with blessings of Mazal Tov. The celebrant would carry the Sefer Torah from his house for a number of steps, and stop. Then all the honours given out in the carrying of the Sefer Torah would begin. They would announce that so and so should step forward for the honour of the Torah, and he would carry it for a few steps. Then a second person would be honoured, and a third, until they would come to the synagogue. A few steps before the synagogue, the celebrant would again be given the honour of carrying the Sefer Torah. His family would form a guard of honour around him, and they would bring the Sefer Torah into the synagogue.

When they were preparing to enter the synagogue, the *gabbai* (warden) of the synagogue, his deputies, and the cantor of the synagogue, would open the ark and take out the *Sifrei* Torah. Before the ark was opened, the cantor would say “*Sifrei* Torah, you are requested by all the holy community, the congregants of the synagogue, to trouble yourself and to go welcome the Sefer Torah which so and so has merited to write and to bring in to this synagogue in a good and successful hour.” Then they would take the *Sifrei* Torah and stand in two rows. The celebrant and his family would come with the new Sefer Torah and pass between the two rows, and announce the verses of *Ato Horaysa* as on Simchat Torah. When the verses were completed, seven *hakafot* [circling of the *bimah*] were made, and during each *hakofah* they would dance with the Sefer Torah as on Simchat Torah. When the seventh *hakofah* ended, they said “Rejoice and exult in the rejoicing of the Torah,” and

while saying this passage an eighth *hakofah* was made to distinguish between the *hakafot* of Simchat Torah proper and these of rejoicing on bringing in the Sefer Torah. Then “*Yehallelu*” was said, all the *Sifrei* Torah were put into the sanctuary, and “*Oleinu*” and Mourner’s *Kaddish* was said. Then they would celebrate with a festive meal in honour of the mitzvah, and talk words of Torah, and words of inspiration to set fixed times for [study of] Torah, dissemination of Torah with the awe of Heaven, and strengthening of those who learn Torah.

Although you wrote that you did not [initially] contemplate making any fanfare of this, your decision to accede to the will of those around you pleased me greatly for with this the public is given the merit of honoring the Torah and holding dear that which is sacred.

The learning of Torah and its “service”<sup>2</sup> are inseparable — we in our generation know full well, and see clearly the great moral depravity of those who engaged only in the learning of Torah and not in the “service” of Torah. And even those who know the body of Torah, love and respect it, and are believers and sons of believers in its holiness, it is still to them like a body without a soul. The reason is, because not only are the learning of Torah and its “service” as one, but it expressly states, that at times, the “service” of Torah is greater than the learning of Torah, the reason being because the “service” of Torah facilitates the very existence of Torah.

The true service of Torah is a *Chassidische Farbrengen* — because by such a *Farbrengen*, as customary by the elder chassidim of each generation, stories of *Tzaddikim* and chassidim are told together with their ethical discipline and teaching, and they explain what may be learned from these stories, and the participants are truly aroused by the content, and in certain measure this has practical ramifications in

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2. See at length *Kuntres Beis Nissan* 5710 (*Kuntres* 76) p.156.

“turning away from evil” and “doing good.” It is for this reason that the *Rebbeim* of Chabad and the famous *Tzaddikim*, heads of chassidic dynasties loved a *Chassidische Farbrengen* and the telling of stories — as in the following well known story:

My grandfather the Tzemach Tzedek sent the Rav and true *Gaon* and chassid, Rabbi Yitzchak Isaac Halevi Epstein of Homil to the Rebbe Rabbi Yisroel of Ruzhin, of blessed memory, on a communal matter.

The chassid Reb Isaac, being educated as a chassid of Chabad was very interested to know of the ways and customs of the chassidim of Ruzhin in general, and the customs of the Rebbe R’ Yisroel of Ruzhin in particular, and he focused his broad mind and heart on each detail.

At the court of the Rebbe R’ Yisroel, the order was that when receiving “*Shalom*” — as was customary by the Chassidim of Poland/Vohlin — and also at the time of receiving guests — *Praven Zich* — and the reading of notes — *Kvitelech* — that the “*Mekurav*” — a very special elderly chassid, chosen by R’ Yisroel to be the interpreter between him and the Chassidim, and called the “*Mekurav*” — would stand on the right (of the Rebbe) and the first *gabbai* on the Rebbe’s left.

Between the guests who were then present in Ruzhin was one of the great Rabbis of Bukavina, well known as a great scholar, and one of the greatest *mekusharim* (one who is connected) to the Rebbe R’ Yisroel, and he brought with him his new book to receive an approbation from R’ Yisroel. Another chassid also came, who for many years had gathered stories of Tzaddikim and chassidim, and he too brought his book to receive an approbation from R’ Yisroel.

At the time the Rebbe received the guests, these two chassidim stood, the Rav and the chassid, both with book in their hand, and the *Mekurav* — according to the instruction of the Rebbe R’ Yisroel — took their books and read before R’

Yisroel certain excerpts from the Rav's book, and then afterwards read certain stories from the chassid's book.

The Rebbe R' Yisroel sat in deep concentration and then started to speak of the greatness of stories of *Tzaddikim*, and the great impression that this makes in the palaces of the *Tzaddikim* in the Garden of Eden. Afterwards he spoke novel ideas of Torah regarding those subjects which the *Mekurav* had read from the book of the Rav, and he discussed them in great detail, and then he instructed the *Mekurav* to write his approbation for both books.

The Chabad chassid R' Yitzchak Isaac followed closely the order of receiving the guests, and the relationship the Rebbe R' Yisroel had with his *mekusharim*, and he was most impressed by the *Pilpul* and the style of novellae that R' Yisroel had spoken in the Torah novellae of the *Rav*. However, he was perplexed why the Rebbe R' Yisroel first gave his comments and wrote his approbation on the collection of stories, before he gave his comments and approbation on the Torah novellae. It was wondrous in his eyes.

Two days later it was *Rosh Chodesh*, and the chassid R' Yitzchak Isaac was invited to the *Rosh Chodesh* meal. During the meal, the Rebbe R' Yisroel said words of Torah. Before saying grace he said: "By the *Litvishe* gaon it was a wonder why we spoke of the stories of *Tzaddikim*, and only thereafter of the Torah novellae, and why we gave our approbation first on the collection of stories of *Tzaddikim* and only thereafter on the book of Torah novellae.

In truth this is an old and great question, which the holy *Rashi* who was a genius in the revealed and concealed parts of Torah asks in the first verse of *Bereishit* — "The Torah should have started with, "This month is for you", and why does it start with, "In the beginning", because, the "Strength of His deeds does He tell" — the soul of the deed which is in the ongoing creation.

The *Zeide*, the great and holy Maggid, received from the holy Baal Shem Tov a way to see in each thing the soul of every matter.

“You understand,” — said R’ Yisroel as he turned to R’ Isaac — “We go with the order that God placed in the holy Torah — first the book of *Bereishit* — stories of *Tzaddikim*, as the Midrash states, “Over whom will he rule — over the souls of *Tzaddikim* — and thereafter the book of *Shmot* — “This month is for you.”

Both authors are chassidim of note, both books are wondrous novellae. The novellae in Torah tell of the great depth of scholarship which the author fathomed in the holy Torah, and the stories of *Tzaddikim* tell of the great novellae that God produces and produced in the world. This is why we gave first the approbation on the book of stories of the *Tzaddikim*, and thereafter on the book of Torah novellae.

This story does not require explanation. It is amply explained by the thousands of signs in the daily life of the chassidic camp — not only in the advantage of chassidim over those who are not chassidim, but even between chassidim themselves, in the advantage of *Baalei Avoda* (those who engage in the service of G-d) over *Baalei Haskalah* (intellectuals).

This was seen by all those who lived in the congregation of Chabad Chassidim, who saw the *Baalei Haskalah* and *Baalei Avoda* amongst chassidim of the previous generation, and heard their explanations on the teachings of the *Rebbeim* — anointed ones of G-d — and who heard their pleasant prayer, pouring out their souls with infinite yearning and the expiration of their souls in infinite supplication.

There is a well known expression, “a *Chassidische Maskil* is a *Davener*, a *Chassidische Davener* is a *Maskil*.” This means: the intellectual is a servant and the servant is an intellectual, i.e. you cannot have intellect without service, and you can’t have service without intellect. Nevertheless, they are two different talents, and the difference between them impossible to explain in

writing, and cannot fully explain it verbally, they are understood only by one who has an essential recognition of each one's quality.

However in essence — that level and rung in the ladder, whose feet are on the ground, and whose head reaches in the heavens — which the intellectual cannot reach with his intellect — nevertheless, with the kindness of G-d, will be appreciated by the servant with his *Avoda*, for the ultimate of *Haskalah* is *Avoda*.

However, even *Avoda* is not readily accessible, and not all those who wish to take the title of *Oved* may do so — and not even those who pray at length and live the life of *Baalei Avoda* merit it — for to be a *Baal Avoda* — requires preparation by uprooting one's desires and one's natural *Midot*, and to acquire excellent *Midot*, refining oneself in the three soul garments of action, speech and thought.

The first bath to remove the ethical mud is a *Chassidische Farbrennen* — which softens the thick skin and washes away the uncleanness of materialism, and that is the “service” of Torah which establishes the Torah and cleanses the one who learns Torah, in remembering continually G-d, the Giver of the Torah.

The “service” of Torah is a source of a living fountain in the life of the soul, even as it is encloded in the garments of human intellect and the burning heart of flesh, and the “service” of Torah allows the spiritual to prevail over the material — the light of the soul over the light of intellect — and it elevates it on the ladder going up to the house of God, of which the first step is feeling, which has an advantage over understanding.

Here is not the place to explain the difference between understanding and feeling, and the advantage of feeling over understanding, however the point is that feeling is closer to the soul than understanding. The reason is that understanding is one of the soul powers, whereas feeling is a matter of the soul



itself. The difference between a soul power and a matter of the soul is — a power is dependent on the structure and texture of the limb that is a receptacle to the soul power, whereas a matter of the soul is not dependent on the texture of any limb.

And we see in actuality, that there are more people who are emotional (*Baalei Hitragshut*) than those who are intellectual, even though *Hitragshut* is not the same as feeling — but nevertheless, *Hitragshut* is a branch of the family of feeling.

And for this reason we see people who have great *Hitragshut* in a movement of bitterness — like on Rosh Hashanah and Yom Kippur — or in joy — on Shemini Atzeret and Simchat Torah — even though they have no understanding of the great concepts involved, through which they would be excited — the reason being that their feeling comes from the soul itself which transcends the revealed soul powers.

Every external honor of the Torah with great beauty and a multitude of people is capable of arousing the feelings of the soul, as is usual in all matters of beauty and splendid glory. Besides this, the glory and honor of the Torah arouse the spark of Jewishness that is within each Jew, male and female. This arousal is very precious in itself, and it is liable to be the cause and reason for an arousal of repentance to abandon the wicked way and to choose the ways of Torah and mitzvot.

At the time of the Simchah of the Torah — there will for sure participate our friends from *Anash* — please ask on my behalf of their welfare and give over to them my blessing the blessing of Mazal Tov that G-d should give us the merit to rejoice in the simchah of Simchat Torah in receiving the face of our righteous *Moshiach*, Amen may it be His will.





❖ CHAPTER 2 ❖

## THE CUSTOMS OF A *SIYUM* AND *HACHNASAT SEFER TORAH*

*An anthology of customs gleaned from the writings of the Rebbeim  
of Chabad*<sup>3</sup>

### THE DATE OF THE *SIYUM*

1. One should not delay the *Siyum* of the writing of a Sefer Torah. Once the writing is near completion, one should fix a date for the *Siyum*.<sup>4</sup>
2. A matter of great merit should take place on a “day of merit”<sup>5</sup> — therefore, one should fix the date of the *Siyum* on an auspicious day that is close to the time of completion.<sup>6</sup>

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3. The source material for the order of a *Hachnasat Sefer Torah* is primarily taken from a letter of the Previous Lubavitcher Rebbe, Rabbi Joseph Isaac Schneerson— known in abbreviated form as the Rebbe Rayatz (Yosef Yitzchak), which is printed in *Igrot Kodesh Rebbe Rayatz* Vol.6 p.73 as freely translated in Chapter 1. The Rebbe would often refer those making a *Siyum* and *Hachnasat Sefer Torah* to conduct themselves according to this letter— see *Heichal Menachem* Vol.2 p.40. Obviously each place has its own customs, and when planning the *Hachnasat Sefer Torah* one should certainly take into account the prevalent customs in one’s place— see *Igrot Kodesh* Vol.20 p.253, *Shulchan Menachem* Vol.5 p.209-212.
  4. See *Igrot Kodesh* Vol.14 p.168. The reason stated there is that since the writing of a Sefer Torah is so great, and the mitzvah is finished by its completion therefore it should not be delayed. The Rebbe adds that although there is no custom to do it as soon as the scribe is finished (although this itself requires study as to why the lack of alacrity) nevertheless one should certainly not delay the *Siyum* for weeks and certainly not for months.
  5. See *Igrot Kodesh* Vol.20 p.253, *Likkutei Sichot* Vol.20 p.572. See *Taanit* 29a, *Erchin* 11b.
  6. *Igrot Kodesh* Vol.14 p.169.

3. Almost in every month of the year there are such auspicious days,<sup>7</sup> for example: in the month of Kislev, the 10th of Kislev,<sup>8</sup> or the 19th of Kislev.<sup>9</sup> In the month of Shvat, *Rosh Chodesh*,<sup>10</sup> or the 10th,<sup>13th</sup><sup>11</sup> or 15th of Shvat.<sup>12</sup> In the month of Adar, the 7th of Adar, Purim Katan,<sup>13</sup> or Purim.<sup>14</sup> In the month of Elul — *Rosh Chodesh*<sup>15</sup> etc.<sup>16</sup>
4. One should not make the *Hachnasat Sefer Torah* in the Nine Days between *Rosh Chodesh Av* and the 9th of Av, and as to whether one may make it in the Three Weeks, it requires consideration as to whether it could possibly be made in a more auspicious time.<sup>17</sup>

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7. Ibid.

8. *Likkutei Sichot* Vol.20 p.572— the 10th of Kislev is the day of redemption of the Mitteler Rebbe.

9. See *Likkutei Sichot* Vol.20 p.423.

10. *Igrot Kodesh* Vol.14 p.169 based on the verse in *Devarim* 1:3, “In the eleventh month on the first day of the month...”

11. See a letter of the Rebbe in *Heichal Menachem* Vol.2 p.40.

12. See *Igrot Kodesh* Vol.14 p.247.

13. *Heichal Menachem* ibid.

14. *Igrot Kodesh* Vol.14 p.169.

15. See *Likkutei Sichot* Vol.19 p.497— *Rosh Chodesh Elul* is the day that Moshe our teacher ascended Mt. Sinai to receive the second set of tablets, and the spiritual effect of these days is repeated annually, as explained in *Tur* and *Shulchan Aruch Orach Chaim* in the opening laws of *Rosh Hashanah*.

16. *Igrot Kodesh* Vol.14 p.169. The Rebbe mentioned on occasion the connection between a *Hachnasat Sefer Torah* and the year of *Hakhel*— see *Likkutei Sichot* Vol.20 p.423, and an answer of the Rebbe recorded in *Yoman Hakhel*— 5748 *Beis Chayeinu* p.153, that the last mitzvah of the Torah is the writing of a *Sefer Torah*, and the penultimate mitzvah is that of *Hakhel*— as explained in *Likkutei Sichot* Vol.34 p.187.

17. *Igrot Kodesh* Vol.20 p.253, *Shaarei Halachah Uminhag Orach Chaim* 225.

Some say that it is permitted to make a *Hachnasat Sefer Torah* during the *Omer*, with dancing and music, particularly if it is before *Rosh Chodesh Iyar*, and certainly on *Lag B'Omer*— see *Shulchan Aruch* 493:2 and *Magen Avraham* 5, *Responsa Keren Ledavid Orach Chaim* 119. However there are those who are stringent— See *Nitei Gavriel* 16:15. Nevertheless, even those who are stringent in this matter allow a *Hachnasat Sefer Torah* from *Rosh Chodesh Sivan*— Ibid.

## THE SYNAGOGUE

5. A private individual who writes a Sefer Torah should not give the Sefer Torah as a gift to the Synagogue, rather it should be deposited in the Synagogue for communal usage, but should remain his personal property.<sup>18</sup>
6. If an individual has a choice of synagogues within which to place the Sefer Torah, and both have requested that the Torah be brought to their synagogue, then if the individual learns the Oral law (*Torah She'bal Peh*) in one of them, he should bring the Sefer Torah to that synagogue so that the complete Torah, both Written and Oral be in one place.<sup>19</sup>

## PREPARATIONS FOR THE *SIYUM*

7. A few days<sup>20</sup> before the *Siyum* and *Hachnasat* Sefer Torah an announcement should be made in all the synagogues in the town that on this and this day there will be — with the help of God — a *Siyum* and *Hachnasat* Sefer Torah, and all the community is invited to give honour to the Torah when it is carried to the synagogue.<sup>21</sup>
8. With the use of modern technology, one should make sure this announcement reaches far and wide, both geographically and spiritually.<sup>22</sup>

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18. *Igrot Kodesh* Vol.14 p.169. In a footnote there the Rebbe refers to the commentaries on *Shulchan Aruch Yoreh Deah* 270:2. See also *Likkutei Sichot* Vol.24 p.211 and footnotes 39,49.

19. *Igrot Kodesh* *ibid*.

20. On Tuesday 17th Kislev 5741, the Rebbe made a special *farbrengen* to announce the *Siyum* and *Hachnasat* Sefer Torah that was written in the merit of the Rebbe and the Rebbetzin which would take place two days later on the 19th of Kislev in the Bet Menachem synagogue in Kfar Chabad— see *Likkutei Sichot* Vol.20 p.417.

21. Letter of the Rebbe Rayatz *ibid*.

22. *Likkutei Sichot* Vol.20 p.417— the *Sicha* is translated in this book.

9. One should not use *Ktav Ashuri* — Sefer Torah script writing — for the printed invitations to the *Siyum*.<sup>23</sup>
10. The *Atzei Chaim* (poles of the Sefer Torah) should be made of wood and not metal.<sup>24</sup>
11. A mantle should be prepared,<sup>25</sup> and it is also correct to prepare — as is the custom for many generations — a silver “*Yad*”<sup>26</sup> (pointer) and a *Keter* (crown).<sup>27</sup>

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23. See *Igrot Kodesh* Vol.12 p.228, Vol. 11 p.348. See also *Likkutei Sichot* Vol.24 p.375 as regards the usage of letters with *Tagin* for anything other than Sifrei Torah, Tefillin and Mezuzot.

Often a poster is designed using a photograph of an open Sefer Torah. This is not advisable because the poster will be discarded and the Torah text will thus be disgraced. How much more so that one should avoid use of a passage that has *Hashem's* name spelt out— *Nesivim Bisdeh Hashlichus* Vol.2 p.153.

24. Heard from Rabbi Shmuel Greizman, in the name of the Rebbe. This may be based on the verse in *Mishlei* 3:18, “A tree of life for those who hold onto it”— hence the term “*Atzei Chaim*”. See however “*Hitkashrut*” 771, quoting an instruction from the Rebbe that the top of the *Atzei Chaim* may be covered with silver as this is a *Hiddur Mitzvah* and fulfilment of the verse in the *Shira*, (*Shmos* 15:2) “This is my God and I shall beautify Him”— whereas the bottom should be plain wood because of the term *Etz Chaim* in the verse. See also *Igrot Kodesh Rayatz* Vol.7 p.29.
25. For mantles used throughout the year it is popular to use coloured cloth, and to have a separate white mantle for use over the High Holidays. Indeed, for the *Siyumim* of two *Sifrei Torah* written for children, the Rebbe sent his financial contribution of \$118, to pay for two mantles (one blue and one white)— heard from Rabbi Shmuel Greisman.

There should be no *Shaatnez* in the mantle— see *Taz Yoreh Deah* 301:11. As regards the shapes of lions decorated on the mantle— see *Likkutei Sichot* Vol.25 p.309 fn.1, *Nitei Gavriel Hachnasat Sefer Torah* 8:11 (18,19). If *Pessukim* including *Hashem's* name are to be embroidered on the mantle, the name of *Hashem* should be written in abbreviation (*Roshei Teivot*)— *Sefer Chassidim* 933,935.

26. *Likkutei Sichot* Vol.20 p.574. See also *Likkutei Sichot* Vol.20 p.428 that at the end of the *Farbrengen* of the 17th of Kislev 5741, the Rebbe gave a *Yad* for a newly written Sefer Torah.
27. At the *Siyum* of the Sefer Torah to greet *Moshiach*, on *Erev Shabbat Kodesh* 9th Shvat 5730, the Rebbe himself placed the crown on the Sefer Torah. See a history of this event, recorded in *Sefer Maamarim Melukat* Vol.1 p.100, (*Torat Menachem— Sefer Maamarim Melukat* Vol.2 p.260ff) and translated in this book. A source for having a crown is quoted there in a footnote from *Zohar* Vol.3 p.256b. Also in the *Farbrengen* of the 17th of Kislev 5741, (as recorded in *Likkutei Sichot* Vol.20 p.427) the Rebbe gave a crown for the Sefer Torah that had been written in the merit of the Rebbe and Rebbetzen. At the end of the *Farbrengen*, after he had given the crown, the Rebbe said to the silversmith who made the crown: “It should be with great success, you should make many crowns for many *Sifrei Torah*.” (*Likkutei Sichot* *ibid.*, p.428). See also *Hitvaaduyot* 5743 Vol.1 p.308.

12. The shape of the Tablets embroidered on the mantle should be square (and not rounded at the top).<sup>28</sup>
13. There are those who would extend themselves that when preparing the mantle for the Sefer Torah, that they would purchase a piece of material that is larger than required, and before they sew it into the mantle, they would cut small pieces from the extra length to give as a *Segulah* to children at the time of the *Hachnasat Sefer Torah*.<sup>29</sup>

## THE DAY OF THE SIYUM

14. The day of a *Siyum* of a Sefer Torah is like a *Yomtov* and *Tachanun* is not recited on that day.<sup>30</sup>
15. Chassidim and men of great deed immerse in a mikvah on this day before prayers.<sup>31</sup>
16. The synagogue is festively lit for the duration of the prayers.<sup>32</sup>

As regards the shape of the crown that was made for the Sefer Torah to greet *Moshiach* that was chosen by the Rebbe, Rabbi Sholom Hecht attested to the following: The Rebbe stood for some time and looked at each crown that I had brought, and in the end he chose a crown that was made of silver and gold...the Rebbe held the crown in his hand, and he shook it with the intention of testing the ringing of the bells to see if there would be any *halachic* problem with creating a sound on the Shabbat. Since the bells did not have a regular type of hammer (which would have a ball shaped end on them) but rather a plain piece which did not make the type of sound usually made by a bell, then the Rebbe agreed it was permitted. On the crown there was the design of a deer, and I asked the Rebbe if this was in order and the Rebbe answered, "Yes, it can be like that."— *Kfar Chabad Magazine* Vol.496 p.46.

Regarding the issue of the bells making a sound on Shabbat see *Magen Avraham* 338:1, Alter Rebbe's *Shulchan Aruch* loc.cit.:1, *Shaarei Ephraim* 10:3, *Shevet Halevi* Vol.1:61, *Shmirat Shabbat Kehilchatah* Ch.28:39 fn.94.

28. See *Igrot Kodesh* Vol.20 p.157— "The shape of the tablets that most people use is rounded at the top! And this has always astonished me, because from the wording of the Talmud *Bava Basra* 13a, the implication is that they were square." See at length *Hitvaaduyot* 5742 Vol.1 p.274, Vol.4 p.1916, *Yemei Melech* Vol.2 p.754, *Sichot Kodesh* 5741 Vol.2 p.513, *Hitkashrut* 459.
29. *Igrot Kodesh Rayatz* Vol.6 p.73.
30. *Ibid.*
31. *Ibid.*

## THE SIYUM

17. One should be dressed in *Yomtov* clothing.<sup>33</sup>
18. The writing of the last letters should be done in the house of the owner of the Sefer Torah.<sup>34</sup>
19. It is the custom today that the *Sofer* makes an outline of the final letters to be filled in by people who are honoured to write the final letters.<sup>35</sup>
20. It is a custom in all Jewish communities to “sell letters” in aid of the synagogue or for *Tzedakah* in general, and an announcement should be made to this effect.<sup>36</sup>
21. One who is honoured to write one of the final letters should write with the intention of fulfilling the mitzvah of writing a Sefer Torah.<sup>37</sup>
22. Some have the custom that rather than writing the letter themselves, they appoint the *Sofer* to be a *Shaliach* (emissary) to write on their behalf, and they hold the hand of the *Sofer* as he is writing.
23. Chassidim (who have married) have the custom to put on a *Gartel* before they write a letter.
24. The usual custom is that the owner of the Sefer Torah writes the very last letter — the *Lamed* of *Yisroel*.<sup>38</sup> The

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32. Ibid.

33. Ibid.

34. See letter of the Rebbe Rayatz where he writes: “...the *Baal Hasimchah* should carry the Sefer Torah from his house.”

35. *Nitei Gavriel Hachnasat Sefer Torah* 11:2:2-3. The scribe has to be a male Jewish adult — *Shulchan Aruch Yoreh Deah* 281:3. These criteria also apply to honourees who will inscribe single letters. As regards honouring a person who is not *Shomer Shabbat* to write a letter, see *Nitei Gavriel* 14:3.

36. See *Igrot Kodesh* Vol.20 p.253. In *Likkutei Sichot* Vol.20 p.574 the Rebbe addresses the question of a Sefer Torah that was written with contributions of the community, and he says that with the money that is collected one may also do other good things— see footnote 2 loc. cit., where the Rebbe writes that it is a well known and publicised custom that the surplus funds of such a collection are given to other Torah and mitzvah causes at the discretion of the organisers (and the donations are given with this understanding).

37. *Shulchan Aruch Yoreh Deah* 274:1.



- moment of writing a letter is an auspicious moment that one's prayers be accepted.<sup>39</sup> After the last letter has been written one should wait for the ink to dry.
25. After the completion of the writing (and sewing of the parchment), the Sefer Torah is lifted — *Hagbahah*.<sup>40</sup>
  26. After *Hagbahah*, the Sefer Torah is rolled together, tied with the girdle, dressed with the mantle, the *Yad* (pointer) and the *Keter* (crown).
  27. At the time of the *Siyum* and *Hachnasat* Sefer Torah, great honour should be given to the Torah, and the beauty of the occasion lies in the greatest possible honour that one could give the Torah. Such honour is beautiful and holy.<sup>41</sup>
  28. The *Siyum* and *Hachnasah* should be with such *Simchah* that the memory and impression made by the event should last for many years.<sup>42</sup>

38. *Nitei Gavriel* 11:16:19.

39. *Nitei Gavriel* 14:19.

40. This is how it was at the completion of the Sefer Torah to greet *Moshiach* in 5730. The Rebbe instructed that when the Sefer Torah is rolled together, the disc at the top of the right pole should be on top of the disc at the top of the left pole (*Yoman Beit Chayenu*). The Alter Rebbe instructed that one should close a Sefer Torah in such a way that the sewn part (connecting two sections of parchment) is in between the two poles— *Likkutei Dibburim (Lahak)* Vol.1-2, p.329, *Otzar Sipurei Chabad* Vol.3 p.157, *Shulchan Aruch Orach Chaim* 147:3.

The *minhag* Chabad is to girdle the Sefer Torah in the lower third— *Sefer HaMinhagim* p.15. See also *Chikrei Minhagim* Vol.1 p.83.

41. Letter of Rebbe Rayatz, quoting from many different works, especially the great Sefardic giants of Torah. In that letter he writes: “The beautification and honour given to the Torah arouse the quintessence of the soul that each Jew possesses, and this arousal is very precious for it can be the cause of an arousal for *Teshuvah* to leave the path of wickedness and to choose the path of Torah and mitzvah.”

42. *Likkutei Sichot* Vol.21 p.505. The *Siyum* and *Hachnasah* causes an elevation in all the worlds and breaks the strength of the *Kelipah* of the nations of the world— *Hitvaaduyot* 5742 Vol.2 p.737.

## THE PROCESSION

29. After the *Siyum*<sup>43</sup> follows a festive procession that takes place with many people and much publicity.<sup>44</sup>
30. Consideration should be given to the issue of whether one lives in a Jewish neighbourhood or non-Jewish neighbourhood, and according to the conditions, so should one organise the event — whether the procession should go a long way in the streets or not etc.<sup>45</sup>
31. The carrying of the Sefer Torah and its procession to the synagogue is a communal event that all should participate in to give honour to the Torah — including those who due to various reasons (as is commonplace amongst *Baalei Batim* to have issues of honour, jealousy, hatred etc.,) do not wish to participate in the actual *Siyum*.<sup>46</sup>
32. The procession — even if it takes place inside the synagogue<sup>47</sup> — should be with the Sefer Torah borne under a *Chuppah* and accompanied with candles,<sup>48</sup> music<sup>49</sup> and great *Simchah*.<sup>50</sup>

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43. It can be noted that at the *Siyum* for the Sefer Torah to greet *Moshiach*, the procession started only after the recital of the verses of *Ata Horeisa*. Possibly this was because the *Siyum*, the procession and the *Hachnasah* to the Ark was all done in the *Shul*. Usually however, the procession is first and *Ato Horeisa* and *Hakafot* are done when reaching the destination of the *Shul*.

44. *Igrot Kodesh Rebbe Rayatz* Vol.6 p.73.

(In contrast, in *Reshimot Devarim* from Rabbi Yehuda Chitrik Vol.2 p.118 (and in the new edition p.365) he describes the *Hachnasah* of a Sefer Torah written by the Previous Rebbe that was held in the summer of 5675, (1915 during WW1). The *Hachnasah* took place without fanfare, and the Sefer Torah was placed into the Ark in the small study hall in Lubavitch, and apart from family members there were present only a *minyan* of other people.)

45. *Igrot Kodesh* Vol.20 p.253.

46. *Igrot Kodesh Rebbe Rayatz* *ibid*.

47. This is how it was in 770 at the *Siyum* of the Sefer Torah to greet *Moshiach* at which the procession took place inside the *Shul* with the Sefer Torah under a *Chuppah* accompanied by candles.

48. *Igrot Kodesh Rebbe Rayatz* *ibid*. In *Reshimot Devarim* *ibid*., in his description of the *Hachnasat* Sefer Torah in Lubavitch in 5675, Rabbi Chitrik describes how; a) the

33. The order of procession: The *Baal Hasimchah* carries the Sefer Torah out of his house, he and his household surround the Sefer Torah and stand under the *Chuppah*, and then he takes a few steps and then stands still. Then, others are honoured to carry the Sefer Torah, and the master of ceremonies announces: *Yaamod* ..... son of .....*Lichvod HaTorah*. That honouree carries the Torah a few steps and then a second and third etc., is honoured in this way, until one arrives close to the synagogue.<sup>51</sup>
34. The Sefer Torah should be held in one's right hand (resting on the right shoulder).<sup>52</sup> One must be very careful that when the Sefer Torah is carried and handed from one to another that it not fall God forbid. When carrying the Sefer Torah, the writing on the front of the mantle should be visible.<sup>53</sup>
35. All those present bless the *Baal Hasimchah* and his household with a "*Mazal Tov!*"<sup>54</sup>
36. It is most beautiful and of great merit that every man and woman and especially the children should kiss the mantle of the Sefer Torah when the Sefer Torah is

Sefer Torah was carried under the *Chuppah* by the Rebbe Rashab and the Previous Rebbe, and b) the *Rebbetzins* and daughters of the Previous Rebbe held the candles.

49. *Igrot Kodesh Rebbe Rayatz* *ibid*. See also a letter of the Rebbe in *Igrot Kodesh* Vol.9 p.102— "It gave me great pleasure to read that the Sefer Torah was brought to the synagogue with song and dance as proper."
50. See also *Likkutei Sichot* Vol.20 p.572— "...with procession and great joy as is proper for such a great and important event."
51. *Igrot Kodesh Rebbe Rayatz* *ibid*. Some say that the *Rav* of the town is honoured first to carry after the *Baal Hasimchah*— *Noheg Katzon Yosef* p.135. Some say that the *Kohanim* and *Leviim* are honoured— *Vayitzbar Yosef* 6. If one is honoured to carry the Sefer Torah, one should not refuse— *Aruch Hashulchan Yoreh Deah* 282:8.
52. *Rema Yoreh Deah* 134:2. A left handed person should still hold the Sefer Torah in their right hand— see *Sefer Dinei Itter* p.164.
53. Letter of the *Rebbe Rayatz* as freely translated above. See *Hitkashrut* 344 p.19.
54. *Ibid*.

carried to the synagogue — and it is a *Segulah* for *Refuah* (healing) and for *Arichut Yamim* (longevity).<sup>55</sup>

37. There are those who bring very young babies to the procession so that they may place the mantle of the Sefer Torah on the face of the child.<sup>56</sup>
38. There are those who have the custom that when one of their children kiss the Sefer Torah, the parents purchase a small piece of the extra cloth of the mantle so that it should be a *Shmirah* for the child, in the pure faith of the *Segulah* hidden in the beautification of a mitzvah.<sup>57</sup>

## BRINGING THE SEFER TORAH INSIDE THE SYNAGOGUE

39. A few steps before entering the synagogue, the *Baal Hasimchah* is again honoured to hold the Sefer Torah surrounded by the family and they enter the synagogue.<sup>58</sup>
40. As they are about to enter the synagogue, the *Gabbai*, *Chazan* and Honorary Officers of the synagogue open the Holy Ark and take out the other *Sifrei Torah* from the Ark.<sup>59</sup>
41. Before opening the Ark the *Chazan* announces: “*Sifrei Torah*, you are requested by all of the holy community who pray in this synagogue to trouble yourselves and go out to meet the Sefer Torah which.....son of.....has written and to bring it in in a good and auspicious hour into this synagogue.”<sup>60</sup>

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55. Ibid.

56. Ibid.

57. Ibid.

58. Ibid.

59. Ibid.

60. Ibid. See *Hitvaaduyot* 5749 Vol.1 p.403, *Likkutei Sichot* Vol.20 p.516.

42. They then take out all the *Sifrei Torah* from the Ark<sup>61</sup> and stand in two rows, and the *Baal Hasimchah* and his family members, come with the new Sefer Torah and enters between them.<sup>62</sup>
43. It is not customary to dedicate the new Sefer Torah by reading from it at the *Siyum*, rather it is read first on the next day of Torah reading.<sup>63</sup>

## THE CELEBRATION IN THE SYNAGOGUE

44. The verses of *Ata Horeisa* are called out one by one just like on Simchat Torah.<sup>64</sup>
45. At the end of the recital — including *Av Harachamim* — it is the custom in Chabad in latter years to add the verse “*Ufaratzta.*”<sup>65</sup>

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61. *Nitei Gavriel* 19:4 writes that some have the custom that the other *Sifrei Torah* are carried to the entrance of the synagogue to welcome the new Sefer Torah. See also *Ibid.* 21:4 and fn.9.

62. *Ibid.*

63. This is understood from an answer given by the Rebbe, (In handwriting— from a letter of 15th Tamuz 5742) to the *Vaad* of *Nachalat Har Chabad* on that which is written in the protocol of their report of a *Siyum* that took place on a Tuesday. The Rebbe questions: “Does that mean that the Torah was read on the Tuesday the day of the *Siyum*?” Similarly, after the *Siyum* of the first children’s Sefer Torah when Rabbi Z. S. Dvorkin (who attended as a personal emissary of the Rebbe) informed the Rebbe that they had read from the Torah even though it was not a day of Torah reading, the Rebbe asked him what is his source for such practise— heard from Rabbi Y. Yerusalvsky, *Rav* of *Nachalat Har Chabad*. (However this requires clarification since in the letter from the Rebbe Rayatz there is an indication that there should be a reading of the Sefer Torah as its initiation.)

On the first occasion of reading the new Sefer Torah, as the Sefer Torah is returned to the Ark, it is customary to sing *Seesoo Vesimchoo*...as done after the reading of the Torah on Simchat Torah. This was the custom in 770 where the Rebbe would encourage the singing by motioning with his hand.

64. *Igrot Kodesh Rebbe Rayatz* *ibid.* See *Sefer HaMinhagim* Chabad p.69: “It is the custom in the Rebbe’s court (on Simchat Torah) to honour the Rebbe with the first and last verse— and sometimes other verses as well. At the *Siyum* of the Sefer Torah to greet *Moshiach*, the Rebbe instructed Rabbi E. Simpson to distribute the verses, and each person honoured should be announced with his name, title and country. The first and last verse, were given to the Rebbe— *Kfar Chabad* issue 494 p.21.

46. Afterwards one makes seven *Hakafot* reciting the *Pizmonim* recited on Simchat Torah, and by each *Hakafah* one dances with the Sefer Torah with great joy as on Simchat Torah.<sup>66</sup>
47. One should not remove the *Keter* from the Sefer Torah (and one need not fear that it may fall).<sup>67</sup>
48. After finishing seven *Hakafot*, one recites the *Pizmon* “*Seesoo Vesimchoo Bsimchat Torah*” and one makes an additional eighth *Hakafah* whilst singing this song.<sup>68</sup>
49. At the end of the *Hakafot* the verses “*Yehalelu*” are recited and all the *Sifrei* Torah are returned to the Ark, after which *Aleinu* is recited followed by the mourners *Kaddish*.<sup>69</sup>

## THE FESTIVE MEAL

50. At the end of the *Hachnasat* Sefer Torah, one serves a *Seudat Mitzvah* — a festive meal.<sup>70</sup>
51. It is customary that the *Baal Hasimchah* wears a new garment, or eats a new fruit and makes the blessing *Shehechyanu* aloud.<sup>71</sup>

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65. See *Sefer Hasichot* 5750 Vol.1 p.60, *Hitvaaduyot* 5752 Vol.1 p.164. In a year of *Hakhel*, the Rebbe would add the *Possuk Hinni Maivi Osam*— *Yirmyah* 31:7.

66. *Igrot Kodesh Rebbe Rayatz* ibid. Holding the *Atzei Chaim* during the dancing brings *Chayut* in keeping mitzvot and refreshes the soul— *Sefer Hasichot* 5700 (*Lahak*) p.23.

67. *Hitvaaduyot* 5743 Vol.1 p.308. The Rebbe also says there that on a day of Torah reading one should not remove the *Keter* from the Torah before it reaches the *Bimah*.

68. *Igrot Kodesh Rebbe Rayatz* ibid. The reason for this is in order to make a distinction between the *Hakafot* of Simchat Torah on the festival and the *Simchah* of a *Hachnasat* Sefer Torah (ibid.)

69. Ibid.

70. Ibid. See *Reshimot Devarim* quoted earlier: “After they returned the Sefer Torah to the Ark, all those present went to the house of the Previous Rebbe and there the tables were laid with cake and drink. (Just to note that the Rebbe Rashab was not present at the meal.)

71. See *Likkutei Sichot* Vol.19 p.547: “A few years ago the conversation turned to the subject of the writing of a new Sefer Torah and the *Siyum*, during which the

52. At the meal one should say words of Torah, and arouse those present to designate fixed times to study Torah, and to spread the study of Torah coupled with the fear of Heaven, and to support those who study Torah.<sup>72</sup>
53. From a letter of the Previous Rebbe: At the time of the *Simchah* of Simchat Torah celebrating the joy of the newly dedicated Torah...give over to the participants my blessing a blessing of *Mazal Tov*, that G-d should give us the merit to rejoice in Simchat Torah in greeting our righteous *Moshiach* very soon, Amen may it be His will.<sup>73</sup>
54. The Rebbe writes: The mitzvah of writing a Sefer Torah is the last mitzvah of the Torah and it is connected with the *Siyum* and end of our exile and the coming of *Moshiach*.<sup>74</sup>




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Previous Rebbe discussed whether to make the blessing *Shehechyanu* at the *Siyum*— see the various opinions regarding this matter in *Shulchan Aruch Orach Chaim* 223, *Sdei Chemed Asifat Dinim Maarechet Berachot* 2 (end)— and even though he did not come to a decision, however his opinion was that one should wear a new garment and make the blessing.”

In fact at the *Siyum* of the Sefer Torah to greet *Moshiach*, after the Sefer Torah had been placed in the holy Ark, the Rebbe recited the blessing of *Shehechyanu* aloud and ate a new fruit (fig)— *Sefer Maamarim Melukat* quoted in fn.27. See also *Hitvaaduyot* 5742 Vol.2 p.751.

72. *Igrot Kodesh Rayatz* *ibid.* At the *Siyum* of the Sefer Torah to greet *Moshiach*, the Rebbe said the *Maamar* “To understand the idea of writing a Sefer Torah.” This is printed in *Sefer Maamarim Melukat* Vol.1 p.89 and appears in English translation in this book.
73. *Ibid.* p.79
74. See *Kovetz Tzadik Lamelech* Vol.4 p.177. See also *Sicha* 20th Av 5741 section 9, *Hitvaaduyot* 5742 Vol.2 p.741, *Hitvaaduyot* 5743 Vol.1 p.74, Vol.2 p.843 and p.1058.





# SICHOT

## ❖ CHAPTER 3 ❖

### THE MITZVAH OF WRITING A SEFER TORAH

*Likkutei Sichot* Vol.23 p.17

1. In the Laws of Sefer Torah,<sup>75</sup> the *Rambam* writes:

“It is a positive commandment of the Torah, incumbent upon each Jew,<sup>76</sup> to write for himself a Sefer Torah, as it states:<sup>77</sup> “And now write for you this song,” meaning to say, write for yourselves this Torah which contains this song, for one does not write the Torah only in sections. And even if one inherited a Sefer Torah, nevertheless it is a mitzvah to write one’s own, and if one writes a Sefer Torah with one’s own hand it is as if he has actually received it from Mt. Sinai.<sup>78</sup> And if he can’t write himself then others should write on his behalf. Anyone who corrects a Sefer Torah, even one letter, it is as if he has written the entire scroll.”

The question is asked:<sup>79</sup>

If writing a Sefer Torah is a positive commandment incumbent on each individual, then how come we don’t see that each person should try to personally write a Sefer Torah

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75. Beginning of Ch.7 of the Laws of Tefillin, Mezuzah and Sefer Torah.

76. See *Shulchan Aruch Yoreh Deah* 270:1.

77. *Vayelech* 31:19.

78. See *Menachot* 30a.

79. Many of the issues in this *Sicha* are discussed by the commentaries on the *Rambam* and the *Shulchan Aruch*— see *Daat Kedoshim* Laws of Sefer Torah 1,2., *Likkutei Sichot* Vol.24 second *Sicha* of *Vayelech*.

with their own hand in order to fulfil the mitzvah properly,<sup>80</sup> as it would be as if he had received it from Mt. Sinai?

One may suggest that the reason for this, is that if there is a professional scribe who can write much nicer than oneself, then one should overlook the advantage of writing oneself in order to have a beautifully written Sefer Torah, hence fulfilling the mitzvah of “This is my G-d, and I will glorify Him,”<sup>81</sup> meaning that one should do the mitzvot in a beautiful manner.<sup>82</sup>

Furthermore, there is a principle:<sup>83</sup> “It is a greater mitzvah to do it (a mitzvah) oneself than through an emissary.” The reason for this is that when one appoints an emissary it looks as if one could not be bothered to go to the trouble to do the mitzvah oneself, and this is no way to show honour to the mitzvah. Nevertheless, the *Tevuot Shor*<sup>84</sup> explains that if one appoints the emissary in order to increase the honour due to the mitzvah, then the principle does not apply. Therefore in our case, since writing a beautiful Sefer Torah requires a professional scribe, it would follow that there is no advantage in writing oneself.

However, this still does not answer the question, because we do not find that every individual makes the effort to find another to write for him, nor even to correct even one letter and thereby koshering the scroll,<sup>85</sup> which then it would be as if he had received the scroll from Sinai!<sup>86</sup>

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80. The *Rambam* in *Sefer Hamitzvot* (end) {Helir edition} states that this is a most important mitzvah, and if one writes a Sefer with one’s own hand then this is most praiseworthy and the best way to perform the mitzvah as it states, “Write for you.”

81. *Beshalach* 15:2.

82. *Shabbat* 133b, *Rambam* Laws of Sefer Torah *ibid.*, 4.

83. *Kiddushin* Ch.2 (beginning).

84. Section 28:14. See also *Alter Rebbe’s Shulchan Aruch* 250, *Kuntres Acharon* 2.

85. See *Kiryat Sefer* on the *Rambam* *ibid.*, *Sefer Ha’eshkol* Laws of Sefer Torah. *Rema*, *Yoreh Deah* *ibid*, *Minchat Chinuch* Mitzvah 613 (111a), *Sicha Shabbat Vayetze* 5742.

86. See *Tzafnat Paaneach* *Rambam* *ibid.*, *Tur Yoreh Deah* 270, *Rema* *ibid.*, *Daat Kedoshim* 4. We also do not find that people should try and purchase a letter in a Sefer Torah, particularly at the age of Bar Mitzvah as soon as a person becomes

2. One may simply answer the question by saying that the custom is to follow the opinion of the *Rosh*<sup>87</sup> who says that the obligation for every individual to write a scroll for themselves was only in earlier generations when they used to actually study from a scroll. However nowadays, since the Sefer Torah is placed in the synagogue only to be read publicly, therefore the mitzvah today is that it is a positive commandment for each person according to their means to write for themselves a *Chumash, Mishnah, Gemara* and commentaries so that he and his children may learn from them. The reason why the mitzvah has been thus transferred is because the whole point of writing a scroll is so that one should study from it<sup>88</sup> as it states, “And teach the children of Israel, place it in their mouths,” and since through the *Gemara* and its commentaries a person knows the mitzvot and their rules properly, therefore they are the books that today are a mitzvah to write.

The author of the *Shulchan Aruch* rules accordingly:<sup>89</sup> “Today there is a mitzvah to write the Five Books of Moses, *Mishnah, Gemara* and their commentaries,” and many *Poskim*<sup>90</sup>

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obligated in the mitzvot. It should be noted that there is a discussion if one can fulfil the mitzvah of writing a Sefer Torah in partnership with another— see *Pitchei Teshuvah Yoreh Deah* ibid section 1, *Nachal Eshkol* ibid., *Kli Chemdah Parshat Vayelech*.

87. *Halachot Ketanot* beginning of Laws of a Sefer Torah.

88. This presentation of the *Rosh* seems difficult to understand in the light of the fact that a King is required to write two scrolls, one for himself and one as a King—one of which would remain in his treasure store— see *Sanhedrin* 21b, *Rambam* ibid, 2 and *Laws of Kings* Ch.3. The King would not even read his personal scroll at certain times for the command to read all the days of his life is on the Sefer Torah he writes as a King. Furthermore even if he had written a Sefer Torah before he became a King in order to learn from it, then once he becomes a King he has to write a second Sefer Torah and the first is placed in his treasure store!

89. *Yoreh Deah* ibid.

90. *Drishah* and *Prishah* ibid., 8. *Shach* ibid., 5. However the opinion of the *Bet Yosef* and the *Bach* ibid., is definitely that according to the *Rosh* there is still a mitzvah to write a Sefer Torah even nowadays (for even today the main performance of the mitzvah is to actually write a Sefer Torah— see *Kitzur Piskei HaRosh Halachot Ketanot* of Sefer Torah). Only, there is also a mitzvah to write *Chumash, Mishnah, Gemara* and their commentaries. This is also the opinion of many *Acharonim*— see *Taz* and other commentaries on the *Shulchan Aruch*.

go one step further and say that nowadays the mitzvah is only to write *Chumash*, *Mishnah* and *Gemara* and not a Sefer Torah.

However the question still remains unanswered.

Even in reference to these books — *Chumash*, *Mishnah*, *Gemara* etc., — the words of the *Rosh* and the *Shulchan Aruch* are that it is a mitzvah to write them — and we do not find that anyone nowadays writes these books or even hires someone to write them on their behalf, or at the very least to correct a book that was purchased in order to fulfil the mitzvah.

And even after printed books came into use — and today everyone purchases printed books — then even if one was to say that the words “to write” in the *Rosh* and the *Shulchan Aruch* include printing — since printing has replaced writing, but one cannot compare buying a finished book to “hiring someone to write a book for you” in particular since in many cases the printing is done by a non-Jew (and nobody inquires about this).<sup>91</sup>

Furthermore and most important:

The *Rema*<sup>92</sup> rules in reference to a Sefer Torah that, “If one purchases a ready written Sefer Torah, and one did not even correct a single letter, then this is as if one has snatched a mitzvah from the market, and one has not fulfilled the mitzvah

Surprisingly the *Levush* (2) writes: “Even though the writing of an actual Sefer Torah is the mitzvah mentioned in the Torah to write it and read it in public...”

The *Bet Yosef* writes that the writing of *Chumash* and *Mishnah* etc., is more important than writing a Sefer Torah that will be placed in the synagogue to be read publicly, however, to write a Sefer Torah that will be learned by the one who writes it (and his children), then for sure this is a greater mitzvah even nowadays than writing a *Chumash* and *Mishnah* etc., for actually writing a scroll is the main mitzvah. See *Birkei Yosef* *ibid*.

91. There is a discussion as to whether books that are printed by a non-Jew have *Kedushah* and if one may learn from them — see *Sdei Chemed*, *Peat Hasadeh Kelalim Maarechet Dalet* 38, *Pitchei Teshuvah Yoreh Deah* 271:20. However in addition to the fact that nowadays we do not see that anyone is particular about this, it is irrelevant to our discussion— for even those who are particular about this matter, is not because they have not fulfilled in this manner the mitzvah of writing a Sefer Torah but because these *Seforim* have no *Kedushah*.

92. *Yoreh Deah* *ibid*.

of writing a Sefer Torah.”<sup>93</sup> This contrasts with the opinion of *Rashi* and the *Nimukei Yosef*<sup>94</sup> that in such a case one has fulfilled the mitzvah albeit not in the choicest manner.<sup>95</sup> If however we follow the ruling of the *Rema*, then how can we nowadays fulfil the mitzvah of writing a Sefer Torah by purchasing printed books that do not require any correction?<sup>96</sup>

3. Seemingly one may suggest that there is a fundamental difference between the approach of *Rambam* and the *Rosh* (which is also the ruling of the *Shulchan Aruch*).

The opinion of the *Rambam* is that the mitzvah is to actually write a Sefer Torah which requires the physical input of the person writing the Sefer Torah — and if one does not know how to write then another should write on his behalf, and even if one corrects one letter it is as if one has actually written the entire scroll. One therefore does not fulfill the obligation through purchasing a ready written Sefer Torah.

The opinion of the *Rosh* (and this is the ruling of the *Shulchan Aruch*) is that the mitzvah of writing a Sefer Torah is so that one may learn in it, and what is important is that one should have the scroll/books to learn in<sup>97</sup> — and one does not actually physically have to write them.<sup>98</sup>

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93. See the expression in *Kitzur Piskei HaRosh* *ibid.*, “One who purchases a Sefer Torah is snatching a mitzvah, one who writes it or even corrects one letter is as if he received it from Sinai, for it is a positive commandment to write a Sefer Torah.” See also *Tur* *ibid.*

94. *Menachot* *ibid.* Beginning of Laws of Sefer Torah. See *Taz* *ibid.*, 1.

95. The expression used by the *Levush* *ibid.* 1, is difficult for he writes: “One who purchases a Sefer Torah from the market and does not correct anything is as if he has snatched a mitzvah from the market i.e. he has not fulfilled the positive commandment.” He nevertheless continues, “And he does not have as great a reward as one who actually writes it.” And then he quotes the *Nimukei Yosef*.

96. For the ruling of the *Rema* that one who purchases a finished Sefer Torah has not fulfilled the obligation seems also to apply today to one who writes *Chumash*, *Mishnah* etc. See however *Levush* *ibid.* *Gra* *ibid.* 9.

97. This is also the implication of the wording of the *Sefer Chinuch*, that, “We have been commanded that every Jew should possess a Sefer Torah,” and as amplified in the root of the mitzvah in which he writes that the purpose of having a scroll is so that one may read in it. See however the comment of the *Minchat Chinuch*.

98. Like the opinion of *Rashi* and *Nimukei Yosef* and *Rabbeinu Yerucham* 2:2— and not like the *Rema*.

However<sup>99</sup> careful consideration of the wording of the *Rosh* indicates that the *Rosh* is not coming to introduce a new parameter into the mitzvah,<sup>100</sup> rather he agrees that the main mitzvah is to actually write a Sefer Torah but he is adding that in latter generations, the mitzvah is to write a *Chumash*, *Mishnah* etc. In other words he also agrees that one has to write, but the question is what to write. In the previous generations it was a Sefer Torah, and today it is a *Chumash* etc.

And so our previous question still requires clarification.

Furthermore, we need clarification in the reason for the disagreement between *Rashi* and the *Nimukei Yosef*, on the one hand, who say that one fulfils the mitzvah by purchasing a Sefer Torah, (and if one actually wrote one then that is even a greater mitzvah<sup>101</sup>) and on the other hand, the opinion of the *Rema* (and it appears also the opinion of *Rambam*<sup>102</sup>) that one does not fulfil the obligation by purchasing a Sefer Torah.

4. In order to gain clarity in the entire matter, we must first search for an explanation of the opinion of the *Rosh* (and as ruled in the *Shulchan Aruch*). How is it possible to suggest the

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99. *Tzofnat Paaneach* in the Laws of *Tefillah* 12:10 writes that there are actually two mitzvot in writing a Sefer Torah— one mitzvah is to write the Sefer Torah and the second mitzvah is to learn from what is written. See also *ibid.*, Laws of Sefer Torah 2. He adds that the mitzvah of learning from a Sefer Torah can be fulfilled through one's father's Sefer Torah (which is not the case by a King).

100. It is interesting to note that in the Helir edition of *Sefer Hamitzvot* of the *Rambam*, the wording is “That we have been commanded that each person should have a Sefer Torah, and if he writes it with his own hand...”

101. See *Rashi Menachot* *ibid.*

102. Although from the wording of the *Rambam*, “And anyone who corrects a Sefer Torah (implying any Sefer Torah— not just one that others wrote for him) it is as if he has written the entire scroll,” (which then not only has he fulfilled a mitzvah but it also is as if he has received it at Sinai) it appears that if he did not correct it, he has at least fulfilled the mitzvah. Accordingly he does not therefore contradict his opinion in *Sefer Hamitzvot* that even by purchasing a Sefer Torah he has also fulfilled the mitzvah.

It should be noted that there are those of the opinion— quoted in *Mikdash M'at* on the *Bnai Yona* *ibid.*<sup>9</sup>— that even according to the *Rema* he has also fulfilled the mitzvah and that which the *Rema* writes that “He has not fulfilled the mitzvah,” means he has not done the mitzvah properly.

novel idea<sup>103</sup> that a positive commandment can change with time, so much so that nowadays the mitzvah is not as it states explicitly in the Torah?

And although the *Rosh* explains the reason; “Because the point of writing a Sefer Torah is to learn in it, as it states, “And teach the children of Israel place it in their mouths”, nevertheless the reason for the mitzvah is only the purpose and inner intent of the mitzvah, but it surely can’t detract from the actual mitzvah itself which — as stated explicitly — is to “Write this song”, literally meaning to write a Sefer Torah?<sup>104</sup>

##### 5. The explanation:

From the juxtaposition of the words, “Write for you” to the ultimate purpose of writing which is, “And teach the children of Israel, place it in their mouths” (and so is implicit in the continuation of the text<sup>105</sup>) that the purpose of writing of the Sefer Torah is to place it in their mouths, so that the Torah be eternally with the people even in a time when they will “Spurn and reject the covenant”, the *Rosh* understands that “Write for you,” is not the very essence of the mitzvah but only a detail of the mitzvah.

A similar example is the case of a Mezuzah. The Torah states,<sup>106</sup> “And write them on the doorposts of your house and your gates.” The actual mitzvah of Mezuzah is not the actual writing of the Mezuzah but the fixing of the Mezuzah on the door.<sup>107</sup> In order to fix a Mezuzah you have to write one.

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103. See *Taz* *ibid.*, 4.

104. See *Responsa Chatam Sofer Yoreh Deah* 254, *Binat Sofer Klal* 12:1, *Responsa Shemen Rokeach* *ibid.*

105. Ch.31:16 and on.

106. *Vaetchanan* 6:9.

107. As is the text of the blessing, “*Likboa Mezuzah*— to fix a Mezuzah”, see *Rambam* in the enumeration of the mitzvot at the beginning of *Mishnah Torah* mitzvah 15. See also the title of the Laws of Mezuzah, and the Laws of Mezuzah 5:7.

Nevertheless see *Tur* and *Shulchan Aruch Yoreh Deah* 285, “It is a positive commandment to write.” See *Panim Yafot Vaetchanan* *ibid.* At length see the explanation of *R. Perla* on the *Sefer Hamitzvot* of Saadia Gaon Vol.3 *Miluim* 4.

Similarly, the mitzvah of writing a Sefer Torah is to learn the Torah, and in order to learn you have to write.

In other words:

There is a mitzvah to learn Torah, and, “The learning of Torah is equivalent to them all.” The main point of learning Torah is to know all the laws of the Torah with their reasons.<sup>108</sup> This is clearly a scriptural obligation which must be performed in a way in which these laws must be, “Sharp and clear on your tongue,” so that “One could answer any question in these laws immediately,”<sup>109</sup> and that is what it means “Place it in their mouths.”

In *Parshat Vayelech*, the Torah comes and introduces a special positive commandment that one should actually write a Sefer Torah and learn in it. When one learns from a text, the learning is easier and in more depth — for just seeing the letters makes one all the wiser — and one who learns from a text does not forget so quickly.<sup>110</sup> It also has the advantage that one can readily review what has been learned, and that is the surest way to combat a possible rejection of the covenant as mentioned in the *Parshah*. At the time of this commandment,<sup>111</sup> the only way<sup>112</sup> in which one could learn Torah from a text would have been through the writing of a Sefer Torah, for there was a rule that in those days it was forbidden to write down the Oral tradition,<sup>113</sup> and hence the only text that could be learned from and written down was an actual Sefer Torah. And because of this prohibition of writing Oral Law, it was necessary to actually write a Sefer Torah which has a whole set

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108. Laws of *Talmud Torah* of the Alter Rebbe 2:1.

109. *Ibid.*, 3— from *Kiddushin* 30a.

110. *Yerushalmi Brachot* beginning Ch.5.

111. See expression of *Levush* *ibid.*, 2.

112. As in the expression of the Talmud *Eruvin* 78b, it is as if, “A lion is crouching upon him.” See Encyclopedia Talmudit entry *Aryeh*.

113. *Gittin* 60b.



of prescribed conditions, such as being written in *Ketav Ashuri*, writing with *Shirtut* etc.<sup>114</sup>

However, nowadays because, “There came a time to do for *Hashem* and therefore the Torah was annulled,”<sup>115</sup> meaning that because of the threat that the Torah may become forgotten due to persecution of Torah teachers and their students, permission was given to transcribe the Oral tradition,<sup>116</sup> therefore the main learning of Torah law with its reasons nowadays is not through learning from a Sefer Torah, but rather through learning from a *Chumash Mishnah* and *Gemara* and their commentaries, and therefore the mitzvah of “writing” has been transferred to these books. Since these books do not require any of the special conditions attached to the writing of a Sefer Torah, therefore it is enough to do an action that makes these books available so that one may learn Torah from a written text.<sup>117</sup>

This may be compared to the rule<sup>118</sup> “Derive from it but place in its own context.”

6. This concept finds a parallel and may be compared to the obligation of *Simchah* on *Yomtov*. In Temple times, special offerings called *Shalmei Simchah* were brought whose purpose was to rejoice with the meat consumption on *Yomtov*. Nowadays — according to many opinions — there is also a Biblical obligation to rejoice on *Yomtov* by eating meat since, “There is no joy unless one eats meat.”<sup>119</sup>

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114. Although it would have been possible to write each of the Five Books separately and each scroll would not have had the holiness of a Sefer Torah— see *Rambam* Laws of Sefer Torah 7:14— nevertheless the mitzvah in this case was to write the entire Torah— see *Tzafnat Paaneach* *ibid.* See however *Shaagat Aryeh* 34.

115. *Tehillim* 119:126, *Gittin* *ibid.*

116. See *Prisha* *ibid.*

117. A similar case is the reading of the *Haftarah* nowadays— see *Shulchan Aruch* of the *Alter Rebbe Orach Chaim* 284:4, *Kuntres Acharon* *ibid.*

118. *Yevamot* 78b.

119. See *Rambam* Laws of Yomtov 6:18, *Yam Shel Shlomo Beitzah* 2:5, *Magen Avraham Orach Chaim* 249:6, *Machatzit Hashekel* *ibid.* See also *Alter Rebbe's Shulchan Aruch Orach Chaim* 529:7.

It is obvious that the joy derived from eating meat nowadays does not have the parameters of *Shalmei Simchah* which must be eaten in a state of ritual purity in Jerusalem. These prescriptions are due to the fact that the *Shalmei Simchah* have a rule of a *Korban* sacrifice which do not apply to meat consumption nowadays. The element of *Simchah* derived from eating the *Korban* does have a parallel in meat eating nowadays.<sup>120</sup>

Similarly in our case, and in the wording of the Talmud<sup>121</sup>; “*Lo min Hashem hu zeh*” — all the detailed laws which affect writing a Sefer Torah are applicable because one is actually writing a Torah scroll, and not because of the obligation “Write for you this song” in order to teach it and place it in their mouths.

It is therefore understood that even according to the opinion of the *Rosh* there has been no essential change in the nature of the mitzvah.

The question however remains — how come we do not find that people should fulfil their obligation by actually writing *Chumashim*, rather they allow this to be done by the printer. And even if a book is ordered by a printer, and he makes the printer an emissary to print the book, nevertheless the rule is that better one should do it oneself than through an emissary. This question is answered as above stated that if the mitzvah is done in a nicer way by the emissary than by oneself then the rule of “Better a mitzvah done by oneself rather than through an emissary,” does not apply.

7. In the light of this clarification, that when comparing two matters there may be details which we “Derive from it” and other details which “We place in its context”, we may explain numerous ideas. For example:

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120. See comment of the *Machatzit Hashekel* on the *Magen Avraham* *ibid.*, who proves from the wording of *Rashi Taanit* 30a that the element of joy is derived from eating the meat itself rather than it being a *Korban Shelamim*.

121. *Shabbat* 116a and similarly Mishnah in *Makot* 21b.

Prayer was instituted in the place of sacrifice.<sup>122</sup> Nevertheless we do not find (even in the first instance) any requirement that there should be a Cohen in the congregation. In contrast however we do find that in the context of time,<sup>123</sup> the prayers must be in the same time as the sacrifices were offered,<sup>124</sup> (for the rule is regarding any sacrifice that must be offered in a certain time that if that time has passed the sacrifice is invalid.)<sup>125</sup>

Another example:

On Seder night, the custom in our lands is that we are careful not to eat roast meat in case people may say that it is a Paschal lamb.<sup>126</sup> Nevertheless we do take a roast *Zeroa* in memory of the Paschal lamb which was roast.<sup>127</sup> The reason why we don't eat roast meat is because the primary reason why the paschal lamb is offered is that we eat it,<sup>128</sup> hence we do not wish to eat a food that would resemble the Paschal lamb.

A third example:

We find in numerous places the expression,<sup>129</sup> “Rabbi A and Rabbi B are actually of the same opinion.” From the very wording of this expression we may understand that although there is some common ground between Rabbi A and B, nevertheless there are details in which they disagree and there

122. See *Brachot* 26b, *Alter Rebbe's Shulchan Aruch Orach Chaim* 108:8.

123. Similarly prayer is compared to the sacrifice in terms of intent, that there be no extraneous thought when praying as there should be no foreign thought during sacrifice, and also prayer should be recited standing as the sacrifice was in a fixed place, and there should be nothing standing between a person and the wall just as there be no intervening substance by sacrifice— see *Tur Shulchan Aruch* and *Alter Rebbe's Shulchan Aruch* *ibid.*, 98:4.

124. *Brachot* *ibid.* *Alter Rebbe's Shulchan Aruch Orach Chaim* 89.

125. And even though there is a rule of *Tashlumin* by prayer meaning that if one missed a prayer it may be repeated at the time of the next prayer— and we do not apply the rule that once the time has elapsed the prayer is invalid as would be the case by sacrifice (*Brachot* *ibid.*, and *Tosafot*) nevertheless the *Tashlumin* prayer does not carry the same reward as a prayer in its correct time— see *Brachot* *ibid.*, *Alter Rebbe's Shulchan Aruch* *ibid.*, and 108:2.

126. *Alter Rebbe's Shulchan Aruch Orach Chaim* 476.

127. *Alter Rebbe's Shulchan Aruch* 473:21.

128. *Pesachim* 76b.

129. See Encyclopedia Talmudit entry “*Ain Halachah Kshittah*”.

may be an actual practical difference between their opinions.<sup>130</sup> If this was not the case then why use the expression “Are actually of the same opinion,” rather use the expression, “Rabbi A and B say...”.

Many further examples of this principle can be found.

8. Accordingly, we may suggest that when the *Rema* rules, “However if one purchased (a Sefer) and one did not correct anything, then it is as if one has snatched something from the market place, and one has not fulfilled his obligation,” and one has only fulfilled ones obligation when, “He hires a scribe to write a Sefer Torah, or he purchases a Sefer Torah that was invalid and he corrects it and makes it kosher,” (which is not like the opinion of *Rashi* and *Nimukei Yosef* who say that even if one purchases a Sefer Torah from the market one has fulfilled the mitzvah), that applies only in reference to writing a Sefer Torah. However, in reference to *Chumashim*, *Mishnah*, *Gemara* and their commentaries which “today” one fulfils the mitzvah of “Write for you” with these books (according to the *Rosh*), then according to all opinions one fulfils one’s obligation through purchasing books and learning in them.<sup>131</sup>

The explanation: According to all opinions the reason for the mitzvah of “Write for you” is “*Kabalat HaTorah* — acceptance of the Torah” which expresses itself through taking a Torah and learning in it. The only question is how much connection must there be between the deed and its purpose.

On the one hand one could say: in earlier generations the mitzvah of “write for you” was connected with a Sefer Torah, for they would write *Sifrei* Torah and learn in them — and therefore the actual writing of the Torah must be *Lishmah* — for the intent purpose — on specially prepared lined parchment together with all the other mandatory requirements of a Sefer Torah. In this case the actual object of the Sefer Torah itself

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130. See *Pesachim* 32b.

131. See *Daat Kedoshim* *ibid.*, section 7.

necessitates much detail in its making, and all this detail was part and parcel of the mitzvah of writing this song.

On the other hand one could say that all the *halachic* conditions of writing the Sefer Torah are only applicable because of the holiness of a Sefer Torah (and whenever one writes an actual Sefer Torah all this detail must be present) however it is not essential to the mitzvah of “Write for you this song” whose essential purpose was to learn Torah.

9. And this is the explanation of the two aforementioned opinions as regards the fulfilment of the mitzvah of “write for you” a Sefer Torah. The opinion of the *Rambam* and the *Rema* is that since the mitzvah is connected with the holiness of writing an actual Sefer Torah, therefore the holiness demands the conditions of the deed of actual writing a Sefer Torah, and therefore this deed is not only a detail of the object (i.e. in the holiness of a Sefer Torah) but is also part of the fulfilment of the mitzvah of “Write for you.”

Therefore when one comes to fulfil this mitzvah by writing a Sefer Torah the deed of the mitzvah through writing a Sefer Torah or correcting an invalid Sefer Torah — through that deed is finished and completed the “Write for you.” But if one purchased a Sefer Torah and did not correct anything one does not fulfil one’s obligation.

However according to *Rashi* and the *Nimukei Yosef* the holiness of a Sefer Torah is not a part of the mitzvah of “Write for you,” (those details are only applicable when actually creating the holiness of a Sefer Torah) and therefore if the holiness is already present, then one fulfils one’s obligation even when purchased from the market.

Accordingly we will now understand why, “Today it is a mitzvah to write *Chumashim*, *Mishnah*, *Gemara* and their commentaries,” does not mean (even according to the opinion of the *Rema*) that this must be in a way of writing or even by proxy, or through correcting a Sefer Torah, because all these books do not require the deed of a person, they can be

produced even by a monkey (machine), as long as the writing is all there and one can use it in the fullest sense for “Learn it and place it in their mouths.”

And the expression of the *Rosh* and the *Shulchan Aruch*, “One should write” is a borrowed expression from the mitzvah of writing a Sefer Torah however one must apply the rule of, “Derive from it but place it in its own context.”

10. This sheds light and explanation in how we fulfil the mitzvah of writing a Sefer Torah nowadays.

A similar example we also find by the way we actually study nowadays. In previous generations they would first learn all the *halachot* of the entire Torah and only thereafter enter in to exegesis and debate of source material etc. Today however we do not follow that pattern.

Similarly today in reference to writing a Sefer Torah it does not mean that one has to write oneself (or purchase oneself) all the books (*Chumash*, *Mishnah*, *Gemara* and their commentaries) and only then has one fulfilled the mitzvah — which there are a huge number of commentaries and we see in practice that the majority of Jews do not possess all of them.<sup>132</sup>

11. Now we will understand that which the *Gemara* states, “If one writes a Sefer Torah, the Torah considers it as if he has received it from Mt Sinai,” and the *Rambam* quotes this in his book of *Halachah*, because this is the parameter of the mitzvah of “Write for you” — a form of receiving the Torah<sup>133</sup> which is achieved through a person’s actions, through writing and

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132. According to this explanation it would therefore be assumed that when fulfilling the mitzvah of “Teach it to them,” through *Chumash* *Mishnah* and *Gemara* and their commentaries it may be done in any language even if not written in Hebrew. Similarly one would also fulfil the mitzvah of “Write for you,” when one purchases Torah literature in any language. See *Tzofnat Paaneach* Laws of Tefillah (end). See also *Mekor Chessed* to *Sefer Chassidim* 404.

133. One may say that this is the reason why this mitzvah was said to Moshe at the end of the 40 years (in addition to the fact that only then was the Torah complete) because being the 613th mitzvah fulfilling this mitzvah would be an act of receiving all the previous mitzvot since, “You will lie with your fathers and this people shall stand up and they shall forsake and annul my covenant ...”

preparing a Sefer Torah (or through purchasing a Sefer Torah with one's own money) and thereafter to learn in it.

Its only in the earlier generations that they actually fulfilled this mitzvah through writing a Sefer Torah which when “He wrote it with his hand,” his acceptance of the Torah is complete, and as if he received it at Mt Sinai since it is similar to the receiving of the Torah the first time, and that brought to learning and keeping the mitzvot in full. However that is still applicable in any time and in every place when a Jew purchases Torah books and learns in them.

From the above is also understood the importance of every Jew having Torah books in his home — and it should at best be a house full of books — but at least the principal works: *Siddurim*, *Chumashim* (*Tanach*) *Mishnayot*, works of *Halachah* so there should be the “Learn in it,” and “Place it in their mouths.”

12. A related subject — one may possibly add:

The mitzvah of writing a Sefer Torah that we learn from the verse, “And now write for you this song,” is as mentioned the entire Sefer Torah.

Since there is nothing that is not hinted to in the Torah<sup>134</sup> it follows that the entire Oral tradition is hinted to and enveloped within the written Torah that was given to Moshe at Sinai — and this includes *Mishnah*, *Talmud Aggadah* and even something that a seasoned student would innovate.<sup>135</sup>

Similarly as regards the person writing the Sefer Torah, he who writes a Sefer Torah is considered as he himself has received it from Sinai.

And although this may be interpreted as some form of reward, the reward we use as a proof that he himself has received the Torah at Sinai as the *Nimukei Yosef* says, “That the attribute of mercy can say just as this one has troubled himself

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134. See *Zohar* Vol.3 p.221a.

135. See *Megillah* 19b. *Talmud Yerushalmi Peah* 2:4, *Midrash Rabbah Shmot* 47, *Vayikra* 22.

so was the trouble that the Jews went to in the desert to receive the Torah at Mt Sinai, and it is not a reward which is an offshoot from the mitzvah of writing a Sefer Torah.

The *Rambam* however brings down this *halachah* in his *Sefer Hayad* which is *halachot halachot*<sup>136</sup> and particularly he placed it in the middle<sup>137</sup> of the first *halachah* where it talks of the actual fulfilment of the mitzvah and he changes the wording of the *Gemara* and says, “And if he wrote it with his hand it is as if he received it from Mt Sinai,” which implies that this is a reward of writing a Sefer Torah.

And one may suggest this is similar to one who teaches the son of one’s friend Torah it is as if he gave birth to him<sup>138</sup>

13. And may it be *Hashem’s* will that very soon our eyes should see the coming of *Moshiach* and he will write the *Mishneh Torah* for a King and that will be with him continually as it states, “And it shall be with him and he shall read from it all the days of his life,”<sup>139</sup> and there will be revealed the kingdom of *Hashem* and “*Hashem* will be the King over the entire world and on that day *Hashem* will be one and His name will be one.”<sup>140</sup>

Taken from the *Sichot* of the last days of Pesach and Shabbos *Parshat Kedoshim* 5741




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136. An expression of the *Rambam* in his introduction to *Mishneh Torah*.

137. Usually he writes the description of the reward of the mitzvah at the end of the laws of the mitzvah— see for example the laws of Tefillin (end), Mezuzah (end) Sefer Torah (end).

138. *Sanhedrin* 19b, *Rashi* on Torah *Bamidbar* 3:1.

139. *Rambam* laws of Sefer Torah *ibid.*, 2.

140. *Zechariah* 14:9.



❖ CHAPTER 4 ❖

## A SEFER TORAH WRITTEN BY *SHLUCHIM*

*Sicha of Shabbat Parshat Vayakhel-Pekudei Parshat Parah, Mevarchim Hachodesh Nissan 5748. This Sichá was said in connection with the Siyum of a Sefer Torah written by the Shluchim in memory of the Rebbetzin Chaya Mushka who passed away on the 22nd of Shvat 5748.*

1. One of the very special aspects of this Shabbat is that it is Shabbat *Parshat Parah* — the idea of the “*Chukat HaTorah* — Statute of the Torah” (as stated at the beginning of the *Parshah*.<sup>141</sup>)

The Chassidic discourses on that verse<sup>142</sup> explain that “*Chukat*” also has the connotation of “engraving”, and it refers to the Torah as it exists in its root and source, standing as engraved letters, which is a higher level than as it descended below when it became en clothed in written letters. And this is the meaning of, “This is the *Chukat Hatorah*”, that from the level of engraved letters descended and was drawn, the written letters of the Torah.

And this may be connected with the *Siyum* and completion of the Sefer Torah which was written by the *Shluchim* on Thursday<sup>143</sup> of this week, just before the Shabbat<sup>144</sup> of *Chukat*. It

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141. *Chukat* 19:2.

142. *Likkutei Torah Chukat*. See also *Likkutei Torah* at the beginning of *Parshat Bechukotai* and in many other places.

143. The day of “*Ach*” of Adar— the 21st of Adar, (the letters *Aleph* and Final *Chaf* which numerically equal 21, and when written together form the word “*Ach*” which is found in the expression of “*Ach Tov Vachessed*”— meaning only good and kindness), which is the *Shloshim* of the passing of the Rebbetzin Chaya Mushka. Note the connection between the passing and a Sefer Torah— as in the statement

is known<sup>145</sup> that when one completes a new Sefer Torah, there is introduced (not only an additional scroll in the world but) something very new and novel in Torah. This is new, even to the very first Sefer Torah written by *Moshe Rabbeinu* which was placed in the Ark<sup>146</sup> together with the tablets of stone which represent the engraved letters of the Torah, “*Chukat Hatorah*”, i.e. the juxtaposition and fusion of the engraved letters of Torah with the written letters of a Sefer Torah.

And one may add that the concept of, “This is the *Chukat Hatorah*” — “This” denotes revelation — showing with the finger and saying “This”<sup>147</sup> — is more punctuated with a Sefer Torah written by the Jewish people, for the Sefer Torah written by Moshe, and certainly the Tablets of Stone (the engraved letters) themselves are in the Ark in the Holy of Holies, and nobody sees them in a revealed way, however a Sefer Torah written by Jews is written in order that one may point the finger and say, “This is the *Chukat Hatorah*”, behold, this is the Torah as it has descended from the level of *Chukat Hatorah* — engraved letters.<sup>148</sup>

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of the Sages (*Moed Katan* 25a), “It is compared to a Sefer Torah that was burned.” And how much more so does this refer to a *Talmid Chacham* (and similarly a righteous woman) of whom it says (*Ketubot* 17a) “Its taking away was like its giving— just as it was given by 600,000, so too its taking away was with 600,000.” There is a further connection with *Parshat Parah*— “Why the juxtaposition of the death of Miriam and the *Parshah* of the Red Heifer? To teach you just as the Red Heifer atones so too does the passing of *Tzaddikim* atone.” (*Moed Katan* 28a, quoted in *Rashi Chukat* 20:1. See *Igeret Hakodesh* 28.)

144. *Pesachim* 106a.

145. See also *Sicha of Parshat Noach* 5748 section 2.

146. Either inside the Ark or at the side of the Ark— regarding these two opinions see *Bava Batra* 14a, *Rashi Vayelech* 31:26.

147. See *Taanit* (end). *Shmot Rabbah* 23 (end). *Rashi Beshalach* 15:2.

148. In *Likutei Torah Chukat* it states: “And from the Written law is drawn this revelation in the Oral law.” One may suggest that the revelation and the drawing down into the Oral law is also connected to the mitzvah of writing a Sefer Torah— according to that which is written (*Rosh Halachot Ketanot, Hilchot Sefer Torah*. See *Shulchan Aruch Yoreh Deah* Laws of a Sefer Torah 270:2), that “Nowadays...the positive commandment...is to write the Five Books of Moses, *Mishnah Gemara* and their commentaries...for the mitzvah of writing a Sefer Torah is to learn from it, as it is written, (*Vayelech* 31:19) “And teach it to the *Bnei Yisroel*, place it in their mouth,” and through the *Gemara* and its commentaries one

2. In addition to the aforementioned that “This is the *Chukat Hatorah*” is relevant to the *Siyum* of every Sefer Torah, in this case it can be emphasised the very special nature of a *Siyum* of a Sefer Torah written by *Shluchim*.

By way of introduction:

The greatness of writing a Sefer Torah by many Jews<sup>149</sup> — “With the multitude of people is increased the glory of the King,”<sup>150</sup> — is that thereby is increased Jewish unity,<sup>151</sup> for a Sefer Torah emphasises the idea of unity, for although it contains many letters, and each letter must be surrounded by parchment,<sup>152</sup> nevertheless all the letters are unified into one entity, “One Torah”, and in a way in which the completion of each letter affects the validity of the entire scroll.<sup>153</sup> And as it states, that *Yisroel* is the abbreviation for *Yesh Shishim Ribo Otiot Latorah*,<sup>154</sup> (there are six hundred thousand letters in the Torah), and despite the division between them, they unify literally into one entity, in such a way that the perfection of each Jew affects the perfection of *Klal Yisroel* as a nation, as was emphasised by

knows the meaning of the mitzvot and their laws, and therefore they are the books which a person is obligated to write.” (See *Sicha* of Shabbat *Parshat Vayigash* 5748 section 2.) And therefore there needs to be a revelation and a drawing down of the “engraving” also into the Oral law, since the main learning of Torah (not only the pointing of the finger and saying “This”, but practical study to know the laws of what has to be done), is in books that do not have the sanctity of a Sefer Torah— specifically the Oral law.

149. In addition to the fact that they all participate in the positive command of “Write for you this song...write for yourselves the Torah which contains this song,” (*Rambam* beginning of the laws of Sefer Torah) by literally writing an actual Sefer Torah. (In the main it is not usually within the capacity of every Jew to write a Sefer Torah, however it can be done when they join together to write one.)
150. *Mishlei* 14:28. See Encyclopedia Talmudit entry on “With the multitude of people...”
151. This is connected with the daily portion of *Rambam* of this day— the end of the laws of *Sukkah* and *Lulav* where, as explained by the Sages, each emphasises unity: *Sukkah*— “All Israel may sit in one *Sukkah*” (*Sukkah* 27b), *Lulav*— the unity of the four species (as they constitute one mitzvah) which refer to the four types of Jew (*Vayikra Rabbah* 30:12.)
152. *Menachot* 29a. *Rambam* Laws of *Tefillin* 1:19. *Tur* and *Shulchan Aruch Yoreh Deah* 274:4. *Orach Chaim* 32:4. *Alter Rebbe's Shulchan Aruch Orach Chaim* 32:5.
153. See *Tikunei Zohar* 25. Responsa *Noda Biyehuda Mahadura Tinyana Orach Chaim* 109. *Avnei Nezer Yoreh Deah* Vol.2:371.
154. *Megaleh Amukot* 186.

the Giving of the Torah that, “If there had been missing even a single Jew etc.”<sup>155</sup>

And the concept of Jewish unity is very much emphasised in relation to a Sefer Torah written by *Shluchim*, for *Shluchim* from many continents from all over the globe participated in its writing, and the Sages state; “One bestows a merit even in the others absence.”<sup>156</sup>

And as expressed in *Megillat Ester*, which was read just recently on Purim, “All the Jews in all the lands of the King,”<sup>157</sup> “In every land and every city”,<sup>158</sup> that all have become unified by the writing of this Torah.

And this is certainly emphasised in this year, a year of *Hakhel*,<sup>159</sup> “Gather (*Hakhel*) the people, the men, the women and the children...so that they may hear and learn...all the words of this Torah,”<sup>160</sup> — the unity of all Israel through “This Torah.”

3. Furthermore, and in more depth — not only does the writing of a Sefer Torah by the *Shluchim* express Jewish unity, but moreover, the whole idea of writing a Sefer Torah is connected with *Shlichut*.

To explain:

Torah is “From Heaven,” “From Heaven I have spoken to you.”<sup>161</sup> Torah is Divine wisdom and will, and therefore is one with the essence of God, for, “Torah and G-d are one.”<sup>162</sup> Nevertheless, “(Torah) descended from its place of honour...it travelled from the most hidden of levels, from one level to the next through the chain order of the worlds until it became

155. *Devarim Rabbah* 7:8. *Mechilta Yitro* 19:11.

156. *Eruvin* 81b in the Mishnah. See also Encyclopedia *Talmudit* on this entry.

157. *Ester* 9:20.

158. *Ibid.*, 28.

159. And in the year of *Hakhel* itself, on Shabbat *Parshat Vayakhel*. “And Moshe gathered all the congregation of the *Bnei Yisroel*.” (Beginning of *Vayakhel*.)

160. *Vayelech* 31:12.

161. *Yitro* 20:19. And see *Sanhedrin* Beginning of Chapter *Chelek*.

162. *Zohar* quoted in *Tanya* Ch.4 and Ch.23. See *Zohar* Vol.1:24a. *Tikunei Zohar* 6 (21b) 22 (64a).

enclothed in material matters of this world, which are the majority of the mitzvot of the Torah and their laws, with combinations of letters ink on parchment etc.”<sup>163</sup>

And this descent — “From Heaven”, the level where Torah and G-d are one, until becoming enclothed in this material world, physical letters ink on parchment — this is a concept of *Shlichut*, that G-d “sends” the Torah from Above below, in order that Jews can learn Torah and keep mitzvot, (for great is learning for it leads to action<sup>164</sup>), specifically in this physical world,<sup>165</sup> through which is realised the Divine intent and purpose of the whole creation, (including also the *Shlichut* of the Jewish soul which descended from the most elevated level into a deep pit) — the desire that G-d wished to have a dwelling in the lowest of all worlds.<sup>166</sup>

And this is also the idea of writing a Sefer Torah — that the descent of Torah below is not only from the side of the “Giver” but also from the side of the “receiver”, for since a person below himself writes a Sefer Torah, “A combination of physical letters ink on parchment”, through which there is drawn and revealed the holiness of the Torah as it is one with the essence of G-d. It therefore comes out that in the holiness of the letters of the Sefer Torah (which is not so much the case in the Oral Torah), is emphasised the descent and *Shlichut* of the Torah below to become enclothed in “A combination of physical letters ink on parchment.”

#### 4. To explain further:

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163. *Tanya* Ch.4 (8b).

164. *Kiddushin* 40b.

165. It must be noted that even as regards the learning of Torah which is also learned in the Garden of Eden (which is not the case in the actual performance of mitzvot which is only applicable in the physical world), there is nevertheless an advantage in Torah learning down here in this physical world, for Torah is, “Not in the heavens” (*Bava Metzia* 59b) and when, “There was an argument in the Heavenly academy...they said who is present? Raba Bar Nachmeni is present,” (*Ibid.*, 86a) specifically a soul in body. See *Igeret Hakodesh* 26 (144b).

166. See *Tanchuma Nasso* 16. *Tanya* Ch.36.

The principle novelty of the Giving of the Torah was the descent below, which this descent was for the purpose of an ascent, for specifically through the descent would there be revealed and drawn a higher level of Torah.

The novelty of the Giving of the Torah is explained in many places<sup>167</sup> — even though we find the learning of Torah also before the Giving of the Torah<sup>168</sup>; for example by Adam *Harishon*<sup>169</sup> and by the patriarchs, “Avraham was an elder who sat and learned in a Yeshivah,”<sup>170</sup> and so too by Yitzchak and Yaakov, “Avraham kept the entire Torah<sup>171</sup> before it was given”<sup>172</sup> — but before the Giving of the Torah, the revelation of the light of the Torah did not permeate the lowly beings, or as in the words of our Sages,<sup>173</sup> “Before the Giving of the Torah there was a decree that the upper worlds should not descend below, and the lower worlds not ascend above.” And, at the Giving of the Torah this decree was annulled and there was a revelation of the light of the Torah in a way which permeated the very being of the lower realms — and therefore the principle novelty of the Giving of the Torah was its effect down below.

Furthermore and most important, was that the descent of the Torah below by the Giving of the Torah was connected with the revelation and drawing down of a higher level of Torah:

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167. See *Likkutei Torah Bamidbar* 12c. *Likkutei Sichot* Vol.16 p.211.

168. And even before the creation of the world, “The Torah preceded the world by two thousand years.” (*Breishit Rabbah* 8:2. *Zohar* Vol.2:49a)

169. *Pirkei D'R' Eliezer* 8.

170. *Yoma* 28b.

171. And from this is proven that he learned, “The entire Torah”— for keeping the Torah is only possible through learning the Torah, and after the Giving of the Torah a prophet is not allowed to introduce anything novel in Torah (*Rambam*, *Laws of Yesodai HaTorah* Ch.9). And after the Giving of the Torah, even by Moshe *Rabbeinu* “Moshe received the Torah from Sinai”, Torah and prophecy are two distinct ideas and situations (see *Tzofnat Paaneach* on the Torah at the end of *Parshat Shoftim*.)

172. *Yoma* *ibid.* *Kiddushin* 82a in the *Mishnah*.

173. *Tanchuma Vaera* 15. *Shmot Rabbah* 12:3.

The Talmud states:<sup>174</sup> “When Moshe ascended on High, the ministering angels said before God, “This hidden treasure...You wish to give it to a mere mortal?” One may ask: How is it possible to say that Torah is a “Hidden treasure” when Torah was already revealed to Adam and to the Patriarchs!?”

One must therefore conclude that the level of Torah that was revealed before the Giving of the Torah was incomparable to the level of Torah revealed by the Giving of the Torah, for by the Giving of the Torah was revealed the level of Torah as it is a “Hidden treasure by You.”

And these two extremes, on the one hand, the descent of the Torah, and on the other, the revelation of “The hidden treasure,” are interdependent, for in order that there be achieved the desire of God to have a dwelling in the lower worlds, a dwelling for His essence, it was necessary (so to speak) to reveal the level of Torah that is a hidden treasure (something highly desirable). Put another way: the highest level of Torah should be on “*Shlichut*” to descend below in order to make a dwelling for G-d in the lowest of all realms.

5. We may now understand that when something new comes about in the “*Shlichut*” of the Torah, then an additional dimension is revealed in Torah, a higher level of Torah.

This idea is emphasised in the days of Purim which we have just celebrated.<sup>175</sup>

Purim is connected with the Giving of the Torah, “The Jews kept and accepted”<sup>176</sup> — “They kept that which they had already accepted,”<sup>177</sup> meaning that in the days of Purim there was achieved a strengthening in the whole acceptance of the

174. *Shabbat* 88b.

175. Of significance is the special strength of the days of Purim in reference to which it states; “And their remembrance shall not cease from their seed.” (*Ester* 9:28. *Rambam* end of Laws of *Megillah*). One may suggest that this also includes the effect of Purim on the entire year.

176. *Ester* 9:27.

177. *Shabbat* 88a.

Torah. This was in such a way that it annulled the “*Modaa Rabboh Loraisa*” for, “They reaccepted it in the days of Achashverosh.”

The explanation:<sup>178</sup> Specifically because of the descent and the concealment, or as in the words of the Sages,<sup>179</sup> “Where do we see Ester hinted to in the Torah? As it states;<sup>180</sup> “And I shall surely hide my face,” was there revealed by the Jews an extraordinary self-sacrifice which stemmed from their very essence,<sup>181</sup> and the Torah became re-established by the power of their own virtue, (and not as a revelation of light from Above as was the case by the Giving of the Torah), and this involved the annulment of the “*Modaa Rabboh Loraisa*,” and this had the effect on the revelation from Above that there was drawn an even greater level than at the Giving of the Torah, so much so that the revelation achieved by the Giving of the Torah was only a “beginning” (“and the Jews accepted that which they had started to do”<sup>182</sup>) in relation to the light that was drawn in the days of Purim which was called “They kept” i.e. the final stage of the process.<sup>183</sup>

This is similar<sup>184</sup> to the advantage of the second set of Tablets (the Torah portion for Purim of this year<sup>185</sup>) — for specifically through the descent caused by the sin, which led to their *Teshuvah*, a movement from below (as opposed to the time of the Giving of the Torah, the first set of tablets at which they were on the level of *Tzaddikim*), then was achieved a greater level of Torah — for, “The first set of tablets contained only the Ten Commandments, and in the second set of tablets,

178. See also collection of *Sichot of Taanit Ester* and Purim of this year.

179 *Chullin* 139b.

180 *Vayelech* 31:18.

181 See *Torah Or Megillat Ester* 97a,d, 99a.

182 *Ester* 9:23.

183 *Torah Or* *ibid.*, 99b.

184 However this is not as great as the advantage of the days of Purim for only then was annulled the “*Modaa Rabboh Loraisa*”

185 *Ki Tissa* 34:1. See collection of *Sichot* *ibid.*, section 6.



I am giving you *Halachot*, *Midrash* and *Aggadot*, as is written,<sup>186</sup> “And he will tell you the hidden wisdom for *kiflaim letushia*”.<sup>187</sup>

6. The idea of *Shlichut* of the Torah is further emphasised in *Parshat Parah* “*Chukat Hatorah*,” the general principle of Torah.<sup>188</sup>

The Red Heifer — “Which the scripture called a sin-offering,”<sup>189</sup> and which is offered outside the temple precinct, outside of the three camps, is a purification of the lowest levels, the most severe impurity, called the father of impurities.<sup>190</sup>

Therefore in the Red Heifer is emphasised the concept of “*Shlichut*” more than other Torah ideas, for although it is a sin-offering (a holy sacrifice) it is “sent” “outside the camp” outside of the three camps, out of the boundaries of holiness<sup>191</sup> in order to effect the purification of the most lowly levels, whereas most other Torah precepts, although they descend below, they are not sent “outside the camp”, rather they remain in the boundaries of holiness.

And in order for there to be a purification of the lowest place, outside of the boundary of holiness, there needs to be a revelation of a higher sort — “This is the *Chukat Hatorah*.”

The Sages said,<sup>192</sup> “(King) Solomon said: I have understood all these, however the portion of the Red Heifer I have investigated and asked and searched, and I have pronounced<sup>193</sup> that I have been wise yet she is distant from me.” And also of Moshe *Rabbeinu* — the wisdom of holiness — (it is stated) “At

186 Job 11:6

187 *Shmot Rabbah* 46:1.

188 See at length *Likkutei Torah* beginning of *Chukat*.

189. *Chullin* 11a. And there are advantages of the Red Heifer over a normal sin-offering and over other sanctified objects (*Chagigah* 18b).

190. See *Igeret Hakodesh* 28.

191. And therefore there is the necessity for a “*Shliach* (emissary)” — for the “sender” is not to be found there, for in the place of the sender there is no necessity for an emissary, for it is a greater mitzvah for the “sender” to do the task rather than an emissary (*Kiddushin* 41a).

192. *Bamidbar Rabbah* 19:3 (end). *Tanchuma Chukat* 6.

193. *Kohelet* 7:23.

that hour the face of Moshe darkened,”<sup>194</sup> i.e. the purification of the Red Heifer is a concept that transcends Torah as it stands in a level of wisdom “Torah goes forth from wisdom,”<sup>195</sup> and it is “*Chukat Hatorah*,” a level of *Keter*, in order that there be a purification of the lowest place outside of the realms of holiness.<sup>196</sup>

Therefore in the Red Heifer is revealed the idea of “*Chukat Hatorah*” also in relation to the entire Torah — that also the level of engraved Torah, higher than wisdom is drawn and revealed in the written letters of the Written Law — the level of wisdom.<sup>197</sup>

7. We may now see the connection and emphasis of the abovementioned ideas in relation to a Sefer Torah which is written by *Shluchim*.

The idea of *Shlichut*, although it relates to every Jew, whose soul descended from a high plane to a low pit in order to fulfil the G-dly mission of making a dwelling for G-d in this world, nevertheless, it is most<sup>198</sup> emphasised by those who were chosen — by Divine providence — to be *Shluchim* of the *Nasi Hador*, the Previous Rebbe, to fulfil the mission which was placed upon him, to engage in the spreading of Torah and Yiddishkeit, and disseminating the wellsprings of *Chassidut*, in

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194. *Bamidbar Rabbah* ibid., 4. *Tanchuma* ibid. (end).

195. *Zohar* Vol.2:62a, 85a, Vol.3:182a— and the point is that it “goes out” (from there) *Likkutei Torah Vayikra* 5b.

196. *Likkutei Torah Chukat* 60a.

197. See *Likkutei Torah* ibid., 59d: “And that is what King Solomon pronounced; “I have become wise but she is distant from me,” that she is higher than the wisdom of *Atzilut*, however there was a drawing down of the light of *Atik* and *Arich* in *Chochmah* and *Binah*, and that is the explanation of *Chukat Hatorah*, that Torah was drawn from its root and source, from where it was engraved in the Supernal purity to be clothed and revealed in the written law which is the *Chochmah* and *Binah* of *Atzilut*.”

198. This may be compared to the difference between the focus on the content of a particular mitzvah when it is being performed in relation to its inclusion when keeping a different mitzvah.

“All the lands of the King,” “One hundred and twenty seven lands,”<sup>199</sup> “Near and far”.<sup>200</sup>

And quite simply, to leave the place where they were until now, the four cubits of Torah and holiness, and to go to a “distant place”, both literally and (principally) spiritually, distant from the four cubits of Torah and holiness, “The lands of King Achashverosh,” “He is Achashverosh,”<sup>201</sup> “He was the one who was wicked from the beginning until the end,”<sup>202</sup> in order to engage in the spreading of Torah and Yiddishkeit and the wellsprings of Chassidut, until, “All the lands of the King Achashverosh” are transformed into a place of Torah and holiness, a dwelling for the Divine, similar to the Tabernacle and the Temple (whose construction is detailed at length in the weekly Torah portion<sup>203</sup>), “And make for Me a sanctuary so that I may dwell in them,”<sup>204</sup> (as discussed at length on many occasions.)

Furthermore, the work of the *Shluchim* is even with Jews who are to be found “outside the camp” God forbid. These Jews who are in a state of the opposite of purity in the extreme, an uncleanness by contact with the dead, the opposite of the state in which “And you shall cleave to the Lord your G-d life”<sup>205</sup> — and the *Shlichut* is to instil in them purity and life

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199. *Ester* 1:1, 9:30.

200. Note the saying of the Sages (*Ester Rabbah* Ch.1 end) “Why did Ester merit to rule over one hundred and twenty seven lands? Rather this is what God said: “Let Ester, the daughter of Sarah who lived for 127 years, and let her rule over 127 lands.” This means that the greatness of the 127 years of Sarah— all of which were equal in goodness— (*Rashi* at the beginning of *Parshat Chayei Sarah*) is continued through the work of Ester the daughter of Sarah in all the 127 lands of the kingdom of Achashverosh, i.e. the entire world (for Achashverosh was a world superpower) which in the beginning and intrinsically, “He was Achashverosh”— wicked from beginning to end, the opposite of, “Avram, he is Avraham,” righteous from beginning to end. (*Megillah* 11a).

201. *Ester* 1:1.

202. *Megillah* *ibid.* *Rashi* on the verse.

203. Including its erection— in the portion of Shabbat (See further section 13).

204. *Terumah* 25:8.

205. *Vaetchanan* 4:4. See *Avot of R' Natan* section 34 (end).

with the power of the *Nasi Hador*<sup>206</sup> which through him is the revelation of “*Chukat Hatorah*”, “The drawing down of living water from the level of the Tree of Life, from *Keter*”, the wellsprings of the inner dimension of the Torah, from *Keter* (until the inner level of *Keter*) in Torah<sup>207</sup> (above the level of *Chochmah*<sup>208</sup>) — and specifically in a way that they are sustained by it,<sup>209</sup> as it is revealed in the Torah of *Chassidut Chabad*.

And from this may be understood the great advantage and special importance of the unity of the *Shluchim* of all the lands of the King in completing a Sefer Torah,<sup>210</sup> and in the week of “this is the *Chukat Hatorah*”<sup>211</sup>, which through this is added greater strength and power in all the work of the *Shlichut*.

#### 8. In the aforementioned is also a lesson for the *Shluchim*:

When one is on *Shlichut* in a distant place, there can be, and there are in fact certain difficulties that do not exist by those

206. Note the saying of the Sages (*Bamidbar Rabbah* 19:6, *Tanchuma Chukat* 8); “To you (to Moshe) I will reveal the reason of the Red Heifer.” And the *Nasi Hador* is the “extension of Moshe” (*Tikunei Zohar* 69.)

207. See at length *Kuntres Inyanah Shel Torat Hachassidut*.

208. See *Likkutei Torah Chukat* *ibid.*, “*Chochmah* is a reference to the Mishnaic order of *Kodshim*, and *Daat* to the order of *Taharot*, for the sacrifices are a refining of *Kelipat Nogah*, which is refined with *Chochmah*— and therefore *Chochmah* is the order of *Kodshim*.....and *Daat* is the order of *Taharot* for in order for the unclean to become clean, it is through *Daat* which stems from *Keter*... and that is the meaning of, “Who will produce the clean from the unclean? Is it not One the only One of the world,”— for *Keter* is called the One and only— only from there elicits such an effect.”

209. *Tikunei Zohar* 6 (end). See *Likkutei Sichot* Vol.24 p.136 ft.35.

210. It should be noted that the words of the verse in the command to write a Sefer Torah are “And now write for you this song,” and the Sages have stated that whenever the word, “And now” is used it denotes *Teshuvah* as it states elsewhere, “And now Israel, what does God demand from you” (*Bereishit Rabbah* 21:6) although Torah and *Teshuvah* are two separate ideas (as expressed in the saying of the Sages (*Yalkut Shimoni Tehillim* 702), “They asked Torah...they asked God...let him do *Teshuvah*”, for after the second set of Tablets there was added to Torah also the advantage of *Teshuvah* (as above section 5). And this idea is emphasised by the writing of a Sefer Torah by the *Shluchim*, for their service and work is specifically in a distant place even “outside the camp” through the service of *Teshuvah*.

211. And in particular when this is connected with the passing (on the thirtieth day), for the death of *Tzaddikim* atones like the Red Heifer, as discussed in a previous footnote.

who are in the four cubits of holiness. This is in addition to the pain and difficulty of the general *Shlichut* of Jews in the time of *galut*, in a situation in which they are compared to children who have been banished from their fathers table.

However if a *Shaliach* complains about the difficulty and the pain connected with the *Shlichut*, it is explained to him that through the difficulty and pain one attains a great level, comparable to that which was explained previously about Torah, that specifically through the “*Shlichut*” of the Torah to descend below (which is painful) there is revealed a higher level of Torah, and the greater the descent the greater is the revelation of the higher level of Torah.

One may add, that in relation to this one finds something wondrous:

Regarding the tribe of Levi which was numerically smaller than the other tribes, the Ramban asks: “How is it possible that the servants of G-d who were blessed by G-d were numerically smaller than the other tribes?” And he answers: “For the tribe of Levi was not involved in the servitude of Egypt and in the back breaking labour. When the Egyptians embittered the lives of the Jews with great labour in order to reduce their numbers, the Almighty made them more numerous to counter the decree of the Egyptians as it states: “And as they afflicted him so did he multiply and increase...and the people multiplied and waxed greatly...however the tribe of Levi reproduced in the natural fashion and they did not reach the numbers of the other tribes.”

And the same is true of the *Shluchim* — specifically through the difficulty is achieved the advantage of, “And they increased and waxed exceedingly,” (twice the expression *m’od* [greatly/exceedingly is used in the verse] as is seen literally by the *Shluchim*).

And this gives encouragement in the work of the *Shluchim* in distant places, “In all their travels,” (and also in the general work of the *Shlichut* of, “Our deeds and our service” in the time

of *Galut*) that it should be out of joy and goodness of heart (with special emphasis this year 5748 *Tismach* and *Tesamach*).

And in the words of the *Rambam*, (who writes halachically) in the daily portion — “The joy that a person should rejoice in the performance of a mitzvah is a great service” — and together with this is given the power to each Jew (for I only request that which is in their power) to fulfil that which is written, “Serve the Lord your God in joy and gladness of heart,” until the level of joy reached by King David — as quoted in that *halachah*, “And so it was with King David who said...as it states and King David was, “Leaping and dancing before God.”

For specifically through difficulty and pain does one reach a higher level.

And one may add that the empowerment for the service out of joy and gladness of heart despite all the difficulty and pain is through the *Chukat Hatorah*. To explain:

The service of joy and gladness of heart in a situation of pain etc. is a fusion of opposites. However since G-d can carry opposites, therefore he demands from a Jew (after He has given him the power) that a Jew’s service should also be in a way of fusion of opposites, with the power of Torah which contains opposites, as seen by the Ark in which were the Tablets, engraved letters *Chukat Hatorah* — for the place of the Ark did not take up any space i.e. although the Ark had specific dimensions, “Two and a half cubits long and a cubit and a half wide”, nevertheless, the place of the Ark did not take up any space. And so it is with Torah in general, that although there are a specific number of letters, no more or less, nevertheless, “It is longer than the measure of land and wider than the sea”, until infinity.



## ❖ CHAPTER 5 ❖

# A SEFER TORAH UNITES JEWS

*Sicha Tuesday 17th Kislev 5741 — before Minchah. This Sichah was said in connection with the celebration of a Siyum and Hachnasat Sefer Torah that was written in the name of the Rebbe and the Rebbetzin in celebration of their 50th wedding anniversary, and in celebration of the Rebbe's 30th anniversary of leadership — which took place on the forthcoming 19th of Kislev in the Bet Menachem synagogue Kfar Chabad Eretz Yisroel.*

1. There is the famous letter of the Previous Rebbe (which is printed<sup>212</sup> — and those who do not have it can most probably get it now) regarding a *Hachnasat Sefer Torah* which is connected with a *Siyum* of a *Sefer Torah* which is connected with writing a *Sefer Torah*.

In this letter he writes many details and customs connected with the event, and it states there that, “Some days before the *Siyum* and the *Hachnasat Sefer Torah* to the Synagogue it should be announced in all the Synagogues in the town that on such and such a day there will be God willing a *Siyum* and a *Hachnasat Sefer Torah* into the Synagogue.

2. And although the simple meaning of the “Town” is the same town in which the *Siyum* and *Hachnasat Sefer Torah* is taking place, however now we have a new broader meaning thanks to a recent development:

Most definitely every new invention that becomes revealed in the world (for nothing is truly new as it states,<sup>213</sup> “There is

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212. *Kovetz Michtavim* 3 (New York 5710) p.7. *Igrot Kodesh Rayatz* Vol.6 p.73 as freely translated in an earlier chapter.

213. *Kohelet* 1:9. See *Midrashei Chazal* on the verse (as referred to in *Toldot Aharon* and the *Reshimot* of the Tzemach Tzedek on the verse).

nothing new under the sun,” rather we wait for the time in which the invention becomes revealed, as it states:<sup>214</sup> “(G-d) made everything beautiful in its time,”) is foremost for the purpose of the good and holy things that come out of it.

However, in order not to disregard free choice (and when we choose to conduct ourselves properly it shows that we are part of, “A wise and understanding people,”<sup>215</sup>) there is also the possibility to use the invention not for the good, G-d forbid.

But the main purpose, as in everything, especially important things, is for the good that comes from them.

We find an example of this in the Midrash,<sup>216</sup> which states that, “The world was not befitting of the use of gold — so why was it created? — for the Temple.” This means: Since gold was necessary for the Temple, (and for the Tabernacle — which is also called a Temple,<sup>217</sup>) it was also introduced into the world, thereby giving us the free choice what to do with it, however the main purpose why it was created in the first place is for good and holiness.

3. Therefore it is also understood, that when there is invented an instrument which gives the opportunity to communicate from one side of the world to the other, even until the remotest corner of the globe, then, first and foremost, it is for the purpose that it be used to communicate good things, and, “There is no good but Torah”<sup>218</sup> and its commandments.

The communication should be not only to a distant geographic location, but also to a far flung corner that is spiritually remote, and because that person is for some reason tuning in, then by Divine providence, they hear something connected to Torah and mitzvot.

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214. *Kohelet* 3:11.

215. *Vaetchanan* 4:6.

216. *Breishit Rabbah* 16:2, *Shmot Rabbah* 35.

217. *Eruvin* 2a. See *Shmot Rabbah* *ibid*; “And why was it created?— for the Tabernacle and for the Temple.”

218. *Avot* 6:3.



4. And therefore, since there has been revealed an instrument that can communicate from one end of the world to another, this introduces a wider interpretation in that which we should announce the *Siyum* and *Hachnasat* Sefer Torah in all the synagogues in the town — which will now include making that announcement through this instrument, so that even the most remote location physically or spiritually will be aware of the event.

This means that wherever a Jew shall be, if they open this instrument, for whatever reason, they will hear about a Sefer Torah — that Jews have gathered and decided to write a Sefer Torah, and they started the writing and have actually realised their plan as it says, “The deed is most important”<sup>219</sup> and now they are making a *Siyum*. And that the event will take place, “With a multitude of people,”<sup>220</sup> on such and such date etc., as it states in the Previous Rebbe’s letter how the announcement (which we are making now) should be done a few days before the *Siyum* and *Hachnasat* Sefer Torah.

5. Through that which the announcement regarding the *Siyum* and *Hachnasat* Sefer Torah is publicised in all the synagogues of the town (a few days before the event), both to those who are listening here and to those who are listening through the above mentioned instruments — this brings a unity between Jews, which is connected with the unity within Torah.

The explanation:

It is known that the name “*Yisroel*” — refers to every Jew, in whichever situation they find themselves, for, “Even if a Jew has sinned he is still called *Yisroel*,”<sup>221</sup> as the well know expression of the Previous Rebbe in his letter for his Festival of Redemption,<sup>222</sup> that, “Not only me did G-d redeem”, but every

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219. *Avot* 1:17.

220. As is the expression in the letter of the Previous Rebbe.

221. *Sanhedrin* 44a.

222. Printed in *Sefer Maamarim* 5688 p.146, 5708 p.263.

single Jew, even those who are only remotely known (and nicknamed) as Jewish.

The first letters of the name *Yisroel* are: Yesh Shishim Ribo Otiot Latorah (there are six hundred thousand letters in the Torah)<sup>223</sup> — because every Jew — and there are 600,000 Jews — has a letter in the Torah<sup>224</sup> as is well known.

And although there are more than 600,000 Jews (more Jews than letters in the Torah), it is explained in Tanya,<sup>225</sup> that these 600,000 are “general souls” and “root souls”, and each root divides into 600,000 sparks and each spark represents one soul.

And therefore when G-d blesses the Jewish nation, and there are much more than 600,000 Jews, nevertheless, each one is included in the number 600,000, and subsequently in the 600,000 letters of the Torah, each Jew having a letter in the Torah.

This means that in Torah all Jews are united and they become one entity. For since each of the 600,000 Jews has a letter in the Torah in which there are 600,000 letters — then just as the Torah is a united entity — a Torah that has 600,000 letters, so too are Jews a single entity that has 600,000 parts.

6. And this idea becomes renewed every time a new Sefer Torah is written (in our case, the new Sefer Torah whose *Siyum* will take place in two days time.)

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223. And even though one does not find 600,000 letters in the Torah (but approximately 305,000 letters— *Hemshech Vekacha* 5637 Ch.89. *Sefer Maamarim Kuntreisim* Vol.1 p.191b, *Maamar Hanefesh* of Rabbi Menachem Azariah of Feno Vol.3:5 that there are only in the Torah approximately 305,000 letters. See however *Nitzutzei Zohar* who quotes from many sources that the exact number of letters in the Torah are 304,805.) this is because the vowel letters of *Aleph*, *Hey*, *Vav* and *Yud*, which are included in the vowels but not written in the text, are there on the level of thought— for the *Komatz* represents an *Aleph*, and a *Chirik* the letter *Yud* (as *Rashi* explains at the end of the 6th chapter of *Ketubot*), however some of the vowels are not known etc.— *Likkutei Torah Bhar* 41b, 43d. For more on this subject see *Nitzutzei Zohar* to the *Zohar Chadash* 74:4 (in the *Miluim*— 126b).

224. *Megaleh Amukot* 186.

225. Ch.37 (p.48a).

When a new Sefer Torah is written — the idea is not only that the total number of Torah scrolls has been increased — rather what has happened is that the principle has been renewed — each new Sefer Torah being just like the very first Sefer Torah which Moshe wrote.

And the Sefer Torah which Moshe wrote stems from (and is compared to) the Ten Commandments which were given the first time by *Matan Torah*, (the giving of the Torah) because within the Ten Commandments is included the entire Torah (including the Oral tradition), “From this side and from that side were they written.”<sup>226</sup>

Only afterwards, “Moshe wrote this Torah,”<sup>227</sup> and he wrote thirteen *Sifrei Torah* one Sefer Torah for each tribe, and one Sefer Torah which he placed in the Tabernacle (and later in the Temple) in the holy Ark (together with the Tablets of stone).<sup>228</sup>

And this Sefer Torah unites<sup>229</sup> the other twelve *Sifrei Torah*, and they merge into one entity.

And thereafter when (even) an individual fulfils the positive commandment of writing a Sefer Torah,<sup>230</sup> the

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226. *Ki Tisa* 32:15. See Jerusalem Talmud *Shekalim* 6:1.

227. *Vayelech* 31:9.

228. *Devarim Rabbah* 9:9. *Midrash Tehillim* 90:1. Introduction of Rambam to *Sefer Yad Hachazakah*.

229. It was from the Sefer Torah in the holy Ark that all other *Sifrei Torah* were corrected— *Pesikta D'R' Kahana Piska Vezot Haberachah. Yalkut Shimoni Brachah* 950.

230. *Sanhedrin* 21b. *Rambam Laws of Sefer Torah* 7:1. *Tur and Shulchan Aruch Yoreh Deah* 270:1.

And although the *Drisha* and *Prisha* write that the opinion of the *Rosh* is that now there is no mitzvah to write a scroll (and that which has been asked on the *Drisha* and *Prisha* has already been answered according to that which the *Beer Hagolah* and *Nimukei Riv* write there), and also the *Shaagas Aryeh* section 36 states that nowadays there is no mitzvah to write a Sefer Torah— nevertheless, the *Mechaber*, *Ateres Zahav*, *Magid Mishneh* at the beginning of the laws of Sefer Torah, *Taz*, *Shach*, *Minchat Chinuch* (end) rule that there is constantly a positive commandment to write a Sefer Torah. See also Responsa *Chatam Sofer Orach Chaim* 52, *Yoreh Deah* 254. Responsa *Minchat Elazar* Vol.3:28. See at length *Likkutei Sichot* Vol.23 *Chag Hashvuot* (5741), Vol. 24 *Parshat Vayelech* (5742).

commandment of, “And he shall write for himself,”<sup>231</sup> — there becomes completely renewed the very first Sefer Torah that was written by Moshe.

And therefore automatically the idea that there are 600,000 letters in the Torah, and how that includes all Jews is also emphasised in a newly written Sefer Torah, just as it was when the Torah was given by *Matan Torah*.

(And particularly in our case when the *Siyum* and *Hachnasat* Sefer Torah is taking place in a year of *Hakhel*, since (as we shall soon explain) *Hakhel* is connected with a renewal of the Giving of the Torah, as the *Rambam* writes<sup>232</sup> that when the sections of the Torah are read at the assembly of *Hakhel*, it is, “Like the day it was given at Sinai...as if they heard it from G-d.”)

7. Moreover:

G-d commanded, “The people close to Him,”<sup>233</sup> that one should only, “Ascend in matters of holiness.”<sup>234</sup>

And since, “He tells His words (Torah) to Jacob, His statutes and ordinances to Israel,”<sup>235</sup> the Almighty keeps whatever he tells the Jews to do, that one must ascend in matters of holiness.

Similar to what the *Alter Rebbe* explains in *Igeret Hakodesh*<sup>236</sup> in relation to Rosh Hashanah that every single year there is

231. This is the expression which the Previous Rebbe uses in his letter (the fulfilment of the positive commandment of, “And he shall write for himself”).

However, this is somewhat difficult for the mitzvah of writing a Sefer Torah is derived (*Sanhedrin* *ibid.*, *Rambam* *ibid.*) from, “And now write for you this song” (*Vayelech* 31:19), and from the verse (*Shofetim* 17:18) “And he shall write for himself,” we derive (*Sanhedrin* *ibid.*, *Rambam* *ibid.*, 2) the mitzvah for a King to write a Sefer Torah.

However, one should take note of the rule (of the *Rambam*) to bring a source (and a verse— even though not mentioned in the Talmud) which is most simple and obvious (*Yad Malachi* rules of the *Rambam* 4). And the *Rambam* here must bring the verse, “And now write...” since the verse, “And write for himself,” he has just quoted as the source for the King.

232. Laws of *Chagigah* 3:6.

233. *Tehillim* 148:14.

234. *Berachot* 28a.

235. *Tehillim* 147:19. *Shmot Rabbah* 30:9.

236. End of Ch.14.

released on Rosh Hashanah a, “New more supernal light that has never shone before.”

And so too is it in relation to a Sefer Torah, that G-d most definitely keeps that which he told Jews — that at the moment when one completes a new Sefer Torah and carries it inside the synagogue (as will be done in two days time) there is drawn down something new which has never been before.

And because of that, there is a distinct advantage is this Sefer Torah (and in that which it includes 600,000 Jews and their details) which will be completed in two days time, over all other *Sifrei* Torah, even over the Sefer Torah which was written by Moshe.

8. And therefore, based on the above, when one publicises a few days beforehand about a *Siyum* and *Hachnasat* Sefer Torah that will take place in a few days time — and through that which Jews hear about this (in all different ways including through the above mentioned technologies), that arouses in them the letter which each one of them has in the Torah (in general) and in this Sefer Torah in particular.

And this causes a unity amongst all Jews, because as all 600,000 Jews stand in the 600,000 letters of the Torah, they are all united as previously mentioned.

This is exactly how it is in a Sefer Torah itself:

A Sefer Torah is truly complete not when each letter is a separate entity, or each piece of parchment a separate entity, or each book a separate entity, or a group of books, rather it is complete when it is a one complete Sefer Torah.

As it says in *Zohar*<sup>237</sup> (which is said in the *Maane Lashon* — when one visits the graveside of *Tzaddikim* who are compared to their Creator<sup>238</sup> and live an eternal life — as we spoke in the previous *Farbrengen*<sup>239</sup>), that in order for a Sefer Torah to be complete in its power and holiness, each letter has to be

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237. Vol.3:71a.

238. *Bereishit Rabbah* 67:8.

239. The *Sicha* of Shabbat *Parshat Vayishlach* 14th Kislev.

complete in its place (surrounded by parchment,<sup>240</sup> with all its detail, as explained in *Likkutei Torah*<sup>241</sup>) and even if one letter is incomplete (or if there is an additional letter) this affects the completion of the entire Sefer Torah.

And no matter escapes its literal meaning:

Even though a Sefer Torah must have 600,000 letters (and also *Tagin*<sup>242</sup>) and has to be written on white parchment, however G-d forbid to suggest that it is divided into many parts, because then it would not be complete, rather it must be stressed that it is a singular entity.

And the unity in the Torah is especially emphasised in the white parchment of the Sefer Torah, because that represents a peripheral light,<sup>243</sup> which reflects the simplicity of the Divine who said, “I have given myself in writing,”<sup>244</sup> meaning that G-d placed Himself inside (a Sefer) Torah.

And the same is true of Jews. Because they are included in the Torah, even though there are 600,000 Jews (corresponding to the 600,000 letters of the Torah) nevertheless they remain a singular entity.

9. The aforementioned, that when a Sefer Torah is written, there is renewed the whole concept of Torah (just as when the very first Sefer Torah was written) and as a consequence, all Jews become united in Torah — this applies even when an individual writes a Sefer Torah (and thereby fulfils the mitzvah of, “Write for himself” as mentioned above section 6).

And how much more so, when the Torah in the first instance is written by a community.

And especially when the arousal to write the Sefer Torah was similar to the occasion of the giving of the Torah, when

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240. *Menachot* 29a. *Rambam Laws of Tefillin* 1:19. *Tur and Shulchan Aruch Yoreh Deah* 274:4. *Orach Chaim* 32:4. *Alter Rebbe's Shulchan Aruch Orach Chaim* *ibid.*, 5.

241. *Bechukotai* 45d, *Shir Hashirim* 5a, 45c, 46c.

242. *Tur and Shulchan Aruch Yoreh Deah* *ibid.*, 6. *Rema Orach Chaim* *ibid.* *Alter Rebbe's Shulchan Aruch* *ibid.*

243. See *Likkutei Torah Shir Hashirim* 5a, 46c and in many places.

244. *Shabbat* 105a (according to the textual reading of the *Ein Yaakov*).

first came, “So shall you say to the house of Jacob — this refers to the women,” and only thereafter, “And tell it to the children of Israel — this refers to the men.”<sup>245</sup>

Which was the way this Sefer Torah came about — the arousal first came from, “The house of Jacob — the women”<sup>246</sup> and thereafter it also came from, “The children of Israel — the men.”

And in this way is clearly and manifestly revealed that the Sefer Torah unites all 600,000 Jews (and their sparks — see section 5), which each one of them has a letter in the Torah.

10. And especially since this is happening in a *Hakhel* year, whose theme is, “*Hakhel* — gather the people, the men, the women and the children.”<sup>247</sup>

Similarly in the writing of a Sefer Torah, one gathers and makes from all Jews — men, women and children — one community in one Sefer Torah. And even a new born child is also included in the writing of the Torah.

And this further emphasises the idea that the Torah is a singular entity which unites men, women and children, as a united nation.

11. And especially since this event is taking place in the year of *Hakhel* itself on the day of redemption of the *Alter Rebbe*, on the 19th of Kislev.

Which similar to the aforementioned (section 5) in connection with that which the Previous Rebbe writes about his redemption that, “Not only me did G-d redeem etc.” so too is the case to the redemption of the 19th of Kislev — that “He redeemed my soul in peace,”<sup>248</sup> is because, “Many were with me” — meaning that each and every Jew until the end of all

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245. *Yitro* 19:3. *Mechilta* and *Rashi* on the verse.

246. Compare *Chanoch Lenaar* at the beginning: “You and your husband should write a Sefer Torah.” See *Minchat Chinuch* *ibid.* And see *Berachot* 17a; “How are women meritorious?” *Shulchan Aruch Orach Chaim* 47 (end).

247. *Vayelech* 31:12.

248. *Tehillim* 55:19.

generations were redeemed together with the *Alter Rebbe*,<sup>249</sup> in a peaceful manner.<sup>250</sup>

And this is renewed each year, and in a way which the *Baal Hageulah* says in his *Igeret Hakodesh* (in connection with Rosh Hashanah) that the renewal effects something novel that was never before.

And this is brought down below, to the extent, as he writes in his letter about the day of redemption<sup>251</sup> — that it was in a way of, “All the mighty of the earth saw” and also, “All the ministers and all the peoples in all the lands of the King” saw clearly that, “God wrought wonders and was great to do in the land.”

And in every auspicious moment and day of good news<sup>252</sup> — the 19th of Kislev each year is it drawn down with greater energy in a new way.

And since the *Siyum* and *Hachnasat* Sefer Torah is taking place on the 19th of Kislev — all the aforementioned occurs with greater strength.

12. How much more so when all these items come together; a *Siyum* and *Hachnasat* Sefer Torah on the day of redemption the 19th of Kislev in a year of *Hakhel*.

And in addition, this is all taking place in our Holy Land, “A land which...constantly the eyes of God are upon it from the beginning to the end of the year.”<sup>253</sup>

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249. See that which the *Alter Rebbe* writes in his letter after the redemption (*Igrot Kodesh* of the *Alter Rebbe* 39 (p.99). See also there 38 (p.98). *Beis Rebbi* Vol.1 Ch.18 (35b). *Sefer Hatoldot* of the *Alter Rebbe* p.219 (see also there p.218.): “Not only on me was this matter, but on the Baal Shem Tov and his students and students of students,” which from this is understood also in reference to his redemption.

250. “*Sholom*”— peace is also from the same root as “*Shleimut*”— complete/perfect.

251. See footnote 38.

252. “The day of the 19th of Kislev...is a day of good tidings”— Responsa “Questions and answers from Heaven,” by R. Y. of Korville (one of the *Baalei Tosafot*) section 5. And see *Likkutei Sichot* Vol.10 p.270 in the footnote.

253. *Ekev* 11:12.



“Constantly” — without any change, and, “The eyes of G-d are upon it,” both on the mountains and on the valleys (for the land of Israel is a “Land of mountains and valleys.”<sup>254</sup>)

And how it is in the physical, is connected with how it is in the spiritual:<sup>255</sup>

There are many levels of holiness in the land of Israel;<sup>256</sup> holiness similar to a “mountain”, a holiness like a “hill”, and a holiness like a “valley” — and they are all equal in the fact that constantly the eyes of G-d are upon them.

13. And this is connected with the subject of “A complete land.”

Just as a Sefer Torah is only complete when it has all its letters, with no differentiation which letter, even the letter *vov* of the word “*Veshosaat Shesa*,”<sup>257</sup> so too must every letter be surrounded with parchment in all its detail — and this affects the entire validity of the Sefer Torah as previously mentioned.

And before the *Siyum* of the Sefer Torah, all efforts are made to ensure it is complete, and certainly before the *Hachnasat* Sefer Torah into the synagogue where thereafter it is read.

And similarly, we must stand with the greatest strength for a complete land with all its borders, for if something is missing, there is something missing in the holiness of all the land, as in the case of a Sefer Torah.

And this is connected with, “A complete people” (men, women and children). Just as by the giving of the Torah it says<sup>258</sup> that: “If the people of Israel would have been missing a single individual (of the 600,000), then they would not have been able to receive the Torah” — so too is this the case in reference to a complete land.

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254. *Ibid.*, 11.

255. See *Tanya* Ch.3.

256. See *Kelim* 1:6.

257. *Re'eh* 14:6.

258. *Devarim Rabbah* 7:8, *Mechilta* on the verse in *Yitro* 19:1.

14. And this is a threefold completion:

The “complete Torah” whose completion is, “Great is learning for it leads to action,”<sup>259</sup> when the learning translates itself into action, and in a continual manner, “From the beginning of the year until the end of the year”, both on Shabbat which is holy<sup>260</sup> and Yom Kippur which is called the Sabbath of all Sabbaths,<sup>261</sup> the holy of holies, and on every weekday.

And this encompasses men, women and children, from, “The heads of your tribes” until the “woodchoppers” and “water drawers”<sup>262</sup> — a complete nation.

15. And this leads to “A complete land”, for it is a sure thing, that those portions of the land that G-d has already placed in Jewish hands, it is obvious that they are kept in their entirety.

And this takes place in an atmosphere of true peace, and on the contrary, specifically through the stance on, “A complete land” does one literally achieve peace (for *shalom* is also from the expression *Shleimut* — complete — and this is when one holds on to, and with the greatest strength, all parts of the Land of Israel which G-d has (already) given physically to the Jews.)

And this is the preparation for time when G-d will give us all of the Land of Israel, even those portions which for some reason are physically in the possession of non-Jews.

And that is only for a brief moment, “For a brief moment have I abandoned you.”<sup>263</sup>

For we have reached the moment when, “All ends of time have transpired,”<sup>264</sup> and there is missing only the, “One hour” and “One moment” of *Teshuvah*,<sup>265</sup> which will precipitate “The

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259. See *Kiddushin* 40b.

260. *Ki Tisa* 32:14.

261. *Emor* 23:32.

262. *Nitzavim* 29:9-10.

263. *Isaiah* 54:7.

264. *Sanhedrin* 97b.

265. See *Zohar* Vol.1:129a.

immediate redemption.”<sup>266</sup> There will be the “Thought of *Teshuvah*” which will convert a person to the state of a perfectly righteous being,<sup>267</sup> and we will receive even those portions of the land which are temporarily physically in the hands of non-Jews.

And this is also the speedy preparation to, “And G-d will expand your borders”<sup>268</sup> and we will also receive the lands of *Keni*, *Kenizi* and *Kadmoni*,<sup>269</sup> after that which we hold on to the land and borders which are already in Jewish hands — and we hold on to them with strength and simplicity.

And such an approach causes the above to transpire in a way of, “And you shall lie down and not be afraid,”<sup>270</sup> because, “There will fall on them a fear and a dread of you (because this is not “My strength and the power of my hand,”<sup>271</sup> but rather,) “In the greatness of your arm (automatically) they were silenced as a stone.”<sup>272</sup>

They don’t even move from their place to harm a Jew, and on the contrary, “The kings shall be your craftsmen and the princes your whet nurses.”<sup>273</sup> And even in the last days of the exile, when they are kings and princes, they fulfil their purpose of “And they shall bring all your brothers from all the nations an offering to the Lord...as the Children of Israel shall bring the offering in a pure vessel.<sup>274</sup> And this shall be in the land of Israel, and there in the holy city of Jerusalem and there in the third Temple, may it be built speedily through *Moshiach* son of

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266. *Rambam*, Laws of *Teshuvah* 7:5.

267. *Kiddushin* 49b. *Shulchan Aruch Even Hoezer* 38:31. In the Talmud *Kiddushin*, it states: “On the condition that I am a *tzaddik*, however the reading, “On the condition I am a complete *Tzaddik*” is found in *Or Zarua* 12. *Likkutei Torah Devarim* 1b. See *Tanya* Ch.1.

268. *Shoftim* 19:8.

269. *Sifri* and *Rashi* on the verse.

270. *Bechukotai* 26:6.

271. *Ekev* 8:17.

272. *Beshalach* 15:16.

273. *Isaiah* 49:23.

274. *Ibid.*, 66:20.

David,<sup>275</sup> may he come and redeem us with a true and complete redemption.

And thereafter will there be an end to the darkness<sup>276</sup> — both the inner darkness of exile<sup>277</sup> and an end to the *Galut* itself.

And the exile ends in a way of, “I shall remove it from the land,”<sup>278</sup> no remnant of it remaining, and immediately afterwards is the redemption.

And it will be a true and complete redemption, and the Temple will be rebuilt in its place, and thereafter will be the ingathering of the exiles.<sup>279</sup>

And it should take place very soon, below ten handbreadths, with true peace and, “The joy of the world upon their heads.”<sup>280</sup>

And even in the last days of the exile, “To all the children of Israel was there light in their dwelling places,”<sup>281</sup> even as they still dwell in Egypt and, “All the kingdoms are called after the name of Egypt.”<sup>282</sup>

And immediately, the “Children of Israel went out with a high hand”<sup>283</sup> with David the King *Moshiach*, our righteous *Moshiach* at our head,

Very soon in our days.

16. We mentioned before (section 11) that the *Siyum* and *Hachnasat* Sefer Torah will take place on the day of redemption, the 19th of Kislev. The *Alter Rebbe* writes in his letter,<sup>284</sup> that the redemption was, “In the merit of the Holy Land”, and the *Siyum* and *Hachnasat* Sefer Torah is taking place in the Holy Land.

275. *Rambam*, Laws of Kings 11 (end).

276. Job 28:3.

277. See *Igeret Hakodesh* 4.

278. *Zechariah* 13:2.

279. *Rambam* *ibid.* See *Likkutei Sichot* Vol.5 p.149 footnote 51.

280. *Isaiah* 35:10, 51:11.

281. *Bo* 10:23.

282. *Bereishit Rabbah* 16:5.

283. *Beshalach* 14:8.

284. See footnote 38.

And just as the day of redemption was then on a Tuesday, the day that, “And it was good”, is mentioned twice,<sup>285</sup> and the day of the *Yahrtzeit* of the Maggid, as he writes in his letter.

And it happened — as he writes in the letter — as he was reading *Tehillim*, the verse “*Pada Veshalom* (He redeemed in peace)” before I started reading the next verse I went out in peace from the God of peace.”

The redemption was on a Tuesday, for as *Tehillim* are recited in the weekly cycle, the verse *Pada Veshalom* is in the portion for Tuesday, as explained by the Previous Rebbe,<sup>286</sup> that this is the reason why the *Alter Rebbe* was saying the verse “*Pada Veshalom*.”

And so this *farbrengen* — which is being held in connection with the *Siyum* and *Hachnasat* Sefer Torah which will take place on the 19th of Kislev, is by Divine Providence on a Tuesday when *Ki Tov* — and it was good, is mentioned twice, which in this weekly portion, is the verse and the concept of, “He redeemed my soul in peace from those who battle against me for the many were with me.”

And this *farbrengen* is the beginning of the *Siyum* and *Hachnasat* Sefer Torah which will take place on *Yud Tes* Kislev

And this (the *farbrengen* as the beginning of the *Siyum* that will take place *Yud Tes* Kislev) is a continual action, and from it emanates a chain reaction<sup>287</sup> which means that even those who will not actually be present in the holy land for the *Hachnasah*, it is as if they were actually there, literally in a body.

As the *Baal Shem Tov* teaches<sup>288</sup> that a person is to be found where his thoughts are, and because of that principle, there is an actual *halachah* in the laws of *Eruvin*.<sup>289</sup>

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285. See *Rashi Bereishit* 1:7.

286. In his letter of the 8th of Tevet 5696— printed in *Kovetz Michtavim* on *Tehillim* (*Ohel Yosef Yitzchak*) p.200. *Igrot Kodesh Rayatz* Vol.3 p.73.

287. *Tanya* Ch.3.

288. *Keter Shem Tov* (*Kehot* publications) appendix 38.

289. See *Shulchan Aruch* of the *Alter Rebbe Orach Chaim* section 408. See *Likkutei Sichot* Vol.8 p.348 in the footnote.

17. *Maamar* (in the style of a *sicha*) *Pada Veshalom*.

18. And since (as we mentioned before) all present here wish to participate, and even those who are not bodily here, but who are listening,<sup>290</sup> and even those who don't know about it, but, "One grants a merit to someone in his absence"<sup>291</sup> — all wish to participate in the *Siyum* and thereafter in the *Hachnasah* to the synagogue, through their thoughts which will be there.

How much more so, if the connection will be made with something physical.

As well known, that which is stated in the sermons of the *Ran*,<sup>292</sup> that a prophecy that is connected with a physical action is for sure going to be fulfilled in the physical world.

So we will now give a *Keter* for the Sefer Torah,<sup>293</sup> which was paid for, as is customary (as it says in the *Zohar*,<sup>294</sup> and at length in the writings of the *Arizal*<sup>295</sup>) that something which is connected with a mitzvah and *kedushah* should not be "free/unpaid for"<sup>296</sup> rather it should be paid for.

And that is connected with, "The life of his soul",<sup>297</sup> at least with a *prutah* (a small coin).

And since, "One bestows a merit on someone even when he is not present", each person has been granted a portion in the money that was used to purchase it, and certainly those who have already written their names and given money.

And all this should have a continual effect, in the days until the *Siyum*, and how much more so on the day of the *Siyum*, on

290. And take note of the saying of the Sages that one should pray at the time when the congregation prays— even if one is in a different place— *Shulchan Aruch Orach Chaim* 90:9, *Alter Rebbe's Shulchan Aruch* *ibid.*, 10.

291. *Eruvin* 81b (in the Mishnah). *Shulchan Aruch Choshen Mishpat* 213:18.

292. *Drush* 2. See also *Ramban Lech Lecha* 12:6. *Levush* on the *Rekanti Lech Lecha* *ibid.*

293. See *Zohar* Vol.3:256b.3

294. Vol.2 128a.

295. *Taamei Mitzvot Parshat Re'eh*, the mitzvah of *Tzedakah*.

296. Which is the quality of "Egypt" as it is written— (*Behaalotecha* 11:5, and see *Sifri* and comment of *Rashi* on the verse) "Which was eaten in Egypt for free."

297. See *Tanya* Ch.37 (48b).

the auspicious day of *Yud Tes Kislev* and in the time of the *Siyum* and *Hachnasah* to the synagogue.

19. And since the *Gabbai* of the synagogue is here, and he has come here as the emissary of the synagogue, and of the organisers who are in the Holy Land, therefore we will also make him an emissary from this side, to take the *Keter* and also to take money for *Tzedakah*, in the name of all those participating here, and in the name of every person wherever they may be, who we are giving the merit even in their absence.

And he should distribute the *Tzedakah* in *Eretz Yisroel*, in the name of each person here, who we have already granted a portion (the purpose here is not to make an appeal, for the portion has already been granted them.)

And that will be “Zion, with justice,”<sup>298</sup> — referring to Torah, and in particular *halachot* of Torah<sup>299</sup> and, “their captives with *Tzedakah*.”

20. And just as the soul of every Jew is compared to an (entire) Sefer Torah, as the Talmud states at the end of tractate *Moed Katan*,<sup>300</sup> therefore the *Siyum* and completion of the Sefer Torah (in which each person has a portion) should be a preparation to, “There will come to an end all the souls in (the treasure house) that is called “*Guf*”, (as the Talmud states in many places,<sup>301</sup>) and to the coming of *Moshiach*.

And this is realised when Jewish women keep the mitzvot of the Torah, which she is implicated in the very first mitzvah of the Torah,<sup>302</sup> and first in number is also first in importance, the mitzvah of, “Be fruitful and multiply and fill the earth and conquer it.”<sup>303</sup>

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298. Isaiah 1:27.

299. *Likkutei Torah* beginning of *Devarim* (1b).

300. 25a.

301. *Yevamot* 62a, and in *Rashi* *ibid*.

302. See *Likkutei Dibburim* Vol.1, 8a, Vol.4, 746a, *Likkutei Sichot* Vol.2 p.551, 563.

303. *Bereishit* 1:28.

21. And “One mitzvah leads to another,”<sup>304</sup> from this campaign, to the campaign for *Ahavat Yisroel* — to love a fellow Jew, so that, “For the many were with me” (as mentioned previously section 11 and in the *Maamar*.)

And that leads to Jewish education, the *Chinuch* campaign.

And that comes down in the Torah campaign, the Tefillin campaign, the Mezuzah campaign, the *Tzedakah* campaign, the campaign that every home should be filled with Jewish books — “*Yavneh* and its wise men,” and in the Shabbat candle lighting campaign, the Kashrut campaign, and in the campaign for Family Purity.

And that is a preparation to the campaign of the Almighty which He has the capacity to do it, and only He can do it, as the Previous Rebbe stated<sup>305</sup>: “Not with our will did we go into exile and not with our will, will be go out of exile.”

Rather, “You will take each one,”<sup>306</sup> meaning that G-d will take very soon every Jew, men, women and children by the hand,<sup>307</sup> and, “G-d shall return your captivity,”<sup>308</sup> — He does not go ahead by Himself, but rather together with the Jew (your captivity<sup>309</sup>) in our Holy Land, literally very soon.

(The Rebbe gave the *Gabbai R’ Zusha Rivkin* a cup of *mashke* to say *Lechaim*, and then he gave him a bottle of *mashke* and told him to give out the *Lechaim* to those participating at the *Siyum* and *Hachnasat Sefer Torah*. He then gave him the *Keter* and said to him, that this is, “In the name of all the congregation,” the *Yad*, and money for *Tzedakah* to give in the Holy Land.

He then gave a cup of *Lechaim* to the craftsman who made the *Keter* so he should say *Lechaim*, and he said to him: “It should be with great success, you should make many crowns

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304. *Avot* 4:2.

305. *Likkutei Dibburim* Vol.4 692a. *Sefer Maamarim Kuntreisim* Vol.1:175b.

306. *Isaiah* 27:12.

307. See *Rashi* on the verse *Nitzavim* 30:3: “He literally holds his hand.”

308. *Nitzavim* *ibid*.

309. See *Megillah* 29a and *Rashi* *ibid*.



for many *Sifrei* Torah and learn and keep what is stated in the Sefer Torah.

22. As we are speaking about the Torah campaign, which in this is included the *Hachnasat* Sefer Torah, which follows the writing and *Siyum* of the Sefer Torah;

As a Sefer Torah is connected with Jews, so much so that Torah is relevant only when there are Jews, as it states in Midrash;<sup>310</sup> “The thought of Israel came before anything else,” even Torah, and the proof for that is from Torah itself, as it says in every point of the Torah, “Command the children of Israel,” “Speak to the children of Israel.”

And for that reason it is connected with all the aforementioned campaigns.

Which even mentioning them is surely enough to arouse and encourage all to increase ones involvement in all these campaigns.

So we move from one subject to another but in the same genre, to the campaign which the moment demands, which is the preparation to *Yud Tes* Kislev, and being active in the dissemination of the wellsprings of *Chassidut* and Judaism in general, until it reaches the “outside.”

23. And to prepare and then to act immediately in the Chanukah campaign.

Which that is connected with, “Educate the child”<sup>311</sup>, as previously mentioned,<sup>312</sup> which every Jew (a wise nation) conducts himself in a way of, “Who is wise — he who learns from all men,”<sup>313</sup> and therefore in relation to a topic which he has not yet learned, he is in the level of a child and he needs educating, for in that area he is still a child.

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310. *Bereishit Rabbah* 1:4.

311. *Mishlei* 22:6.

312. In the *sicha* of *Shabbat Parshat Toldot Mevarchim Hachodesh Kislev*, Monday night the 10th of Kislev.

313. *Avot* Ch.4:1.

And how much more so in the Chanukah campaign, as we have spoken many times at length that one needs to engage in the Chanukah campaign every day of Chanukah<sup>314</sup> in a complete way<sup>315</sup> with each and every Jew (including women — for they were also included in the miracle.”<sup>316</sup>

And certainly to engage in this campaign especially for those who have special needs — such as prisoners in jails or patients in hospital (A *Beit Refuah* — meaning a house of healing, rather than a *Beit Cholim* — a house of sick people), and in senior citizen homes, which because of their weakness they need the help of others.

24. And certainly to engage in the Chanukah campaign with those who literally protect the complete Land of Israel (which is connected with a complete land spiritually, which is connected with a complete people, which is connected with a complete Torah<sup>317</sup>), and have merited to protect with their very bodies the borders of the land, and make sure that, “The land will not be easy for them to conquer”.<sup>318</sup>

And the law is that even in Nehardaa in Babylon, as the Talmud states in *Eruvin*<sup>319</sup> — which is an example of any place in which Jews reside — that one may not allow any action which can result in a fear that, “The land (or neighbourhood or town) will be easy to conquer”, for this is a question of life and death, and how much more so in relevance to the land, “Which constantly the eyes of God are upon it, from the beginning of

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314. All eight days, like *Shemini Atzeret* (*Likkutei Torah Shemini Atzeret* 88b). And as quoted in reference to this— the responsa of the *Rashba* Vol.1:9.

315. For the custom accepted by all is *Mehadrin Min Hamehadrin*— to do the mitzvah in the most beautiful manner (*Rema* as quoted within the *Sicha*.)

316. *Shabbat* 23a. And more so see *Rashi* *ibid.*, “Through a women the miracle happened.” See also *Tosafot* (beginning with the word *Hayu*) *Pesachim* 108b, and *Megillah* 4a (work beginning *She’af*).

317. Interesting to note that many mitzvot are only relevant when all the people of Israel dwell in the land — See *Erchin* 32b, *Rambam* *Laws of Shemittah* and the Jubilee 10:8.

318. *Shulchan Aruch* of the *Alter Rebbe Orach Chaim* 329:6, taken from the comment of *Rashi* (word beginning *Lisfar*) *Eruvin* 45a.

319. *Ibid.*

the year until the end of the year,” and there it is easier to ensure that that the, “Land will not be easy to conquer,” and because of which the distractions are greater, in order to upset this.

However, “They may plan and speak but it shall not transpire”, because, “G-d is with us,”<sup>320</sup> “There will fall upon them a fear and dread, and in the greatness of your arm they shall be silenced like a stone.”

And those who literally protect the borders of the land with their body, the Jews in the defence forces, of whichever rank — by them there has to be even more so the illumination and candle lighting, making “Candle is a mitzvah and Torah is light.”<sup>321</sup>

And this has to be in a way in which the illumination increases daily, for each one of them, as by every Jew (and even more by them for their purpose is to protect the public,) fulfils the mitzvah in the most beautiful way, as the *Rema*<sup>322</sup> says that it is the accepted custom that every Jew fulfils the mitzvah of lighting Chanukah candles in an increasing manner daily.<sup>323</sup>

And on the contrary they do so — (as their job is) starting literally with their bodies.<sup>324</sup>

25. And may it be His will that through the preparations to the Chanukah campaign, we should merit very soon the dedication of the Third Temple, through our righteous *Moshiach*, very soon amidst serenity, joy and gladness of heart.

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320. Isaiah 8:10.

321. *Mishlei* 6:23. There is an interesting connection between this verse and Chanukah— see comment of *Rashi* (words beginning *Banim*— in *Shabbat* *ibid.* (and see *Likkutei Sichot* Vol.17 p.143) See *Torah Or* 32b: That is why they instituted the miracle of Chanukah with candles because of the verse for a candle is a mitzvah etc.”

322. *Orach Chaim* 671:2.

323. *Shabbat* 21b.

324. In addition to their efforts to illuminate (with the candle of a mitzvah) the “Outside” and “The market” “of the *Tarmudeans*” (*Shabbat* *ibid.*), which is the same letters as *moredet* (*Emek Hamelech Shaar Kiryat Arba* 111. *Kehilat Yaakov* entry on *Tarmud*).

(The Rebbe instructed that the *Niggun Hachanah* be sung, followed by the *Alter Rebbe's niggun* (the forth stanza sung once) followed by the *niggun Nie Zshuritzi Chloptzi*. The Rebbe then started to sing “We want *Moshiach Now!*”<sup>325</sup> followed by *Niet Niet Nikavo*.<sup>326</sup>

26. (The Rebbe then said:)

We will now pray *Minchah* and (as the Talmud states<sup>327</sup>): “A person should always be careful with the *Minchah* prayer for Elijah the Prophet was only answered by the prayer of *Minchah*.”<sup>328</sup>

And we will all announce (obviously without saying the proper names) *Havaye Hu Haelokim, Havaye Hu Haelokim*<sup>329</sup> and thereby even outside (and before the rebuilding of) the Temple, we effect spiritually<sup>330</sup> that which was effected by the sacrifice,<sup>331</sup> and that leads actually to, “And there we will serve before you the compulsory sacrifices — as the command of your will”<sup>332</sup> — in the Third Temple.

And he who, “Will force all Israel to go in the Torah’s ways, and to strengthen its institutions,” and “Will fight the wars of G-d and will be victorious,” will bring the true and complete redemption, and before so by way of introduction will, “Make and end to the darkness,” of the exile and thereafter, “Gather the remnants of Israel,”<sup>333</sup> and “the Kingdom will be God’s.”<sup>334</sup>




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325. We want (and we are missing and need) *Moshiach now*.

326. Translated as, “There is none besides Him.”

327. *Berachot* 6b. See at length the *maamar* “A person should always be careful to pray *Minchah*” in *Sefer Maamarim* 5677 p.82, 5691 (*Sefer Maamarim Kuntreisim* Vol.1: 203b).

328. Kings 1:18:36.

329. Kings *ibid.*, 39.

330. For prayer is in place of sacrifice— *Berachot* 26b.

331. For all sacrifice is called a *Minchah* (as it states: “And to *Hevel* and to his *Minchah*”. Explained in *Torah Or, Torat Chaim, Or HaTorah Vayishlach* words beginning— *Vayikach* etc.)

332. This expression is from the *Musaf* of Shabbat and Yomtov.

333. *Rambam* Laws of Kings Ch.11 (end).

334. *Ovadiah* 1:21.

# MAAMORIM

## ❖ CHAPTER 6 ❖

### MAAMAR — TO UNDERSTAND THE MATTER OF WRITING A SEFER TORAH

*Sefer Maamarim Melukat Vol.1 p.89. This Maamar was said on Friday, Erev Shabbat Parshat Bo the 10th of Shvat 5730 after midday on the occasion of the completion of the writing of the Sefer Torah to greet Moshiach, the history of which is in Ch.9.*

1. To understand the matter of writing a Sefer Torah, as the *Rambam* writes<sup>335</sup> that it is a positive commandment incumbent upon every man<sup>336</sup> of Israel to write a Sefer Torah for himself,<sup>337</sup> as it is written,<sup>338</sup> “And now write for you the song,<sup>339</sup>” and it is incumbent upon the King of Israel to write two *Sifrei* Torah — one for himself (as every Jew is commanded) and an additional Sefer Torah for the King, as it is written,<sup>340</sup> “And it shall be as he sits upon the throne of his kingdom, he shall write this

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335. In the laws of (Tefillin, Mezuzah and) Sefer Torah 7:1. See at length *Likkutei Sichot* Vol.23 the first *Sicha* for Shavuot (p.17 and on). Vol.24 the second *Sicha* of *Vayelech* (p.207 and on.)

336. In the Hebrew text the *Rambam* uses the double expression “*Ish V'Ish*”, however in *Shulchan Aruch Yoreh Deah* 270:1 the word *Ish* is employed only once. (Here is not the place to expand on this).

337. In *Shulchan Aruch* *Ibid.*, the wording is; “To write a Sefer Torah”.

338. *Vayelech* 31:19.

339. This is the text of the *Rambam* (where he adds the word “and now” and deletes the word “this (song)”). However, from the continuation where he writes, “That is to say, write for you a Torah that contains this song,” it appears that the exclusion of the word “this” is a printing mistake, and especially since the *Rambam* does include it in his enumeration of the mitzvot at the beginning of the *Mishneh Torah* (positive commandment 17) “Write for you this song”, and again in his *Sefer Hamitzvot* positive commandment 18. See *Tzofnat Paaneach* on the *Rambam* *ibid.*

340. *Shoftim* 17:18-19.

Torah...and it shall be with him, and he shall read from it all the days of his life.”<sup>341</sup> And the first to write a Sefer Torah was Moshe our teacher, who was the faithful shepherd of all Israel,<sup>342</sup> and there is the extension of Moshe in every generation.<sup>343</sup> And he finished it on the eve of the holy Shabbat as is explained in many places.<sup>344</sup> Now the Tzemach Tzedek<sup>345</sup> writes that the idea of writing a Sefer Torah will be understood according to that which the Alter Rebbe explains the concept of Moshe writing (a Sefer Torah) as will be explained.

2. Behold, it is written,<sup>346</sup> “These are the journeys of the children of Israel who went out of the land of Egypt.” The Alter Rebbe in his discourses on that verse<sup>347</sup> points out the problem, that the verse starts off by saying, “These are the journeys,” implying the plural, but the verse finishes by saying, “Which they went out of Egypt.” Now, the Exodus from Egypt took only one journey, (from Rameses to Sukkot) not many journeys?

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341. *Rambam* *ibid.*, 2. See also *Rambam* Laws of Kings 3:1.

342. See *Tanya* beginning of Ch.42.

343. *Tikunei Zohar* 69 (114a). See *ibid.* 112a.

344. For the passing of Moshe on the 7th of Adar was at the time of Shabbat *Minchah* (*Zohar* Vol.2:88b, 156a, *Tur Orach Chaim* 292 (in the name of R' Sar Shalom Gaon— [The *Tur* there writes: There are Midrashim that prove that he did not die at that time {see *Bach* *Ibid.*, section: And that which he writes...} however in the *Alter Rebbe's Shulchan Aruch* *Ibid.*, it is brought that Moshe died on Shabbat— and he does not mention any other discerning opinion— for a discussion of this matter see: Responsa of R' Yaacov Emden Vol.1:33, *Chatam Sofer* Vol.6:29, *Nefesh Chaya* {of R' Reuven Margolios} section 292. *Mekor Chessed* {of the aforementioned author} on *Sefer Chassidim* 356. See also *Asarah Maamarot Maamar Chikur Din* Vol.2:13]) *Shulchan Aruch* of the *Alter Rebbe* *ibid.* 5 and others. And accordingly it must be that he finished the writing of the Sefer Torah on the eve of the holy Shabbat, on the 6th of Adar (*Tosafot Menachot* 30a, beginning with the words “From here”— this matter is explained at length in the *Sicha* of Shabbat *Parshat Pikudei* 6th Adar Sheni 5730.

345. In *Or HaTorah Vayelech p.Aleph/457*.

346. *Masei* 33:1.

347. *Likkutei Torah* at the beginning of the second discourse on *Masei* (88:3). See also *Or HaTorah Masei* *ibid.*, p.*Aleph/352*, *ibid.*, p. *Aleph* 357.

And he explains:<sup>348</sup> All the 42 journeys until their reaching the river Jordan before Jericho (and further) into the Holy Land, may it be built and established very soon in our days through our righteous *Moshiach*, are all termed, “Which they went out of the land of Egypt.”

In relation to this it states:<sup>349</sup> “And Moshe recorded the “starting point” (*motzaihem*) of their journeys (*masseihem*)...the following were their journeys (*masseihem*) and their starting points (*motzaihem*).” And the *Alter Rebbe* asks:<sup>350</sup> Why when it writes, “And Moshe wrote...” it places, “their starting points” before “their journeys,” whereas afterwards the scripture reverses the order and writes; “The following were, “their journeys,” and their “starting points.” And he explains, according to that which is known, that the purpose of the soul’s descent into the body is that the soul descends from a very high point into a very low pit,<sup>351</sup> which is a reference to the narrow straights and Egypt of this world, or at least the constraints of holiness,<sup>352</sup> and the purpose of the descent is for an ascent. And the ascent is to a higher level than that before the descent, as explained in many places,<sup>353</sup> and only then is it understood why there was a descent, for through the descent, one reaches even a higher level than before the descent.

And this is the meaning of “The following were their journeys (*masseihem*) and their starting points (*motzaihem*)”, the ascent from below upwards to the level of “their starting point,”

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348. *Likkutei Torah* *ibid.*, 89a. See also *ibid.*, 91a. *Or HaTorah* *ibid.*, p.*Aleph*/358.

349. *Massei* *ibid.*, 2.

350. In *Likkutei Torah* at the beginning of the third discourse of *Massei* 91a. See also *Or HaTorah* *ibid.*, p.*Aleph*/352.

351. An expression of the Talmud *Chagigah* 5b.

352. See *Torah Or*, *Yitro* 71:3, *Likkutei Torah* *ibid.*, 89:3, and other places.

353. See *Torah Or*, *Noah* 9:1, *Beshalach* 62:4, *Likkutei Torah* beginning of Balak and other places. And in *Likkutei Torah*, *Masei* *ibid.*, 91:4: Although souls arose in the level of thought, they are drawn from the letters of thought, and through their descent in the body...a revelation of *Memale Kol Almin* and *Sovev Kol Almin*, the owner of the thought.

(*motzaeiheim*).<sup>354</sup> And the introduction and the empowerment of this is that which is written, “And Moshe recorded the starting points of their journeys.” This means<sup>355</sup> that Moshe (the *Raya Mehemna* — the faithful shepherd of all Israel in all generations) wrote (and writing is the idea of drawing down<sup>356</sup>) the level of, “the starting point” (*motzaeiheim*), the source of the souls of Israel, into their journeys (*masseiheim*), the level of the soul as it is en clothed in the body. And the terminology employed is, “their starting point” — *motzaeiheim* (and not the word *yetziatam* {their going out} or something similar) which implies something that issues forth<sup>357</sup> i.e. that the matter which goes out is almost automatic, for *motzaeiheim* is a level of which one cannot say that something has left that level causing a change in that level, rather something has gone out automatically.<sup>358</sup> Nevertheless, specifically from there is the matter drawn below, as it states,<sup>359</sup> “And He blew into his nostrils the breath of life,” and he who blows, blows from within him, from his inward and innermost vitality.<sup>360</sup> Moreover, in the concept of “And Moshe wrote” is included also the signature, as it states in the Talmud,<sup>361</sup> in the interpretation of “He shall write for

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354. And see *Likkutei Torah* *ibid.*, 96:1: and it is possible that the ascent to *motzaeiheim* is even higher than the original drawing down of *motzaeiheim* etc., see there.

355. *Likkutei Torah* *ibid.*, 92:1, 92:4, 93:4, 96:1, *Or HaTorah* *ibid.*, p. *Aleph* 373.

356. *Likkutei Torah* *ibid.*, 95:4. *Or HaTorah* *ibid.*, p. *Aleph*/358, *ibid.*, p. *Aleph* /365.

357. *Likkutei Torah* *ibid.*, 96a.

358. Similar to that explained in many places the difference between “*Bara*” and “*Nivra*”— “the word “*Bara*” implies that there is the power of the one doing the work in the work, and that can only apply in God’s names...however as regards the very essence of G-d it is only as if he commands and automatically the creation comes into existence, for the creation is in no league or comparison to Him at all.”— *Torah Or Megillat Ester* 96c. So too in: *Likkutei Torah Re’eh* 20c, 26d, *Shir Hashirim* 14c, 41d. And in the continuation there: “As it is written, “And the wisdom is found from naught”— the expression used is one of a “find” (*metzia*) for the one who finds something does not know from whom he received it, and that is the same as the idea of “was created.”

359. *Bereishit* 2:7.

360. *Tanya* Ch.2, *Igeret Hakodesh* Ch.15— in the name of the *Zohar*. See *Igeret Hateshuvah* Ch.5. *Likkutei Hagahot* to *Tanya* Ch.2.

361. See *Gittin* 21b, 23a (and in *Rashi* there starting with the words: *Milta He D’amri*). See *Rashi* *ibid.*, 3b starting with the word: *Chatima*).



her,”<sup>362</sup> that according to the opinion of Rabbi Meir (who is called *Meir* — meaning illumination — for he illuminates the eyes of the Sages in *halachah*<sup>363</sup>), “And he shall write,” means “And he shall sign.”<sup>364</sup> This means that Moshe effected the concept of writing and the signing of the level of *motzaihem* to the level of *masseihe*m. And through this was possible that afterwards there was in actuality, “The following were their journeys — *masseihe*m” and their starting points — *motzaihem*, the elevation from below as previously explained.

3. To explain (as explained in the previous discourses): It is stated in *Zohar*<sup>365</sup> that the seventh *Tikun* in the 13 *Tikunei Dikna* is the *Tikun V’emet*. And although all the 13 *Tikunei Dikna* are drawn totally from above the chain order of creation, and therefore the Thirteen Attributes of Mercy correct all blemishes, as explained in *Igeret Hateshuvah*,<sup>366</sup> nevertheless they are called *Tikunei Dikna*, “hairs” of the “beard”. The idea of a hair<sup>367</sup> is that although it is nourished from the brain inside the skull, nevertheless the way in which the nourishment comes to the hair is through the division of the skull bone — which is a great *Tzimtzum*, to the extent even that if a person cuts off the hair he does not feel the pain at all.

This may be understood Above: that even though the drawing down of the hairs of the beard is above the chain order of creation, nevertheless what is drawn down is only a ray and fraction of the light which comes through a great *Tzimtzum* which is called “hairs”. However as regards the seventh *Tikun* of the thirteen *Tikunim*, which is the *Tikun* called *V’emet* the light is drawn and revealed not through the *Tzimtzum* of hairs.

362. *Ki Teztei* 24:1. See *Likkutei Levi Yitzchak* on *Tanya* p.20.

363. *Eruvin* 13b.

364. *Likkutei Torah Massei* *ibid.*, 92d. And there: “And he wrote— meaning as “the *sofer* wrote” in the *Mishnah* at the end of *Gittin* (87b) and the *Gemara* explains (88a) the *sofer* signed.”

365. See *Zohar* Vol.3:131a/b. *Pri Etz Chaim* 12 (*Shaar Haslichot*) Ch.8— *Yitzchak* said.

366. Ch.8.

367. *Likkutei Torah* *ibid.*, 92d.

The simile in the human body below is that part of the face that does not have any hair, as explained in *Zohar*.<sup>368</sup> Furthermore, regarding this part it says, “The wisdom of a man illuminates his face,”<sup>369</sup> that in the light of a person’s face is recognisable the novelty of that effusion drawn down from the level of *Chochmah*, as in the case of R’ Abahu,<sup>370</sup> whose face beamed because he found a new *Tosefta*.<sup>371</sup> The change in his face was noticeable to all, as it states in the Talmud<sup>372</sup> in regards to R’ Yehuda, that even a non-Jew recognised that his face was beaming, for the wisdom of a person illuminates his face. And this is one of the differences between that which is drawn down through hairs, and that of the face, because even though the hairs are drawn from the brain in the head, and even afterwards they still receive nourishment from the brain in the head, so much so that they continue to grow, nevertheless what can be seen is only the hairs, and the life force and nourishment (from the brain) within them cannot be seen. Whereas, that which is drawn down into the face — the wisdom that illuminates the face — the wisdom is noticeable in the face. And that is why the seventh *Tikun* is called *V’emet* for the concept of *Emet* — truth is that it is not subject to change,<sup>373</sup> for the novelty (and great advantage) of this *Tikun* is that it does not change (or be concealed) through being drawn down, and even when it is drawn down it illuminates in a most revealed way.

And perhaps one may suggest that the reason why the seventh *Tikun* is called *V’emet* (for the concept of truth is that it is not subject to change) is also because of its root, for the level

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368. *Zohar* Vol.3 *ibid.*, Vol.1:133b.

369. *Kohelet* 8:1. *Likkutei Torah* *ibid.*, 93b. See there also 95d.

370. Jerusalem Talmud *Shabbat* 8:1. *Pesachim* 10:1. *Shekalim* 3:2, *Kohelet Rabbah* 8:1 (4).

371. (In the Jerusalem Talmud and *Kohelet Rabbah* the text reads “an ancient *Tosefta*” however) this is the text in *Likkutei Torah* *ibid.*, 93b, and in many places in *Chassidut*.

372. *Nedarim* 49b. See also the references in footnote 36.

373. See *Likkutei Torah* *ibid.*, from the *Sefer Kol Bromoh*.

from which the seventh *Tikun* is drawn is from the level of, “I God have not changed.”<sup>374</sup>

4. Now following from that which is known,<sup>375</sup> that the highest falls the lowest, it may therefore be understood that the seventh *Tikun*, *V'emet* is drawn principally to the lowest place. The idea is: The truth of “I God have not changed” is in the very essence of G-d (the level of which we refer to when we say) that his being is of His essence<sup>376</sup> and He is not an effect of any previous cause G-d forbid. For in all revelations,<sup>377</sup> which were preceded by a cause and a source, one may not apply the concept of, “I G-d have not changed,” for the very fact that they have been preceded by a cause, that itself effects a change, for there is a difference between the state as before the effusion, the time of the effusion and after the effusion. Whereas in reference to the very essence of G-d, who is not subject to any previous cause G-d forbid, there are no changes G-d forbid, and that is the true level of “I G-d have not changed.” And this concept is drawn below, as the Mittlerer Rebbe explains,<sup>378</sup> that that which the existence of the world feels that its existence is from the essence of G-d, and its feeling does not have a prior cause, is because its roots and source is in the very essence whose existence is of His essence, and who is not subject to any previous cause G-d forbid, for the true existence of the created entity is the true existence of G-d, as is explained at length in the *Maamar Mi Kamocho* of the Rebbe Maharash.<sup>379</sup>

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374. *Malachi* 3:6. *Likkutei Torah* *ibid*.

375. See *Likkutei Torah*, *Shlach* 47b, *Balak* 73d, *Shir Hashirim* 23a, *Shaarei Orach Yaviv Levush Malchut* Ch.12,32, *Bati Legani* 5719 Ch.4 (*Sefer Hamaamorim Bati Legani* p.115-116, *Sefer Maamarim Melukat* Vol.1 p.65).

376. *Igeret Hakodesh* 20 (130b).

377. For further discussion see also *Likkutei Sichot* Vol.17 p.153 footnote 43.

378. *Biurei Hazohar*, *Beshalach* 43c. See also *Ulakthem Lachem* 5661 (*Sefer Maamarim* 5660-62 p.191). See also *Shaarei Orach* *ibid.*, Ch.45-51. *Sefer Maamarei Admur Hazoken Maamarei Razal* p.483.

379. 5629. Printed in *Sefer Maamarim* 5629 p.143.

(Which, as the Previous Rebbe revealed<sup>380</sup> — each one of the *Rebbeim* had fixed *Maamarim* which once in two or three years would review in public, and one of the *Maamarim* of the Rebbe Maharash was the *Maamar Mi Kamocha*)

And so it is explained in the discourses of *Mayim Rabim*<sup>381</sup> of the Rebbe Maharash explaining the idea of “*Ein Od Milvado* — there is nothing beside Him”<sup>382</sup> (in addition to that which is explained there<sup>383</sup> regarding “*Hagadol* (the great) *Hagibor* (the mighty) etc.”,<sup>384</sup> (and the Sages<sup>385</sup> have stated “*Hegedula*<sup>386</sup> — this is the work of creation) explained in *Shaar Hayichud Vehaemunah*,<sup>387</sup> which comes in continuation of that which is explained at the beginning of the discourses, that although the soul descends to a place of “*Mayim Rabim* — many waters and disturbing rivers,” nevertheless the many waters cannot extinguish the love and the rivers cannot sweep it away<sup>388</sup> — in addition to that it is explained there<sup>389</sup>) that although the world exists, nevertheless, its true being is Godliness, and specifically below in this world do we see this, as explained there at length. And so too is it explained in the discourses of the Rebbe Rashab,<sup>390</sup> that specifically below in this world there is revealed how “There is none comparable to You,” and through this we

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380. *HaYom Yom* entry for 28th Tamuz. *Sefer Maamarim* 5659 p.223. *Igrot Kodesh Rayatz* Vol.6 p.267, 73.

381. 5636.

382. *Vaetchanan* 4:35. This verse is one of the verses of “*Ato Horeisa*” which are said at the time of the *Hachnasat Sefer Torah* to the synagogue, “One announces the verses of *Ato Horeisa*— as on *Simchat Torah*”— letter of the Previous Rebbe printed in *Kovetz Michtavim Kovetz Gimmel* (N.Y. 5710) p.7. Also in *Kovetz Yagdil Torah* (N.Y.) year 3 Vol.3 (28) section 31. *Kuntres Siyum Vehachnasat Sefer Torah* (Kehot 5741) p.25, *Igrot Kodesh Rebbe Rayatz* *ibid.*, p.73— and translated in this book.

383. Ch.8 (p.15).

384. *Ekev* 10:17, *Nechemiah* 9:32.

385. *Berachot* 58a.

386. *Divrei Hayamim* 1:29:11.

387. Ch.4.

388. *Shir Hashirim* 8,7.

389. Ch.158 (p.175).

390. Discourses of 5672 Vol.1 section 7 (p.12), Vol.2 section 329 (p.676), *Aleph*/155, Vol.3 p. *Aleph*/442. *Sefer Maamarim* 5680 p.50.

know that even the higher worlds are non-comparable to the essence of G-d, and so too is also in the concept of *Ein Od Milvado*.

5. Now, the truth of the matter that the created existence — its true existence is from the true existence of G-d i.e. His essence, applies to the souls of Israel as they are below. For specifically about them is it possible to say that they are a *Yesh* — an existence, whereas the nations of the world etc., are not an existence<sup>391</sup> — for their whole entity is only that they are subservient to the souls of Israel<sup>392</sup> (as explained in many places). And that which is said, that the created existence is the true existence of G-d, applies to the souls of Israel below whose root is in the essence of G-d. And even though all beings are only in existence because of the truthful existence (which is the foundation of all foundations and the pillar of all wisdoms etc.,<sup>393</sup>) nevertheless, Jewish souls are a part of G-d Above,<sup>394</sup> and known is the teaching of the Baal Shem Tov,<sup>395</sup> that when one grasps part of the essence, one grasps the whole. And with this is understood also, that although a soul is below in this world, a Jew neither desires nor can be torn apart from G-dliness, G-d forbid,<sup>396</sup> for even as he is below, in his true being he feels the true existence of the essence of G-d whose being is from His essence and is not the effect of any previous cause, G-d forbid.

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391. See also *Likkutei Sichot* Vol.18 p.165, Vol.20 p.139.

392. As in all matters of the creation, including the higher worlds, for they are not the purpose of their creation, rather they are, “For the sake of Israel and for the sake of Torah” — see *Bereishit Rabbah* 1:4, *Tanchuma Bober Bereishit* 10, *Otiot D’R’ Akiva* 2, *Rashi* in his commentary of the Torah on the first verse. See *Likkutei Sichot* Vol.10 p.25, Vol.20 *ibid*.

393. *Rambam* beginning of the laws of *Yesodai Hatorah*.

394. *Tanya* Ch.2.

395. *Sefer Maamarim* 5666 p.522. *Sefer Maamarim* 5672 Vol.1 p.553. See also *ibid.*, p.415. Vol.2 p.*Aleph*/81.

396. *HaYom Yom* entry for 25th Tamuz. *Igrot Kodesh Rayatz* Vol.4 p.384. See also *Bati Legani* 5710 section 3 (*Sefer Maamarim* 5710 p.115) Ch.4 (*ibid.*, p.117). *Sefer Maamarim* 5684 p.215, *ibid.*, p.243 and other places.

6. And this is, “And Moshe recorded the starting point of their journeys, and these are their journeys and their starting points.” *Moshe Rabbeinu* drew down the essence of G-d (*motzaihem*) in the soul below (*masseihe*), and that effected an elevation of the soul — and these are their journeys and their starting points. As explained at length in the discourses of *Yud Shvat*<sup>397</sup> (and specifically in Ch.20 thereof<sup>398</sup>) regarding the soul descent, that although the soul descended all the way down into a body and an animal soul, therefore in order that it may stand in the face of all tribulation, and fulfil its mission and purpose, it specifically needs the attribute of victory, and the attribute of victory brings the drawing down and revelation of the supernal storehouse which is the revelation of the very inner essence of the *Ein Sof* may he be blessed. Moreover, through the *Avoda* of a person there is an elevation and advantage (if one may say so) Above. As is known the teaching of the *Rav HaMaggid*<sup>399</sup> in explanation of the Mishnah,<sup>400</sup> “Know that which is above you”, i.e. know that all which is above, in the supernal *Sefirot* and worlds, all of it stems from you, i.e. it is dependent on human service. And in more detail it is explained in his teaching<sup>401</sup> on the verse,<sup>402</sup> “Make for you two silver *Chatzotrot* — trumpets” (which is an instruction to *Moshe Rabbeinu* the faithful shepherd) the word *Chatzotrot* made be split into the words *Shtai Chatzai Tzurot* — meaning two half forms, i.e. through the *Avoda* of a person below they cause a perfection Above that it should be a whole form.

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397. *Bati Legani* 5710, printed in *Sefer Maamarim* *ibid.*, p.111.

398. And this chapter corresponds to this year (5730)— the 20th year (of the Rebbe’s leadership). One may suggest that each chapter of the twenty chapters corresponds to one year— this chapter is explained at length in *Bati Legani* of *Shabbat Kodesh* and *Motzei Shabbat Parshat Bo*— printed in *Sefer Maamarim Bati Legani* p.224.

399. *Likkutei Amarim* of the *Maggid* (Kehot edition) section 198 (50c). *Or Torah* 112b.

400. *Avot* Ch.2:1.

401. *Or Torah* 45d, brought and explained in *Yahel Or* on *Tehillim* 98:7 (p.357), and at length *Sefer Maamarim* 5672 Vol.2 section 384 (p.874, 901).

402. *Bhaalotecha* 10:12.

7. Now the drawing down of the element of *V'emet*, the seventh *Tikun*, through the *Tikunei Dikna*, and thereafter through the ten *Sefirot* of *Atzilut* and the whole chain order of creation, until it reaches this world — the lowest of all worlds<sup>403</sup> — is through Torah, as the Sages state:<sup>404</sup> “There is no truth but Torah.” About Torah it states,<sup>405</sup> “Behold my words are like fire,” and the Sages explain;<sup>406</sup> “Just like fire does not receive uncleanness so too words of Torah do not receive uncleanness,” meaning that Torah is drawn down in every place, even the lowest. And not only is Torah drawn down to the lowest place, moreover, even as it is below, it remains as it was above in a level of “My words are like fire.” And that is the level of truth, whose concept is as stated in the Jerusalem Talmud<sup>407</sup> (in the explanation of the idea that the seal of G-d is truth), that *Aleph* is the first of all letters, *Taf* is the last letter and *Mem* the middle letter, and there are no changes, which that is what it states: “I am the first and I am the last, and besides me (even in the middle) there is no other G-d.”<sup>408</sup> And therefore through Torah (which is true) is drawn down the attribute of *Emet*, the seventh *Tikun* to this lowest world.

8. And this is, “And Moshe wrote” — which refers to Torah. Moshe is (as explained in *Likkutei Torah*) synonymous with Torah as it says, “Moshe received the Torah,”<sup>409</sup> and it is called by his name, as it states, “Remember the Torah of Moshe my servant.”<sup>410</sup> And through Torah one draws down *V'emet*, from the thirteen *Tikunei Dikna* (the 13 attributes of mercy) from the will of G-d until the lowest point, until it is actually written

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403. *Tanya* ch.36.

404. Jerusalem Talmud *Rosh Hashanah* 3:8. *Eichah Rabbah Psichta* 2. *Tikunei Zohar* 21 (50a). See also *Berachot* 5b.

405. Jeremiah 23:29.

406. *Berachot* 22a. *Rambam* laws of reading of the *Shma* (end).

407. *Sanhedrin* 1:1.

408. Isaiah 44:6.

409. *Avot* 1:1.

410. *Malachi* 3:22. See *Shmot Rabbah* 30:4.

(“And he wrote,”) with ink on parchment. That means, that although writing an idea in general, (and how much more so the wisdom of G-d) is a great descent,<sup>411</sup> and there needs to be many *Tzimtzumim* until it may appear as ink on parchment in the form of 22 letters, as explained in Tanya,<sup>412</sup> nevertheless, it has not been changed in the process, and it has been drawn down until the very lowest of all worlds. And that is what is also included in the words, “And Moshe wrote, ” (according to the opinion of Rabbi Meir) the idea of a signature as mentioned above.

For in the idea of a signature there are two points:

a) That he signs on something so that it may never be changed<sup>413</sup> — the level of, “I G-d have not changed, ” (and this applies by every Jew, for that which is written,<sup>414</sup> “I G-d have not changed, and you the children of Jacob have not been consumed” — which one of the explanations<sup>415</sup> in this verse is that since “I G-d have not changed, ” therefore also you the children of Jacob have not been consumed).

b) A signature<sup>416</sup> — not only is it not the essence of man, but just his sign (for a name has no comparison to the essence of the person) and in addition, when one makes a seal with wax it is something separate from oneself. And the analogue in the upper worlds, are the worlds of *Beriah Yetzirah* and *Assiyah*, which in those worlds He and His vivifications and His causations are not one,<sup>417</sup> and especially in the lowest world of *Assiyah*. This means that the level of “I G-d have not changed” (*motzaeihem*) — the first idea of the signature, is drawn and sealed below (*masseihem*) in the second idea of the seal. And all

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411. See *Likkutei Torah*, *Massei* ibid., 91d, 95d. Or *Hatorah* ibid., p.*Aleph*/358, *Aleph*/365.

412. Ch.4 (8b).

413. *Likkutei Torah*, *Ayleh Massei*— the third— 91d. See also the explanation ibid., — 93c.

414. *Malachi* 3:6.

415. *Sefer Maamarim* 5666 p.246, and in many places.

416. See also *Likkutei Torah* ibid., 91d.

417. *Igeret Hakodesh* 20.



this is achieved through, “And Moshe wrote,” through *Moshe Rabbeinu* the faithful shepherd.

9. And this is the idea of the mitzvah of writing a Sefer Torah, which the Tzemach Tzedek writes that it is like that which, “And Moshe wrote,” as aforementioned, for every Jew has an element of Moshe within him<sup>418</sup> (as it states,<sup>419</sup> “And now Israel what does the Lord your G-d request from you but to fear G-d,” and the Talmud<sup>420</sup> asks: “And is the fear of G-d a small matter? (and particularly because afterwards the verse enumerates many details,<sup>421</sup> until the explanation of the Sages<sup>422</sup> — “Do not read *mah* (what) but *meah* (100 — a reference to the 100 blessings to be recited daily), which 100 is the ultimate in perfection,<sup>423</sup> ten times ten<sup>424</sup> — and as explained in many places<sup>425</sup> the fact that there are one hundred letters in this verse). And the Talmud answers: “Yes, by Moshe it is a small matter,” for since within every Jew there is an element of Moshe, therefore fear is a small matter by every Jew.<sup>426</sup> And since every Jew has an element of Moshe within, therefore he has the capability to draw down through writing a Sefer Torah the level of *V'emet* as it is in the truth of existence (as *Rambam*<sup>427</sup> writes that He alone is the truth, and there is to no other being a truth comparable to His truth) and to draw it down below,

418. *Tanya* Ch.42.

419. *Ekev* 10:12.

420. *Berachot* 33b.

421. And see *Midrash Tehillim* and *Yalkut Shimoni* on the verse in *Tehillim* 27:4. Explained in *Likkutei Torah, Massei* in the *Maamar Issa Bmidrash Tehillim* (96b), and with references in *Or Hatorah Ekev* p.578, 583, *Massei p.Aleph/416*. See also *Sefer Maamarim* 5563 Vol.2 p.704.

422. *Tanya Rabati* at the beginning. *Rashi* (word beginning *Mah*) and *Tosafot* (words beginning *Shoel Mayimach*)— *Menachot* 43b. *Alter Rebbe's Shulchan Aruch Orach Chaim* 46:1. And see *Likkutei Torah Ayleh Massei* — the third — section 2 (91b).

423. See *Likkutei Torah* *ibid.*, 91c, from *Zohar* Vol.1:123a.

424. See also *Torah Or, Toldot* 20a (mentioned in *Likkutei Torah* *ibid.*) *Or Hatorah Ekev* *ibid.*, p.584.

425. *Tosafot* *ibid.*

426. *Tanya* *ibid.*

427. *Laws of Yesodei Hatorah* 1:4, quoted in *Likkutei Torah* in the explanation in *Massei* as previously quoted— 93a.

until the wisdom of a man illuminates his face, that the whole world recognises that he has found a new *Tosefta*. And it is drawn down into writing, ink on parchment, for parchment is the skin of an animal (from the animal kingdom) and ink is made from vegetables and minerals, and from all this is made a complete Sefer Torah until (the words), “Before the eyes of all Israel.”<sup>428</sup>

And one may possibly suggest, that this is why the Previous Rebbe started writing a Sefer Torah (and we have merited to complete it) for the Sages say,<sup>429</sup> “Moshe is the first redeemer and he is the last redeemer,” and therefore *Shiloh* — who refers to *Moshiach*<sup>430</sup> is the numerical equivalent of Moshe,<sup>431</sup> and if one adds the word *Echad*<sup>432</sup> (meaning “one” but which has the numerical equivalent of 13) to the word *Shiloh* then numerically it equals the word *Moshiach*, as explained in the famous *Sicha* of the Previous Rebbe.<sup>433</sup> That means that when one draws down the idea of *Echad*, that the *Aleph* — referring to the *Alufo Shel Olam* — the Commander in chief of the world illuminates in the *Chet* and *Dalet*, which correspond to the seven firmaments and the world, and the four directions,<sup>434</sup> and in a revealed way (for, “As I am written so am I called”<sup>435</sup>) this is the revelation of *Moshiach*. And therefore just as the task of Moshe is the writing of a Sefer Torah as explained at length above, one may suggest that this is also the task of *Moshiach*.

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428. *Vezot Haberachah* 34:12.

429. See *Shmot Rabbah* 2:4, *Zohar* Vol.1:253a. *Shaar Hapesukim* of the *Arizal*, *Parshat Vayechi*. *Torah Or* beginning of *Mishpatim*.

430. As it is written, (*Vayechi* 49:10), “Until the coming of Shiloh”, and *Rashi* explains: “The King *Moshiach* whose kingdom is his.” Also the words “*Yavo Shilo*” equal numerically the word *Moshiach*— *Baal Haturim* on the verse.

431. *Zohar* Vol.1 *ibid.*, 25b. *Baal Haturim* *ibid.*, *Likkutei Torah* and *Shaar Hapesukim* of the *Arizal*, *Parshat Vayechi*.

432. For the word “*Yavo (Shilo)*” is numerically equal to *Echad*— *Sicha* in the next footnote.

433. *Sicha of Acharon Shel Pesach* 5699. See also *Likkutei Sichot* Vol.11 p.8.

434. *Smak*, quoted in *Bet Yosef Orach Chaim* 61. *Shulchan Aruch* (and of the *Alter Rebbe*) *ibid.*, 6. *Likkutei Torah*, *Tazria* 23c. And see *Berachot* 13b.

435. *Pesachim* 50a.

And one may add, that *Moshiach* is called the King *Moshiach*,<sup>436</sup> as it states,<sup>437</sup> “And David my servant is King upon them.” And regarding the Sefer Torah of the King it states, “And it shall be with him and he shall read it all the days of his life.” And the Sages have explained<sup>438</sup> on the verse,<sup>439</sup> “So that you should remember the day of the Exodus all the days of your life” — the “Days of your life” refer to the day, “All the days of your life” includes the nights,<sup>440</sup> and the Sages say, “The days of your life” refer to this world, “All the days of your life” include the days of *Moshiach*, this world and the World to Come, which from this is understood also in reference to that which is stated, “And he shall read in it all the days of his life,” that it refers also to the days of *Moshiach*.

10. Now the Sefer Torah has actually been completed and the Previous Rebbe called it *Moshiach's* Sefer Torah, and we are only biding time, and very soon we will merit the coming of our righteous *Moshiach*, may he come and redeem us and lead us upright to our land, and then there will be the revelation of the Torah of *Moshiach*. Which although this too has been given to Moshe at Sinai by the Giving of the Torah, for the event of the giving of the Torah will not be repeated, as explained in many places,<sup>441</sup> nevertheless, by the giving of the Torah it was concealed, and in time to come there will be revealed the Torah of *Moshiach* — “He will kiss me from the kisses of his lips.”<sup>442</sup> And the preparation is — “Those who have a foretaste will

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436. See also *Rambam* Laws of Kings Ch.11,12.

437. Ezekiel 37:24, which is said in reference to the King *Moshiach*, as the *Metzudat David* explains on the verse— the King *Moshiach* who comes from the seed of David will be King over them. And see the *Maamar V'audi David* 5699 (the first), *Sefer Maamarim* 5699 p.191.

438. *Haggadah Shel Pesach* paragraph beginning “Rabbi Elazar said”, taken from *Berachot* 12b in the *Mishnah*.

439. *Re'eh* 16:2.

440. See *Haggadah Shel Pesach Im Likkutei Taamim Uminhagim* on the section “including the nights”.

441. *Sefer Maamarim* 5656 p.356. *Sefer Maamarim* 5666 p.23, 546 and in many places.

442. *Shir Hashirim* 1:2. See *Rashi* on the verse. See *Likkutei Sichot* Vol.22 p.77 footnotes 68-69.

merit life,” on *Erev Shabbat Kodesh* after midday of the 6th<sup>443</sup> millennium,<sup>444</sup> for that was when the Previous Rebbe lived, after the revelation of the Arizal, and after the revelation of the Baal Shem Tov and the Maggid, and afterwards the revelation of the Alter Rebbe and those who filled his place until the Previous Rebbe, and all this is the preparation and the introduction and the vessel which, very soon, when each person will complete what they have to do, will we merit that there will actually be revealed the empowerment of the Previous Rebbe the *Nassi* of our generation, and there will be fulfilled his hope and desire that with this Sefer Torah we will go to greet *Moshiach* with joy and gladness of heart, and, “The joy of the world on their heads,”<sup>445</sup> and in a way of, “With our youth, our elders, our sons and daughters,”<sup>446</sup> very soon, and also in the language of *Targum Baagoloh Didan* — in our time.<sup>447</sup>




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443. *Rosh Hashanah* 31a.

444. See *Sicha* of the Previous Rebbe of the second day of Shavuot 5709 section 19 (*Sefer Maamarim* 5710 p.245): “It is already the eve of Shabbat after midday”. And see *Likkutei Sichot* Vol15 p.282, and p.42.

445. Isaiah 35:10, 51:11.

446. *Bo*, 10:9.

447. See *Likkutei Sichot* Vol.9 p.23 footnote 61.

❖ CHAPTER 7 ❖

## MAAMAR — PADA VESHALOM

*Maamar Pada Veshalom 5741 printed in Sefer Maamarim Melukat Vol.1 p.393. This Maamar was said at a special farbrengen held in anticipation of a Siyum and Hachnasat Sefer Torah written in honour of the Rebbe's and Rebbetzin's 50th wedding anniversary, and a celebration of 30 years of the Rebbe's leadership — to take place on the 19th of Kislev at the Bet Menachem Synagogue, Kfar Chabad Israel*

With the help of God. Tuesday 17th Kislev 5741 — before *Minchah*.

**1) “He redeemed my soul in peace from battles drawing near me, for the sake of the masses who were with me.”<sup>448</sup>**

Well known are the questions and inferences that the *Alter Rebbe* — the *Baal Hageulah* of the 19th of Kislev,<sup>449</sup> and his son — who continued his father's leadership — the *Mitteler Rebbe* — the *Baal Hageulah* of the 10th of Kislev<sup>450</sup> — have on this verse:

- (1) The verse emphasises not only the general concept of redemption, but specifically that the redemption took place peacefully.
- (2) The wording, “From battles drawing near me”, rather than, “From war” or another similar expression.
- (3) “Drawing near me”, that the redemption is “Near me.”

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448. *Tehillim* 59:19.

449. See *Igeret Hakodesh* 4 (end). The letter which the *Alter Rebbe* wrote about his redemption and the way it happened (printed in *Igrot Kodesh* of the *Alter Rebbe* 38-39, p.97). *Beis Rebbe* Vol.1:18 (p.35). *Sefer Hatoldot Alter Rebbe* p.218-219), *Yahel Or* of the *Tzemach Tzedek* on *Tehillim* *ibid.*, (which in part are taken from the *Maamarim* of the *Alter Rebbe*), and other references.

450. In his *Maamar Pada Veshalom* printed in *Shaarei Teshuva* (p.49a).

(4) The words, “for the sake of the masses who were with me” imply a reason for why the redemption was in peace — what is the connection?

2) The essence of the explanation is the following:

The concept of redemption applies only when there is the existence of an enemy, for when there is no enemy, there is no need for redemption. When holiness is the singular existence there is no need for redemption, however when there is also the existence of darkness and foolishness, there is the need for redemption. Furthermore, the redemption is in such a way that it brings in its wake, “The advantage of light from darkness, and the advantage of wisdom over foolishness,”<sup>451</sup> meaning to say that specifically when the redemption comes from a situation of darkness and foolishness is there additional light and wisdom, not only in quantity but also in quality.

Now, this redemption can take place in one of two ways; either by battle or peacefully. The verse explains and innovates that this redemption is peaceful.

And the redemption (either by way of battle or by way of peace) may take place either; by standing close to the enemy, or by standing at a distance, and again the verse explains and innovates that the redemption is, “Near me” i.e. in a way of “Drawing near” (as explained in the *Maamar Pada Veshalom* of the *Mitteler Rebbe*<sup>452</sup>), and when the redemption is “Near me” there is no room for change or reversal of position, for any place where the expression, “to me” is used in Scripture, the implication is that it is eternal.<sup>453</sup>

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451. An expression from *Kohelet* 2:13. See *Zohar* Vol.2:67b that so it was by the Giving of the Torah. See also *Sefer Arachim Chabad*, entry “Or” (light)— regarding its relationship with “Choshech” (darkness) section 8, and there you will find further references to this subject.

452. *Shaarei Teshuva* 49a.

453. *Vayikra Rabbah* 2:2. *Midrash Shmuel* 19, as explained in *Likkutei Torah Bamidbar* 9c.

The reason for such a redemption is; “For the sake of the masses who were with me,” in which there are two explanations:

- a) This refers to the prayers of the community.<sup>454</sup>
- b) This refers to the redemption, that the redemption is also for the masses — similar to the famous expression,<sup>455</sup> “Not only me alone did G-d redeem etc.”<sup>456</sup>

3) Now all these elements are apparent in a person’s service of G-d (as explained in the discourses), and from the verse,<sup>457</sup> “This is the Torah — man” we may infer that these elements are also present in Torah. And from the saying of the Sages,<sup>458</sup> “G-d looked into the Torah and created the world,” it is understood, that on the contrary, these ideas first germinated in Torah, and from Torah they then diffused into the world.

The explanation of “He redeemed in peace etc.,” as it is in Torah:

It is well known<sup>459</sup> that Torah is not in heaven, rather it was given specifically here on earth. And since Torah is found in a place of darkness and foolishness, there must be a redemption in Torah, through which there will be additional light from the darkness etc.<sup>460</sup>

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454. See Jerusalem Talmud *Sotah* 1:8. *Rashi* on the verse. *Rashi* on the words “*Kee B'rabim*”— *Brachot* 8a.

455. An expression used by the Previous Rebbe in his letter for the first celebration of the 12th of Tamuz in the year 5688 (printed in *Sefer Maamarim* 5688 p.146, 5708 p.263.)

456. Take note of what the *Alter Rebbe* wrote in a letter he wrote after his redemption (printed in the books as referred in footnote 2): “For not only on me was this matter, but also on the Baal Shem Tov and his students”— which from that is understood that the same applied to his redemption.

457. *Chukat* 19:14. See *Sefer Maamarim* 5701 p.93.

458. *Zohar* Vol.2:161b. See also *Bereishit Rabbah* at the beginning.

459. *Bava Metzia* 59b.

460. Take note the saying of the Sages (*Bereishit Rabbah* 11:6— and *Rashi's* commentary there): “God created to do— to correct”— even before the primordial sin.

It is known<sup>461</sup> that in the higher worlds, G-dliness is obvious, and the world is viewed as something of a novelty, however below (i.e. in this world) the opposite is true, that the world is obvious and G-dliness is something novel. Therefore for G-dliness to be revealed in this world, which is something of a novelty, there must be a form of redemption. And the same is true in Torah.

However this can be in many ways — in general two ways:

Just like in man's service of G-d there is a redemption either by way of battle or a peaceful redemption — which is the difference between prayer and Torah learning,<sup>462</sup> so too in Torah learning itself there are two ways of redemption. One way is the learning of Torah as it is written,<sup>463</sup> “Educate the child according to his way,” and as Maimonides explains in his commentary of the Mishnah,<sup>464</sup> that one needs to search for many ways in which the learning and the education should be appropriate for the person (the child), according to his standing and situation at that moment.

The other way of learning Torah is to learn Torah as it is in heaven, and although the person learning Torah is on earth, however the way in which he learns is as if at the time of learning he has no earthly connection.

And just as there are these two paths in Torah learning, so too are there two levels in Torah itself. As it states in *Raya Mehemna*,<sup>465</sup> and as explained in *Igeret Hakodesh* (of the *Baal Hageulah*)<sup>466</sup> that in the revealed part of the Torah — *Nigleh* — there are questions and arguments (and there needs to be the “War of Torah”<sup>467</sup> to answer, and seek a final ruling), and the inner dimension of Torah, the Tree of Life, in which there are

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461. *Maamar Vayehi Heanan* 5675 (*Sefer Maamarim* 5672 Vol.2 p.934). *Basukot Teishvu* 5706 section 27 (*Sefer Maamarim* 5706 p.30).

462. See *Sefer Maamarim* 5659 p.160, 5704 p.106.

463. *Mishlei* 22:6.

464. *Sanhedrin Perek Chelek*, “And the fifth group.”

465. *Zohar* Vol.3:124b.

466. Ch.26.

467. *Sanhedrin* 111b.



no questions, including the wellsprings of the Torah of the Baal Shem Tov which have been revealed in our generations in the teachings of Chassidut, which is a redemption of peace.

4) Now this redemption can either be by way of distance or proximity. And he explains and innovates that this redemption is by way of proximity. This will be understood by way of an explanation offered by the *Alter Rebbe*<sup>468</sup> on the saying of the Sages,<sup>469</sup> “The one who prays must have his eyes fixed below and his heart fixed above.” This means that although the heart is connected above, nevertheless, a person must see the reality of this world. And similarly in Torah study, the learning has to be in such a way that it leads to action, as the Sages state:<sup>470</sup> “Great is learning for it leads to deed.” Furthermore, the learning has to be in such a way that one arrives at the actual *halachah*, deducing a practical *halachic* application in this world, and only when the learning is in such a way does one arrive at the truth and purpose of what is being studied (as explained at length in the discourses of 5666.<sup>471</sup>)

5) And the verse continues: “For the sake of the masses who were with me.”

The first explanation: that the redemption came about because of the prayers of the community, because even if a Jew has reached the zenith and perfection of his Godly service, nevertheless, there is still an advantage (and a great one indeed) when he prays with the congregation — the advantage of communal prayer.<sup>472</sup> This may be understood from the prayers of the Ten Days of Repentance about which the Sages have stated:<sup>473</sup> “There is the individual, here is the congregation,”

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468. See *Kuntres Hatefillah* Ch.13, *Torah Or Megillat Ester* 91b, *Likkutei Torah Reeh* 24a, *Derech Mitzvotecha* 24a.

469. *Yevamot* 105b.

470. *Kiddushin* 40b. See *Shulchan Aruch* of the *Alter Rebbe*, *Hilchot Talmud Torah* 2:2.

471. P.390, 406, 420.

472. See *Berachot* 8a (and the Talmud brings a proof from this verse— for the masses were with me.)

473. *Rosh Hashanah* 18a, *Yevamot* 49b, 105a.

meaning that the prayers of every individual during the Ten Days of repentance, is equivalent to a communal prayer (during the year). Nevertheless one cannot compare the prayer of an individual during the Ten Days of Repentance to the prayers of the community at that time.

The second explanation of the verse: that the redemption includes the masses, i.e. he includes all of Israel with him, as is understood from that which the *Baal Hageulah* brings in his *Siddur*<sup>474</sup> (from the *Arizal*<sup>475</sup>), that it is correct to recite before prayer, “I accept upon myself the positive commandment of Loving a fellow Jew.” One says this before *Ma Tovv*, and the acceptance diffuses through all levels of the prayer, *Ma Tovv*, *Hodu Lashem*, the *Amidah* until *Aleinu*, *V'al Kein Nekaveh* — which Joshua son of Nun said<sup>476</sup> when he conquered the Land of Israel for the first time in a way of an everlasting inheritance. And all the details and levels of prayer are complete through the acceptance of the positive commandment of *Ahavat Yisroel*.

6) And may it be His will that each one of us does all he can to fulfil the request and empowerment of the *Baal Hageulah* to disseminate the wellsprings outwards. For it is known<sup>477</sup> that the principle dissemination of the wellsprings started after S. Petersburg. One may suggest that this came about not only as a result of the redemption from S. Petersburg, but also as a result of the incarceration, for when an olive is crushed it produces oil.<sup>478</sup> One may also possibly add that it was for this, that the Alter Rebbe sat in jail for 53 days<sup>479</sup> (*Gan* — the letters *nun* and *gimmel* have the numerical equivalent of 53) in order that afterwards there be the dissemination of the wellsprings in the

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474. Before *Ma Tovv*.

475. *Shaar Hakavanot* at the beginning. *Pri Etz Chaim* 3:2. *Siddur Arizal*.

476. See Responsa of *Geonim* 44, *Kolbo*, *Seder HaYom* and others.

477. *Torat Shalom* p.112.

478. As the Rebbe Rashab said in connection with the incarceration with the *Alter Rebbe* (*Torat Shalom* p.26). See *Menachot* 53b, *Shmot Rabbah* beginning of *Parshat Tetzaveh*.

479. See *Sefer Hasichot* 5703 p.59.

garden — *Gan* — of God, in this world.<sup>480</sup> And from this one may infer the great merit of those who engage in disseminating the wellsprings, in the entire Jewish world amongst both men and women (as the Previous Rebbe writes that also women are obligated to study *Chassidut*, for this study leads to fulfil the mitzvot of love and fear of God properly, and women are also obligated in these mitzvot — and their obligation is constant, as explained in the introduction to the *Sefer Hachinuch*) and children, so that they may hear, and learn and keep the Torah.<sup>481</sup>

And may it be His will that each person will properly<sup>482</sup> engage in this, and even more so, in the last days of the exile, and this should bring very soon, and out of joy and gladness of heart, that we will go with our youth, our elders, our sons and daughters<sup>483</sup> to greet *Moshiach*. And we shall go with *Moshiach* with all the *Sifrei Torah* in the diaspora, and together with all the synagogues and houses of study in Babylon (in the diaspora) to *Eretz Yisroel*, the Holy Land,<sup>484</sup> very soon in our days with joy and gladness of heart.




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480. About which it states: “I have come to my garden”— to my bridal canopy— for the main *Shechinah* was in the lower worlds (*Shir Hashirim Rabbah* 5:1, as explained in the discourses of the *Yahrtzeit* of the Previous Rebbe on the 10th of Shvat 5710.)

481. An expression from the verse— *Vayelech* 31:12 (in connection with the mitzvah of *Hakhel*).

482. See *Ketubot* 67a.

483. An expression of the verse— *Bo* 10:9— in connection with the Exodus from Egypt which as in the days of the Exodus of Egypt we saw wonders so shall we see wonders in the future redemption.

484. *Megillah* 29a. See *Igeret Hakodesh* 4 (end).



❖ CHAPTER 8 ❖

## STORIES AND APHORISMS

1. Rabbi Mordechai Dubin related that the Previous Lubavitcher Rebbe, Rabbi Yosef Yitzchok Schneerson once said, “A person can live an entire lifetime and have a good life both materially and spiritually, however it does not come to the great reward of kissing a Sefer Torah even once!”<sup>485</sup>
2. Writing a Sefer Torah is a *Segulah* for; a) wealth, b) children, c) *Teshuvah*, d) longevity, e) forgiveness, f) the abolishment of evil decrees.<sup>486</sup>
3. “Do you hear what your father is saying — that the Baal Shem Tov told his students that *Ahavat Yisrael*, to Love a Fellow Jew is very precious by Our Father in Heaven. In the eyes of God every Jew is a Sefer Torah.”<sup>487</sup>
4. My father the Rebbe Rashab told me; “When one opens the *Aron Hakodesh* (the Holy Ark in the synagogue to take out the Sefer Torah for public reading) they open in Heaven the world of the Ark of the Covenant of God. In that world stands all the forces and self-sacrifice of all the *Sifrei Torah* that Jews have written throughout the ages, and the Angel Michael announces; “But *Hashem* is in His Holy Sanctuary; let all the world be silent before Him.”<sup>488</sup> And at that moment when a Jew says “*Brich Shmay* — Blessed is the Name of the Master of the universe! Blessed is Your crown and the place of Your

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485. *Vezot HaTorah* p.183.

486. See at length *Vezot HaTorah* p.116-119.

487. *Igrot Kodesh Rayatz* Vol.9 p.366, *Sefer Hasichot* 5704 p.148, *Likkutei Sichot* Vol.20 p.427,515. See also *Sefer Hasichot* 5748 Vol.2 p.228.

488. *Chabakuk* 2:20.

majesty...”, the angel Michael beseeches mercy for the person that his request be fulfilled.”<sup>489</sup>

5. The Baal Shem Tov’s love of his fellow Jews is beyond conception. On this the Maggid of Mezritch once said: “If only people would kiss the Sefer Torah with the same love that my mentor, the Baal Shem Tov, kissed the children whom he took to school, when he worked as a teacher’s assistant at the *cheder*.”<sup>490</sup>

6. The Alter Rebbe directed that the word “*Dakoh*” in the phrase “*Petzua Dakoh*” be written with an *Alef* at the end, not with a *Hey*. In Prague, there is a Sefer Torah which according to local tradition was checked by Ezra the Scribe. They read from it only on Simchat Torah and always roll it closed at the passage beginning *Shma Yisrael*. When I (the Previous Rebbe) was in Prague in 5668 (1908) I saw this scroll, and *Dakoh* was spelled there with an *Alef*. Similarly, when I was in Worms in 5667 (1907), I saw a Sefer Torah which according to the tradition of that community was written by the Maharam of Rothenburg. There, too, the word *Dakoh* is written with an *Alef*.<sup>491</sup>

7. On Shabbat *Parshat Shemini* 5738 by the Torah reading of *Minchah* the Rebbe had an *Aliyah*, and when he finished saying the after blessing, he called for a *Sofer*. Rabbi Matlin who was a *Sofer* was present and the Rebbe showed him that in the Sefer Torah there was a letter that was obscured by a black stain. Rabbi Matlin took a look and with his hand he removed the stain, and someone who was standing there said to the Rebbe that it was only a piece of dirt. The Rebbe smiled and said that there is no dirt in a Sefer Torah!<sup>492</sup>

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489. *Likkutei Dibburim* Vol.2 13:3, *Sefer Hasichot Torat Shmuel* p.120.

490. *HaYom Yom* entry 16 Tammuz

491. *HaYom Yom* entry 7th Elul.

492. *Vezot HaTorah* p.213.

8. It is a Jewish custom that one of the most special things that can be done to cause an elevation of a departed soul is the writing of a Sefer Torah. There is in fact a saying of the Sages that the death of a person is compared to a Sefer Torah that was burned. This is most applicable in the case of a Torah Sage or righteous woman. It is therefore most fitting that a Sefer Torah be written to replace the (living) one that was taken.<sup>493</sup>

9. In the days of the Tzemach Tzedek there was a Jew called Eliezer Moshe. He was abducted and drafted into the Russian army to be a Cantonist at the age of seven or eight. His knowledge of Torah was negligible, however despite the fact that he was subjugated to terrible and bitter torture he remained steadfast as a Jew. When he grew up he became a soldier. He was born in Babinovitz and he was sent to serve in the town of Homel. It was there that he used to frequent the Bet Midrash and listen to classes in *Chumash*, *Nach*, *Mishnah* and listen to words of Chassidut. Later he was sent to guard a storehouse of gunpowder. As he was standing guard he would say, “Ay the *Shechinah* is in *Galut Oy Vey!*” Although he was only a simple Jew, the Tzemach Tzedek who was in Lubavitch felt how Eliezer Moshe was standing at his post and bemoaning the state of the *Shechinah* in *Galut*. The Tzemach Tzedek said about Eliezer Moshe; “The Shpoler Zeide said about the Holy Ruziner that when a *Gartel* was tied around him on his way to *cheder* he was compared to a Sefer Torah that was tied with its sash. Similarly anyone who touches Eliezer Moshe is touching a Sefer Torah!”<sup>494</sup>

10. It is written: “And Amalek came and fought with Israel at Refidim,” [indicating that the Jews had] “weakened their involvement in the words of the Torah.”

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493. *Sefer Hasichot* 5749 Vol.1 p.239.

494. *Sefer Hasichot* 5702 (Hebrew) p.97.

When a Jew weakens his hold on Torah study, which should be pursued in order to be observed in practice, along comes Amalek and cools him down.

[The above verse continues to relate that Amalek] “fought with Israel.” Israel is an acronym for the phrase, “There are 600,000 letters in the Torah.” (For every Jew has a letter in the Torah, which is why it is customary for every Jew to write a letter in a Sefer Torah.) [When Amalek “fought with Israel,” it was Israel’s roots in the Torah that Amalek fought with:] Amalek cools off [a Jew’s sensitivity to] the holiness of the Torah.

[The following verse gives] the solution: “Choose men for us, [and go out and do battle with Amalek].” [These must be] Moshe’s men — and “there is an extension of Moshe in every generation,” for every generation has its “leaders of the thousands of Israel.”

[Significantly, the directive to] “Go out and do battle with Amalek” appears in the singular, because the Torah is eternal, applying equally to [every individual in] every generation, at every time, and in every place.<sup>495</sup>

11. Well known is the saying of the *Rebbeim* of Chabad that any story of *Tzaddikim* or chassidim, without any differentiation is full of spiritual content and should be retold in all its detail. The following is a story about a “Miraculous Sefer Torah” of the Baal Shem Tov.

Tuesday 21st MarCheshvan 5658 the Rebbe Rashab started on a journey to visit the graves of the *Rebbeim* buried in Mezibuz (the Baal Shem Tov), Pastov (R’ Avraham Hamalach son of the Maggid of Mezritch), Anipoli (the Maggid of Mezritch), Berditchev (Rabbi Levi Yitzchok of Berditchev), Haditch (the Alter Rebbe), Niezhin (the Mitteler Rebbe), and on the way he also attended communal meetings in the cities of Kiev, Zhitomir and Berditchev.

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495. *HaYom Yom* entry 13th Adar Sheni.



Sunday, the 26th of MarCheshvan the Rebbe Rashab arrived in Mezibuz at 12 noon. He was accompanied by the chassid R' Binyamin Berlin who assisted the Rebbe. Even though the Rebbe had already prayed, nevertheless the first place he went was to the Shul of the Baal Shem Tov. R' Binyamin went to see if the Mikvah was in order, because the Rebbe wanted to visit the resting place of the Baal Shem Tov and to continue the journey that night.

When the Rebbe entered the Shul, most of the people had already gone home, however there was an old man called R' Tuvia Leib who was a Shamash sitting in Tallit and Tefillin surrounded by some people to whom he was telling a story of the Baal Shem Tov, a story that he had heard from his father and grandfather. Due to his age and infirmity R' Tuvia Leib could not do any heavy work as a Shamash, however since he always sat in the Bet Midrash learning and praying, and he was descended from household members of the Baal Shem Tov (for his great-grandfather R' Yosef Zvi was a servant in the house of the Baal Shem Tov in the last ten years of his life, and the Baal Shem Tov had blessed him and his children and grandchildren with longevity) therefore they bestowed upon him the honorary title of the Shamash in the Shul of the Baal Shem Tov.

At that time, the Shul of the Baal Shem Tov was in urgent need of refurbishment, and those who prayed in the Shul — most of whom were elderly — could not afford the work. Others in the town who could afford it were not particularly bothered by it. This pained the Shul elders especially R' Tuvia Leib, for they had a tradition that the entire time the Shul of the Baal Shem Tov would be standing there would be peace in the city, and if God forbid it fall then the entire city would be destroyed.

After much deliberation and discussion between the elders, it was decided that from time to time they would take out the “Miraculous Sefer Torah” of the Baal Shem Tov and with the

donations received by those who were called to the Torah would they refurbish the Shul.

At the moment the Rebbe Rashab entered the Shul, R' Tuvia Leib was talking about the great holiness of that Sefer Torah, and how many of the great *Tzaddikim* of the previous generation had come to Mezibuz especially to have an Aliyah in that Sefer Torah, and to kiss the cloth of the *Bimah*. R' Tuvia Leib bewailed the fact that never had they stooped so low as to have to sell its holiness for money. In fact for many years this Sefer Torah was only taken out on Hoshana Rabbah, Shemini Atzeret and Simchat Torah for *Hakafot* and apart from that no person had the gall to take out the Sefer Torah, and now due to this financial distress, it had become necessary to take the Sefer Torah out and sell the *Aliyot* in order to raise money for the refurbishment. This pained him greatly and he cried bitterly.

Meanwhile R' Binyamin Berlin arrived and said that the Mikvah was ready for immersion, and a wagon driver was ready to take him to the cemetery.

The Rebbe Rashab requested R' Tuvia Leib to tell him the story of the miraculous Sefer Torah, and this is it:

In the year 5512 there was a terrible Heavenly decree levelled against the inhabitants of Mezibuz, and many men women and children were becoming deathly sick. There was a hue and cry in the town, for there was no household that was not affected.

The townsfolk came to the Baal Shem Tov crying bitterly over the situation and they pleaded with him to intercede on their behalf. The Baal Shem Tov replied that he was unable to help them in this matter for it was only they themselves who could weaken or remove the decree. The Baal Shem Tov explained that in the *Amidah* prayer we say, "And may the service of Your people Israel always find favour." This means that the service of Israel finds favour in Heaven to weaken decrees and abolish them, and the service of Israel that stands perpetually before God to find this favour are the letters of

Torah. This is in two forms; firstly by saying words of Torah and *Tehillim*, and secondly by writing a Sefer Torah in which all will participate.

On the spot the townsfolk decided to write a Sefer Torah and they all participated in its writing. The Baal Shem Tov instructed his Sefer the *Tzaddik* R' Tzvi that he should start writing two columns and as soon as he started writing the sick people started to get better. They called this Sefer Torah, the "Miraculous Sefer Torah."

The Rebbe Rashab said *Minchah* and went immediately to the Mikvah and from there to the cemetery where he stayed at the graveside of the Baal Shem Tov until late at night. He then returned to the Shul of the Baal Shem Tov for *Maariv* and he was still fasting). The Rebbe asked R' Binyomin to inquire by R' Tuvia Leib and the elders how much the refurbishment would cost. They said that a mediocre refurbishment would cost 300 ruble and a really nice refurbishment 450 ruble.

The Rebbe instructed R' Binyomin to say that this man — a reference to the Rebbe himself — is a merchant from the city of Orsha from the county of Mohilev (for indeed there did the Rebbe Rashab pay business tax), and he agrees to pay for the really nice refurbishment on the condition that the next morning which would be a Monday morning there should be a *minyan* and they should read from this Sefer Torah and the Rebbe should receive an Aliyah and do *Gelilah*. He made further conditions that; a) the prayers should start very early at the crack of dawn, b) there should only be a *minyan* of elders present, c) a Kohen then Levi and then the Rebbe be called up, d) for the next three days nobody should know of the entire episode.

The elders agreed and upon their agreement the Rebbe gave a 200 ruble down payment. R' Binyamin wrote a contract in his name and gave his address to send correspondence as Meir Mordechai Tchernin of the town of Vitebsk.

The Rebbe Rashab went to where he was staying and had a hot drink and ate some of the bread he brought with him, and then he returned to the Shul and offered R' Tuvia Leib and the elders some Mede to drink, and they sat until the late hours of the night. Later the Rebbe went to rest for a while, and in the middle of the night he arose, went to the Mikvah where he already found some of the elders, and from there to the Shul of the Baal Shem Tov where they prepared for the morning prayer. After the prayers, the Rebbe went again to the resting place of the Baal Shem Tov and from there he continued his journey.<sup>496</sup>



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496. *Igrot Kodesh Rayatz* Vol.6 p.281.

❖ CHAPTER 9 ❖

## THE SEFER TORAH OF *MOSHIACH*

*The following history of Moshiach's Sefer Torah is printed in Sefer Maamarim Melukat Vol.1 p.88*

On the night of Simchat Torah (before *Hakafot*) 5702 (1942) the Previous Rebbe announced:<sup>497</sup>

“With the help of G-d, and in the merit of my holy fathers of blessed memory, I have merited to become *bli neder* an emissary for the good and merit of the Jewish people to write a special Sefer Torah with which we will greet *Moshiach*.”

In a letter written on the 2nd Iyar 5702 the Previous Rebbe wrote:<sup>498</sup>

“The cause of all causes (Almighty G-d) may He be blessed, in the merit of my holy fathers of blessed memory, has organised for the good, to give me the merit of being the emissary for a very elevated and great mitzvah, to awaken and arouse all to do immediate *Teshuvah*, and to prepare ourselves immediately for the redemption, to write a special Sefer Torah to greet *Moshiach*. This matter of writing a Sefer Torah was originally a private and confidential matter which I had wanted to do myself, however at the Simchat Torah meal when we had spoken about the greatness of the love for a fellow Jew....I reconsidered whether in fact I was right not to disclose the matter thus preventing many perfect and complete people from being partners in this great and holy merit...and I decided that I

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497. This has been taken from a letter written by the committee for writing a Sefer Torah to greet *Moshiach* printed in *Hakeriah Vehakedushah* edition 25 p.5 (Tishrei 5703). In *Sefer Hasichot* 5702 p.14 there is quoted an unedited record of what was said: The Rebbe said that it is necessary to find a God fearing scribe and write a special Sefer Torah, and with that Sefer Torah we will go out to greet *Moshiach*.

498. *Igrot Kodesh Rayatz* Vol.6 p.278.

would in fact announce this publicly, that with the help of G-d, I do intend to write a special Sefer Torah to greet *Moshiach* may he come speedily in our days.”

In another letter of the 24th of Tevet 5703 (1943) the Previous Rebbe wrote<sup>499</sup>:

“As we were sitting at the *Yomtov* meal during the festival, in the company of *Anash* may they be well, we spoke of the birthpangs and the imminent coming of *Moshiach*, and in my talk, I said that it was my intention to write — with the help of G-d — a special Sefer Torah to greet *Moshiach*, and out of love for my fellow Jews, all those who wish to participate in the writing of the letters may do so.”

The date to start writing the Sefer Torah was fixed for the 20th Cheshvan, the birthday of the Rebbe Rashab, as was stated in *Hakeriah Vehakedushah*,<sup>500</sup> and in a public letter that was issued by the secretariat of the Rebbe. The intention was that the beginning of the writing was to be done publicly, and hence the date was publicised. However in fact this was pushed off until the second of Iyar as stated in the letter previously quoted from the 2nd Iyar:

“Due to various reasons, the possibility of starting to write the Sefer Torah was delayed, and today the second of Iyar — *Tiferet Shebetiferet* — the birthday of my grandfather the Rebbe Maharash of blessed memory, the lot has fallen, to start writing the Sefer Torah in the merit of the Jewish people both materially and spiritually.”

That day the writing commenced in private, as stated in the special announcement printed in *Hakeriah Vehakedushah*, made by the committee for writing a Sefer Torah to greet *Moshiach*,<sup>501</sup> that, “The wish of the Rebbe was that this be done privately.”<sup>502</sup>

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499. *Igrot Kodesh Rayatz* Vol.7 p.97.

500. Vol.14 (MarCheshvan 5702) p.12.

501. To the committee were nominated: Rabbi Shmuel Levitin, Rabbi Eliyahu Simpson and Rabbi Dovid Shifrin— *Igrot Kodesh Rayatz* Vol.6 p.279.

502. The *Sicha* that was said at the beginning of the writing is printed in *Sefer Hasichot* p.118 (an unedited version recorded by those present) and in *Hakeriah*

The Sefer Torah was written on special parchment made from the skins of kosher animals that had been ritually slaughtered.<sup>503</sup> Furthermore, the Rebbe had wanted that the parchment be prepared in *Eretz Yisroel*, and he had sent such a request to Rabbi Shlomo Yehuda Leib Eliazarov.<sup>504</sup>

In a letter<sup>505</sup> of the 2nd MarCheshvan he wrote in great detail:

“I sent you a telegram regarding the procuring of parchment from kosher animals that have been ritually slaughtered and that have been tanned for the intention of writing — with G-d’s help — upon them a Sefer Torah to greet *Moshiach* may he come very soon.”

On the 3rd Kislev he wrote again:<sup>506</sup>

As regards the parchment for the Sefer Torah it appears that it will very expensive (to get them in *Eretz Yisroel*) and therefore we have decided to get them here.”

Despite the great difficulties in procuring such parchment at that time in America, since the majority of skins were taken by the government for the war effort, nevertheless the skins were procured in America. After the writing had commenced, the Rebbe wrote<sup>507</sup> to Rabbi Eliyahu Nachum Sklar on the 6th Iyar 5702:

“With this I appoint you to find out about procuring the skins necessary to prepare the parchment for writing a special Sefer Torah to greet *Moshiach*, may he come speedily in our days, that they be from kosher animals, ritually slaughtered, and I ask you to take great care of this, and the Almighty should give us the merit to greet *Moshiach* very soon in kindness and mercy.”

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*Vehakedushah* *ibid.* The story recounted in the *Sicha* is printed in full in *Igrot Kodesh* *ibid.*, p.280.

503. See *Igrot Kodesh* *ibid.*, p.28,48,286.

504. *Igrot Kodesh* *ibid.*, p.47.

505. *Ibid.*, p.28.

506. *Ibid.*, p.104.

507. *Ibid.*, p.286.

All the expenses of purchasing the parchment and paying the scribe (who was Rabbi Shmaryahu Factor *o”h*) were paid by the private account of the Rebbe, and the donations given for this purpose were deposited in the accounts of Merkos L’Inyonei Chinuch and Machne Yisroel.<sup>508</sup>

The writing started then, however its completion was not to be until many years later.

In the *farbrenge* of Shabbat *Parshat Vaera*, 3rd Shvat 5730 (1970), the Rebbe announced that the completion of the Sefer Torah would soon take place. This is what the Rebbe said at the *Siyum*:

“For obvious reasons, we would have wanted that the completion of the Sefer Torah that the Previous Rebbe started writing would be around the time of the 20th *Yahrtzeit* of the Rebbe.

And as it sates in the Jerusalem Talmud<sup>509</sup> about Samson (*Shimshon*) — (who was named with one of the names of God as it states,<sup>510</sup> “For the sun (*Shemesh*) and its shield is *Hashem Elokim*,”<sup>511</sup> and specifically how G-d is the sun (*Shemesh*) without the shield<sup>512</sup>):

“One verse states, “And he judged Israel for forty years”<sup>513</sup> and another verse states,<sup>514</sup> “And he judged Israel for twenty years,” this teaches us that the Philistines feared him for twenty years after his death as they feared him for twenty years during his life.”<sup>515</sup>

508. *Igrot Kodesh Rayatz* Vol.8 p.519.

509. *Sotah* 1:8.

510. *Tehillim* 84:12.

511. *Sotah* 10a.

512. See *Shaar Hayichud Vebaemunah* Ch.4. See also *Likkutei Torah Tzav* 8a.

513. This is what it states in the Jerusalem Talmud *ibid*. *Tosafot* in *Shabbat* 55b writes that in all our texts it is recorded that he judged for 20 years— see *Shoftim* 15:20. In *Bamidbar Rabbah* 14:9 the Midrash notes that it is written twice that he judged Israel for twenty years and this teaches us that he ruled for twenty years in his lifetime and for twenty years after his death his fear was still on the Philistines. See also *Yalkut Shimoni* on the verse (end *remez* 71).

514. *Shoftim* 16:31.

515. See *Sicha* of Shabbat *Parshat Shemot Mevarchim Hachodesh* Shvat 5730.



And therefore the completion is taking place after noon, as close as possible to the 10th of Shvat which this year falls on Shabbat (as in the year of his passing).

And in fact, on Friday *Erev Shabbat* of *Parshat Bo* 10th Shvat, the Sefer Torah was completed after noon amidst very special celebration.

At the celebration, the Rebbe said a short *Sicha*, after which Rabbi Shmuel Halevi Levitin recited Psalm 20 verse by verse, and after they had sung all the *niggunim* of the *Rebbeim*, the Sefer Torah was completed.

After saying the verses of *Ata Hareisa*,<sup>516</sup> and the *niggun Prozos Teshev Yerushalayim*, the Sefer Torah was rolled together and the crown<sup>517</sup> was placed on the Sefer Torah by the Rebbe. The Sefer Torah was carried to the Ark under a *Chuppah* accompanied by candles — and the Rebbe made the blessing *Shehechyanu* out aloud and ate a new fruit.

Afterwards he said the *Maamar* beginning with the words, “To understand the idea of writing a Sefer Torah” (as translated herein) and said a short *Sicha*.

Let us hope that the desire of the Previous Rebbe be fulfilled and with this Sefer Torah we shall go out to greet *Moshiach* very soon in our time Now!




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516. See letter of the Rebbe Rayatz as referred to in footnote 48 of the *Maamar*, “To Understand the idea of writing a Sefer Torah.”

517. See *Zohar* Vol.3:256:2.



❖ CHAPTER 10 ❖

## THE SEFER TORAH CAMPAIGN

### A SEFER TORAH FOR CHILDREN

After creating the worldwide Tzivos Hashem club for children, the Rebbe suggested that all children in Tzivos Hashem be united through the writing of a special Sefer Torah written especially for children. The Rebbe launched this campaign on *Yud Alef* Nissan 5741.<sup>518</sup>

### A SEFER TORAH FOR ADULTS

Following the campaign for writing a special Sefer Torah for children — in a *farbrengen* of *Erev* Rosh Hashanah 5741 the Rebbe initiated a special campaign that a special Sefer Torah be written for adults to unite all of Israel.<sup>519</sup> On the second day of Rosh Hashanah 5742, the Rebbe suggested that initially this Sefer Torah for adults be written for *Bnai Torah*, especially Yeshivah students and especially the students of *Tomchei Temimim* (and all their branches — including also higher institution of learning for girls.)<sup>520</sup> On *Tzom Gedalia* 5742, the Rebbe went further to say that many *Sifrei* Torah be written, so that each person would be able to participate in purchasing a letter in a Sefer Torah according to his *minhag* of writing, i.e. whether it be *Ashkenaz*, *Sefard* or *Ari*.<sup>521</sup> On *Erev* Yom Kippur 5742, the Rebbe added that through writing these special *Sifrei*

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518. *Sichot Kodesh* 5741 Vol.3 p.131. See *Likkutei Sichot* Vol.23 p.239 a *Sicha* in connection with the writing of one of the special *Sifrei* Torah for children.

519. See *Sichot Kodesh* 5741 Vol.4 p.765.

520. See *Hitvaaduyot* 5742 Vol.1 p.11.

521. *Ibid.*, p.20.

Torah, not only would each person fulfil the mitzvah of writing a Sefer Torah but in addition, these *Sifrei Torah* would unite all of Israel, and that these communal *Sifrei Torah* unite all souls of all generations. The Rebbe asked that all those who had not yet purchased a letter for themselves and their families should do so and could even purchase a letter for friends, for one may bestow merit on others even in their absence.<sup>522</sup>

This sequence of events culminated in a “*Michtav Klali*” sent out on the day after Yom Kippur in which the Rebbe asked that the unity of all Israel be expressed through everyone purchasing letters in the unity *Sifrei Torah*.<sup>523</sup>

The following is a free translation of that letter:

By the Grace of G-d  
On the Day of *Shem Hashem*,  
(Day after Yom Kippur), 5742  
Brooklyn, N.Y.

To the Sons and Daughters of  
our People Israel, Everywhere  
God bless you all!

Greeting and Blessing:

Coming from the Holy Day (Yom Kippur), unique in the year, on which every Jew receives the confirmed inscription for a good and sweet year, in the realm of good that is revealed and evident,

And so does our — Jewish people as a whole, “One nation on earth.”

All of us — individually and collectively — thus judged entitled to receive all the blessings, both material and spiritual, from the Source of blessings, the One G-d,

It is certain that in keeping with the *halachah* that all Jews are always ready and willing to fulfil the Will of our Heavenly

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522. *Ibid.*, p.78.

523. *Likkutei Sichot* Vol.24 p.583.

Father, everyone — man, women, and child — is increasing one's efforts in the observance of the Torah and mitzvot, including, especially, the Great Rule of the Torah, *V'ahavta Lre'acha komocha*, "Love your fellow as yourself."

Indeed, our being "All of us as one" makes us eligible to receive G-d's generous blessings, in fulfilment of our prayer, "Bless us, our Father, all of us as one, in a state of Light of Your countenance,"

Leading also to the fulfilment of our most cherished plea, "*Hashem Elokim* G-d of Hosts, restore us, light up Your countenance, and we shall be delivered" — with the true and complete *Geulah* (deliverance) through *Moshiach Tzidkeinu*.

In view of the great importance of the matter, a suggestion has been made, which is "not too hard for you," etc., but very near and easy to do it, whereby to underscore the said mutual love and unity of our Jewish people, in a manner that is eternal and genuinely true, namely:

By everyone acquiring a letter in a Sefer Torah that will be (hand) written for and on behalf of everyone, and all our Jewish people — the Torah being both genuinely true (*Torat Emet*) and eternal.

A Sefer Torah that will be written in accord with respective traditions, in *Ashkenazic* script, Sefardic, Arizal, etc. ("These as well as the others being the words of the Living God," together with the spirit of "mutual affection and fraternity").

Since to do a good deed in behalf of someone else requires no prior consent, it is hoped that the rule of *Lre'acho Komocho* will be applied in this case, too, in acquiring a letter in the Sefer Torah in behalf of one who, for one reason or another, has not done so personally.

And, as in all matters of Torah and mitzvot, goodness and blessing, time is of the essence, and the sooner the better.

The money contributed for the purchase of a letter in the Sefer Torah, *Torat Hashem*, can in relation to its effects be considered in the category of money given to *Tzedakah* (having

the same factors), namely that, “Since with this money one could have purchased necessities of life, it is deemed as if one gave of one’s life to G-d,” and “It hastens the *Geulah*.” Moreover, it is given for writing *Torat Hashem*, and our Sages said, “The Holy One, blessed be He, the Torah, and the people Israel are all one.”

May God grant that the said proposal be accepted, and implemented, with pleasure and delight — commensurate with the importance of unifying all Jews,

This is also symbolically emphasized by the mitzvot of the coming Holiday: The mitzvah of Succah and the mitzvah of the Four Kinds (Etrog, Lulav, Myrtles and Willows).

With esteem and blessing for a Joyous Yom Tov,

/Signed: Menachem Schneerson/

The following is a *Sicha* the Rebbe said on the 13th of Tishrei 5742 the *Yartzeit* of the Rebbe Maharash:

1. The 13th of Tishrei is the *Yartzeit* of the Rebbe Maharash. One of the Rebbe Maharash’s sayings (as given to us by the previous Rebbe) was; “The world in general, (when faced by a problem) says to ‘go under’ the problem; and if one can’t go under, then one ‘goes over’ (the problem). I say however, that one should ‘go over’ (the problem) in the first place.” This dictum was disseminated in the darkness of exile, and tells us that not only should we not be affected by the ‘darkness (which) covers the earth,’ but that the ‘going over’ should be in even greater measure. This produces such a great light (to dispel the darkness of exile), that it is beyond any limits.

The Rebbe Maharash’s conduct was similar to the Baal Shem Tov’s conduct. Baal Shem Tov means Master of the Good Name. The “Name” refers to the Name of G-d, the goodness of which can either be revealed or hidden. The “Good Name” means the Name of God as it is revealed in all its goodness — i.e. the Baal Shem Tov took the hidden good

and revealed it. And the “Master of the Good Name” indicates the greatness of the Baal Shem Tov who, as R. Mendel Horadoker writes, was “Unique and there is none like him” — and hence could carry out whatever he wished (i.e. he was the “Master”).

When therefore we are told that the Rebbe Maharash’s conduct was as the Baal Shem Tov’s and his saying concerning “going over in the first place” was directed to each and every Jew, it is understood that every Jew has the ability to follow in his footsteps. When a Jew resolves to follow in the ways of the Rebbe Maharash, he receives strength to carry out his mission in the manner of “going over in the first place” and in the manner of the Baal Shem Tov.

The Rebbe Maharash’s conduct was in the above mentioned manner despite the fact that he lived in a time when the government (Czarist Russia) was against Jews and Judaism. He nevertheless proceeded in his work with full strength, to the extent of warning the government that if they would not fulfil his requests he would lay his case before other countries.

We, who find ourselves in a situation where Torah and mitzvot can be observed in their entirety, and the government is helpful to religion, can certainly carry out our tasks with ease. And may it be God’s will that the distinction between those countries which are not sympathetic to Judaism and where Jews are not free to learn Torah and fulfil mitzvot, and other countries, be broken down, and Jews everywhere should be free to observe their religion. Then all Jews, “Our youth and our elders, our sons and our daughters” will learn Torah and perform mitzvot openly and with an ‘upright hand.’ And, “Those who lie in the dust will arise and rejoice,” with the Rebbe Maharash in their midst, in the true and future redemption, speedily in our times.

2. As mentioned above, all distinctions between Jews should be removed. The way for all Jews to unite together is through Torah, by each one participating in the writing of a Sefer

Torah. When each and every Jew purchases a letter in a Sefer Torah, they are united with all other Jews in the “One Torah,” which is only whole when each individual letter is perfect and together with the other letters.

We are not referring to the idea of writing many *Sifrei* Torah, each person writing one for himself (however lofty such a matter may be), but rather, a Sefer Torah whose entire purpose and writing is to unite all Jews. Since all Jews have “One Father,” they are truly one, and when each Jew purchases a letter in a Sefer Torah in which hundreds of thousands of other Jews have purchased letters, that unity is revealed and strengthened.

Nevertheless, since there are different customs as to the exact configuration of the letters — *Ashkenazic*, *Sefardic*, *Lurianic* etc. — each person should buy a letter in the Sefer Torah written according to the custom he follows. Indeed, *Moshe Rabbeinu* wrote twelve *Sifrei* Torah, one for each of the twelve tribes. Simultaneously however, he wrote a thirteenth Sefer Torah, from which all the other 12 were checked. Hence, although there may be differing customs, “These and these are the words of the living God,” and each person can purchase a letter in the Sefer Torah being written according to his custom.

But again, it must be emphasized that the concept of these *Sifrei* Torah is to unite all Jews, and people should not just start writing *Sifrei* Torah for their own particular individual group. The only reason more than one Sefer Torah to unite all Jews is being written is either because of the differing customs mentioned previously, or because all the letters have already been purchased in the previous Sefer Torah. Hence, before starting to write new *Sifrei* Torah to unite Jews, it is important to first make sure that all the letters in the *Sifrei* Torah already being written (304,805 letters in each Sefer Torah) have been purchased.

A further suggestion was that *Tomchei Temimim* (Lubavitcher Yeshivah), whose students have a special mission



of illuminating the world, should write a Sefer Torah to unite all those who are learning or who had learned in *Tomchei Temimim* (and their families). Anyone who once learned in *Tomchei Temimim* remains a *Tamim*, a student of *Tomchei Temimim*, forever. Likewise, all those who support *Tomchei Temimim* (i.e. financially) should also participate in this Sefer Torah (together with their families). In similar fashion, a special Sefer Torah for the students (past and present) and supporters of Bais Rivkah (Lubavitcher School for girls) should also be written.

Although in the Sefer Torah for Jewish children, each child paid \$1 — no more and no less — the *Sifrei* Torah for adults are different. The participants are not children but working adults, and each may purchase a letter for any amount his heart desires to give. And although the purpose of such *Sifrei* Torah is not to make money, but to unite all Jews, the money that is received for the letters can be put to good and holy uses in the various Yeshivahs. Indeed, a Jew will consider it a great privilege to participate in a Sefer Torah that unites him with all Jews — and he will certainly want to pay more than a dollar! On the other hand, no one is to be forced to give an amount he doesn't want to give. Each person should give according to what his heart desires.

The important thing is that people should start working in the Sefer Torah campaign, and not waste time in empty discussions. In today's times, with modern technology, all the technical means necessary for this campaign allows things to be done in days which previously took months (through computers etc.). We must invest all efforts possible in this campaign, and carry it out with joy and a good heart. When a true effort is made, then success is assured — over and above that which normally could be expected. Especially when it concerns such a holy thing as buying a letter in the Sefer Torah — even those who one would not expect to participate will

gladly purchase a letter. For through this campaign, *Yisrael*, Torah and God are bound together in an eternal bond.

The urgency of this campaign is underscored by the alarming instability rampant in the world. Everyone knows the frightening situation, and in the times of exile, Jews are, “A single sheep among seventy wolves.” But when Jews are united, nothing can hurt them! Unity doesn’t mean physical unity, all Jews in one place, but spiritual unity — through Torah. Therefore one should ignore all obstacles and scoffers, and should do one’s utmost to inscribe a Jew wherever he may be found.

The above is connected with the daily portion of the weekly *Parshah*, which talks of the blessing given to the tribe of Levi (“And to Levi he said”). The Rambam states that not only of the tribe of Levi, but of every person whose spirit moves him to serve G-d and carry out God’s mission, G-d says that, “I am your portion and your inheritance.” Hence, everyone who participates in disseminating Judaism and Chassidus, including working in the campaign to unite all Jews by each one purchasing a letter in the Sefer Torah, is included in the category of those whose spirit moves them to carry out G-d’s mission.

## PURCHASING A LETTER IN A SEFER TORAH

The following are directives that the Rebbe issued concerning the Sefer Torah Campaign:

1. On relatively few occasions, the Rebbe used the term “*Bakasha Nafshis*” meaning a “soul request.” In a *Sicha* on *Parshat Chukat* 5741, the Rebbe made a “*Bakasha Nafshis*” that each and every child should have a letter in a Sefer Torah.<sup>524</sup>

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524. It should be noted that the Rebbe instructed that ten Jews over the age of Bar Mitzvah should also participate in its writing— see *Sichot* of 11th, 12th, 13th Nissan 5741.

2. A letter should be purchased for the child as soon as the child is born even before the child is named.<sup>525</sup>
3. The cost of each letter should be \$1 and in those lands with different currencies, something similar in worth — the main point being that it is an equal price for all.<sup>526</sup>
4. If possible the children themselves should purchase the letter in the Sefer Torah (with money given to them by their parents as a gift) and the children themselves should write their names and put the registration form in the envelope and send it to the Committee for the writing of the Sefer Torah. All this will increase their love for the Torah.<sup>527</sup>
5. The specific letter allocated should be decided by lottery (i.e. not by the one purchasing selecting a specific letter) and this will be by Divine Providence.<sup>528</sup>
6. Beautiful certificates should be issued to all those children who purchase letters. Other children who see these certificates will also desire to have such a letter.<sup>529</sup>
7. One may purchase a letter for a friend, or for one who is unable to purchase themselves.<sup>530</sup>
8. The Rebbe asked that every adult should purchase a letter in one of the general *Sifrei Torah*.<sup>531</sup> Every person

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525. *Torat Menachem Hitvaaduyot* 5742 Vol.2 p.827. In a *Sicha* of 13th Nissan 5741 the Rebbe said that the letter should be purchased in the presence of the child (i.e. putting the money in the envelope etc.) for everything the child sees or hears even at such a tender age leaves an impression.

526. *Sichot Kodesh* 5741 Vol.3 p.187.

527. *Sichot Kodesh* 5741 Vol.3 p.190. The Rebbe added that even though the handwriting of the child may not be so clear, nevertheless one cannot underestimate the great joy that *Hashem* has from the child's engagement in purchasing the letter. (And in this case the parent should add a covering letter stating clearly the name of the child etc.)

528. *Torat Menachem Hitvaaduyot* 5742 Vol.4 p.2114. See also *Sichot Kodesh* 5741 Vol.3 p.135.

529. *Sicha* 7th Tamuz 5741.

530. *Torat Menachem Hitvaaduyot* 5742 Vol.1 p.78.

- should try and purchase a letter in a Sefer Torah that is written according to their specific custom.<sup>532</sup> No specific price was fixed for these letters, and women should also purchase letters.<sup>533</sup>
9. As regards purchasing letters in the adult Sefer Torah, one may also purchase letters for the deceased, such as those who perished in the Holocaust etc.<sup>534</sup>
  10. One who has already purchased a letter in one Sefer Torah may purchase another letter in a second Sefer Torah.<sup>535</sup> In addition even if someone has already fulfilled the mitzvah of writing a Sefer Torah, nevertheless they should also purchase a letter in one of the general *Sifrei Torah*.<sup>536</sup>
  11. In *Eretz Yisrael*, the Rebbe empowered the *Beit Din* of *Rabbonei Anash* to supervise the project.<sup>537</sup> Rabbi Shmuel Greisman was appointed as its Director.
  12. The Rebbe also instructed that a special Sefer Torah be written for the soldiers of the Israel Defence Forces — *Tzahal* and their families.<sup>538</sup>




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531. *Hitvaaduyot* 5742 Vol.1 p.21.

532. *Ibid.* p.89,135,151.

533. *Ibid.* Vol.2 p.679. See also *Likkutei Sichot* Vol.19 p.301 ft.43.

534. *Ibid.* p.187.

535. *Ibid.* p.21.

536. *Hitvaaduyot* 5742 Vol.4 p.2237.

537. *Sichot Kodesh* 5741 11th Nissan p.132.

538. *Hitkashrut* 48.



## FIRST HAKAFA

אנא Önö adonöy hoshi-ö nö.  
 אנא Önö adonöy hatz-lichö nö.  
 אנא Önö adonöy anay-nu v'yom kör'aynu.  
 אלהי Elohay höruchos hoshi-ö nö.  
 בוחן Bochayn l'vövos hatz-lichö nö.  
 גואל Go-ayl chözök anay-nu v'yom kör'aynu.

## SECOND HAKAFA

דובר Do-vayr tz'dö-kos hoshi-ö nö.  
 הדור Hödur bil'vusho hatz-lichö nö.  
 ותיק Vösik v'chösid anay-nu v'yom kör'aynu.

## THIRD HAKAFA

זך Zach v'yöshör hoshi-ö nö.  
 חומל Chomayl dalim hatz-lichö nö.  
 טוב Tov umaytiv anay-nu v'yom kör'aynu.

## FOURTH HAKAFA

יודע Yoday-a machashövos hoshi-ö nö.  
 כביר Kabir v'nö-or hatz-lichö nö.  
 לובש Lovaysh tz'dökos anay-nu v'yom kör'aynu.

## FIFTH HAKAFA

מלך Melech olamim hoshi-ö nö.  
 נאור Nö-or v'adir hatz-lichö nö.  
 סומך Somaych noflim anay-nu v'yom kör'aynu.

## SIXTH HAKAFA

עוזר Ozayr dalim hoshi-ö nö.  
 פודה Pode umatzil hatz-lichö nö.  
 צור Tzur hö-olamim anay-nu v'yom kör'aynu.

## SEVENTH HAKAFA

קדוש Ködosh v'norö hoshi-ö nö.  
 רחום Rachum v'chanun hatz-lichö nö.  
 שומר Sho-mayr ha-b'ris anay-nu v'yom kör'aynu.  
 תומך Tomaych t'mimim hoshi-ö nö.  
 תקיף Takif lö-ad hatz-lichö nö.  
 תמים Tömim b'ma-asöv anay-nu v'yom kör'aynu.



## SELECTED transliterations

## HAKAFOT

ATA HORAI SA

אתה Atö hör-aysö löda-as, ki adonöy hu hö-elohim, ayn od mi-l'vado.

לעשה L'osay ni-flö-os g'dolos l'vado, ki l'olöm chasdo.

אין Ayn kömochö vö-elohim adonöy, v'ayn k'ma-asechö.

יהי Y'hi ch'vod adonöy l'olöm, yismach adonöy b'ma-asöv.

יהי Y'hi shaym adonöy m'voröch, may-atö v'ad olöm.

יהי Y'hi adonöy elohaynu imönu ka-asher höyö im avosaynu, al ya-a-z'vaynu v'al yi-t'shaynu.

ואמרו V'imru hoshi-aynu elohay yish-aynu, v'ka-b'tzaynu v'hatzilaynu min ha-go-yim, l'hodos l'shaym köd-she-chö l'hish-tabay-ach bi-s'hilösechö.

” Adonöy melech, adonöy mölöch, adonöy yimloch l'olöm vö-ed.

” Adonöy oz l'amo yitayn, adonöy y'vöraych es amo va-shöloom.

ויהי V'yih-yu nö amöraynu l'rötzon, li-f'nay adon kol.

ויהי Va-y'hi bin'so-a hö-öron, va-yomer moshe: kumö adonöy v'yöfu-tzu o-y've-chö, v'yönusu m'san'echö mi-pöne-chö.

קומה Kumö adonöy li-m'nuchösechö, atö va-aron uzechö.

כהניך Ko-hanechö yil-b'shu tzedek, va-chasidechö y'ranaynu.

בעבור Ba-avur dövid avdechö, al töshayv p'nay m'shichechö.

ואמר V'ömar ba-yom hahu hinay elohaynu ze, kivinu lo v'yoshi-aynu, ze adonöy kivinu lo, nögilö v'nis-m'chö bi-shu-oso.

מלכותך Mal'chus'chö, ma-l'chus köl olömmim, u-memshalt'chö b'chöl dor vö-dor.

כי Ki mi-tziyon taytzay sorö, u-d'var adonöy mi-rushölö-yim.

והיה V'höyö zar'achö ka-afar hö-öretz uföratztö yömö vökayd'mö v'tzöfona vönegbö v'nivr'chu v'chö köl mishp'chos hö-adömö uv'zar-echö.

הנני Hi-n'ni may-vi osöm may-eretz tzöfon v'kibatz-tim mi-yark'say öretz böm ivayr ufi-say-ach hörö v'yöledes yachdöv köhöl gödol yöshuvu haynö.

During Shacharit, after the reading of the Haftarah, the following is said:

**שִׂישׂוּ** Rejoice and exult on Simchat Torah, and pay homage to the Torah; for its goods are superior to all other goods, more precious than fine gold and gems. Let us delight and rejoice with this Torah, for it is our life, our strength and our light.

I extol my God and exult in Him; I put my hope in Him. I praise Him in the assembly of His people who are near to Him; my God, my Stronghold in whom I take refuge. Let us delight and rejoice with this Torah, for it is our life, our strength and our light.

With all my heart I sing of Your might, and recount Your praises. In joy bring us back to Your House, on account of Your kindness and Your truth. Let us delight and rejoice with this Torah, for it is our life, our strength and our light.

**הַתְּקַבְּצוּ** The angels have gathered together, facing one another, and saying to each other: Who is he, and from where is he who holds on to the Throne, upon whom is spread out His cloud?<sup>1</sup>

Who went up to heaven? Who went up to heaven? Who went up to heaven and brought down the Torah in which we trust? The angels have gathered together, facing one another, and saying to each other: Who is he, and from where is he who holds on to the Throne, upon whom is spread out His cloud?

Moses went up to heaven, Moses went up to heaven, Moses went up to heaven and brought down the Torah in which we trust.<sup>2</sup> The angels have gathered together, facing one another, and saying to each other: Who is he, and from where is he who holds on to the Throne, upon whom is spread out His cloud?

**אֲנִי** I will rejoice and exult in the joy of Torah; the Mashiach will come with the joy of Torah. The Torah is a tree of life—life to all—for with You is the source of life. Abraham rejoiced in the joy of Torah; Isaac rejoiced in the joy of Torah; Jacob rejoiced in the joy of Torah; Moses rejoiced in the joy of Torah; Aaron rejoiced in the joy of Torah; Elijah rejoiced in the joy of Torah; Samuel rejoiced in the joy of Torah; David rejoiced in the joy of Torah; Solomon rejoiced in the joy of Torah.

**אֲשֵׁרִיכֶם** Fortunate are you, Israel; fortunate are you, Israel; fortunate are you, Israel that God has chosen you, and given you the Torah as a heritage, a gift in the desert.

Continue with *Happy*.



During Shacharit, after the reading of the Haftarah, the following is said:

שִׁישׁוּ וְשִׁמְחוּ בְּשִׂמְחַת תּוֹרָה, וְתִגְדּוּ כְבוֹד לַתּוֹרָה, כִּי טוֹב סִחְרָה  
מִכָּל סִחּוּרָה: מִפּוֹ וּמִפְּנִינִים יִקְרָה, נְגִיל וְנָשִׁישׁ בְּזֹאת  
הַתּוֹרָה, כִּי חַיִּים הִיא לָנוּ עוֹז וְאוֹרָה: אֶהְלֵל אֱלֹהֵי וְאֶשְׂמְחָה בּוֹ,  
וְאֶשְׂמְחָה תִּקְוֹתֵי בּוֹ, אֶהְדָּגוּ בְּסוּד עִם קְרוֹבוֹ, אֱלֹהֵי צוּרֵי אַחְסָה  
בּוֹ: נְגִיל וְנָשִׁישׁ בְּזֹאת הַתּוֹרָה, כִּי חַיִּים הִיא לָנוּ עוֹז וְאוֹרָה: בְּכָל  
לֵב אֲרֻנֶּנּוּ גְבוּרוֹתֶיךָ, וְאֶסְפְּרָה תְהִלָּתְךָ, בְּשִׁשׁוֹן הַשִּׁיבְנוּ לְבִיתְךָ, עַל  
חֶסֶדְךָ וְעַל אֱמֶתְךָ: נְגִיל וְנָשִׁישׁ בְּזֹאת הַתּוֹרָה, כִּי חַיִּים הִיא לָנוּ  
עוֹז וְאוֹרָה:

הַתְּקַבְּצוּ מְלֹאכִים זֶה אֶל זֶה, זֶה לְקַבֵּל זֶה, וְאָמַר זֶה לְזֶה: מִי הוּא  
זֶה, וְאֵי זֶה הוּא, מֵאֲחֻז פְּנֵי כֶּסֶף, פְּרִישׁוּ עָלָיו עֲנֵנוּ: מִי  
עָלָה לְמָרוֹם, מִי עָלָה לְמָרוֹם, מִי עָלָה לְמָרוֹם, וְהוֹרִיד עוֹז מִבְּטַחָה:  
הַתְּקַבְּצוּ מְלֹאכִים זֶה אֶל זֶה, זֶה לְקַבֵּל זֶה, וְאָמַר זֶה לְזֶה: מִי הוּא  
זֶה, וְאֵי זֶה הוּא, מֵאֲחֻז פְּנֵי כֶּסֶף, פְּרִישׁוּ עָלָיו עֲנֵנוּ: מִנְּשֵׂה עָלָה  
לְמָרוֹם, מִנְּשֵׂה עָלָה לְמָרוֹם, מִנְּשֵׂה עָלָה לְמָרוֹם, וְהוּא הוֹרִיד עוֹז  
מִבְּטַחָה: הַתְּקַבְּצוּ מְלֹאכִים זֶה אֶל זֶה, זֶה לְקַבֵּל זֶה, וְאָמַר זֶה לְזֶה:  
מִי הוּא זֶה, וְאֵי זֶה הוּא, מֵאֲחֻז פְּנֵי כֶּסֶף, פְּרִישׁוּ עָלָיו עֲנֵנוּ:

אֲנִיל וְאֶשְׂמַח בְּשִׂמְחַת תּוֹרָה: בֵּא יבֵּא צֶמַח בְּשִׂמְחַת תּוֹרָה:  
תּוֹרָה הִיא עֵץ חַיִּים לְכֹל חַיִּים. כִּי עִמָּךְ מְקוֹר חַיִּים:  
אֲבָרְהֶם שְׂמֵחַ בְּשִׂמְחַת תּוֹרָה, יִצְחָק שְׂמֵחַ בְּשִׂמְחַת תּוֹרָה, יַעֲקֹב  
שְׂמֵחַ בְּשִׂמְחַת תּוֹרָה, מִנְּשֵׂה שְׂמֵחַ בְּשִׂמְחַת תּוֹרָה, אֶהְרֵן שְׂמֵחַ  
בְּשִׂמְחַת תּוֹרָה, אֶלְיָהוּ שְׂמֵחַ בְּשִׂמְחַת תּוֹרָה, שְׂמוּאֵל שְׂמֵחַ בְּשִׂמְחַת  
תּוֹרָה, דָּוִד שְׂמֵחַ בְּשִׂמְחַת תּוֹרָה, שְׁלֹמֹה שְׂמֵחַ בְּשִׂמְחַת תּוֹרָה:

אֲשִׁרִיכֶם יִשְׂרָאֵל, אֲשִׁרִיכֶם יִשְׂרָאֵל, אֲשִׁרִיכֶם יִשְׂרָאֵל, אֲשִׁרִיכֶם יִשְׂרָאֵל, אֲשִׁרִיכֶם יִשְׂרָאֵל,  
בְּחַר בְּכֶם אֵל, וְהִנְחִילְכֶם הַתּוֹרָה מִמֶּדְבָּר מִתְּנָה:

Continue with אֲשִׁרִי.

1. Cf. Leviticus Rabbah 31:5.

The following is then said:

משפטי The judgments of the Lord are true, they are all righteous together.<sup>1</sup> The voice of the Lord makes the desert tremble; the Lord causes the desert of Kadesh to tremble.<sup>2</sup> The earth has yielded its produce; God, our God, will bless us.<sup>3</sup> Only and exalted One, turn to Your people who are mindful of Your holiness. The Lord is righteous in all His ways, and benevolent in all His deeds.<sup>4</sup>

At the conclusion of the Hakafah, the *gabbai* calls out: *The sixth Hakafah ends here.*

SEVENTH HAKAFAH:

Leader then cong: קדוש Holy and awesome One, deliver us;

Leader then cong: merciful and gracious One, grant us success;

Leader then cong: keeper of the covenant, answer us on the day we call.

Leader then cong: Supporter of the sincere ones, deliver us;

Leader then cong: eternally invincible One, grant us success;

Leader then cong: perfect in His ways, answer us on the day we call.

The following is then said:

הנחמדים [His commandments] are more desirable than gold, than much fine gold; sweeter than honey or than the drippings of the honeycomb.<sup>5</sup> The voice of the Lord causes the does to calve, and strips the forests bare; and in His Sanctuary all proclaim His glory. The Lord sat [as King] at the Flood; the Lord will sit as King forever. The Lord will give strength to His people; the Lord will bless His people with peace.<sup>6</sup> God will bless us, and all, from the furthest corners of the earth, shall fear Him.<sup>7</sup> Accept our supplication and hear our cry, You who knows secret thoughts. Lord, Yours is the greatness, the power, the glory, the victory, and the majesty; for all that is in heaven and on earth [is Yours]. Lord, Yours is the kingship and You are exalted, supreme over all rulers.<sup>8</sup> The Lord will be King over the entire earth; on that day the Lord will be One and His Name One.<sup>9</sup> And in Your Torah it is written: Hear, O Israel, the Lord is our God, the Lord is One.<sup>10</sup> Blessed be the name of the glory of His kingdom forever and ever.<sup>11</sup>

At the conclusion of the Hakafah, the *gabbai* calls out: *The seventh Hakafah ends here.*

The Torah scrolls are returned to the Ark.

**During Maariv**, the service continues with *It is incumbent*.  
**During Shacharit**, the service continues with *Whenever the Ark*.

The following is then said:

מִשְׁפָּטֵי יי אַמַּת, צְדָקוֹ יַחֲדוּ: <sup>1</sup> קוֹל יי יַחֲלֵל מִדְּבַר, יַחֲלֵל יי מִדְּבַר  
קָדֵשׁ: <sup>2</sup> אֶרֶץ נִתְּנָה יְבוּלָה, יִבְרַכְנוּ אֱלֹהִים אֱלֹהֵינוּ: <sup>3</sup> יַחֲדוּ  
גָאֵה, לְעַמְּךָ פָּנָה, זֹכְרֵי קִדְשֶׁךָ: צְדִיק יי בְּכָל דְּרָכָיו, וַחֲסִיד בְּכָל  
מַעֲשָׂיו: <sup>4</sup>

At the conclusion of the Hakafah, the *gabbai* calls out: <sup>1</sup> עד כאן תקפה ו'.

The sixth Hakafah ends here.

SEVENTH HAKAFAH:

קָדוֹשׁ וְנוֹרָא הוֹשִׁיעָה נָא, —Leader then cong.  
רַחוּם וְחַנוּן הַצְּלִיחָה נָא, —Leader then cong.  
שׁוֹמֵר הַפְּרִית עֲנֵנוּ בְּיוֹם קִרְאָנוּ: —Leader then cong.  
תּוֹמָךְ תְּמִימִים הוֹשִׁיעָה נָא, —Leader then cong.  
תְּקִיף לְעַד הַצְּלִיחָה נָא, —Leader then cong.  
תְּמִים בְּמַעֲשָׂיו עֲנֵנוּ בְּיוֹם קִרְאָנוּ: —Leader then cong.

The following is then said:

הַנְּחַמְדִּים מְזִדְּב וּמְפֹרֵב רַב, וּמְתוֹקִים מְדִבֵּשׁ וְנִפְתַּת צוּפִים: <sup>5</sup> קוֹל יי  
יַחֲלֵל אֵילוֹת וַיַּחֲשׂוּף יַעֲרוֹת, וּבְהִיכְלוֹ פָּלוּ אוֹמֵר  
כְּבוֹד: יי לַמְּבוּל יֵשֵׁב, וַיֵּשֶׁב יי מִלֶּךְ לְעוֹלָם: יי עֵז לְעַמּוֹ יִתֵּן, יי יִבְרַךְ  
אֶת עַמּוֹ בְּשָׁלוֹם: <sup>6</sup> יִבְרַכְנוּ אֱלֹהִים, וַיִּירָאוּ אוֹתוֹ כָּל אֲפָסֵי אֶרֶץ: <sup>7</sup>  
שׁוֹעֲתָנוּ קַבֵּל וּשְׁמַע צַעֲקוֹתָנוּ, יוֹדַע תַּעֲלוּמוֹת: לֵךְ יי הַגְּדֵלָה  
וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנְּצַח וְהַהוֹד, כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ, לֵךְ יי  
הַמְּמַלְכָה וְהַמְּתַנְּשֵׂא לְכָל לְרֹאשׁ: <sup>8</sup> וְהָיָה יי לְמִלְכָּךְ עַל כָּל הָאָרֶץ,  
בְּיוֹם הַהוּא יִהְיֶה יי אֶחָד וּשְׁמוֹ אֶחָד: <sup>9</sup> וּבְתוֹרַתְךָ כְּתוּב לֵאמֹר: שְׁמַע  
יִשְׂרָאֵל יי אֱלֹהֵינוּ יי אֶחָד: <sup>10</sup> בְּרוּךְ שֵׁם כְּבוֹד מְלִכּוֹתוֹ לְעוֹלָם וָעֶד: <sup>11</sup>

At the conclusion of the Hakafah, the *gabbai* calls out: <sup>1</sup> עד כאן תקפה ו'.

The seventh Hakafah ends here.

The Torah scrolls are returned to the Ark.

During Maariv, the service continues with עלינו.

During Shacharit, the service continues with ויהי בגסע.

1. Psalms 29:8. 2. Ibid. 67:7. 3. Ibid. 145:17. 4. Ibid. 19:11. 5. Ibid. 29:9-11. 6. Ibid. 67:8. 7. I Chronicles 29:11. 8. Zechariah 14:9. 9. Deuteronomy 6:4. 10. Pesachim 56a; Deuteronomy Rabbah 2:31, 35, 36. 11. Cf. Shabbat 88b.

## FOURTH HAKAFAH:

Leader then cong: יודע Knower of thoughts, deliver us;

Leader then cong: omnipotent and glorious One, grant us success;

Leader then cong: garbed in righteousness, answer us on the day we call.

The following is then said:

מצות The *mitzvah* of the Lord is clear, enlightening the eyes.<sup>1</sup> The voice of the Lord breaks the cedars; the Lord shatters the cedars of Lebanon. He makes them leap like a calf; Lebanon and Sirion like a young wild ox.<sup>2</sup> The nations will rejoice and sing for joy, for You will judge the peoples justly and guide the nations on earth forever.<sup>3</sup> Bless them, cleanse them; bestow upon them forever Your merciful righteousness. At Your right hand is eternal bliss.<sup>4</sup>

At the conclusion of the Hakafah, the *gabbai* calls out: *The fourth Hakafah ends here.*

## FIFTH HAKAFAH:

Leader then cong: מלך King of the worlds, deliver us;

Leader then cong: glorious and majestic One, grant us success;

Leader then cong: supporter of those who fall, answer us on the day we call.

The following is then said:

יראת The fear of the Lord is pure, abiding forever.<sup>5</sup> The voice of the Lord strikes flames of fire.<sup>6</sup> The peoples will extol You, O God; all the people will extol You.<sup>7</sup> Powerful, Holy One, in Your abounding goodness, guide Your congregation. Lord, our Master, how mighty is Your Name over all the earth; You have placed Your majesty upon the heavens.<sup>8</sup>

At the conclusion of the Hakafah, the *gabbai* calls out: *The fifth Hakafah ends here.*

## SIXTH HAKAFAH:

Leader then cong: עוזר Helper of the needy, deliver us;

Leader then cong: Redeemer and Deliverer, grant us success;

Leader then cong: Rock of the worlds, answer us on the day we call.

## FOURTH HAKAFAH:

יִזְרַע מִחֻשְׁבוֹת הַוְשִׁיעָה נָא, —Leader then cong.

כְּבִיר וְנְאוֹר הַצְּלִיחָה נָא, —Leader then cong.

לֹבֵשׁ צְדָקוֹת עֲנֵנוּ בְיוֹם קְרֵאָנוּ: —Leader then cong.

The following is then said:

מִצְוֹת יי בְּרָה, מְאִירַת עֵינַיִם: <sup>1</sup> קוֹל יי שׁוֹבֵר אֲרוֹזִים, וְיִשְׁבֵּר יי  
אֶת אֲרוֹזֵי הַלְּבָנוֹן: וְיִרְקִידֵם כְּמוֹ עֵגֶל, לְכַנּוֹן וְשִׁרְיוֹן כְּמוֹ  
בֶּן רְאֵמִים: <sup>2</sup> יִשְׁמְחוּ וְיִרְנְנוּ לְאֵמִים, כִּי תִשְׁפֹּט עַמִּים מִיִּשׁוֹר,  
וְלְאֵמִים בְּאֶרֶץ תִּנְחֵם סֵלָה: <sup>3</sup> בְּרַכְּם טַהֲרֵם, רַחֲמֵי צְדָקָתְךָ תִּמְיד  
גְּמֹלָם: נְעִימוֹת בְּיַמִּינְךָ נִצַּח: <sup>4</sup>

עד כאן הקפה ד' *gabbai* calls out: At the conclusion of the Hakafah, the

The fourth Hakafah ends here.

## FIFTH HAKAFAH:

מְלֹךְ עוֹלָמִים הַוְשִׁיעָה נָא, —Leader then cong.

נְאוֹר וְאֲדִיר הַצְּלִיחָה נָא, —Leader then cong.

סוֹמֵךְ נוֹפְלִים עֲנֵנוּ בְיוֹם קְרֵאָנוּ: —Leader then cong.

The following is then said:

יִרְאֵת יי טַהוֹרָה, עוֹמֶדֶת לְעַד: <sup>5</sup> קוֹל יי חוֹצֵב לְהַבּוֹת אֵשׁ: <sup>6</sup> יוֹדוּךָ  
עַמִּים יְאֱלֹהִים, יוֹדוּךָ עַמִּים כָּלֵם: <sup>7</sup> חֲסִין קְדוֹשׁ, בְּרוֹב טוֹבְךָ  
נִהַל עֲדָתְךָ: יי אֲדוֹנֵינוּ, מֶה אֲדִיר שְׁמֹךְ בְּכֹל הָאָרֶץ, אֲשֶׁר תִּנְהַ  
הוֹדְךָ עַל הַשָּׁמַיִם: <sup>8</sup>

עד כאן הקפה ה' *gabbai* calls out: At the conclusion of the Hakafah, the

The fifth Hakafah ends here.

## SIXTH HAKAFAH:

עוֹזֵר דְּלִים הַוְשִׁיעָה נָא, —Leader then cong.

פוֹדֶה וּמְצִיל הַצְּלִיחָה נָא, —Leader then cong.

צוֹר הָעוֹלָמִים עֲנֵנוּ בְיוֹם קְרֵאָנוּ: —Leader then cong.

1. Psalms 29:5-6. 2. Ibid. 67:5. 3. Ibid. 16:11. 4. Ibid. 19:10. 5. Ibid. 29:7. 6. Ibid. 67:6.  
7. Ibid. 8:2. 8. Ibid. 19:10.

The following is then said:

**תורת** The Torah of the Lord is perfect, restoring the soul.<sup>1</sup> A Psalm by David. Render to the Lord, children of the mighty, render to the Lord honor and strength. Render to the Lord the honor due His Name; bow down to the Lord in resplendent holiness. The voice of the Lord is over the waters, the God of glory thunders; the Lord is over mighty waters.<sup>2</sup> For the Choirmaster; a song with instrumental music; a Psalm. May God be gracious to us and bless us; may He make His countenance shine upon us forever.<sup>3</sup> We implore You, by the great power of Your right hand, release the captive. For I have said, the world shall be built with kindness.<sup>4</sup>

At the conclusion of the Hakafah, the *gabbai* calls out: *The first Hakafah ends here.*

#### SECOND HAKAFAH:

Leader then cong: **דובר** Speaker of righteousness, deliver us;  
 Leader then cong: **resplendent in His attire, grant us success;**  
 Leader then cong: **mighty and kind One, answer us on the day we call.**

The following is then said:

**עדות** The testimony of the Lord is trustworthy, making wise the simpleton.<sup>5</sup> The voice of the Lord resounds with might.<sup>6</sup> Then Your way will be known on earth, Your salvation among all nations.<sup>7</sup> Accept the prayer of Your people; strengthen us, purify us, Awesome One. Yours is the arm which has the might; strengthen Your hand; raise high Your right hand.<sup>8</sup>

At the conclusion of the Hakafah, the *gabbai* calls out: *The second Hakafah ends here.*

#### THIRD HAKAFAH:

Leader then cong: **ך** Pure and upright One, deliver us;  
 Leader then cong: **compassionate to the poor, grant us success;**  
 Leader then cong: **benevolent and bestower of goodness, answer us on the day we call.**

The following is then said:

**פקודי** The precepts of the Lord are just, rejoicing the heart.<sup>9</sup> The voice of the Lord resounds with majesty.<sup>10</sup> The nations will extol You, O God; all the nations will extol You.<sup>11</sup> Mighty One, we beseech You, guard as the apple of the eye those who seek Your unity. You shall give truth to Jacob and kindness to Abraham.<sup>12</sup>

At the conclusion of the Hakafah, the *gabbai* calls out: *The third Hakafah ends here.*

The following is then said:

תֹּרֶת יי תְּמִימָה מְשִׁיבַת נֶפֶשׁ: <sup>1</sup> מְזֻמּוֹר לְדוֹד, הָבוּ לִי בְּנֵי אֱלֹהִים,  
הָבוּ לִי כְבוֹד וְעֹז: הָבוּ לִי כְבוֹד שְׁמוֹ, הַשְׁתַּחֲוּוּ לִי  
בְּהִדְרַת קִדְשׁ: קוֹל יי עַל הַמַּיִם, אֵל הַכְּבוֹד הַרְעִים, יי עַל מַיִם  
רַבִּים: <sup>2</sup> לְמַנְצַח בְּגִינּוֹת מְזֻמּוֹר שִׁיר: אֱלֹהִים יַחַנְנוּ וַיְבָרְכֵנוּ, יֵאָר  
פְּנֵינוּ אֲתָנוּ סֵלָה: <sup>3</sup> אָנָּה בָכַח גְּדֹלַת יְמִינְךָ, תַּתִּיר צְרוּרָה: כִּי אָמַרְתִּי  
עוֹלָם חֶסֶד יִבְנֶה: <sup>4</sup>

עד כאן הקפה א'.

The first Hakafah ends here.

SECOND HAKAFAH:

דוֹבֵר צְדָקוֹת הוֹשִׁיעָה נָא, —Leader then cong.  
הַדּוֹר בְּלִבּוֹשׁוֹ הַצְּלִיחָה נָא, —Leader then cong.  
וְתִיק וְחָסִיד עֲנֵנוּ בְּיוֹם קְרָאָנוּ: —Leader then cong.

The following is then said:

עֲדוּת יי נְאֻמָּנָה, מַחְכֵּימַת פְּתִי: <sup>5</sup> קוֹל יי בְּכַח: <sup>6</sup> לְדַעַת בְּאֶרֶץ  
דְּרַפְךָ, בְּכָל גּוֹיִם יִשׁוּעַתְךָ: <sup>7</sup> קַבֵּל רִנַּת עַמְּךָ, שֶׁגִּבְנוּ מֵהָרְנוּ  
נִרְאָא: לְךָ זְרוּעַ עִם גְּבוּרָה, תַּעֲזוּ יְדֶךָ תְּרוּם יְמִינְךָ: <sup>8</sup>

עד כאן הקפה ב'.

The second Hakafah ends here.

THIRD HAKAFAH:

וְךָ וַיִּשָּׂר הוֹשִׁיעָה נָא, —Leader then cong.  
חוֹמֵל דְּלִים הַצְּלִיחָה נָא, —Leader then cong.  
טוֹב וּמְטִיב עֲנֵנוּ בְּיוֹם קְרָאָנוּ: —Leader then cong.

The following is then said:

פְּקוּדֵי יי יִשְׂרָאֵל, מְשִׁמְחֵי לֵב: <sup>9</sup> קוֹל יי בְּהִדְרַת: <sup>10</sup> יוֹדוּךָ עַמִּים  
אֱלֹהִים, יוֹדוּךָ עַמִּים בְּלִים: <sup>11</sup> נָא גְבוּר, דוֹרְשֵׁי יַחֲוֹדְךָ  
כְּבַבַת שְׁמָרָם: תַּתֵּן אֶמֶת לְיַעֲקֹב, חֶסֶד לְאַבְרָהָם: <sup>12</sup>

עד כאן הקפה ג'.

The third Hakafah ends here.

1. Psalms 29:1-3. 2. Ibid. 67:1-2. 3. Ibid. 89:3. 4. Ibid. 19:8. 5. Ibid. 29:4. 6. Ibid. 67:3.  
7. Ibid. 89:14. 8. Ibid. 19:9. 9. Ibid. 29:4. 10. Ibid. 67:4. 11. Micah 7:20. 12. Psalms 19:9.

**בעבור** For the sake of David Your servant, do not turn away [the pleas of] Your anointed.<sup>1</sup>

**ואמר** It will be said on that day: Behold, this is our God in whom we put our hope that He will deliver us; this is the Lord for whom we hoped, let us rejoice and delight in His deliverance.<sup>2</sup>

**מלכותך** Your kingship is a kingship over all worlds, and Your dominion is throughout all generations.<sup>3</sup>

**כי** For from Zion shall go forth the Torah; and the word of the Lord from Jerusalem.<sup>4</sup>

The following is added quietly:

**אב** Most compassionate Father, may it be Your will to do good to Zion; rebuild the walls of Jerusalem.<sup>5</sup> For we put our trust in You alone, O King, sublime and exalted God, Lord of the worlds.<sup>6</sup>

The *Ata Hareisa* verses are repeated, responsively, two more times.

After reciting the preceding verses three times, it is the Chabad custom to recite the following verse (Genesis 28:14) three times:

**והיה** Your descendants shall be as the dust of the earth; you shall spread out to the west and to the east, to the north and to the south. All the families of the earth shall bless themselves by you and your descendants.

In a year of Hakhel (assembly, see Deut. 31:10-14)—the year following a Shemittah year—the following verse (Jeremiah 31:8) is also said, one time:

**הניני** I will bring them in from the northland, Gather them from the ends of the earth—The blind and the lame among them, Those with child and those in labor—In a vast throng they shall return here.

#### FIRST HAKAFAH:

All the Torah scrolls are taken from the Ark and are handed to members of the congregation. The leader (followed by the congregation) chants the following phrases while encircling the *bimah* one time, followed by singing and dancing. At the conclusion of the Hakafah, the Torah scrolls are returned to the Ark. This order is repeated for each of the subsequent six Hakafot.

On Simchat Torah day, all seven Hakafah sections are chanted in succession while encircling the *bimah* three and a half times, followed by singing and dancing.

Leader then cong: **אנא** We implore You, Lord, deliver us;

Leader then cong: we implore You, Lord, grant us success;<sup>7</sup>

Leader then cong: we implore You, Lord, answer us on the day we call.

Leader then cong: God of all spirits, deliver us;

Leader then cong: examiner of hearts, grant us success;

Leader then cong: mighty Redeemer, answer us on the day we call.



בְּעָבוֹר דָּוִד עֲבָדְךָ, אֵל תָּשֵׁב פָּנָי מִשִּׁיחָךָ:<sup>1</sup>  
 וְאָמַר בַּיּוֹם הַהוּא: הִנֵּה אֱלֹהֵינוּ זֶה, קִוִּינוּ לוֹ וַיֹּשִׁיעֵנו,  
 זֶה יְיָ קִוִּינוּ לוֹ, נִגִּילָה וְנִשְׂמַחָה בִּישׁוּעָתוֹ:<sup>2</sup>  
 מִלְכוּתְךָ, מִלְכוֹת כָּל עוֹלָמִים, וּמִמְשַׁלְתְּךָ כָּכָל הַדּוֹר וְדוֹר:<sup>3</sup>  
 כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר יְיָ מִירוּשָׁלָיִם:<sup>4</sup>

The following is added quietly:

אָב הַרְחֵמִים, הַיְטִיבָה בְּרָצוֹנְךָ אֶת צִיּוֹן, תִּבְנֶה חוֹמוֹת יְרוּשָׁלָיִם:<sup>5</sup>  
 כִּי כָךְ לָבַד בְּמַחְנוֹ, מִלֶּךְ אֵל רָם וְנִשְׂא אֲדוֹן עוֹלָמִים:<sup>6</sup>

The *אָב הַרְחֵמִים* verses are repeated, responsively, two more times.

After reciting the preceding verses three times, it is the Chabad custom to recite the following verse (Genesis 28:14) three times:

וְהָיָה זֶרְעֶךָ כְּעֵפֶר הָאָרֶץ וּפְרָצְתָ יָמָה וּקְדָמָה וּצְפֹנָה וְנִגְבָּה וּנְבָרְכוּ כָךְ כָּל מִשְׁפַּחַת  
 הָאָדָמָה וּבְוָרְעָד:

In a year of Hakhel (assembly, see Deut. 31:10-14)—the year following a Shemittah year—the following verse (Jeremiah 31:8) is also said, one time:

הִנְנִי מְבִיא אוֹתָם מֵאֶרֶץ צָפוֹן וּקְבָצְתִים מִיַּרְדֵּי אֶרֶץ כְּסִם עוֹר וּפְסַחַת הָרָה וַיִּלְדֹת  
 יַחֲדוּ קָהָל גְּדוֹל יִשׁוּבוּ הֵנָּה:

#### FIRST HAKAFAH:

All the Torah scrolls are taken from the Ark and are handed to members of the congregation. The leader (followed by the congregation) chants the following phrases while encircling the *bimah* one time, followed by singing and dancing. At the conclusion of the Hakafah, the Torah scrolls are returned to the Ark. This order is repeated for each of the subsequent six Hakafot.

On Simchat Torah day, all seven Hakafah sections are chanted in succession while encircling the *bimah* three and a half times, followed by singing and dancing.

אָנָּה יְיָ הוֹשִׁיעָה נָּא, —Leader then cong.

אָנָּה יְיָ הַצְּלִיחָה נָּא,<sup>7</sup> —Leader then cong.

אָנָּה יְיָ עֲנֵנוּ בַּיּוֹם קְרָאֵנוּ: —Leader then cong.

אֱלֹהֵי הַרוּחוֹת הוֹשִׁיעָה נָּא, —Leader then cong.

בוֹחֵן לְכַבּוֹת הַצְּלִיחָה נָּא, —Leader then cong.

גּוֹאֵל חֹזֵק עֲנֵנוּ בַּיּוֹם קְרָאֵנוּ: —Leader then cong.

1. Psalms 132:10. 2. Isaiah 25:9. 3. Psalms 145:13. 4. Isaiah 2:3. 5. Psalms 51:20.  
 6. Ibid. 118:25. 7. Ibid. 19:8.



## ORDER OF HAKAFOT

Hakafot are performed with great joy on the eves of Shemini Atzeret and Simchat Torah, and on Simchat Torah day. The evening Hakafot, which consists of seven Hakafot (circuits) around the bimah, are made before *Aleinu* of the Maariv prayer. The day Hakafot, which consists of only three and a half Hakafot, are made before the reading of the Torah.

Before Hakafot, the following verses are chanted responsively:

**אתה** You have been shown to know that the Lord is God; there is none else aside from Him.<sup>1</sup>

**לעשה** [Give thanks] to Him who alone performs great wonders, for His kindness is eternal.<sup>2</sup>

**אין** There is none like You among the supernal beings, O my Lord, nor any deeds like Yours.<sup>3</sup>

**יהי** May the glory of the Lord be forever; may the Lord find delight in His works.<sup>4</sup>

**יהי** May the Name of the Lord be blessed from now to all eternity.<sup>5</sup>

**יהי** May the Lord our God be with us as He was with our fathers; may He not forsake us nor abandon us.<sup>6</sup>

**ואמר** Say: Help us, God of our salvation, gather us and deliver us from among the nations, that we may give thanks to Your holy Name and glory in Your praise.<sup>7</sup>

**י** The Lord is King, the Lord was King, the Lord will be King forever and ever.

**י** The Lord will give strength to His people; the Lord will bless His people with peace.<sup>8</sup>

**ויהי** May our words find favor before the Master of all things.

**ויהי** Whenever the Ark set out, Moses would say, “Arise, O Lord, and Your enemies will be dispersed, and Your foes will flee before You.”<sup>9</sup>

**קומה** Ascend, O Lord, to Your resting place,<sup>10</sup> You and the Ark of Your might.<sup>11</sup>

**כהניף** May Your Kohanim be garbed with righteousness, and Your dedicated Levi'im sing for joy.<sup>12</sup>



## ORDER OF HAKAFOT

Hakafot are performed with great joy on the eves of Shemini Atzeret and Simchat Torah, and on Simchat Torah day. The evening Hakafot, which consists of seven Hakafot (circuits) around the bimah, are made before עלינו of the Maariv prayer. The day Hakafot, which consists of only three and a half Hakafot, are made before the reading of the Torah.

Before Hakafot, the following verses are chanted responsively:

אַתָּה הִרְאֵתָ לְדַעַת, כִּי יי הוּא הָאֱלֹהִים, אִין  
עוֹד מִלְבָּדוֹ:<sup>1</sup>

לְעִשָּׂה נִפְלְאוֹת גְּדוֹלוֹת לְבָדוֹ, כִּי לְעוֹלָם חֲסִדוֹ:<sup>2</sup>

אִין כְּמוֹד בְּאֱלֹהִים אֲדַנִּי, וְאִין כְּמַעֲשֵׂיךָ:<sup>3</sup>

יְהִי כְבוֹד יי לְעוֹלָם, יִשְׁמַח יי בְּמַעֲשָׂיו:<sup>4</sup>

יְהִי שֵׁם יי מְבָרָךְ, מֵעַתָּה וְעַד עוֹלָם:<sup>5</sup>

יְהִי יי אֱלֹהֵינוּ עִמָּנוּ כַּאֲשֶׁר הָיָה עִם אֲבוֹתֵינוּ,  
אֵל יַעֲזָבֵנוּ וְאֵל יִשְׁעֵנוּ:<sup>6</sup>

וְאָמְרוּ: הוֹשִׁיעֵנו אֱלֹהֵי יִשְׁעֵנו, וְקַבְּצֵנוּ וְהַצִּילֵנוּ מִן  
הַגּוֹיִם, לְהוֹדוֹת לְשֵׁם קְדוֹשְׁךָ, לְהַשְׁתַּבַּח בְּתֵהֱלֵתְךָ:<sup>7</sup>

יי מְלֹךְ, יי מְלֹךְ, יי יְמֹלֵךְ לְעוֹלָם וָעֶד:

יי עֲזוּ לְעַמּוֹ יִתְּן, יי יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם:<sup>8</sup>

וְיִהְיוּ נָא אֲמַרֵינוּ לְרָצוֹן, לְפָנֵי אֲדוֹן כָּל:

וְיִהִי בְנִסְעֵ הָאָרֶץ, וְיֵאמֶר מֹשֶׁה: קוּמָה יי וַיִּפְצוּ אֲיֹבֵיךָ,  
וַיִּגְסוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ:<sup>9</sup>

קוּמָה יי לְמִנּוּחֵתְךָ,<sup>10</sup> אַתָּה וְאֲרוֹן עֲזֹרָתְךָ:<sup>11</sup>

כַּהֲנִיךָ יִלְבְּשׁוּ צִדְקָה, וְחִסְדֵיךָ יִרְנְנוּ:<sup>12</sup>

1. Deuteronomy 4:35. 2. Psalms 136:4. 3. Ibid. 86:8. 4. Ibid. 104:31. 5. Ibid. 113:2. 6. I Kings 8:57. 7. I Chronicles 16:35. 8. Psalms 29:11. 9. Numbers 10:35. 10. I.e., the Sanctuary. 11. Psalms 132:8. 12. Ibid. 132:9

HAKAFOT

הקפות

על פי מנהג חב"ד



HAKAFOT

ACCORDING TO  
CHABAD CUSTOM