



A LETTER FOR EVERY JEW Farbrenge – 10 Shevat, 5742-1982

This idea is connected with Torah, which is “our life and the length of our days.” “The beginning of Torah connects to its end, and the end to the beginning.” We are taught that when we conclude the Torah, it is with the verse, “before the eyes of all of Israel,” which ends with the letter Lamed. Immediately after concluding we start again from the beginning of Torah, “In the beginning G-d created,” which starts with the letter Bet. When you connect the end to the beginning – the Lamed to the Bet – you have the word “Lev,” heart.

Torah is the “king” of each and every Jew, and “when a king speaks, mountains are uprooted” – when the Torah tells us to do something, we must do it. “Who are the kings? The Rabbis!” Says the Talmud. Since they transmit to us the conclusions of Torah they, too, are called “kings.” Within the individual person, the heart is the “king.”

We have now concluded the first Sefer Torah for Jewish unity here, with the letter Lamed of the word “Israel,” and we immediately began writing the next Torah scroll, with the Bet of Bereshit.

Each person should see to it that in addition to their own letter in the Sefer Torah, they should also influence also everyone who, for whatever reason, does not yet have a letter in one of these Torah scrolls to purchase a letter, with his own money.

The owning of a letter unites all Jews through that particular Torah scroll, and through that Torah scroll, with all Torah scrolls and to the original Torah written by Moshe himself when G-d told him “And now write for yourself this song, to teach it.”

Through this unity, we will go with all the Torah scrolls to the Holy Land, where we will study Torah from Moshiach, “Moshiach’s Torah.”

There is a deeper allusion here: We start with reference to Torah – the Lamed at the end of the word “Israel.” We then immediately carry on with the Bet of “Bereshit” – the very beginning of all of creation.

For the order is that first we have the Torah, the Lamed. Then, G-d “looked into the Torah and created the world.” Thus, we move on to the Bet of “In the beginning,” and the world comes into being through Torah.

Just as at the very beginning of creation, as stated in Bereshit Rabbah, G-d “looked into the Torah and created the world,” so too now, says the Zohar, “when a person studies Torah, he sustains the world.”

This translates into actually having his own letter in a Sefer Torah. This helps the person even more, as my father-in-law, the Rebbe, explains at length in his Simchat Torah discourse of



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5706-1946, that one's letter in the Torah gives him vitality and strength, and becomes a vessel for blessings in everything he needs.

He can share these blessings with all to whom he can reach, He is also blessed for all those he influenced to acquire a letter in the Sefer Torah.

Very soon all Jews will be united, including those Jews who are behind the "Iron Curtain." Torah explains that "Even a barrier of iron cannot separate between the Jewish people and their Father in Heaven."

Especially when we connect the spiritual unity to actual writing, with physical ink on physical parchment, written by a scribe with a soul en clothed in a physical body, who writes with his physical hands and fingers. This definitely has a lasting impact; lasting in the same manner as Torah; and eternal presence and a lasting presence, for it is G-d's own Torah.

Also, this effect is translated tangibly: When the prophet describes the "end of days" in Daniel, at the beginning of the chapter, he says "Your nation written in the book will be delivered with You." The commentaries explain that this means in G-d's book. However, it also alludes to those who have a letter in the Sefer Torah, because "Torah protects and saves."

In other words, no matter what kind era it is, no matter what kind of situation one was in a moment ago, Michael the Great Angel protects him and saves him, and leads the entire Jewish nation.

Furthermore, our righteous Moshiach walks at our head. And even more so: The Talmud quotes the verse "And G-d will return with your exiles," not "He will cause your exiles to return." G-d Himself goes with each and every Jew. He takes them out of exile—"you will be gathered one by one," each Jew individually —and goes together with them to the true and ultimate Redemption, may it be speedily in our times.

