



## THE TORAH – UNITING JEWS

17 Kislev, 5741-1980

There is the well-known letter from my father-in-law, the Rebbe, regarding the dedication of a Torah scroll, which is related to the completion of a Torah and the writing of a Torah.

The letter has been printed and is well known, and is available for those who do not yet have it.

He writes of many details and customs related to the completion. Among them he mentions: Several days before the completion and dedication of a new Torah, it is announced in all the local synagogues. And it should be celebrated with many people – at the completion, several days later.

As he writes in the letter: The publicity should begin “a few days before the Torah’s completion and dedication.” This notification rouses each individual, for every Jew is represented by a letter in the Torah – ‘Israel’ is an acronym for “there are 600,000 letters in the Torah.” This signifies that every Jew has a letter in the Torah.

And every Torah scroll unites the 600,000 Jewish souls; and, as the Alter Rebbe explains in Tanya, each of these 600,000 root souls are again divided into six hundred thousand individual souls.

So, as G-d has blessed the Jewish people, and they number more than six hundred thousand, they are each still included in the Torah’s 600,000 letters; each has a letter in the Torah.

And when an additional Torah scroll is written, and every Torah is truly a new occurrence –not just ‘like new;’ it is as great as the first Torah, which came from the Tablets of the Law, and was transcribed by Moshe as a Torah scroll.

He wrote thirteen Torah scrolls; one for each tribe, and one to be placed in the Tabernacle – and later in the Holy Temple together with the Holy Ark. And this Torah unites the other twelve, that they are all one.

Similarly, when an individual fulfills the Mitzvah of writing a Torah scroll – one of the Torah’s positive commandments – it is a new Mitzvah, just as it was the very first time. And it, too, includes 600,000 letters – the entire Jewish people.

This unity is also expressed in the writing of the Torah, as we gather a group for the purpose of writing the Torah scroll; men, women, and children – immediately upon the birth of a child, we write a letter on his behalf.



This, too, underscores the unity of each Torah scroll – for it is only a Torah when it is all united; not an individual section on its own, or an individual book on its own, or several books on their own.

Rather, as stated in Zohar – and it is a part of the text we say when visiting the resting-place of the righteous who are “like their Creator,” living eternal life: In order for a Torah scroll to be complete, with its special holiness, each letter must be perfectly written, in its proper place, and surrounded by parchment, with all its detailed specifications, as discussed in Likkutei Torah regarding this topic.

“The Torah does not depart from its plain meaning.” A Torah is not, Heaven forbid, a compilation of separate segments, for that would make it incomplete. Rather, it is a single, unified, whole, although it must contain six hundred thousand letters, their crowns, etc.

Similarly, the parchment and its whiteness; symbolize G-d’s all-encompassing light, which is a manifestation of G-d’s simplicity, as His internal essence is ‘perfectly simple.’ This level of G-d’s essence itself is invested, as G-d says: “I have written Myself into the Torah that I gave” – He invests His essence into the Torah scroll.

When there is a new Torah scroll, we are not adding anything new; we once-again attain its essence, just as it was when the Torah was first given: The Tablets contained everything – the complete Torah, including the Oral Torah. And this is recreated with every additional Torah scroll.

Similar to what the Alter Rebbe writes in Iggeret Hakodesh in reference to Rosh Hashana – that every year we elicit a new light, on a level never before seen in the world.

Since with regard to holy things G-d commanded the Jewish people, “the nation close to Him,” – that we must “ascend in holiness,” and “grow in holiness.” How much more so with regard to a Torah scroll; Since G-d “tells His Torah to Yaakov, His statutes and ordinances to Israel,” He fulfills His own commands, and He too, ascends in holiness.

So when we complete and we will introduce a new Torah scroll in two days, He will shine a new light as never before since creation.

