

לזכות  
הת' מנחם מענדל הכהן שיחי'  
לרגל הגיעו לעול מצוות ח' סיון ה'תש"פ

נדפס ע"י הוריו  
הרה"ת ר' יוסף ברוך הכהן  
וזוגתו מרת מחלה רבקה  
ומשפחתם שיחיו  
פרידמאן

600,000  
SOULS

*The Sefer Torah Hakloli*

WRITING BEGINS FOR THE FIRST SEFER TORAH  
FOR TOMCHEI TEMIMIM, 3 TISHREI 5742.

LEVI FREIDIN VIA JEM199333

## The following is the story of the Rebbe's mitvza of Sefer Torah Hakloli.

All details not sourced in the footnotes are from the book *Os Bisefer Torah* by Rabbi Shmuel Greisman.

### A USEFUL COMPLAINT

“I received a complaint,” the Rebbe declared, “and in general, that is something I am already accustomed to...”

It was the eve of Erev Rosh Hashanah 5742, and thousands were gathered in 770 to participate in the Rebbe's farbrengen. As usual, the Rebbe brought up the topic of the children's Sefer Torah, a campaign that had begun half-a-year earlier, on Yud-Alef Nissan 5741 [see *Derher Teves* 5776]. And then, he brought up the complaint.

“This complaint I gladly accepted,” the Rebbe said. “For how long will I *shturem* about the *hevel she'ein bo chet*

[the children]? *Aderabe*, we need to find solutions for the *hevel she'yesh bo chet* [the adults]!”

“What, indeed, is the solution?”

“Let's write a Sefer Torah for the adults as well!”<sup>1</sup>

### IT BEGINS FROM TORAH

On the second day of Rosh Hashanah,<sup>2</sup> the Rebbe began to spell out more details of this new campaign. Since everything starts with Torah, the new scroll was to be commissioned by those who learn Torah, i.e. Yeshivas Tomchei Temimim, and the letters sold to its students, former students, their families, and students of other yeshivos. And as usual, the Rebbe said there was no time to waste:

“Right after *havdalah*, the *hanhala* of Tomchei Temimim should convene, and create a detailed plan for the project, to immediately arrange a *sofer*, *klaf*, the place of writing, etc. and to begin writing as soon as possible.”

The *hanhala* indeed wasted no time. That evening, Rabbi Eliezer Zirkind was commissioned to write the Torah, and the writing was set to begin the very next day, on Tzom Gedalia (to which the Rebbe responded, “ונכון במאוד מאוד—it is very, very appropriate.”)

“A large crowd gathered at 2:30 p.m. to witness the beginning of the writing,” writes Hatomim Menachem Glitzenshtein in his *yoman*. “The first



6 TISHREI 5742, LEVI FREIDIN VIA JEM 201662

letter was written for the Rebbe and the second for the Rebbetzin [when they informed the Rebbe, he sent \$200 as a participation]. At 3:15, the Rebbe came down for Mincha and then said a *sicha*, and connected the concept to the *shiur* Chumash of that day, 'ועתה יכתבו לכם את השירה הזאת.'<sup>3</sup>

The Rebbe had conditioned the *zechus* to buy a letter to those who had a connection to Tomchei Temimim, and the *hanhala* asked on Motzei Rosh Hashanah whether the girls of Beis Rivkah could pass on the merit to their own families as well.

“הרי מייסדי תו”ת לא עירבו בנות בזה—The founders of Tomchei Temimim didn’t involve girls,” the Rebbe responded that same night. “בית רבקה—Beis Rivkah, etc. [should have] a Sefer Torah of their own.”

*Mazkirus* quickly passed on the message to Rabbi Leima Minkowitz of Beis Rivkah.

“We asked the Rebbe if we could sell letters to supporters,”

Rabbi Minkowitz related, “or to the *mekuravim* of the girls from their summers in Gan Yisrael and so forth. On Vov Tishrei, the day we began writing the Sefer Torah, the Rebbe responded by circling the word ‘*mesaayim*’ in our letter, intimating that by purchasing a letter, a person becomes an automatic supporter, and is therefore eligible.”

## SPECIFICS

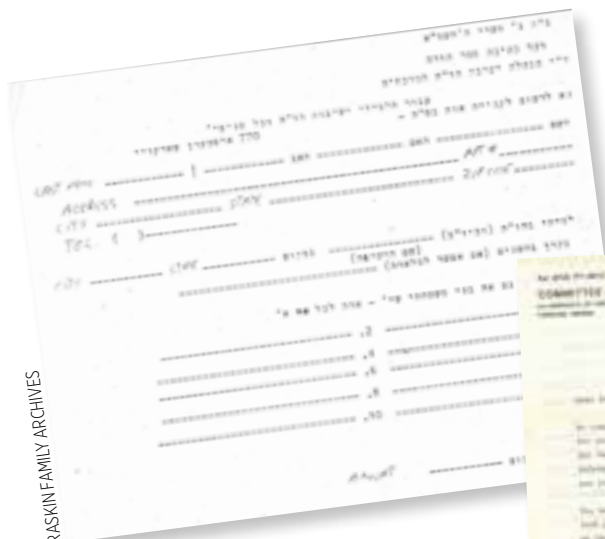
When Reb Dovid Raskin reported to the Rebbe that he had spread the news to Chabad centers all over the world, the Rebbe informed him that there was a misunderstanding. “כנראה (כמה) הבינו מההודעה שלהם שיתבו ס”ת—Apparently, (some) people have understood from your message that they should write their own Sefer Torah!”

This was not the Rebbe’s intent, as he made clear on several occasions. The goal of the *mitvza* was to unite as many Jewish people as possible in

a single Torah, not to promote the general writing of new Sifrei Torah.

But there were several exceptions. Just as Moshe Rabbeinu wrote a Sefer Torah for each *shevet*, the Rebbe did encourage that Sifrei Torah be written according to Sefardi and Ashkenazi traditions (etc.), so that all Jews could participate in a Torah written according to their custom. (One such Torah was commissioned by the Chabad House of Netivot in Eretz Yisrael, home to a large Sefardic population. The Baba Sali, who lived in that town, encouraged locals to participate.) Another unique Sefer Torah written during that period was the one written by the Israeli Defense Forces in merit of its soldiers, coinciding with the first Lebanon War. [For more details, see *Derher* Nissan 5779, “Peace in the Galilee.”]

The price wasn’t set to a dollar, like the children’s Sefer Torah. The Rebbe noted that although children don’t have financial assets, many adults



THE SIGNUP FORM FOR A LETTER IN THE FIRST SEFER TORAH FOR TOMCHEI TEMIMIM.

RASKIN FAMILY ARCHIVES



THE MICHTAV KLOLI ABOUT THE IMPORTANCE OF BUYING A LETTER AS IT APPEARED IN A YIDDISH NEWSPAPER.

RASKIN FAMILY ARCHIVES

A LETTER SENT TO ALL WHO PURCHASED A LETTER IN THE FIRST SEFER TORAH, ASKING THEM TO HELP OTHERS BUY A LETTER AS WELL IN THE NEXT SEFER TORAH.

participating in these Torahs are capable of paying much more, and the institutions could use this opportunity as a fundraiser.

## MOVING QUICKLY

The whole Lubavitch community quickly went into high gear. *Bochurim*, *shluchim*, Beis Rivkah students and everyone in between began reaching out to their families, friends and acquaintances, signing them up for the Torahs.

From the beginning, the Rebbe constantly requested updates and pushed for more to be done.

“After Maariv on the eve of Erev Yom Kippur,” Menachem Glitzenshtein writes, “to everyone’s surprise, the Rebbe turned around as if searching for something. After a moment, he turned to Rabbi Groner and motioned to bring a microphone. He spoke a *sicha* for 20 minutes about the importance of the Sefer Torah campaign and its connection to Yom Kippur, and encouraged everyone to get involved. The Rebbe said that we could even buy letters for friends and family who weren’t able to do so themselves.”

During Lekach the next day, the Rebbe asked Rabbi Minkowitz how many letters had been sold by Beis Rivkah, and requested a response before Kol Nidrei. In the following days, the committees were told to update the Rebbe each Friday about their progress.

The Rebbe continued speaking about the importance and uniqueness of the campaign at each farbrengen, and often during stand-alone *sichos* as well. On the morning after Yom Kippur, a special *michtav klali* from the Rebbe was published (a *michtav klali-prati* on this topic was sent out during that period as well), and during *hakafos* on Shemini Atzeres, in an almost unprecedented fashion, the Rebbe spoke a *sicha* about the

“...TO EVERYONE’S SURPRISE, THE REBBE TURNED AROUND AS IF SEARCHING FOR SOMETHING.”



LEVI FREDIN VIA JEM 200715

THE SICHA FOLLOWING MINCHA ON 8 TISHREI, 5742.

## LETTERS & SOULS

“I received a list of 270 *tzadikim* from a Jew in Agadir, Morocco, who is involved in the Sefer Torah campaign,” wrote Reb Leibel Raskin to the Rebbe, “beginning from Adam Harishon, the Avos and Shevatim, Nevi’im, Tana’im, Rabbeim and the *tzadikim* of Morocco. He paid a dollar for each one, and asked that they be included. I figured that it is worthwhile, being that we accept letters *‘iluy nishmas,*’ but I thought to first ask the Rebbe.”

The Rebbe answered in two words: “*Viyimale bakashaso*—fulfill his request.”

A special place was reserved for those killed in the Holocaust, as the Rebbe said in a *sicha*:

“People are memorializing those who perished in the Holocaust—whether it is appropriate or not, whether it needs to be done or not. But uniting Yidden together, especially through a letter in a Sefer Torah, in whatever manner it may be, is surely a positive thing, and is a *klal gadol batorah*: a matter of *ahavas Yisroel*. Therefore, a Torah could be written for those who are already in the World of Truth, and especially for those who—*Hashem yikom damam*—passed during the Holocaust.”

(18 Tishrei 5742. *Ashreinu Audio min. 49:37.*  
[https://ashreinu.page.link/1BZX.](https://ashreinu.page.link/1BZX))

Sifrei Torah and honored the various committees to lead the sixth *hakafah*.

On one notable occasion, a full farbrengen was held just in honor of the Sifrei Torah:

The last *orchim* had left after Zayin Cheshvan, and everyone thought that Shabbos 10 Cheshvan would be the first quiet Shabbos after a busy month of farbrengens. But then, the Rebbe

informed that he would be holding a farbrengen again.

“When comparing the numbers of this Friday to last Friday,” the Rebbe related at the farbrengen, “and calculating how many new ones were added, my eyes ‘lit’ up—*b’lashon sagi nahor*, [euphemistically].”<sup>4</sup> The farbrengen was held to encourage and enliven the campaign even more, and the Rebbe asked that every person make a *cheshbon hanefesh* each night, to evaluate his accomplishments of that day in the *mitvza*.

“I was a student in the *yeshiva ketana* of Lod,” relates Rabbi Zushe Greenberg, “when the Rebbe began the campaigns for communal Sifrei Torah for both children and adults. Each Motzei Shabbos, and any other opportunity we had, we would systematically comb through the city, going from building to building offering residents to sign up for a letter. The responses often amazed me.

“This campaign was unique. It didn’t focus on a classic mitzvah, but rather was a novel directive of the

Rebbe, and the response, therefore, was unlike any other *mitvza*. Upon hearing that it was the Rebbe’s request, people of all walks of life immediately agreed to participate. They carefully filled out the brochures and paid for the letters, and sometimes insisted on adding to the official sum.”

Among Chassidim, the campaign was the main topic of every official and unofficial gathering. At the Tzach *kinus* on Sukkos in 770 or at the Chof Cheshvan *kinus* in Eretz Yisrael, the topic remained the same: How could we get more Jews signed up for the Sifrei Torah?

The names continued to stream in. The students of Beis Rivkah in Eretz Yisroel signed up 200,000 names, bringing the Beis Rivkah Torah to completion by Yud Kislev 5742. The actual Torah wasn’t yet ready, and the *siyum* was set to be held in Nissan, but their principal, Reb Shmuel Chefer, asked whether they could begin the second Sefer Torah immediately in Eretz Yisroel, and the Rebbe consented. That Yud-Tes Kislev, amid

great celebration, the second Torah’s writing commenced.

## 600,000 LETTERS IN TORAH

Before Moshe Rabbeinu passed away, Hashem gave him a command, to write a Sefer Torah. “ועתה כתבו לכם...” This command is relevant to every Jew; we each have a mitzvah to write a Sefer Torah for ourselves. The Rebbe often mentioned the *possuk* and concept when he encouraged the campaign; however, the Rebbe noted that this is not the true purpose of the *mitvza*.

In the *sicha* during *hakafos*, the Rebbe cited a *maamar* of the Frierdiker Rebbe:

“Every Jew has a letter in the Sefer Torah. This letter is the channel through which he receives Hashem’s blessings.”<sup>5</sup>

The concept is based on the idea of Yisroel being a *roshei teivos* of “*Yesh shishim riboi osiyos laTorah*.” Just as a Sefer Torah is *posul* if a single letter is missing, so too, every Jew is an



LOCAL NEWS STATIONS REPORT ON THE EVENT.

LEVI FREIDIN VIA JEM 199675



SOLDIERS IN THE IDF SIGN UP TO BUY A LETTER.

integral part of the Jewish nation. The Rebbe explained that through buying a letter, we reveal our personal channel of blessing, but more importantly, we demonstrate our unity with all the other Jews who take part in the Sefer Torah. This was, in the Rebbe's words, a *yichud nifla v'nitzchi*—a wondrous and eternal unity.

The mitzvah of personally writing a Sefer Torah, the Rebbe explained on Yud-Tes Kislev (dedicating an entire *hadran* to this topic),<sup>6</sup> is something that could be achieved even through receiving an *aliya*. But through buying a letter, you unite with the entire Jewish people. Indeed, even those who wrote personal Sifrei Torah, fulfilling that mitzvah with the greatest possible *hidur*, were encouraged by the Rebbe to join in Jewish unity and acquire letters in the communal Torahs.

The Rebbe often pointed out that this message of unity was even more important during the final days of *galus*, as the disunity in the world is growing and “מלכיות מתגרות זו בזו—nations are provoking one another;” (as the Rebbe often mentioned in

the early 5740s). These Sifrei Torah were something that would bring blessings to the world as a whole and to each individual in particular, and were therefore to be made the highest priority.

On Chanukah, the Rebbe brought up another *remez* about the blessings involved in a letter of a Sefer Torah, which he would invoke many times afterwards:<sup>7</sup>

“I received a letter from overseas, and I liked the writer's idea.

“...The beginning of the final *perek* of Daniel states: ‘At that time, the *sar hagadol*, Michael, who stands beside your people, will appear. It will be a time of trouble, the likes of which has never been since the nation came into being. ובעת ההיא ימלט עמך כל הנמצא כתוב בספר—at that time, your people will be rescued, all who are found inscribed in the book.’

“...When you read the *possuk* simplistically, the word ‘*b'sefer*’ refers to the Torah. So the *possuk* clearly refers to those who have a letter in a Sefer Torah, and they will be rescued in a time of trouble!”

**...THE POSSUK CLEARLY REFERS TO THOSE WHO HAVE A LETTER IN A SEFER TORAH, AND THEY WILL BE RESCUED IN A TIME OF TROUBLE!”**

### A GRAND OCCASION

The eve of Rosh Chodesh Shevat was set for the first *siyum*, upon the Rebbe's directive. The organizers thought to host it in 770, but the Rebbe instructed that the event take place “בהאטל גדול או בבנין בתו"ת וכו'—in a large hotel or in Tomchei Temimim, etc.” The Rebbe wanted it to be much bigger.

It was an event never before seen in the Manhattan Hilton. Thousands of Jews of all walks of life, Chassidim, yeshiva supporters, simple folk and prominent rabbanim, gathered in the large ballroom at 2:00 p.m.

After Mincha, the crowd was addressed by Rabbi Yaakov Yehuda Hecht, Rabbi Yosef Weinberg, Rashag, and Rabbi Yisrael Yitzchak Piekarski, as well as prominent rabbonim from other communities: Rabbi Aharon Soloveitchik and Rabbi Pinchas Teitz. As *shkiah* approached, each of the prominent *rabbanim* were invited to fill in a letter, and then the crowd stood on its feet while the last two letters were written in honor of the Rebbe and Rebbetzin.

The Simchas Torah atmosphere began with the reading of Atah Hareisa. Once the letters dried, lively dancing broke out in the hall led by Eli Lispker's band and a team of *chazanim*, and after a while, the crowds were led out to continue dancing outdoors, in the middle of Sixth Avenue, which the police closed to traffic.



RASKIN FAMILY ARCHIVES



RASKIN FAMILY ARCHIVES

THE FIRST SIYUM, HELD IN THE HILTON HOTEL IN MANHATTAN.

A large caravan of cars soon made its way to Lubavitch Yeshiva of Ocean Parkway, where the dancing lasted late into the night, and then, amid great celebration, Rabbi Zirkind began to write the second Sefer Torah.

The next morning, the Torah was brought to 770 for the Rebbe's *krias haTorah*.

“As the Torah was returned to the Aron Kodesh,” writes Hatomim Aharon Kurant in his diary, “we sang ‘*Sisu Vesimchu*,’ and the Rebbe, as he recited Tehillim, motioned to continue singing. As the Rebbe finished reciting Tehillim, he looked up at the crowd, and encouraged the song again and again, with a slight smile on his face. Right after he returned to his room, he sent out a bottle of *maskhe* and wine to a special farbrengen, which lasted until Mincha.

“After Mincha, we all waited in the foyer to see if there would be any news. Soon enough, Rabbi

## BREAKING THROUGH BARRIERS

During the first *siyum* in Manhattan, Rabbi Yosef Weinberg made a startling announcement: Over a thousand letters had been sold to Jews living behind the Iron Curtain, many of them recent *baalei teshuva*. Obviously, he didn't provide any more details.

At the farbrengen the next day, the Rebbe returned to the topic of Russian Jewry, and pointed out that this was an opportunity for every Jew to assist the Jews in the Soviet Union. It was almost impossible for a regular person to come to their aid, the Rebbe explained, but by buying letters on their behalf, we can unite with them in a profound and eternal way—through the eternal Torah, which stands above all barriers. (*Toras Menachem* 5742 vol. 2 pg. 764.)

There were two other instances during that same month, where the Rebbe gave specific guidance regarding the participation of Jews behind the Iron Curtain.

Some time after the farbrengen, a question arrived at the Rebbe's desk. Reb Yisrael Tzvi Heber was involved in aiding the Jews of Communist Romania, and he asked whether letters in the Torah should be purchased in their merit.

The Rebbe replied with an encouraging response:

“כבר מילתי אמורה וכמה פעמים על דבר גודל וחשיבות ורציניות הענין וכו', ואשר ההקדם ישובח, ובמיוחד בנוגע לאחב"י שמאחורי - הנקר' בדברי העולם "מסך הברזל", וכמדובר עוד הפעם בהתוועדות דעשתי עשר חודש באחד לחודש. אזכיר עה"צ.”

“I have already spoken numerous times about the greatness, importance and seriousness of the idea, etc., and how it should be done as soon as possible, especially with regards to our brethren, the Jews behind – what is known as “The Iron Curtain,” as mentioned again at the farbrengen of *ashtei asar chodesh bechad lachodesh*. I will mention it at the Tziyun.”

What about those who were unable to purchase a letter on their own? “ולא בידם לעשות זאת בעצמם—You should purchase for those who cannot.”

Rabbi Rosen, the Chief Rabbi of Romania, came for a special visit to Nachalas Har Chabad, where the (second) Torah was being written, and he purchased 33,000 letters in the Torah for the symbolic sum of \$2,000, and returned again to participate in the *siyum*.

A second question that arrived on the Rebbe's desk that month was a suggestion of Reb Mendel Futerfas, Reb Mottel Kozliner and Reb Gershon Ber Shif: They asked if a special Sefer Torah can be written in merit of Russian Jewry alone.

“שייך להחליט (להחלטת) ועד הרבנים דס"ת שבאה"ק. נת' ות"ח ודבר בעיתו בסמיכות ליו"ד שבט, העשירי יהי' קודש. אזכיר עה"צ Harabanim of the Sefer Torah in Eretz Hakodesh,” the Rebbe responded. “I received the suggestion, thank you, and it is especially appropriate being close to Yud Shevat, *Haasiri Yihye Kodesh*. I will mention it at the Tziyun.”

Following the *rabbanim's* approval, Reb Mottel Kozliner began the painstaking task of gathering names of Russian Jews from friends, relatives and various lists. The task lasted four years, and hundreds of thousands of names were collected. The *siyum* was held in 5746 in Nachalas Har Chabad, and thousands of Russian immigrants, both local and from around the country, arrived to participate.

Groner emerged from the Rebbe's room with the announcement that the Rebbe will hold a farbrengen at 4:15. Hearing the news, we all broke out into the *hakafos niggun*, and ran down to the big *zal* for the farbrengen.”

The Rebbe farbrenged for an hour and a half. That day was עשתי עשר לחודש, the day when Moshe began to translate the Torah into 70 languages. The Rebbe spoke at length about the topic of the Sifrei Torah, reminding the crowd that after so many Jews were given the merit of a letter in a Sefer Torah, it was important to remember the second part of the *possuk* about Moshe—*velamda es b'nei Yisroel*, to learn Torah in actuality... After three *sichos*,

the Rebbe concluded this special farbrengen with the singing of the Alter Rebbe's *niggun*.

## THE CONTINUATION

Over the next few years, a significant number of Sifrei Torah were written. *Siyumim* were held in Meron, Kfar Chabad, Nachalas Har Chabad, New York, Morristown, Montreal, Buffalo, and Los Angeles, among many others, and the Rebbe

continued to speak about it at every single farbrengen.

Later, when the *hisorerus* began to cool off, the Rebbe brought up the matter once again, and explained<sup>8</sup> why he no longer spoke about it as often:

“This *mitvza* is unlike other *mitvzoim*, where the mitzvah can be done the next day again. Regarding the Sifrei Torah, once a Jew has a letter, the task has been finished, and

**“THE CURRENT TASK IS TO INFLUENCE THOSE FEW LEFT WHO STILL DON'T HAVE, AS WELL AS NEW CHILDREN WHO ARE BORN.”**



RASKIN FAMILY ARCHIVES



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THE SIYUM HELD IN BOSTON.



RASKIN FAMILY ARCHIVES

AN ADVERTISEMENT FOR THE SECOND SIYUM THAT WAS PRINTED IN LOCAL NEWSPAPERS.

THE SECOND SIYUM SEFER TORAH FOR TOMCHEI TEMIMIM, LAG B'OMER 5742.



RASKIN FAMILY ARCHIVES

THE FIRST SIYUM, HELD IN THE HILTON HOTEL IN MANHATTAN.



the only job that remains is to find another Jew...

“Since in our days, after everything that has been done, *rubam kichulam* of the Jewish people already own a letter in a Sefer Torah, there is no longer a need to repeat the concept so often...

“The current task is to influence those few left who still don’t have, as well as new children who are born.”

In the same *sicha*, the Rebbe said that even those that already possess a letter in one of the communal Sifrei Torah can buy an additional letter in a new Sefer Torah Hakloli and undoubtedly this will add in blessing.

Rabbi Yitzchok Pruss of Crown Heights is one of those involved in the communal Sifrei Torah, and continues to encourage and bring awareness to this important *mitvza*. In an interview with *A Chassidisher Derher*, he explained:

“The Rebbe spoke about the *mitvza* in the most urgent terms possible; it was a *‘ychud nifla v’nitzchi’*<sup>9</sup>—a wondrous and eternal bond’ with other Jews. He encouraged people to be involved in it as a *‘hishtadlus nafshis v’ainah posekes*—a fervent and unending effort.”<sup>10</sup>

“The Rebbe said that it is a source of *brachos* for every person involved,

in *banay, chaya umezona revicha*.<sup>11</sup> It is also a project directly associated with the final ending of the *galus*, and he said that every person has a responsibility to be involved until every Jew acquires his own letter in the Torah.” **T**

1. *Ashreinu Audio*, 29 Elul Farbrengen 5741, *sicha* 3, min. 15:10. <https://ashreinu.page.link/f7ir>.
2. *Hisvaaduyos* 5742 vol. 1 pg. 11-12.
3. *Teshurah Glitzenshtein-Althaus*, 15 Elul 5770.
4. *Toras Menachem* 5742 vol. 1 pg. 382.
5. *Simchas Torah* 5706.
6. *Toras Menachem* 5742 vol. 2, pg. 539.
7. *Ibid.* 629.
8. *Bamidbar* 5745. *Toras Menachem* 5745 vol. 4 pg. 2170.
9. *Michtov Kloli-Protzi Rosh Chodesh Adar* 5742.
10. *Michtov Kloli-Protzi* 20 Cheshvan 5742.
11. *Rosh Chodesh Cheshvan* 5742. *Hisvaaduyos* 5742 vol. 1 pg. 330.



THE SIYUM HELD IN BOSTON.

RASKIN FAMILY ARCHIVES

# DO IT YOURSELF



The *Mitvza Sefer Torah Hakloli* is currently overseen by Rabbi Moshe Shmuel Oirechman of Krayot in Eretz Yisroel. Every day new letters, words and columns are added to the eighth Sefer Torah as new names of Yidden come in from around the world.

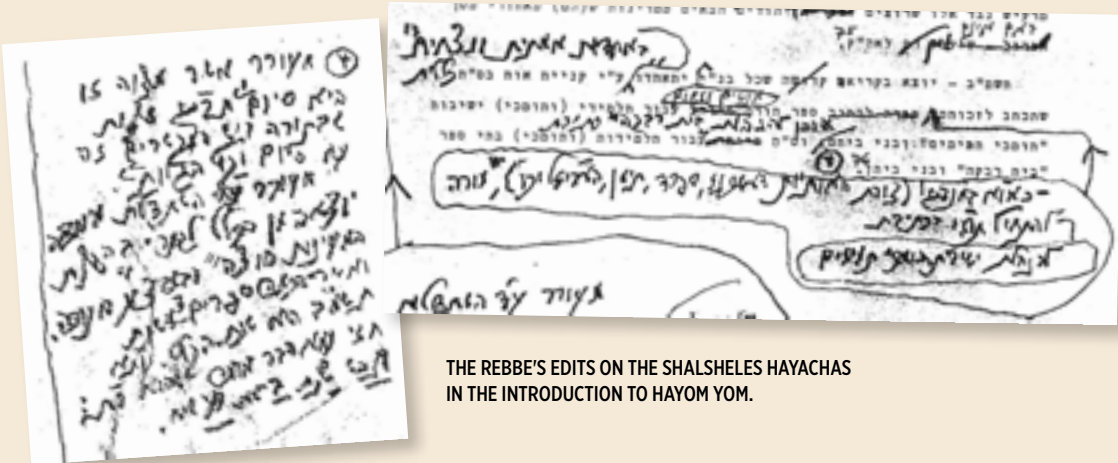
Purchase a letter in the Torah for yourself, your family, friends or *mekuravim* by writing to:

Unity letter  
535 Kingston Avenue  
Brooklyn, NY 11225

For more information contact the New York office at **Info@unityletter.com** Or (845) 481-3507

It is also possible to purchase a letter online, at **www.unityletter.com**

# THE REBBE'S HAGAHOS



RABBI MICHAEL SELIGSON

THE REBBE'S EDITS ON THE SHALSHELES HAYACHAS IN THE INTRODUCTION TO HAYOM YOM.

When a new edition of Hayom Yom was prepared, the Rebbe edited the new additions to Shalshelas Hayachas for 5741-2, and added significant portions regarding the Sifrei Torah (the Rebbe's additions are in bold):

5741: [...] Calls for every Jewish child to unite through (their participation in) writing a special Sefer Torah for them in Yerushalayim *Ir Hakodesh*. **Calls for a special effort to be made regarding children behind the Iron Curtain. And also—to enroll them in “Tzivos Hashem” if possible there. And because the first Sefer Torah has been concluded and the *siyum* was held (near the Kosel Hama’aravi), another Sefer Torah should begin immediately [...]**

5742: Calls for all Jews, **men and women**, to unite “with a true and eternal unity” through purchasing a letter in the communal Sefer Torah written in their merit, **each according to their custom (the letter-format of Ashkenaz, Sefard, Teiman, Arizal etc.)**.

Instructs the *hanhala* of Yeshivas Tomchei Temimim to **immediately begin writing** Sifrei Torah for the students (and supporters) of Yeshivas Tomchei Temimim and their families, **And also to the *hanhala* of Beis Rivkah, to write** a Sefer Torah for the students (and supporters) of Beis Rivkah and their families.

**Calls attention to the fact that this mitzvah is the *siyum* of the 613 mitzvos in Torah and there are those who connect it to the *siyum* and end of *galus*.**

[...] Suggests that a special Communal Sefer Torah be written, which will unite all the soldiers of the “Israeli Defense Forces,” the military personnel of Eretz Hakodesh.

תשמ"א [...] יוצא בקריאה שכל ילד/ילדה בישראל שלפני גיל בר/בת מצוה יתאחדו ע"י (השתתפותם ב) כתיבת ספר תורה מיוחדת שתכתב עבורם בירושלים ע"ה"ק. מעורר ע"ד השתדלות מיוחדת בזה בנוגע לילדים/ות הנמצאים מאחורי מסך הברזל. וכן בנוגע - להכניסם ב"צבאות השם" באופן האפשרי שם. וכיון שכבר נגמרה ועשו סיום (ע"י כותל מערבי) דס"ת הראשונה - להתחיל תיכף בכתיבת עוד ס"ת [...]

תשמ"ב - יוצא בקריאה שכל בני"א אנשים ונשים יתאחדו "באחדות אמיתית ונצחית" ע"י קניית אות בס"ת כללית שתכתב לזכותם - וכאו"א במנהגו (צורת האותיות דאשכנז, ספרד, תימן, האריז"ל וכו').

מורה להנהלת ישיבת תומכי תמימים להתחיל תומ"י בכתיבת ספרי תורה עבור תלמידי (ותומכי) ישיבות "תומכי תמימים" ובני ביתם, וכן להנהלת "בית רבקה" כתיבת ס"ת עבור תלמידות (ותומכי) בתי ספר "בית רבקה" ובני ביתן.

מעורר אשר מצוה זו היא סיום תרי"ג מצוות שבתורה ויש המקשרים זה עם סיום וקץ הגלות. [...] מציע שיכתבו ספר תורה כללית מיוחדת, שתאחד את כל אנשי "צבא הגנה לישראל" - אנשי חיל דאה"ק.