



SHAVUOT

THE MOST PRECIOUS THING IN THE WORLD

Every Moment of Torah Study Is an Infinite Opportunity. Literally.

HOLIDAY OVERVIEW

Shavuot

The Torah was given by G-d to the Jewish people on Mount Sinai more than 3,300 years ago. Every year, on the holiday of Shavuot, we renew our acceptance of G-d's gift, and G-d "re-gives" the Torah.

The word *shavuot* means "weeks." This holiday marks the completion of a seven-week counting period that began during Passover.

The Giving of the Torah was a far-reaching spiritual event—one that touched the essence of the Jewish soul for all times. Our sages have compared it to a wedding between G-d and the Jewish

people. *Shavuot* also means "oaths," for on this day G-d swore eternal devotion to us, and we in turn pledged everlasting loyalty to Him.

In ancient times, two wheat loaves would be offered in the Holy Temple. It was also at this time that people would begin to bring *bikurim*, their first and choicest fruits, to thank G-d for Israel's bounty.

The holiday of Shavuot is a two-day holiday, beginning at sundown of the fifth day of Sivan and lasting until nightfall of the seventh day of Sivan. (In Israel it is a one-

day holiday, ending at nightfall of the sixth day of Sivan.)

Women and girls light holiday candles to usher in the holiday on both the first and second evenings of the holiday.

It is customary to stay up all night learning from the Torah on the first night of Shavuot.

All men, women, and children should go to the synagogue on the first day of Shavuot to hear the reading of the Ten Commandments.

HOLIDAY OVERVIEW

Shavuot

As on other holidays, special meals are eaten, and no “work” may be performed.

It is customary to eat dairy foods on Shavuot. Among other reasons, this commemorates the fact that upon receiving the Torah, including the kosher laws, the Jewish people could not cook meat in their pots, which had yet to be rendered kosher.

On the second day of Shavuot, the Yizkor memorial service is recited.

Some communities read the Book of Ruth publicly, as

King David—whose passing occurred on this day—was a descendant of Ruth the Mo’abite.

TEXT 1A

Deuteronomy 31:19

וְעַתָּה כְּתֹבוּ לָכֶם אֶת הַשִּׁירָה הַזֹּאת, וְלַמָּדָה אֶת בְּנֵי
יִשְׂרָאֵל שִׁמָּה בְּפִיהֶם, לְמַעַן תִּהְיֶה לִּי הַשִּׁירָה הַזֹּאת
לְעֵד בְּבְנֵי יִשְׂרָאֵל.

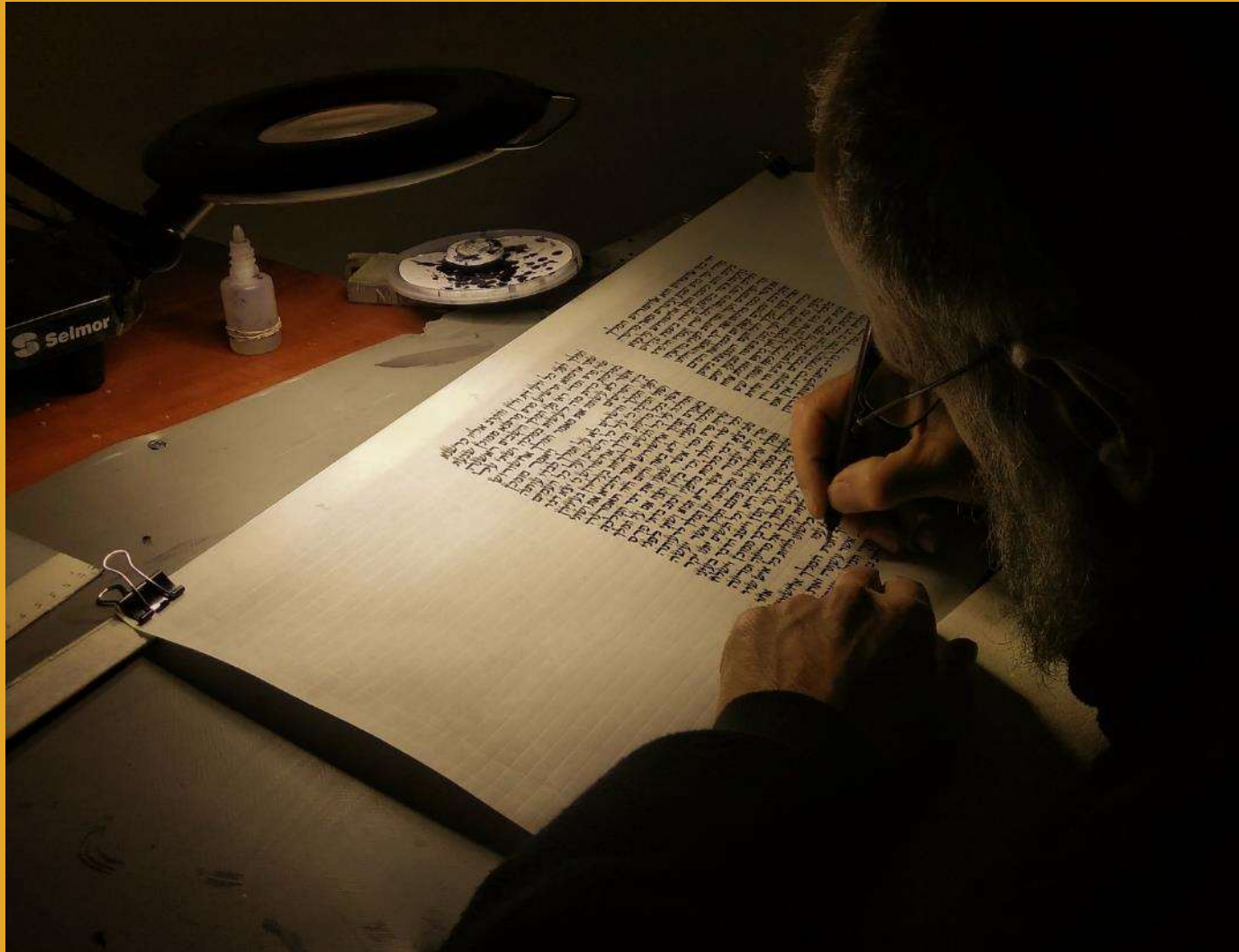
And now, write this song for yourselves and teach it to the Children of Israel. Place it in their mouths so that this song will be My witness for the Children of Israel.

TEXT 1B

*Maimonides, Mishneh
Torah, Laws of Tefilin,
Mezuzah, and Sefer
Torah 7:1*

מִצְוֹת עֲשֵׂה עַל כָּל אִישׁ וְאִישׁ מִיִּשְׂרָאֵל לְכַתֵּב סֵפֶר תּוֹרָה לְעַצְמוֹ,
וְשָׁנְאָמַר: "וַעֲתָה כְּתֹבוּ לָכֶם אֶת הַשִּׁירָה" (דְּבָרִים לֹא, יט). כְּלוּמַר:
כְּתֹבוּ לָכֶם תּוֹרָה וְשִׁיר כָּהֵן שִׁירָה זֹה, לְפִי שֶׁאֵין כּוֹתְבִין אֶת הַתּוֹרָה
פָּרָשִׁיּוֹת פָּרָשִׁיּוֹת.

It is a positive commandment for every Jewish man to write a Torah scroll for personal use. The passage states, "And now, write this song for yourselves" (Deuteronomy 31:19). This [does not refer only to the song but to] the entire Torah, which includes this song. This is inferred from the law that a Torah may not be written in sections.



Every Jew is obligated to write a Torah scroll for their personal use.

TEXT 2A

*Maimonides, Mishneh
Torah, ibid.*

וְאִם עַל פִּי שְׁהֵנִיחוּ לוֹ אֲבוֹתָיו
סֵפֶר תּוֹרָה, מִצְוָה לְכָתֹב
מִשְׁלֹו.

וְאִם כָּתְבוּ בְּיָדוֹ, הֵרִי הוּא
כְּאִלּוּ קִבְּלָהּ מִהַר סִינִי.

וְאִם אֵינוֹ יוֹדֵעַ לְכָתֹב, אֲחֵרִים
כּוֹתְבִין לוֹ.

וְכָל הַמְּגִיֵּה סֵפֶר תּוֹרָה, וְאֶפְלוּ
אוֹת אַחַת, הֵרִי הוּא כְּאִלּוּ
כָּתְבוּ כָּלּוֹ.

Even if your ancestors left you a Torah scroll, it is a mitzvah to write one yourself.

If you write the scroll by hand, it is considered as if you received it on Mount Sinai.

If you don't know how to write a Torah, [commission] others [to] write it for you.

One who repairs even one letter of a Torah scroll is considered to have written the entire scroll.

TEXT 2B

Talmud, Menachot 30A

ואמר רב יהושע בר אבא, אמר רב גידל, אמר רב: הלוקח ספר
תורה מן השוק כחוטף מצוה מן השוק.
כתבו - מעלה עליו הכתוב כאילו קיבלו מהר סיני.

Rabbi Yehoshua the son of Abba taught in the name of Rabbi Gidal, who taught in the name of Rav: “Purchasing a completed Torah scroll from the market is like snatching a mitzvah from a market stall.”

To write a Torah scroll is equivalent to receiving it on Mount Sinai.

TEXT 2C

Rashi, ad loc.

"ומצוה עבד". אבל אי כתב, הוה מצוה
יתירה טפי.

“He performs a mitzvah.” However,
writing a Torah scroll is a much
greater mitzvah.

QUESTION

Is the obligation to write a Torah scroll a forgotten Mitzvah?



TEXT 3A

Talmud, Gitin 60B

דברים שבכתב, אי אתה רשאי לאומרן על פה.
דברים שבעל פה, אי אתה רשאי לאומרן בכתב.

Teachings that are transcribed may not be recited from memory.

Teachings that are transmitted orally may not be transcribed.



Due to the danger of the Oral Tradition being lost to history, our sages documented it for the first time.

TEXT 3B

*Maimonides, Mishneh
Torah, Introduction*

ולמה עשה רבינו הקדוש כך, ולא הניח הדבר כמות שהיה?

לפי שראה שהתלמידים מתמעטים והולכים, והצרות מתחדשות ובאות, ומלכות הרשעה פושטת בעולם ומתגברת, וישראל מתגלגלים והולכים לקצוות - חיבר חיבור אחד להיות ביד כולם, כדי שילמדוהו במהרה ולא ישכח.

וישב כל ימיו הוא ובית דינו, ולימד המשנה ברבים.

Why did the holy Rabbi Yehudah transcribe the Oral Tradition rather than leave things as they always were?

Because he observed that the number of students was progressively shrinking while the difficulties were progressively increasing. The wicked [Roman] kingdom was expanding throughout the world and growing increasingly stronger. Jews were wandering about and relocating to distant locations. He therefore composed the Mishnah, a compilation of Jewish law, for all to study, so that it would not be forgotten.

He and his court devoted their lives to teaching the Mishnah to the public.

TEXT 4A

*Rabbi Yosef Caro,
Shulchan Aruch, Yoreh
De'ah 270:2*

האידנא, מצוה לכתוב חומשי תורה ומשנה
וגמרא ופירושיהן.

Today, it is a mitzvah to transcribe the Five Books of the Torah as well as the Mishnah, the Talmud, and their commentaries.

ANSWER

Because Torah study today extends to all different texts, the requirement to write a Torah scroll shifted to those books instead.



TEXT 4B

Rabbi Asher ben Yechiel,
Halachot Ketanot, Sefer
Torah

וזהו בדורות הראשונים, שהיו כותבים ספר תורה ולומדים בו.

אבל האידנא, שכותבין ספר תורה ומניחין אותו בבתי כנסיות לקרות בו ברבים, מצות עשה היא על כל איש מישראל אשר ידו משגת לכתוב חומשי התורה ומשנה וגמרא ופירושיהן, להגות בהן הוא ובניו.

The requirement to write a Torah scroll was binding on the early generations when Torah scrolls were written for the purpose of study.

However, today, Torah scrolls are placed in the synagogue for congregational chanting. Therefore, the contemporary Jew of means is obligated to transcribe the books of *Chumash*, Mishnah, Talmud, and their commentaries to study with their children.

QUESTIONS

Why is there no emphasis on transcribing other Torah books?

How do we have the authority to modify G-d's explicit commandment?



TEXT 5A

Deuteronomy 6:9

וְכָתַבְתֶּם עַל מְזוֹזַת בֵּיתְךָ וּבִשְׁעָרֶיךָ.

Inscribe them on the doorposts of
your homes and gates.

TEXT 5B

*Maimonides, Mishneh
Torah, Laws of Mezuzah
5:7*

אֱלֹהֵינוּ וְקֹדֶם שִׁקְבָּעָנָה בְּמִזְוֹת הַפֶּתַח, מְבָרֵךְ תְּחִלָּה: בָּרוּךְ אַתָּה ה'
מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְקַבֵּעַ מְזוּזָה.
וְאֵינוּ מְבָרֵךְ בְּשַׁעַת כְּתִיבָתָהּ, שִׁקְבִיעָתָה זֶה הִיא הַמִּצְוָה.

Before affixing the *mezuzah* to the doorpost, recite the following blessing: Blessed are You, L-rd our G-d, King of the universe, Who has sanctified us with His commandments and commanded us to affix a *mezuzah*.

We do not recite the blessing when the *mezuzah* is written, because the definition of the mitzvah is the act of affixing.



The mitzvah of writing a Torah scroll is only fulfilled when we study from it.

TEXT 6

Sefer Hachinuch,
Mitzvah 613

מִשְׁרָשֵׁי הַמִּצְוָה:

לְפִי שְׂדוּעַ בְּבִנֵי אָדָם שֶׁהֵם עוֹשִׂין כָּל דְּבָרֵיהֶם לְפִי הַהֲכָנָה הַנִּמְצָאָה לָהֶם. וְעַל כֵּן צִוְּנוּ בְּרוּךְ הוּא לְהִיּוֹת לְכָל אֶחָד וְאֶחָד מִבְּנֵי יִשְׂרָאֵל סֵפֶר תּוֹרָה מוֹכֵן אֲצִלוֹ שְׂיֻכַּל לִקְרוֹת בּוֹ תָּמִיד, וְלֹא יִצְטָרֵךְ לָלֶכֶת אַחֲרָיו לְבֵית חֲבֵרָיו. לְמַעַן יִלְמַד לִירְאָה אֶת ה', וַיִּדַּע וַיִּשְׁכִּיל בְּמִצְוֹתָיו הַיְקָרוֹת וְהַחֲמוּדוֹת מִזֶּהָב וּמַפָּז רָב.

וְנִצְטְוִינוּ לְהַשְׁתַּדֵּל בְּזֶה כָּל אֶחָד וְאֶחָד מִבְּנֵי יִשְׂרָאֵל, וְאֵף עַל פִּי שֶׁהִנִּיחוּ לוֹ אֲבוֹתָיו, לְמַעַן יִרְבוּ הַסֵּפָרִים בֵּינֵינוּ וְנוֹכֵל לְהַשְׁאִיל מֵהֶם לְאִשֶּׁר לֹא תִשָּׁג יָדוֹ לִקְנוֹת.

וְגַם לְמַעַן יִקְרְאוּ בַסֵּפָרִים חֲדָשִׁים כָּל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל, כֵּן תִּקְוֶה נַפְשָׁם בְּקִרְאָם בַּסֵּפָרִים הַיִּשְׁנִים שֶׁנִּיחוּ לָהֶם אֲבוֹתֵיהֶם.

The reason for this mitzvah:

It is well-known that people behave according to what is prepared for them. Therefore, G-d commanded that every Jew prepare a Torah scroll to have with them so that they can always read from it and not need to walk to a neighbor's home to borrow it. The purpose is to learn to fear G-d, to know Him, and to understand His commandments that are more precious and desirable than an abundance of fine gold.

We were each commanded to write a scroll even if our ancestors left us one. This is so that scrolls proliferate among us so that we can lend them to those who can't afford to purchase them.

Another reason is that we each have new scrolls from which to study lest we grow weary of the ancient scrolls our ancestors left us.

TEXT 7

*The Rebbe, Rabbi
Menachem Mendel
Schneerson, Likutei
Sichot 23, p. 21*

דורך דעם איז דער לימוד לייכטער און טיפער (אותיות מחכימות).
זיכער פון א טעות, ווייל הלומד מן הספר לא במהרה הוא משכת.
מ'קען חזר'ן בכל עת וכו'.
וואס דאס אלעס באווארנט כדבעי דעם "והפר גו'".

Studying from a book is easier and deeper (letters enlighten).

It shields us from error because what we learn from a book is not easily forgotten.

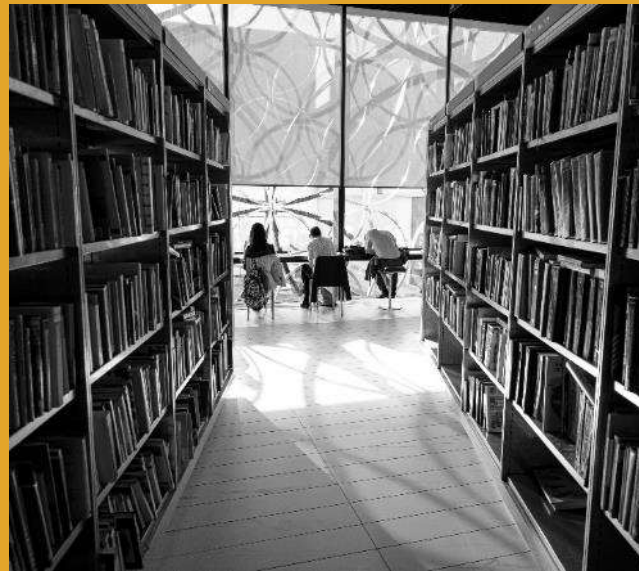
One can review it at all times, etc.

All this provides for the concern that we might forsake our covenant with G-d.

Benefits of the Written Word:



Inspiration



Constant study



Clear grasp

TEXT 8A

Rabbi Asher ben Yechiel,
Halachot Ketanot, Sefer
Torah

כי מצות כתיבת התורה היא ללמוד בה, כדכתיב: "ולמדה את בני ישראל, שימה בפיהם" (דברים לא, יט)
ועל ידי הגמרא והפירושים ידע פירוש המצות והדינים על בוריים, לכן
הם הספרים שאדם מצווה לכתבם.

This is because the mitzvah to write a Torah is for the purpose of studying from it, as the passage states, “Teach it to the Children of Israel; place it in their mouths” (Deuteronomy 31:19).

It is through the Talmud and the commentaries that we gain a thorough understanding of the commandments and the rules. Therefore, these are the books that we are required to transcribe.

QUESTION

How do we have the authority to modify G-d's explicit commandment?

ANSWER

We are allowed to write the Oral Tradition because nowadays, we can't fulfill the mitzvah of Torah study without it.



TEXT 8B

*Rabbi Moshe Feinstein,
Responsa Igrot Moshe,
Yoreh De'ah 1:163*

דאנן הא לא ידעינן תורה שבעל פה, שהם פירושי הדינים
והמקראות, מלימודינו בספר תורה. ולא דמי לדורות הראשונים
שיצאו המצוה בספר תורה בלבד - משום שלמדו תורה שבעל פה.
ואדרבה, היה אסור להם לכתוב תורה שבעל פה.

We can't know the Oral Torah—the meaning of the written texts and its rules—from studying the Torah scroll. It is not like the early generations when they fulfilled the mitzvah by transcribing a Torah scroll because the explanations were transmitted orally. Moreover, they were forbidden to transcribe the oral teachings in those days.

TEXT 9

*“How Is the Torah
Made?” www.chabad.org*

An authentic Torah scroll is a mind-boggling masterpiece of labor and skill. Comprising between 62 and 84 sheets of parchment—cured, tanned, scraped, and prepared according to exacting Torah law specifications—and containing exactly 304,805 letters, the resulting handwritten scroll takes many months to complete. . . . The sheets of parchment are . . . sewn together with sinews to form one long scroll. . . .

A Torah scroll may only be written on parchment from the skin of a kosher animal. . . . Before beginning to write a Torah scroll, the scribe must mark off the lines on the parchment with slight grooves. The utensil used for this purpose may not leave any coloring on the parchment. . . .

Only black ink is acceptable. Ink of any other color is not kosher for a Torah scroll.

In ancient times, the ink used for writing a Torah scroll was obtained by boiling oils, tar and wax, and collecting the vapors. Afterwards, that mixture would be combined with tree sap and honey, and then dried out and stored. Before its use, it would be mixed with gall-nut juice. Nowadays, scribes prepare ink using gall-nut juice and gum. The black color is achieved by adding various tints.



TEXT 9

*“How Is the Torah
Made?” www.chabad.org*

The scribe writes with a feather pen or reed pen, filling its tip from the ink. An iron pen is not proper for two reasons: It may puncture the parchment. Iron is often used to make weapons of death and destruction, both of which oppose the intent of the Torah.

The letters of a Torah scroll are written in the “Assyrian” script; the various scripts or fonts in which Hebrew is commonly written or printed are not valid. The lines must be perfectly straight and even. Numerous laws detail the precise figure of each letter, and if even one letter is missing, or in some instances, merely cracked or smudged, the entire Torah scroll is not kosher. A printed Torah scroll, even if its letters conform to the required form, is not valid.

. . . The scribe may not rely on his memory, but must copy the letters, word by word, from a kosher Torah scroll or a copy of a certified kosher scroll. . . . The Torah scroll, and especially the names of G-d contained therein, must be written with utmost purity and devotion. It is, therefore, customary that the scribe immerse himself in a *mikvah* (ritual pool) before beginning his work. He also recites a blessing at the outset of his work and before each time he writes the name of G-d.

QUESTION

Why is there no emphasis on transcribing other Torah books?

ANSWER

When the obligation to transcribe the Torah was modified to include other Torah books, the requirement to write them did not remain.



TEXT 10

*The Rebbe, Rabbi
Menachem Mendel
Schneerson, Likutei
Sichot 23, pp. 23–24*

וויבאלד אז בדורות הראשונים איז די מצוה "ועתה כתבו לכם" (דברים לא, יט) געווען פארבונדן מיט א ספר תורה . . . וואס דעריבער מוז די כתיבה זיין לשמה, אויף א קלף מעובד ומשורטט, און אזוי אלע אנדערע תנאים וגדרים (כותבים כולו וכו'), איז די חפצא פון ספר תורה מחייב און מכריח כמה וכמה תנאים בעשיתו, און די פעולות ווערן א חלק פון מצות כתיבת "השירה הזאת" . . .

In the early generations, the commandment, “And now, write for yourselves” (Deuteronomy 31:19) was to write a Torah scroll. . . . This triggered many ancillary requirements, such as writing it with mindfulness on a tanned and scored sheet of parchment, writing the entire book [not just a portion], etc. In other words, the fact that we were writing a Torah scroll added many conditions, obligations, and requirements to the mitzvah.

TEXT 10

*The Rebbe, Rabbi
Menachem Mendel
Schneerson, Likutei
Sichot 23, pp. 23–24*

לפי זה איז מובן אז דאס וואס "האידנא מצוה לכתוב חומשי התורה ומשנה וגמרא
ופירושיהן", מיינט עס ניט . . . אז דאס מוז זיין באופן פון כתיבתו אדער
בשליחותו אדער דורך מגיה זיין דעם ספר, ווייל אט די ספרים מצד עניינם
פאדערן ניט אז ביי זיי זאל זיין דוקא מעשה אדם, עס קען זיין מעשה "קוף"
(מכונה) – אבי זי איז כתובה – איז דא ובשלימותו – "ולמדה שימה בפיהם".

It is self-understood that when the mitzvah was modified to include the Pentateuch, Mishnah, Talmud, and their commentaries, the requirements that pertain to writing a Torah scroll did not carry over. We don't need to write these books ourselves, commission someone to write them for us, or repair them. These books do not require [such writing methods. They don't even require] a human to write them. They can be printed by machine. So long as the book is in written form, even if it was accomplished by a monkey dancing on the keys, the obligation to "study it and place it in their mouths" (Deuteronomy 31:19) can be fulfilled.



When mitzvot carry over into a new framework, they don't always retain their original form.

Purchasing a book of
Torah today
accomplishes what
writing a Torah scroll
accomplished in the past.

It is akin to receiving the
Torah on Mount Sinai.



TEXT 11

*The Rebbe, Rabbi
Menachem Mendel
Schneerson, Likutei
Sichot 23, p. 25*

בדורות הראשונים" האט מען די מצוה מקיים געווען דורך כתיבת ספר תורה, וואס ווען
"כתבו בידו" איז ביי אים די קבלת התורה אין אן אופן פון שלימות – "הרי הוא כאילו
קבלו מהר סיני", אז ס'איז ענלעך צו דעם קבלת התורה בפעם הראשונה, אזוי אז דאס האט
געבראכט דעם לימוד ושמירת המצוות בשלימות.

אבער מעין זה איז דאס דא בכל זמן ובכל מקום, ווען א איד קויפט ספרים און לערנט אין זיי.

In previous generations, this commandment was fulfilled through writing a Torah scroll. When one wrote a Torah scroll, it was like receiving the Torah in its entirety at Mount Sinai for the first time. This experience inspired one to study the Torah and observe its traditions in their entirety.

However, this applies to a degree in all places and at all times when we purchase Torah books and study from them.

TEXT 12

*The Rebbe, Rabbi
Menachem Mendel
Schneerson, ibid.*

מכל הנזכר לעיל איז אויך מובן ווי וויכטיק עס איז די השתדלות אז יעדער איד זאל האבן ספרים אין זיין הויז – ומה טוב א "בית מלא ספרים".

אבער על כל פנים מוזן זיך ביי אים געפינען די יסוד ספרים: סידורים, חומשים (תנ"ך), משניות, ספרי פסקי דינים וכו'.

און עס זאל זיין דער "ולמדה" אין זיי, "שימה בפיהם".

From everything we have learned, we can understand how important it is to encourage every Jew to have Torah books at home. And, if possible, a home filled with Torah books.

At the very least, every Jew must have the basic Torah texts: prayer books, the Pentateuch (including the entire biblical canon), Mishnah, books of Jewish law, etc.

And we must “study them” and “place them in our mouths” (Deuteronomy 31:19).



A home full of Torah
books with the
purpose of study.

TEXT 13

*Levik Gourarie, “The
Rebbe’s Call for Every
Jewish Home to Be Filled
with Jewish Books,”
www.chabad.org/5341340*

“How far back can I trace my love of books and libraries?” Israel’s third president Zalman Shazar asks in his 1967 memoir. “To the time, I believe, when at the age of eight or nine, I was permitted on the eve of Passover to help father air his books and dust them to make sure that they were absolutely free of leaven.”

Writing more than half a century later, Shazar would still recall how his father’s holy books were arranged, despite the lack of a written catalog. “It was self-understood that the *Tanya*, small and thin as it was, should stand alongside the large *Torah-Ohr*, so well bound in black cloth, and in the vicinity of the *Likutei Torah*, which resembled the *Torah-Ohr* in size and binding. . . . Then there was the Old Rabbi’s large siddur, two square volumes full of wine stains on the pages that contained the Passover Haggadah, and spotted with tears where the Rosh Hashanah Amidah prayer appeared.”

Anecdotal evidence of this sort testifying to the impact of a home library on a child’s development has long been around, but recent academic studies, conducted years after the Rebbe’s call, concluded that there is an undeniably strong relationship between a home full of books and a child’s academic success.

TEXT 13

*Levik Gourarie, “The
Rebbe’s Call for Every
Jewish Home to Be Filled
with Jewish Books,”
www.chabad.org/5341340*

One such study, led by University of Nevada-Reno sociologist Dr. Mariah Evans, together with teams from the Australian National University and the University of California, Los Angeles, explores the effects of home libraries on the development and progress of children growing up. The 20-year-study’s conclusions found that no matter in which of the 42 countries where the research had taken place, no matter the culture, socioeconomic status, or the academic level of the parents, children with more books in the home will read better, achieve higher academically, and overall succeed more.

A home full of books makes clear the values, culture, and atmosphere of the home for all of its inhabitants, children and adults alike. A home that respects learning will plant the seeds of education in the children raised there. Similarly, a home that reveres Torah books and teachings will have a strong, positive effect on the family living within.

The 2017 study (which expanded on an earlier 2010 study) further highlights that every added book has a commensurate additional effect on the child’s education. Even when a home has already been classified as a “bookish” one, there is no cap

TEXT 13

*Levik Gourarie, “The
Rebbe’s Call for Every
Jewish Home to Be Filled
with Jewish Books,”
www.chabad.org/5341340*

to the number of books, and each book acquired leads to even better results. Further, the very act of buying books proves the value of learning to the children in a way similar to owning them.

Not coincidentally, the Rebbe underlined this same idea speaking on 5 Tevet, 5751 (Dec. 22, 1991), when he delved into the meaning of the campaign’s name, *Bayit Malei Sefarim*—“A Home **filled** with Books.” He explained that this meant quite literally full, the ultimate goal being that every inch of the home be packed with Torah books. To fill a home completely with Jewish books would require that it contain nearly every Torah book ever printed, the pursuit of which could never be satisfied. In other words, the appetite with which an individual approached building their Jewish library and the shaping of their Torah-rich environment needed to be like the pursuit of Torah study itself—endless.

GET YOUR OWN
LETTER IN THE
TORAH

www.chabad.org/333008



KEY POINTS

1. The Torah commands every Jew to write a Torah scroll and study from it.
2. Studying from a book offers many benefits, including improved comprehension and retention.
3. There was a time when the only Torah book was the Torah scroll. Today, there are many books.
4. We fulfill this commandment today not necessarily by writing a Torah scroll, but by purchasing a library of Torah books. At a minimum, we should have the basic Jewish texts.
5. Every Jewish home must have a Jewish library. The more, the merrier.

