

"I am Hashem your G-d." (20:2)

Chazal in *Talmud Shabbos* (105a) say that the word *hftb, l*, is an acrostic for *hapb tbt, ,hcvh vch,f" l put Myself into the writing.*" Hashem says that His very essence is suffused to every letter of the *Torah*. As *Horav Moshe Swift z.t.l.* explains, this amazing statement is the cornerstone for the eternal nature of the *Torah*. Hashem reveals Himself through the *Torah*. It is His will. When one reads or studies the *Torah*, he is actually studying Hashem. Honoring the *Torah* is tantamount to honoring Hashem. There is nothing like *Torah* in the world of literature; other writings merely constitute an expression of the author's thought. The *Torah* represents pure thought itself. As Divine thought in action, the *Torah* is as immutable and eternal as its author. It is as infinite in scope and depth as its author is infinite in time and space. For this reason, the *Torah* has not been destroyed. It cannot be obliterated for it represents Hashem Himself.

Horav Moshe Swift explains that, therefore, *Chazal* require deep reverence for to the *Torah* and its scholars. If a *Sefer Torah* falls to the ground, it is as if a shadow is cast upon us. We must atone for this by fasting. A single letter missing from the *Torah* divests it of its sanctity and renders it ineligible for holy purposes. We stand up when the *Torah* is raised, for Hashem is revealed through it. *Talmidei chachamim*, *Torah* scholars, Rabbis and teachers, who devote their life to its study, are to be revered, for they are infused with the Divine Himself. To abuse or denigrate the *Torah* or its loyal disseminators is, therefore, an unpardonable sin.