

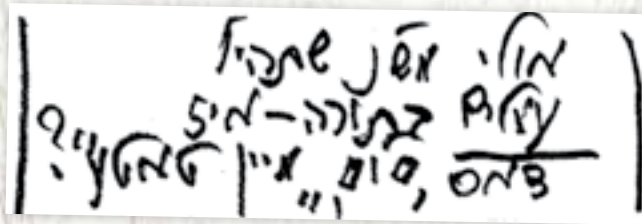


כתב יד קודש

לע"נ
ר' שמואל ע"ה בן הרה"ח הרה"ת ר' פרץ מאצקין
גלב"ע כ"ד סיון ה'תשס"ב
נדפס ע"י
משפחתו שיחיו

“My Father”

In honor of the Yom Tov of Shavuos, *Zman Mattan Toraseinu*, we present this *ksav yad kodesh* from the Rebbe about the importance of diligent Torah study.



Perhaps [you will realize that] the command to exert yourself with Torah study is, ultimately, “My father.” [I.e. a real and meaningful part of your life.]

אולי מש"נ שתהיו עמלים בתורה-איז דאס, סו"ס, "מיין טאטע"?



EXPLANATION:

This manuscript of the Rebbe's handwriting is part of a lengthy response to questions of the *manichim* on the Rebbe's *farbrenge*, Shabbos parshas Bechukosai, 5725.

The Rebbe is urging them to properly involve themselves in learning Torah, especially the *sichos*. This way, many of their questions would be answered on their own.



The reference to the story of “my father,” is an anecdote related by the Rebbe at a *farbrenge* a few months earlier, on Yud Shevat, 5725:

Reb Mordechai Perlov, who studied in Tomchei Tmimim Lubavitch under the tutelage of the renowned *mashpia* Reb Michoel Blinner (or as he was called, “Reb Michoel der Alter”), recorded some of his recollections on paper and sent them to the Rebbe.

One point he recalls from Reb Michoel's teachings is how the *mashpia* always demanded that his students relate to the words of Chassidus they are studying. “Don't treat them as a ‘foreign letter’ about something happening up in heaven,” he would tell them. “Chassidus needs to be a part of your life and very much important to you!”

He would then say a *mashal* about a villager who didn't know how to read Hebrew, so he hired a *melamed* to teach his son Torah.

One day a letter arrived for the villager, but since he couldn't read it, he asked the *melamed* to read it for him. As it turned out, the letter brought the news that the villager's father had passed away. As the *melamed* read the words, the villager fell into a faint.

Reb Michoel would now conclude his tale with a question:

The *melamed* was the one who was able to read and understand the letter; not the villager. The *melamed* saw the content of the letter and heard the tragic news first-hand. Why then, did the villager faint? He couldn't even read the letter himself!

The answer is obvious: for the *melamed*, the deceased was a random person. But for the villager, it was *his* father (“זיין טאטע”).

The *nimshal* is clear:

When learning Chassidus, and Torah in general, one must feel that the subject is his own father—אבינו שבשמים. Only then will the words of Torah actually penetrate and affect you in a proper manner.

The command to “exert yourself with Torah study” is from Rashi on Bechukosai 26:3, based on Sifra. (See full explanation in *Toras Menachem* vol. 42 p. 165.)