

OUR PART

Studying the Rebbe's Torah

This month, on Chof-Zayin Adar, Chassidim are reminded of the devastating occurrence that took place 25 years ago, on Chof-Zayin Adar I 5752, after which we no longer had the *zechus* to hear the Rebbe's holy words as he related to us *dvar Hashem*.

A few weeks earlier, a week before Yud Shevat 5752, the Rebbe said a heartfelt *sicha*, in which he addressed this very issue, speaking about the Frierdiker Rebbe.

The Rebbe called on Chassidim to study the Frierdiker Rebbe's Torah in a manner that would "compensate" (so-to-speak) for the lack that the Frierdiker Rebbe's physical ailment imposed. Much like Moshe Rabbeinu, whose brother Aharon was tasked with being his interpreter:



Just as our three forefathers differed in their styles and their work, similarly, we find differences between the Rabbeim; some of them emphasized an *avodah* of *simcha*, while others focused on the other two schools of *avodah*.

Regarding the [Frierdiker] Rebbe, we find that his *avodah* was specifically in a manner of *simcha*.

His joy is all the more marvelous, keeping in mind that he suffered from physical ailments, and some of those ailments impacted his spiritual matters as well.

The story was told many times, that his doctor protested:

How could it be?

He is the one who speaks of spreading Yiddishkeit and Torah; it is therefore self-understood that first and foremost, he needs to have the capacities to be active in spreading Torah and Yiddishkeit far and wide. This includes having full control over his power of speech; not only should he have capabilities similar to others, he should even have abilities *beyond* the average person as well.

Nevertheless, we find the exact opposite: his physical ailments impacted his power of speech, including the capability to deliver *maamarim*; he was prevented from doing those things that he seemingly should have been capable of.

We find a similar claim regarding Moshe Rabbeinu:

When he was told to speak to Pharaoh and lead the Yidden out of Egypt, he said,

"Please send whom You would send," explaining that "I am of closed lips; how will Pharaoh listen to me," when even the Yidden themselves don't "listen to me."

The complaint is very similar to the issue of the [Frierdiker] Rebbe, with his speech impediment, which blocked him from saying *maamarim*, etc.

And we find that it is a valid complaint!

For as soon as Moshe voiced the issue, Hashem answered him and told him that "your brother Aharon will be your interpreter;" he will fill in as Moshe's mouth.

A Jew has to take a lesson from everything, and the lesson here is as follows:

Everyone should take upon themselves to study from his teachings, in order to substitute for what he was unable to accomplish, for he was not given an 'Aharon' to be his interpreter, and the main thing is, that is should be done happily, in the spirit of the [Frierdiker] Rebbe. 1