



The Rebbe; Our Father

A Letter from the Rebbe

The following letter appears in *Igros Kodesh* vol. 10 pg. 287. In his response to the rhetoric of some Misnagdim, the Rebbe teaches us here that all of *Darkei HaChassidus* is perfectly true to classic sources in *Yiddishkeit*, and that Chassidim should bear no shame (*Chas V'Sholom*) and pride themselves with that which our Rebbeim have taught us.

B"H,

2 Shevat, 5715

Brooklyn.

Shalom Ub'rocha!

...In regards to your writing about those who have approached you in protest that Yud Tes Kislev is referred to as "Rosh Hashanah L'Chassidus"; you can find [a rebuttal] in the preface to *Kunters Umaayon*¹, where the words of the greatest leaders of the Misnagdim from the previous generation (to whom those of today do not even compare to...) have been quoted [in defense of this statement].

Also regarding their criticism of the fact that we refer to the Alter Rebbe as "*Avinu Harishon*" (our first father); I fail to comprehend what difficulty exists here altogether! Do we not find in **numerous** places in the words of *Razal* that a student refers to his teacher as "my father"? As a matter of fact, this perception finds itself **clearly** in a *Possuk* (*Melachim II*, 2; 12), "*Avi, avi, rechev Yisroel u'farashav*" - "My father, my father, chariot of Yisroel and its horseman..." [where Elisha refers to his Rebbe, Eliyahu Hanavi, as his father] although he was not his physical father.

From this it could be understood that the one who was a first teacher in a particular field must be referred to as "our first father". All the more so when the above-spoken is concerning a leader amongst the Yidden, whose work – the *Shulchan Aruch*, has been accepted across the whole world as an authoritative voice. Now, a leader of the Yidden is also called a father **for all**

generations, as *Razal* teach us in *Talmud Yerushalmi* (*Nedarim* 5; 6²). If the protester doesn't know the *Yerushalmi*, why then, does he [have the audacity to] to question our holy Rebbeim?

You write regarding the possibility of traveling [away from *Eretz Yisroel*]; this is not at all the proper time for it. There is so much work to be done in *Eretz Yisroel* – and only a fraction of a fraction has been set-off in this regard. Each passing day is a forever-lost article, and particularly regarding the dissemination of books on Chassidus, and more importantly – spreading its teachings and conducts, which regarding the latter, as it seems, nothing substantial has yet been done...

Certainly from the day of the [Friediker Rebbe's] *Yortzeit* and on, a stimulation of encouragement will be instilled in every one of Anash, to be carried through the following weeks and months.

With blessing.

1. Part of this essay by the Friediker Rebbe appears in this issue.

2. "Hillel Hazaken had eighty pair of disciples; the greatest of them all was Yonasan ben Uziel, the smallest of them all was Rabbi Yochanan ben Zakkai. Once, he took ill and they all came to visit him, but Reb Yochanan ben Zakkai stood outside in the courtyard. Said (Hillel) to them: where is the 'smallest' from amongst you, who is a 'father in wisdom', and a 'father for generations'..." (*Yerushalmi*, *Nedarim* 5; 6)

"A father for generations – here he prophesized that he (Rebbi Yochanan) would ultimately be a leader..." (*Korban Ha'eda*, *ibid*).