

Don't Ruin it!

No Tachanun—At all costs!

This letter is translated from the Rebbe's *Igros Kodesh*, in which the Rebbe explains why we refrain from saying *Tachanun* on Yud Tes Kislev, and why it is important to uphold this *Minhag* without fail.

26 Teves 5713

Brooklyn.

With pleasure I received your letter, in which you write an enjoyable report that *Anash* gathered on *Motzaei Shabbos Parshas Vayishlach* to celebrate the *Chag HaGeulah Yud Tes Kislev*, and that the Alter Rebbe's *Niggun* was sung and the account of the arrest and liberation was related, and so on.

May Hashem help that, in accordance with the *Maamar Chazal*, "*Simcha* breaks boundaries," the *Simcha* should come down and permeate the place where you are now, within the various limitations and concealments. That is to say, even the people who **on the surface** appear to be "*mishagdim*," will arrive at the truth that every *Yid* is indeed a *chossid*.

In a similar vein, my saintly father-in-law would say that *Yidden* are described as a "garden fountain," "a well of living waters," and "a desirable land." We see this clearly, that no matter where one may dig in earth, he will eventually come to a well of water. The difference is merely such, that in one place it is sufficient to take away just a thin layer of sand, mud or rocks, while in another location, the layer is thicker and tougher to get through. However, the common factor between them is that every place has a layer of some form.

So too, in regards to the essence of *Yiddishkeit*, which is comprised of *Ahavas Yisroel*, *Ahavas HaTorah* and

Ahavas Hashem (which are all one), each and every *Yid* has it, but the only difference is—as said earlier—that one individual will have it in a very evident manner and another will require more effort to reveal it within himself.

You write in your letter that the Rov of the Shul had asked you why *Tachanun* was not recited on Yud Tes Kislev and that his question contained two parts: 1) in the Alter Rebbe's own *Shluchan Aruch*, it does not mention that *Tachanun* was to be omitted then, and, 2) why should those wishing to say *Tachanun* be held back from saying it?

As for the first question, indeed you had presented an answer in your letter. You wrote that the Alter Rebbe had written his *Shulchan Aruch* while still in *Mezritch*, **before** the events of *Yud Tes Kislev* (see the Alter Rebbe's son's *Hakdoma* to the *Shluchan Aruch*).

Regarding the second question—why we should not let *Tachanun* be said by those who wish to say it—there are two reasons for this:

1) Those who refrain from saying *Tachanun* on *Yud Tes Kislev* are expressing their agreement that the Alter Rebbe was completely free of any guilt, and that *Toras HaChassidus*—whether they themselves actually learn *Chassidus* or not—is indeed Hashem's Torah. Thus, when a *Yid* is arrested for spreading this Torah, his liberation is a *Torah'dike simcha*!

On the other hand, there are those who are in opposi-

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tion and still wish to recite *Tachanun* on the day of *Yud Tes Kislev*. No matter the reason **they** use to justify it, what will other people say? That these individuals don't agree with the Alter Rebbe's liberation or with the *Toras HaChassidus* he revealed—a part of *Toras Hashem*? It will seem as if they're agreeing to the various accusations leveled against him! The proof to this view is that they don't pay any attention to his liberation and don't recognize this day as a joyous one of any sort.

2) In a time when thousands of G-d-fearing *Yidden* have taken on this day as a *Yom Tov* through a period of seven generations, and everything is by *Hashgocha Pro-tis*, then surely this came about with the consent from above. That is to say, that there shines on this day an added measure of *Hashem's* countenance, and “in the light of the King's countenance is life.” As such, the severities and decrees are weaker.

In a sense, this is more than on *Shabbos*, on which it is said, “All strict judgments are suspended from it.” The

day of *Yud Tes Kislev* accomplishes an even greater “weakening” of *Midas HaDin* (and thus the day of *Yud Tes Kislev* is a *Yom Segulah*, a propitious day for taking on good *Hachlotos* in matters of *Torah*, *Mitzvos* and *Midos Tovos*).

Saying *Tachanun*, on the other hand, is something that **arouses *dinim***, as it says in the *Levush (Orach Chaim, Siman 131)*, in *Ateres Z'keinim (Orach Chaim, Seif Koton 3)*, and as also quoted in *Mishnah Berurah (Orach Chaim, Seif Koton 20)*. Accordingly, if someone wishes to “arouse *dinim*” on a day when thousands of *Yidden* do not do so, he is thereby ruining not merely himself, but also the whole *minyán* of *Yidden* in the place where he *davens*. To discuss this point at length is not necessary...

With blessings, ■

BELOW: REB DOVID RASKIN AND REB MENDEL FUTERFAS IN A JOYOUS EMBRACE DURING A FESTIVE FARBRENGEN.

