



Free Translation from Likutey Sichos vol 25, p. 186.
From the talks of the Rebbe, 19 of Kislev 1982 and 1983

Likutei Sichot – 19 Kislev

ALEF: Yud-Tet Kislev, considered the "Holiday of Redemption" in Chabad CHasidism

Yud-Tet Kislev always falls close to the Torah portion of *Vayishlach* (either during the week blessed by the Shabbat of *Parashat Vayishlach* or on Shabbat itself). Based on this, it is understood that in *Parashat Vayishlach*, one can find hints and even deeper connections to the Festival of Redemption, Yud-Tet Kislev.

In a letter that the Alter Rebbe sent to Rabbi Levi Yitzchak of Berditchev upon his release from imprisonment, where he announced his liberation, the Alter Rebbe wrote, among other things: *"The L-rd has wrought wonders and performed great deeds in the land. He has magnified and sanctified His great and holy Name, which has been exalted and sanctified in the eyes of the multitudes, and particularly in the eyes of all the ministers and nations in all the provinces of the king. Even in their eyes, the matter is wondrous and astonishing. They responded and declared regarding this: 'This is surely from the L-rd; it is wondrous in our eyes.'"*

This passage highlights the miraculous nature of the Alter Rebbe's release and the universal recognition of Divine providence in the event.

Similarly, the Alter Rebbe writes in his letter to Rabbi Baruch of Mezhibuzh, indicating that he connects the theme of the redemption with its impact on "all the ministers and all the nations." When non-Jews witness the wonders of G-d performed on behalf of a Jew and acknowledge that "this is from the L-rd," it naturally inspires and encourages them to conduct themselves appropriately, in accordance with G-d's commandments, primarily through the observance of the Seven Noahide Laws. This influence of Jews on the descendants of Noah regarding the fulfillment of their commandments is reflected in the essence and primary meaning of the story of Shechem in this week's Torah portion. Shimon and Levi killed the people of Shechem as punishment for their failure to observe the Seven Noahide Laws.

Specifically, they failed to administer justice by not prosecuting Shechem for his crime. One of the Seven Noahide Laws is the obligation to establish a system of justice (*Dinim*), which requires them to appoint judges and ensure the enforcement of the other six laws.

As the Rambam explains, this failure warranted the punishment of all the people of Shechem. According to the Ramban, their guilt extended further, as they had committed other transgressions even before the incident with Dinah.

This underscores the broader idea: the accountability of all nations to uphold moral and Divine law and the Jewish role in inspiring this observance.

BETH: The redemption of Yud-Tet Kislev is marked as the revelation of the inner dimension of the Torah.

However, it prompts a question:

Everything that transpires in the world is under the specific Divine Providence of the Holy One, blessed be He. All the more so is this true for an event concerning a Jew, particularly one related to



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Torah and mitzvot, and even more so when it involves a leader of Israel and the revelation of the Torah's inner teachings, namely Chassidut.

It is therefore clear that the imprisonment and redemption of the Alter Rebbe could not simply be attributed to the decisions or authority of the earthly kingdom, even though these events were triggered by the slander of other Jews, who acted with free will.

Rather, as is well-known, the imprisonment was connected to a heavenly accusation that arose at the time regarding the revelation of the razin d'Orayta (mysteries of the Torah) by the Alter Rebbe.

This heavenly scrutiny questioned whether the world was ready for the dissemination of such profound and lofty teachings. The Alter Rebbe's release symbolized the resolution of this accusation and the Divine affirmation that the world was indeed ready for the widespread revelation of Chassidut. This redemption underscored the critical role of these teachings in preparing the world for the ultimate redemption.

Since the Torah itself refers to this knowledge as *Sod* (mysteries) of the Torah, these matters should remain concealed and hidden, not revealed openly as part of the revealed aspects of the Torah. The redemption occurred due to the nullification of the heavenly accusation, which allowed for the release of the Alter Rebbe, both in the physical sense and in terms of enabling the revelation of the inner teachings of the Torah, *Torat Chassidut*, through him.

The imprisonment was a result of a heavenly dispute regarding the public dissemination of these deep secrets of the Torah. The Alter Rebbe's release was thus not merely a personal freedom, but a cosmic event where the barriers were removed, allowing the inner dimension of the Torah, Chassidut, to be shared with the world. This redemption and the subsequent teachings laid the foundation for the spread of Chassidic philosophy, which emphasizes the internal connection between the soul and G-d, making the deepest spiritual truths accessible to all.

So, the redemption of Yud-Tet Kislev was a spiritual redemption, marking the complete revelation of the Chassidic teachings, the teachings of the Baal Shem Tov. As is well known, the spread of the Baal Shem Tov's teachings, "*Yafutzu Ma'ayanotecha Chutzah*" ("Your wellsprings shall spread outward"), began especially after the redemption of Yud-Tet Kislev.

Based on this, a question arises: How is it possible that in his letter about the joyful news of the redemption, the Alter Rebbe emphasized the public impact of his release, writing: "*It was a wonder... in the eyes of all the ministers and all the nations, in all the lands of the king, and even in their eyes, the matter was wondrous and astonishing, and they responded and said about this: 'This is surely from Hashem; it is wondrous in our eyes'?*"

What value does this aspect have, with all its wondrous greatness, compared to the very revelation and redemption of the entire inner dimension of the Torah, and consequently the inner dimension of the souls of Israel? The revelation of the *S'timah d'Orayta* (hidden dimension of the Torah) also leads to the revelation of the *S'timah d'Neshmata* (hidden dimension of the soul), so that the study of Torah and the observance of mitzvot by Jews will be imbued with faith in G-d, love for G-d, and awe of Him!



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GIMEL:

The astonishment of the ministers and nations served as proof of the righteousness of the Alter Rebbe.

The Alter Rebbe continues in his letter, writing:

"And this shall be a wonder, for G-d is with us, and there is none else."

From this, it appears that the fact that all the ministers and nations were struck with wonder and declared:

"This is surely from the L-rd; it is wondrous in our eyes,"

demonstrated the righteousness of the Alter Rebbe and the truth of the Chassidic teachings against those who opposed them and similar adversaries.

However, it is impossible to say that this is the entire explanation for the Alter Rebbe emphasizing the wonder in the eyes of all the ministers and so forth, because:

1. For this purpose, there is no need for the extensive elaboration on the wonder of the redemption, that even *"in the eyes of all the ministers and all the nations... the matter was wondrous,"* but it would have been sufficient to simply state the fact that ministers and the like recognized the righteousness of the Alter Rebbe and released him.
2. This letter, as mentioned, was sent by the Alter Rebbe to Rabbi Levi Yitzchak of Berditchev and Rabbi Baruch of Mezhibuzh, who certainly knew and understood the significance of the release as a redemption of the teachings of Chassidut. What value would these great leaders of Israel attribute to the effect of the redemption on the ministers, as proof for the opponents, compared to the essence of the redemption—the revelation of the teachings of Chassidut?!

And knowing the extraordinary precision of the Alter Rebbe's "golden language" in general, and especially in a situation of *"immediately"* following the redemption, and in a letter written to great leaders of Israel who were also great in the inner dimensions of the Torah, it is understood that this reflects the primary significance of the redemption of Yud-Tet Kislev.

DALET:

The Redemption of Yud-Tet Kislev as a Preparation for the Future Redemption

To explain this, we must first preface:

It is well-known that the Baal Shem Tov, in his ascension to the heavenly chambers, asked Mashiach, *"When will the Master come?"* Mashiach replied, *"When your wellsprings will spread outward."* Since the spreading of the Baal Shem Tov's teachings *"outward"* began primarily with the Redemption of Yud-Tet Kislev, as noted above, it follows that the Alter Rebbe's redemption on Yud-



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Tet Kislev serves as a preparation for the ultimate and complete redemption with the coming of our righteous Mashiach.

In truth, every redemption of a Jew, even of the simplest individual, is connected to the general redemption of the entire Jewish people, for the name "*redemption*" is inherently linked to it. The reason for this is also understood simply: the essence of the redemption with the coming of Mashiach is connected to all three elements—**Israel, the Torah, and the Holy One, blessed be He—***"for they are all one."*

As is well known, "*the Shechinah is in exile.*" Similarly, in the private redemption of a particular individual, when he is redeemed, this also constitutes a personal redemption with regard to the Torah and mitzvot he is obligated to fulfill. Therefore, it is also the redemption of the Shechinah, which accompanies him in his exile.

How much more so is this the case regarding the redemption of a leader of Israel, where it is openly apparent that it influences the entirety of the Jewish people and holds a general significance concerning the Torah and the Holy One, blessed be He.

And in our context, it can be further added that the significance of this redemption—the redemption of the inner and secret dimensions of the Torah—is identical to the significance of the future redemption. For then, the revelation of the inner dimension of the Torah will be complete, as Rashi explains on the verse "*He will kiss me with the kisses of His mouth,*" that this refers to "*the secret of its reasons and the hidden mysteries*" of the Torah, which will be revealed by our righteous Mashiach.

From this, we can conclude that the words of the Alter Rebbe in the aforementioned letter regarding the redemption of Yud-Tet Kislev, that it is "*a wonder*" even "*in the eyes of all the ministers and all the nations,*" are also essential to understanding the connection between this redemption and the future redemption.

HEH: The Plagues of Egypt in a Miraculous Conduct

It can be said that the explanation is as follows: It is stated, "*As in the days of your exodus from the land of Egypt, I will show you wonders.*" The redemption and the wonders of the future will be similar to the redemption and wonders of "*the days of your exodus from Egypt,*" except that in the future they will be on a higher level—categorized as "*wonders*" compared to the miracles of the Exodus from Egypt. From this, it is understood that the novelty of the future redemption can be learned from the redemption of the Exodus from Egypt

In the Exodus and redemption from Egypt, there was a renewal not only concerning the Children of Israel.

In order for the Children of Israel to be worthy of receiving the Torah at Mount Sinai, it was necessary for them to be purified and refined in the "iron furnace" of the exile in Egypt, and the completion of the purification and "refinement" took place in the Exodus from Egypt.



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But there was also a **renewal** regarding the Egyptians themselves and regarding the nations of the world in general, as it is said, "*And Egypt shall know that I am Hashem.*" Pharaoh and the Egyptians, in and of themselves, are not connected to knowledge of Hashem, as Pharaoh said, "*I do not know Hashem.*"

By their nature, they have a connection only to the name *Elokim*, as Joseph said to Pharaoh, "*Elokim will answer Pharaoh's peace.*" And the name *Elokim* is numerically equivalent to "*HaTeva*" (nature). That is, according to the name *Elokim*, the conduct of the Holy One, blessed be He, in the world is according to nature, **in which the Divine light is not openly revealed.**

But the conduct that is higher than nature—a miraculous conduct—derives from the name *Havaya*. To this, Pharaoh, the Egyptians, and the nations of the world in general are not connected and have no comprehension or understanding of it.

This matter was renewed in the redemption from Egypt, when "*And Egypt shall know that I am Havaya*" occurred. They recognized the miraculous conduct that is above nature and is connected to the name *Havaya*.

WAW :

The Future Redemption—The Rectification of the World

A similar renewal, but in a much higher manner, will occur in the future: in addition to the redemption of Israel, the Torah, and the Holy One, blessed be He, there will also be an influence on the world in general, on all the nations of the world, as is explicitly stated in many verses and in the prophecies of redemption.

As the Rambam notes in his book, a book of laws that guide action, that at that time, "*the world will be rectified... as it says, 'For then I will turn to the nations a pure language, that they may all call upon the name of Havaya, to serve Him with one accord.'*"

The influence on all the nations of the world is not merely an "additional detail" that they will merit in the coming of Mashiach, but it is an **essential matter** connected to the very essence of the redemption.

Because at that time, the *Shechina*, so to speak, will "emerge" from exile, and through this, the truth of *Havaya* will be revealed: "*All that exists in the heavens, the earth, and everything in between exists only because of the truth of His existence.*"

And the "truth of existence" is the name *Havaya*, which is above the nature of the world.

And therefore it is emphasized regarding the future: "*And the glory of Havaya will be revealed, and all flesh together shall see that the mouth of Havaya has spoken.*"

The revelation of "*the glory of Havaya*" will bring about a tangible vision in physical flesh, that the true existence of physicality is "*the mouth of Havaya.*"



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Because the concealment and hiding of the Divinity will be nullified, and the redemption of the Shechina from its exile will occur, the true reality of the world, which is the D The explanation for this difference is: The redemption from Egypt was not a complete redemption for the "Shechina from exile." Therefore, it influenced the Egyptians only through breaking and subjugation, and not through rectification and purification. It brought them only to the **knowledge** of "I am *Havaya*." In contrast, in the complete redemption of the future, which will be in a way that "**the materiality of the body and the world will be purified**," then even the physical flesh will, by its nature, see the "glory of *Havaya*."ivinity (the mouth of *Havaya*), will be revealed. It will be in a way of "and all flesh will see" that the flesh will see the glory of *Hashem* because of the characteristics that will then be in the nature of the flesh itself, in the same way that the characteristic of the flesh's eyes is to see physical things. And this is one of the innovations of the future redemption in contrast to the redemption of "the days of your exodus from Egypt": In the redemption from Egypt, the Egyptians' knowledge of "I am *Havaya*" was solidified through the plagues and the like—by the subjugation of the Egyptians. But in the future, it will be "and all flesh shall see together that the mouth of *Havaya* has spoken," not through plagues and subjugation, but through the way of rectification, as the Rambam says in the words quoted earlier, "And He will rectify the entire world... to call all in the name of *Havaya* and to serve Him with one accord."

ZAYIN:

Revelation of Hashem's wonders to the eyes of the ministers and the nations:

According to this, it is also understood regarding Yud-Tet Kislev why the Alter Rebbe emphasizes in his letter the influence on the ministers and the nations: "And they answered and said about this that it was surely from *Hashem*; it is wondrous in our eyes." Regarding the fact that the redemption of Yud-Tet Kislev constitutes a preparation for the future redemption, as mentioned earlier, and it is similar to it, this is also expressed, in addition to the redemption of the Alter Rebbe and the teaching of Chassidus, in that "Hashem has made wonders and great things in the land, and His great and holy name has been magnified and sanctified in public, especially in the eyes of all the ministers and all the nations," until "they answered and said about this that it was surely from *Hashem*," that the wonders of *Hashem* were revealed even to their eyes.

CHET:

The proclamation of the faith in the oneness of Hashem among the nations:

These days are mentioned and made special, especially regarding Yud-Tet Kislev, as the Alter Rebbe says: "This day will be established as a permanent holiday in Israel, on which His great name will be magnified and sanctified." It is understood that every year, one should study the lesson and receive the spiritual strength in this service that the Alter Rebbe emphasizes in his letter.

That is to say, in addition to the fact that this day gives vitality and further strengthening in the work of spreading the fountains outward, in every place where the hand of each person reaches, it should lead to the result that "His name will be magnified and sanctified in public" even among the nations of



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the world, so that ministers and nations will see and "answer and say... It is from Hashem, it is wondrous in our eyes."

In addition to the fulfillment of the clear ruling of the Rambam that "Moses our Rabbi commanded by the word of G-d to compel all the inhabitants of the world to accept the commandments that the descendants of Noah were commanded," until they accept and observe them "because the Holy One, blessed be He, commanded them in the Torah and made it known to us through Moses our Rabbi that the descendants of Noah were previously commanded in them.

This instruction also includes the effort to publicize among the nations of the world the belief in the unity of Hashem as it arises from the revelation of the name of Hashem, as explained by the Alter Rebbe with great depth in his book *Tanya* in the section "Sha'ar Hayichud Veba'emunah". This is part of the redemption of Yud-Tet Kislev and a preparation for the complete and final redemption, where the unity of Hashem, as it exists in its truest form by Israel, will be revealed. There is no existence apart from Hashem, as the Rambam says, "He alone is the truth, and no one has truth like His, and this is what the Torah says, 'There is none other besides Him,' meaning there is no true existence other than Him in the way He exists." It will shine and be publicized among the nations of the world.

TET: The Redemption – Revelation of the Unity of Hashem.

However, according to several opinions, the children of Noah are themselves only warned against idolatry and not against the prohibition of "association" (ascribing partners to Hashem). Nevertheless, the intention is that they are not warned about this, but it is clear that when they recognize and feel the negation of "association" and, to some extent, come to understand the uniqueness of Hashem, "there is none other besides Him," it is clear that this contributes to their caution and the meticulousness in observing the seven Noahide commandments with all their details. Additionally, it helps them assist Israel in all matters related to Judaism and all their general needs.

These two innovations constitute a preparation that hastens the time of the redemption, where these two matters will be fulfilled completely – "And the glory of Hashem will be revealed, and all flesh will see together that the mouth of Hashem has spoken" as mentioned earlier, and "The strangers will stand and graze your flocks." This is the uniqueness of the redemption of Yud-Tet Kislev as a preparation for the future redemption.

By this, that "He amazed and magnified His great and holy name... especially in the eyes of all flesh and all the nations, where even in their eyes the matter was wondrous and wondrous," they saw that in addition to the fact that nature with all its laws does not govern by itself, it has no real existence and does not take up any true place in the affairs of the Blessed Holy One. This is the revelation of the unity of Hashem, not as it is through the name Elokim (which in gematria is "nature") and is clothed in nature, but as it is through the name Hashem, which is above nature. Therefore, "they answered and said... 'This is from Hashem; it is wondrous in our eyes.