



# KISLEV: A MONTH OF REDEMPTION

Nissan—with Pesach being its focus—is referred to by *Chazal* as a month of redemption. Similarly, Kislev—with Yud Kislev, Yud-Tes Kislev, and Chanukah—is also a special month of liberation.

In fact, in one aspect, Kislev is even greater than Nissan:

The *geulah* that occurred in Nissan—Pesach—commemorates a shift from *golus* to *geulah*. However, years later there was a return to *golus*, which is why a special remembrance is needed so that we shouldn't forget the original *geulah*.

The *geulah* that occurred in Kislev—Chanukah (and similarly Purim)—commemorates how even during the time of *golus* we can still have a [relative] *geulah*. As *Chazal* say about Purim, “[After all the miracles] we are still subservient to Achashverosh.” That's why this type of *geulah* is everlasting and always celebrated—it shines through even in a time of *galus*.

(As the Midrash relates: When the *Mishkan* was built, the leaders of each *shevet* had a day to bring special *korbanos*, with the exception

of *shevet Levi*. Hashem assured Aharon that this wasn't a demotion, because “your [*avoda* in lighting the menorah] is greater than their [*korbanos*]. *Korbanos* only continue as long as the *Beis Hamikdash* is standing. However, the menorah will last forever.” This refers to the lighting of the Chanukah menorah, which continues even during *golus*.)

Here we see the connection between the *geulah* of Kislev and the final *geulah* which will end all *golus* completely: the message of the *geulah* of Kislev is one that



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לזכות  
הת' ישראל מאיר חיים הכהן שיחי'  
לרגל הגיעו לעול מצוות  
כ"ו חשוון ה'תשע"ז  
נדפס ע"י הוריו  
ר' דוד הכהן וזוגתו חביבה ומשפחתם  
שיחיו  
פינק



can break through and shine even during the time of *golus*.

Yud-Tes Kislev shares this characteristic with Chanukah in that it is a *geulah* within *golus*, and is therefore connected to Moshiach's ultimate *geulah*.

The physical imprisonment and freedom of the Alter Rebbe were a reflection of the spiritual *kitrug* against Chassidus, and its subsequent annulment. When the Alter Rebbe was in prison he was visited by the Baal Shem Tov and the Maggid of Mezritch. When he asked for the

reason of the imprisonment, they told him that there was a *kitrug* against the amount of Chassidus that he publicly disseminated. The Alter Rebbe asked whether that means he should stop doing so in the future. They responded, "No. On the contrary, increase even further." Because the Alter Rebbe's freedom would be an indication that the complaint has been retracted and Chassidus overcame the opposition.

This also explains the connection between the Alter Rebbe's release and the month of Kislev: When the

Alter Rebbe was allowed to spread Chassidus extensively—"Yafutzu *maayanosecha chutza*"—this helped bring closer the coming of Moshiach. It is therefore appropriately timed in the month of Kislev, the month of *geulah* within *golus*, with the extra power to continue on forever, as will be fully realized with the complete redemption and the coming of Moshiach. 1

(Adapted from *Sichas Shabbos Parshas Chayei Sarah* 5712)