

By Rabbi Avrohom Lipszyc

**Not 1, Not 2, But 3!**

On Tuesday, the 19<sup>th</sup> of Kislev (which coincides this year with Friday, December 20<sup>th</sup>), 5559 (November 27, 1798) the *Alter Rebbe*, Rabbi Schneur Zalman of Liadi, was released from his first imprisonment by the Czar. In the *Alter Rebbe's* letter, he dates the day of his redemption as, "*On the day G-d made for us, the 19<sup>th</sup> of Kislev, Tuesday (the day on which "it was good" was said twice in Torah)... while I was reading in the book of Psalms the verse (-55:19) 'He redeemed my soul in peace,' before beginning the following verse, I emerged in peace by (the act of) the G-d of peace.*" The *Alter Rebbe's* stating the day of the week, and not sufficing with the day of the month, tells us that the *essence* of the redemption of the 19<sup>th</sup> of Kislev is connected with the number 3 --In Hebrew the days of the week are listed by number, as they have no names. Thus, Tuesday is called, "*on the third day of the week of...*"

The *Alter Rebbe's* release on the 19<sup>th</sup> of Kislev began the primary era of, "*When your wellsprings* (teachings of Chassidus) *will disseminate outside,*" with which Moshiach answered the *Baal Shem Tov's* question, "*When will Master come?*" Thus, the *essence* of the 19<sup>th</sup> of Kislev is the '*giving*' (revelation to all, and not just to the saintly few) of the Torah of Chassidus. Concerning the *Giving of the Torah* at Mt. Sinai, our Sages tell us (-Shabbat 88a), that the Torah was given, "*on the third day* (of the preparatory separation of men and women), *in the third month* (of the Jewish monthly cycle (*Nissan, Iyar, Sivan*))." Thus, so too it was with the revelation of the *Torah of Chassidus* that it was given on the *third* month, counting from *Rosh Hashanah* of the Jewish annual cycle (*Tishrei, Chesvan, Kislev*), and on the *third* day of the week. Let us now understand why the giving of the Torah at Mt. Sinai, and the revelation of the *Soul of the Torah* on the 19<sup>th</sup> of Kislev are connected with the number 3:

Maimonides tells us (-Laws of Chanukah 4:14), "*the entire Torah was given to bring about peace within the world.*" For the Torah brings a peace and unity between the *Upper Spiritual Worlds* and the *Lower Physical World*. Thus, in the number 1, there is no notion of peace, for there is no dichotomy in which to make peace. In the number 2 there is not peace, as the two dichotomist concepts are separated. It is the number 3 that denotes peace, for the concept of three in the number three is that it brings together and bonds the numbers 1 and 2. So too, it is with the 19<sup>th</sup> of Kislev. Before there was the separation and dichotomy between the oneness of the "*wellsprings*" of Chassidus and the multiplicity of "*outside*" of the physical world. The 19<sup>th</sup> of Kislev brought about the *peace* and unity between the "*wellsprings*" and the "*outside,*" in which the ego of the mind, and the identity of separation of the world became open to, and one with, the oneness of the "*wellsprings*". Thus, the *Alter Rebbe* connects the redemption of the 19<sup>th</sup> of Kislev specifically with the verse, "*He redeemed my soul in peace.*"

This is also why the *Alter Rebbe* emphasizes, "*the day on which 'it was good' was said twice in Torah* (Genesis 1:10 & 12)." Our Sages (-Kiddushin 40a) define the duplicity of, "*And it was good,*" to mean, "*Good for Heaven and good for creation.*" And this is what Chassidus does, in bringing unity, goodness, to both Heaven and creations, in which: (i) *Heaven*: That the spiritual service of man to G-d be complete, permeated with the "*wellsprings,*" and (ii) *creations*: That, "*Love for a Fellow Jew,*" be even for those who (-Tanya, chapter 32), "*are classified simply as 'creatures.'*"

Additionally, the service to G-d of the ways of Chassidus speak to all, to those who are in the category of "*Heaven*" and to those who are in the category of "*Creations*". On the very cover page of the *Tanya* the *Alter Rebbe* states that this is all (-Deuteronomy 30:14) "*For it is exceedingly near to you, in your mouth, in your heart, to do,*" and that how this iss so will be explained, "*in both a lengthy and a short way.*" Thus, this applies even to he who is in the category of, "*Creations.*" So too, the *Alter Rebbe* explains (-Chapter 15) that this, "*is exceedingly near to you,*" applies also for he who is in the category of "*Heaven,*" that he to must supersede his *habitual spiritual behavior*, and become one who '*serves*' G-d with beyond the habitual.

There is yet another concept of 19<sup>th</sup> of Kislev, which is its connection specifically with the *Tanya*, which is the *Written Law* of Chassidus. The *Tanya* has 53 chapters, and the *Alter Rebbe* was imprisoned for 53 days, correlating with the 53 chapters of *Tanya* that he wrote. The redemption of the 19<sup>th</sup> of Kislev was in the merit of, "*The two years of vitality* (passion) *in Torah and service* (to G-d) *that the Tanya added on among Chassidim*" - The *Tanya* was printed in 5997, two years before the redemption of the 19<sup>th</sup> of Kislev, in the year 5999. Let us understand why the *Rebbeim* (successors of the *Alter Rebbe*) referred to the *Tanya* as the *Written Law* of Chassidus. The difference between the *Written Law* and the *Oral Law* is that the primary aspect of the *Oral Law* is to understand and grasp its context. And this existed before the *Giving of the Torah*, by our patriarchs. The primary focus of the *Written law* is the emphasis of reading the physical letters. This began at Mt. Sinai, when the separation between the *Upper Spiritual Worlds* and the *Lower Physical World* was removed, and thus, we now have, when holding a *Torah*, that we are holding a *Holy Object*. So too, it is with the *Tanya*, that unlike all the teachings of Chassidus, in which the primary focus is understanding the concepts, the *Tanya* is precise in its letters and words. And this could only begin after the 19<sup>th</sup> of Kislev, when there was the bondf between the "*wellsprings*" and the "*outside*".

So too, just as there is nothing within the *Oral Law* that (-Zohar, Vol II 221a), "*There is nothing that is not hinted in the Torah (Written Law),*" so too, all of the teachings of the *Oral Law* of Chassidus, from the *Alter Rebbe's* predecessors, the *Baal Shem Tov* and the *Maggid of Mezeritch*, and of all his successors, are all hinted within the *Written law* of Chassidus, the *Tanya*. Thus, the importance of learning the *Tanya*, and of all Chassidus, which will usher in the *Teachings of Moshiach*, which is the *Internal Teachings* of the Torah, speedily in our days, tangibly and practically so.