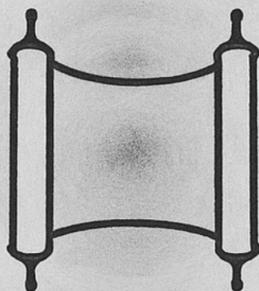


בס"ד

# The Rebbe Sichas Nun Beis

ה' טַבֵּיַת



*Dedicated To:*

ר' נחום אהרון & חיה  
ליטשקאווסקי

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# The Rebbe

Sichas Nun Beis

ה' טבת

שיחת אור ליום ה' פרשת ויגש, ה' טבת ה'תשנ"ב

אחרי תפלת ערבית

**The fifth of Tevet. A talk of illumination for Thursday, Parashat Vayigash, the fifth of Tevet, the Hebrew year five thousand seven hundred fifty two [1992]. After the evening prayer.**

## Introduction

Rabbi Menachem Mendel Schneerson, the seventh Lubavitcher Rebbe (1902–1994), delivered this talk on the fifth of Tevet in the Hebrew year five thousand seven hundred fifty two [1992], after the evening prayer, in the context of Parashat Vayigash. This date marked the public victory and redemption of the library of the Rebbes, an event the Rebbe framed not as a historical or legal success alone, but as a living spiritual moment that renews itself each year, activating themes of redemption, Torah, prayer, and action that directly prepare and hasten the complete and final redemption.

### (א)

This day, the fifth of Tevet, is connected with the liberation and the redemption of captives of the books and writings of our Rebbes, the leaders of our generations, in the library of Agudas Chassidei Chabad Lubavitch.

יום זה ה' טבת קשור עם השחרור והפדיון שבויים של ספרים וכתבי רבותינו נשיאנו בספרית אגדת חסידי חב"ד ליובאוויטש

This took place through the leadership and direction of the holy authority of my teacher and father-in-law, the Rebbe, the leader of our generation.

שבנשיאותו ובהנהלתו של כבוד קדשת מורי ותמי אדמו"ר נשיא דורנו

These days are remembered and re-enacted, meaning that when this day arrives from year to year, the matters that occurred the first time are remembered and through this are re-enacted.

והימים האלה נזכרים ונעשים, שפאשר מגיע יום זה מדי שנה בשנה, אזי נזכרים ועל ידי זה נעשים הענינים שגפעלו בפעם הראשונה

According to the words of the Mishnah, that one mitzvah draws another mitzvah after it, meaning that fulfillment of a mitzvah brings the person who fulfills it to fulfill yet another mitzvah, and especially to fulfill that very same mitzvah again.

ועל פי דברי המשנה מצוה גוררת מצוה שקיים מצוה מביא את האדם המקיים את המצוה לקיים עוד מצוה, ובפרט ובעקר לקיים מצוה זו עצמה

This is a general principle regarding every mitzvah, and all the more so regarding the great mitzvah of redeeming captives.

שנהו כלל בנוגע לכל מצוה, ועל אחת כמה וכמה בנוגע למצוה רבה דפדיון שבויים

# The Rebbe

## Sichas Nun Beis

### ה' טבת

It is therefore understood that the mitzvah and matter of redeeming captives that was accomplished on the fifth of Tevet, which is a reflection and example of literal redemption of captives, brings and draws further fulfillment of mitzvot, especially and primarily the mitzvah of redeeming captives itself.

הרי מוכן שהמצוה והענין דפדיון שבויים שזכור  
ביום ה' טבת,  
שהוא מעין ובדגמת הענין דפדיון שבויים בפשטות  
מביא וגורר שיקוימו עוד מצוות, ובפרט ובקשר  
מצות פדיון שבויים

In this matter of redeeming books itself, in these days there exists a group of books together with manuscripts attached to them, which are awaiting their redemption, so that they may return to their true owner.

ובענין זה דפדיון ספרים עצמו  
בנימים אלו ישנה קבוצה של ספרים ביחד עם כתבי  
יד המצטרפים לספרים אלו  
שממתינים לפדיון שבויים שלהם שיקזרו אל בעל  
הבית האמתי שלהם

They shall return to their true owner, who is the leader of our generation, the holy authority of my teacher and father in law, the Rebbe.

They shall return to his four cubits, which together with the four cubits of the synagogue, the study hall, and the house of good deeds and acts of kindness.

This is the house of our Rebbe in Babylonia.

שיקזרו אל בעל הבית האמתי שלהם, הוא נשיא  
דורנו כבוד קדשת מורי ורבי אדמו"ר  
יקזרו לארבע אמותיו שהן יחד עם הארבע אמות  
דבית הכנסת ובית המדרש  
ובית מעשים טובים וגמילות חסדים בפרט

בית רבנו שבבבל

Since one mitzvah draws another mitzvah, it is therefore understood in our case.

That the fulfillment of the mitzvah of redeeming captives on the fifth of Tevet brings also the fulfillment of redeeming and returning the aforementioned books and manuscripts.

ומפנין שמצוה גוררת מצוה, הרי מוכן על דרך זה  
בגדון דידן

שקיום מצות פדיון שבויים בה' טבת  
מביא גם את קיום מצות פדיון ושיבת הספרים וכתבי  
היד האמורים

It should be added that this concept, that one mitzvah draws another mitzvah.

From one mitzvah of redeeming captives to a second mitzvah of redeeming captives.

Is emphasized even more when speaking about redeeming books.

ויש להוסיף שהענין האמור  
דמצוה גוררת מצוה ממצוה אחת דפדיון שבויים  
למצוה שניה דפדיון שבויים  
מדגש יותר כשמדבר אודות פדיון שבויים של  
ספרים

Books of Torah are a matter of wisdom.

And in this itself, holy wisdom, the wisdom of Torah.

ספרים של תורה הם ענין של חכמה  
ובנה גופא חכמה קדושה, חכמת התורה

# The Rebbe

## Sichas Nun Beis

### ה' טבת

From this it is understood that every book of Torah affects also all the other books.

ומזה מוכן שכל ספר בתורה נוגע גם לכל שאר הספרים, כי על ידי הלמוד והידיעה בספר זה נעשית הוספה בהבנה והשגה של שאר הספרים

Likewise regarding our matter.

Since the completeness of studying the books that were redeemed previously depends on studying the books that are presently in captivity.

וכמו כן בנוגע לענינו, היות שהשלמות דלמוד הספרים שלפני זה תלויה בלמוד הספרים הנמצאים לעת עתה בשביה

It follows that the completeness of the redemption of these books on the fifth of Tevet is achieved when this brings to the redemption of the books mentioned above.

נמצא ששלמות הפדיון דספרים אלו בה' טבת היא כפאשר זה מביא לפדיון של הספרים האמורים וכל שאר הספרים אשר ממתינים עדיון לפדיונם

And all the other books that are still awaiting their redemption.

Especially since both are part of a single collection.

The library of Agudas Chassidei Chabad, under the leadership of my teacher and father in law, the Rebbe, the leader of our generation.

ובפרט ששניהם חלק מפריה אחת, ספריית אגודת חסידי חב"ד שבנשיאותו דכבוד קדשת מורי ורבי אדמו"ר נשיא דורנו

### (ב)

And furthermore, this too is essential, and indeed this is the primary point.

ועוד וגם זה עקר, ואדרבא הוא העקר

The mitzvah of redeeming captives on the fifth of Tevet brings, in the manner of one mitzvah drawing another mitzvah, also the true and complete redemption of captives.

המצוה דפדיון שבויים בה' טבת מביאה על דרך מצוה גוררת מצוה גם את הפדיון שבויים האמתי והשלם

This redemption is effected by the Holy One, blessed be He.

It is the redemption of all the children of Israel, and all matters of Torah and all matters entirely.

על ידי הקדוש ברוך הוא הפדיון של כל בני ישראל וכל עניני תורה וכל הענינים כלם

From exile to the true and complete redemption.

מהגלות אל הגאולה האמתית והשלמה

It should be added that this matter as well, the connection of redeeming captives to redemption, is emphasized in a particular way with regard to the redemption of books.

ויש להוסיף, שגם ענינו זה, השכיחות דפדיון שבויים לגאולה מדגש במיוחד בנוגע לפדיון שבויים של ספרים

As is known, the matter of redemption depends on the redemption, the clarification, refinement, and elevation, of all sparks of holiness that are found in captivity.

בידוע שענינו הגאולה תלוי בפדיון, הברור והזכוף וההעלאה של כל ניצוצי קדשה שנמצאים בשביה

# The Rebbe

## Sichas Nun Beis

### ה' טבת

They are in concealment and hiddenness within the world.

בהעלם והסתר של העולם

Since all matters begin and are drawn from the Torah, it is therefore understood that the power for this comes from its parallel within the Torah.

ומאחר שכל הענינים מתחילים ונמשכים מהתורה מוכן אפוא שהכח לזה בא מהענין דגמלתו בתורה

This is the redemption of matters of Torah that are found in captivity.

הפדיון של עניני תורה המצויים בשביה

### (ג)

An additional point in the connection between two matters, the redemption of captives and the true victory of the books, is clearly and simply expressed specifically when, through this, there is an added increase in the study of books of Torah. This includes primarily study within these very books.

ונקדה נוספת בהשיכות של ב' ענינים הפדיון שבוים ונצחון הספרים האמתי הוא, כמוכן ופשוט, דוקא כאשר על ידי זה נתוסף עוד יותר בלמוד ספרים של תורה, כולל בעקר בהלמוד בספרים אלו

From this it is understood that the day of the fifth of Tevet must bring with it strengthening and increase in the study of books of Torah.

מזה מוכן שיום ה' טבת צריך להביא עמו חיזוק והוספה בלמוד ספרים של תורה, מתחיל מהספר הראשון בתורה שבעל פה ספר המשניות

This begins with the first book of the Oral Torah, the book of the Mishnayot.

According to this it is more clearly understood how the redemption of the books leads to the general redemption of the redemption itself.

ועל פי זה מוכן יותר אידך פדיון הספרים מביא לידי הפדיון הכללי דהגאולה, כמפורש בפסוק ציון במשפט תפדה שעל ידי למוד התורה נפעלת הפדיה דציון

As explained in the verse, Zion shall be redeemed through justice (Isaiah 1:27).

Meaning that through Torah study, as expressed above through the victory and redemption of the books, the redemption of Zion is effected.

דהינו שעל ידי למוד התורה שבה מתבטא כנזכר, לעיל נצחון ופדיון הספרים האמתי נפעלת הפדיה דציון ובפרט על ידי למוד הספרים מתחיל מספר המשניות

This is especially through study of the books, beginning with the book of the Mishnayot.

As stated by our Sages of blessed memory, all these exiles are gathered only through the merit of the Mishnayot.

כמאמר חכמינו זכרונם לברכה, אין כל הגלויות הללו מתכנסות אלא בזכות המשניות

The phrase Zion shall be redeemed through justice is emphasized even more through study in the books that were redeemed.

וציון במשפט תפדה מדגש עוד יותר על ידי הלמוד בספרים שנפדו

# The Rebbe

## Sichas Nun Beis

### ה' טבת

It should be added that from this it is also understood in practical terms.

וְלְהוֹסִיף שְׁמֵנָה מוּבָן גַּם בְּהַנּוּגֵעַ לְפַעֵל  
שֶׁהַמְּאֹרֵעַ דְּהַ טַבַּת צָרִיךְ לְהִבְיֵא לְכָל לְרֹאשׁ  
חֲזוּק וְהוֹסְפָה בְּלַמּוּד הַסְּפָרִים

That the event of the fifth of Tevet must bring to everyone, first and foremost, strengthening and increase in the study of books.

כּוֹלֵל וּמִתְחִיל מִלְמוּד הַמְּשֻׁנָּוֹת  
שָׁנָה פֶּעַל שְׁמִפְדִּיּוֹן הַסְּפָרִים  
בְּאִים תִּכְרַף לְפִדְיוֹן דְּהַגְּאָלָה כְּנֹזֶכֶר לְעֵיל

This includes and begins with the study of the Mishnayot.

For this is the act through which from the redemption of the books one comes immediately to the redemption of the redemption, as mentioned above.

וְעַל יְדֵי עֲצָם הַהִחְלָטוֹת בְּזָה  
הֵנָּה כִּינּוֹן שֶׁהַקְּדוֹשׁ בְּרוּךְ הוּא רוֹאֶה  
שֶׁהַהִחְלָטוֹת אֲמִתִּיּוֹת הֵן וּבְדַאי יִקְיָמוּ אוֹתָן

Through the very resolutions themselves in this matter.

Since the Holy One blessed be He sees that the resolutions are genuine and will certainly be fulfilled.

הֲרֵי הַהִחְלָטוֹת עֲצָמָן פּוֹעֲלוֹת מִמֶּשׁ  
כְּאֵלוֹ כְּבָר לְמָדוֹ אֶת הַמְּשֻׁנָּוֹת

The resolutions themselves effect reality, as if the Mishnayot have already been studied.

### (ד)

It is possible to add and connect everything mentioned above, by way of allusion, to the weekly Torah portion, Parashat Vayigash.

וַיֵּשׁ לְהוֹסִיף וּלְקַשֵּׁר כָּל הַנּוֹזֶכֶר לְעֵיל, עַל דֶּרֶךְ הַרְמָז  
לְפָרְשַׁת הַשְּׁבֻעָה, פָּרַשַׁת וַיִּגַּשׁ

It is stated in the Zohar that the verse “And Judah approached him” (Genesis 44:18) refers to the concept of adjoining redemption to prayer.

אֵימָתָא בְּזַהַר  
שׁוֹיִגַּשׁ אֵלָיו יְהוּדָה  
הוּא הָעֲנִיָּן דְּסָמִיכַת גְּאָלָה לְתַפְלָה

Meaning that from the blessing “Who redeems Israel” one immediately proceeds, without any interruption, to the Amidah prayer, beginning with the verse “O Lord, open my lips” (Psalms 51:17).

שְׁמִבְרַכַת גְּאָל יִשְׂרָאֵל  
עוֹבְרִים מִיָּד, בְּלִי שׁוּם הַפְּסָק, לְתַפְלַת הָעֲמִידָה  
מִתְחִיל עִם הַפְּסוּק אֲדֹנָי שְׁפֹתַי תִּפְתָּח

Since prayer is considered an extended form of redemption.

שְׁפֹתַתְפְּלָה אַרְיִכְתָּא דְּמִיָּא

The primary reason for adjoining redemption to prayer is in order that the prayer be accepted.

עָקֵר הַטַּעַם עַל סְמִיכַת גְּאָלָה לְתַפְלָה הוּא  
בְּכַדֵּי שְׁתַּחֲקֹבֵל הַתַּפְלָה  
כְּדֵאימָתָא בְּיְרוּשָׁלַיִם

As stated in the Jerusalem Talmud.

Anyone who does not adjoin redemption to prayer is comparable to a close friend of the king who comes and knocks on the king’s door.

כָּל מִי שְׂאִינוֹ תוֹכֵר לְגְאָלָה תַּפְלָה  
לְמָה הוּא דוֹמָה, לְאוֹהֲבוֹ שֶׁל מֶלֶךְ  
שֶׁבָּא וְהִרְתִּיק עַל פֶּתַח שֶׁל מֶלֶךְ

The king goes out to see what he wants and finds that he has already gone away.

יֵצֵא לִידַע מָה הוּא מְבַקֵּשׁ וּמְצָאוֹ שֶׁהַפְּלִיג  
עוֹד הוּא הַפְּלִיג,  
גַּם הַמֶּלֶךְ הַפְּלִיג מִמֶּנּוּ

# The Rebbe

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### ה' טבת

He has gone even farther, and the king too has distanced himself from him.

In a similar manner, and in the same way, this applies to our case as well.

מעין ועל דרך זה  
הוא גם בנדון דידן

The fifth of Tevet is a day connected with the concept of redemption, namely the redemption and liberation of the books of our Rebbes, the leaders of our generations.

ה' טבת הוא יום שקשור עם ענין הגאולה  
הגאולה והפדיון דספרי רבותינו נשיאינו  
בנזקך לעיל

Immediately adjacent to the redemption comes prayer and supplication regarding the books that are still awaiting redemption.

ותכף בסמיכות לגאולה  
קמת התפלה והבקשה  
על הספרים שעדין מחכים לפדיונם

And above all, prayer for the general redemption in the true and complete redemption.

ועוד ועקר, התפלה  
על הפדיון הקללי  
בגאולה האמתית והשלמה

Since the prayer comes adjacent to redemption, and in our case the prayers come adjacent to the act of redemption.

ועל ידי זה שהתפלה באה בסמיכות לגאולה  
ובנדון דידן  
שהתפלות הנזכרות באות בסמיכות

Namely, to the redemption of captives that was accomplished on this day, the fifth of Tevet.

להפעלה דגאולה,  
הפדיון שבויים שנגפעל  
ביום זה, ה' טבת

This effects that the Holy One blessed be He accepts the prayers of the children of Israel.

And immediately redeems all the books and all the children of Israel.

הרי זה פועל  
שקדוש ברוד הוא יקבל את תפלות בני ישראל  
ותכף ומיד יפדה את כל הספרים ואת כל בני ישראל

In the true and complete redemption.

“With our youth and with our elders, with our sons and with our daughters” (Exodus 10:9).

בגאולה האמתית והשלמה,  
ובנערינו ובזקנינו  
בבנינו ובבנותינו

Together with all the books, those already returned and those that will return immediately and literally, to our holy land.

הולכים ביחד עם כל הספרים  
הן הספרים שכבר הוחזרו  
והן הספרים וכתבי יד שישובו תכף ומיד ממש  
לארצנו הקדושה

### (ה)

In accordance with what is written, following the verse “Zion shall be redeemed through justice,” as mentioned above in section three, “and her captives through righteousness.”

על פי מה שכתוב, בהמשך לציון במשפט תפדה,  
בנזקך לעיל סעיף ג  
ושבייה בצדקה

# The Rebbe

## Sichas Nun Beis

### ה' טבת

Meaning that charity effects the matter of redeeming captives.  
As our Sages said, great is charity, for it brings the redemption closer.

וְהִנּוּ שְׂצֻדָה פּוֹעֵלֶת אֶת הָעֲנָן דְּפָדְיוֹן שְׁבוּיִים  
וּבְמֵאֲמַר חֲכָמֵינוּ, גְּדוּלָה צְדָקָה שְׂמַקְרֶבֶת אֶת הַגְּאֻלָּה

Therefore, at this time, each and every one of you should act as an emissary for charity.

יַעֲשׂוּ כָּעֵת כָּל אֶחָד וְאֶחָד מִכֶּם שְׂלִיחַ לְצְדָקָה  
יִתְּנוּ נִשְׂתֵי שְׂטָרוֹת, שְׂטָר אֶחָד שָׁבוּ כָּל אֶחָד יְכַל  
לַעֲשׂוֹת כְּטוֹב בְּעֵינָיו  
וְשְׂטָר נוֹסֵף לְתֵת לְצְדָקָה

You should give two bills: one bill with which each person may do as they see fit, and an additional bill to be given to charity.

May it be the will that fulfillment of the mitzvah of charity will not only draw nearer and hasten the redemption.

וַיְהִי רְצוֹן שְׂקִיּוֹם מִצְוַת הַצְּדָקָה  
לֹא רַק יִקְרַב וַיִּזְרַז אֶת הַגְּאֻלָּה  
אֲשֶׁר גַּם בְּזָרוּז יִשָּׁנָם כְּמֵה שְׁעוּרִים וְאֲפָנִים

For even in hastening there are several measures and modes.

Rather, may this be a hastening in the manner of adjoining redemption to prayer, without any interruption at all.

אֵלָּא שְׂיִהְיֶה זֶה זָרוּז  
עַל דְּרַף סְמִיכוֹת גְּאֻלָּה לְתַפְלָה  
שְׁנֵה בְּלִי שׁוּם הַפְּסָק

Meaning that through the act of charity there will be immediately and at once, even before the continuation of these words.

כְּלוֹמַר שְׁעַל יְדֵי מַעֲשֵׂה הַצְּדָקָה  
לִשְׁנֵה תַּכְרָה וּמִיָּד

The true and complete redemption through our righteous Messiah.

הַגְּאֻלָּה הָאֲמִתִּית וְהַשְּׁלֵמָה עַל יְדֵי מְשִׁיחַ צְדִקְנוּ

Together with Elijah the Prophet, remembered for good, who announces the redemption.

בְּיַחַד עִם אֱלִיָּהוּ הַנְּבִיא זְכוֹר לְטוֹב  
הַמְּבַשֵּׁר אֶת הַגְּאֻלָּה

Consequently, the charity will be given, and all that follows thereafter, in our Holy Land.

וּבְמִילָא יִתְּנוּ אֶת הַצְּדָקָה  
וְכָל הַמְּשֻׁף הָעֲנִינִים שְׁלֹא־תָרִי זֶה

In Jerusalem, the holy city, and on the holy mountain.

בְּאַרְצֵנוּ הַקְּדוֹשָׁה, וּבִירוּשָׁלַיִם עִיר הַקְּדוֹשׁ, וּבְהַר  
הַקְּדוֹשׁ

And if Heaven forbid there should be a delay.

וְאִם חָס וְשָׁלוֹם יִהְיֶה עֲפוּב

Each person should give it with alacrity, each one in their place and in their city, with an added contribution from their own means.

יִתְּנוּ זֹאת בְּזָרִיזוֹת כָּל אֶחָד וְאֶחָד בְּמִקוֹמוֹ וּבְעִירוֹ  
וּבְהוֹסְפָה מְדִילָה

And this is the primary point.

וְעוֹד וְהוּא הָעֶקֶר

With our youth and with our elders, with our sons and with our daughters.

שְׂבָנָעֲרֵינוּ וּבְנֵי־נוֹ

בְּבָנֵינוּ וּבְבָנוֹתֵינוּ

The men, the women, and the children, will be carried upon clouds of Heaven.

הָאֲנָשִׁים וְהַנְּשִׂים וְהַטַּף

יִלְכוּ עִם עַנְנֵי שָׁמַיָא

Together with good resolutions regarding charity and good deeds in general and in particular.

בְּיַחַד עִם הַהֶחֱלָטוֹת טוֹבוֹת בְּנוֹגַע לְצְדָקָה וּמַעֲשִׂים  
טוֹבִים

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## Sichas Nun Beis

### ה' טבת

In our Holy Land, and there in Jerusalem, the holy city.  
On the holy mountain, and in the Third Holy Temple.

בְּאַרְצֵנוּ הַקְּדוּשָׁה,  
וְנֶשֶׁם בִּירוּשָׁלַיִם עִיר הַקְּדוֹשׁ,  
וּבְהַר הַקְּדוֹשׁ, וּבְבֵית הַמִּקְדָּשׁ הַשְּׁלִישִׁי  
וְתַכְּף וּמְדָד מִמֶּשׁ

Immediately and literally at once.

The holy Rebbe personally gave each of those present two  
one-dollar bills.  
One to do with as they see fit, and the second, or its equivalent,  
to be given to charity.

כְּבוֹד קְדוּשַׁת אֲדָמוֹ"ר שְׁלִיט"א נָתַן לְכָל אֶחָד וְאֶחָד  
מִהַנּוֹכְחִים  
שְׁיִהְיוּ ב' שְׁטָרוֹת שָׁל דוֹלָר, הָאֶחָד לְעִשׂוֹת בּוֹ כְּטוֹב  
בְּעֵינֵיהֶם  
וְהַשְׁנִי לְתַתּוֹ אוֹ חֲלוּפּוֹ לְצַדָּקָה

#### [NOTE Summary:

The Rebbe explains that the fifth of Tevet is intrinsically bound to the mitzvah of redeeming captives, expressed concretely through the redemption of sacred books and manuscripts belonging to the leaders of Chabad. Since “one mitzvah draws another,” this act does not remain isolated. Rather, it generates further acts of redemption, including the ongoing effort to redeem additional books still in captivity and, on a deeper level, the ultimate redemption of all Israel from exile.

Because Torah is the source of all spiritual vitality, the redemption of Torah books carries unique weight. Each Torah text enhances understanding of all others, meaning that the redemption of part of the library demands and empowers the redemption of the whole. This logic extends beyond books: redeeming Torah itself fuels the broader cosmic process of redemption by refining and elevating sparks of holiness concealed within the world.

The Rebbe connects this theme to Parashat Vayigash, citing the Zohar’s explanation that “Judah approached him” alludes to adjoining redemption to prayer. Just as prayer must immediately follow the blessing of redemption to be effective, so too the redemption of the books on the fifth of Tevet must be immediately followed by prayer and action for further redemption. This closeness ensures that the prayers are accepted and fulfilled.

The Rebbe emphasizes that redemption is activated not only through prayer but through concrete action, especially increased Torah study. The victory of the books must result in tangible growth in learning, beginning with Mishnah, the foundation of the Oral Torah. Through Torah study, the verse “Zion shall be redeemed with justice” is realized in practice, as learning itself becomes the mechanism of redemption.

Charity is highlighted as a decisive catalyst. Based on the continuation of the verse “and her captives through righteousness,” the Rebbe calls upon each person to act immediately as an emissary of charity. Giving tzedakah is not merely supportive of redemption but actively hastens it, ideally in a manner analogous to adjoining redemption to prayer, without interruption or delay.

The Rebbe concludes with a vision of the final redemption occurring immediately and literally, through Mashiach, together with Elijah the Prophet. This redemption will include all Jews, young and old, men, women,

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and children, together with all the redeemed Torah books, returning to the Holy Land, Jerusalem, the Holy Mountain, and the Third Temple.

#### **Practical Takeaway:**

The fifth of Tevet obligates concrete response. Each person must increase Torah study, beginning with Mishnah, and actively engage in charity without delay. These actions are not symbolic but causal: through learning and giving, one directly participates in the process that transforms redemption from an idea into lived reality.

#### **Chassidic Story:**

After the conclusion of the talk, the Rebbe distributed two one-dollar bills to each person present. One bill was designated for personal use, while the second was explicitly for charity. Observers noted that the Rebbe did not treat this as a ceremonial gesture. His face conveyed urgency and confidence, as though the redemption he described was not theoretical but imminent. Many later reflected that the simple act of giving those dollars, performed immediately and collectively, embodied the Rebbe's message: that redemption begins when faith translates into action without hesitation.

#### **TPX: When Momentum Heals More Than Insight**

The Rebbe's teaching on the fifth of Tevet speaks directly to a core principle in modern psychology: insight alone does not heal. Change occurs when insight is immediately followed by action. Exile, in therapeutic language, is the experience of being stuck inside awareness without movement. A person can understand their patterns, name their wounds, and articulate their values, yet still feel imprisoned by inertia. Redemption begins when the system moves.

This is why the Rebbe emphasizes that one mitzvah draws another. Momentum is not incidental. It is the engine of transformation. In neuroscience terms, action rewires the brain faster than contemplation. In emotional healing, movement restores agency. The redemption of Torah books is not symbolic. Books represent structured meaning. When meaning is inaccessible, the psyche fragments. When meaning is restored and engaged, the inner world reorganizes.

The Rebbe's insistence that redemption must be immediately followed by prayer mirrors what therapists call integration. Awareness without integration decays. Prayer, in this context, is not ritual but response. It is the moment where insight is embodied. Delay creates disconnection. Immediacy creates coherence.

Charity occupies a central place because giving interrupts self-absorption. Psychological exile thrives on contraction: fear, scarcity, isolation. Giving expands the self outward. It restores trust and relational flow. The Rebbe does not frame charity as moral heroism but as a mechanism. It breaks paralysis. It converts belief into motion.

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The emphasis on beginning with Mishnah is equally precise. Mishnah is structured, repetitive, and cumulative. In modern therapeutic terms, it provides scaffolding. Healing does not begin with inspiration. It begins with routine. Consistent, bounded practice stabilizes the nervous system. Redemption that lacks structure burns out. Redemption with structure endures.

**A true modern story illustrates this vividly.**

In the early 2000s, a major hospital system in the United States was struggling with extreme physician burnout. Surveys showed high levels of emotional exhaustion, detachment, and depression among doctors, particularly in emergency medicine. Administrators initially responded with lectures, wellness seminars, and inspirational talks. Nothing changed.

Eventually, a behavioral psychologist proposed a counterintuitive intervention. Doctors were not asked to reflect more or talk more. Instead, each physician was asked to do two small actions every day for thirty days: first, read a short, structured paragraph unrelated to medicine at the start of their shift, and second, perform one intentional act of kindness during the day that cost them something tangible, time, attention, or money.

No discussion groups. No analysis. Just action.

The results surprised everyone. Burnout scores dropped significantly. Doctors reported increased clarity, emotional presence, and meaning in their work. When interviewed, many said the same thing: "I didn't feel better because I understood more. I felt better because I started moving again."

This is the Rebbe's teaching in contemporary language. Redemption is not postponed until life is fixed. Life is fixed because redemption is enacted. When learning is structured, when giving is immediate, when response follows awareness without delay, captivity loosens its hold.

The fifth of Tevet is not only a historical victory. It is a psychological map. Release meaning. Act immediately. Build structure. Give outward. When movement follows insight, redemption stops being an idea and starts becoming reality.

**END NOTE]**