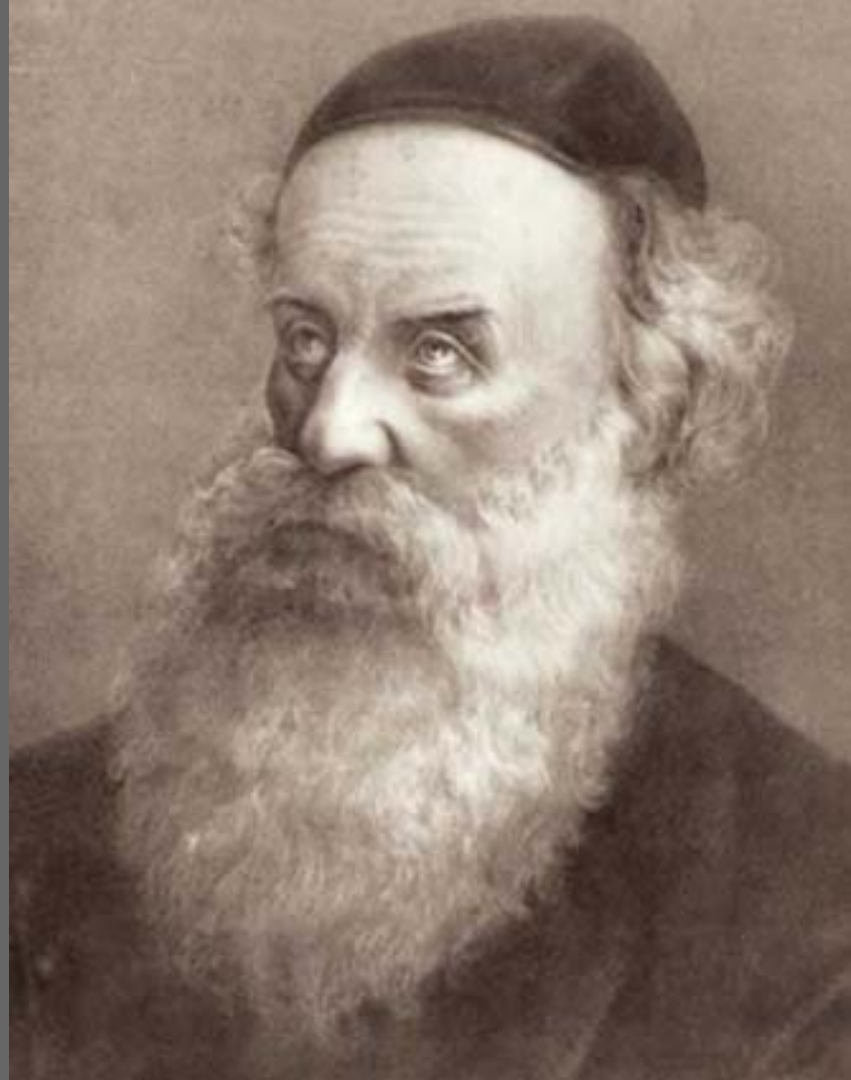


The Historic
Significance of
Yud Tes Kislev



1) the history of Y u d T e s K i s l e v .

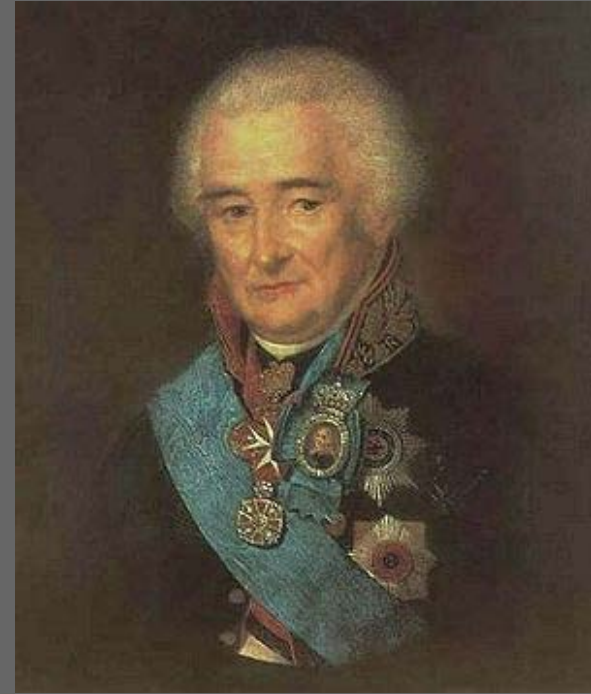
2) the *impossibility* of talking

about the history of Y u d T e s

K i s l e v .

Brief timeline:

Sept. 15, 1798 (ט"ז תשרי תקנ"ט),
the Prosecutor General of
Russia, *Pyotr Vasilyevich
Lopukhin*, orders the arrest of
the Alter Rebbe, R. Schneur
Zalman of Liozne.



שנת ה'תקצ"ח 16 Kislev 1798

Nov. 16, 1798 Old Style = Nov. 27 New Style

Jewish / Civil Date Converter

You selected: Tuesday, November 27, 1798

The corresponding Jewish date is: Kislev 19, 5559*

The Vilna Gaon attacked the Chassidic concept that "Hashem is everywhere" and in everything.

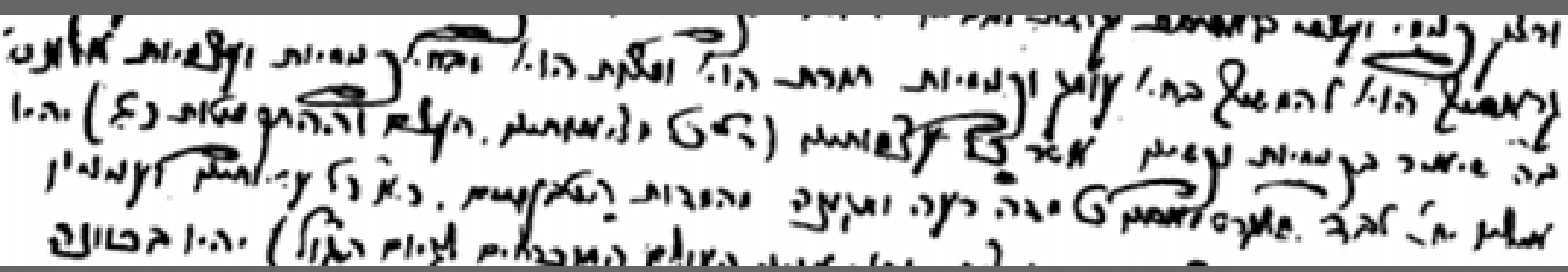
R. Avraham of Kalisk attacked the Chabad principle that the unity of G-d must be fully understood and contemplated.

As the Alter Rebbe wrote on the first page of Tanya, his mission was to bring us “*very dose*” to G-d, in mind, heart, and action.

Both the Vilna Gaon and R. Avraham of Kalisk opposed this, though in different ways.



“to draw forth the depth and innerness of G-d’s Torah and G-d’s commandments from the innerness and essence of the infinite that it should illuminate the innerness of our souls, that our entire selves should be dedicated to G-d alone”



The image shows a close-up of a handwritten manuscript in Hebrew. The text is written in a dense, cursive style, characteristic of Kabbalistic or Hasidic writings. There are several lines of text, with some words or phrases written in red ink, possibly indicating emphasis or specific terminology. The handwriting is fluid and somewhat compact, typical of the 'Seder' or 'Kabbalah' style of writing. The background of the manuscript is a light, aged paper color.