Redemption Weekly

THE WEEKLY JOURNAL OF THE DAYS OF MOSHIACH

B"H | Erev Shabbat Kodesh, Parshat Toldot | 3 Kislev, the Month of Redemption, 5787 (November 13, 2026)

Seeing the True Reality

All year long, thousands of emissaries see the inner core of every Jew: behind the masks and outer layers hides a G-dly soul longing to be revealed. This is the mission of our generation – to reveal the G-dly truth

This week concluded the International Convention of Emissaries at 770 – the House of Moshiach in New York. Thousands of emissaries of the Rebbe King Moshiach Shlita gathered from every corner of the globe for several days of connection and inspiration. But beyond the impressive sights, speeches, and the gatherings, there is something much deeper in this convention: a meeting of thousands of people who have dedicated their lives to one mission – to see every Jew as he truly is.

It is not always easy to see this way. Outward reality often presents real challenges. A Jew may behave in a way that does not fit his identity, and may even display outwardly an entirely different set of values. But an emissary does not look only at what the eyes see. He looks deeper, to the soul, to the Jewish point that never changes. He knows that even beneath many layers of distance and concealment hides a G-dly soul seeking to be revealed.



Emissary revealing the light
Havdalah at the close of Shabbat with Jewish travelers at the Chabad House in Morro de São Paulo, Brazil

Looking Inward

The Rebbe King Moshiach Shlita teaches us this special outlook also when we learn this week about Jacob [Yaakov] our Father and Esau [Esav]. The Torah devotes considerable space to Esau, and Rashi even stresses that the words "*V'eileh toldot Yitzchak*" (and these are the generations of Isaac) refer to "*Yaakov v'Esav ha'amurim baparsha*" (Jacob and Esau, who are mentioned in the parsha). This raises a question: how can the holy Torah, whose essence is goodness and holiness, include even Esau the wicked? And how does a Jew recite the blessings over the Torah when he reads about Esau's negative deeds?

The answer lies precisely in Rashi's words: "*Esav ha'amur baparsha*" (Esau who is mentioned in the parsha). There is Esau as he appears in the world, with his conduct, actions and deeds, and there is Esau as he appears in the Torah. There, in his root and inner essence, even his existence stems from a holy and positive source. The fact that in practice he chose a negative path does not erase his root and his positive potential.



And here lies a tremendous message for each of us. If even Esau, who went astray, has a positive inner reality in the Torah, how much more so every Jew, a son of the King of kings, the Holy One, blessed be He. The Rambam already rules that every Jew wants to do the will of G-d, only his evil inclination has overpowered him. Even when a Jew stumbles, that is not his true essence. His pure inner will is waiting to be revealed.

The Hidden Intention

This is exactly the outlook of the emissaries' mission. An emissary does not give up on any Jew, because he knows that no Jew, G-d forbid, is ever lost. He does not measure a person only by his outward state, but by who he truly is and by what he is capable of becoming. That is why he opens a Chabad House, starts a Torah class, puts on tefillin with a Jew in the street, organizes a Shabbat meal and searches again and again for a way to touch the soul. Not by ignoring reality, but by recognizing the inner reality.

This is also one of the important foundations on the way to the Redemption. The concealment and the destruction of the Holy Temple, too, must not be seen only as they appear outwardly. Behind the concealment hides a Divine intention, whose purpose is to bring the world to its greatest perfection – the Third Holy Temple and the true and complete Redemption.

The thousands of emissaries carry this message with them. In every Jew there is a light, and as we reveal it we bring about the actions that lead the whole world to the moment when the inner truth will be revealed to all, with the revelation of the Rebbe King Moshiach Shlita, immediately, now.



The Lubavitcher Rebbe
King Moshiach (Messiah) Shlita

Good News

The Emissaries Return

With the close of the International Convention of Emissaries at 770 in New York, the emissaries of the Rebbe King Moshiach Shlita set out last Shabbat and early this week to return to their places, filled with renewed strength to fulfill the mission – to greet the righteous Moshiach.

A Torah Scroll for the Palace

The writing has begun of a special Torah scroll, to be brought, with G-d's help, into the palace that is being built for the Rebbe King Moshiach Shlita in Kfar Chabad, in the Land of Israel. Everyone is invited to take part by donating for a share in the scroll. Details: www.did.li/Stm358

Torah Joy in the Philippines

Jewish celebration in the heart of the Philippines: emissaries and community representatives from all across the country gathered for the dedication of a Torah scroll to the central Chabad House in Manila, alongside celebrations marking 18 years since the opening of the first Chabad House in the country.

LONG LIVE THE LUBAVITCHER REBBE KING MOSHIACH FOREVER & EVER

770 Eastern Parkway, Brooklyn, NY 11213, USA

What Lies Behind the World's Revolutions?

The life of Isaac [Yitzchak] our Father was filled with holiness and cleaving to G-d, reaching its peak at the Binding, when he went up on the altar with self-sacrifice, fully consenting to be offered before G-d. Yet when the Torah opens our parsha with "*V'eileh toldot Yitzchak*" (and these are the generations of Isaac), Rashi does not explain it as the events of his life, but simply as offspring – sons: "*Yaakov v'Esav ha'amurim baparsha*" (Jacob and Esau, who are mentioned in the parsha), though they are not mentioned right next to this verse. What compels Rashi to explain it this way?

We must also understand: why does the Torah connect Jacob [Yaakov] our Father with Esau [Esav] the wicked, as a continuation of the verses about "the generations of Ishmael"?

Two Paths

Here lies a fundamental principle in the purpose of creation: not to remain at spiritual heights, however lofty they may be, but specifically to descend below, to refine the physical world and make it a place where G-dliness and holiness are revealed, as expressed in the well-known phrase: "*Dirah batachtonim*" (a dwelling place in the lower realms) for the Holy One, G-d, blessed be He.

Therefore, the essence and completeness of Isaac's service is raising offspring, Jacob and Esau, who express two paths in the service of G-d: Jacob symbolizes the line of adding in holiness – "*Aseh tov*" (do good), and Esau represents the struggle with evil – "*Sur meira*" (turn away from evil).

Placing Jacob before Esau expresses Jacob's role of influencing Esau. Although Esau represents evil, the goal is not to keep away from him – "*Sur meira*" – but to refine him and draw out of him the sparks of holiness, raising them to their source.



> "The essence of Isaac's service is raising offspring, who express two paths in serving G-d: Jacob symbolizes the line of adding in holiness, and Esau the struggle with evil"

This is also the meaning of the added vav of connection in "*V'eileh*": one must not be satisfied with the existing holiness, but must add to it and extend its boundary into the lowest and most material places.

Accordingly, it is clear why the main purpose of Isaac's life – "*toldot Yitzchak*" (the generations of Isaac) – is expressed not in the story of the Binding or in spiritual withdrawal, but in bearing sons and refining the world. For this is the purpose and goal of all of creation, and it is this that completes the promise of G-d to Abraham [Avraham] our Father: "*Av hamon goyim netaticha*" (a father of a multitude of nations have I made you).

A Profound Change

This point is especially reflected in our generation, which shows an extraordinary phenomenon. Throughout history, political revolutions and changes of government were usually accompanied by long wars, bloodshed, ruin and destruction. Today, however, revolutions affecting the lives of billions of people are taking place without wars and without bloodshed.

The most striking examples are Russia, India and China, which changed their face within a short time, while life in them went on as usual.

That such enormous revolutions take place without a bloodbath testifies to a profound change in the world – another step in the refinement and rectification of the nations. Our Sages already revealed to us that revolutions among the nations of the world are among the signs of the Redemption.

Going Outward

In addition, the verse says: "*Yatzeiv gevulot amim l'mispar Bnei Yisrael*" (He set the borders of the nations according to the number of the children of Israel). That is, events among the nations are connected to the service of the Jewish people. Therefore, when Jews add in Torah study and in keeping the mitzvot, it affects all of reality.

From all this we understand the special mission of our generation: to spread Torah and Judaism everywhere, and to influence the nations of the world to keep the Seven Noahide Laws – and through this we will merit the true and complete Redemption, immediately, now.

(Based on the words of the Rebbe King Moshiach Shlita, Shabbat Toldot 5750 – translated)

Sparks of Redemption

"*Al pnei chol echav nafal*" (תולדות כה, יח)

"*V'samich lei V'eileh toldot Yitzchak, lomar k'sheyipol Yishmael b'acharit hayamim az yitzmach Ben David shehu mitoldot Yitzchak*" (Next to it comes "And these are the generations of Isaac," to say: when Ishmael falls at the End of Days, then the Son of David, who is of the offspring of Isaac, will sprout forth). *(Baal HaTurim)*

"*V'yiten lecha*" (תולדות כז, כח)

"*Amar k'rei'ach sadeh, ki beirecho Hashem v'natan lo rei'ach tov, uchmo shebeirecho ken yiten lo od. Mital – ki hatal kulo livracha, v'lo ken matar, ki yesh matar so'cheif, o shelo b'ito, v'havrachot ha'eilu lo ulzaro. Gevir l'achecha – bnei Esav, v'chen haya bimei David v'yihyeh le'atid lavo*" (He said "like the fragrance of a field," for G-d blessed it and gave it a good fragrance, and as He blessed it, so may He give him more. "Of the dew" – for dew is entirely for blessing, unlike rain, for there is sweeping rain, or rain out of season; and these blessings are for him and his descendants. "A master over your brothers" – the sons of Esau [Esav]; and so it was in the days of David, and so it will be in the time to come). *(Radak)*

"*Ul'chah eifo*" (תולדות כז, לז)

"*L'chah malei hei, shebesof hei alafim yimloch, ki az yiten Hashem nikmato be'Edom*" ("*L'chah*" is written in full, with the letter hei, [to hint] that at the end of five thousand [years] he will reign, for then G-d will take His vengeance on Edom). *(From the Baalei HaTosafot)*

"*Ka'asher tarid*" (תולדות כז, מ)

"*V'im yimshol b'mishmanei ha'aretz yifrok ulo, uv'acharit hayamim yachzeru l'shi'budam, v'al ken davka ge'ulateinu im churban S"M*" (And if he rules over the riches of the earth he will throw off the yoke, but at the End of Days they will return to their subjugation; therefore our Redemption is bound up with the destruction of the forces of evil). *(Abarbanel)*

Royal Words

Only to Greet Moshiach

The essential point in the life of every Jew and that of the Jewish people as a whole throughout all the generations has been: "All the days of your life to bring about the days of Moshiach." This gains additional emphasis in this generation and in our times, as mentioned frequently of late, that all aspects have been completed and we need only greet our righteous Moshiach in actuality.

(From the words of the Rebbe King Moshiach Shlita, Shabbat Toldot 5752 – edited, translated)

Shabbat Times

	Jerusalem	New York	Montreal	London	Miami
Local time					
Candle lighting	4:05 PM	4:21 PM	3:57 PM	3:45 PM	5:13 PM
Shabbat ends	5:19 PM	5:22 PM	5:12 PM	5:07 PM	6:09 PM

Haftarah: "Masa d'var Hashem... Hashem Tzva'ot hu" (מלאכי א, א - ב, ז)

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Keeping a Chitas book and a charity box
Daily study of Chumash, Tehillim and Tanya · checking mezuzot and tefillin if not checked in the past 12 months

King Moshiach's directive that saved thousands:

Revealed Miracles

When turning to the Rebbe King Moshiach Shlita, for a blessing, advice and guidance through the Igros Kodesh

A Taste From the teachings of Chabad Chassidus on the Redemption

The King Moshiach

A Comprehensive Soul

The soul of Moshiach comprises the souls of the entire Jewish people. This is what enables him to redeem all of Israel from exile.

Moshiach, as is known, is the all-embracing yechidah [the fifth and lofty level of the soul] of the Jewish people. [For, unique among the five levels of every soul, the yechidah within a soul is its sublime and innermost essence. To consider these five levels in ascending order:] King David was the all-embracing nefesh [the first of the soul's five levels] of the Jewish people; the Prophet Elijah [Eliyahu] was the ruach [the second level]; Moses Rabbeinu [Moshe] was the neshamah [the third level]; Adam was the chayah [the fourth level]; and the yechidah will be bestowed upon Moshiach.

At the same time, within every Jew there is a spark of the soul of Moshiach. This spark is the yechidah within him, which is a spark of the comprehensive yechidah.

(Likkutei Sichos, vol. 20, p. 522 – edited, translated)

Utter Humility

Moshiach will be distinguished by extreme humility. Though he will be exceedingly exalted, and though he will study Torah together with the holy Fathers and with Moses Rabbeinu, he will be utterly humble and self-effacing and will teach simple folk, too.

This explains why Moshiach is known by the name of King David, as in the prophecy concerning the End of Days, "And My servant David will be king over them." For David was so exceedingly humble and self-effacing, that though he was a king he referred to himself as "poor and needy."

(Sefer HaMaamarim 5699, p. 194 – translated)

Moshiach on a Donkey or on a Cloud

Our Sages speak of two possible ways in which Moshiach can come: (a) "*Im ananei shemaya*" – "with the clouds of heaven"; (b) "*Ani v'rochev al chamor*" – as "a poor man riding on a donkey."

It may be suggested that these are not mutually-exclusive alternatives. Rather, Moshiach will be both powerfully exalted ("on the clouds of heaven") and humbly self-effacing ("a poor man riding on a donkey").

(From the words of the Rebbe King Moshiach Shlita, Shabbat Kedoshim 5744 – unedited, translated)

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The Midrash teaches, "The donkey represents the King Moshiach; as it is written, 'a poor man riding on a donkey.'" This teaching unites two complete opposites – "the King Moshiach," representing sovereign power, and "a poor man riding on a donkey," representing self-effacing humility.

(Sefer HaSichos 5749, vol. 1, p. 109 – edited, translated)

Miracles Today

Right on Time

During a Torah class he gave recently, Rabbi Uriel Perl, director of the Chabad House in the village of Bar Giora in the Land of Israel, shared a wondrous story he witnessed personally. It shows once again how the holy words of the Rebbe King Moshiach Shlita give strength, hope and confidence, and accompany everyone who turns for a blessing, even in the smallest details of daily life.

The story began ten days earlier, when a man named Binyamin, whom Rabbi Perl has known for a long time, came to the Chabad House and sat down to write to the Rebbe King Moshiach Shlita through the Igros Kodesh (the Rebbe King Moshiach Shlita's collected letters). The young man had been facing a significant difficulty for a long time: he and his wife had been looking for a home to buy for several years, but despite great efforts they had not managed to find the right place.

This was no short search or first attempt. For about three years they tried to find a home in various places, among them the village and Beitar Illit. They checked options, made inquiries, searched and kept hoping, but time after time they ran into difficulties. Time passed, and the longed-for home had still not been found.

Now, when he came to the Chabad House, the young man decided to turn to the Rebbe King Moshiach Shlita and ask for his holy blessing. He opened the volume of Igros Kodesh in which he had placed his letter, and read the answer he received.

The answer was especially encouraging: the Rebbe King Moshiach Shlita wrote to him that, with G-d's help, there would be good news the following week.

Rabbi Perl, noticing the content of the answer, told him that since the letter mentions the month of Tammuz, which falls several months from now, surely by then he would find a suitable home. "It is worth continuing to search and not giving up." After three years in which the right home had not been found, a clear and encouraging answer had now arrived.

"They had been looking for the right home for years, so I did not pay attention to the words about good news next week, but looked for a more general blessing..."

The young man went on his way, carrying the words of blessing with him, but he was soon to discover the full power of the promise.

On Wednesday, exactly one week after writing the letter, Rabbi Perl received a phone call from the young man. From the very start of the call he could hear the great excitement in his voice.



Rabbi Uriel Perl

> "For about three years they tried to find a home in various places. They checked options, made inquiries, searched and kept hoping. Time passed, and the longed-for home had still not been found"

"You are a man of little faith!" the young man began. Rabbi Perl was surprised and asked: "What happened?"

"The Rebbe King Moshiach Shlita said a week!" the young man replied with enthusiasm. The Rabbi asked him what he meant, and Binyamin explained: "Today is Wednesday. Exactly a week has passed since I wrote – and today we found a home!"

After three years of exhausting searches, on precisely the day that marked a week since receiving the answer, the longed-for home was found. And not just any home: a spacious two-story house, in good order and ready to move into, exactly as they had hoped and dreamed.

His wife, too, was moved by the precise timing. She looked at the calendar and saw that the day the home was found was exactly one week after receiving the answer from the Rebbe King Moshiach Shlita in the Igros Kodesh. The timing was remarkably precise, and the excitement at home was great.

Binyamin called to share the great wonder with Rabbi Perl, even reminding him with a smile of his words that there was still time until the summer. Now there was no room left for doubt...

Sometimes we wait three years, but when the good news comes – it arrives right on time! ■

Daily Rambam Study 3 – 9 Kislev

	Three chapters a day	One chapter a day
Friday	Hilchot Sheluchin V'Shutafin, chs. 8–10	Ma'achalot Assurot, ch. 3
Shabbat	Hilchot Avadim, chs. 1–3	ch. 4
Sunday	chs. 4–6	ch. 5
Monday	chs. 7–9	ch. 6
Tuesday	Sefer Mishpatim: Hilchot Sechirut, chs. 1–3	ch. 7
Wednesday	chs. 4–6	ch. 8
Thursday	chs. 7–9	ch. 9



From the words of the Rebbe King Moshiach Shlita on the wholeness of the Holy Land

Their Demands Are Never Enough

In practice they were not satisfied with their small demands, but demanded more and more – until now the situation is that they have agreed to give up everything to them! And not only have they agreed, but they actually give (land)! – And all this even though they say explicitly that they will not stop their demands at all, but will demand more and more...

(From the words of the Rebbe King Moshiach Shlita, 19 Kislev 5734 – unedited, translated)

• In honor of a friend of the editorial staff, 'Hatomim' David and Gil Simcha Chayun, sh'yichyu, on the occasion of their wedding on the first day of Rosh Chodesh Kislev – to build an everlasting home, a Chabad House, with the abundance of the Days of Moshiach •

Menachem Yaffe

Bringing Redemption into the Music

On the brightly lit stage, amid powerful guitars and a drumbeat that shakes the hall, stands a true Chassidic figure: a beard, flowing tzitzit and a "Yechi Adoneinu" kippah proudly on display. The audience knows him from the "HaTavlinim" band – until 15 years ago a well-known band in which he was a leading star. For the past decade and a half he has been an ordinary Chassidic young married man, whom the study of Chassidus transformed completely and brought him to the Rebbe King Moshiach Shlita.

This is Rabbi Roi Lavi, a Chabad Chassid and talented musician from Eilat. Today, 15 years after the band broke up, he and his friends are reviving the legendary band in a musical comeback.

"After I returned to observance," Roi shares, "I was the only one in the band who kept the mitzvot, so despite our amazing bond we could not bridge the gaps. Today we are returning to the stage united, out of a mission to greet the righteous Moshiach."

The "Truth Detector" Beeped

The story of his path to the Rebbe King Moshiach Shlita and the world of Chassidus is fascinating. "I grew up as a child in a religious home. But when as a child I asked why we keep the mitzvot, they simply told me 'because G-d said so,' and that did not make sense to me. At 13 I decided to take off my kippah."

For a decade he gave himself entirely to his musical career, while his spiritual thirst led him to



Roi performing with the band



Unity to greet Moshiach. Rabbi Roi Lavi

> "We need to reveal the holiness in the world. You don't need to give up your musical talent – simply infuse it with Chassidic, Redemption-filled content and bring the Redemption into the music"

wander among all sorts of strange cults and communities. "But every Jew has an inner 'truth detector' in his gut," Roi says with a smile. "When I was in those places, the detector simply beeped that it was all a lie, and I understood that I had to run away from there."

The Study That Changed the Picture

The turning point came one day, during an ordinary bus ride. "I found a booklet in the street called 'Torah and Science,' and for the whole ride from Jerusalem to Tel Aviv I read the scientific facts that appear in the Torah and in the words of our Sages, and suddenly I understood that this is the truth. And so, within just 40 minutes, I decided to start keeping Shabbat and putting on tefillin."

He then moved to Eilat, where he met the emissary Rabbi Sagi Weiss, who offered to learn Chassidus together.

"I will never forget that feeling. We learned chapter 32 of the Tanya, on love of a fellow Jew, and at the end I felt tremendous anger: how had they hidden this amazing depth from me until today?" He enrolled as a full-time student in the Chabad Torah academy then operating in Eilat, and from there moved on to the Chabad Torah academy for ba'alei teshuvah [returnees to Judaism] in Ramat Aviv. There he understood – "I belong to the Rebbe King Moshiach Shlita."

Not Breaking the World

"People are somewhat afraid of coming closer to Judaism," says Rabbi Roi. "Some feel it demands erasing their desires and talents. What the Rebbe King Moshiach Shlita teaches us is exactly the opposite – not to break the world, but to illuminate it and reveal the holiness within it. In my case too, I did not need to give up my musical talent; I simply needed to infuse it with Chassidic, Redemption-filled content and bring the Redemption into the music."

Today, performing before thousands of young people, he sees himself as an emissary of the Rebbe King Moshiach Shlita in every respect.

"After every performance," he concludes, "in which I appear as I am – with a 'Yechi' kippah and full Chassidic dress – Jews come up to tell me that this sight 'moved' something in them. They see that it is possible to stay true to yourself, to make excellent music, and at the same time to be proud of Judaism and of the faith in Moshiach.

"It proves to me each time anew how truly the whole world is already ready for the Redemption, and our job is only to open our eyes and see it in actual fact." ■

Counsel and Guidance

From the letters of the Rebbe King Moshiach Shlita

A Good Deed – Moshiach Is Near

There is the assurance that when a Jew truly resolves to do what is right and proper, and to conduct himself, or herself, in accordance with G-d's will, he or she receives help from On High.

With regard to your mentioning about the coming of Moshiach, it is fitting what you write, but you should keep in mind that every good deed that a Jew does, be he young or old, boy or girl, brings closer the coming of Moshiach. Therefore, if you will conduct yourselves as mentioned above, and be a living example to your friends, you will help to bring about the coming of Moshiach all the sooner.

(23 Sivan 5739)

Parents Lead the Way to a Life of Torah and Mitzvot

It is also important to remember that all members of a Jewish family are like one unit, one body, where a benefit to one part is a benefit to all. Therefore, when members of a family, particularly parents, strengthen their own adherence to the Torah and Mitzvoth in the everyday life and conduct, though this is a "must" in any case, it will have a good effect, directly and indirectly, on the children to become more religious in their everyday life and conduct. And, of course, there is always room for improvement in all matters of goodness and holiness, Torah and Mitzvoth.

May HaShem grant that you should have good news to report in all above.

