Redemption Weekly

THE WEEKLY JOURNAL OF THE DAYS OF MOSHIACH

B"H | Erev Shabbat Kodesh, Parshat Vayishlach | 17 Kislev, the Month of Redemption, 5787 (November 27, 2026)

When Your Wellsprings Spread Forth

The Liberation of the Alter Rebbe [the first Rebbe of Chabad Chassidus] on the 19th of Kislev brought about a worldwide transformation – not only in the personal Divine service of every Jew and in the light of Chassidus spreading everywhere, but in a profound influence on the entire world, to become a place where G-dliness is openly revealed

At the close of this Shabbat we will mark the day of Liberation, the 19th and 20th of Kislev – the New Year of Chassidus. On this day the Alter Rebbe [the first Rebbe of Chabad Chassidus] was freed from prison, opening a new chapter in spreading Chassidus worldwide. Yet it is more than a celebration of a miracle 228 years ago: his Liberation is part of a far wider process – preparing the whole world for the true and ultimate Redemption.

The Rebbe King Moshiach Shlita explains its special significance. In his letter after his release, the Alter Rebbe writes that the news of his freedom magnified the Name of G-d in the world – in the eyes of ministers and nations alike. This is no side detail but the main point: the influence of Chassidus is not confined to the Jewish people – it must reach the entire world.



The 9,000th Edition
The new edition of the Tanya printed in 770 – editions of the Tanya have been printed all over the world

Not Satisfied with the Light Within

Chassidus is not merely profound ideas or inspiring stories. It reveals the inner dimension of the Torah and teaches us to see all of reality from a G-dly perspective – not only in the synagogue, but at work, at home, in the street and in every area of life.

This is why the coming of Moshiach depends on spreading the wellsprings outward, as Moshiach told the Ba'al Shem Tov during the ascent of his soul: "*Lechshe'yafutzu ma'ayanotecha chutzah*" (When your wellsprings spread outward). It is not enough to be filled with its light; one must bring that light to those who have not yet encountered it.



Every one of us can be a true emissary to spread the light: start or join a class in Chassidus, invite a friend to a Chassidic gathering [farbrengen], share a Chassidic thought to warm someone's day. What matters is that the wellsprings reach one more Jew, and then another.

The Whole World Takes Part

The Rebbe King Moshiach Shlita reveals a broader dimension: spreading Chassidus is also bound with refining the world and preparing it for the Redemption. The Jewish people must influence the nations to keep the Seven Noahide Laws – out of recognition of the unity of G-d, knowing that the world is not independent, but created and guided by Him.

Here each of us has a role: to awaken in a non-Jew faith in the Creator and the moral responsibility it brings, and encourage him to keep these laws.

This is the full picture of the 19th of Kislev: not just a Jew who changes, but a whole world illuminated; not just a soul revealing its light, but the whole physical world beginning to reveal its G-dly truth – as it will be in full at the true and ultimate Redemption.

This Shabbat, on the eve of the day of Liberation, let us take on a good resolution: to add in the study of Chassidus, to spread the wellsprings outward, and to strengthen faith and G-dly values around us – turning the joy of the 19th of Kislev into action, toward fulfilling the promise: "*V'niglah kevod Hashem v'ra'u chol basar yachdav ki pi Hashem diber*" (The glory of G-d shall be revealed, and all flesh together shall see that the mouth of G-d has spoken) – immediately, now.

And to conclude with the traditional blessing of:
A good holiday! May you be inscribed and sealed for a good year in the study of Chassidus and in the ways of Chassidus.



The Lubavitcher Rebbe
King Moshiach (Messiah) Shlita

Good News

The Day of Liberation

Chabad centers worldwide are preparing for the 19th and 20th of Kislev – the New Year of Chassidus, when Rabbi Schneur Zalman, founder of Chabad, author of the Tanya and the Shulchan Aruch, was freed from prison. It is also the day of passing of the Maggid of Mezritch, and marks Heaven's approval to keep spreading the wellsprings of Chassidus. Chassidic gatherings [farbrengens] are held all week.

The Chanukah Campaign

On the mission of the Rebbe King Moshiach Shlita, multitudes will set out on a wide-scale Chanukah campaign to bring the light of the Redemption into every Jewish home in the world. At 770 – Beis Moshiach, as every year, Chanukah kits have been produced, with menorahs and campaign materials permeated with the main point: greeting Moshiach – the Lubavitcher Rebbe Shlita.

Moshiach – Alive Forever

The 'Chayolei Beis Dovid' editorial staff has published a compilation on the eternal life of the King Moshiach from the teachings of the Mitteler Rebbe [the second Rebbe of Chabad Chassidus]. The booklet can be downloaded on the Hageula website.

LONG LIVE THE LUBAVITCHER REBBE KING MOSHIACH FOREVER & EVER

Why Was Chassidus Revealed Specifically Now?

After bringing his family and possessions across the Jabbok stream, Jacob [Yaakov] our Father went back alone, as it says: "*Vayivater Yaakov levado*" (And Jacob was left alone) (וישלח לב, כה). Why? Our Sages reveal that he went back for "*pachim ketanim*" (small jars) he had left behind.

The verse is explained in different ways. The Gemara and Rashi read "*levado*" (alone) as "*lechado*" – for his jar, that is, small vessels. The Midrash reads it entirely differently: "Just as of G-d it is written '*V'nisgav Hashem levado*' (And G-d alone shall be exalted), so too of Jacob it is written '*Vayivater Yaakov levado*.'" How can two readings of the same word be so far apart? The first shows Jacob busy with small, simple details; the second places him on the level of "alone" – like G-d Himself.

Opposite Explanations

Parshat Vayishlach is always read near the 19th of Kislev, the New Year of Chassidus. Here too, one question has two opposite answers. Why were the later generations privileged to receive Chassidus?

(a) Precisely because the generations are growing spiritually weaker and the darkness keeps deepening; a new light was needed to face it. (b) Because ours is a generation closer to the Redemption, Chassidus was revealed as a foretaste of the Torah of Moshiach – like tasting the Shabbat dishes on Erev Shabbat.

Again the answers seem to clash: a lowly, diminished generation – or an elevated one, privileged to taste the light of the Redemption?



"The first interpretation shows Jacob busy with small, simple details; the second places him on the level of 'alone' – like G-d Himself"

In truth, the two complete one another. The 19th of Kislev began the fulfillment of Moshiach's words to the Ba'al Shem Tov: "*Lechshe'yafutzu ma'ayanotecha chutzah*" (When your wellsprings spread outward). The wellsprings will not only influence what is outside – they themselves will reach it, down to the most distant and lowly places. Chassidus penetrates the study of the revealed Torah, unites faith with intellect, and enables even the human mind to grasp profound matters of G-dliness.

The Power of the Essence

What can join worlds so far apart? The power of the "essence."

Definitions – revealed and hidden, higher and lower – create clear divisions. But the essence, the inner core of a thing, transcends them all. In Chassidus the Alter Rebbe [the first Rebbe of Chabad Chassidus] revealed the very essence of the Torah's inner dimension – which is why it can unite all parts of the Torah and of reality. The essence is not limited to any place; it reaches even the most distant, because there too, in the inner depths, the connection to it is present.

Now the two explanations fit together: precisely because the generations are so dark, the essence must be revealed – for it alone, being above the very definitions of "darkness" and "light," can turn darkness into light.

In the Small Details

This is also the secret of the two interpretations of "*Vayivater Yaakov levado*." Jacob returns for the small jars because the G-dly "alone" must be revealed in them too: the essence shows itself specifically by refining the smallest, simplest and lowliest details, showing that they too are bound to G-d's very Essence.

So too our work to bring the Redemption: not to settle for places already ready for holiness, but to bring the wellsprings of Chassidus to the true "outside." For precisely where it seems farthest, the essence is revealed – until the revelation of G-d's unity in its fullness, with the true and ultimate Redemption, immediately, now.

(Based on the words of the Rebbe King Moshiach Shlita, Likkutei Sichos, vol. 15, p. 281 – translated)

Sparks of Redemption

"*Ki im Yisrael yihyeh shemecha*" (וישלח לה, י)

By way of allusion, Jacob's [Yaakov's] two names may be explained as referring to the two Redemptions. Our Sages say that the Exodus from Egypt will not be uprooted entirely; rather, the remembrance of its miracles will become secondary, and that of the future miracles primary. So too here, they said the name Jacob will not be uprooted entirely, but will become secondary... Since it is said, "As in the days when you left the land of Egypt I will show him wonders" (מיכה ז), the future miracles will not be greater than those of Egypt. Why, then, will the miracles of Egypt become secondary? Because at the Redemption from Egypt their merit did not suffice to bring them out with an upraised hand, and they had to go with deception, saying, "Let us go and sacrifice to G-d our G-d." And the Babylonian Redemption was clearly not a complete Redemption, but merely a remembrance... But in the final Redemption, once the sin has been fully cleansed through the length of this long exile, their merit will suffice for them to go out with an upraised hand – on a straight path, not with deception... Likewise, the remembrance of the Exodus will not be uprooted entirely, so that both Redemptions will be remembered together, and the difference between them caused by sin will be known and recognized... This is also why the name Jacob was not uprooted entirely – and also because the Redemption is twofold: the redemption of the body from subjugation and troubles, and the redemption of the soul in the spiritual matters given to Israel – as the names Jacob and Israel indicate, one physical and one spiritual.

(Kli Yakar)

Royal Words

Just Open Your Eyes and See the Redemption

...In these days we really only need to open up our eyes and to see the existence in actual reality* – that we are sitting together with G-d (as mentioned in Kabbalah that "Israel and G-d are altogether one") at the "set Table" for the wedding feast, the feast of Livyasan, Shor Habor and Yayin Hameshumar [the Redemption feast].

* Not only is the Divine service completed and the revelation needs to be brought into the world (as mentioned above), but more than this, that it already is actually revealed. All that is needed is to open up our eyes, because He already (in the past) "gave to you... eyes to see."

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

Shabbat Times

	Jerusalem	New York	Montreal	London	Miami
Local time					
Candle lighting	4:00 PM	4:13 PM	3:45 PM	3:29 PM	5:09 PM
Shabbat ends	5:15 PM	5:15 PM	5:03 PM	4:54 PM	6:07 PM

Haftarah: "Chazon Ovadyah . . v'hayetah laHashem hameluchah" (עובדיה א, א–כא)

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HaAgudah L'ma'an HaGeulah HaAmitit V'HaShleimah · Founder & Chairman: Rabbi Zimroni Tzik | **Published by Mosdos Chinuch Chabad Bat Yam, City of Geula,** 50 Kaf-Tet BeNovember St. | **Editors:** Rabbi Bentzi Frishman, HaTmimim Chayolei Beis Dovid 770 – Beis Moshiach | **Email:** sichathageula770@gmail.com | **Design:** studio AG Times | **Subscriptions:** +1 929-212-9350 | hageula.com | moshiach.net Front-page photo: S. Romani | **Mailing list:** sichathageula770@gmail.com

King Moshiach's directive that saved thousands: **Keeping a Chitas book and a charity box**
Daily study of Chumash, Tehillim and Tanya [Chitas] · checking mezuzot and tefillin if not checked in the past 12 months

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

A Taste From the words of the Rebbe King Moshiach Shlita on the Redemption

Not a Single Jew Will Remain in Exile

In the future Redemption, not a single Jew will remain in exile. Thus it is written, "The L-rd your G-d will return your captivity," (נצבים ל, ב) and Rashi comments: "With His hands He will actually take every single individual from his place, in the spirit of the verse, 'And you shall be gathered up one by one, O Children of Israel.'" And since the Redemption will be brought about by repentance, it is self-evident that just as the Redemption itself will involve "every single individual"... "one by one," so too repentance will be undertaken by "every single individual"... "one by one."

In similar vein the Alter Rebbe [the first Rebbe of Chabad Chassidus] writes of every single Jew that "it is certain that he will ultimately repent..., because 'no one banished from Him [by his sins] will remain banished.'" (תניא ספל"ט)

This is likewise explicit in another verse: "And it shall come to pass on that day, that a great Shofar shall be sounded, and those who are lost in the land of Assyria and who are banished in the land of Egypt shall come, and shall bow down before G-d at the holy mountain in Jerusalem." (ישעי' כז, יג) Here we see that even those who are so deeply immersed in their exile that they have become "lost" and "banished," will become aroused in repentance.

This is also apparent in the answer given on Pesach to the Wicked Son in the Haggadah: "If he were there he would not have been redeemed." There, in Egypt, he would not have been redeemed (but would have shared the fate of his colleagues during the three days of darkness). In the future Redemption, however, he too will be redeemed.

Why the distinction? The Exodus from Egypt took place before G-d told every individual Jew at Sinai, "I am the L-rd your G-d" (with "your" in the singular). With that statement, the Four-Letter Divine Name G-d became the power and life-force of every Jew. And by virtue of this power every single Jew, even a wicked one, may be assured of being ultimately redeemed.

(Likkutei Sichos, vol. 11, p. 2 – edited, translated)

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In the future Redemption, as our Sages teach, (במדב"ר פי"ט, יג) Moses [Moshe Rabbeinu] will enter the Land of Israel at the head of the entire generation of the wilderness who left Egypt.

It is generally understood that unlike all the past redemptions, which were partial, the ultimate Redemption will exactly resemble the Exodus from Egypt: not one Jew will remain in exile. The above teaching, however, points out a vital distinction between them. In fact only the ultimate Redemption can be described as truly complete, without a single Jew remaining in exile. For the purpose of the Exodus from Egypt was entry into the Land of Israel, and 600,000 of those who left Egypt died in the wilderness and were not privileged to reach the Land. Only at the time of the future Redemption will they be brought there.

(From the words of the Rebbe King Moshiach Shlita, 12 Sivan 5744 – unedited, translated)

Miracles Today

Spiritual and Material Abundance

Mrs. Bat Chen Elishevitz serves as an emissary of the Rebbe King Moshiach Shlita in Or Yehuda in the Land of Israel, together with her husband, Rabbi Yehoshua, and their eight children. She is also a bridal instructor and an ETN-method emotional therapist. She tells of a recent miracle:

"As a teenager I was in a serious road accident, and since then I have received an allowance from the National Insurance Institute. Five months ago National Insurance notified us that, as they understood it, something in my personal situation had changed. They stopped my allowance at once and demanded a huge sum retroactively – money I had supposedly owed them all those years.

"We realized at once that there was a mistake. We went to the offices, set up meetings, and went through an indescribable story. They sent us from one person to the next... We reached the branch manager, we were moved from department to department, and each time told to turn to another. Again and again we were passed along – the mistake was in the other department, everything was fine, they were taking care of it now. Practically, we received nothing.

"A lawyer told us the error was theirs – a form the Tax Authority was supposed to send to National Insurance. The Tax Authority said it had sent the updated report immediately; National Insurance claimed it never arrived.

"The runaround went on for five months, with no allowance, and every month a huge sum taken out of our account. We were in overdraft, and the bank was asking us to cover it.

"So I said to my husband: 'I don't know what to do. I understand that everything is in the hands of G-d – they don't decide anything. I am casting my burden on G-d. I've made appointments, set up meetings, gone to everyone I could – and nothing. That's it – I'm not going on with all this. From now on it is only in the hands of G-d.'

"Then, in the week of Parshat Lech Lecha, after a regular class I give in the talks of the Rebbe King Moshiach Shlita [D'var Malchus], a friend from the class sent me a link to Rabbi Harpaz's lessons on the Chassidic discourse [maamar] '*Al Tatzar es Moav*' of



Rabbi Yehoshua Elishevitz

> "The runaround went on for five months. All that time we received no allowance, and every month a huge sum was taken out of our bank account. The bank clerk had already called to warn us about the overdraft"

the Mitteler Rebbe [the second Rebbe of Chabad Chassidus] – whose teachings are known to be a spiritual safeguard [segulah] for wealth, both material and spiritual.

"On Friday, in the middle of cooking for Shabbat, I said: 'Let's put the recording on in the background, as a start to the learning.' While I was cooking and listening, I suddenly got a message from National Insurance – which in itself makes no sense, since they don't work on Fridays. It said a letter was waiting for me in my personal area on their website. It said they had found their mistake and would return what they had wrongly collected.

"Days went by and the money hadn't come in. They told us a committee now had to decide how to return it. I understood I simply had to keep learning the maamar.

"Last Thursday, the 9th of Kislev, I sat down to learn the second class on that maamar. Soon after, another message said a letter was waiting for me. It said that after checking, they had found that several years ago they had calculated the figures incorrectly – and in fact they owed me a large sum of money. It was deposited in my account the very next day, Friday, the 10th of Kislev – the day of the Mitteler Rebbe's Liberation."

Daily Rambam Study 17 – 23 Kislev

	Three chapters a day	One chapter a day
Friday	Hilchot Malveh v'Loveh, chs. 10–12	Ma'achalot Assurot, ch. 17
Shabbat	chs. 13–15	Hilchot Shechitah, ch. 1
Sunday	chs. 16–18	ch. 2
Monday	chs. 19–21	ch. 3
Tuesday	chs. 22–24	ch. 4
Wednesday	chs. 25–27	ch. 5
Thursday	Hilchot To'en v'Nit'an, chs. 1–3	ch. 6



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

The Gentile – Is Not a Reality

A situation has arisen of "*Ragshu goyim ul'umim yehgu*" (Nations are in uproar and people plot), to the point that there are those who "*metzirim l'Yisrael*" (oppress Israel). Since it is written explicitly, "*Beit Yosef lehavah u'Beit Esav l'kash*" (The house of Joseph shall be a flame and the house of Esau straw), it is understood that the difficulty is not a true difficulty. Moreover, all the "strength" of the nations comes only from "*Ani hichbadti et libo*" (I have hardened his heart). But the gentile himself – is not a reality at all!

(From the words of the Rebbe King Moshiach Shlita, Shabbat 15 Shevat 5738 – unedited, translated)

Menachem Yaffe

So They Won't Be Caught by Surprise

Among the figures of Israel's entertainment world, one artist stands out: every one of his performances is saturated with clear messages of Torah and mitzvos, faith and Redemption. He is Rabbi Shlomi Laniado, better known by his stage name, "Shlomi V'Stam," who sees his career as a life mission with one clear and resounding goal: bringing the true and ultimate Redemption.

Shlomi, a resident of Ramat HaSharon in the Land of Israel, is an actor and well-known children's star who performs as a duo together with "Stam" – a charming figure of a Jewish boy. Alongside the performances he produces educational programs, shows and children's films full of Jewish content, on the holidays, love of a fellow Jew, Torah and mitzvos, and more.

"We have to show children that the Torah is truth, and that the Redemption is something already here and close," says Shlomi, with a contagious energy and vitality that do not fade even off stage. "That is what all my activity comes down to," he explains: "doing something meaningful for the Jewish people, so that we merit to see the Redemption today, in actual reality!"



Performing at Beis Moshiach – 770

You Are Needed in the World

He first heard of the Rebbe King Moshiach Shlita at the age of five, when he began attending a Chabad kindergarten. "From then until today I have felt connected and bound to him – a bond that took on deep and powerful meaning after I was saved twice by open miracles during my army service."

The miracles he experienced led him to ask what the purpose of his life in the world was. When he came across a picture of the Rebbe King Moshiach Shlita, he felt he had received the answer: "You were saved because you are needed in the world – and you must work to hasten the Redemption."



"I'm living the Redemption." Shlomi V'Stam

> "Dealing with the true and ultimate Redemption is not something that can be set aside for later – it is essential to pass this message on to the children now"

He has acted on it ever since. When he produced the film "Shlomi V'Stam in the Holy Temple," he asked the Rebbe King Moshiach Shlita for a blessing on the project through the Igros Kodesh (the Rebbe King Moshiach Shlita's collected letters), and the answer he received was precise: "One should begin with the matter of the Holy Temple," together with a promise of blessing and success. "And indeed," he relates, "out of the hundreds of films and programs we have produced to date, that is still our most-watched film."

Passing On the Message Now

"Dealing with the Redemption and the Holy Temple is not something that can be put off to the future," he says. "It is essential to pass this message on to the children now, so that they won't be caught by surprise." That is also why nearly every show of Shlomi includes the subject of the Holy Temple, including a vivid encounter with the figure of the High Priest.

One of the most moving moments of his mission on stage took place precisely where everything begins: when he was invited to perform at a children's rally in front of the home of the Rebbe King Moshiach Shlita, Beis Moshiach – 770. "For me that was the peak. I felt it was a personal invitation for me to perform in this holy place."

No Time to Think

Beyond the stage, Shlomi does not rest; he also produces educational programs that reach thousands of children. "Last Pesach we filmed a model Seder night, which drew more than a million views within a few days. Recently, at the initiative of the 'Tzav HaChaim' organization, we submitted a curriculum titled 'Judaism from Childhood' to the Ministry of Education (in the Land of Israel), to instill basic Jewish values in every child in the Land of Israel."

Ask Shlomi about anticipating the Redemption, and he answers with a sentence that captures his whole outlook: "While many are thinking about the Redemption, I have no time – I'm living the Redemption!"

Counsel and Guidance

From the letters of the Rebbe King Moshiach Shlita

Why Doesn't G-d Help Me

You write that you wonder why G-d does not help you, etc. This surprises me, for surely you have had many occasions to recognize G-d's kindnesses to you. Every one of us receives G-d's blessings daily and that is why we recite in the morning prayer twenty blessings to thank G-d for His daily kindnesses. On the other hand, the fact that you feel some dissatisfaction could be applied to good use, in making growing efforts to improve your spiritual position as well as to increase the benefits bestowed on others.

(20 Sivan 5721)

Don't Give Up Your Present Business

You ask about the question of entering a new business, since your present business is connected with seasonal trade, and there are months in the year when there is not much to do. Nevertheless, it is my opinion that you should not give up your present business, partly for the reasons you mention in your letter, and especially as this business has served as your channel of livelihood [Parnosso], which enabled you and your wife to bring up your children in the Jewish way of life, and to make steady advancement in this direction, as I have had occasion to note since my own contact with you. This justifies the expectation that you will continue to advance along this road and go from strength to strength. However, while not giving up your present business, it may be advisable to enter into some side line, to which you could apply yourself during the slack months and perhaps even at other times, so long as it does not interfere with your present business.

(2 Iyar 5717)

