EREV SHABBOS	CANDLE LIGHTING	SHABBOS ENDS	TORAH READING	THIS SHABBOS
26 Cheshvan 5787	**4:44 PM**	**5:45 PM**	**Chayei Sarah**	**27 Cheshvan**
Friday · November 6, 2026	*Friday · Vaughan, ON*	*Vaughan, ON*	*Bereishis 23:1–25:18*	*Shabbos Mevarchim Kislev*

EVERYTHING GIVEN FOR THE FINAL SHLICHUS

Thailand wants the Chabad Houses closed. On this same Shabbos, at the last Kinus he addressed, the Rebbe told the shluchim the one thing left to do.



The antisemitic poster displayed at the rally in Phuket Town: a giant Jew devouring the island, its politicians and its money. Photo: PHUKET TIME/Facebook, via Ynet.

As thousands of the Rebbe's emissaries gather in Crown Heights this week, in Thailand crowds are demanding that the Chabad Houses close. Last Shabbos morning, activists stood outside the Chabad House in Patong, on the island of Phuket, and read out a statement against Chabad and against the Israelis in the area, with police securing the street. They came from a group formed in August to oppose Israeli tourists, which calls itself the Phuket Land Protection Group. That afternoon the protest moved to the island's main town, where about 400 people from some twenty organizations waved Thai flags. A large poster stood at the rally, headed "Operation to Restore Thailand" and "This is Thailand – Thais must not sit idly by." Below the words, filling half the poster under an Israeli flag, is the head of a giant Jew in a black hat and glasses, with a reddish beard, his brows knotted in fury, tearing into the island with bared teeth. The beach, the hotels and the palm trees rip loose and pour into his mouth. A huge hand grips a man in a suit, one of a cluster of Thai politicians who scream and clutch at flying banknotes. The group's leader, Saichol Noochot, demanded the closure of every Chabad House in Thailand and the revocation of citizenship from Israelis who had become Thai. Three days earlier, Prime Minister Anutin Charnvirakul had signed an order revoking the citizenship of Rabbi Yosef Chaim Kantor, the head of Chabad in Thailand.

Rabbi Kantor came to Bangkok in 1993 and became a Thai citizen in April 2013. The Interior Ministry says he went on using his American passport, 16 times on trips to and from Australia, most recently on January 26, and the order says his conduct could harm national security, the economy and society. On October 8, officers with court warrants had

searched three premises in Bangkok and seized business documents. Since the order, the deputy interior minister has said that 19 companies linked to the rabbi are under examination and that relatives with Thai citizenship are being checked: "If offences are found, we will pursue asset seizures, freezes and compulsory sales." On Wednesday, the justice minister said that no criminal charges have been filed against Rabbi Kantor, that evidence is being prepared against three more foreign businessmen, and that the rabbi is no longer in Thailand. Officials did not say where he is.

On the eve of Rosh Hashanah this year, more than 500 people marched from Patong Beach toward the same Chabad House, with signs reading "Save Phuket, No Israel" and chants of "Free Palestine." The Chabad House had planned a meal for the first night of the holiday, for about 1,000 Israeli travelers at the house and a nearby hotel, and after talks with the authorities had cut it to 800 at the house alone, ending at nine instead of midnight. That Friday it wrote to its guests: "Dear guests, due to a request from Israeli security officials, we deeply regret that we must cancel the event. Please do not approach the area. The protesters may become violent, and it could be dangerous." The organizers of the protest then wrote that the Jews would only wait them out: "These Jews are staying inside their mansions. They will not go outside. Once the protest ends, they will return to their normal lives." The governor of Phuket ordered a seven-day review of the land and the licenses of Chabad of Patong, and officials said it was not directed against any nationality or religion. Thai officials also demanded the removal of Jewish remains from a cemetery whose license had expired. "Phuket and many other areas now feel like their sovereignty has been seized," a Thai lawyer named Nok Khao told the rally on October 31.

"Rabbi Kantor has served the Jewish community in Thailand for more than 30 years, and Thailand is home to him and his family," Chabad of Thailand said. "Chabad centers in Thailand are operating as usual and will continue to warmly welcome every Jew and Israeli who comes here."

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This Shabbos the Torah reading is Chayei Sarah, and some 6,500 shluchim, as the Rebbe's emissaries are called, have come from more than 100 countries to Crown Heights for their yearly gathering, the Kinus Hashluchim. On Wednesday night, many of them only hours off the plane, they sat shoulder to shoulder in the Oholei Torah ballroom. The Kinus began in the fall of 1983, after the Rebbe said that a gathering of shluchim held that summer in Israel should be matched in New York, and about 65 of them, from the United States and Canada, met at 770 Eastern Parkway. In 1987, at the Rebbe's behest, the shluchim of the whole world were called together. They come to learn from one another, and they leave, as the Rebbe asked, with practical resolutions for the year. Each year the Rebbe opened the Kinus himself, with a talk at the Shabbos farbrengen on the shliach in that week's Torah reading and on what he was asking of them. The last Kinus at which he spoke was in 5752, in the fall of 1991.

The talk that opened it, on this same Shabbos, explains what a shliach is by going back to the first instance in the Torah. "And Abraham said to the senior servant of his household, who had charge of all that he owned," that he must swear to "go to the land of my birth and get a wife for my son Isaac." "Then the servant took ten of his master's camels and set out, taking with him all the bounty of his master." Rashi explains that last phrase: "He wrote a deed of gift of all his possessions" to Yitzchak, "so that they would be eager to send him their daughter."

How could Avraham give away everything he had? The Rebbe calls it a "klotz kashya," a question so obvious that even a simple person would ask it. The Rambam rules: "A person should never consecrate all of his property or designate it as a dedication offering." Avraham was then 140 years old and lived another 35 years, with a household to support, and he was so wealthy that giving most of it would have brought the same offers. The Rebbe answers that this was the first marriage of the Jewish people, and through it came the continuation of the whole people "to the end of all generations." What Avraham gave his shliach for that marriage, the Rebbe said, every Jew receives on his own mission: "he receives, as it were, 'all that He has' from the Sender, up to the power of His very Essence and Being," so that every detail of his work is permeated with "the one and only point and purpose: the revelation of our righteous Moshiach."

The previous Rebbe, the Rebbe Rayatz, announced "that all matters of the work have already been finished, and we stand ready, 'all of you, stand prepared,' to greet our righteous Moshiach." The shluchim were long past the beginning of the work and long past its middle, and had finished it, "and yet the true and complete Redemption has still not actually come." Something, then, had to be left to do. "It follows that the one thing that now remains in the work of shlichus is to actually greet our righteous Moshiach, so that he can actually carry out his mission and take all Jews out of exile!"

Each shliach is to prepare himself and "all the Jews of his place and his city" to greet Moshiach, "by explaining what Moshiach is, as it is set out in the Written and the Oral Torah, in a way each person can accept according to his own mind and understanding," and especially by learning the subject. "And since this is the work of the time, it is clear that it applies to every Jew, with no exception at all."

When Moshe stood at the burning bush he said, "Send, please, by the hand of the one You will send," and the Sages read this as "by the hand of Moshiach." "Since the work of shlichus has already been finished," the Rebbe said, "every shliach comes to the true Sender, Hashem, and informs Him: 'I have carried out my mission, and now the time has come for You, as it were, to carry out Yours': 'Send, please, by the hand of the one You will send,' send us our righteous Moshiach in actual fact!"

And if Hashem should want to keep the Jews in exile one moment longer, for the great pleasure their work there gives Him, the Rebbe said, a Jew cries out with the Gemara's rule for a guest in another man's house: "'Whatever the master of the house tells you, do, except "go out."' Everything the Master of the house, that is, the Holy One, blessed be He, says must be done, except 'go out,' to remain one moment longer, G-d forbid, sent out from their Father's table."

Last Shabbos in Phuket they demanded that every Chabad House in Thailand close, yet the doors remain open. Behind those doors, the Rebbe's instruction holds: every shliach leaves the Kinus with a resolution, to prepare the Jews of his city to greet Moshiach, by explaining it and by learning it, and every Jew does the same. The more of this is done in Patong and Bangkok, and in every city where a Jew reads these words, the stronger the shluchim stand, until the only place left for Rabbi Kantor and the shluchim of Thailand to leave is exile, and all Jews leave it with them.

On that day, the Rebbe says, the One who sent them answers: "Hashem Himself, as it were, thanks the Jews, every Jew and all Jews, for their work (even if it was not done in absolute perfection). And He leads all Jews to the holy land, to Jerusalem the holy city, to the holy mountain, to the third Beis HaMikdash, and more, and most important of all: immediately, right now."

"The one thing that now remains in the work of shlichus is to actually greet our righteous Moshiach."

THE REBBE, OPENING THE KINUS HASHLUCHIM, 5752

SOURCES

Bereishis 24:2–4, 24:10, with Rashi · Shmos 4:13 · Pesachim 86b · Rambam, Hilchos Arachin 8:13 · Sefer HaSichos 5752, vol. 1, pp. 97–113. News: Jerusalem Post, Times of Israel, Ynet, The Nation (Thailand), Thai Examiner, News1Live, Israel National News, Anash.org, Chabad.org.

CHESHVAN – KISLEV 5787

THIS SHABBOS

27 Cheshvan · Nov 7 Shabbos Chayei Sarah, Mevarchim Kislev

NEXT SHABBOS

4 Kislev · Nov 14 Shabbos Toldos

COMING UP

30 Cheshvan – 1 Kislev · Nov 10–11 Rosh Chodesh Kislev

DAILY RAMBAM · SHABBOS CHAYEI SARAH

Shabbos, 27 Cheshvan · Day 278. Sefer HaMitzvos: positive commandment 236, the law of one who injures another. Three chapters: Shechenim 4–6. One chapter: Issurei Biah 19.

Positive Commandment 236. We are commanded in the law of one who injures another, as the verse says, "When [two] parties quarrel and one strikes the other" (Shemos 21:18). These are called the laws of fines, and another verse includes them all: "what was done shall be done in return" (Vayikra 24:19). Money is taken from him to the measure of the harm he did, as the tradition teaches: even if he only shamed him, it is collected from his money to the measure of that harm. All these laws, when one person harms another and likewise when an animal harms a person or an animal, are judged and decided only by an ordained court in the Land. The details are explained in the eighth chapter of Bava Kamma.