



BREATHING MOSHIACH

Shabbos Parshas Toldos,
2 Kislev 5752

Describing the birth of a child into this world, *Chazal* use the term יצא רוח—[when a child] enters the air (“atmosphere”) of this world.

This is symbolic in that it describes the very *avoda* that a person is expected to accomplish when coming into this world: to reveal the “אוויר” that lies beneath the surface.

What is the meaning of the word אוויר?

Chassidus explains that אוויר is made up of אור + י. The word אור means “light,” one of the first words Hashem used when creating the world. The additional letter “*yud*” implies the superiority of “אוויר”—higher than all creations, even higher than אור, the G-dly light that was created first!

We know that there are four “foundational” types of matter (ד יסודות) that make up all of creation:

אש, רוח, מים, עפר—fire, air, water, and earth. Generally, the fire is placed on a higher level than air but in some *seforim* it is explained that air is actually considered to be on a higher level than fire.

A practical example of this: In order for fire to exist, it needs to have oxygen. Like we see with the Chanukah candles: in order for them to burn, they need oxygen. We specifically place them out in the open—in a place where there is a lot of oxygen. The reason for this is because the spiritual source of air is even higher than that of fire.

This teaches us how important the *avoda* of working to reveal the אוויר in the world really is.

The practical application of this *avoda* is to ensure a [spiritually] healthy atmosphere in one’s own home.

Additionally, it is our job to reveal the אוויר של משיח—the “atmosphere of Moshiach” throughout the entire world, until the whole world is permeated with it, living and breathing the Moshiach atmosphere.¹

CHANUKAH GELT

Shabbos Parshas
Vayeitzei, 9 Kislev 5752

Our Rebbeim, especially the [Friediker] Rebbe, our *nossi* (the leader of everyone in his generation), were known to give *Chanukah gelt* to their children, not merely “spiritual” *Chanukah gelt*, but actual money.

Because this conduct was publicized, it is no doubt an instruction for all of us: Everyone should give *Chanukah gelt* to their children, especially the youngest ones. The time to educate children for their entire lives ahead is when they are young; as the *possuk* says גם כי יקיץ לא—“יסור ממנה”—this path of education will