



## 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.<sup>1</sup>

## 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



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לע"נ  
ר' יהודה ע"ה  
בן ר' משה יעקב ע"ה  
נלב"ע ר"ח כסלו התשנ"ט  
ת"נ צ"ב ה'  
נדפס ע"י בנו  
הרה"ת השליח ר' יוסף יצחק  
וזוגתו מרת ביילא רחל  
ומשפחתם שיחיו  
ביסטאן



## WONDERS AND MIRACLES

Shabbos Parshas  
Vayeshev, 23 Kislev 5752

guide him throughout his entire life, even when he grows old. At that point, the child will certainly use this “path” to educate his own children, who will be born when he is older.

It is important to fulfill this *minhag* properly and give a substantial amount of *Chanukah gelt*. This will create a lasting impression on the receiving child, and on other children as well—even those that have not yet received *Chanukah gelt*.

Increasing in *Chanukah gelt* will also bring about an increase in Torah and *mitzvos* in general, and in all *minhagei Yisroel*, especially the *minhag* of our time—to learn Torah on the subject of the *geula ha'amitis v'hashleima*.<sup>2</sup>

It is of utmost importance that we recognize the wonders and miracles Hashem performs for us today.

The Gemara tells us that Hashem wanted Chizkiya to be Moshiach. But the “*middas hadin*” intervened, saying, “*Ribbono Shel Olam*, even Dovid Hamelech—who sang much more praises to you—you did not make Moshiach. Chizkiya has experienced far more wonders and miracles, and yet he did not sing your praises. How

can you make him Moshiach?”

In other words: Chizkiya did not express enough appreciation for the wonders and miracles of Hashem and was therefore barred from bringing the *geula*. Of course, Chizkiya must have thanked Hashem for the miracles but not on the level that was expected of someone like him.

Hence, it is obvious that in order for us to succeed in bringing the *geula* today, we must thank and praise Hashem for all the miracles that He does for us.

Especially considering the fact that it's almost Chanukah, when we are commanded to engage in פרסומי ניסא—publicizing the miracle.<sup>3</sup> **T**

- 1. Sichos Kodesh 5752 vol. 1, p. 360.
- 2. Ibid. p. 380.
- 3. Sichos Kodesh 5752 vol. 2, p. 428.