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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*.²

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.³ **T**

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