

# eight facts

# NISSIM

## 1 Slow down

When the Friediker Rebbe noticed that his daughters' *melamed* was rushing through the parts of

Chumash that speak about miracles, and he discovered that this was on purpose so as not to scare the children—who are comfortable with natural law and order—he explained why this was wrong:

While a child should know that we don't rely on miracles, they should first realize and learn about true miracles. It is important that they grasp the notion that there are wondrous acts of Hashem that far surpass nature.

19 Kislev 5736

## Even Animals

In Lebanon, relatively close geographically to the site where the Yidden experienced the miracles of *Yetzias Mitzrayim*, another enemy sought to destroy us thousands of years later.

In the summer of 5742, the IDF went to war with Lebanon and merited seeing many wonders and miracles.

Everyone agreed it had been miraculous, and even soldiers on the front admitted that they were perplexed to see the enemy forces scatter before them.

At a *farbrengen* during this time, the Rebbe addressed an interesting question. "Some people think that miracles only happen through *tzaddikim*, so how can we say that there were open miracles?"

The Rebbe answered that if we take a closer look at the Torah we can see that Hashem performs miracles through any medium He chooses, even animals. This is an eternal lesson that the same can happen now as well, and, indeed, did occur.

Toras Menachem 5742 vol. 3, p. 1738



## Open Your Eyes

Do miracles still happen these days?

Well, this really depends on your mindset. If one chooses to

be stuck in the laws of nature then he won't see the miracles going on around him. However, a person who displays strong faith and believes that Hashem still performs *nissim* will see them.

But even for the person who chooses not to believe, there are two possible scenarios: One is that he won't experience the miracles that he doesn't believe in. The other is that despite his lack of faith he will nonetheless merit miracles.

10 Shevat 5716

## Miracle Workers

A group of students were once in *yechidus*; they asked the Rebbe a string of interesting questions, many of them dealing with fundamentals in Yiddishkeit. The Rebbe addressed each question individually.

Towards the end they asked, "Is the Rebbe able to perform miracles?"

The Rebbe explained, "Everything in this world comes from and is influenced by the higher worlds. A miracle is when something that you could not have calculated happens. When a Jew connects himself through his Divine spark with G-d through fervent prayer, Torah, and mitzvos, he can affect things in this physical world "from above." This power is not the prerogative of one Jew but of every Jew..."

Yechidus 8 Adar 5720





## Appreciation

Praise, acknowledgement, and a thank you can go a long way.

In fact, because Chizkiyahu Hamelech didn't sing *shira* after Hashem miraculously wiped out Sancheriv's army, he was no longer going to be Moshiach, even though he had been destined for that incredible role.

The Rebbe took this as an important lesson following the wondrous salvation at Entebbe. The Rebbe stressed the importance of acknowledging the scope of the miracle and warned that denying that it had been the hand of Hashem could have serious consequences.

*Simchas Torah 5737*

## Different Shapes and Sizes

When it comes to miracles, we can see three levels. The first is a *nes* that is completely concealed within nature—as we see on Purim.

The second is a miracle that clearly breaks the rules of nature but is still connected to it in some way. We see this with Yehoshua and Yericho. Although the victory was clearly miraculous, it still required physical acts on his part, such as blowing the shofar.

The third is a miracle that completely shatters the order of the world. This is a miracle that has no grasp or handle in the physical world—it is absolutely wondrous and amazing. As Chizkiyahu said, "I will lay on my bed and be victorious..."

*19 Kislev 5711*



לזכות שלוחי כ"ק אדמו"ר  
משפחת לברטוב  
אוסטין, טקסס  
משפחת וילהלם  
בנקוק, תאילנד  
שיצליחו במילוי שליחותם מתוך  
הרחבה ומתוך הצלחה רבה ומופלגה  
נדפס ע"י  
משפחת פלדמן  
פלארידא. טעקסאס.



## The Needs of Today

Perhaps more than other Rebbeim, the Rebbe frequently displayed open miracles.

In a letter to the Frierdiker Rebbe, the Rebbe asked for an explanation to what he repeatedly hears that "In Chabad we don't hold of *mojsim*..." True, the Rebbe said, in earlier generations, when Chassidim were of higher stature, we didn't need them. But nowadays, when people are so sunken in the thickness and physicality of *olam hazeh*, it's difficult to inspire them with intellectual stimulation alone. We need to begin with stories of wonders and miracles. They will have the power to uplift the listeners from their lowly state.

*Reshimos choveres 138*

## A Rebbe's Name

At the Shabbos *farbrengen* of *Parshas Beshalach* 5714, the Rebbe spoke about miracles, and that if needed, the

(Frierdiker) Rebbe will provide

them. First he explained that although in the past it has been stated by our Rebbeim that miracles are not necessary for the Yidden, nevertheless, now that we are in such a dark state of *galus*, we do need them.

The Rebbe then continued to say that if someone was in need of children, they should merit this *bracha* and pledge to name the baby Yosef Yitzchok after the Frierdiker Rebbe. If they cannot use this name (since *Ashkenazim* don't give children the name of a living parent), then they can name him Menachem Mendel after the Tzemach Tzedek. The Rebbe also gave *brachos* for wealth, good spirits, and the *hatzlacha* of Chassidim.

