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Moifsim in Chabad?

There is a fascinating story told by the Friediker Rebbe about Chai Elul, which the Rebbe recounted many times throughout the years:

On Shabbos Chai Elul, 5652, the Rebbe Rashab ascended to Gan Eden (still during his lifetime) along with his father, the Rebbe Maharash, where he heard seven “Toros” from the Baal Shem Tov.¹

In this sicha, the Rebbe expounds on the nature of this miraculous event, deriving an important lesson for each of us.²

Throughout the generations of Chabad, there has never been an emphasis on “moifsim”—supernatural events. True, all of our Rabbeim did indeed perform miracles, and more so in recent times; nevertheless, these occurrences were not publicized as in the times of the Baal Shem Tov. This attitude was in keeping the general approach of Chabad—not to suffice with heavenly inspiration, and assistance in our *avoda*, but rather to invest effort and reach the greatest heights on our own.

With that being said, it seems difficult to understand:

The story about the Rebbe Rashab ascending to Gan Eden during his lifetime on Shabbos Chai Elul, 5652, and hearing seven *Toros* from the Baal Shem Tov is a most wondrous and supernatural occurrence. Why then would we deviate from ordinary protocol and publicize such an event – nothing short of a *moifse*? This seems to be at odds with the very idea which Chabad stands for!

The answer lies in a deeper look at the day of Chai Elul:

Chai Elul marks the birthday of “*Shnei Ha’moros Hagedolim*”—the Baal Shem Tov and the Alter Rebbe—and therefore encapsulates the interconnection of *Chassidus Haklolis* with *Chassidus Chabad*.

The story highlights both of these points.

Firstly, the fact that the Rebbe Rashab heard *Toros* from the Baal Shem Tov in Gan Eden is a *moifse*—a heavenly revelation from above. Then, by expounding upon the *Toros* in his own words, the Rebbe Rashab translated this revelation into human intellect as well—the fundamental purpose of Chabad.

This is also true in the process of revealing and publicizing the story and content of these *Toros*:

When someone hears that the Baal Shem Tov taught these *Toros* in Gan Eden (in a supernatural course of events), they are inspired and their mood is uplifted. Only then is he exposed to the subject’s logical explanation, in the way of “Chabad.” Obviously, the preface about the “*moifse*” excites the individual emotionally, thereby deepening the effect of the *Toros*, bringing about the desired results in a much greater manner.

Parenthetically, this story also serves as an answer to the so-called “*Shpitz-Chabad*” who maintain that one need not be moved by *moifsim*, as Chabad never emphasized that point.

They further claim that supernatural occurrences don’t bear significance, for as the Baal Shem Tov taught, even nature itself is also supernatural; it’s only that our eyes grew accustomed to the patterns of

nature. But in truth, all of nature is really miraculous, so there is no reason to make a tumult out of a *moifse*.

The answer:

Firstly, when he is in desperate need of help in his own material matters, he begs for a miraculous salvation – a *nes*. He does not suffice merely with a natural resolution; somehow he suddenly knows to appreciate the superiority of a *moifse*...

Furthermore: Torah dictates that there is a difference between natural occurrences and miraculous events. According to Halacha, there are circumstances when one is required to make a *brocha* over a *nes*, and so on.

Hence, it is important that we take the story of the seven *Toros* to heart, realizing the supernatural aspect of it, and implement its meaning in our everyday *avodas Hashem*. **D**

1. Two of them are recorded in HaYom Yom, Chai Elul; from Sichas Shmini Atzeres, 5697. In 5752, marking 100 years from Shabbos Chai Elul 5652, a full Kuntres of the seven *Toros* and the Rebbe’s explanations on the subject was published by Vaad Hanachos B’lahak, called Kuntres Shivas HaToros. The full Kuntres was later published in newer prints of Kesser Shem Tov, Hosafos, Siman gimmel pg 501.

2. Adapted from selections of Sichas Shabbos Parshas Tavo, Chai Elul, 5747.