



IS HAFATZAS HAMAAYANOS ONLY FOR CHABAD?

This yechidus was with two talmidim from non-Chabad Yeshivos.
It took place on Thursday night, 5 Adar II, 5727.

The Rebbe read their *tzetl* asking for *brachos* and said, “May Hashem fulfill your hearts’ desires spiritually and materially.”

The Rebbe then asked, “How are you keeping up in *nigleh* and Chassidus? And what’s with *hafatzas hamaayanos*?”

One of the *bochurim* responded, “I try.” He then gave a *tzetl* to the Rebbe, asking five questions:

1) What is the Rebbe’s opinion regarding the belief that the return to Eretz Yisrael is the beginning of the *geulah* (אתחלתא דגאולה), regarding the elections there, and is it permissible to hold a government position there?

2) Why do Chassidim daven late?

3) [What is the Rebbe’s opinion] regarding going to college?

4) Why are the other *chassidische* groups not active in *hafatzas hamaayanos*?

5) What’s the reason for having a beard?

The Rebbe looked at the *tzetl* and said, “There are five questions here, corresponding to the Chamisha Chumshei Torah. On each individual question, a *sefer* could be written.”

The Rebbe then said, “With regards to Eretz Yisrael, the answer is simple: the Rambam says clearly that the way we will know that Moshiach has arrived will be when there is a Yid who is G-d-fearing, fluent in Torah, who will influence all Yidden to learn Torah and keep the mitzvos. It won’t be like today; if there will be a Yid who will not want to put on

tefillin, or build a *sukka*, Moshiach will compel him to do it. [Even] then, it could still be in doubt whether Moshiach is already here. Afterwards, we will build the *Beis Hamikdash*, and even then, it will still be in doubt whether Moshiach is already here. Afterwards, he will gather the exiles, and then everyone will know that it’s the beginning of the *geulah*.”

“...Regarding holding a post [in the government]; if it doesn’t have to do with governing, such as a street cleaner, etc., it doesn’t matter. But if he [the appointee] has an opinion [that bears weight], it’s contrary to the Shulchan Aruch. And even if he’s a *shliach* of two million Yidden, ‘there is no *shliach* for a sin,’ unless he protests against everything they [the government] say. If not, it’s contrary to the Shulchan Aruch and one is demonstrating that the *geulah* has not yet begun [by holding such a post]. If, however, it’s done in order to spread *Yiddishkeit*, and to receive favors from them, it’s not a problem. But it is not permitted to be a minister, etc. without good reason.

“Regarding voting, it is not a problem, even though there are varying opinions in that, because it can be of benefit to Yidden.

“Regarding davening late, *krias Shema* is indeed recited earlier, but *tefillah*, whose time is until the end of the fourth hour, is recited later, because the Rambam rules, and the Alter Rebbe quotes it in Shulchan Aruch, that without *kavana*, one’s *tefilla* is invalid. (He doesn’t mean mere *peirush hamilos* [word for word translation]—regarding which there is a disagreement, and most hold that it’s not

לזכות
 החייל בצבאות ה'
 אלחנן שיחי'
 לרגל יום הולדתו השלישית
 שמיני עצרת ה'תשע"ח
 ולרגל האפשרוניש'
 כ"ה תשרי ה'תשע"ח
 נדפס ע"י הוריו
 הרה"ת ר' יואל וזוגתו מרת ריקל שיחי
 ניו



necessary; rather, he [the Alter Rebbe] means the general intention, such as 'know before Whom you are standing.') So what would be the purpose of davening early if during [davening] he will be thinking about business, or about his grocery, or about his shoemaker business; he will anyhow need to daven again.

"Regarding college, there is the saying of *Chazal*, "ודברת בם—You shall speak of **them**" and not idle words, and not secular wisdom,' but if it's for a profession [it's permitted]. Just like there's a shoemaker and a tailor and a businessman, there can also be a profession [of being] a lawyer. So if one is going to college only for that reason, and the learning itself there is secondary to the profession, and one's intention in going is so that they will have an easier job, then it's not a problem.

"If one is going so that they will be more a part of society and have culture and know about Shakespeare, Einstein, etc., and be able to respond in every discussion, no matter what it is, then that is *bittul Torah* and it's forbidden to go. Not so, as abovementioned, for a profession, and specifically when it's just for that. But if it's for that [—a profession], and in the meantime, one is also thinking about the other things, then one need not go.

"A *frum* woman with a *sheitel* came to speak with me—and her husband has a beard, and her son goes to high school. I asked her what they are thinking of doing when he finishes high school. She answered me that he will go to college—one must be a *mentch*. I asked her, 'And what would be the problem if he would be a *gaon*, and will be knowledgeable in *Shas* and *poskim*?' She answered (and the Rebbe laughed), 'He will indeed be a *gaon*, but he won't be a *mentch*, and he won't know when Shakespeare was born.' I asked her, 'Do you know when Rava was born?' She told me that she did not know. So I asked her, 'And do you know when Julius Caesar was born?' She answered, 'I never met him.'

"If it's for such a theme; to be able to be a *mentch*, and a part of society, and to be able to answer every question—going [to college] is forbidden.

"Regarding why other Chassidim are not active in *hafatzas hamaayanos*. Firstly, one should ask them directly (and I don't want to slight them). But simply, we can say about this that the Maggid had many students, and every student took the Maggid's Torah in a different form. The Alter Rebbe took it in a form of expansion (הרחבה) and spreading (הפצה); whereas the other students didn't take it in a form of expansion—they took it in a form of depth, but not in a form of expansion. Since the students of the Maggid didn't take it in a form of spreading, the later generations [their students] can't spread it [either].

"It's like the difference between one who learns Gemara with Rashi—he learns the *pshat* [simple meaning] of the Gemara. Even though it's with depth, it's still *pshat*. On the other hand, Tosfos asks a question and gives an answer in a broader form (הרחבה). Both Rashi and Tosfos were able to learn Gemara well.

"Regarding the reason for growing a beard, there's a *machlokes* of *Rishonim* about this, and there are *Rishonim* who hold that one must wear a beard. The Tzemach Tzedek rules that way according to *halacha*.

"According to Kabbalah, it's connected with the ג" the 13 strands of the celestial beard—and it draws down the 13 *middos harachamim*. Additionally, the Tzemach Tzedek says that the 13 words of the *possuk* 'Vehu *Rachum*' correspond to the 13 *middos harachamim*."

The *bochur* asked if cutting one's beard is allowed for business purposes. The Rebbe answered, "If so, there would be no way of drawing the line."

The *bochur* asked, "Why are there many *Litvishe* who don't have a beard?" The Rebbe answered, "Either they hold like other *Rishonim* or they hold that they don't need the 13 *middos harachamim*. We, however, know that we need 'Hashem, the merciful G-d, etc.' [So] we need a to have a beard."

The Rebbe concluded with a *brocha*. **T**