



טור 'לעבן מיטן רבי'ן הוקדש לזכרון
ולעילוי נשמת
ר' שמואל ב"ר יהושע אליהו ז"ל
ואשתו מרת שרה ע"ה
בת ר' יקותיאל ומרת לאה הי"ד
ת'נ'צ'ב'ה'

~
ע"י בנם
ר' יקותיאל יהודה
וזוגתו מרת פעסל לאה ומשפחתם
שיחיו
רוהר



The Apple of Hashem's Eye

TEVES—5751

The month of Teves in the Year of Wonders began with the final days of Chanukah—a time of miracles for our people—while we awaited miraculous salvation again under new circumstances. As coalition forces built up in the Middle East, many people were terrified of the repercussions for the Jewish people in Eretz Yisroel, fearing the worst. The Rebbe's unrelenting reassurance was the only calming voice in an ever-growing sea of panic, strengthening the faith of the Jewish people that Hashem is always watching over them and that no harm would come our way.

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Chanukah

On Wednesday, 2 Teves—the final day of Chanukah—the Rebbe went to the Ohel. The Rebbe joined the *minyan* for Mincha and Maariv upon his return, then told Rabbi Leibel Groner, “As a continuation to Zos Chanukah, whoever did not yet give Chanukah Gelt, or did not give enough Chanukah Gelt, can still do so now...”

The Rebbe proceeded to distribute dollars to all present. When Rabbi Avraham Shemtov passed by, the Rebbe smiled and said, “For *liros v’leiraos*” (“to see and be seen”—a reference to the Chanukah Live program the day before that Rabbi Shemtov coordinated).

Shabbos Hei Teves

The first Shabbos of the month, Parshas Vayigash, occurred on Hei Teves—Didan Notzach—marking four years since the victory in the trial over the *seforim* of the Chabad library. It was a joyous Shabbos indeed.

A large sign hung proudly in the shul in honor of the

“Hisvaadus Chassidim” in connection with the luminous day of “Hei Teves—Didan Notzach.” Many guests arrived to spend this Shabbos with the Rebbe, including numerous shluchim from out of town, as well as more than 250 guests of the “Pegisha” (“Encounter with Chabad”) program.

The *niggun* “Didan Notzach” was sung very enthusiastically many times throughout Shabbos, and the Rebbe encouraged the singing with great joy.

An especially joyous farbrengen took place on Shabbos afternoon. The Rebbe spoke a lot about the importance of having holy *seforim* in one’s home, and also mentioned the ongoing effort to redeem the *seforim* of the Rabbeim still in Russian exile.

At the end of the farbrengen, the Rebbe distributed bottles of mashke for events during the upcoming week, beginning with tonight’s Hei Teves farbrengen by the members of Agudas Chassidei Chabad. The Rebbe concluded the distribution by singing his father’s *niggun*, as usual, and then he began singing “*Al nisecha...*,” encouraging the crowd to sing faster and louder.



CHASSIDIM FARBRENG AT 770 ON MOTZEI SHABBOS, 5 TEVES.



Good for the Jews

On Thursday, Asara B'Teves, after Mincha, the Rebbe said a *sicha*—as he always does on fast days. But this time, something was different.

The Rebbe spoke passionately for close to an hour, taking a stand on current events with a theme that he would repeat several times throughout the remainder of the month.

Due to the tense situation in the Middle East, when it seemed like an attack could be imminent on the Jewish community in Eretz Yisroel, many people were afraid. To make matters worse, an influential individual in Eretz Yisroel had stated publicly that the Jewish nation was in a spiritually bad state, and that therefore, terrible things were about to *chas v'shalom* befall them.

The Rebbe addressed this issue head-on. “Every single Yid is the apple of Hashem’s eye!” the Rebbe declared. “No matter their outward conduct, every one of them is a child of Avraham, Yitzchok, and Yaakov. *Rachmana l'tzlan* to try and fool around with that!!”

As to the predictions of doom, the Rebbe assured that there could be no new “tab” starting for Hashem’s retribution, as some had suggested, because the final *geulah* is at hand.

Interestingly, even after such a sharp *sicha*, the Rebbe distributed dollars and smiled broadly at many of the passersby.

On the following Shabbos, Parshas Vayechi, the Rebbe continued on this theme.

In a long, animated *sicha*, the Rebbe spoke passionately about how special each and every Yid is. Those who suggested that the Yidden who perished in the Holocaust were recipients of Divine retribution were gravely mistaken, the Rebbe said. “*Rachmana l'tzlan* to think such a thing! Certainly not to say such a thing! All the more so not to publicize such a thing!!”

The Rebbe spoke about the *novi* Yeshayahu, who spoke negatively of the Jewish people, only to be fiercely reprimanded by Hashem in return. All throughout the generations, the leaders of the Jewish people went to the greatest lengths to find *zechusim* for the Jewish people and to bring out their best qualities, not *chas v'shalom* to give the Satan what to lean on!

At the conclusion of this *sicha*, the crowd sang Napoleon’s March, and the Rebbe’s encouragement was something other-worldly. The Rebbe waved both hands in circular motions again and again, bringing the singing to an amazing crescendo. It almost seemed as if the walls of the shul were



AFTER A PASSIONATE SICHA ON 10 TEVES, THE REBBE WASHES HIS HANDS FOR MAARIV.

shaking! One of the participants records in his diary that it seemed clear that the Rebbe was orchestrating spiritual affairs, drawing blessings down for the Jewish people at this difficult time, and indeed for the whole world.

Later in the farbrengen the Rebbe again addressed this issue, saying that an individual, a mere human being of flesh and blood, seems to have found himself fit to make calculations for Hashem. He thinks it’s appropriate to speak ill of the Jewish people. “He says these things to his students,” the Rebbe exclaimed, “and he leads them off the well-trodden path. He is leading himself off the path. His students don’t know what they’re talking about, and he himself doesn’t know what he’s talking about!”

The Rebbe called on this individual to learn from Hashem. What does Hashem do in His “spare time”? The Gemara says that He sits and makes *shidduchim*, building Jewish homes and bringing *simchos* to Jewish families.

With that, the Rebbe asked if there was a *chosson* in the room, and two *chassanim* were pointed out. The Rebbe told one of them to stand on the table, and told them both to say *l'chaim* and sing a joyous *niggun* on the theme of a wedding. The crowd sang “*M’heira Yishama...*”

The Silver Coating

The next week, the Rebbe again elaborated on this theme. In the week's Parsha of Shemos, the Torah tells the story of Moshe Rabbeinu speaking ill of the Jewish people by speculating that they wouldn't believe in his mission from Hashem ("V'heim lo yaaminu lee..."). As a result, he was punished with a snake and with tzaraas.

The Rebbe again asserted how careful one must be when speaking about Hashem's precious children. Even if words of rebuke are warranted, they must come from a place of love.

If one only sees negative traits in another individual, the Rebbe explained, it's because they're actually seeing a mirror of themselves. A mirror is just a piece of glass, but there's silver on one side of it that blocks the view to the other side and instead displays one's reflection. The silver represents a person's own self-love and natural biases. In order to properly see the other, one must rid oneself of these negative qualities.

Expansion

On the following Shabbos, Parshas Va'era—Mevorchim Shevat, the Rebbe dedicated much of his farbrengen to the recently marked *yom hilula* of the Alter Rebbe on Chof-Daled Teves.

Addressing the new wave of Jewish immigration to Eretz Yisroel from the Soviet Union, the Rebbe encouraged that they be assisted in growing in their Yiddishkeit. Even after seventy years of near-total religious suppression, the impact of the activity of all our Rabbeim in Russia is still recognizable on these Yidden. We need only to develop it further and bring it out into the open.

Likewise, this new influx in Eretz Yisroel highlights the need for more physical space for absorption. There are sections of the land that Hashem has already placed in the hands of the Jewish people, and these places should be settled by the new immigrants.

Towards the end of the farbrengen the Rebbe again spoke passionately about the need to show only love to our fellow Jews, and not to try and justify Hashem's actions in the Holocaust.

"The victims of the Holocaust went up in flames like holy *korbanos*, in sublimity and purity. There's no place to try and justify what happened to them. From now on, only open and revealed goodness will come upon the Jewish people!!!"

Do it Here!

Inspired by the Rebbe's address each week of strength and encouragement for the Yidden in Eretz Yisroel, one of the local *mashpi'im* in Crown Heights wrote a letter to the Rebbe asking if it would be appropriate to send groups of *anash* to Eretz Yisroel to help uplift the Jewish spirit there.

The Rebbe responded:

"The effort should entail what is **stated in the Torah**, by the local Jewish people here, the people of **your city, headed by you**, through increasing Torah and *mitzvos* in a **straight-forward manner**. I would appreciate it if you notify me how much they increased [in Torah and *mitzvos* as a result of this effort] **in actuality**. I will mention this at the Ohel."

This response from the Rebbe was a clear indication that the Diaspora Jewish community must assist their brethren spiritually. Indeed, on Thursday, 24 Teves, a special gathering was held at 770 with elder Chassidim and *mashpi'im* to discuss how to implement this effort.

That same week, the Rebbe wrote a note in response to Reb Leibel Raskin, who articulated the apprehension felt in the Jewish community of Morocco:



THE REBBE'S EDITS ON THE SICHA FROM 10 TEVES. ON THE TOP LEFT, THE REBBE ADDED 'MAHIR', INDICATING THAT IT BE PUBLISHED IMMEDIATELY. THE REBBE REPEATED THIS PRACTICE AS HE SPOKE ON THE SUBJECT AGAIN THROUGHOUT THE FOLLOWING WEEKS, ADDING 'MAHIR' TO EACH SICHA.

“Every single Yid is part of Hashem (and the Alter Rebbe explains in the beginning of Tanya that this is to be understood **literally** [“*mamash*”], which means it manifests **tangibly** in the physical sense [“*mishush*”]. This is apropos to the current time, [when we read] Parshiyos Vaera—Beshalach, and [at a time when we are] extremely close to the [fulfilment of the words from Parshas Beshalach] ‘You will bring them up and plant them in the mountain of your heritage’ (which was said in song—with joy), [indicating] the true redemption through *Moshiach tzidkeinu*...”

“Chazal say that already at the beginning of Parshas Vaera—the slave work of the Jewish people in Mitzrayim ceased.”

The Spiritual Battle

As the political situation in the Middle East continued to unravel, the Rebbe was asked if there had been any change in his stance regarding Eretz Yisroel being safe. The Rebbe responded that his original stance was based on the words of the Torah that Hashem’s eyes are upon the Land from the beginning till the end of the year, and obviously, there was no change in that sentiment.

In the Rebbe’s presence, the effort to help our brothers and sisters in the Holy Land is present throughout the month, with a spiritual battle being waged on their behalf.

Each time the Rebbe enters or exits the shul, Chassidim sing “*Utzu Eitza*” enthusiastically, in prayerful hope to foil the schemes of our enemies.

On Thursday, 27 Teves, a notice is issued that the Rebbe has approved the call by Agudas HaRabbanim of America to declare this Erev Rosh Chodesh a half-day fast and a day to increase in davening.

On 28 Teves, the Rebbe came into shul for Mincha and Maariv and vigorously encouraged the singing of “*Utzu Eitza*” with both hands.

After Maariv, the *gabbai* reminded everyone that the following day, Erev Rosh Chodesh, was declared a half-day fast, and that after Shacharis they would all recite the selected *kapitelach* of Tehillim.

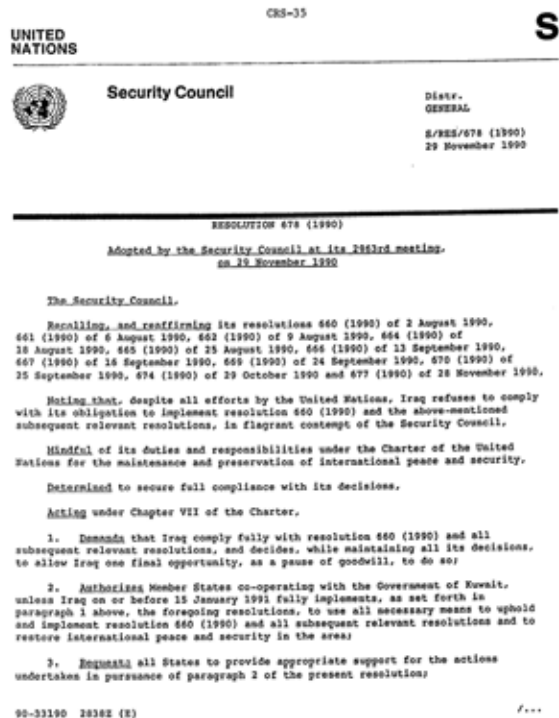
As the Rebbe left the shul, he wished well to people who would soon be traveling (as he always does). When people told the Rebbe that they were traveling to Eretz Yisroel, the Rebbe said, “This is a very good thing!”

The next morning, the Rebbe arrived to Shacharis at exactly 10:00, with a copy of the notice from Agudas HaRabbanim protruding from his siddur.

After *Tachanun* was recited, the Rebbe turned his siddur to the long *Avinu Malkeinu* and then turned towards the



THE REBBE ENCOURAGES THE NIGGUN ‘UTZU EITZA’, 10 TEVES.



U.N. SECURITY COUNCIL RESOLUTION #678, ISSUING AN ULTIMATUM TO IRAQ, INSISTING IT PULL OUT OF KUWAIT BY JANUARY 15, 1991, OR FACE WAR. AGUDAS HARABBANIM ISSUED A CALL TO FAST ON THE DAY THE ULTIMATUM WAS SET TO EXPIRE (EREV ROSH CHODESH SHEVAT).

aron kodesh, which was immediately opened. The Rebbe gave the indication, and Chassidim sang the Alter Rebbe's *Avinu Malkeinu*.

At the end of davening, the Rebbe recited each *kapitel* of Tehillim as listed on the notice he had brought in his siddur. At the end, the Rebbe recited *kapitel* 150, which was not on the list, and the *gabbai* announced that everyone should say that *kapitel* as well.

Later that evening, Rabbi Leibel Groner reported that the Rebbe had told him that the Jewish people in Eretz Yisroel had nothing to be afraid of. The Torah clearly states that Hashem's eyes are upon the Land from the beginning till the end of the year.

The next day, when asked about sealing homes or sleeping in shelters due to fear of incoming missiles, the Rebbe said that this could be done for two reasons: 1) It helps people have a calmer sleep; 2) If the enemy sees that we're prepared, they will be deterred from attacking.

The Reassuring Voice

Each Sunday throughout the month, the Rebbe was visited by thousands of people for dollars and *brachos*. A recurring theme this month was whether people should travel to Eretz Yisroel or bring their relatives who were already there home. The Rebbe reassured them that there was no reason to worry; everyone in Eretz Yisroel would be safe and sound.

On Sunday, 6 Teves, the El-Al administration came to see the Rebbe. The CEO told the Rebbe that their airline was responsible for bringing thousands of Russian Jewish immigrants to Eretz Yisroel. Just in the past week, they brought six thousand people in one day! He asked the Rebbe to encourage the Jewish community in the United States to fly to Eretz Yisroel and not to abandon their brethren at this trying time.

The Rebbe reassured him that he continuously tells people to go there.

"On the contrary," said the Rebbe, "it is safer to be in the Holy Land than in the United States, since the Torah says that Hashem watches over the Land. Moshe Rabbeinu said this more than three thousand years ago, and it was inscribed in the Torah for posterity. We only hope that Eretz Yisroel will display its true nature, by bolstering Torah and *mitzvos* in the land, thereby revealing Hashem's protection even more."

The Rebbe concluded that the company must live up to its name, "El-Al," which indicates an ever-growing quest to strive and reach higher.

In this vein, the Rebbe asked them to place a *tzedakah* box on each airplane, giving the first three dollars for the first three pushkas. "If you send me an exact list of how many airplanes you have, I will send you a dollar for each and every one!" the Rebbe said.

Later, a US army chaplain told the Rebbe that he was traveling to Saudi Arabia to participate in the war effort,



RABBI CHAIM ZEV BOMZER INTRODUCES
A GER TO THE REBBE, 13 TEVES.



MR. YITZCHAK DAVID, THE ISRAELI PRIME MINISTER'S ADVISOR ON
DIASPORA AFFAIRS, CONVERSING WITH THE REBBE, 27 TEVES.

and that he was bringing his Megillah in case he would still be there for Purim. The Rebbe told him that he would certainly be back home before Purim and that he could leave his Megillah there.

Rabbi Gershon Rosenstein passed by with his son, and Rabbi Leibel Groner told the Rebbe that the boy is asking if he should go to Russia to help spread Yiddishkeit on behalf of the Ezras Achim organization.

“What’s the question?” asked the Rebbe.

They explained that the political situation there was unsettling, and the Rebbe said, “Why do the politics concern him at all? Is he going there for politics?” and the Rebbe wished him success.

An individual asked the Rebbe for a *bracha* for children, and asked if they should see a doctor. The Rebbe asked how long they had been married, and when the man specified a number of years, the Rebbe agreed. “There have been new discoveries in this field in the intervening years,” the Rebbe explained.

On Sunday, 20 Teves, the Rebbe was visited by Rabbi Chaim Zev Bomzer, who introduced a newly converted *ger* to the Rebbe.

“Tell him,” the Rebbe said, “that he is more precious to Hashem than you [pointing at Rabbi Bomzer] and me [pointing at himself]. The Torah says, ‘You shall love the *ger*.’”

Mr. Don Ronan told the Rebbe that his father was born on the exact same date as the Rebbe [11 Nissan 5662], in the exact same city of Nikolayev, and in the exact same hospital. Today, he lives happily in Eretz Yisroel.

Mr. Ronan had used “*Beit Cholim*” (house of the sick) as the Hebrew term for hospital, and the Rebbe said, “Why must you call it a *beit cholim*? He was born in a ‘*beit rofim*’ (house of doctors).”

The Rebbe then gave him a dollar for his father to have many long years and to have good news from the whole family.

A delegation from the Jewish Federation came to the Rebbe, saying that they were soon leaving on a trip to Eretz Yisroel.

The Rebbe gave one of them a dollar and said, “This is for tzedakah in Eretz Yisroel. My dollar is only symbolic. You will certainly give half a million dollars!”

“Of course! At least half a million!” he said. The Rebbe responded that it should be only the first installment.

To another individual in the group, the Rebbe said, “You must publicize that you’re going to Eretz Yisroel. Not like those who are afraid to go and are causing others to be afraid.”

A representative of Israel’s Ministry of Tourism came to the Rebbe, saying, “Rebbe, there are no tourists now in Israel!”

The Rebbe reassured him that he constantly publicizes the importance of traveling to Eretz Yisroel, and that it’s the safest place to be. It has the Har Habayis, the place of the Beis Hamikdash, and most importantly, it has a community of two or three million Jews, *kein yirbu*.

Don’t Even Think About It!

On Sunday, 27 Teves, an individual told the Rebbe that his son is not being admitted to yeshiva.

The Rebbe responded: “You need to speak to a *rav*. They’re not letting him into yeshiva? I’ve never heard of such a thing. You should ask a *rav* for help. Something seems not right.”

The Rebbe was approached by Rabbi Moshe Cohen, who told the Rebbe that his daughter was studying in a seminary in Eretz Yisroel and he was asking if he should bring her home due to the war.

The Rebbe said: “She’s in Yerushalayim, the safest place! She’s together with Hashem in His capital.”

“So I shouldn’t bring her home?” asked Rabbi Cohen.

“*Chas v’shalom!*” said the Rebbe. “How can you even think such a thing?”

Mrs. Cohen told the Rebbe that their daughter is on break from her studies anyway, so perhaps she should come home for a bit.

“Let her stay there,” the Rebbe replied. “There are plenty of good things for her to learn there, in the holy city.”

The Rebbe turned to Rabbi Cohen and said, “You must not tell anyone that you even entertained the thought of bringing your daughter home. Not just about your daughter, but no Jew should publicize when they have a thought about leaving Yerushalayim. Very soon we will all go there, together with Moshiach! Why would you think about leaving there?”

The Rebbe was approached by Mr. Yitzchak David, the Israeli Prime Minister’s advisor on Diaspora Affairs, who asked the Rebbe for a *bracha* for success in bringing all the Russian Jews to Eretz Yisroel.

The Rebbe told him: “You should let everyone know in my name that trading the *galus* of Russia for the *galus* of America makes no sense. It’s time to start trading *galus* for *geulah* by going to the land of *geulah*. Hashem’s eyes are upon the land from the beginning till the end of the year, especially this year!” 📌