

B"H

# GEULAH



	Candle Lighting	Shabbat Ends
Brooklyn	6:59	7:59
Chicago	6:52	7:55
Cincinnati	7:38	8:39
Los Angeles	6:53	7:49
Miami	7:18	8:11
Montreal	7:00	8:03
Philadelphia	7:03	8:03

**Pikudei Parshas Hachodesh**  
 28 Adar, 5785  
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Long Live the Rebbe King  
 Moshiach Forever and Ever!

**122**  
YEAR  
 since the birth of the Rebbe MH"M shita

Published By:  
 Chabad World Center  
 to Greet Moshiach



## The Work of Your Hands

The Book of Exodus concludes with Torah Portion Pikudei, which summarizes and accounts for all the resources and efforts that went into constructing the Mishkan, the portable sanctuary in the desert.

After everything was completed, the Torah (Shemot 39:43) records Moses' reaction:

*"The children of Israel did all the work in accordance with everything that G-d had commanded Moses. Moses saw the entire work, and behold, they had done it as G-d had commanded. They had done it, and Moses then blessed them."*

Rashi explains that the blessing Moses gave was from the verse in Psalms (90:17): *"May it be G-d's will that the Divine Presence rests in your handiwork."*

What so impressed Moses about their compliance with G-d's will that he was moved to bless them? And why did Moses choose this specific blessing?

The following explanation is based on *Divrei Sha'arei Chaim*, authored by the 19th-century Hungarian Rabbi Chaim Sofer, with additional insights drawn from the teachings of Chabad Chassidus.

There are two approaches to craftsmanship. One is that of the artisan who shapes and molds materials to create a work of art. His primary focus is on how his handiwork allows him to express his creativity and artistic skill.

The other is a more utilitarian model, where the goal is not self-expression or personal fulfillment, but function and purpose. This craftsman is driven by the need to create something that serves a practical role. If he is an architect, his objective is not to showcase his artistic vision, but to design a home that will provide shelter and comfort for those who live in it.

And herein lies the uniqueness of the craftsmen who designed and built the Mishkan and its vessels. They were undoubtedly brilliant

artists who exhibited great creativity. However, they were single-minded about their goal—to fulfill G-d's desire to have a place where His presence will be felt and channeled to the entire world.

When Moses beheld the finished product, he realized that their work was devoid of personal ambition and self-expression. They had one exclusive thought that permeated their work: to create a Sanctuary for G-d. We can now understand why Moses' blessing to the craftsmen was: *"May it be the will [of G-d] that the Divine Presence rests in your handiwork."* His blessing was more than a pat on the back for a job well done. He was acknowledging how well they understood the import of their task; it was not about them, but about G-d dwelling in their handiwork. And the greatest blessing for an altruistic person is that his or her efforts will bear fruit.

One of the major achievements of the Messianic Age is that, as we say in our prayers, we will observe the mitzvot "in accordance with Your will." Our observance of the mitzvot will follow the model of the craftsmen of the Mishkan: our observance of the mitzvot will be motivated by an abiding desire to conform to G-d's will to make the world a dwelling place for G-d.

When we ask G-d to bring Moshiach and the final Redemption, we are not merely seeking universal peace. Rather, we are striving to fulfill G-d's ultimate plan — the transformation of the entire world into a sanctuary for His presence, brought to fruition through our own actions.

As we stand on the threshold of Redemption, our focus should be to complete the process of transforming the entire world into a Sanctuary for G-d. By doing so, we imbue our mitzvot with perfection, and we begin to experience the sublime energies associated with the Messianic Age in these last moments of exile. ■



## A New Start in Life

The scorching Indian sun beats down on the pink streets of Jaipur, as Rabbi Betzalel Kupchik and his wife Rachel stand at the airport entrance, ready to begin a new chapter in their lives. Behind them are 27 years of service as Chabad representatives in Pune, India (pronounced Poona). Ahead lies an unknown journey. India isn't foreign to them—they have known it well for decades.

In 1989, a young couple who had just returned from India visited the Kupchiks in Safed and described thousands of young Israelis wandering between ashrams in search of spiritual meaning. At the time, there was not a single Chabad House in India. Their stories ignited something within the Kupchiks. “We understood that in a place filled with idolatry, there was an immense thirst for authentic spirituality.”

The idea simmered until, in 1997, they watched a television report about the masses of Israelis flocking to the ashram in Pune. The camera captured a young man in a red robe, his tzitzit peeking out. He told the reporter, “We have nothing to look for here — we have Judaism and the Rebbe.” The report ended with: “In Pune, they're already waiting for the Rebbe.” For Rabbi Betzalel, this was the sign.

Rabbi Betzalel and Rabbi Yahel Dahan traveled to Pune for the holiday of Purim and saw firsthand the potential for Jewish outreach. Over time, the Kupchiks returned several times to conduct holiday programs, but settling there seemed impossible. They had ten children and no infrastructure for Jewish education.

One day, after another short trip to Pune, Rebbetzin Kupchik proposed: “Maybe we should all just go together?” Her husband was astonished. “Do you think you can handle it? Without daycare, kindergarten, or a religious school?” However, the decision was made, and the entire family moved.

Life in India as Chabad representatives was filled with challenges. On one occasion, Rebbetzin Kupchik promised the children a special meal of chicken, a rare treat. She prepared an alternative meal in case guests arrived. Indeed, guests came, and the children waited patiently. When the last guest left late at night, their son Mashiach proudly brought out the untouched pot of chicken and declared, “No matter what, we are a Chabad House!” This phrase became their family motto.

The children adapted quickly to the shlichus lifestyle, greeting the guests, serving them, and even leading prayers. The children also took initiative beyond the Chabad House. Once, hearing the sounds of a wedding band, they ventured into the streets, found the musicians — who spoke no Hebrew or English — and convinced them to join a parade in honor of the holiday of Lag Ba'omer. Within an hour, the streets of Pune echoed with Jewish celebration. The band, dressed in magnificent uniforms but wearing tattered clothing beneath, played melodies reminiscent of sacred tunes from Meron, as if the Jewish soul had found its way into Indian music.

Over time, the demographics of the city changed, and the crowds that once flocked to Pune dwindled. Nevertheless, the Kupchiks remained, even during the COVID-19 pandemic, when Pune was considered one of the most dangerous places in the world. “Thank G-d, we didn't get sick,” they recalled.

Then, a new challenge arose. Rabbi Kupchik was diagnosed with Parkinson's. If that weren't enough, he fell and broke his hip, requiring surgery and a long rehabilitation in Israel. No one imagined he would return to outreach work.

“I was sure the whole time that we would go back,” he says. “Being confined to bed felt like exile. My heart was in India.” His wife, more pragmatic, doubted whether they could manage. But alongside the hardships, they witnessed miracles in his recovery. Eventually, the doctors gave him permission to return to normal life, even traveling.

During Betzalel's recuperation in Israel, they received an unexpected call: an offer to establish a new Chabad House in Jaipur. The Kupchiks had never considered leaving Pune, but after much

# Moshiach in the Parshah



## Our Security Deposit

The portion of Pikudei begins, “*These are the numbers of the Mishkan, the Mishkan of testimony.*” Rashi comments that the word “Mishkan” appears twice to allude to the two Batei Mikdash (Holy Temples), which were taken as a *mashkon* (surety) for Israel’s iniquities. This raises an obvious question — why mention destruction at the very moment of the Mishkan’s completion? And why emphasize that it was “for Israel’s iniquities”?

At first glance, this seems to cast a shadow over the celebration of the Mishkan’s construction. However, the Rebbe explains that Rashi’s words actually convey a profound message of hope. The Beis HaMikdash was not permanently destroyed—it was merely taken as a security deposit, as temporary collateral, until the Jewish

people “repay” their debt through repentance. The Mikdash still exists in its full spiritual form, waiting to be returned. This is why the parshah of Pikudei, which details the completion of the Mishkan, is the most appropriate place to emphasize this message.

This perspective transforms our understanding of exile and redemption. The Torah is not emphasizing failure, but rather the enduring existence of the Mikdash. Even when physically absent, it remains spiritually intact, ready to be restored. If Hashem is so patient with His people, delaying the destruction to allow for repentance, we too must adopt this approach—helping every Jew reconnect, rebuilding the spiritual Mishkan in our hearts. May we soon see the full redemption and the return of the third Beis HaMikdash. ■

thought, they saw it as divine providence. If they couldn’t continue in Pune, perhaps their mission lay elsewhere in India.

After arriving in Jaipur, the Kupchiks found an apartment and got to work. The number of guests is far smaller than in their heyday in Pune, but they operate in the firm belief that every soul is important. Every guest receives their full, personal attention.

“For us, it’s simple — the world was created for him, and we are here for him,” say the veteran new shluchim with a broad smile. “This is the city of gems, and every Jew is a precious diamond, just waiting to be polished.”

“In our lives, we have witnessed open, life-saving miracles,” continues Mrs. Kupchik. “Especially during Betzalel’s illness — every doctor we met was precisely the right one, and every treatment arrived at exactly the right time.

“And in livelihood as well — we went to India without a penny, jumping into deep waters with complete trust. Yet, Hashem always sent the right messengers to help us sustain the Chabad House. Every time we needed something, a donor would appear, eager to give.”

All their children are married and serving as Chabad representatives or teachers the world over. The Kupchiks merited to see open, revealed miracles which accompanied them throughout their entire life’s journey.

Rabbi Bezalel concludes in his own words: “It’s truly worth being representatives of the Rebbe! On my second trip to India, I received a response from the Rebbe that has guided us ever since: ‘The mission is for the personal benefit of the emissary, in children, life, and abundant sustenance.’ We witness this truth unfold anew each day.” ■



## Scaling Up

The Ozempic revolution is shaking up the health and wellness world, offering a groundbreaking solution to obesity that could transform public health on a massive scale. With 75% of Americans now classified as overweight or obese, according to a recent study in *The Lancet*, these drugs could play a crucial role in addressing one of the country's most pressing health challenges.

Beyond aesthetics, the medical benefits of these drugs are profound. "These medications not only benefit patients in terms of the weight loss itself, but also clearly improve metabolic function and either ameliorate or even eliminate diabetes," says Pinchas Cohen, dean of the USC Leonard Davis School of Gerontology.

The active ingredient in Ozempic and Wegovy, known as semaglutide, imitates a hormone called GLP-1, which is released in the gut after eating. These medications work to lower blood sugar by stimulating the pancreas to produce more insulin. Many patients report that these drugs not only help curb cravings, but also reduce the constant mental preoccupation with food.

While these drugs may serve as a breakthrough in weight management, experts caution that they are not a substitute for systemic changes. "These drugs are expensive, and most people will transition off from them at some point," says Kayla de la Haye, director of the Institute for Food System Equity at USC Dornsife. "We need to ramp up our investment in big-picture solutions that make



it easier for people to start and sustain healthy eating habits." Ultimately, while medications like Ozempic offer a shortcut to weight loss, long-term health depends on a broader societal shift — one that prioritizes nutrition, equity, and sustainable well-being.

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Just as Ozempic is reshaping the landscape of public health, the arrival of Moshiach will bring a global spiritual reset. The spirit of impurity will be removed

from the world, and the evil inclination will cease to exist. The cravings of the past will no longer hold any allure, and we will no longer be enslaved by our impulses.

However, even in a world without temptation, our choices will still matter. Even if we no longer have cravings for unhealthy food, we must still cultivate healthier eating habits. So, too, preparing for Redemption demands that we refine ourselves through both *teshuvah* (repentance) and good deeds.

*Teshuvah* has the power to override years of spiritual stagnation, setting a person on a new course in just one moment. However, that growth must be sustained through daily action: Torah, mitzvot, and acts of kindness.

The Ozempic revolution challenges the assumption that change must be slow and arduous. Likewise, the coming of Moshiach will kickstart a global period of renewal and transformation. The tools for growth are already within our reach; it is up to us to seize the moment, make a commitment, and create lasting change. ■

# Insights Into Redemption

## Has the time for the Geulah (Redemption) truly arrived, and if so, why has it not yet fully materialized?

There's no doubt that our generation is ready for Moshiach. All the necessary spiritual tasks to bring about Moshiach have already been completed. The Jewish people were sent into exile with specific missions — refining the world through Torah and mitzvos, fostering Ahavas Yisrael (love for fellow Jews), doing teshuva (repentance), and spreading the teachings of Chassidus. The Rebbe declared that these tasks have been accomplished.

The work of *birurim*, elevating the world's hidden holiness, is complete. The reason for exile — baseless hatred — has been rectified through generations of work in practicing kindness towards one another. The Gemara teaches us that Moshiach will come when all Jews do teshuva, and the Rebbe affirmed that this, too, has already been achieved. Even a single sincere thought of teshuva transforms a person. In our generation, surely every person

has had such a thought at least once.

Additionally, the Baal Shem Tov was told that Moshiach will come when Chassidus spreads to the world. The Rebbe confirmed that this mission has also been fulfilled, and the victory in the spiritual war waged by the students of Tomchei Temimim—the yeshiva established to fight against those who oppose Moshiach — has already been won.

So why has the Geulah not fully materialized? There is no logical explanation. According to the Torah, it should have already happened. The Rebbe assured us that we stand on the threshold of redemption, and it could be revealed at any moment. Since we believe in the Torah's promises, we believe that the true and complete Geulah is imminent. Our role now is to live with this certainty and to prepare ourselves to welcome it. ■

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