

ב"ה

A Tribute to Horav Yekutiel Menachem ר"ע Rapp



**On the Occasion of his Shloshim,
13 Menachem-Av, 5775**

BS"D

המנישה הו"א העניקה

A Call To Action

Dear Friends,

It is the Rapp family's deepest desire to continue Rabbi Yekutiel Menachem Rapp's legacy at *Chabad of the Airport*, at El Al Airlines.

Rabbi Yossi Rapp will, b'esrat Hashem, continue his father's work, as director of *Chabad of the Airport*. We therefore urge everyone to please support this holy and vital work.

Please make your generous contributions out to **Ezrat Israel**, and mail it to:
806 Eastern Parkway, Brooklyn, NY 11213.

In the "memo" – please make sure to write *Chabad of the Airport*.

Online donations, and recurring billing opportunities are available at:

<http://www.tikvasmenachem.com>

To contact the Rapp family, please email: info@chabadair.com

All donations are tax deductible.

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On behalf of our family we would like to express our heartfelt gratitude for all the concern and loving kindness expressed in so many ways.

It was most helpful to us.

May the goodness and kindness, together with all our other Mitzvos, break through this Golus, revealing the Geulah Shlaima - NOW! **Fayge Rapp and children שיחי**

The website to download *Tikvas Menachem* is:
www.tikvasmenachem.com

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for allowing us to use their material.

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CUSTOMS CORNER

THE BLESSINGS THAT WILL BE APPLICABLE WHEN MOSHIACH COMES

Are there special blessings that we will recite when Moshiach comes?

According to many opinions there are five blessings that will be applicable when Moshiach comes.*

#1

BO-RUCH A-TOH ADOI-NOI E-LOI-HEI-NU ME-LECH HO-OILOM GO-AL YISROEL.

TRANSLATION:

Blessed are You, L-rd our G-d, King of the universe, Who redeems Israel.

#2

BO-RUCH A-TOH ADOI-NOI E-LOI-HEI-NU ME-LECH HO-OILOM SHE-HE-CHE-YO-NU VE-KI-YE-MO-NU VE-HIGI-O-NU LIZ-MAN HA-ZEH.

TRANSLATION:

Blessed are You, L-rd our G-d, King of the universe, Who has granted us life, sustained us and enabled us to reach this occasion.

#3

BO-RUCH A-TOH ADOI-NOI E-LOI-HEI-NU ME-LECH HO-OILOM SHE-CHO-LAK MEI-CHOCH-MO-SOI LI-REI-OV.

TRANSLATION:

Blessed are You, L-rd our G-d, King of the universe, Who has given wisdom to those who fear Him.

#4

BO-RUCH A-TOH ADOI-NOI E-LOI-HEI-NU ME-LECH HO-OILOM SHE-CHO-LAK MI-KE-VOI-DOI LI-REI-OV.

TRANSLATION:

Blessed are You, L-rd our G-d, King of the universe, Who has given honor to those who fear Him.

#5

BO-RUCH A-TOH ADOI-NOI E-LOI-HEI-NU ME-LECH HO-OILOM CHA-CHAM HO-RO-ZIM.

TRANSLATION:

Blessed are You, L-rd our G-d, King of the universe, the Wise One of secrets.

*. Adapted from "L'Chaim weekly" publication, Issue #1003, published by the Lubavitch Youth Organization, Brooklyn, NY. (www.lchaimweekly.org).

TIME FOR UNITY; TIME FOR STRENGTH!

The most important principle in the Torah is the protection of Jewish life.

It's more important than *Shabbat*, more important than holidays, even fasting on Yom Kippur.

Right now, in Israel, and everywhere, Jews must stand together in unity and do whatever possible to protect Jewish life.

The Rebbe teaches that there are **ten** important *Mitzvot* we can do to protect life. See what you can do:

- 1) **Ahavat Yisroel**: Behave with love towards another Jew.
- 2) **Learn Torah**: Join a Torah class.
- 3) Make sure that Jewish children get a **Torah true education**.
- 4) Affix kosher *Mezuzot* on all doorways of the house.
- 5) For men and boys over 13: Put on *Tefillin* every weekday.
- 6) Give **Charity**.
- 7) Buy **Jewish holy books** and learn them.
- 8) **Light Shabbat and Yom Tov candles**. A *Mitzvah* for women and girls.
- 9) Eat and drink only **Kosher Food**.
- 10) Observe the laws of **Jewish Family Purity**.

In addition the Rebbe urges that:

Every Jewish man, woman and child should have a letter written for them in a *Sefer Torah*.*

Every person should study either the Rambam's *Yad Hachazakah* -- Code of Jewish Law -- or the *Sefer HaMitzvos*.

Concerning Moshiach, the Rebbe stated, "The time for our redemption has arrived!" Everyone should prepare themselves for Moshiach's coming by doing random acts of goodness and kindness, and by studying about what the future redemption will be like. May we merit to see the fulfillment of the Rebbe's prophecy now!

*. There are several Torah scrolls being written to unite Jewish people and protect Jewish life.

Letters for children can be purchased for only \$1. Send your Hebrew name and your mother's Hebrew name plus \$1 to:

"Children's Sefer Torah," P. O. Box 8, Kfar Chabad, 72915, Israel, or via the Internet, at: <http://www.kidstora.org>

THE REBBE'S CHAPTER, CHAPTER 114

קיד.

בו מבואר מפני מה זכה יהודה למלוכה:

א בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם בֵּית יַעֲקֹב מֵעַם לְעֹז: ב הֵיטָה יְהוּדָה לְקַדְּשׁוֹ יִשְׂרָאֵל מִמְשֻׁלוֹתָיו:
ג הַיָּם רָאָה וַיָּגֵם הַיַּרְדֵּן וַיִּסַּב לְאַחֹר: ד הַהָרִים תִּרְקְדוּ כְּאֵילִים וְגִבְעוֹת כְּבְנֵי-צֹאן: ה מִדֶּלֶךְ
הַיָּם כִּי תִגֹּם הַיַּרְדֵּן תִּסַּב לְאַחֹר: ו הַהָרִים תִּרְקְדוּ כְּאֵילִים וְגִבְעוֹת כְּבְנֵי-צֹאן: ז מִלִּפְנֵי אֲדוֹן
חֹלֵי אָרֶץ מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב: ח הַהַפְּכֵי הַצּוּר אֲנִים-יָמִים חֲלָמִישׁ לְמַעַיְנוֹ-קוֹם:

FREE TRANSLATION OF THE REBBE'S CHAPTER, CHAPTER 114 114

This psalm explains why the tribe of Judah merited kingship.

1. When Israel went out of Egypt, the House of Jacob from a people of a foreign tongue, 2. Judah became His holy [nation], Israel, His domain. 3. The sea saw and fled, the Jordan turned backward. 4. The mountains skipped like rams, the hills like young sheep. 5. What is the matter with you, O sea, that you flee; Jordan, that you turn backward; 6. mountains, that you skip like rams; hills, like young sheep? 7. [We do so] before the Master, the Creator of the earth, before the G-d of Jacob, 8. Who turns the rock into a pool of water, the flintstone into a water fountain.

MOSHIACH MATTERS

"Some people are apprehensive about having the Redemption arrive so suddenly. What will come of all the businesses that they have set up, the property and possessions they have accumulated, the friendships and the contacts that have been established, and so on?

"They need not worry. The Redemption does not imply the annulment of the natural order nor the loss of the good things that came into being (in the spirit of the Torah) during the exile. Indeed, these very things will be comprised in the Redemption, and will be elevated to a state of Redemption, to the level of their true consummation."

(The Rebbe, 5751/1991)

PLEASE NOTE:

This publication contains sacred writings. Please do not desecrate it.

THE SOUL'S JOURNEY

ADAPTED FROM A LETTER OF THE REBBE

DATED 8 TAMUZ, 5743/1983*

I have just received your letter...

To begin with a blessing, may G-d grant that henceforth you and all your family should have only goodness and benevolence - in the kind of good that is revealed and evident.

At the same time, you must make every effort to regain the proper state of mind, despite the pain.

You should remember the teachings and instruction of the Torah which is called *Torat Chayim* -- guide in life, and *Torat Emet* -- the Torah of truth, meaning that what it teaches is not just to ease the mind, but the actual truth. Thus, the Torah, taking into account human nature/feelings in a case of bereavement, and the need to provide an outlet for the natural feelings of sorrow and grief, prescribes a set of regulations and periods of mourning. At the same time the Torah sets limits in terms of the duration of the periods of mourning and the appropriate expression, such as *Shiva* (the first seven days), *Shloshim* (thirty days), etc. If one extends the intensity of mourning which is appropriate for *Shiva* into *Shloshim*, it is not proper, for although *Shloshim* is part of the overall mourning period, it is so in a lesser degree. And since the Torah says that it is not proper to overdo it, it does no good for the *Neshama* -- soul of the dear departed. On the contrary, it is painful for the *Neshama* to see that it is the cause for the conduct that is not in keeping with the instructions of the Torah.

A second point to bear in mind is that a human being cannot possibly understand the ways of G-d. By the way a simple illustration: An infant cannot possibly understand the thinking and ways of a great scholar or scientist even though both are human beings, and the difference between them is only relative, in terms of age, education and maturity. Moreover, it is quite possible that the infant may some day surpass the scientist, who also started life as an infant. But the difference between a created human being and his creator is absolute. Therefore, our sages declare that a human being must accept everything that happens, both those that are obviously good and those that are incomprehensible, with the same positive attitude that "All that G-d does is for the good," even though it is beyond human understanding.

*. Reprinted from www.chabad.org. A Hebrew translation is printed in *Torat Menachem - Menachem Tzion* (Kehot, Brooklyn, 1994), Vol. 2, pp. 560-562.

not have done without his devoted wife and loving family.

With love, admiration and an aching heart,

Aliza Karp

Tuesday, 13 Tammuz, 5775



Picture: chabad.info

פ"נ

הרה"ח הרה"ת אי"א

ר' יקותיאל מנחם ע"ה

ב"ר שרגא שליט"א

ראפ

חסיד ומקושר בכל נימי נפשו

לכ"ק אדמו"ר מה"מ

משגיח ומשפיע

בישיבת תומכי תמימים

ליובאוויטש המרכזית 770

ניהל הבית חב"ד

בנמלי התעופה

ובחברת "אל על" במיוחד

וזכה שהרבי שלח המצות ע"י

ואמר עליו "אוונער יקותיאל"

נואם קבוע בסיומי הרמב"ם ב-770

והדפיסם ב"תקות מנחם"

ניהל "ועד המחנכים"

פעל במרץ בעניני שלימות הארץ

ראש מטה שירה וזמרה

לקבלת פני משיח צדקנו

קירב רבים אל רבנו ובדרכי נועם

השאיר דור ישרים יבורך

הולכים בדרכי רבותינו נשיאנו

נקטף בתאונת דרכים

ביום השני לפי "וקם שבט מישראל"

"י"ב תמוז ה'תשע"ה

ת. נ. צ. ב. ה.

eaten all day nor had he been able to make time to go home for dinner before our evening meeting. I called and you were relieved with my suggestion that I serve him supper. You were concerned, but you were not going to infringe on his dedication to his missions in life. So many of his missions had to do with Shlaimos HaAretz and dignitaries from Eretz Yisroel.

The first project we did together for Gush Katif introduced me to Dr. Prof. Arieh Eldad, MK. I already knew Dror Vanunu and Moshe Saperstein of Gush Katif. It was shortly after Pesach 5765 (2004). We drew a crowd of thousands to 770, including hundreds of women. It was the biggest, most lively reception the Gush Katif defenders experienced on their awareness raising / fundraising trip. And they walked out with thousands of dollars – Thanks to Rabbi Kuti's efforts.

Gush Katif activists kept coming to New York for support. They always found an open door in Crown Heights. Many times I would arrange a parlor meeting in the early evening for women and then Rabbi Kuti had something planned for after Maariv in 770.

Rabbi Kuti was always in touch with Rabbi Sholom Ber Wolpo in Eretz Yisroel and Rabbi Kirshenzaft in Neve Dekalim, Gush Katif so that we would be connected to the source and work accordingly.

One Sunday, it was Chanukah, Rabbi Kuti brought other Shlaimos HaAretz supporters, and we went to an event at a fancy hotel in Manhattan where American For a Safe Israel (AFSI) was making a big event. They dearly wanted a Chabad representation. Even for this Rabbi Kuti gathered his troops to make fellow Gush Katif supporters feel good. But did Rabbi Kuti ever do anything to pat himself on the back? I don't think so.

I would describe Rabbi Kuti as naively modest. So modest that he did not know he was modest. And yet his modesty was monumental. As was his integrity and dedication to the Rebbe. Rabbi Kuti and I did disagree from time to time. Because his Ahavas Yisroel was for every Jew. Not just in theory but in practice. Me, not so much.

I want to mention another fond memory. When I lived in Crown Heights I used to like to watch the dancing in 770 in Adar. I know that Rabbi Kuti was the one to coordinate it. I don't know if he began when the first call came from the Rebbe – but I know he did it faithfully for years, making sure there was live music, and he himself was there, pouring endless cups of vodka.

Faye, Thank you for letting me share my thoughts with you. It sounds selfish – but now I feel a little better. I only wish there was something I could do to make you feel better. I trust you are surrounded by family and friends. I hope someone is able to record the stories you are going to hear this week and from now on. I know that what Rabbi Kuti did – he could

Nevertheless, G-d has made it possible for human beings to grasp some aspects and insights about life and after life. One of these revealed truths is that the *Neshama* is a part of G-dliness and is immortal. When the time comes for it to return to heaven, it leaves the body and continues its eternal life in the spiritual World of Truth.

It is also a matter of common sense that whatever the direct cause of the separation of the soul from the body (whether a fatal accident, or a fatal illness, etc.), it could affect only any of the vital organs of the physical body, but could in no way affect the spiritual soul.

A further point, which is also understandable, is that during the soul's lifetime on earth in partnership with the body, the soul is necessarily "handicapped" -- in certain respects -- by the requirements of the body (such as eating and drinking, etc.). Even a *Tzaddik* -- a righteous person whose entire life is consecrated to G-d cannot escape the restraints of life in a material and physical environment. Consequently, when the time comes for the soul to return "home", it is essentially a release for it as it makes its ascent to a higher world, no longer restrained by a physical body and physical environment. Henceforth the soul is free to enjoy the spiritual bliss of being near to G-d in the fullest measure. That is surely a comforting thought!

It may be asked, If it is a "release" for the soul, why has the Torah prescribed periods of mourning, etc.? But there is really no contradiction. The Torah recognizes the natural feeling of grief that is felt by the loss of a near and dear one, whose passing leaves a void in the family, and the physical presence and contract of the beloved one will be sorely missed. So the Torah has prescribed the proper periods of mourning to give vent to these feelings and to make it easier to regain the proper equilibrium and adjustment. However, to allow oneself to be carried away by these feelings beyond the limits set by the Torah -- in addition to it being a disservice to one's self and all around, as well as to the *Neshama*, as mentioned above would mean that one is more concerned with one's own feelings than with the feelings of the dear *Neshama* that has risen to new spiritual heights of eternal happiness. Thus, paradoxically, the overextended feeling of grief, which is due to the great love for the departed one, actually causes pain to the loved one, since the *Neshama* continues to take an interest in the dear one left behind, sees what is on (even better than before), rejoices with them in their joys, etc.

One thing the departed soul can no longer do, and that is, the actual fulfillment of the commandments, which can be carried out only jointly by the soul and body together in this material world. But this, too, can at least partly be overcome when those left behind do a little more commandments

and good deeds -- in honor and for the benefit of the dear *Neshama*.

More could be said on the subject, but I trust the above will suffice to help you discover within you the strength that G-d has given you, not only to overcome the crisis, but also to go from strength to strength in your everyday life and activities in full accord with the Torah.

In your case there is an added G-d-given capacity, having been blessed with lovely children, long may they live, with a strong feeling of motherly responsibility to raise each and all of them to a life of Torah, wedding and Good Deeds, with even greater attention and care than before, and in this, as in all good things, there is always room for improvement...

With blessing,

PROTECTING ERETZ YISROEL A HOMEMADE IRON DOME¹

Adapted from the Sicha of 25 Iyar, 5730 (1970)

to the participants of the 15th annual convention of N'shei Chabad²

Jews, though they are scattered across the world, remain one nation. For this reason, every Jew feels a connection and unity with every other Jew wherever he may be.

Surely this is even more so with regard to the Jews of *Eretz HaKodesh*. They in particular need a *bracha* and protection from *HaShem* to free them from the situation in which they currently find themselves. May Jews “live securely in the land,” in *Eretz Yisroel* and also worldwide, so that even when they sleep they will have no need to protect themselves, since they are sure that “no one shall make them afraid,” much less harm them. *HaShem*, Who never sleeps, will guard His people, and He tells them to sleep at ease since He is guarding them.

This protection requires the observance of modesty. As the *possuk* says, “For *HaShem*, your G-d, walks in the midst of your camp,” and He should “not see any immodest thing among you.” When He sees that among the Jewish people, wherever they are, there is nothing that is contrary to modesty, He walks among them, “to save you and to place your enemies before you.” His people then do not need to do anything

1. We are including this Sicha, as Rabbi Rapp was passionately concerned about Shlaimus Haaretz as well as Tznius.

2. Printed in *Likkutei Sichos* Vol. 8, pp. 226-227. English Translation reprinted with permission from *Bas Melech Pnima* – The Rebbe on Modesty (5775-2015, *Merkaz Anash*, Brooklyn NY 11203).

all these years, I don't know. But now I know.

He was well versed in nigleh and chassidus and lived the rebbe and 770 with every fiber of his being. He didn't give shiurim or officially farbreng but if you picture him in your head I am sure it is with his emese smile and good vort.

After yud shvat the Rebbe said that it is time to take from the walls of 770. Kuti was part of those walls, and whatever we took from him, we were taking from the walls of 770.

You see, hundreds of bochurim go through 770 each year, some were closer to him and some less, but all were affected by him. Because there was a man who lived and breathed the Rebbe, with tremendous bittul.

And that's what a mashgiach in 770 is. As eltere bochurim get ready to marry and go on shlichus, they need to see and experience a man who is alive with the Rebbe down to the bone. I don't think we realized until now how much he meant to all of us, but one thing is for sure, he accomplished a lot, and affected tens of thousands of us tmimim.

There is no way this void can be filled, and the only thing we can do is to scream out ad mosai and if ch"v moshiach takes another second to come, we will have to continue taking from the walls of 770!

= 11 =

Dear Fayge Rapp,

Rabbi Yekutiel Rapp's birthday is on Tishu B'Av, and we know his Yartzeit – if Moshiach isn't here yet, G-d forbid – will be on Yud Beis Tammuz; he entered physical consciousness on Moshiach's birthday and culminated his journey on the Day of Liberation.

One might be inclined to say that his Neshama must be special. But quite the opposite. It is obvious from his lifetime of exemplary Chassidishe thoughts speech and deeds that his Neshama is exceptional, and it only makes sense that his life transitions take place on auspicious days. . .

They say the first stage of grief is denial. I don't like to think of it as denial. Denial implies a contraction of awareness. I like to think that a spiritual bubble envelopes someone who is experiencing something that is beyond what a person can endure. A spiritual bubble that actually expands the person's perception to a level where they have an exclusive experience of Hashem's presence in our darkest hour.

Ten years and a few weeks ago was the Disengagement/expulsion from Gush Katif. I am not sure if I had any contact with Rabbi Kuti since then. But for more than a year and a half prior, we were in deep in the trenches doing projects to fight the Disengagement. So many meetings, so much popcorn. I remember calling you one night when I realized that Rabbi Kuti may not have

genuine person. A real doogma chaya of a chosid of the Rebbe. Ad Mosai!!!!?

May Hashem somehow send nechoma to his wife and family, b'korove
= 6 =

Wow I remember those crazy days.

I actually went around 770 during one of those events with a box covered with Israeli bumper stickers and raised over \$500 for the activities.

I remember getting nice donations from ... who at that point were in a very public spat. Kuti created an environment of unity around and that was reflected by the many people at his kvura.

= 7 =

Rabbi Rapp was such a true person -- I will miss him.

I recall his humility in various occasions in the way he spoke to people who did not agree with him. He really respected everyone in a true fashion that is rare now a days.

To the family, May G-d grant you comfort and capacity to deal with this unbearable tragedy

= 8 =

For the past ... years I Davened with Reb Kuty ..., he was such a loving and caring person, every Motzay Shabbos he personally thanks me for being involved in a Shul he enjoys attending.

He loves helping people. He brought thousands of people to the Rebbe that they can be helped or inspired. You won't find a JEM video he's not in.

He was so passionate about doing all the Rebbes Mivtzoyim and inspiring others.

I don't think there's a person that encountered him that was not changed. I'm in such shock I just can't believe this is true

= 9 =

No replacement.

Its so sad, he used to talk to each person and make them feel important, he always used to stop me, even as a young bochur, and ask me how I'm doing.

He would really listen.

= 10 =

He was definitely taken for granted.

Taken for granted that when you would walk into 770, you would see him. Whether holding a mashke bottle at dancing, speaking at a siyum harambam, standing on the bimah saying tehilim for the matzav in erez yisroel, or sitting on a bench with a bochur transcribing tikvas Menachem, he was there. Anytime, all the time. He was part of the walls.

If you would ask me what he did, I would tell you he was a mashgiach in 770. If you would ask me what does the mashgiach in 770 do, even after

themselves, since *HaShem* saves them, and with His own strength subjects “your enemies before you,” so that they all become lost, and fall before the Jews. In fact, the enemies will act peacefully, as it is written, “I shall grant peace in the land.” They will reverse their direction, and will plead to live peacefully with the Jews.

TWO CONSTANTS IN OUR LIFE

JOY AND FEAR IN THE SERVICE OF G-D

By Rabbi Avraham HaKohen Katz

INTRODUCTION

As we approach the shloshim of R' Yekusiel Menachem Rapp, I want to share with you some ideas from chassidus that were very much an integral part of his life. Besides for all of the special campaigns that he guided for shlaimus ha'aretz, for the bachurim in 770, etc., there were two basic concepts of Yiddishkeit that he pushed for very strongly. One was to be careful about not looking at things which we shouldn't and in general to be very careful about tznius. This is based on realizing and always remembering that Hashem is watching us and we have to always have the fear of Hashem in the front of our mind. The second was to always be joyful and happy in the service of Hashem (even to the point of singing and dancing!).¹

1. By Hashgacha Pratis on the day of 12 Tamuz I was working on writing something for a sefer based on these two points, and later on that day I heard the terrible news. That night I participated in a farbrengen with R' Yitzchok Meir Gurary for 12 Tamuz and he said the following:

The night before he was talking to R' Kuti before maariv and R' Kuti was asking him his opinion of what we can do to help fix the tznius situation in Crown Heights. R' Gurary told him that we need to focus on instilling real Yiras Shamayim in ourselves and by extension into our families, and that will automatically affect everyone in the community to act properly.

In the continuation of the farbrengen he spoke about how to actually instill real Yiras Shamayim in ourselves. In addition to learning Chassidus we need to think it through and explain to ourselves that Hashem Himself who is creating everything and transcends all limitations—He cares about us and is waiting for us to accept Him as our King. He Himself is watching and is aware of us and is relying on us to fulfill His plan through serving Him in our everyday lives. When we will think this through and realize how true this is and keep on reminding ourselves of it every day then we will come to a real Yiras Shamayim that will make a difference.

After seeing the Hashgacha Pratis involved that what I was writing was so connected to what R' Kuti was (and is) trying to accomplish, I thought I would share from it for the shloshim.

HOW TO ATTAIN FEAR OF HASHEM

What will be brought now is a detailed description of how to think through the basic ideas that will bring a person to this fear of Hashem, as explained in chapter 41 and 42 of Tanya. This will then lead into how it can be applied to having joy and happiness in His service:

THREE IDEAS FROM CHAPTER 41 AND 42 OF TANYA

To come to the fear of Hashem one should first learn what it says in chapter 41 and 42 of Tanya until the following three points are clear:²

1- That Hashem “fills” all of the worlds at the same time that He “transcends” all worlds. What does this mean? That Hashem who is infinite and has no limitations at all, not of time, not of space, and not of spiritual levels—this Infinite Hashem who no thought can grasp at all He is the one who is personally creating and giving life to every created being and to every detail of my personal life. Thus, at the same time that He transcends all limitations and definitions, He is present and found and creating and giving life (“fills”) in everything in the world and in everything in my personal life.

2- That this Infinite Hashem who transcends and fills everything, He put aside caring about all the lofty spiritual worlds and decided from His own free will to choose to care about the Jewish people in general and me personally. He cares about what we do not only because He wants us to be good people, but He made His Kingship and His ultimate plan for which He created everything completely dependent on our actions. (This is the difference between a dictator and a king: a dictator doesn't need anyone accept him since he forces himself on the people, a king however needs the people to accept him as their king before he can rule over them.) He is waiting for each and every Jew individually to crown Him as their personal King and to dedicate him or her self to fulfilling His will and completing His plan of having a dwelling place in our lives.

3- That this Infinite Hashem who transcends and fills everything, and who is my personal King who cares about everything I think, say, do, and even feel in my heart, He is standing over me and watching me and examining everything I do and feel.

TWO ANALOGIES TO UNDERSTAND

HOW HASHEM IS WATCHING US

How can I imagine Him standing here when He has no body (and my

2. These three points are the main points mentioned in the beginning of chapter 41.

which option would be best. After work, i drove from ... to 770 to write a letter in the Rebbe's dalet amos. I finished writing very late at night, probably after 11pm. Then I went looking around 770 for an English Igros to place my important letter into to receive an answer. After quite a long time searching, but not finding an English volume, I settled on a Hebrew one that I found towards the back of 770, so I placed my letter into that volume. No sooner after I did that, did a very nice chossid approach me and say, "it looks like you need some help, anything I can do?"

"Yes," i said,

"I couldn't find an English Igros and had to put a very important letter to the Rebbe into a Hebrew one, but I need help translating it into English. I know it's very late, would you have time?"

The chossid answered, "for another Jew, there's always time. Let's sit down and look at the Rebbe's letter together." He translated the two letters word for word, and then looked at me with a warm, confident smile and asked "so, did the Rebbe answer your letter?" I replied, "Yes, thank you very much! And can I please ask your name?" "Yekutiel Rapp," was this chossid's reply.

We were very sorry to hear of this news. What a caring, kind man.

May his life accomplishments, exemplary ahavas Yisrael and memory be a blessing and real source of inspiration for his entire family, as well as the entire family of the Rebbe MH"M, all the Yidden.

May Hashem grant a full measure of consolation and comfort to his family at this difficult time, and may we welcome Moshiach together in the same calm and pleasant fashion that Rabbi Rapp invited me to see the Rebbe's letter 'together'.

= 3 =

I remember some years ago when I lived in crown heights when no one understood me and they called me ... Kuti was one of the few people who didn't make fun of me he helped and encouraged me.

= 4 =

We davened together ..., he was very engaging, asked me questions and listened intently, when I asked him something he was patient and detailed, he loved the Rebbe and was completely dedicate to the mission.

I sensed he was a Talmid Chochom with depth of character.

It was a pleasure to be in his daled amos.

I shall miss him.

I am sure he is in the Lubavitcher Heichel preparing to greet us with Moshiach in Yerushalayim.

= 5 =

Kuti was from the best. A very chassidishe yid, a lamdan and such a

never gave up and always kept his eyes on the goal: what would give nachas to the Nasi Ha'dor.

R' Kuti was so alive and so active. It is inconceivable that we need to put into writing brief sketches of the character of someone who lived with the Rebbe 24/7 with tremendous love and a ready smile and Ahavas Yisroel for all. But as the Rebbe said after the passing of Rebbetzin Chaya Mushka, "and the living shall take it to heart," we all need to learn a lot from R' Kuti in so many areas, in Ahavas Yisroel, eternal hiskashrus to the Rebbe, and being mekarev people with a smile and ways of pleasantness.

His passing on 12 Tammuz, the Chag Ha'Geula, symbolizes his very being – mesirus nefesh – and as the Rebbe explains that mesirus nefesh is not only under communist rule but in every situation, even in free countries, he is moser nefesh and his ratzon to sanctify G-d's name. That was R' Kuti and that is how we forever remember him.

We cannot be consoled over this enormous tragedy to a wonderful family and to the family of Chassidim, but we do need to perpetuate his legacy. There is no doubt that up above he will demand the Geula and the hisgalus of the Rebbe. May we merit to see him with kindness and mercy with the true and complete Geula and everlasting joy upon their heads.

TRIBUTES TO HORAV RAPP

SAMPLES OF THE MANY E-MAILS WE RECEIVED.

For your thoughts, stories etc., please e-mail them to:

rabbirappstories@gmail.com

(Please Note: Names and places etc., were edited)

= 1 =

Rabbi Rapp was in ... once for 15 Elul. That year 15 Elul fell out on a Friday.

He learned that there hadn't been anything done in the city to mark the day of the founding of Tomchei Temimim. It was almost Shabbos by this time, and he told my ... that we have to make a Chodorom! He knew that ... plays the keyboard, so he told him to set it up outdoors and we'll gather a few Chassidim to dance. So there it was, a few Chassidim dancing in a circle, being looked upon very interestingly from all of these non-Lubavitchers from the neighborhood who were walking to Shul already (to be mekabel Shabbos early).

Rabbi Rapp was never nispoel.

= 2 =

My wife and I had to make a very major decision concerning the chinuch of our children, so we decided that we needed to go ask the Rebbe

physical mind can't tangibly imagine an abstract concept)? Furthermore, how can I imagine Him watching and listening to me when He has no physical eyes or ears? In chapter 42 of Tanya the Alter Rebbe answers by giving two analogies:

1- THE FIRST ANALOGY:

A person has a head and a body. The head feels everything that happens in the body—even in the toenails—without using the eyes or ears at all. Rather, since all of the life in the body comes from the brain³ the brain automatically feels and is aware of all of the parts of the body that receive life from it (that's why, if G-d forbid, some part of the body loses its connection to the brain it can't be felt anymore.) So too and much more so since Hashem is giving life to everything including me He automatically feels and is completely aware of everything He is creating and giving life to. Obviously by Hashem this awareness of His creations is much more powerful and penetrating than the way that the brain is aware of the body, since the brain isn't creating the body, it's just giving life and managing the body. Hashem, however, is actually creating everything from nothing and is completely involved in every detail of what He is making (but He isn't affected by that involvement at all, since His creative power is part of His limitlessness, and so He can't be limited to being affected by the created beings since He has no limitations at all). Hence, His awareness of everything in general and of my personal life in particular is infinitely more powerful and penetrating than—not only my ability to perceive things outside of me, but more so than—my own self-awareness.

2- THE SECOND ANALOGY:

Just as when a person is scared of a king (or any great person) he isn't scared of his physical body but of his soul that is invested in the body. The proof is that when the person is sleeping he isn't scared of him since his soul isn't manifested (how much more so that a one isn't scared of a person after he passes away since then the soul isn't manifest at all even though the body could be completely intact). It's just that by physically looking at the other person's body this triggers the spiritual awareness of his mind to recognize that there is the soul of another person (or great person or king) there. Thus, his fear that comes from (being in the presence of and) physically looking at king is really that his mind is aware that there is the soul of a king invested in a physical body with clothing etc. but from the body itself he wouldn't be scared. Thus, his physical sight is only a trigger for a spiritual awareness of the person's soul from

3. More specifically, from the soul and through the brain, see Tanya chapter 2 and 51.

which he is scared. So too, if a person realizes that the heaven and the earth and everything therein are only expressions of Hashem's creative power and life-force that He invests in them, he can come to realize that he is always in Hashem's presence.

These two analogies are each bringing out a different depth: The first is bringing out the depth of how much (how powerfully) Hashem is aware of us more than we are aware of ourselves, and the second is bringing out how all-encompassing this awareness of Hashem should be to the extent that everything in existence is telling us that Hashem is here.

FEAR OF HASHEM AT LEAST AS MUCH AS OF A PERSON

These two analogies are also expressed in the idea that Raban Yochanan ben Zakai told his students: "You should be afraid of Hashem as much as of a person. I will prove it you—because when a person wants to sin he says 'I hope no one is looking'." What he was saying is that just like a person feels a certain amount of embarrassment in the presence of another person who can see him doing or saying something inappropriate, so too if people were aware that Hashem is present [as explained in second analogy] and sees what He is doing and saying (and thinking and feeling, since Hashem sees thoughts and feels as clearly as He sees actions and words) [as explained in first analogy] he should feel embarrassed even if he doesn't understand the true greatness of Hashem.

THINKING IT OVER BEFORE DAVENING AND THROUGHOUT THE DAY

After one has thought through all of the above at length (a few times, not necessarily but better if before davening), then every day before davening a person should say over the first 11 lines of chapter 41 and think through in short all three points as they are brought out in those 11 lines. Then, throughout the day one should think over even more in short the basic idea that "*Vehinai Hashem Nitzav Alav*—Behold, Hashem is standing over me, and the whole world is full of His glory, and He is watching me and examining my mind and heart to see if I am serving Him properly."⁴ This shorthand reflection should be repeated throughout the day as many times as necessary, especially when the yetzer hara comes to bother us. The main thing is that this recognition of being in Hashem's presence should never leave us for even one second.

This idea of thinking over many times throughout the day that *Vehinai Hashem Nitzav Alav* is something that the Rebbe told everyone—from young adults to elder chassidim and everything in between—as a method

4. The same way this pasuk is brought as the 6th of the 12 pesukim for children to memorize and say daily.

Yisroel I met him at the airport while I was there as director of "Beit Chabad at Kennedy Airport." I went over to him, together with other young men who were doing mitzvaim with me, and R' Elimelech Neiman introduced me as the "rabbi of the airport."

I said to the Admur, "Perhaps we can hear some vort you heard from the Rebbe." He said to me, "The Rebbe is very concerned about the situation in Eretz Yisroel. All the critics who claim the Rebbe cannot mix into affairs in Eretz Yisroel since he is in America should know that the Rebbe lives 24 hours a day with Eretz Yisroel."

With R' Kuti a"h we saw how he lived and breathed the Rebbe's war of shleimus ha'aretz with his entire being. It is hard to describe and understand the mesirus nefesh he had in his role as one of the leaders of HaMatteh L'Hatzolas Ha'Am V'HaAretz. He never looked out for his own honor. If it was necessary to contact a certain public figure and protest the situation, R' Kuti would do it. He utilized all his influence and ties in order to promote the words of the Rebbe and to influence whoever needed to be reached.

He would trudge from place to place and collect penny by penny so that what the Rebbe said could be heard loudly in Eretz Yisroel.

We are now marking ten years since the Expulsion from Gush Katif. At that time, not a day passed without R' Kuti calling Eretz Yisroel and making sure that everything was being done so that the catastrophic expulsion would not take place.

When there was a referendum vote among the party members of Likud in Iyar 5764 when they were going to decide the fate of Gush Katif, R' Kuti raised hundreds of thousands of dollars for the great battle that was waged at the time in Eretz Yisroel on all fronts. He set up a well-oiled telemarketing system in New York which contacted tens of thousands of Likud voters and asked them not to blindly follow Sharon and participate in the destruction of settlements and the establishment of a terror state in the heart of Eretz Yisroel. It reached the point that in the prime minister's office they were furious about the intervention from New York that was designed to torpedo the wishes of the party leaders. Indeed, in that referendum, there was a decisive majority against the expulsion.

Although the referendum did not help and the expulsion was undertaken about a year later, R' Kuti would always say that the fact that tens of thousands of members of Likud voted against it, prevented a tremendous chilul Hashem.

Along with his tremendous work for shleimus ha'aretz, he worked with great Ahavas Yisroel to bring public figures he met to the Rebbe. He

and emuna, devotion and caring.

BORN TO THE SEVENTH GENERATION

Whenever I thought about him, even back when I was a bachur, I thought – this is what a Chassid of the seventh generation looks like. Just like Kuti Rapp. One who was “born” as a Chassid into the nesius of the Rebbe MH”M and fully devoted himself to him and his horaos 24 hours a day, and without consideration for the problems and personal upheavals that he experienced over the years.

When the Rebbe gave out dollars for tz’daka, it was he who, without an official title or salary, passed by the Rebbe with hundreds of distinguished guests, friends of Chabad, and influential people. He introduced them to the Rebbe, explained to them what the Rebbe said, and helped them make sense of and properly appreciate the powerful experience.

R’ Rapp was someone who dedicated himself to every inyan and mitvza of the Rebbe without consideration for himself, his standing, his honor, his surroundings, or situation. He just took action! We heard many stories about him, from the time he was a bachur, about the mitvza t’fillin he arranged until the final minutes before the sun set. His complete devotion to inyanei shleimus ha’aretz, whether he was speaking with a minister or Knesset member or raising another \$1000 to be able to print signs and material.

Talk about Chabad Houses, he opened them at two airports. Mitvza Moshiach? He was one of the main activists and wore the Moshiach pin in his lapel even when he met with people who were considered high ranking. The Igud HaT’ mimim organization, farbrengens with mashpiim, delving into the Torah of the Rebbe on the Rambam, influencing mekuravim, promoting simcha and dancing, and the list goes on. He was simply a Chassid of the seventh generation; I have no higher praise for him than that.

Oy, R’ Kuti. What still echoes in my ears is the proclamation you would announce in your distinctive voice at the end of siyumei Rambam: Yechi Adoneinu Moreinu V’Rabbeinu, Melech HaMoshiach L’olam Va’ed.

24 HOURS A DAY

By **Rabbi Sholom Dovber Wolpo**¹

Director, HaMatteh L’Hatzolas HaAm V’HaAretz

R’ Yekusiel Rapp once told me an amazing story that he had with the Gerrer Rebbe, the P’nei Menachem (1926-1996), as follows:

After one of the Admur’s visits to the Rebbe, when he returned to Eretz

1. Reprinted with permission from “Beis Moshiach” magazine.

to stay focused in serving Hashem, as related by Rabbi Gurary.⁵

This idea the Rebbe referred to when explaining the pasuk (Tehillim, 42:4): “My tears were my bread, when they said to me all day long ‘Where is Hashem?’” The simple meaning is that David Hamelech’s enemies say to him all day long ‘Where is Hashem (to save you from us)?’ The deeper meaning is that we are being asked: Where is your awareness of Hashem all day long? Are you aware of Him when you are eating, at work, on the street, or in bed? Or is it only in shul by davening that you are aware of Him?!⁶

SUMMARY OF ATTAINING FEAR OF HASHEM

To summarize in three steps:

1- Learn chapter 41 and 42 of Tanya well and think them through at length a few times (better if before davening) and **every once in a while to go over the ideas at length again.**

2- Every day say the first 11 lines of chapter 41 of Tanya and think through in short the three point explained at length above.

3- **Many times throughout the day** (especially before mincha and maariv) and whenever the yetzer hara comes at us to think through the pasuk *Vehinai Hashem Nitzav Alav* that Hashem is right here and watching me.

REJOICING OF BEING IN HASHEM’S PRESENCE

We now come to the idea that when the Rebbe said to think this over throughout the day it wasn’t just to come to fear Hashem. The Rebbe said on different occasions that this was also to have *simcha*—to be happy to know that Hashem is here taking care of me, to not worry (for the same reason), to not be lazy (since Hashem is here watching me I have to move energetically to fulfill His will etc.).

For example, see the following excerpt from a letter⁷ :

“It is also proper that you should learn by heart from the holy book of the *Tanya*, from the beginning of chapter 41 until the beginning of the next page by the word “*hamelech*”. You should think over the following ideas: Hashem is standing over you, and He who is the essence of all goodness has guaranteed that someone who comes to purify himself will be helped to do so, and when a man sanctifies himself a little bit in this world then they sanctify him much more so from above, when he will contemplate on these ideas then surely his worries will get smaller and be released from him until

5. And printed in “the Chassidisher Derher” for Iyar of this year (5775).

6. Likutei sichos vol 1 p. 149, vol 4 pp. 1281-3.

7. *Igros Kodesh* Vol. 18 pp. 126-7, see also vol. 17 letter 6,376 expressing a similar idea.

they will be completely nullified, since we are commanded to serve Hashem with joy and gladness of the heart, as is explained in many places.”

In other words—this is an all-encompassing awareness of being in Hashem’s presence that we need to have the entire day which will push us to not rebel against Him and to serve Him happily and with enthusiasm.

STORY

There is a story told (I can’t verify if it’s true) of R’ Mendel Futerfas. He had a custom of immersing in the lake as a mikve during the time he was in Siberia. During the winter he would break a hole in the ice to immerse. One day during the winter he undressed to immerse in the hole in the ice and when he came out he realized that someone had stolen his clothing. Not having any clothing during the winter in Siberia (especially while wet) meant certain death. When he thought over his situation he came to the following conclusion: “Until now I had something, I had clothing, now I have nothing besides for Hashem Himself!” He was so happy at this realization that he was able to focus only on being with Hashem Himself without any physical distractions at all (literally) that he started to dance! One of the fellow inmates saw someone without clothing on dancing on the lake and immediately told one of the guards to put him in a nice warm insane asylum, thus saving his life.

Whether or not this story actually happened, it could have happened, and the lesson is the same—the happiness of being in the presence of Hashem Himself is so true and real that it can save our lives spiritually and physically. All we need to do is realize and remember that He is with us.

SIMCHA SHEL MITZVAH

In addition to the idea of *simcha* that comes from being in Hashem’s presence, there is a deeper level of *simcha* that comes from fulfilling the mitzvos. In the *maamar* of *Samach Tesamach* 5657 (of the Rebbe Rashab) he explains at length the greatness of *simcha shel mitzvah*. We know the teaching of the Arizal (brought in Tanya and throughout Chassidus) that the meaning of the *pasuk* “Because you didn’t serve Hashem with joy and gladness of heart from all good things (*Meirov Kol*) you will serve your enemies.” He explains that when it says “from all good things” (*Meirov Kol*) it means that our joy in His service should be more than the joy of all good things in the physical and spiritual world. Meaning, we should realize that everything in the physical world is like nothing compared to the lowest level of Gan Eden, and all of the levels of Gan Eden are only like one ray of light from the mitzvos that we perform in this world (*Yafa Shaa Achas Shel Teshuva Umaasim Tovim Baolam Hazeh Mikol Chayei Olam Haba*).⁸

8. See Tanya, chapter 4.

and plenty of support, even though there were periods of time when he did not receive a salary for months.

I can testify that dozens of bachurim, if not hundreds, owe him their spiritual and physical health, and sometimes even their mental health which was protected by his rare and warmhearted listening ear and attentiveness.

Many ate with him even when he did not have much himself. He would invite people to his home and took a great interest in his guests and entertained them with stories, pearls and sharp insights.

Guests and mekuravim would be on the receiving end of his warm welcome, explanations, stories, directives and friendly face; things which are not so commonly found, especially by people of his age and standing, who merited so many hours in the Rebbe’s presence, with countless horaos and encounters.

EARNESTNESS AND CARING

Again, above all else, what fascinated me was his earnestness. A seriousness with which he devoted himself to everything he got involved with. And his involvements were many. First, he was a mashgiach in the yeshiva and was in contact with dozens of bachurim every day. He was also the director of the Chabad House at the airport and made sure there were volunteers who would go to the terminal for every flight to and from Eretz Yisroel. They would give passengers the opportunity to do the mitzvaim and would invite them to visit 770.

In addition, he was one of the regulars who farbrenged at siyumei Rambam which occur every two or three days, along with his friend, R’ Menachem Gerlitzky, yibadel bein chayim l’chayim. They would farbreng with renewed chayus at every siyum. Just the memory of siyumei Rambam in 770, in my present, materialistic state, as an “ordinary balabus,” fills me with chayus, excitement and amazement, over his power of consistency and caring for this matter.

He also organized the dancing and simcha during Adar which continued every year until almost the end of Nissan and on some other special days in the calendar. As director of the Matteh Shira V’Zimra he would stand and give out mashke with genuine enthusiasm and would quote the Rebbe “b’rov shira v’zimra.”

Of course there was his activism and fight on behalf of shleimus ha’aretz, starting with the daily T’hillim, tirelessly raising money, as well as complex and influential campaigns which till today many people don’t know that he ran.

There is more that can be said but space is too limited to recount all the things he did, encouraged, urged, initiated and carried out with simcha

A TRUE CHASSID OF THE SEVENTH GENERATION

Whenever I thought about him, even back when I was a bachur, I thought – this is what a Chassid of the seventh generation looks like. Just like Kuti Rapp. One who was “born” as a Chassid into the nesius of the Rebbe MH”M and completely devoted himself to him and his horaos.

By **Ohad Bar-Sela**¹

THE TREMENDOUS SERIOUSNESS.

Everything he did was done earnestly. That was the first thing I noticed about him. It wasn't the type of seriousness that bespoke haughtiness, distance, snobbishness or distanced anyone, G-d forbid. It was a certain naïveté, a simplicity, authenticity, overflowing with vibrant sincerity and infused with good-heartedness that peered forth from twinkling eyes.

His quick but calm gait, with glances in all directions, was so characteristic of him. I remember him on the eve of holidays, weekdays, nights after siyumei Rambam, on long summer Shabbasos afternoons and in the mornings at the mikva on Union.

AT HOME IN 770

A man of warmth, always with someone, one of his sons, one or two of his students, volunteers for mitzvaim at the airport, former students or guests, local Americans or just a conversation with one of the askanim in Crown Heights or from the small global village.

He treated everyone personally, warmly, in a relaxed, quiet, warm way. He found a common language with everyone. To everyone he showed that he cared and was interested. He always had something Chassidish to say, not just a vort or line in order to part from someone with a d'var Torah, but a complete story or sicha.

It was all serious, tremendous seriousness, totally real.

Oy Kuti!

That is what I blurted out when I opened the news website and saw the terrible news. The sleeping children jumped at the sound of my cry and my tears flowed. I wasn't one of those who was particularly close to him but I wasn't distant either. For he practically lived in 770 and I desired to be one of those who sit in the house of Hashem, so I amassed many hours in his presence like all the other “sitters” in Lubavitch for the past forty years.

He cared greatly about the bachurim, especially in freezing New York. Bachurim who came for the year of K'vutza found in him a good listener

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This is because through the mitzvos we connect to the Essence of Hashem Himself who completely transcends any spiritual understanding of Gan Eden or the like. The Rebbe Rashab⁹ extends this idea as follows: the enjoyment and happiness a person can have from understanding about Hashem is limited to a certain level of the person—his mind. Whereas the joy that a Yid has in connecting to Hashem's Essence is connected to the very essence of his being—his *Yechida*—and therefore is completely unlimited. He goes on to say that even though *kabalas ol* is also essential for the fulfillment of the mitzvos, but this *simcha shel mitzvah* is even deeper and more accomplishing than the *kabalas ol*.¹⁰

In the *sicha* of *parshas Ki Seitzei*, the Rebbe¹¹ brings down this *maamar* to show that specifically this type of *simcha* has the power to will bring Moshiach, since only this unlimited type of *simcha* that comes from our very essence has the power to reveal the very Essence of Hashem in the third Beis Hamikdash with the coming of Moshiach!

SIMCHA TO BRING MOSHIACH—SIMCHAS HAGEULA

In that *sicha* the Rebbe goes on to say that it isn't enough to have the *simcha shel mitzvah* as just something secondary to the fulfillment of the mitzvos, there has to be a special emphasis on the *simcha* itself as something important for its own sake. Meaning, that besides for working on fulfilling the mitzvahs with *simcha*, we should make a special effort just to work on being happy that we are Jewish and connected to Hashem. We should work to have a real feeling of happiness until we actually feel happy (to the point that it is contagious).

In addition to being happy that we are Jewish and connected to Hashem, we should be happy by realizing that any second Moshiach will actually come and we will be redeemed from galus. The Rebbe says that it is very hard to come to such a feeling of happiness while we are still suffering in galus, but that Hashem gives us special powers to overcome the sadness and experience actual happiness in the imminent arrival of Moshiach. If we think into the fact that the Jewish people already finished all of the work they had to do in galus, and even polished all of the buttons etc. and literally any second we will be redeemed, and we should expect him to come any second, then we can develop such a *simchas hageula* mindset.

TWO CONSTANTS

These two ideas—the fear of Hashem and joy in His service should be

9. Both in Samach Tesamach 5657 and the end of Hemshech Rosh Hashana 5665.

10. When it comes together with the *kabalas ol*, since there can't be *simcha shel mitzvah* without first having the *kabalas ol*.

11. In Sichas Parshas Ki Seitzei 5748.

constantly on our minds. This is brought out in a sicha for Purim Katan¹² where the Rebbe mentions that there are two *Temidin*—“constants”: The first is (Tehillim, 17:8): “I have placed Hashem before me constantly.” Meaning that we are constantly aware that Hashem is with us and watching us and we should fear Him. The second is (Mishlei, 15:15): “A good hearted person is constantly rejoicing.” This is referring to constantly rejoicing in the service of Hashem. These two aspects are constant—they need to be with us every second of our life and every second of the day, even when we are sleeping. These two ideas merge into one unified mindset and are both a result of the reflection on the fact that Hashem Himself is literally here now with us, watching us, and taking care of us, and guiding us through life. This is why a person has to think this over constantly to remind himself of this throughout the day.

CONCLUSION

If we will guide ourselves to create that mindset which leads to the fear of Hashem and joy in His service, not only will this be a zechus for R’ Kutí, it will have a transformative effect on ourselves and our surroundings, and hasten the coming of Moshiach.

May we see him speedily, right now!

12. Likutei sichos vol 26 starting from page 209 but mainly on pages 210-11.

EMUNA, SIMCHA, ACTION – HALLMARKS OF A TRUE CHASSID

Nearly 67 years of outreach activity and activism. That was the life of the mashgiach-mashpia in 770, R’ Yekusiel (Kuti) Menachem Rapp a”h, who was killed in a car accident. * His entire life was devoted to carrying out the Rebbe’s wishes. * He carried out many missions of the

Rebbe at the El-Al terminal in New York as well as with other organizations that he started, like the Vaad HaMechanchim, Matteh Shira V’Zimra and the Matteh HaOlami L’Hatzolas HaAm V’HaAretz.

By Menachem Ziegelboim¹

The Chabad world was shocked by the news of the sudden tragic passing of R’ Kutí Rapp a”h in a car accident. R’ Rapp was well known among Anash and bachurim around the world, especially in Crown Heights.

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to their welfare, making sure they had a pleasant stay when they were in 770 on K’vutza, and he listened to every complaint and problem. He knew how to relate to each one and to speak well of them to the hanhala.

R’ Rapp also ran the Matteh Shira V’Zimra L’Kabbalas P’nei Moshiach, which organized dancing on every special date and during the month of Adar, accompanied by live music. This was in light of the Rebbe’s sichos and answers about pure joy to welcome Moshiach.

He had a special chayus in everything having to do with Moshiach and Geula, whether learning Inyanei Geula or disseminating the Besuras Ha’Geula. He put an emphasis on publicizing the identity of the Rebbe as Moshiach and spoke to bachurim and Anash about the importance of proclaiming “Yechi.”

R’ Rapp was one of the regular participants at the Siyumei HaRambam in 770 that are arranged by R’ Menachem Gerlitzky, and he received much encouragement from the Rebbe for this. R’ Rapp adopted the practice of, at every siyum, connecting the halachos in the Rambam to the weekly portions of Chitas and the time of the year as well as to inyanei Moshiach and Geula. He asked the Rebbe, who told him to print these things he said at the siyumim. So every week, he published a pamphlet before Shabbos called *Tikvas Menachem*. Much of the content of these pamphlets were printed in his s’farim *Tikvas Menachem*. The website to download them is: www.tikvasmenachem.com

When the Jews were about to be expelled from Gush Katif, he and R’ Sholom Dovber Wolpo started the Matteh HaOlami L’Hatzolas Ha’Am V’HaAretz to wage war against giving away parts of Eretz Yisroel. R’ Rapp worked to raise large sums of money for this.

R’ Kutí had a special warmth and sincerity that were expressed primarily in his pure faith and hishkashtus to the Rebbe and in his joy and energy in doing mitzvaim. He worked to instill these traits in his talmidim and mushpaim in a pleasant way and in his unique style.

He was constantly involved in the Rebbe’s mitzvaim, not only at the airport and at El-Al, but also by initiating and taking an active part in other projects with the desire to do what the Rebbe wants.

TERRIBLE ACCIDENT

On Monday, 12 Tammuz, on Empire Boulevard, a car ran him over near his home. Attempts were made to revive him but, tragically, he passed away. Thousands of Chabad Chassidim, alumnae of 770, feel a deep, personal sense of loss for this wonderful Chassid, mashgiach-mashpia, who looked out for them like a father when they learned in the yeshiva.

He is survived by his father, his wife Fayge, his daughter Chaya Mushka Moskowitz, Chana, Yosef Yitzchok, and Shneur Zalman Tzemach.

had not yet arrived.

What happened? At the airport in London, one of the security men noticed an Arab giving an envelope to his “wife” who was supposed to board that flight. This immediately aroused his suspicion and it turned out to contain explosives. If she would have boarded the plane, it would have exploded mid-flight. Therefore, they held up the flight and conducted a search of all the belongings of the passengers and the luggage, which took a day.

Perhaps this was the reason that the Rebbe told the shliach that his tz’daka was in the envelope he received, which apparently was protection for the passengers on the plane. Now we could also understand what the Rebbe meant when he said to me, “Did you arrange everything with the plane? It should work out in the best possible way.”

If the matzos would have gone on the first flight, they would certainly have opened them in London and would have seen that they did not have a security tag. Even if they had ended up arriving in Eretz Yisroel, it would have been after they were opened and searched through and would no longer be “shmuros.”

So it was all in the “the best possible way.” The matzos arrived safely and on time, and the flight with the shliach was saved from a terrorist attack thanks to the envelope of bills which the Rebbe gave for shlichus mitzva money.

MASHGIACH AND COMPASSIONATE FATHER TO THE BACHURIM

Even before he married, when he was still a bachur, he was appointed by the mashpia R’ Dovid Raskin and R’ Mordechai Mentlick, the rosh yeshiva, as the mashgiach to take attendance of the bachurim at the s’darim.

In 5744, he was asked by R’ Chadakov to form a Vaad HaMechanchim whose role would be to convene the mechanchim and mashpiim when they came to 770 for Tishrei. He was told that at every such gathering there should be good resolutions made regarding the chinuch of the bachurim, which would be submitted to the Rebbe.

At the vaad’s initiative, every year in Tishrei a kinus is held for bachurim in 770, at which they are addressed by rabbanim and mashpiim. The bachurim are told how to behave as T’ mimim who are learning in the Rebbe’s yeshiva. This kinus is called Kinus HaT’ mimim HaOlami. When he was still personally involved, R’ Rapp would give out mashke at the conclusion to the participants, as the Rebbe said to do.

R’ Rapp was a familiar person to residents of Crown Heights and to those who visited 770. He was the mashgiach who kept track of those bachurim who were late for the s’darim. But unlike others in that role, he loved the bachurim and looked out for them. Over the years, he devoted himself fully

R’ Rapp served as mashgiach - mashpia in Tomchei T’ mimim – 770, while also being involved in many mitzvaim related projects. He radiated warmth and simplicity to everyone and was known by all as R’ Kuti.

A YEAR WITH THE REBBE

R’ Kuti Rapp was born in Yishuv Yesodot on Tisha B’Av 1948 to his parents, R’ Shraga and Tzipora Rapp. He learned in the Litvishe yeshiva Kol Torah in Yerushalayim where he became interested in Chassidus through the Tanya classes given by R’ Yosef Tzvi Segal, Rosh Kollel Tzemach Tzedek.

He switched to Yeshivas Tomchei T’ mimim in Kfar Chabad and became one of the mushpaim of R’ Shlomo Chaim Kesselman. When he came to learn in Kfar Chabad he was already devoted to mitzvaim and for a while he was in charge of mitvza t’fillin in the Gush Dan area.

He went on K’vutza to 770 and arrived Erev Pesach 5728/1968 (back then, K’vutza started on Erev Pesach, unlike today). Those days were etched in his memory, as he once told *Beis Moshiach*:

“The Rebbe greeted us when we arrived. The Rebbe stood in the entrance of 770, looked at us, smiled and said, “*A freilichin Pesach un freiliche hachanos.*” The second night of Pesach I attended my first farbrengen with the Rebbe. I can testify that only then, when I came to the Rebbe, did I begin to understand what it means to ‘live with the Rebbe,’ to live with the Rebbe’s sichos.

“Before we went to the Rebbe we also learned the sichos, but it was something we did by rote. We lacked the koch and chayus. Once we came to the Rebbe, we began to realize how we were supposed to learn the sichos, with chayus, enthusiasm. Then we started learning the sichos as something about which we say ‘for they are our life.’

“I remember that when we came to the Rebbe on K’vutza, we felt that this year is a ‘Shabbos Shabbason,’ a year entirely devoted to the Rebbe. We felt we were taking a loyalty oath for an entire year, a year that we would study Nigleh and Chassidus diligently, a year that we would devote ourselves to the Rebbe with all our might, a year that would be ‘consecrated to the Rebbe.’”

STARTING TO FLY

R’ Rapp remained in the US and did mitzvaim with Israelis throughout the New York metropolitan area. Sometimes, he would do mitzvaim at Kennedy Airport and he slowly began to get to know the place and the people who worked there.

When the Yom Kippur War began in 5734/1973, he thought it was proper to go to the airport every day for mitzva t’fillin in order to fulfill the promise of Chazal, “so that they fear you.” He was given permission by the hanhala of the yeshiva and arranged shifts of bachurim who went

every day to the airport. He even wrote a report to the Rebbe and noted, "This is my report to the Rebbe of mitvza t'fillin at the El-Al terminal at Kennedy Airport in the last week of the last war in Eretz Yisroel. The willingness to put on t'fillin grew tremendously since the start of the war and continues till today. Many of the guards and those in charge of them also put on t'fillin when in the past they refused."

He also sent a report of the outreach done on Chol HaMoed Sukkos at the airport:

"About 150 people said the bracha on the dalet minim including the guards, and they were given the booklet which explains the mitzva which was published by Machne Yisroel. Then we danced and included some passengers and their escorts. Then Avrohom Slavin put me up on his shoulders and I spoke about the mitzva of dalet minim and what the Rebbe says about the war, about simcha and mitvza t'fillin. As part of the campaign, people are told what the Rebbe said about the war, miracles, simcha, and the mitzva of t'fillin, and material is given out about t'fillin and the parsha."

R' Kuti was surprised to receive a special response from the Rebbe: "Received and many thanks, I will mention it at the tziyun for continued success in this." This was something special because the Rebbe did not generally respond to bachurim about mitvzaim except through the offices of Tzach.

"This answer gave me a strong push to continue with added strength," R' Kuti said. On another occasion he received this response from the Rebbe, "Yehi ratzon that it be fulfilled – he who has 100 wants 200, etc."

The Rebbe later spoke to him about this outreach and in yechidus told him to work in the yeshiva.

"The way the Rebbe related to me in regards to the outreach at the airport was always special. Whenever I passed by for kos shel bracha, the Rebbe gave me a bottle of mashke without my asking for it. He would say, 'For the airport.' The first times it was when I had already passed by and the Rebbe called me back. Later on, the Rebbe changed the wording and would say it in Hebrew instead of Yiddish."

R' Kuti felt there was an advantage to mitvzaim done at the airport. "Since many Jews travel to Eretz Yisroel and they are feeling inspired, it is easier to get them to do a mitzva."

He became friendly with the El-Al staff and other Jews who work at the airport. His relationship with the El-Al administration, security people, and El-Al passengers deepened and they trusted him. They opened their offices to him as well as areas where non-employees are not allowed entry. R' Kuti was a person they could turn to about anything Jewish and he did everything graciously and happily.

security check with me on the plane." Of course, I told him that I would arrange permission, but he insisted and said, "No! It's either me or the matzos. I am not taking them with me."

It was fifteen minutes before the flight and I stood there wondering what to do. On the one hand, I could have challenged him and forced him, through the CEO of El-Al in America with whom I had a good relationship, to take the matzos. On the other hand, employees of the company who were present felt very uncomfortable with the situation. They said that this flight would have a stopover in London and two hours later there would be a direct flight and we could put the matzos on that one.

The direct flight seemed the better choice, but the main problem with that was the matzos would be flying without a shliach, something the Rebbe was particular about.

As I stood there deliberating, the shliach had already boarded the plane with only the envelope with dollars from the Rebbe in his pocket. He had no idea that the matzos had not been put on the plane he was sitting on and might not make it on.

I tried to call the Rebbe's office in order to ask the Rebbe what to do, but as expected the line was busy. I didn't know what to do. Meanwhile, time was passing and I had to make a decision. I finally came up with an idea. Since I worked at the yeshiva, I had the office number of R' Dovid Raskin. I called him and told him the situation. He immediately ran to R' Binyamin Klein and told him to leave a line free so I could call and talk to him. Then I called the Rebbe's office again and told R' Binyamin what was going on and asked him to ask the Rebbe what I should do.

This was about 7:15, a quarter hour after Maariv. R' Leibel was in the room at the time and R' Binyamin immediately went to the Rebbe's room and asked him what I should do. The Rebbe said not to fight with the pilot, because even if we forced him through the CEO, he would be more likely to undermine other religious matters or other religious people. This time, the Rebbe said it was okay to send it with the other plane even though it meant going without a shliach accompanying it.

I told El-Al that I would accept their suggestion and send the matzos with the next flight. They immediately brought another container that was meant for the next flight. We started cleaning once again, took the matzos out of the container for the first flight and put them in the other container. As we did this, I understood why the Rebbe had given me two letters and two dollars. This time, everything was in twos!

The direct flight with the matzos arrived safely while the first flight that stopped in London that had the shliach with the envelope with dollars

R' Rapp related:

"After R' Teitz concluded the siyum on Moed Katan which ends with, 'Torah scholars have no rest, not in this world nor in the world to come,' he exclaimed, 'That's Lubavitch! Even on Tisha B' Av and even in the airport, they find a way to learn Gemara in a permissible way.'

"When I returned to 770, I told Leibel Groner and he must have told the Rebbe who told it to R' Chadakov. The next day, R' Chadakov called me in and said, "I hear that you've been doing miracles in the airport," and he told me to call R' Aharon Dov Halperin of Kfar Chabad magazine, tell him to locate R' Teitz, and write up an article about Lubavitch, because now he was all enthusiastic and it would be to his advantage that he give an interview before others cooled him off.

"I asked R' Chadakov, 'Now, when it's in the middle of the night in Eretz Yisroel?' He said, 'Yes,' and said that right after I speak to him, he should call the secretariat. It was clear that this was an instruction coming from the Rebbe himself, as well as the phrase, 'miracles at the airport.'"

ASTONISHING CHANGES

In the matzos delivered for Pesach one of the years, there were a number of changes in the Rebbe's way of doing things, as R' Kuti Rapp told *Beis Moshiach*:

That year, the Rebbe gave me two letters addressed to the general community and two dollars, instead of one letter and one dollar as he always did. Instead of asking me, "Is everything closed and sealed?" the Rebbe asked me, "Did you arrange everything with the plane?" I did not know what to answer because I did not know what the Rebbe meant. The Rebbe immediately went on to say, "It should work out in the best possible way!"

There was also a change with the shliach, Rabbi Kanelsky, who was supposed to fly with the matzos. The Rebbe did not give him a dollar during the matzo distribution, like every year, but gave him only the letter and said, "The money for tz'daka for you is in an envelope that you received and will receive from rabbanim in Eretz Yisroel." In addition, the Rebbe looked particularly serious.

All these changes were astonishing to me but I couldn't give them too much thought since I was busy arranging the shipment. I went to the airport and they let me clean the container. We placed the matzos inside and as I was getting to ready to lock the container the pilot walked by. His name was Tzuk and he saw what was going on and noticed that the boxes did not have the tag indicating that they had been checked by security (because El-Al trusted us and they did not need a security check).

He said, "I am not willing to take boxes that have not undergone a

Over the years, he brought many El-Al people, including top executives, for dollars on Sunday, and the Rebbe always blessed them, "May it be 'el-al' (heavenward) materially and spiritually," as he pointed upward.

He once brought a group of El-Al administrators for yechidus. They asked the Rebbe whether it was true that he said to fly with El-Al. The Rebbe said, "I don't give orders; I only say what it says in the Torah."

One of them asked, "The poor of your city and the poor of another city – the poor of your city take precedence."

The Rebbe said, "That's not what I meant. It's not about poverty or support or tz'daka. I meant what it says, 'or purchased from your fellow.' That if it is possible to give the business to a Jew, this is preferable."

A particularly unusual interaction took place when R' Kuti brought the CEO of El-Al in America, David Shain, with his assistants and other staff members for dollars. The CEO said to the Rebbe about R' Rapp, while pointing at him, that he was Chabad's representative at El-Al. The Rebbe said he did not accept this designation, because a representative or ambassador refers only to two separate, foreign entities or two distant nations, where one sends a representative or ambassador to the other entity or distant country. "But we are one entity whose goal is to help Jews. The center of this body is in Eretz Yisroel and there are branches in New York, London, Melbourne, and all over."

SPECIAL DELIVERY OF THE REBBE'S MATZOS

R' Kuti had a special z'chus to deliver shmura matza from the Rebbe to Chassidim who lived in Eretz Yisroel. At first it was one small box which was designated for certain people on a list that the Rebbe provided. After the delivery was arranged with El-Al by R' Kuti, the amount grew to five huge boxes that were designated for Anash and mekuravim and Israeli soldiers in Eretz Yisroel. After the Rebbe separated the "challa" from the matza, helpers closed, sealed and wrapped the boxes for the flight to protect them from moisture on the trip.

In the early years, the Rebbe asked that the boxes of matza not be placed with the rest of the luggage in the cargo section of the plane but placed with the passengers. Every year, this had to be arranged with the El-Al company. Later on, R' Rapp arranged for a special container in the cargo hold for the matzos.

He later told *Beis Moshiach* about the special z'chus he had to arrange the Rebbe's delivery of matzos to Eretz Yisroel:

"Since 5734, I have had the z'chus to help send the Rebbe's matzos every year for Anash in Eretz Yisroel. The matzos were sent in a special container on an El-Al flight. Thanks to my warm relationships with people

in the company through my work as a shliach of the Rebbe at the airport and doing mitzvaim with them, I was able to get their consent to set aside a special container for the matzos.

"I also merited to be directly involved in the actual transport. We would clean the container of dirt and chametz and cover the floor of the container with paper. We put in the boxes of matza which were well packed, and the shliach's luggage separately, so he would not be delayed waiting for his luggage after he landed. On the lock of the container I would stick the symbol of the Chabad House at the airport and on the outside there was a big sign which said, 'The matzos of the Lubavitcher Rebbe sent to residents of the Holy Land and IDF soldiers.'

"I remember an interesting episode. The first year that a big delivery was arranged with El-Al, R' Binyamin Klein, the Rebbe's secretary, went with me in order to see that everything was being executed in the way the Rebbe wanted (all the years prior to that he was in charge of sending the matzos that were the size of a hatbox). The year after that, the Rebbe asked me, 'Who is going with you?' I did not know what to say since it was no longer necessary for someone else to come when I already had the connections at El-Al. The Rebbe sensed this and responded, 'You are the entire balabus (one in charge) there!'

"The Rebbe wanted the matzos to be sent by El-Al since it is a Jewish company and he also wanted someone on that flight who would be the shliach to deliver them. Usually, the Rebbe gave all those who helped with the packing and the sending of the matzos, including the shliach who flew with the matzos and me, a copy of the letter that he wrote for Rosh Chodesh Nissan of that year and a dollar for tz'daka. The Rebbe also always asked me, "Is everything sealed?"

THE REBBE RECEIVED THE "INTERNATIONAL" TANYAS

In 5740 when they started printing Tanyas everywhere, R' Rapp arranged for the Tanya to be printed at Kennedy Airport. At that time, approval was not given to print Tanyas everywhere; only in cities and yishuvim. However, R' Chadakov gave him permission to print it at the airport and said it was an "international" place.

The binding of the s'farim was finished shortly before the matzos were being shipped, and R' Kuti brought two Tanyas with him in order to give them to the Rebbe during the waiting period until they finished packing up the boxes of matzos. When he gave them to the Rebbe, the Rebbe asked him, "Did you get the participation?" (Everyone who printed a Tanya received \$20 from the Rebbe through the secretaries as his participation). R' Kuti said not yet and the Rebbe said he should ask the secretaries for it later.

"Since you gave me two s'farim, get two (\$20) bills."

He called the office to report to R' Leibel Groner about the matza delivery and to give him the number of the container so it would be easy to locate in Eretz Yisroel. The Rebbe had said to him each time to report to the secretaries about how the delivery went and what the number was. R' Groner asked him, "Where will you be tomorrow at the Torah reading?"

R' Kuti said, "Near the Rebbe, in the beis midrash."

R' Leibel said, "The Rebbe wants to personally give you the money for the printing of the Tanya and to hear for himself how the matza delivery went. Tomorrow morning, after the reading, stand near the doorway of the Rebbe's room."

The next day, he waited at *Gan Eden HaTachton*. The Rebbe came after the Torah reading, took out two bills and gave them to him, asked how the delivery went and then spoke to him about a few other matters.

THE REBBE'S CONTACT MAN

Through his communal work and thanks to his many connections, R' Rapp got to know rabbanim and public figures and he connected them to the Rebbe. He brought Israeli public figures who had landed at the airport to visit the Rebbe, whether by arranging a yechidus for them, or in later years for the distribution of dollars for tz'daka as can be seen in numerous pictures and video clips. He also kept in touch with many of the rabbanim, askanim, public figures, and politicians whom he brought to the Rebbe.

In 5750, he became close with the chairman of the Likud movement in the US, Yehoram Ben-Sholom, who made sure to bring all the leaders of the Likud movement who came to the US to the dollars distribution. R' Rapp became the contact man between the Likud leadership and the Rebbe. He would speak with the secretaries and make sure the ministers and Knesset members would not have to wait on a long line, but would enter via the side door that was reserved for VIP's.

When they came to the Rebbe, he introduced them. Since many of them were emotionally overwhelmed by talking to the Rebbe, to the point that afterward they found it hard to remember details of the conversation, he listened closely and tried to remember the details. Then he would sit with them after the meeting and repeat what the Rebbe said.

NO REST IN LUBAVITCH

One of the mitzvaim that R' Rapp did at the airport was arranging siyumim during the Nine Days. People were waiting for their flight and in the meantime, they got to hear a siyum. One of the years, the well-known rav R' Pinchas Teitz a"h was traveling on an urgent matter on Tisha B'Av. When R' Rapp saw him in the airport, he asked him to make a siyum and he did.



