

It's the Rebbe's Birthday

It's the Month of Geula!

What Are We Doing About It?



A true story: **Spiritual light nullifies the evil decrees**

On the night of the Pesach Seder 5662 (1902), Rabbi Shalom Dovber, the fifth Lubavitcher Rebbe, discovered that evil decrees had been in the making for the Jewish People, and they had been rescinded in the merit of the spiritual light that descended into this material world before the Pesach holiday. It is interesting to note that 4 days before Pesach that year, the soul of the Lubavitcher Rebbe, Melech HaMoshiach, descended into this material world with his birth.

(refer to Sefer Hasichot 5699, p. 323)

My Dear Brother!



Consider this!

On the Rebbe's birthday:

A Person's Fortune Is Impoverished

Every Jewish person's fortune becomes stronger on his/her birthday. This is certainly true in the case of the birthday of a righteous person, a time when the luck of the countless Jews who are connected to him is also strengthened.

Strength From Moshe

There is a connection between Moshe Rabbeinu's birthday on the 7th day of Adar and the Rebbe's birthday on the 11th day of Nissan, as is alluded to in the Midrash, chapter 7, paragraph 11, and when the leaders of the various tribes of the Jewish People offered their sacrifices in the month of Nissan in Chumash Bamidbar, Chapter 7, Verse 11. (see the Rebbe's talk: Shabbat Par' Tetzaveh 5752, s. 15, ff. 168).

The 11th Power

The 10 Divine attributes reveal G-d's powers while the 11th attribute reveals G-d Himself. This is noted in several significant dates in relation to the Rebbe, Melech HaMoshiach: He accepted the leadership of the Chabad-Lubavitch Movement on the 11th day in the 11th month (as counted from Nissan), Shvat 5711. The Rebbe's birthday is on the 11th of Nissan. On his birthday, the possibility for the revelation of the 11th power was born, the revelation of G-d's essence, in the world, upon the True & Complete Geula. (refer to "Dvar Malchut", the 22nd day of Shvat 5752).

The Anointing

The term "head of the Jewish nation" in Hebrew is an acronym for Rebbe. On the 11th day of Nissan, regarding the sacrifice brought by the leader of the tribe of Asher, the verse states, "And he dips his feet in oil." This alludes to the anointing of Melech HaMoshiach, as the verse states, "I found David my servant, I anointed him with my holy oil." (see the Rebbe's talk on Shabbat Parshat Tetzaveh 5752, s. 15, ff. 17).

Desire And Longing

For the Rebbe's birthday on the 11th day of Nissan. That's how the Rebbe expressed himself sixty days before his birthday. He wishes that we should merit the revelation of the month of Nissan, the month in which we are destined to be redeemed.

(see the Rebbe's talk on Shabbat Parshat Tetzaveh 5752, section 15).

To you, my dear Chossid / Shliach

As Chassidim, our experience clearly demonstrates that when we listen to the Rebbe's advice – we succeed. If the Rebbe has proven himself in the personal matters of private individuals, then surely when the Rebbe delivers the prophecy of Geula to all mankind, his words will be fulfilled down to the letter.

Therefore, as we now begin the month of Nissan, the month of Geula, it is an opportune time to recall the Rebbe's stirring words regarding the connection of 'Kiddush Levona' with the True and Complete Geula.

The Rebbe explained that by uttering the words: "Dovid Melech Yisroel Chai V'Kayam", we are giving strength to Melech HaMoshiach, whose ancestor is Dovid HaMelech.

As we prepare for the auspicious day of Yud-Alef Nissan, every chossid yearns for our Rebbe – Melech HaMoshiach – to be revealed. Let us all be united with one heart in this yearning, which we all share and anticipate in its ultimate fulfillment.

With love! Shluchim

In Honor Of The Rebb's Birthday In The Month of Geulah
All Of Us Will participate in Kiddush Levona
To Hasten the Geula

Long Live Our Master Teacher & Rebbe Melech HaMoshiach For Ever & Ever



Kiddush Levona With The Intention of Bringing Moshiach Now

In Dancing & Great Joy



Dvar Malchus

The Concept of Moshiach - Kiddush Levona In a Nutshell

■ We see clearly in the Rebbe's holy talks when he draws a connection between the moon and the King Moshiach. ■ While learning the Rebbe's talk, about the levona, we feel that the Rebbe is emphasizing something which we didn't see by the previous Rebbeim.

The Concept of Moshiach

(Based on the Rebbe's talk, Parashat Noach 5752)

(Start of Sec. 12) "...Based on the above, it's understood that when we make a proper accounting and come to the conclusion that the matter **depends upon our Righteous Moshiach, consequently one should be more cautious and fulfill the commandment of Kiddush Levona in the most exalted manner** for the Jewish People, "who in the future will be renewed in a similar fashion", **at the True and Complete Geula through David HaMelech, "Dovid Melech Yisroel Chai V'Kayam".**"

To state the Rebbe's words in simple terms: The job of bringing the Geula depends on Melech HaMoshiach, and therefore, one must fulfill the precept of Kiddush Levona in a most glorified manner, implying that **this is the Moshiach's thing to do.**

"Peretz" - The Moon & The Moshiach

(Based on the Rebbe's discourses from Shabbat Parshat Vayeishev & Mikeitz 5731, 5746)

(At the end of paragraph 7) "The terms "Zerach" and "Peretz" refer to sun and the moon. The concept of the sun refers to the Divine service of the righteous, "burnt-offerings according to their order", without change (just as the light of the sun has no changes), while the moon alludes to the penitents, as the renewal of the full moon follows a prior state of deficiency. **Therefore, from "Peretz"** (alluding to the moon), **there descended the royal lineage of the House of David**, who established the sacrificial burnt offering as a form of penitence, **leading to Melech HaMoshiach,**

through whom, for the first time, the righteous will become penitents. This is alluded to in the name "**Peretz**", as in the verse, "**You will break through barriers...**" meaning that one who **breaks through barriers** exemplifies penitence."

To state the Rebbe's words in simple terms: Melech HaMoshiach is a descendant of Peretz, referring to the exemplary status of penitents over the righteous. Similarly, we find with King David, who paved the path for penitents. This corresponds to the notion of the moon that becomes full after its deficiency. As such, the Rebbe's work as a descendant of King David is in the mode of "**Ufortzo**", (as based on the name "**Peretz**"). The Rebbe also directs us to perform the mitzvah of **Kiddush Levona** that parallels the **Divine service of Peretz.**

Our Future Renewal As The Moon

(Based on the Rebbe's discourse Parshat Toldot 5752)

(At the end of paragraph 2) "**At every Rosh Chodesh, the spark of Moshiach is renewed, the aspect of 'yechida', a spark from the general 'yechida', the soul of Moshiach.**" This revelation permeates a person's entire essence and all his concerns are permeated with the aspect of 'yechida'. Above all, by doing so, the revelation and coming of the Righteous Moshiach is realized in actuality, a soul within a body, 'a king from the House of David'..."

(At the beginning of paragraph 10) "It's understood that **the preparatory work for the True and Complete Geula through our Righteous Moshiach** has to be similar to "**our future renewal as the moon**", as exemplified by the renewal of the moon, referring to **the revelation of the essence of the Jewish People**, the essence of the soul higher than the aspect of 'yechida.'"

Kiddush Levona In Actual Deed

A Tool
Box



Level Of Performance

Based on the Rebbe's discourse
Shabbat Parshat Noach 5752, Sec. 12

"And therefore, we dance with great joy when we doing Kiddush Levona as we would dance at a wedding. More specifically, one should take care and strive to do Kiddush Levona with prominent and attractive clothes in the street with many people..."

Advice how to go about it:

1. It would be important to organize a few Kiddush Levona ceremonies similar to the drawing of the water ceremony in the Holy Temple, something that arouses a powerful after effect.
2. Local Kiddush Levona ceremonies can complement the larger ones. Since the cost to organize these functions is minimal, they can be spread out in a number of locations, such as villages, neighborhoods, public squares, etc. All of these things create a continued effect.
3. Things that attract people should be set up, such as a place for dignitaries, artists, raffles for adults and children. The children will convince their parents to enter the raffle, thereby realizing the verse, "And the hearts of the fathers will turn back through the sons."
4. It would be appropriate to perform the Havdalah ceremony on the premises and to set up a refreshments table with candies for the children, etc.

The Meaning Behind Kiddush Levona

Furthermore and above all, we should do Kiddush Levona with special contemplation to quicken and bring into motion immediately the coming of the Moshiach King David by fervently demanding and asking for the Geula, as the prayer for Kiddush Levona concludes, "And they will ask for Hashem Elokeihem and for their King David, Amen."

When we proclaim, "**Dovid Melech Yisroel Chai V'Kayam**", the Alter Rebbe notes in his discourses on the Prophets (p.60):
We essentially are referring to Melech, HaMoshiach who descends from King David and who is named after him. In the era just before the onset of the Geula, he is concealed and as such, faith and the above proclamation is required that "he is living and enduring" and is about to bring the Geula for us.

The Rebbe is a descendent of King David. When he was concealed from us as the moon, he in essence is asking and turning to us (refer to the discourse on the next page from the Zohar) to take care to fulfill the mitzvah of Kiddush Levona and to continue looking at him, **for lives and endures, and he will return and reveal himself as does the moon.**



The Advantage to Kiddush Levona

"And an explanation of the great advantage of Kiddush Levona... "The individual that blesses the month in the proper time is considered as if he has greeted the Divine Presence, as is stated in the blessing of Kiddush Levona, "Even if Israel merited no other privilege than to greet their Father in Heaven once a month, it would be sufficient for them..." This is because the Jewish People while in exile do not merit to see the Divine Presence and are far from receiving it. However, **Kiddush Levona is an indication for the Jewish People that they will also be renewed in the future in splendor to their Creator as they accept and welcome the Divine Presence...** Thus, when we bless the new month in its proper time, this is a sign that we **will also be renewed in the future**, as if we are greeting the Divine Presence.

This is one of the reasons why we say during

Kiddush Levona, "**Dovid Melech Yisroel Chai V'Kayam**", as his rule is compared to the moon and it will be **renewed just like the moon**. The house of Israel will return and cleave to its husband, Hashem, similar to the moon as it becomes renewed with the sun, as the verse states, "For a sun and a shield is Hashem..."

The Rebbe's words simply stated:

1. Kiddush Levona is considered as if one greeted the Divine Presence and is a sign of the renewal of the Jewish People in the Complete Geula.
2. There is a connection between the moon and Melech HaMoshiach that descends from King David, as is expressed in the proclamation of "**Dovid Melech Yisroel Chai V'Kayam**". See the Alter Rebbe's footnote on this page.

The Moon Is Begging Continue Looking At Me!

An Informative Article From the Holy Zohar

Taken from the "Sichot Kodesh" on the topic of Geula and Moshiach, from the Rebbe's discourse on Shabbat Parshat Tazria 5741 - unedited

Regarding the verse¹, "Do not look upon me [disdainfully] because I am dark-skinned, for the sun has gazed upon me," the Zohar says² that this isn't a command, but rather a story. When the moon is concealed in the exile, it says, "Don't look upon me." This doesn't mean that the moon is commanding us not to look at it because it has given up hope, G-d forbid, and therefore is saying not to look at it. Rather, because it sees the desire of the Jewish People to see its light, it says not to look at it. "You certainly shouldn't see me." This means that when the Jews don't look at it, it gives up hope that they won't look at it anymore. Therefore, it tells the Jews and comforts them by saying, "Don't look at me. You aren't able to see me. You certainly won't see me. You should know that you can't see me, because it's the time of exile. The sun is concealed from me, but really I also exist now in my full state. The Geula will come and then you will see me in my entirety. Therefore, don't be discouraged from looking at me.

In other words, even though the moon is concealed in the time of exile, it also wants you to look at it and see it. If you look at it, search for it and anticipate seeing it, then the moon will also console you by saying that you don't see it for a side reason, "...Because I am dark-skinned..." Therefore, maintain your desire and aspiration to see it, for as a result, the Geula will come and you will see it in its entirety. The moon promises that that the Jewish People will see it, because they anticipated seeing it.

In simple terms, we can learn from the above that the exile isn't a good thing, nor is it suitable for us (it's just not for us). This is evident. When a Jew is in exile, he should know that the darkness of the exile is a by-the-way thing, and it's incumbent upon us to desire and long for the Geula, "I will wait for him every day until he comes"³ for the revelation and perfected state of the moon, until the moon itself will comfort it in the time of exile and will tell it not to give up hope in the darkness of the exile, for the Geula is imminent; on the contrary, by wanting and longing for the Geula it will come sooner.

Being that the exile is only superficial and a by-the-way thing, "...for the sun has gazed me..." then certainly it will end and the Geula will be ushered in. And then the moon will stand and be revealed in a perfected state. Likewise,

1. The Song of Songs 1:6

2. H.G. 45:2

3. From the 13 Principles of Faith

It's interesting to take note that:

Based on what the Rebbe said to open up one's eyes and to see signs of the Geula in the world.

The moon in the month of Marcheshvan appears larger/closer. This occurs every 68 years (numerical value of the word chayim - life in Hebrew), which coincides with entering into the 68th year since the Rebbe assumed leadership as Rebbe. Likewise, on the 15th of Tevet, the moon was yellow with a unique aura about it! This is an allusion to the color and light of the moon which will be during the Geula similar to the color and light of the sun.

the Jewish People will stand in a revealed and perfected state... and "Benissan Nigalu Ubenissan Atidin Lehigael".

What Are You Worrying? "Kvar Basi Legani Achosi Kala!"

When the first of Nissan came and the Jewish People saw that the Divine Presence didn't rest on the Tabernacle, the edifice they started putting up on the 23rd day of Adar, they were concerned when it would take place. Hashem sent Moshe to reassure them, "What are you worrying? "Kvar Basi Legani Achosi Kala! (I already came to my garden, my sister the bride.)" In other words, the Divine Presence that began its indwelling when the Torah was given will already rest in its entirety on the Tabernacle.

In the Midrash Shir HaShirim, Rabba explained "his son-in-law Rabbi Menachem (Rabbi Eliezer's son-in-law) that the term "came to my garden" refers to the same Divine Presence that was present at the beginning of Creation. The Rebbe adds by saying (Shabbat Parshat Tetzaveh 5752, note 81) that since the Midrash refers to this comment in the name of Rabbi Menachem, the Midrash is alluding to the complete indwelling of the Divine Presence below through the "Redeemer (the first one is the last one) whose name is Menachem".

Upon the recital of the discourse "Basi Legani", the Rebbe accepted the leadership of Chabad-Lubavitch and promised that our generation is the generation of the Geula. The Rebbe's promise coupled with the aforementioned comment as per the identity of the Redeemer leaves no room for doubt. Therefore, the Rebbe's concealment (which began a number of days after the footnote was printed) is no reason to fear and there's nothing to fear that the Geula is taking such a long time. Our generation was promised to be the last generation of the exile and the first one of the Geula, and the leader of our generation, the Rebbe, "whose name is Menachem", is the last Redeemer.

Who Moved The Clouds Above The "Beit ...Menachem" Synagogue



This is the story:

Rabbi Lior Malka, emissary and messenger of the Rebbe, Melech HaMoshiach, to the communities in the northern Negev, took a bold stand before the month of Tevet during the winter rainy season.

Every month, telling us Rabbi Lior, we organized a gathering for Kiddush Levana. The Jewish people are compared to the moon (they are covered and hidden in exile) and this ceremony is compared to welcoming the Shechinah (ushering in the Geula).

We know that the month of Tevet is the rainiest month of the year. All weather forecasters predicted that it would be cloudy and rainy. The synagogues we approached decided to arrange to have the ceremony a few days before Shabbat hoping for better weather. They were worried that because of the weather they would not be able to see the moon, resulting in a cancellation of the ceremony. In the end, we found a synagogue that was willing to host the ceremony on Saturday night in spite of the bad weather forecast.

On Shabbat afternoon, when we opened the windows to look outside, we realized that the outlook was not good for our celebration. The sky was completely covered with clouds. By Divine Providence, we were learning a Chassidic discourse by the Rebbe Rashab, the fifth Rebbe of Chabad. The Rebbe was speaking about the times of the footsteps of Moshiach when one must put aside one's intellect, so we did!

"We went to get a volume of the Rebbe Melech HaMoshiach's letters in order to ask for a blessing. We chose Igros #18 (Chai) and the book was opened by Divine Providence on pages 290-291, where the Rebbe writes: **"Certainly it is unnecessary to awaken you to the fact that every addition in spreading the well-springs of Chassidus to the outside, is the inner responsibility of each and every one of Anash (the Chassidim), and how much more so for the T'mimim (students of Chabad) and even more so for those who serve the public in holiness, the Rav of the community.**

And as in the explanations of the Alter Rebbe, the idea is that the Rav has the responsibility of the place where he is. Since according to the strength of the camel is his load, therefore Hashem add His blessings in all of our needs both material and spiritual. With blessing for good news."

We understood the Rebbe to be referring to himself that he is the Rav in this situation, and as such, he is the Ba'al HaBayit (responsible) over nature! Still when we looked out the window, the clouds covered the heavens. As Shabbos ended, there were not just black clouds, but it was also raining.

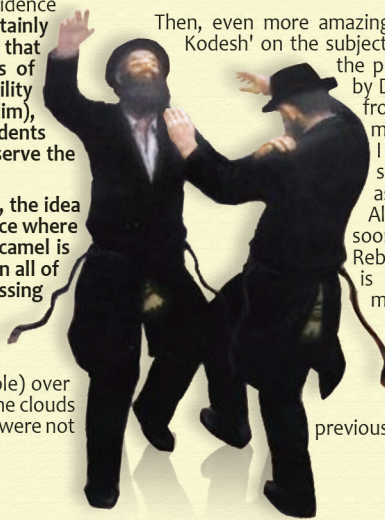


The boys who were supposed to help called and said they were not coming because it made no sense if there was no moon. I told them I am standing with the Igros (letters) of the Rebbe in my hand, and we are sure that there will be a moon and I for one am going!!! I arrived very quickly at our destination, entered the shul and announced: 'Don't worry there will be Kiddush Levana. Be bold.'

We went out despite the rain fulfilling the verse 'And they believed in Hashem and His servant Moshe' with pure faith in the Rebbe Melech HaMoshiach's words. When we began singing and dancing the melody of 'Yechi Adoneinu' (about the Rebbe being Moshiach), we saw from behind the blackest cloud a bright light. Lo and behold, the moon became revealed before our very eyes, and we boldly said the blessing in the rain. But the main thing was that we saw the moon. At the end of the sanctification ceremony, I stood holding the holy book: "Igros Kodesh" and said, 'Here you see, the Rebbe Melech HaMoshiach DELIVERS on his word'.

Only then did I notice the name of the synagogue 'Beit Yona **Menachem**', which is similar to the Rebbe's name, and the curtain on the ark embroidered in golden letters, 'For David Your servant don't turn back on your **Moshiach**.' Naturally, we had a miracle.

Then, even more amazingly, I opened a volume 'Sichot Kodesh' on the subject of Moshiach and the Geula. In the place where the volume opened by Divine Providence, there is a talk from the Rebbe concerning the moon - 'Israel seeks to see me I am dark-skinned.' The Rebbe says that the moon continues to ask us to look at her consistently. Although she is hiding, she is soon to be discovered! Thus, the Rebbe notes that although salvation is taking time, it exists as the moon exists, only in a state of concealment. So too, Moshiach and the Geula exist, and we will soon merit their revelation (See the Informative Article From the Holy Zohar on the previous page).



The Rebbe Pays Cash

This is the story

"One of the first times we did this event, in a larger format," says Rabbi Lior Malka, the emissary of the Rebbe, Melech HaMoshiach in the Negev, we made a lottery for dollars from the Rebbe (from Chanukah) in order to attract more people.

The Jew who won the lottery and saw the two dollars together decided he wanted them both. Startled, I stressed that he could choose only one. However, he insisted, saying that 'since the Rebbe gave them together, I want them together.' I told him that these dollars help the Chabad House. There are businessmen willing to give large sums of money to own one. 'No problem,' he said, 'how much will they give for these dollars?' I said something like 5,000 shekels. Without hesitating, he gave all the amount and signed on a standing bank order for a

regular monthly contribution. We thought we had spent too much money for the Kiddush Levona, but the Rebbe doesn't remain indebted to anyone. **'Dovid Melech Yisroel Chai V'Kayam.'** This bold operation gave power to Melech HaMoshiach, the descendant of King David - so the Rebbe paid in cash and on time!!!!"

Long live our master, our teacher and Rebbe, Melech HaMoshiach, forever and ever!

The Rebbe cries out 7 times: "Hashem Hu HaElokim." From this we can understand the importance of the mitzvah to participate Kiddush Levona

At the end of the talk (Parshat Noach 5752), as a follow up to the mitzvah of Kiddush Levana, the Rebbe dramatically proclaimed "Hashem Hu HaElokim" (Hashem is G-d) seven times, customarily said after the Ne'ilah prayer at the end of Yom Kippur, the ultimate and final prayer. The crowd immediately sang the victorious "Napoleon's March" song, customarily sung at the end of Ne'ila on Yom Kippur. This is an indication of how important Kiddush Levana is to the Rebbe, Melech HaMoshiach, in his work to hasten the Geula.

According to the Kabbalah, the sun symbolizes the Divine Name H-V-Y-A, the unlimited revelation of Hashem, while the moon symbolizes the Divine Name Elokim, the attribute of justice, His concealment and hiding. Just as the moon is renewed every month after being diminished at the end of the previous month, so too the Jewish People will be renewed at the Complete Geula. The bonding of the sun and the moon symbolizes the fact that the Divine Name H-V-Y-A will illuminate the Divine Name of Elokim, when this unlimited



מוקדש לזכות:
מננאל ואברהם בני רבקה שיחיו
לברכה והצלחה בגוי'ר להם ולכל משפחתם
שיחיו מתון בריאות שמחה וטוב לבב
אשר בן וורדיה שי'
לברכה והצלחה בגוי'ר לו ולכל משפחתו
שיחיו מתון בריאות שמחה וטוב לבב

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