

להביא לימות המשיח

KIDDUSH LEVANA

A Wedding Celebration

The Rebbe instructs: celebrate in the streets at the beginning of each month. Not a regular celebration, though; it is to be as joyful as a wedding – which is possibly the most powerful display of joy known to man. This, and only this, will bring the Geulah. Why celebrate? Why is this celebration carried out with the same joy as a wedding? And how can this be the only thing holding back the Geulah?

ONE LAST DEED

“Everything has already been done to bring Moshiach, yet he still is not here.” During the early 5750’s, the Rebbe spoke repeatedly of Geulah, explaining that the time of Moshiach’s arrival is near and we need only to complete the final stages of *Dirah Betachtonim*, through strengthening ourselves in Torah and mitzvos. In particular, specific areas of Torah which discuss *Inyonei Geulah U’Moshiach* as well as specific mitzvos were singled out for their direct relationship to bringing about Geulah.

In this article, we focus on one such Mitzvah. In the Rebbes words “I have searched: what is it that is holding back the Geulah? It seems to be Kiddush Levana.”

But first, some background:¹

LUMINARIES ALIGNED

The relationship between Hashem and the Yidden is referred to as marriage. The Husband, Hashem, provides life and sustenance to his wife, the Jewish people. Unlike other nations, who do not have a personal relationship with the Provider of life and receive from Him only externally, Yidden share a close relationship with Hashem and are considered “family”,

being provided for accordingly. Ours is a close relationship in which He makes His innermost self available.

The tragedy of Galus is Hashem’s distancing himself from his people, hiding the shining “light” of His presence from its recipients. We, the Jewish people, wife of Hashem, are left alone in this cold, dark world to fend for ourselves - unable to return home, back to where we belong, to our Husband. We are compared to the moon not aligned with the sun, leaving it in a sorry state of darkness, unconnected to its source of light.

Surely, when Moshiach arrives, causing an end to the all-too-long separation of wife from Husband and we are finally reunited, making the marriage complete, we will be filled with happiness and joy. Would it not be fitting to celebrate the way marriage is celebrated, amidst great festivity and dancing?

As the moon shifts its position, realigning itself with the sun after its month-long separation, it fills us with a sense of hope. It reminds us that one day we too will reunite with our source of life. It symbolizes that from the very depths of darkness, light can be reignited even after days and weeks of separation. Indeed, a feeling of joy begins to fill our hearts,

as we picture in our minds the joys and pleasures of Geulah, of the long-awaited day of reunification of sun and moon, Husband and wife, Provider and provided for. Kiddush Levana, in Jewish tradition, is carried out amidst great celebration and dancing, paralleled only by the festivity of a wedding.

In terms of Chassidus the “moon” and “sun” are metaphors for “Z”a” and “Malchus” - “Havaya” and “Elokim”. The realignment of sun and moon, then, symbolizes the arrival of Moshiach, which is also referred to as the unification of Havaya and Elokim.

Another point: as the sun returns to its full glory, we are reminded of the return of Malchus Beis Dovid, which is compared to the moon. This also explains why the Kiddush Levana tefila contains the words “*Dovid Melech Yisroel Chay Vekayam* – Dovid king of Israel is alive and eternal,” in recognition of the return of the moon – the return of Malchus.

Kiddush Levana, then, is not merely a monthly ritual recognizing the renewal of the far-off moon. Rather, it is a paradigm shift, a reminder that our current state of loneliness is but a short-lived reality, and the day is near when sun and moon will be reunited, and when the moon – symbolizing kingship – will reach its full glory.

[From a different perspective: the moon’s cycle of growing and shrinking symbolizes the very nature of our Divine service.

In the view of Chassidus, the series of events in the history of our people are not at all random. Rather, our constant change of status; living at the very height



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THE REBBE LOOKS UP AT THE MOON DURING KIDDUSH LEVANA ON 11 TISHREI 5748.

of spiritual reality, only to be chased into Galus, struggling to keep the flame of Yiddishkeit alive, at times keeping the most basic Mitzvos is considered dangerous, and finally our future return to Eretz Yisroel are all part of a dramatic, predetermined plan, in which, specifically through the darkness of Galus, we can reach great spiritual heights with the *avodah* of Dirah Betachtonim – creating a dwelling place for Hashem in the lowest world.

Thus, as the size of the moon shrinks, only to return to its former glory and brightness, it is symbolic of the history - and Divine mission - of our people, shrinking periodically, only to return to our former state and even greater, through the *Avodah* of Dirah Betachtonim.]



THIS SEEMS TO BE IT!

On this note, the Rebbe determined that were one to make a *Cheshbon Hanefesh*, and think of what he can do to bring the Geulah, it should result in extra vigilance in performing of the Mitzvah of Kiddush Levana.

It was on Shabbos Parshas Noach 5752 when the Rebbe proclaimed that everything has already been done to bring the Geulah; nevertheless, said the

Rebbe, from the fact that the Geulah is not yet here, we can be sure that something additional must still be done in this regard. “As it seems,” the Rebbe continued, “the additional mitzvah should be vigilance in performing Kiddush Levana”.

Explaining the deep significance of this mitzvah and its special connection with the Geulah, the Rebbe instructed that from this point on, everyone should perform Kiddush Levana in the most celebratory manner, wearing Shabbos clothing and amidst great rejoicing to the point of dancing in the streets!

Some people may have not done so in the past for superficial reasons, such as the concern of what the Goyim will think – when seeing a Yid jumping in the streets, moving his hands, and mumbling something under his breath... In today’s day and age this is certainly not a concern!

MITZVAH ON THE MOON?

Interestingly, the Rebbe mentioned a halachic *shaalah* pertaining to Kiddush Levana: What does one do about Kiddush Levana when standing on the moon? Referring back to a *sicha* that was said on the sixth night of Sukkos, the Rebbe left this question unanswered, wishing that “This *shaalah* should remain as our only problem; all other issues will be sorted

out immediately, for we will go to Eretz Yisroel with Moshiach speedily!”²

FIND HIM!

The Rebbe added that performing this mitzvah with extra care should be done with the specific intention of hastening the Geulah. In the tefilah of Kiddush Levana, we quote the *posuk* “בקשו את ה' אלקיהם ואת דוד מלכם” – “They [the Yidden] shall seek their G-d and their king Dovid,³” which according to the *meforshim*⁴ speaks of Moshiach, the descendant of Dovid Hamelech.

Following this *sicha*, Shluchim and Chabad communities across the globe arranged for major Kiddush Levana celebration events, and received encouraging answers from the Rebbe. When receiving a report from one such event in Detroit, Michigan, the Rebbe responded: “ויקום בכאור” א שיחי' ובקשו את ה' – May it be fulfilled that they seek Hashem and Dovid their king – and may they actually find Him!

May it be ***teikef umiyad mammosh!*** D

1. The following is based largely on Sefer Hasichos 5752 vol. 1 p. 66
 2. Sichos Kodesh 5752 vol. 1 p. 264; see also p. 158.
 3. Hoshea 3:5
 4. See Metzudos Dovid, *ibid*.