

SEUDAS MOSHIACH

Living it, breathing it, eating it.



לזכות
הרה"ת ר' שלום דוב בער
וזוגתו מרת ח' מושקא
בנותיהם ברכה ליפשא, עליזה ושיינדל
שיחיו
שוחאט



**EACH YEAR, AS PESACH DRAWS TO A CLOSE, YIDDEN AROUND THE WORLD
GATHER TO CELEBRATE AND PARTAKE OF THE MOSHIACH SEUDAH.**

**IN THE FOLLOWING PAGES, WE WILL EXPLORE THE FASCINATING
HISTORY AND MEANING OF THIS SPECIAL MEAL.**

Please note: The Rebbe discussed Seudas Moshiach on a yearly basis, always with some chiddush or new explanation. To cover them all would fill an entire book; instead we have attempted to bring a small but focused portion of those explanations.

We encourage our readership to study the sichos and maamorim in their entirety and come to a better understanding and appreciation of Seudas Moshiach.

The First Time

In the early afternoon hours of Acharon Shel Pesach 5710—just a couple of months after the *histalkus* of the Frierdiker Rebbe—a Seudas Moshiach was held in the Frierdiker Rebbe's apartment together with the elder Chassidim. At its conclusion, they sang the Alter Rebbe's *niggun*. The Rebbe cried profusely, and the participants did as well.

Mincha followed, and everyone gathered in the *zal* for a *farbrengen*.

The Rebbe continued talking about the theme he had begun since the Frierdiker Rebbe's *histalkus*; namely, that the Rebbe continues to lead us and guide us, and we must continue to carry out his directives.

The atmosphere was uplifting; this was different from a regular *Shabbos Mevorchim farbrengen*, and some *eltere* Chassidim, such as Reb Elya Simpson, thought to take advantage of the opportunity. He, along with Reb Yerachmiel Binyominson, requested that the Rebbe say Chassidus. They hoped that the auspicious hour would convince the Rebbe to take on the *nesius*. However, the Rebbe brushed them off.

Nonetheless, it was a very special *farbrengen*. The Rebbe spoke about the Gemara that says that before Rabbi passed away, he said, "*L'banay ani tzarich*—I need my sons."

The Rebbe explained that when someone passes away, especially a Rebbe, we might think that he is moving on to a level where he no longer relates to us.

The answer is, "*L'banay ani tzarich*": Rabbi said that he will remember his sons, and wherever he will be, he will keep them in mind. And more so: he *needs* his sons to continue his work in the physical world.

As the *farbrengen* progressed, the atmosphere became electric. The Rebbe became very emotional and



spoke in very strong terms that the Frierdiker Rebbe was still with the Chassidim, "listening to us as we *farbreng!*"

"*Der Rebbe, shlita!*" the Rebbe concluded with tears streaming down his cheeks, "*vet unz firen antkegen Moshiach'n*" – will lead us to greet Moshiach.¹

Chassidim were surprised to hear the Rebbe say those words. Although the Rebbe often spoke about the

histalkus, he had never expressed it in such a way.

Perhaps there was something special about the time and setting that evoked a different level of inspiration and expression.

This was, indeed, the Rebbe's first Seudas Moshiach *farbrengen*.

A year later, in 5711, the Rebbe wept profusely during the recital of the *haftarah*, and that afternoon, the Rebbe led a spirited *farbrengen*. The

“DER REBBE, SHLITA!” THE REBBE CONCLUDED WITH TEARS STREAMING DOWN HIS CHEEKS, “VET UNZ FIREN ANTKEGEN MOSHIACH’N.”

Rebbe said that Acharon Shel Pesach is a time when one must leave his boundaries (ארויסגיין פון זיך), and since no one was doing so, he would do it himself. The Rebbe said lots of *l’chaim*, and he distributed a lot to the crowd as well; first to the *klei kodesh*, then to the *baalei batim*, and then to the *bochurim*.

Addressing the *bochurim*, the Rebbe first said that the Frierdiker Rebbe “planted” *kochos* within them, and they can therefore grow exponentially. The Rebbe then declared, “I, too, am the Rebbe’s *bochur*, so I will say *l’chaim* as well.”

The Rebbe held many special conversations during that *farbrengen*, and also said a complete *sicha* (while standing!) about every Jew’s connection to Moshiach’s *sefer Torah*.²

In 5712, the *farbrengen* left the crowd so inspired that after the Rebbe left, a group of *bochurim* began dancing outside the Rebbe’s room. To their delight, the Rebbe came out and conducted another entire *farbrengen* with them right there in the hallway, replete with *sichos*, *niggunim*, and dancing.³

Each year, the Seudas Moshiach *farbrengen* was a much anticipated event. Some Chassidim would travel from afar to spend the second days of Yom Tov with the Rebbe, just to be able to participate in one of the most unique *farbrengens* of the year.

In Those Days...

The custom of celebrating Moshiach’s arrival with a special *seudah* at the end of Pesach has an early source, but until our generation, it was considered a minor custom and unknown to many. Today, drinking four cups of wine and taking part in this *seudah* is a custom that is

observed across the spectrum of *klal Yisrael*, but its full dissemination and publicity took place only recently, during the years of the Rebbe’s *nesius*.

The foundation of this *minhag* is from the Baal Shem Tov.

In the Frierdiker Rebbe’s words: “Seudas Moshiach is observed on Acharon Shel Pesach, because on this day *ha’aras Moshiach Tzidkeinu*, a ray of Moshiach is revealed. During this meal [with the Baal Shem Tov] the door would be open to all, and whoever was present would partake of the meal.”⁴

The Frierdiker Rebbe also spoke about the other Rebbeim:

“For the day-meal of Acharon Shel Pesach, all of the *nesi’im*, both *nesiei Chassidus haklolis* and *nesiei Chabad*, had a special *sefer* that was passed down from the customs of the Baal Shem Tov.”⁵

Then, in the times of the Rebbe Rashab, one notable story took place.

In Tomchei Temimim of Lubavitch, the *yeshiva* wasn’t officially in session over Yom Tov, and *bochurim* would eat their meals at their lodgings. In 5666 (תרס”ו) the *hanhalah* decided to host all of the *bochurim* throughout Yom Tov, and all of the *sedarim* and *seudos* were held together at the *yeshiva*.

Reb Chaim Mordechai Perlow described the end of that Yom Tov:

“As Acharon Shel Pesach approached, the *memunim* approached the Rebbe Rashab and suggested that he join the *seuda* of the *bochurim*.

“The idea came from the Frierdiker Rebbe; he had quietly suggested that the *memunim* request the Rebbe Rashab’s presence.

“Immediately, the Rebbe Rashab agreed. The Rebbe’s two brothers, the

Below are highlights of some of the subjects and occurrences of Moshiach’s Seuda with the Rebbe throughout the years:

5713: The Rebbe instructed that Seudas Moshiach include eating a piece of matzah.

5718: The Rebbe instructed Reb Zalman Duchman to drink four cups of wine, adding that he shouldn’t make an interruption between the third and fourth cups—as the Alter Rebbe writes regarding the four cups at the *sefer*.

5724: Speaking about Russian Jewry, the Rebbe discussed the meaning of the verse צמאה לך נפשי. Dovid Hamelech said, “If only I would yearn for G-dliness as I did while in the dry, parched desert.” Here in America, the Rebbe said, we should strive to have the yearning for Yiddishkeit that exists among Russian Jewry. (Toras Menachem vol. 39, p. 359).

5729: The Rebbe first spoke about the change in the Crown Heights neighborhood. The Rebbe maintained that it was forbidden to abandon a Jewish community. When all the Jews leave, the



“THE REBBE INSTRUCTED THE ADMINISTRATOR OF THE YESHIVA, REB ELAZAR KAPLAN, TO DISTRIBUTE FOUR CUPS OF WINE TO EVERY BOCHUR.

Raza and Reb Menachem Mendel, were both invited, along with all the other guests who had arrived for the last days of Yom Tov, in addition to the *mashpi'im* and *mashgichim* of the *yeshiva*.

“In one of the rooms, a double-*ches* of tables was arranged, one *ches* within the other. *Bochurim* sat around the wider *ches* on both sides of the tables, and around in the inner *ches*, only on the outer side, facing the Rebbe’s place.

“When the Rebbe entered the hall, everyone was already at their places. One *memuneh* brought water, the Rebbe washed his hands, and after saying *hamotzi*, he took off his *shtreimel* and hung it on the wall. Then everyone else proceeded to recite *kiddush* and wash for *hamotzi*. [Apparently this meal served as the day-*seudah* as well.]

“The Rebbe instructed the administrator of the *yeshiva*, Reb Elazar Kaplan, to distribute four cups

of wine to every *bochur*. His wish was immediately carried out, and every *bochur* drank four cups, just as at the *seder*.

“When the Rebbe put on his *shtreimel* and reached for his *gartel* to say a *maamar*, all of the *bochurim* rose and stood on the benches to be able to hear the *maamar* well. After the *maamar*, everyone was instructed to be seated, the Rebbe recited *birkas hamazon*, and we davened *Maariv*.

“As we davened, some *bochurim* quickly removed the tables and benches from the room. After *Maariv*, the Rebbe announced that he is ‘buying a *rikud*’ (the proceeds went to *kupas bochurim*), and he is honoring the *memunim* to dance.

“The *bochurim* broke into a lively song, while the *memunim* began a Chassidic dance.

“When they finished, the Rebbe bought another dance, and this time honored the teachers who were

present. This went on a number of times.

“The last to be honored with a dance were all the *bochurim*, and they all danced in a circle with great joy.

“At the conclusion of the Moshiach *Seudah*, we accompanied the Rebbe home amidst great singing and dancing.

“Fortunate is the one who witnessed this all.”⁶

The Frierdiker Rebbe

This story was often mentioned by the Frierdiker Rebbe during the *seuda* of Acharon Shel Pesach over the years. The Frierdiker Rebbe sometimes also bought dances, and one of those dances was called “*Moshiach’s tantz*.”

However, this type of *seudah* with the *bochurim* was a one-time occurrence. Amongst the Chassidim, no set *minhag* took hold. No set time during the day was designated for this *seuda*, not to mention the four cups—which all seemed to be only a one-time event.

The first time the *minhag* was announced to the public was in Hayom Yom.

In fact, the whole concept of Hayom Yom was first spoken about in relation to Seudas Moshiach:

On Acharon Shel Pesach 5700, the Frierdiker Rebbe spoke about this unknown custom observed by the Baal Shem Tov and later by the other Rebbeim, and then he added, “The truth is, a compilation should be made of all the *minhagim* of the Rebbeim...”

The Frierdiker Rebbe continued by saying that only a person who is “a *pnimi*, a *mesudar*, and someone with a *daas rechava va’amukah*” can be entrusted with making this compilation. A bit more than a year later, when the Rebbe arrived in the United States, the Frierdiker Rebbe gave the Rebbe the job.

This *minhag* was indeed published in Hayom Yom, and it later received vast publicity over the decades of the Rebbe’s *nesius*.

The Rebbe’s Seudas Moshiach

How did Seudas Moshiach develop from a short anecdote published in Hayom Yom to the mass celebration it is today?

Let us first take a look at the Rebbe’s Yom Tov *farbrengens*.

At the conclusion of other *Yomim Tovim*, the Rebbe would join the

Chassidim for a special *farbrengen* that would begin shortly before *shkiah*. The Rebbe would wash for *hamotzi* and partake of some challah (or matzah) at the beginning and end of the *farbrengen*. The Rebbe would also drink water at this *farbrengen* (at other *farbrengens*, the Rebbe would only eat cake and wine.)

This was the *seder* only four times a year—at the conclusion of Rosh Hashanah, Simchas Torah, Pesach, and Shavuos. (Until 5730, this was also the custom on the second day of Sukkos.)

The *farbrengen* would usually end at twelve or one o’clock, close to *chatzos*. After *bentching* on a *kos*, the Rebbe would daven *Maariv*, recite *Havdalah*, and the distribution of *kos shel bracha* would go on until the wee hours of the morning.

These Yom Tov *farbrengens* were among the most memorable *farbrengens* of the year. The atmosphere was always otherworldly; the long *geshmake sichos*, the conversations, and the *niggunim* transported Chassidim to a different world for many long hours.

Acharon Shel Pesach had a special unique touch to it:

The uniqueness of these *farbrengens* is related to the *tochen* of the day.

Rebbe said, the poor and elderly are left behind to deal with the undesirable elements on their own.

A campaign was immediately launched to buy houses, apartment buildings, and old shuls. For more on this topic, read *Crown Heights, Derher*, Cheshvan 5776.

5730: The Rebbe said a powerful *sicha* about the dissemination of Chassidus in recent generations, focusing specifically on the uniqueness of *Hemshech Samech Vov* of the Rebbe Rashab. The *sicha* was later *mugah* and published. (Toras Menachem vol. 27, p. 137.)

During *kos shel bracha*, someone approached the Rebbe and asked him to sign a proclamation in support of demonstrations for Russian Jewry. The Rebbe told him, “Because of the demonstrations, a few families are leaving Russia, and if not for the demonstrations, *I know the names* of thousands who would have left Russia.” This conversation went on for some time.

5736: The Rebbe said a landmark *sicha* about



OBVIOUSLY THEN, THE REBBE ALWAYS ADDED, THIS IS AN AUSPICIOUS TIME TO ACTUALLY BRING MOSHIACH IN REALITY!

On numerous occasions the Rebbe elaborated and expounded on the saying of the Baal Shem Tov “on this day, the ray of Moshiach is revealed,” alluding to the fact that Seudas Moshiach has the power to impact a person in ways that are impossible the rest of the year. At Seudas Moshiach, we merit a taste of a much higher redemption than our *geulah* from Mitzrayim—that of the future *geulah*—and we are empowered to bring that inspiration to the rest of the year.

Obviously then, the Rebbe always added, this is an auspicious time to actually bring Moshiach in reality!⁷

This concept was always evident in the Rebbe’s conduct. The Rebbe’s *sichos*, conversations, *maamarim* on the *haftarah*, and the entire style of these *farbrengens* was with a *hecherkeit*

that was unusual the rest of the year, and the constant theme was one of *geulah* from all limitations.

The Rebbe once noted something fascinating: the *maamarim* of the Rebbeim on Acharon Shel Pesach were not included in the *hemsheichim* of their respective periods. Even when the Rebbe Rashab was in the midst of lengthy *hemsheichim*, the *maamar* of Acharon Shel Pesach would be set apart. Additionally, the Rebbeim almost never published their own *ksav* of the Acharon Shel Pesach *maamar*, and our editions contain only *hanachos* of Chassidim. This is because Acharon Shel Pesach is a day set apart and higher than all others, and its Torah is so sublime that it cannot be contained in writing.⁸

On a similar note, Rabbi Simcha Elberg once arrived to the Acharon

Shel Pesach *farbrengen* after Yom Tov was over. Rabbi Elberg was the chairman of Agudas Harabanim in America, and was heavily involved in various matters of *askanus* on the Rebbe’s behalf. In between the *sichos* he approached the Rebbe, as he often did, and in conversation, he mentioned a certain political issue on a topic that was very important to the Rebbe.

When he brought it up, the Rebbe stopped him: “*Ut da leicht oro shel Moshiach un ir vilt mir shlepen tzu azelche inyonim*—the light of Moshiach is shining here and you want to drag me into such things?”

Many very memorable events occurred during these unique *farbrengens*, including open miracles.

In 5726, Reb Avraham Popack was in the hospital critically ill, and the doctors had scheduled him for surgery the day after Pesach. At the *farbrengen* on Acharon Shel Pesach, the Rebbe gave a few pieces of matzah to his son, Reb Shmuel Aizik, to be given to him.



The following day, after he ate the matzah, the surgery was canceled and he recovered.

At that *farbrengen*, the Rebbe also spoke about the importance of drinking four cups of wine (more about that later) and asked a number of people if they drank their ‘quota.’ One person the Rebbe focused on was a young boy by the name of Avraham Moshe Deitch. The Rebbe asked him several times if he drank all four cups, and when he finally did, the Rebbe was clearly pleased.

The following Yom Tov—Shavuot—Avraham Moshe’s father, Reb Shalom Yeshaya Deitch, suffered a massive heart attack. They ran to notify the Rebbe, and the Rebbe gave him a *bracha* for a speedy recovery. By Yud-Beis Tammuz, Reb Shalom Yeshaya was well enough to join in the *farbrengen*. He approached the Rebbe with a bottle of *mashke* and told the Rebbe, “*Baruch Hashem*, I recovered.”

“You didn’t recover now,” the Rebbe replied, “you recovered on Acharon Shel Pesach, when your son drank the four cups...”

In 5733, a fascinating event took place. The Rebbe suddenly began gathering pieces of matzah, wrapping them in napkins, and passing them to the crowd. With some pieces, the Rebbe said, “*Michla d’mehemnusa*, bread of faith,” and with some pieces, “*Michla d’asvasa*, bread of healing.” People grabbed the pieces, and it turned out that some people had been in need of healing, while others required help with their faith. Each person received what he needed!¹⁹

The Four Cups

Seudas Moshich grew in stages within the Rebbe’s *nesius*. Here we will attempt to describe how it developed.

As mentioned earlier, the Rebbe would customarily *farbreng* at the end of each Yom Tov. Throughout the *farbrengen* of Acharon Shel Pesach

5711, the Rebbe instructed many people to drink four cups of wine. Likewise, in 5713, when the *bochurim* realized that the Rebbe was saying this to many people, many of them began to do so on their own, and then the Rebbe made a special announcement:

“The Friediker Rebbe related that in 5666 (תרס”ו) the Rebbe Rashab ate Seudas Moshich with the *talmidim* and instructed that each one be given four cups of wine.

“*Mistame iz dos geven an inyan nit oif yenem yor*—it probably wasn’t a directive specifically for that year, so all the *bochurim* should be given four cups of wine.”¹⁰

Rashag, *menahel hayeshiva*, asked Reb Dovid Raskin to pour wine for the *bochurim*. The Rebbe then turned to Rashag to ensure that he is also drinking four cups.

However, at the time this *hora’a* was still specific to the *bochurim* (and *hanhalah*), just as it was the first time with the Rebbe Rashab.

The next year, a similar announcement was made, but in 5716 (תשט”ז) the Rebbe took it a step further.

At the *farbrengen*, the Rebbe once again related the story of the Rebbe Rashab and the four cups that took place fifty years earlier in 5666.

“*Dos altz iz geven amol*—that was the case in the past,” the Rebbe said.

“Today, as we come closer to Moshich, the wellsprings of Chassidus spread more and more.

“Chassidus in recent times has even been printed in numerous languages, so today, *all* Jews have a connection to Chassidus, and therefore it is appropriate that even those who never merited to study in Tomchei Temimim, if they want Moshich to come as soon as possible, they, too, should drink four cups of wine.”¹¹

In 5725, the Rebbe once again told the story and explained it at length, with an addition: the Rebbe said that

the task of Yeshivas Tomchei Temimim and its students. The *sicha* was later *mugah* and published (affectionately referred to by some as “The Rebbe’s *Kuntres Eitz Chaim*.” Published in Likutei Sichos vol. 14, pp. 314-324).

5737: The Rebbe said that when educating Jewish children, one shouldn’t be afraid to tell stories of miracles and supernatural events, as they are a crucial part of Jewish education (Sichos Kodesh 5737 vol. 1, p. 617).

5738: Following the Rebbe’s heart attack on Shemini Atzeres, the Rebbe began *farbrenging* on Motzaei Shabbos instead of Shabbos afternoon. Acharon Shel Pesach marked the first occasion when the Rebbe *farbrenged* on Yom Tov, without the use of a microphone. Before the *farbrengen*, the crowd was asked to keep noise to a minimum, and parents were asked to watch over their children.

5739: The *farbrengen* included a series of special *niggunim*. The Rebbe praised the *baalei teshuvah* of France,



the time had come to publicize this custom and bring it to every Jewish person! It is not a custom that should be limited to Chabad Chassidim, or Chassidim in general; the Rebbe wanted that every Jew should celebrate Moshiach's presence in this tangible way.¹²

With time, this custom began to spread all over the world. In 5736, the Rebbe asked that Seudas Moshiach, along with the custom to drink four

The Wine of Torah

The four cups often became a central focus of the Rebbe's Seudas Moshiach; over the years, a number of interesting *horaos* were compiled with regards to this *minhag*.

In 5739, the Rebbe instructed that all those who arrived after *Havdalah* should drink four cups as well (so as not to set themselves apart from the *tzibbur*).¹⁴

Two years later, in 5741, the Rebbe noted that there was no need to drink the entire glass of wine; part was enough, and if someone wanted to go the extra mile, he could do so through "*Yeina shel Torah*, the wine of Torah," and study four *maamarim* of Chassidus.¹⁵ However, in 5745 the Rebbe intimated that it was unbecoming to try being *yotzei* the four cups with glasses that were less than overflowing.¹⁶

Another directive was that the wine should belong to Yeshivas Tomchei Temimim. This was accomplished by passing all the bottles of wine to Rashag and other members of *hanhalah*, who would make a symbolic *kinyan* and pass the wine back to the crowd.

cups, be publicized across Eretz Yisrael by the shluchim who recently settled there.¹³

Today, Seudas Moshiach has truly become a *minhag* observed across the spectrum of Jewish life, observed in many non-Chabad shuls, Chassidim, non-Chassidim, *Ashkenazim* and *Sefardim* alike.

Why Eat?

Why, in fact, do we eat a meal to celebrate the *ha'arah* of Moshiach?

As we know, Pesach in general symbolizes redemption. *Yetzias Mitzrayim* wasn't a one-time event; it opened the channel for all future redemptions. In particular, Chassidus explains that the first days of Pesach celebrate *yetzias Mitzrayim*, while the last days commemorate the upcoming *geulah*. In more detail, within the second days of Yom Tov, the first—Shvi'i Shel Pesach—represents *yetzias Mitzrayim* and *krias yam suf*, while Acharon Shel Pesach is about the *geulah*.¹⁷

The presence of *ha'aras Moshiach*, which, the Baal Shem Tov says, shines on Acharon Shel Pesach, is expressed in the day's *haftarah*, which contains some of the most important descriptions of Moshiach in Torah.

“ויצא חוטר מגזע ישי...ונחה עליו רוח ה'”, a shoot will spring forth from the stem of Yishai...and the spirit of Hashem will rest upon him, וגר זאב עם כבש, a wolf will dwell with a lamb, כי מלאה, הארץ דעה את ה' כמים לים מכסים, for the land shall be full of knowledge of Hashem as water covers the sea bed.”¹⁸

Now, seemingly, if we want to emphasize the day's connection to Moshiach, shouldn't we do so through something more spiritual, such as davening or Torah study? Why did the Baal Shem Tov specifically eat a meal?

Is it not demeaning to commemorate such a sublime revelation through mundane food and drink rather than with Torah study?

The answer cuts to the foundation of the message of Moshiach:

When the Yidden came to Eretz Yisrael after leaving Mitzrayim, or any other *galus*, there was a lingering taste of *galus*. With all the excitement and joy of being redeemed, there always remained a sense of exile; no redemption was really complete.

But the coming of Moshiach will be different. As the Rebbe noted at the conclusion of every *sicha*, the final redemption will be the *geulah ha'amitis v'hashleima*, the true and complete redemption; it will be a *geulah she'ein achareha galus*, no exile will follow it, and it will reach every Jew, every person, every being, and everything in the world. Nothing will be beyond its reach. It will transform the very essence of the universe. The coming of Moshiach means that the *avoda* of the entire world is complete.

Therefore, when marking the day that Moshiach's presence is revealed, it is most appropriate to do so in a manner that expresses the true reach of Moshiach. Moshiach won't only redeem those who study Torah, and won't remain theoretical—in the world of *dibbur*. Every person will have a part of this very real and tangible redemption, למטה מעשרה טפחים. Therefore, we celebrate it by eating and drinking. Torah study is something that some people might not be capable of, so it remains in the realm of speech; but eating and drinking brings the concept down to earth.¹⁹

Additionally, food and drink become part of the flesh and blood of the person consuming them. Taking this lofty concept and making it part of ourselves helps it trickle down and affect our actions throughout the coming year.²⁰

Why Us?

But why us?

Why was the Rebbe, in our generation, the one to establish this as

and asked them to sing *Ha'aderes V'ha'emunah*. Then the Rebbe asked the Persian children to sing a Persian song, and they sang *Yigdal Elokim Chai*. Then the Rebbe instructed that a Russian *niggun* be sung, and vigorously encouraged the singing of *Nyet Nyet Nikavo*.

During *kos shel bracha*, the Rebbe told Mr. Yosef Geggerman, a journalist for the *Algemainer Journal*: “Why did you come so late? If you'll partake in Jewish wine (“*Yiddishe vein*”), you'll be happier, and therefore speak and write happier, and then I, as a reader, will be happier as well.”

5740: The Rebbe dedicated the *farbrengen* to young children. This was in continuation to the *mitvza* that the Rebbe had declared on Rosh Chodesh Nissan—*V'heishiv leiv avos*—and the grand “matzah ball contest” that took place before Pesach that year. To read more about this *mitvza*, see *Children at the Forefront*, Derher, Sivan 5774.

5741: The Rebbe spoke about the commotion that occurred after he stated that Yitzchak

*“This custom
I won’t abolish”*

At the *seudah* on Acharon Shel Pesach in the Frierdiker Rebbe’s apartment in 5729, Rashag brought up the concept of the four cups at Moshiach Seudah. He noted that the custom didn’t exist during the time of the Frierdiker Rebbe, and even the Rebbe Rashab did so only once.

Someone else commented, “This is the Rebbe’s *chiddush!*”

The Rebbe replied, “In general, I’m afraid of *chiddushim*, but this custom I won’t abolish...”

a *minhag* to be practiced every year, and instructed that it be publicized and brought to every Jew—Chossid and non-Chossid alike?

How do we come to celebrate Moshiach’s coming, when earlier, holier generations made do without this *seudah*? How can we, lowly people, of a very lowly generation, attempt to celebrate something so sublime as the revelation of Moshiach?

In reality, the very opposite is true:

While some prefer to see a *yeridas hadoros*, with each passing generation falling further and further from the original revelation of *matan Torah*, the Rebbe taught us that we are כנוס על גבי הענק; we may be small, but we are perched on top of a mighty giant, constructed of all the Torah and mitzvos of previous generations.

In fact, that is the whole purpose of our generation!

In *Basi Lgani*, the first *maamar* that the Rebbe said, he told us that our mission is to complete all the work of the previous generations and bring the *Shechinah* into this last, lowly world. Avraham was the one to begin

IF ONE DRANK THE FOUR CUPS WITHOUT HAVING ITS CONNECTION TO MOSHIACH IN MIND, HE SHOULD DRINK THE FOUR CUPS ALL OVER AGAIN!

the *avoda*, the Rebbe explained, but because Moshe was the seventh, the one who finally brought the *Shechinah* back down, he, specifically, was the “beloved one.”

In that light, there is no wonder that the celebration of Seudas Moshiach is something that has grown over the years. The Rebbe pointed out that the initial custom started out on a low scale with the Baal Shem Tov, who began the revelation of Chassidus, an important step in the coming of Moshiach. The celebration grew with the Rebbeim of Chabad—most notably in תרס”ו with the Rebbe Rashab’s four cups—as Toras Chabad is a vital step in bringing us closer to the redemption. (The Rebbe explained that this custom was specifically revealed in תרס”ו, because the Rebbe Rashab then began delivering המשך ס”ו, which is a big step in bringing Chassidus into our understanding, which is yet another step in coming closer to Moshiach.)²¹

Even then, still, it remained limited to the students of Tomchei Temimim (and observed only once before *dor hashvi’i*). In our generation, the Rebbe explained, with Chassidus spreading with an unprecedented width and breadth, it is appropriate to celebrate Seudas Moshiach everywhere, together with every single Yid.²²

Thus, our celebration of Seudas Moshiach directly correlates with the state of the world in the last stages before Moshiach’s coming, when we are to bring the *Shechinah* back down into our world. Previous generations didn’t observe Seudas Moshiach because Moshiach wasn’t a tangible reality as it is for us today.

In a *maamar* that the Rebbe said on Acharon Shel Pesach 5749, the Rebbe mentioned that if one drank the four cups without having its connection to Moshiach in mind, he should drink the four cups all over again!²³

In other words, the idea of the four cups is to bring Moshiach into a tangible reality. It must be something that we actually live, feel, and connect with through our physical faculties.

Throughout all generations, Yidden awaited Moshiach, but it was never as real, and as down to earth, as it is in this generation with the Rebbe’s *nesius*. The Rebbe took the concept of Moshiach from being something lofty and unrealistic and brought it down into our world, *l’mata mei’asarah tefachim*; something that we live and breath every day, always on our minds



and in our actions, as we await his coming day in and day out. Other generations spoke about Moshiach, but we celebrate it in *maaseh b'poel*, through a *seuda*, eating matzah, and drinking four cups of wine.

As mentioned in this article's opening, we have only brought a small selection of the Rebbe's Torah regarding Seudas Moshiach, and we encourage you to learn much more.

In 5751, the Rebbe called for the study of Torah in *inyanei geula uMoshiach*. Not merely as a *segula* to bring the *geula*, but to manifest the belief in Moshiach in our intellect as well, and thereby affect our feelings and actions. That everything should be enveloped with a consciousness of Moshiach.²⁴

Similarly, from partaking in a physical meal and feeling its material affect, may we merit to experience the *geula ha'amitis v'hashleima* in its fullest, most realistic form, and we'll merit to be with the Rebbe in the physical sense. **T**

1. Yemei Bereishis, pp. 131-135. Toras Menachem vol. 1, pp. 23-27.
2. Toras Menachem vol. 3, pp. 44-48.
3. Ibid. vol. 5, pp. 158-161.
4. Sefer Hasichos 5702, pp. 109-110.
5. Ibid. Kayitz 5700, p. 80.
6. Likutei Sipurim, p. 191.
7. See for example, Acharon Shel Pesach 5745, Toras Menachem 5745 vol. 3, p. 1807.
8. Toras Menachem 5745 vol. 3, p. 1542.
9. Kfar Chabad Magazine #708, p. 100.
10. Ibid. vol. 8, p. 117.
11. Ibid. vol. 16, pp. 230-237.
12. Ibid. vol. 43, p. 203.
13. See *Historic Mission*, Derher Adar 5778 for more about the shluchim.
14. Sichos Kodesh 5739 vol. 2, p. 541.
15. Sichos Kodesh 5741 vol. 3, p. 297.
16. Toras Menachem 5745 vol. 3, p. 1848.
17. See sichas Acharon Shel Pesach 5717.
18. Yeshayah Perek 10-12.
19. Sichos Kodesh 5733, pp. 57-58.
20. Ibid. 5739, p. 494.
21. Sichos Kodesh 5732 vol. 2, p. 160.
22. Toras Menachem vol. 16, pp. 230-237.
23. Sefer Maamarim Melukat vol. 3, p. 216.
24. See sichas Shabbos Parshas Balak 5751. Sefer Hasichos 5751 vol. 2, p. 692.

was the first child in Tzivos Hashem. "The word *tzivos*," people had said, "appears only in *Nevi'im*..." The Rebbe explained that it was only *revealed* in *Nevi'im*, but the concept obviously applied beforehand as well. The Rebbe also spoke about the fact that Acharon Shel Pesach is the day of Yitzchak's *bris milah*. (Sichos Kodesh 5741 vol. 3, p. 299.)

5744: The *takanah* of *limmud haRambam* was announced by the Rebbe at Seudas Moshiach, and the study began a few days later. The Rebbe said that the benefit of studying the entire Mishneh Torah is two-fold. First of all, we fulfill the mitzvah of studying the entire Torah, and second, we unite together with the entire Jewish nation by doing so. To read more about this *takanah*, see *Rambam, Derher Tishrei* 5777.

5746: When Rabbi Groner reported to the Rebbe about *tahalucha*, the Rebbe inquired as to whether the *bochurim* had spoken about Seudas Moshiach.

