

*Chabad of Tarzana*

# *Seudat Hamoshiach*



*Also in commemoration of the yahrtzeits of:*

Rabbi Gordon's father – Harav Sholom Dovber ben Harav Yochanon ob'm

Rabbi Greene's father – Reb Yehuda ben Aharon Eliyahu ob'm

# Moshiach's Meal

## *What, Why and How*

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### ▪ **What Is the Moshiach's Meal?**

Following a tradition instituted by the Baal Shem Tov, Jews all over the world celebrate the waning hours of Passover with Moshiach's Meal (Moshiach's Seudah in Yiddish), a feast celebrating the Divine revelation yet to come.

### ▪ **Why Do We Celebrate This Meal?**

On the last day of Passover, we read verses from the book of Isaiah as the haftorah. This reading includes many wondrous prophecies about the era of Moshiach.

The prophecy foretells of a leader upon whom "the spirit of the L-rd shall rest, a spirit of wisdom and understanding, a spirit of counsel and heroism, a spirit of knowledge and fear of the L-rd."

In addition to bringing peace to mankind ("he will judge the poor justly, and he shall chastise with equity the humble of the earth"), the new peace and G-dly understanding will extend to all of G-d's creatures: "And a wolf shall live with a lamb, and a leopard shall lie with a kid . . . and a small child shall lead them."

The Baal Shem Tov, the founder of the chassidic movement, was the first one to celebrate this meal, with an open door, allowing anyone who wished to partake.

The sixth Lubavitcher Rebbe explained that on the last day of Passover the radiance of Moshiach is already shining.

### ▪ **When Is the Moshiach's Meal?**

Moshiach's Meal is held following Minchah (the afternoon service) on the eighth day of Passover. In Israel, where Passover is seven days long, Moshiach's Meal is held on the seventh day.

The celebration customarily extends past nightfall, ushering out Passover amid song, words of Torah and inspiration.

### ▪ **How Is the Moshiach's Meal Celebrated?**

In 1906 Rabbi Shalom Dov Ber of Lubavitch incorporated four cups of wine and matzah into Moshiach's Meal, mirroring the Seder held the week before. You can also serve fruit and other Passover goodies.

If you will be celebrating with a group (this is often done in the synagogue) you can have people prepare stories or Torah thoughts related to Moshiach. The actual program is flexible, but you want to pace your four cups throughout the singing and speaking. Customarily, the leader of the group announces which cup you are up to. Note that you do not need to drink these cups in their entirety. A sip suffices.

# *Niggunim*

*"Song is the Pen of Soul"*

We are told that by singing the niggun of a Rebbe we can bring their Neshomos into our world.  
We "invite" the Rabbei'im to join us in our Moshiach's Seudah

**רבי ישראל THE BA'AL SHEM TOV**

הבעל שם טוב *Rabbi Yisrael*

ח"י אלול ה'תנ"ח – חג השבועות ה'תק"כ 1698-1760

**רבי דוב-בער THE MEZRITCHER MAGID**

המגיד ממזריטש *Rabbi Dov Ber*

נפטר י"ט כסלו ה'תקל"ג p. 1772

## **ניגון שלוש תנועות SHOLOSH TENUOS**

This niggun comprises of three stanzas, each one composed by another Rebbe. The first was composed by the Baal Shem Tov. The middle one was added by the Maggid of Mezrich. And the third was added by the Alter Rebbe.

**רבי שניאור זלמן THE ALTER REBBE**

אדמו"ר הזקן *Rabbi Shneur Zalman Boruchovitz*

ח"י אלול ה'תק"ה – כ"ד טבת ה'תקע"ג 1745-1812

## **ניגון א-לי אתה KEILI ATA**

**You are my G-d and I will praise You, my G-d – and I will exalt You.**

*(Tehillim 118:28)*

Dovid Hamelech's words in Tehillim take on new meaning as rendered in this tune composed by Rabbi Schneur Zalman, the first Chabad Rebbe. This Chabad classic was traditionally sung by the Chassidim at the conclusion of the Passover Seder.

**רבי דב-בער** **THE MITTELER REBBE**  
אדמו"ר האמצעי *Rabbi DovBer Schneuri*  
ט' כסלו ה'תקל"ד – ט' כסלו ה'תקפ"ח 1773-1827

**מיטעלער רבי'ס קאפעליע ניגון**  
**MITTELER REBBE'S KAPELLIYE**

This melody is an interesting musical composition, divided into four sections, symbolizing the four rungs on the ladder of approach and devotion of man to G-dliness. The Tzemach Tzedek explained that the purpose of the orchestra which played on certain occasions for his father-in-law, the Mitteler Rebbe, was to prevent him from reaching the state of termination of earthly existence (*Klos Hanefesh*). In his supreme service to the Almighty, the Rebbe could have literally expired unto G-dliness

**רבי מנחם מענדל** **THE TZEMACH TZEDEK**  
אדמו"ר ה"צמח צדק" *Rabbi Menachem Mendel Schneersohn*  
כ"ט אלול ה'תקמ"ט – י"ג ניסן ה'תרכ"ו 1789-1866

**ניגון ימין ה'**  
**YEMIN HASHEM**

YEMIN HASHEM ROMEIMAH, YEMIN HASHEM OSAH CHOYL  
"The right hand of Hashem is exalted; The right hand of Hashem performs deeds of valor"  
(Halel)

When Davening alone, the Tzemach Tzedek, the third Chabad Rebbe, would break into this melody upon reaching these words in Halel. The melody is divided into three parts that signify deep meditation, fervent hope, and boundless faith.

**רבי שמואל** **THE REBBE MAHARASH**  
אדמו"ר מהר"ש *Rabbi Shmuel Schneersohn*  
ב' אייר ה'תקצ"ד – י"ג תשרי ה'תרמ"ג 1834-1882

**ניגון לכתחילה אריבער**  
**L'CHATCHILA ARIBER**

This wonderful, inspiring melody was a favorite of the fourth Chabad Rebbe, Rabbi Shmuel of Lubavitch, known as the "Maharash." Although he was not the composer, it is known by his name, because he sang it often. It is also called the "Eins-zvei-drai-fier" — one-two-three-four melody. Another name given to it is the Nigun "Ein Sof" (Song of the Infinite). The tune and the name of this melody represent the Rebbe Maharash's famous adage on dealing with challenges: "The world says, 'If you can't crawl under an obstacle, try to climb over,' but I say, 'At the outset, one should climb over!'"

רבי שלום דובער    **THE REBBE RASHAB**  
אדמו"ר הרש"ב נ"ע    *Rabbi Sholom Dovber Schneersohn*  
כ' מרחשון ה'תרכ"א – ב' ניסן ה'תר"פ    1860-1920

ראסטאווער ניגון  
**ROSTOVER NIGGUN**

This is one of the more serious of the Chabad melodies, characterized by its deep feeling and soul-searching expression. The Rebbe "Rashab" was fond of this melody and sang it often. During World-War I, he left his native city of Lubavitch and settled in (in southern Russia), where he resided until his passing in 5680 (1920). It is therefore known as the Rostover Nigun - melody. The melody is usually sung before the Rebbe began his Torah or Chassidic discourses.

רבי יוסף יצחק    **THE FRIERDIKER REBBE**  
אדמו"ר הריי"ץ נ"ע    *Rabbi Yosef Yitzchak Schneersohn*  
י"ב תמוז ה'תר"מ – י' שבט ה'שי"ת    1880-1950

ניגון הבינוני  
**THE BEINUNI**

Beinoni is the name given to one who constantly strives in his service of G-d. He struggles against his selfish drives and always wins the battle. But unlike the righteous man, his evil inclination is alive and well, and he must continuously fight it. The melody called The Beinoni reflects this struggle.

רבי מנחם מענדל    **THE REBBE**  
אדמו"ר נשיא דורנו    *Rabbi Menachem Mendel Schneersohn*  
י"א ניסן ה'תרס"ב – ג' תמוז ה'תשנ"ד    1902-1994

ניגון הוא א-לקינו  
**HU ELOKEINU**

HOO E-LOI-KEI-NOO, HOO A-VEE-NOO, HOO MAL-KEI-NOO, HOO MOI-SHEE-EI-NOO, HOO YOI-SHEE-EI-NU  
VI-YIG-A-LEI-NOO SHEI-NEES BE-KA-ROIV, VI-YASH-MI-EI-NU BI-RA-CHA-MAHV LI-EI-NEI KOL CHAI LEI-MOIR,  
HEIN GAH-ALTI ES-CHEM A-CHA-REES KIV-REI-SHIS, LEE-HI-YOIS LAH-CHEM LEI-LOI-KIM.

**"He is our G-d. He is our father, He is our King. He is our Redeemer. He is our Deliverer. He will deliver us, and redeem us once more, shortly; and in His mercy He will let us hear, in the presence of all living, proclaiming; Behold, I have redeemed you at the end of time as in the days of yore, To be to you for a G-d."**

*(Shabbat and Yom Tov Musaf liturgy)*

This lively melody is very expressive of its text. It conveys steadfast belief and confidence in the approaching imminent full redemption. As we sing in this prayer "He will redeem us once more, shortly..." This melody was therefore one of the favorites of the Rebbe, Rabbi Menachem Mendel Schneerson, of righteous memory, and is frequently sung at the Chassidic gatherings.

## OTHER NIGUNNIM

### ניגון הקפות לר' לויק REB LEVIK'S HAKAFOS NIGUN

A lively and joyous Simchas Torah tune that is attributed to the Rebbe's father, R' Levi Yitzchok.

### ניגון הכנה NIGUN HACHONO

"The Melody of Preparation"—this is a reflective melody, sung in preparation to singing the first Chabad Rebbe's "Tune of Four Parts." The Nigun Hachono was favored by the fifth Chabad Rebbe, Rabbi Shalom Dovber (the Reshab), and is also known as his tune.

### ניגון ד' בבות DALED BAVOS: THE ALTER REBBE'S NIGUN

This holy melody was composed by Rabbi Schneur Zalman of Liadi, the first Chabad Rebbe. The song has four stanzas, corresponding to the four spiritual worlds.

### ניגון "ניע זוריצי חלופצי" NYE ZHURITZE CHLOPTZI

NYE ZHURITZI CHLOPTZI SHTOH S'NAMI BUDIET MI PAIDEM NUH KARCHUNKI TAM IE VODKA BUDIET.

**Don't worry, fellows, about what will become of us. We will travel to an inn; over there will surely be vodka.**

(Russian tune)

A carefree, Joyous melody, dating from the time of the second Chabad Rebbe, the Mitteler Rebbe. Originally sung by his Chassidim as they traveled the road to Lubavitch on their way to visit the Rebbe. Symbolically, the words reveal the deep devotion of the Chassidim to their Rebbe. When they arrive at Lubavitch, they will lack nothing.

### ניגון "האפ קאזאק" HUPP COSSACK!

This triumphant tune is associated with the a Chassidic Rebbe's self-sacrifice in saving the life of a fellow Jew. The story: It once happened that a Jew who had rented an inn from the local landlord had fallen behind in his payments and was jailed. The landlord announced that on a particular day this Jew was to be dressed in a bear costume and to compete in a dance contest. The Shpuler Zeide put his life on the line and secretly took the place of this unfortunate Jew. This is the song to which they danced.