Achron Shel Pesach 5766

On the last day of Pesach, at the last meal which is called "The Seudah of Moshiach" or "The Seudah of the Baal Shem Tov", Mohorosh Shlit"a spoke inspiring words on the uniqueness of the day based on Lekutei Mohoran, Part I, Lesson 2, which speaks about the revelation of Moshiach.

The last meal of Pesach is universally referred to by the Jewish people as "The Seudah of Moshiach" or "The Seudah of the Baal Shem Tov". It is called "The Seudah of Moshiach" after the Haftarah that is read on the last day of Pesach, which speaks about the coming of Moshiach, as it is written (*Isaiah* 10): "And a staff will emerge from the stump of Jesse and a shoot will sprout from his roots…" which refers to Moshiach. In the Land of Israel where they celebrate this meal on the seventh day of Pesach, they read for the Haftarah the song of King Dovid (*Shmuel* II, ch. 22) who is called the Moshiach of Hashem, and as the song concludes (verse 51): "He Who is a tower of salvations for His king and does kindness for His Moshiach, to Dovid and his descendants forever." The reason it is called "The Seudah of the Baal Shem Tov" is for the great miracle that happened to the holy Baal Shem Tov, may his merit protect us, on his journey to the Land of Israel where he planned to meet with the holy Ohr Hachaim (Rabbi Chaim ibn Attar) at which time both of them together would be able to bring our righteous Moshiach. For the Baal Shem Tov had the *nefesh of Atzilus* of Moshiach and the Ohr Hachaim had the *ruach of Atzilus* of Moshiach, and together they wanted to draw down the *neshama of Atzilus* of Moshiach and bring the redemption. But from Heaven the Baal Shem Tov was prevented from traveling on and he reached the point where his life was in danger when he fell into the hands of pirates and cannibals who wanted to kill him. But on the last day of Pesach he was saved from death to life. Therefore, we have a third meal on the last day of Pesach and call it "The Meal of the Baal Shem Tov". Perhaps we can say, that in truth, these two names are really one, for the revelation of Moshiach and the revelation of the Baal Shem Tov are intertwined, as it is brought in a letter written by the holy Baal Shem Tov to his brother-in-law, the noted Torah scholar, Rabbi Avraham Gershon of Kitov, who had immigrated to the Holy Land (This letter was first published in 1781 as an appendix to *Ben Poras Yosef* [p.128a] by Rabbi Yaakov Yosef of Polnoye, one of the first and most dedicated of the Baal Shem Tov's

disciples). In this letter the Baal Shem Tov describes how he performed an elevation of his soul. When he reached the chamber of the Moshiach, he asked him, “When will the master come?” And he said to him, “When your wellsprings will spread to the outside, when all of the *klipos* (husks) will be annihilated and all Israel will be able to perform *yichudim* ["*Yichudim*" are a form of kabalistic meditation based on different permutations and combinations of the divine names and attributes of G-d] and soul elevations as you can, then the redemption will come.” We find that the coming of Moshiach depends on the spreading of the light of the holy Baal Shem Tov in the world until all of the souls of Israel will be able to perform *yichudim* and soul elevations like the Baal Shem Tov. It is known to us that one of the primary ways this “spreading of the wellsprings outward” is accomplished is through the dissemination of the works of Rebbe Nachman in the world. A great-grandson of the Baal Shem Tov, Rebbe Nachman began to reveal the light of Moshiach in the world, to spread the wellsprings of wisdom outward and to be involved with destroying the *klipos* from the world until one day all people will be able to perform *yichudim* and soul elevations like the Baal Shem Tov. It is explained in *Lekutei Mohoran*, Part I, Lesson 2, that *klipos* are negative forces that cover a person’s eyes. It is also explained in this lesson that they are created from people’s sins, especially from immorality, the sin of blemishing the *Bris*, G-d forbid. These sins create husks that cover one’s eyes and prevent one from seeing Hashem’s G-dliness. And because of this, everyone finds himself in a very deep and bitter exile. But as soon as a person begins to truly engage in prayer, and he gives himself over to pray to Hashem from the depths of his heart and with attachment to the true Tzaddikim of the generation, then he banishes these *klipos* from his eyes and begins to contemplate Hashem’s G-dliness until he sees shining before his eyes all of the holy Names and the yichudim of the upper worlds, which are the four names *ayin-beis* (72), *samach-gimmel* (63), *mem-hay* (45) and *nun-beis* (52), with their three crowns *kuf-samach-aleph* (161), *kuf-mem-gimmel* (143) and *kuf-nun-aleph* (151), which together add up to 686 (plus 1 extra for the *kollel*), which is an aspect of the verse (*Bereishis* 49): “A charming son is Yoseif, a charming son to the eye (“Ben poras Yosef, ben **poras alei aiyin**”). The letters of the word **poras** add up to 686, and the words **alei aiyin** mean ‘on the eye’).” That is to say, these holy names (686) will shine upon his eyes – “**poras alei aiyin**”. It turns out that Rebbe Nachman is all about spreading the wellsprings of wisdom outward into the world as well as destroying all of the *klipos*, which are those things which cover up the eyes, until all people will be able to perform *yichudim* and soul elevations like the Baal Shem Tov could. Therefore we have the following episode in the life of the Baal Shem

breslevcity.co.il

Tov. When the Baal Shem Tov was on the boat on his way to the Land of Israel a powerful storm arose that almost capsized the boat. The ship was about to break apart. At that moment the Satan came to him and gave him a choice: to throw either his writings or his daughter Eidel into the sea. His daughter said to him, "Father, throw the writings into the sea, for one day I will have a grandson who will write books even more beautiful than these." It is known that the intention of Eidel was on her grandson Rebbe Nachman. We find that the revelation of Moshiach depends on the revelation of the teachings that come from the loins of the holy Baal Shem Tov and these are the books of Rebbe Nachman. If so, then the two names for today's meal – "The Meal of Moshiach" and "The Meal of the Baal Shem Tov" – are truly one.

In the Haftarah of the second day of Pesach (*Yom Tov Sheini*) outside the Land of Israel, we read about the Pesach of King Yoshiyahu (see *Orach Chaim* #490). Our holy Sages say (*Talmud Taanis* 22b) that the prophet Yirmiyahu said of King Yoshiyahu (*Eicha* 4): "The breath of our nostrils, Moshiach of Hashem", since King Yoshiyau had within him an aspect of Moshiach. And our Haftarah testifies about him (*Melachim* II, ch. 23): "Before him there had never been a king like him who returned to Hashem with all his heart, with all his soul, and with all his strength in accordance with the entire Torah of Moshe, and after him no one arose like him." King Yoshiyahu destroyed idolatry from the Land of Israel, and he helped the Jewish people return to the ways of Hashem, until the people purified the *Beis Hamikdosh* and brought the Pesach sacrifice according to all the laws of the Torah. And the prophet testifies that there was no king before Yoshiyahu who so returned to Hashem the way he did and that after him there will be no one like him. This testimony is similar to the way the Torah bears witness to Moshe Rebbeinu, (*Devarim* 34): "Never again has there arisen in Israel a prophet like Moshe." However, we find that Yoshiyahu suffered a very difficult death, because he waged war against Paraoh Necho King of Egypt rather than allow Paraoh Necho to pass through the Land of Israel on his way to make war with another country. Even though initially Paraoh Necho was a "sword of peace", i.e. Paraoh Necho had no intention of attacking Israel, in the end he killed Yoshiyahu, as it is written (*Divrei Hayamim 35*): "And the archers shot arrows into King Yoshiyahu…" And our holy Sages said (*Talmud Taanis* 22b): "This teaches us that they made his entire body like a sieve." And the Sages ask (ibid), "For what reason was Yoshiyahu punished? Wasn't he a great Tzaddik?" And they answered that, "it was because he should have consulted with the prophet Yirmiyahu and followed his advice

breslevcity.co.il

[to let Paraoh Necho pass through the Land of Israel], but he did not." So we see that Hashem is very particular about *Emunas Chochamim* (faith in the Sages), to the extent that a great king and a true *baal teshuva* like Yoshiyahu, about whom the Torah testifies, "No one arose like him", was also obligated to submit himself to the Tzaddik and prophet of the generation (Yirmiyahu) and not to wage war according to his own decision. For the main fulfillment of the entire Torah depends on *Emunas Chochamim* and submitting oneself to them, as Rebbe Nachman says (*Lekutei Mohoran*, Part I, Lesson 123) that the root and foundation upon which everything depends is getting close to Tzaddikim and attaching ourselves to them. Therefore, as soon as Yoshiyahu turned slightly away from *Emunas Chochamim*, he was punished harshly, until his entire body was made like a sieve, G-d save us. And when Yoshiyahu's soul was leaving him, Yirmiyahu noticed that Yoshiyahu's lips were moving and that he was whispering something to himself. He thought that perhaps Yoshiyahu's pain was causing him to speak against Heaven, G-d forbid. Yirmiyahu put his ear close to Yoshiyahu and he heard that Yoshiyahu was agreeing to the judgment that was decreed upon him, and our holy Sages say (*Talmud Taanis* 22b) that at this moment Yoshiyahu was saying (*Eichah* 1): "Righteous is Hashem for I have rebelled against His word." And then Yirmiyahu said in reference to Yoshiyahu, (ibid 4): "The breath of our nostrils, Moshiach of Hashem." There are tremendous practical lessons to be learned from this. We learn how King Yoshiyahu immediately repented for his lack of *Emunas Chochamim*, i.e. for not following Yirmiyahu's advice and for not submitting himself to him, and he said, "Righteous is Hashem for I have rebelled against His word (literally, 'I have rebelled against *His mouth*')." For within and through the Tzaddikim who cleave to Hashem, the "*mouth*" of Hashem is revealed. And through accepting their Torah guidance and obeying them, it is considered that one has literally accepted the words of Hashem. And as soon as Yoshiyahu accepted the judgment of Heaven upon himself and he justified the punishment, Yirmiyahu called him, "The breath of our nostrils, Moshiach of Hashem." This is the level of the Moshiach – the level of accepting all that happens to oneself with love – without criticizing the ways of Hashem. Only our righteous Moshiach will bring this realization to the world in its completeness. Since for the most part, when pain and suffering pass over a person, G-d forbid, and especially when they are terrifying afflictions like those of King Yoshiyahu, then questions and doubts enter a person's mind, G-d forbid, as to why he is going through this, and he is in great danger of criticizing Hashem's ways. But when he uses all of his strength to justify Hashem's judgment, and he finds Hashem's G-dliness even within all of his pain and suffering, then he has the quality of Moshiach, the

breslevcity.co.il

aspect of "*erech apayim* (slow to anger; literally 'length of the nostrils')" which is "The breath of our nostrils, Moshiach Hashem." Through the trait of "*erech apayim*" one merits to be Moshiach of Hashem, for within each and every Jew there is an aspect of Moshiach (*Lekutei Mohoran*, Part I, Lesson 78). And through coming close to the Tzaddik, each and every Jew merits to reveal his own aspect of Moshiach until he finds Hashem within all of his troubles, and he thanks and praises Him for the wide expanses that Hashem opens up for him within his troubles, which is an aspect of the verse (*Tehillim* 4): "In my distress You have made an expanse for me." For through the pain itself, Hashem makes an opening for me. And this was the level of King David, who was the Moshiach of Hashem and from whom will come our righteous redeemer. Pain and suffering passed over him all the days of his life from childhood through old age, and in all of his suffering he found the open expanses of Hashem, and he made from them the Psalms and songs and praises to Hashem. And even in the worst trouble when his son Avshalom tried to kill him, he said the verse mentioned before, "In my distress you have made an expanse for me." Our holy Sages ask how can this Psalm of Dovid, which is about Avshalom's trying to kill him, begin with the words, "A **Song** of Dovid"? Instead it should have begun, "A **Lamentation** of Dovid." And the Sages answer, that from the time that Nathan the prophet said to him in the name of Hashem (*Shmuel* II, ch. 12), "Behold, I will raise up evil against you from your own house," he was worried that it would be a slave or a bastard who would not have compassion on him. But when he heard it was his own son, his mind was put at rest. The question is asked what kind of consolation is this? Doesn't this double the pain since it is his own son who is pursuing him? But the main consolation of King David was that he saw in this the hand of Hashem in a very awesome and clear way. For it is not the way of the world that a son should so hotly pursue his father. If it had been a slave or a bastard, whose nature it is to be insolent and brazen, he could have attributed their trying to kill him to nature, to the ways of the world. However, when he saw something that was completely above nature, a beloved son transformed into a mortal enemy, he saw the revelation of the hand of Hashem. And then he knew that he had no other choice but to flee to Hashem and hide in the shadow of His wings.

And this is the main revelation of Moshiach: the strengthening of a person at the time of his pain and bitterness. And this is the Haftarah for the seventh day of Pesach, which is the song of Dovid, who sang songs and praises to Hashem after all the pain and suffering that passed over him in his life. And this is also the Haftarah of the last day of Pesach, which speaks about the

breslevcity.co.il

coming of Moshiach who will sprout from the trunk of Jesse, and this is King David, peace be upon him. For the main point of Moshiach is the strengthening of a person within all of his pain and suffering. And the teaching of Moshiach is the teaching of "*erech apayim* (slow to anger), i.e. to find the road that Hashem opens up for a person within all of the troubles. And our righteous Moshiach will bring these teachings to the world in their completeness. And these are exactly the teachings of the holy Baal Shem Tov and the teachings that are revealed in the books of Rebbe Nachman. They provide powerful encouragement for each and every Jew. And the more a person merits to internalize these teachings, the more he will leave his own personal exile and be redeemed from all of his troubles. And in this way, all of the souls of Israel will be redeemed from their exiles. And may Hashem make us worthy to greet our righteous Moshiach swiftly in our days. *Amen v'amen*.