

SEUDAS MOSHIACH

An Overview



The last two days of Pesach commemorate *Kriyas Yam Suf* and how the *Yidden* were completely saved from the *Mitzriyim*.

According to Chassidus the first two days are connected to the *Geula* from *Mitzrayim* and the last two days are connected to the *Geula* from this *Golus* – the

coming of Moshiach. This is reflected in the theme of the *Haftarah* read on *Acharon Shel Pesach* which speaks about the coming of Moshiach. A taste of the light of Moshiach shines on these last two days of Pesach.

The Baal Shem Tov would customarily eat a third *seuda* on the last day of Pesach. This meal was called “*Seudas Moshiach*”¹.

Why is the *Seuda* by the end of the day?

Generally speaking, the inner significance of a day can be expressed in two ways: either the entire day is equally special, or there are times in which the special meaning is stronger. In certain cases a day can have both qualities, for example Shabbos. Although the entire Shabbos is equally holy and special (and the *Mitzvos* of Shabbos apply for the entire twenty-five hours), the time after *Mincha* is unique and “extra holy”.

Acharon Shel Pesach also has these two expressions. On the one hand the entire day is connected to Moshiach, yet the end of the day also has a stronger connection to Moshiach. Why?

Everything in Chassidus has a source in *Nigla*. The source of the connection of *Achron Shel Pesach* with Moshiach is the *Haftarah* which speaks about Moshiach. Why do we read about Moshiach on the last day of Pesach? During the time of the first *Beis Hamikdash*, *Sancheirev*, the king of *Ashur*, set siege around *Yerusha-*

layim with the intent to broaden his empire. This was years after he had conquered the northern kingdom of Yisrael and dispersed them into *Golus*.

Chizkiyahu, the King of Yehuda, almost gave up but at the last moment the *Navi* came and brought him the message that Hashem promised to save *Yerushalayim*. On the night of Pesach a *Malach* passed through *Sancheirev's* camp and killed all his men. In the morning he awoke to the mortifying sight of his army completely eliminated.

To commemorate this miracle we read a *Haftorah* connected to Moshaiach. The *Gemara* in Sanhedrin² says that Hashem wanted to make *Chizkiyahu* Moshaiach, however because his generation didn't deserve it they missed the opportunity. We read this *Haftorah* on the last day of Pesach because the other days already have a different one.

This is the connection between Moshaiach and *Acharon Shel Pesach* according to *Nigleh*.

So why specifically at the end of the day? Seemingly if the connection is through the *Haftorah*, then the *Seudas Moshiach* should be in the afternoon, right after davening!

There are two aspects to Moshiach, the way Moshiach is in Torah and the way Moshiach is in the world. The Moshaiach in Torah is in the *Haftorah* and the Moshiach in the world is *Seudas Moshiach* at the end of the day, con-

nected to *Matzah*, and a meal.

And this is the main point of Moshiach, to change the world, to affect the nations of the world, as it says "And he will transform all nations to serve Hashem". Moshiach's times will be when the only thing we will do is search out Hashem "לא יהי עסק כל העולם אלא לדעת את ה' בלבד".

This aspect of Moshiach is specifically connected to the end of the day. After we finished everything, we davened *Shachris*, read the Torah, *Mussaf* and *Mincha*, nothing is left for us to do, this is Moshiach of *velt*.

Another significance of having *Seudas Moshiach* at the end of the day:

The end of the day represents the end of time. Moshiach will be elevating the last generation, and through them he will be elevating all the generations from the beginning of time³.

Through making a *Seuda*, celebrating the coming of Moshiach, although we are still in *Golus*, we bring the *Geula* closer. We are showing that we don't give any attention to our *Golus* condition and are already living with Moshiach. This in and of itself brings Moshiach closer.

By the *Acharon Shel Pesach* *Farbren*gen in 5666, the Rebbe Rashab ate the *Seuda* with the *Bochurim* of the Yeshiva and ordered that each of the *Bochurim* be given four cups of wine. And the Rebbe Rashab said "The four cups of the

first night of Pesach are *Koisos* of Moshe Rabeinu, and the cups of today, *Acharon Shel Pesach*, are the *Koisos* of Moshiach."

The four cups of wine on the first night of Pesach correspond to the four *L'Shonos* of *Geula*, and the four cups of *Acharon Shel Pesach* correspond to the four Cups of punishment that Hashem will give the nations of the world when Moshiach comes in retribution to their treatment of the *Yidden* throughout the many years of *Golus*.

(There are many explanations about the *Seuda* in general and the four *Koisos* in particular, just look in any of the *Farbren*gens of *Acharon Shel Pesach*.)

The Frierdiker Rebbe would talk about the Baal Shem Tov during *Seudas Moshiach*. The Rebbe *Farbren*ged in 770 every *Acharon Shel Pesach* and would usually say a *Ma'amar Chassidus*.

Due to the power of this *Seuda* in creating awareness of Moshiach's coming, in addition to actually bringing Moshaiach closer, the Rebbe encouraged the spread of this *minhag* to as many communities as possible and would speak about it many times in the days before *Acharon Shel Pesach*.

1. Hayom Yom, Chof Beis Nissan, Acharon Shel Pesach.

2. 94, 2

3. Sichas Acharon Shel Peasch 5731