

LET'S BE REAL – SEDER NIGHT – THE REAL VANITZAK

Pesach 5786 / '26

We have gone through close to two thousand years of Galus with much pain and suffering. However, at this time almost every Yid can see clearly that the galus seems to be coming to its end. If we open our eyes just a little, every neshama can clearly see that Hashem Desires to bring Moshiach already.

The Giyus: We went through over a year of the Israeli government tormenting our precious b'nei Torah – by either drafting them to the army or imprisoning them. There are horror stories of how they were treated, sometimes worse than criminals. They have wanted to do this for seventy years already. Is it a coincidence that now they finally acted? Hashem is talking to us loud and clear.

New Nisyonos: The truth is that AI has been around for a while. Just recently, it suddenly became very popular and accessible to the public. Is that a coincidence? Or perhaps is the reason as our gedolim are telling us that the Yetzer Hara who senses his end, and is taking out his last challenging arsenal. If that is the case, then we too should recognize that we are almost at the finish line.

War with Iran: If you just look just briefly at the current events, it is literally hair raising. It almost seems to be fantasy. A constant barrage of thousands of missiles that keeps coming from Iran and Hezbollah – and now Yemen has joined once again, as people in Eretz Yisroel (and other countries Iran attacks) must run for shelter throughout the day.

On the one hand, we hear about the tremendous nissim that Hashem has and is performing for us. One example is the direct hit into the building in Erod. It is literally mind boggling how no one was killed, and experts say that according to the laws of nature there should have been hundreds of deaths R"l. Yes, there were lots of casualties which should move us to tears, but we cannot deny the open miracles.

What about all the thousands of missiles that either went into uninhabited areas, were intercepted or did actually enter populated areas, but for some reason, no one was present at that moment. One example we heard about was when part of a missile went crashing into the Boyaner Shul, but no one was there at the moment, and so on.

Praising Hashem: This Pesach, we have a greater obligation to praise Hashem more than ever for the miracles that He has performed for us, in our generation. This Pesach, we can up our level of thanking Hashem that He saved us.

It is safe to say that everyone has relatives in Eretz Yisroel who were spared from the barrage of thousands of missiles, drones, cluster bombs and other kinds of weapons of mass destruction that we are not even aware of. Moreover, even if you don't have a relative there, you are not exempt from praising and thanking Hashem, as we Yidden are all one big family.

A wake-up call from Above: However, I heard from Rav Gruber Shlit"a, rav of Khal of Zichron Yoel in Lakewood that at

the same time, we must realize that these missiles are coming from our Loving Father, Who is allowing them to take off. Yes, He is knocking them down, but He is throwing them at us to awaken us to do teshuva. He is sending messages. Every boom is another message, whether they are intercepted or not.

What is the basic message of this War? Anyone who has learned Chazal realizes with utmost clarity that these are all the simanei Moshiach. A war of America with Iran is simply unbelievable! We can talk about this for hours, and yes, the skeptics will always question if this is exactly what Chazal are referring to. Yes, we can miss messages.

What is the message? Let me say something extremely straightforward: Whether Moshiach is coming or not this Pesach we don't know for certain, however, from all of the above, it is so clear that Hashem *wants* to bring Moshiach. If that is what Hashem is showing that He wants, shouldn't we be showing that this is what we desire too?!

Moreover, we stand in the month of Nissan, which Chazal tell us explicitly בניסן עתידין להיגאל. The Chafetz Chaim tells us that there is a *stronger* obligation to await Moshiach during the month of Nissan, because the עת רצון for Moshiach is much greater during this month.

Now, I will not go into a lengthy discussion, but many Tzaddikim see this year's month of Nissan as very promising to be redeemed. Recently, there were many people who had realistic dreams, and the list goes on. There is so

much going for us now to be finally zoche to the geula.

One more obvious siman is the famous בעל הטורים at the end of Parshas Chayei Sara who says that when Yishmael has his downfall, Klal Yisroel will be reborn [with the Geula]. Isn't that what is happening in front of our very own eyes?

However, on top of this, I would like to add that there are many sources that the night of the Seder, also known as שימורים ליל, is a huge עת רצון for Moshiach. [One can look in the Ohr Hachaim Hakadosh on the words שימורים ליל]. We cannot squander such an opportunity.

Hoping for the Korban Pesach: Before we move on, I sincerely hope that Moshiach will come before the night of the Seder, and we will be able to bring the Korban Pesach together. However, if it does not happen by then, chas v'shalom, I would like to give some food for thought.

ונצעק: Recently, many people have been doing the segula of screaming the words "ונצעק". It is said that over the years, many people have seen great yeshuos from screaming these words with all their heart and soul. However, I would like to put things into a broader perspective. Let us bring it out with a mashal.

Mashal: *There was once a king who had many children. Three of them did something terrible, and the king was extremely angry at them. With a heavy heart, he decided that he must expel them from the palace until he sees improvement in their conduct.*

The three children were sent away from the kingdom, and each son went his own way. They went into

exile and tried to make ends meet, but it was very difficult.

As time went by, the three children began suffering hardships. One of them had a health condition, another one was having difficulties finding a wife, while the other was struggling with his sustenance, his parnessa.

After several years, the king sent an emissary to bring the three princes together. They were very excited to be reunited. The emissary told the threesome that he is giving them a mission that will need to be finished within thirty days, but they will be rewarded for their work. The princes accepted the mission and sweated and toiled for thirty days. With lots of sacrifice, to their relief, the mission was successful. The emissary reported back to the king "mission accomplished".

When the king heard how much devotion and toil his sons had put into the project, he was very moved. So, he set out to meet with his beloved children. He came with an entourage of ministers and servants to congratulate his children on their hard work, their devotion and their tremendous accomplishment.

When the three princes saw their father, the king, they began screaming at once, "I need my health", "I need a wife to keep me company", "I need parnessa".

The king stared at them in disbelief, as tears rolled down his cheeks he said, "I came all the way here with my entourage, and this is all you ask for?! I was expecting the three of you to run over to me, embrace me, fall in front of my feet and cry out "Abba, my King, take us home!"

Nimshal: My friends, we have gone through thirty days of our journey through our preparations. Most people start cleaning at least thirty days before Pesach, and especially the נשים צדקניות. At the same time, many men get busy baking matzos and learning the many halachos that pertain to this Yom tov [as is brought in halacha].

Preparing for Pesach: When Rosh Chodesh Nissan comes around, the preparations intensify. As we get closer and closer, our preparations intensify accordingly. The mesiras nefesh of בכל לבבך, ובכל נפשך, ובכל that goes into our preparations for Pesach, is simply mind boggling. This includes the constant shopping for which people spend a small fortune on food and clothing [not to mention what is spent on matza].

In addition to all this, Klal Yisroel gives out a fortune to others for קמחא דפסחא. It is simply beyond words. Many people spend lots of time raising money so that everyone has the proper simchas Yom Tov. All we can say is מי כעמך ישראל.

Cleaning the house: Turning over the house and making it chametz-free, is a job that is not for the faint-hearted. The energy and strength that people put into this is something to be admired. This is a tremendous accomplishment which requires great mesiras nefesh. A special shout-out to the nashim tzidkaniyos.

Preparing for the seder: This has two parts, which are not easy at all. First are the physical preparations, which are done mostly by the wife – and which can surpass even catering an event! Then are the spiritual

preparations that the father does, to ensure that the seder night is successful.

שהיינו - After going through thirty days of mesiras nefesh in preparation for Pesach and the Seder, we can only imagine how our neshamos are shining. I would assume that at the Seder night, our neshama resembles our kittel [that is, at the *beginning* of the seder!]. Perhaps this can be another reason why we wear a kittel on this night – to show that our neshamos are clean and pure. Agav, we need to make sure not to stain it R”l.

The Seder night: The Zohar teaches us that on this night, Hashem comes to our Seder with His entourage known as the *מעלה של מעליא*! It is not a wonder that after thirty days of preparing with mesiras nefesh and so much love, Hashem comes to see our seder to greet His children, as we can report "mission accomplished".

[The truth is that if you analyze the seder night, you will notice that the main avoda of the night is Ahavas Hashem. For example, the concept of *יצירת מצרים* brings a tremendous *אהבה*. When one has *אהבה* to another, one talks much about that person. Furthermore, when one talks about *יצירת מצרים*, it helps us bring out our love for Hashem, as we say *וכל המרבה לספר ביציאת מצרים הרי זה משובח*.

We sing Hallel at the Seder, and we also say Nishmas, which brings out our *אהבה* to Hashem. Yes, appreciation brings a person to *אהבה*. The Seder night concludes with *שיר השירים*, of which most of its theme is the love between Klal Yisroel and Hashem.

[I heard from an adam gadol that this minhag of saying Shir Hashirim was not instituted by our sages, rather, Klal Yisroel did it on their own, and now we understand why.]

ונצעק: Recently, it became known that when it comes to *ונצעק*, we can put in our personal requests and cry out for any matter. So, if with all the love for Hashem, all we cry out is “give me parnassa, a shidduch or other requests”, is this what Hashem wants to hear at this time? Or perhaps He wants to hear us cry out something grander: “Ribbono Shel Olam, take us out of Galus – *טאטעלע נעם אונז שוין אהיים*. We can’t take it here, with all the tuma. We want to be in the Palace of the King, which is the Bais Hamikdash!”

“Yes, we want to feel close to You always, at all times. Not just on Yom Kippur and on Pesach at the seder [and for those who are zoche to feel it, on Shabbos]. It is true that we have luxuries at our host, America, but now on Pesach night, when we feel so close, we recognize that everything is worthless compared to being close to You. *ואני, קרבת אלקים לי טוב*. Closeness to Hashem is the only true goodness in this world.”

I once heard from someone who heard from a special Yid who went through the geihinom of Yenna Machla R”l. This Yid turned to a person visiting him and said that that yes, he is in lots of pain, but the closeness that he feels to Hashem, makes it all worth it. He continued that ‘if I would have known what closeness I would have with Hashem, I would have accepted the machla with simcha!’. (The seforim say that especially at a time when one feels vulnerable, it humbles a person,

and he is more in tune with reality.)

Conclusion: My friends, we need to spread the word to our families, friends and communities that this year *תשפ"ו*, we must make an adjustment on our *ונצעק*! Yes, we should cry out for ourselves and for our friends. Whether it is for shidduchim, for children, for sick people and for our brothers in Eretz Yisroel.

However, the focus of our cry should be on this:

1. *Malchus Shamayim*
2. *Malchus Bais Dovid*
3. *Binyan Beis Hamikdash.*

This is what we are yearning for, and we cannot go on without these.

With this we conclude the Seder with the famous words *אדיר הוא במהרה*, and we conclude *ביתך בקרוב* - please Hashem, rebuild Your beautiful house which will bring us together in unity, which will ultimately bring us close to You as never before. Amein!

Gut Yom Tov,
Pinchas Halevi Doppelt

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