**LET’S BE REAL - PESACH 5784**

We are standing on יג ניסן just a few hours to Bedikas Chametz, and a day before Erev Pesach. We would like to address a few different subjects that pertain to some of the Avoda that we will be doing over the next two days [I need to be מקצר as time is running out]. Hopefully, we will get some inspiration that we yearn and need at this time.

בדיקהוביעורחמץ **-** We know that every Mitzva that we do has the physical action and then there is the depth that is behind it. Obviously, we cannot grasp the full depth of the Mitzvos, but we can get a taste by delving into it.

Their is a famous תשובת רדב״ז [and many others] that explains the basic idea of the full extent that we take to eliminate the Chametz more than any other issue. He explains that the Chametz represents the Yetzer hara which is bloated with שקר. He turns Mitzvos into Aveiros and vice versa. He shows this world as if this is the *real world.*

*S*o today when we are cleaning for Pesach we should be mindful that we are cleaning our Neshamos for Pesach. How? By getting rid of the Chametz from our house. When we do בדיקה and ביעור we are searching the crevices of our hearts for roots that cause our misdeeds. Whatever it is we should do a serious Teshuva.

When we do ביטולweshould be thinking that we want all of our aveiros and the Yetzer Hara should become בטל כעפרא דארע. We should internalize that all of Olam hazeh is worthless compared to becoming close to Hashem. Furthermore, we should daven to Hashem that he should bring the Geula so that the Yetzer hara will become בטל.

אמירתקרבןפסח **-** After we eliminate the Chametz and we breathe a sigh of relief there is a custom in Klal Yisroel to say the Parsha of Korban Pesach. Now hopefully this year we won’t just say it, we will actually **do** it. It may sound far fetched but it’s the truth.

Therefore, if one can make some time today on Sunday to learn some Halachos of Korban Pesach it would be great. After all there are many Halachos that pertain to the Korban Pesach and we should know as much as we can. Furthermore, when we learn the Halachos we are showing that we are anticipating to actually bring the Korban.

However, if we are still here after Chatzos on Erev Pesach it is commendable for everyone to say it. However, we shouldn’t just say it without much feeling as if we are reading a letter. We should say it with much feeling and yearning that we should actually to it physically.

The truth is that as much as we have a hard time relating to this but nothing is too hard for Hashem as He is הכל יכול. If Hashem sees that we are yearning for it so much, He can whisk us off to Eretz Yisroel in the blink of an eye. Hope to see you all there this year bringing the Korban in a Chabura.

מגיד **-** Moving on to the ליל הסדר there is a Mitzva of discussing at length and at depth the חסדים that Hashem did for us when He took us out of Mitzrayim. The Seforim say that while we need to thank and praise Hashem for the fact that we were taken out both physically and spiritually, the main focus is the spiritual salvation.

I believe that on this night we shouldn’t forget to mention many of the Nissim that Hashem just did to us recently. How Iran just shot hundreds of powerful missiles into Eretz Yisroel and Baruch Hashem not one Yid was injured.

The Sfas Emes and others say that the more we speak about the יציאת מצרים the closer this will get us to Geula. Just like the Seforim teach us that on a personal level the more we speak about the יציאת מצרים we can be zoche to our personal יציאת מצרים [as it says הרי זה משובח]. On a national level it’s the same thing.

The Rambam [and others] say that one should discuss the Korban Pesach as well. Perhaps we can say that it was through the Korban Pesach that we were zoche to have our יציאת מצרים as we say בדמייך חיי. Therefore, the Rambam held that it’s appropriate to speak about the Korban Pesach as well.

**‘**ונצעקא**-**לה **-** Over the years it became public knowledge of the great סגולה that if one davens at this time with all his heart and he cries out, he can see great Yeshuos. We can be sure that many people are anticipating those moments to storm Shomayim. Many people are looking for Shidduchim or to have children or for a Refua Shelaima.

Let me explain the basic understanding for this great סגולה. Chazal teach us that the Yeshua that Klal Yisroel had at that time all started when they finally cried to to Hashem, as it says in the Passuk ‘וישמע ה. Therefore, on this holy night when all the gates are open and we recount this Passuk of ונצעק אל ה' - we can only imagine what an עת רצון we find ourselves in.

However, it goes even deeper than that. The word מצרים comes from the word מצר which means narrow. The word צרה the Seforim teach us also comes also from the word מצר. This symbolizes that the person is sort of stuck in their Tzara. Therefore, when he davens mightily at this time he can get his personal יציאת מצרים.

However, we need to realize that Klal Yisroel is stuck in Galus. Both physically [many sick people and poor people] and spiritually [which we don’t need to elaborate]. Now even if you [think] are lucky and you are healthy both physically and spiritually, you still need to think of others.

There are Chazals that tell us that the Geula came in the zechus that people were נושא בעול עם חבירו. That despite their situation they still gave each other Chizzuk. Moshe Rabbeinu was famous for this as Chazal tell us. He would cry for the Yidden and try to make their plight easier. This was despite the fact that he had no personal reason as he was part of Pharo’s household.

Moreover, if you are a true ben Torah then you should care about Hashem’s pain. You should care about the name of Hashem that’s desecrated in the world at large, that it should be exalted in the world. We want the Shechina to dwell in our midst once again with the Bais Hamikdash.This is enough of a reason to storm Shomayim for the Geula למען שמו.

Therefore, this year תשפ״ד if we are still here in Galus at the ליל הסדר we need to make it our project which we will call it “project vanitzak”. ***Spread the word***. *We will storm shomayim to bring the Geula just like they did in Mitzrayim when they cried out to Hashem. We will daven for the Geula like never before once and for a****ll.***

If we do this at a time like this, there is no question in my mind how Hashem will respond to this, and that is ואשא אתכם על כנפי נשרים ואביא אתכם אלי. Hashem will take us back on the wings of an eagle and He will take us back to Him with love אמן.