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# HOW TO SKIP ON PESACH

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פסח 022 קורבן פסח דילוג תשעג  
***How to Skip on Pesach***

***The Korban Pesach Could Only Be Eaten At Night:  
 In Remembrance of a Miraculous Night***

In the times of the *Beis HaMikdash*, there were different *korbanos* (sacrifices) brought throughout the year. Some *korbanos* had holier status than others, but all of the *korbanos* besides for the *korban pesach* could be eaten for a period of one day and one night. The *korban pesach* was different. It could only be offered after midday, and unlike all other *korbanos* which could be offered either at morning or at night. Also, the *korban pesach* could only be eaten at night, unlike other *korbanos* which could be eaten for the following day and night. There was an argument of the Sages whether it had to be eaten before midnight or not, but either way, it had to be eaten at nighttime, and not by day.

What is the root of this difference in the *korban pesach* from all other *korbanos*?

The *korban pesach* is a remembrance of the exodus from Egypt, which was at nighttime. Hashem struck all the firstborns of Egypt at midnight, and skipped over all the Jewish homes, striking only the Egyptian firstborns. In remembrance of this, the *korban pesach* was offered and eaten at night.

The fact that the *korban pesach* is only offered by day and eaten only at nighttime, reveals an additional, inner facet of how to understand the redemption from Egypt.

***The Night of Pesach - A Night of Revealed Spiritual Light***

The night of Pesach is a night which, as explained in *sefarim hakedoshim*, is a night that contains a certain *ohr* (spiritual light). Unlike a normal day of the year, where there is first night/dark and then day/light, on the night of Pesach there is “light”.

Pesach is termed as *לילה כיום יאיר*, the “night that shines like the day”. Unlike the first day of Creation, when Hashem removed His light in order to create the mixture of day/light and night/dark, on the night of Pesach, Hashem does not remove His light.

Pesach is called in the Torah as *mimacharas haShabbos*, “from the morrow of the Shabbos” – why is Pesach called “Shabbos” in the Torah, if Pesach is clearly a *Yom Tov*, and not a day of Shabbos? One of the reasons is because on the first Friday night of Creation, when Shabbos first entered, there was light and darkness; so too, on the night of Pesach, when the night is like the day, it is like Shabbos.

The Torah says that we count *Sefiras Ha'Omer* beginning from “the morrow of the Shabbos”, which is referring to the “morrow” of Pesach. We begin to count the *Omer* at night, for the *sefarim hakedoshim* explain that the *mitzvah* of counting of the *Omer* continues to shine the spiritual light that was revealed on Pesach – where “light” is revealed amidst the night.

From where does this light on Pesach come from? It comes from the light of the first Shabbos. That is why Pesach is called “Shabbos” in the Torah – because the light of Shabbos shines on Pesach. When it comes *Motzei Pesach*, we start counting *Sefiras Ha'Omer*, to continue emanating the light of Pesach.

*Sefiras Ha'Omer* begins with bringing the *korban Omer*, an offering from grain which is fitting for consumption by animals, and it ends with Shavuot, when we bring a *Korban* made from bread, which is fitting for human consumption. The depth of this is that after the sin of Adam, man is no longer on the level of “man” and now he is in the category of “*they resembled animals*”. Thus, the counting of the *Omer* which begins right after Pesach is when we are first on the level of “*they resembled animals*”, and that is why we first bring the *Korban omer* from grain that is eaten by animals. We continue to count the *Omer* until Shavuot, when we rise to the perfected level of “man”.

It is stated openly by the Sages that on the night of Pesach, there is a spiritual light shining which resembles the original Shabbos of Creation (which would have remained had Adam not sinned).

### ***The Depth of The Light On The Night of Pesach: The Revelation of the Letter Aleph***

What is the depth of the light that shines on the night of Pesach?

When Hashem created the world, which was “*Bereishis*”, “in the beginning,” the *Targum Yerushalmi* translates as “*b'chochmah*”, “with His wisdom”.<sup>1</sup> Thus, Hashem created this world using His *chochmah*/wisdom, and as it is says, “*All of them, You made with wisdom.*” The beginning of Creation, which Hashem began from His *chochmah*/wisdom, is also synonymous with the letter *beis* which Hashem used to create the world with.

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<sup>1</sup> Editor's Note: The commentary of “*Peirush Yerushalmi*”, in the *HaMaor* edition of *Chumash Mikraos Gedolos (Beraishis 1:1)*, explains this to mean that Hashem created the word “in His Supernal Wisdom”, an explanation which is also cited in the *Zohar*, in *Rikanati* (p.81) and in *Rabbeinu Bachye*.

The exodus from Egypt was for the purpose of bringing us to Har Sinai to receive the Torah, so that we should “*serve G-d, on this mountain.*” At the giving of the Torah, Hashem revealed “*Anochi Hashem*” (“I am Hashem”), which begins with the letter *aleph*. Thus, the Torah begins with the letter *beis*, with the word “*Bereishis*”, whereas the giving of the Torah begins with the letter *aleph*, with “*Anochi Hashem*”.

At the exodus from Egypt, there was also a revelation of “*Anochi Hashem*”, for Hashem said, “*I will go out amongst the land of Egypt*” regarding the smiting of the firstborn. What did this reveal? It revealed the *Alupho shel Olam*, the “Chief of the world”, the revelation of “*Anochi Hashem*”, otherwise known as the letter *aleph* which preceded the *beis*/beginning of Creation. It was this letter “*aleph*” which Hashem revealed, at the exodus from Egypt, on the night of Pesach.

### ***Pesach – Hashem's Conduct of Dilug (Skipping)***

The word “*Pesach*” means to “*skip*”, which is also known as the term *dilug* (skipping). The *gematria* of the words “The One skipped over”, which is  $\text{אגל ה}$ , is equal in value to the word  $\text{פסח}$ /Pesach.<sup>2</sup>

The light on Pesach is essentially the fact that Hashem “skipped” over His normal mode of conduct, which is through using the letter “*beis*”, and He instead used His higher mode of conduct, which is His letter *aleph*.

When Hashem skipped over the Jewish homes, this can be understood on a deeper level because He was “skipping over” His [mode of conduct through

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<sup>2</sup> The word  $\text{אגל ה}$  (*dilug*) is  $4+30+3$ , equal to 37, and the word “*aleph*” is  $1+30+80$ , which equals 111. The total of  $37+111$  is 148. The word  $\text{פסח}$  *Pesach* is  $80+60+8$ , which is 148.

the] letter *beis*, and instead revealed His [mode of conduct through the] letter *aleph*.

This was also the same depth behind how Hashem Himself went into Egypt and struck down the firstborns of Egypt, and not the firstborns of the Jewish people. Why were only the firstborns of Egypt struck down, and not the firstborns of the Jewish people? It was because Hashem was using His letter *aleph*, which “skips over”. That was the mode revealed on *Pesach* – for the term *Pesach* corresponds to the term *dilug*/skipping, in that the *dilug* on *Pesach* is when Hashem “skipped over” His normal mode of conduct which is through the letter *beis*.

When one is connected to the higher mode of conduct, which is through the letter *aleph*, he is connected with the *Alupho shel Olam*, and he merits a mode of conduct in which there is *dilug*/skipping over the letter *beis* [which represents Hashem’s normal mode of conduct]. That is the depth of why Hashem skipped over the Jewish homes [for they were connected to the *Alupho shel Olam* (Chief of the world), and therefore they were deserving of this higher mode of conduct which is when Hashem uses the letter *aleph*].

Thus, the *dilug*/skipping that Hashem performed on the night of *Pesach* was that He “skipped” over the letter *beis* and instead revealed His letter *aleph*, corresponding to His mode of conduct in which He is the *Alupho shel Olam*, when He skips.

### ***Hashem Skipped Over Darkness, On The Night of Pesach***

There is also an additional facet of understanding to this concept of *dilug*/skipping that Hashem performed on the night of *Pesach*.

Normally, the *seder* (order) of the day starts firstly with evening and then morning, and together, the night and morning form one day. In the normal order of Creation, there is first darkness and then there is light. Before the creation of the world, there was only the light of Hashem which filled everything. Then Hashem made evening and morning – first He made darkness, also known as His concealment (*hester*) or His *tzimtzum* (contraction), and then He made the morning.

On the night of *Pesach*, when Hashem “skipped”, He skipped over the normal order in which darkness precedes light. For that reason, there was instead “light” revealed on the night of *Pesach*. The light, the *ohr*, which begins with the letter *aleph*, “skips over” all darkness. This is the depth of how *Pesach* night is a night that does not contain any darkness, only Hashem’s light - “a night which shines like the day”, לילה כיום יאיר.

On *Pesach*, Hashem “skipped” over the normal darkness of nighttime, and instead there was now His light shining at night, just as His light filled everything before Creation. The light which Hashem made after Creation was mixed with darkness, so it was not on the same level of the light that existed before Creation.

Only before Creation was there a light of Hashem that was total, which was not mixed with any darkness. On *Pesach*, when Hashem was “skipping” the order of the normal Creation, He was skipping over the night/darkness and reverting back to the state of Before Creation, when His light filled everything.

### ***The Depth of How Pesach is a Night Protected From Harm***

Thus, the night of *Pesach* reveals *dilug*, a skipping, over the normal darkness of the nighttime.

Pesach night is called “*leil shimurim*”, a night that is protected from any harmful spirits, as *Chazal* state.

This does not mean that it is really night and that that we are protected on this night from any harm. Rather, it is a night which is on a level of day, where harmful spirits have no hold. Since Hashem skipped over the night on this night of Pesach, that itself is the reason why we are protected from harm – it is because Hashem skips over the entire mode of “night” altogether, so this is a night which is on a level of day.

### ***Day and Night In The Soul – Our Times of Ascent and Descent***

Let us now try to draw these matters closer to our understanding.

In the normal order of Creation, time consists of night and day. In our own souls, there is also “night” and “day”. We enjoy spiritual ascent (day/light) or times when we face spiritual difficulties, failure, and descent (night/dark). The *Sefer HaYashar*<sup>3</sup> writes that the times of ascent are called “Days of Love”, where we can more clearly feel Hashem’s love, and our times of descent are called “Days of Hate”, where it is difficult to feel Hashem’s love.

What is the root of these alternating periods in our life? Why is ascent associated with light, and why is descent associated with dark?

The *sefer Derech Hashem* and others explain that the fundamental inner workings of everything in Creation are always based on the four elements – fire, air, water and earth. Descent is associated with the dark, because the element of earth is the darkest of the elements, and when a person descends, he descends towards the earth, the darkest of the elements. Any spiritual descent occurs when he gravitates closer to

the element of earth, which darkens his soul. When one rises higher in spiritual growth, due to the rising nature of the element of fire, he will feel more light in his life, for fire is illuminating.

Therefore, light is rooted in the element of fire, and darkness is rooted in the element of earth. In the normal order of Creation, there is first evening/dark and then there is morning/light, which means that normally, there is first earth/dark/night followed by fire/light/day.

What happens when a person skips over something? Without skipping, a person remains on the earth he is standing on, and he can’t go higher. Only when he lifts his foot to skip above the ground, can he go higher. But even when a person moves forward and he progresses, in a time of spiritual growth, he still cannot completely rise, because he is still bound to the earth, which does not allow him to go completely higher. This is symbolized by the fact that even when we take one step forward with our foot, our other foot is still behind us, which doesn’t allow us to go completely forward, because it is on the ground, on the earth.

Thus, even when we are having spiritual progress and we are rising higher – each person on his own level – we always have one foot remaining behind us on the ground, on earth, which doesn’t let us completely rise. But on Pesach, where the power of “skipping” is revealed, we can skip over the “earth” which we normally stand on!

We can then go above the curse given to mankind, of “*You are earth, and to earth you shall return*”, and to ‘skip’ above the earth and disconnect ourselves from it.

This is the depth behind the power of “skipping” that is revealed on Pesach.

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*3 Sefer HaYashar Rabbeinu Tam: 6*

### ***Skipping On Pesach “From Above To Below”***

What is the power to “skip” to a higher level?

Let’s say that we have three levels in front of us – Level 1, Level 2, and Level 3. A person is standing at Level 1 and he wants to skip Level 2, so that he can get to Level 3. From where does he have the power to skip to Level 3? Is it because he has reached Level 1, or is it because there is an existing Level 3 which he wishes to reach? It is because he is aimed at reaching Level 3.

So he is really “shining” the Level 3 within the Level 2, and that is how he is able to skip over Level 2. When skipping over Level 2, he is not bound to the earth.

How does he have the power to skip over the earth? It is only because he has skipped to the Level 3. If there wouldn’t be a Level 3 for him to jump to, he would fall hard onto the “earth” he is standing on, because when one tries to jump higher, he falls harder if he doesn’t succeed jumping. So it is really the Level 3 which is enabling him to skip higher than where he “standing”.

Whenever a person skips, he is skipping from his current level to a level that is higher than the level directly above his reach. He skips from Level 1 to Level 3, and his power to skip over Level 2 is because he is aware of the Level 3 which is inspiring him to go higher than where he is. This is the normal power of skipping, but on Pesach, there is a deeper power of skipping. As explained earlier, on the night of Pesach, Hashem skipped over the darkness, and instead revealed His light, the light before Creation.

Normally, the concept of “skipping” is when we skip “from below to above” (*m’sata l’eila*) – we started from below, we rise to the next level, and we skip Level 2 while rising to Level 3. However, the “skipping” on the night of Pesach, where Hashem

used His original light of before Creation, was “from above to below”. This was the depth of Hashem’s mode of skipping that He used when He redeemed us from Egypt.

What kind of skipping was it? Who is it that skipped? Was it us who skipped towards Hashem (from below to above), or was it the Creator Who skipped over the Jewish homes (which was from above to below)? Clearly, it was not we who skipped, but the Creator Who skipped. The Creator skipped over the Jewish homes in order to strike the firstborns of Egypt, where He “skipped” from His exalted place above, so to speak, in order to descend into Egypt. This descent was in a manner of “skipping”, so it was a skipping “from above to below”.

What is the difference between these two manners of “skipping” “from above to below” as opposed to skipping “from below to above” [in our own terms]?

When there is skipping from “from below to above”, one skips due to the higher level which he is trying to reach. [This is the normal kind of skipping, in which one skips from Level 1 to Level 3, where he skips over Level 2 because he knows that there is a Level 3 to reach.] Here, the skipping is motivated by the fact that there is a higher level in the future to reach. But when one skips “from above to below”, one is jumping because of his present place [where he spiritually exists].

### ***Skipping On Pesach: Connecting to a Higher Level***

The Torah says that Hashem said to Moshe that He will redeem the Jewish people, and that “*I will be as I will be.*” Moshe asked Hashem, “When they ask me what Your Name is, what should I say to them?” Hashem said to Moshe, “[Say to them that] “*I will be as I will be.*” Say to them that just as I was them in this exile, so will I be with them in all the other

exiles.” Moshe said to Hashem, “It is enough that they are worried about this predicament [Rashi explains: “Why mention to them that there will be more exiles, which will only add to their suffering?"]. Hashem then said to Moshe, “Go and tell them that “I will be” the One to send them out.”<sup>4</sup> What is the depth of this?

[It lies in the fact that] the exodus from Egypt contained the following two aspects. As we have explained, the exodus from Egypt was through Hashem’s mode of *dilug*/skipping. This concept is explained by our Sages to refer to an outpouring of Hashem’s love. When there is love, the normal rules are broken. Thus, the revelation of Hashem’s love means that there will be *dilug*, skipping – and, therefore, on the night of Pesach, when Hashem revealed His love, a person has the ability to skip to higher spiritual levels. According to this understanding, one can skip “from below to above” on the night of Pesach, and reach levels that are normally above him – due to the power of *dilug*/skipping on this night.

But there is also a deeper aspect to the exodus from Egypt: [On the night of Pesach], one can connect to the power of “skipping” which is used by the Creator – the power to skip “from above to below.”

The *Gemara* says that in the future, the exodus from Egypt will only be regarded as a secondary aspect. Why will it become only a secondary aspect in the future? Why will the future redemption make the redemption from Egypt only of secondary importance?

[To answer the question we must know something else]. In the redemption from Egypt, there was skipping “from above to below” - but what do we remain with now? What remained with us is the ability to skip “from below to above”, and this is not

the state of the future redemption. In the future redemption, there will be a revelation of skipping “from above to below”. The root of this certainly began with the redemption from Egypt, but we did not remain with it. The main revelation which we remain with, from the redemption of Egypt, is the power to skip “from below to above” - but in the future, where the revelations will be permanent, we will skip “from above to below”.

Let us understand this better – in terms that apply to the soul. In our own souls, what is the power to skip “from below to above”, and the power to skip “from above to below”?

When skipping from below to above, a person is found below, but he tries to skip to a higher level. But when a person is standing in a low place and he tries to skip to a higher place, there is no way for him to actually skip to the higher place. He is standing in the low place, and he is trying to skip to a high place. Although it is possible for him to succeed in this way, it is likely that he will stumble and fall. But if his real place is above, and he wants to skip from above to below, he is already beginning from a rectified, completed state, and therefore his skipping is not in any need of repair.

### ***The Light of the Future Redemption – Dilug/Skipping To Higher Levels***

We are now in the time of the month of Nissan, close to the festival of Pesach. That is where we are from the perspective of this current year, but from a more inclusive perspective, from the larger perspective our history, we are almost at the very end of this 6,000 year era. Although no one knows when the redemption will be (for “matters of the heart are not

<sup>4</sup> *Berachos 9b (cited in Rashi Shemos 3:14)*

revealed by the mouth”<sup>5</sup>), we are still very close to it, relatively speaking.

The *sefarim hakedoshim* state that there is a “light of the complete redemption” which shines during our period of the End of Days. The redemption from Egypt and the future redemption bear similarities, as well as differences, from each other. We are after the redemption from Egypt and before the future redemption, but the light of the redemption shines even now. So although we haven’t yet merited the future redemption, its light is shining.

When the light of “*dilug*” (skipping) shines, it totally changes the normal *seder* of our *avodah*. Normally, there is a *seder* in our *avodah* of spiritual growth, such as the ladder of growth described by Rabbi Pinchos ben Yair, explained in *sefer Mesillas Yesharim*. These include the steps of *zehirus* all the way until *ruach hakodesh* and *techiyas hameisim*. This is in an orderly progression of levels. Does this *seder* exist on the night of Pesach? Our Sages state explicitly that it does not.

What, then, is revealed on Pesach? On Pesach, we have the revelation of *dilug*, of skipping levels.

If we want to apply this concept practically to our own *avodah*, not just as knowledge but as a practical course of action to take, we must know that **the revelation of *dilug* [on Pesach] changes the entire *seder* of our *avodah*.** It is not just a piece of knowledge to merely “know” about on an intellectual level. **This is a concept to be acted upon**, not just something to know. On Pesach, it is revealed an *avodah* that is not the regular order of things.

### ***Skipping “From Above To Below***

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<sup>5</sup> “*liba l’pumei lo galya*”

However, we must know if this “skipping” is “from below to above” (*m’sata l’eila*), or if it is “from above to below” (*m’leila l’sata*). [As will be explained, it only works when we are skipping from above to below, as opposed to from below to above].

If one tries skipping “from below to above”, even if he succeeds, he will usually not remain at the higher level for long. As it is written: “*Who will ascend on the mountain of Hashem, and who can stand in His holy abode?*” It is difficult to stay on a higher spiritual level, after one has quickly ascended to there [i.e. through the holiness of the festival].

We can see this from the fact that Pesach is immediately followed with *Sefiras Ha’Omer*, which is called “after the morrow of the Shabbos”, meaning that the “Shabbos” aspect of Pesach has now ended. This is because the skipping on Pesach is from below to above, and therefore it is hard to stay at the higher level, for the person has skipped levels to get there. Although the festival contains a special ability in which a person can rise to higher spiritual levels, to go beyond his own current level and to go out of the normal routine, this growth usually does not last. Pesach is immediately followed with “from the morrow of Shabbos” – with *Sefiras Ha’Omer*, which does **not** contain the holiness of the *Korban pesach*.

How will the complete redemption happen in the future, which will also be skipping to higher levels? How do we know that we won’t regress back to below, after we have risen higher in the future? It is because in the future redemption, we will be skip “from above to below”, in which the spiritual growth will be permanently lasting.

Where is this power in the soul, of skipping “from above to below”? When we speak of “above” here, we are referring to the place where Hashem Himself is found, in His full revelation. In contrast, “below” is wherever there is a concealment (*hester*) of His



Presence. The more and more that we go towards the “above”, the more we uncover His Presence. What is the total level of “above”? That is where Hashem’s Presence is fully revealed, where there are no barriers that divide a person from Hashem, where there is no *he’elam* (obscurity) and no *hester* (concealment).

That is what it means to be *l’eila*, to go Above. For one to go “from above to below”, **a person must develop a deep place in his soul where he can fully recognize Hashem, and then the person must regularly be in touch with it.** Therefore, in whatever action a person does, a person must learn how to act from this deep place in himself, by **recognizing** the Presence of Hashem.

A person can be in This World, which is a place full of darkness and concealment of Hashem’s Presence, but he can recognize Hashem by starting his actions from an inner place in himself. This is the *seder* of *avodah* of “*m’leila l’lisata*”, to go “from above to below” – when one begins each action from the innermost place in his soul, which recognizes Hashem.

Practically speaking, before one is about to start *davening*, one can remind himself that he is about to encounter the revelation of G-dliness in his heart, and from this recognition, he should pray and make requests. Before learning Torah, he should connect his heart to the Creator, and from this recognition, he should then begin to study the Torah. And when it comes to all other deeds of service as well, one should begin from a place of recognizing the Creator which is the innermost and highest place in the soul, which is “Above”, where one recognizes the revelation of the Creator.

When one is always beginning from that place, he can skip past many obstacles that exist in This World. There are many accusing angels which seek to prevent a person from rising higher, but a person can get past

all of them when he is beginning from “Above” towards below. **He starts from a place of recognizing the Creator, and from that awareness, he begins to learn Torah, *daven*, and do all other *mitzvos* and actions.** He will be able to skip past many of the obstacles of This World which prevent a person from spiritual progress. That is what it means to go “from above to below” - *m’leila l’sata*.

But, as explained, if a person is trying to skip “from below to above”, he simply has many great aspirations to go higher, and he wants to skip all of the levels and hopes to succeed in this way, but he will not always be successful when he skips. Even if he does succeed in skipping to higher levels, he won’t be able to last there for long. As we see from Pesach, a person can skip to higher levels on Pesach night for a few moments, but soon after, he is no longer on those higher levels. The growth may last for a day, or a week, or perhaps for two months, but after that, he is back below.

Even if one falls afterwards to the lowest spiritual level, if one begins “from above to below”, then Hashem will raise him back from there, since he started from the place where Hashem is, as opposed to starting from below. Only when one begins each action that he does from a place of recognizing the Creator, will he have this guarantee.

This is the light of the future redemption, which is a higher revelation than the night of Pesach. The exodus from Egypt is certainly the root of this future light, for on Pesach there was a revelation of Hashem’s Presence when He took us out from Egypt. But that revelation was not complete, for it can only be received according to the specific spiritual level that one is on. On Pesach, one is given the spiritual power of *dilug*/skipping, to skip to higher spiritual levels, due to the spiritual illumination that shines on Pesach.

But as mentioned before, Pesach is soon followed by *Sefiras Ha'Omer*, which is a spiritual descent from the high level of Pesach (as explained earlier). [That is why we need to access the light of the future redemption which shines currently, in which a person can “skip” to higher spiritual levels “from above to below”].

### ***In Summary: Practically Implementing The Avodah of Dilug/Skipping***

To apply these words practically in our life, one must penetrate to the part in his soul where he recognizes the Creator. Certainly, most people do not know what it means to simply recognize the Creator, if they have never worked hard to acquire this recognition.

After one has put in the effort to recognize the Creator, one should then start from this place before he is about to do anything. **The first thought, before doing anything, should always be: “I am doing this, to bond with the Creator.”**

**Before doing any *mitzvah*, compose your mind a bit and direct your thoughts to a connection with the Creator. That is how the routine of our life should become: every day, every hour, to keep bonding with the Creator. From this awareness, we should begin our work, our actions, our Torah learning and mitzvos.<sup>6</sup> In this way, we go “from above to below”.**

The Baal Shem Tov explained that the statement of our Sages “I have seen those who ascend, but they are few” to mean those who have true spiritual growth are those who mainly dwell above, and they only

<sup>6</sup> Editor's Note: This is the theme that is developed throughout the “Bilvavi Mishkan Evneh” sefarim – developing an awareness of the Creator and a desire to come closer to Him, throughout each aspect of the day.

come down sometimes when they need to take care of something, but then they immediately return to their dwelling above.

**We are speaking here of an actual way to live life**, practiced by anyone who truly seeks closeness to Hashem. Before we are about to do anything, we should begin with a composed mind and think that **“I am doing this act, in order to get closer to Hashem.”** This inner connection to the Creator is the way we should begin before we do anything, throughout the day. **Before learning Torah, or davening, or doing an act of chessed, or any other deed** – it makes no difference what – it should be preceded with a composed mind, and with a thought that we are doing this act in order to increase our bond with the Creator.

### ***In Conclusion: Preparing Ourselves For The Light of The Redemption***

When one lives this way, **this is the true preparation for the complete redemption**, may it come speedily in our days.

Hashem made a promise to us that He will redeem us from this exile, with awesome miracles and wonders, just as He took us out of Egypt with awesome miracles and wonders. We await this redemption and we prepare for it, not just through cleaning and preparing our homes for Pesach, but through **inner preparation, in our own souls - for the light of the redemption** of Pesach that we experienced in the past, and even more so, **for the future redemption** which will be in the month of Nissan, which will be the complete redemption. May it come speedily in our days, *Amen*.