

TZAV- SACRIFICING THE SOUL FOR HASHEM

The Olas Tamid – The Inner Point In All of the Korbanos

Parshas Tzav discusses the *Olas HaTamid*, the “constant olah-offering” which was brought every day in the *Beis HaMikdash*, in the morning and night. *Rashi* cites the words of *Chazal* that the morning *Olas Tamid* (also called “the *Tamid*”) was brought first, with no other *korbanos* preceding it, and the evening *Olas HaTamid* was the last *korban* of the day, with no other *korban* afterwards. Thus, the *Tamid* was always the first, as well as the last of the *korbanos* of the day to be offered.

Whenever there is a beginning point and an endpoint, there is always a middle point connecting the two together. The middle point branches out from the beginning point and extends all the way until the endpoint, where it joins and integrates with the endpoint.

If we consider the fact that the *Olas HaTamid* was both the first and last *korban* of the day, then the rest of the *korbanos* which were brought throughout the day were, in essence, integrated with the *Olas HaTamid*. Although the *korban asham* (guilt-offering), *chatas* (sin-offering), *shelamim* (peace-offering), *todah* (offering of thanks), etc. each had their own specific *halachos*, there was an inner light binding them all together with the *Korban Olah* which was called the *Olas HaTamid*.

The inner level of this light in all of

the *korbanos* was the *Korban Olah*, but the external layer of the light in the *korbanos* was the specific *korban*. The root of all the *korbanos* was the *Korban Olah* (also called *Olas HaTamid*, or *Tamid*).

The Depth of Why Invalid Korbanos Are Not Taken Off The Mizbeiach

The *Gemara* in *Maseches Zevachim*¹ expounds on the extra verse of “*Zos Toras Ha'Olah*” a *halachah* that if an invalid *korban* was placed on the *Mizbeiach*, it is not taken off. The *Gemara* explains that this *halachah* does not apply if it occurs before the consecration of the *korban*. Only if it had already been consecrated and made holy, is there a *halachah* that the invalid *korban* is not removed from the *Mizbeiach* once it has been placed on it.

The depth behind this *halachah* is because if a *korban* is disqualified before it was consecrated, it was invalid to begin with and therefore there is no way it can be consecrated. But if the disqualification occurred after the *korban* was consecrated, the holiness came into effect before it was disqualified, so the light of holiness is able to shine in the *korban* even though it is in a disqualified state. It was in a holy state and it became invalid, and therefore it is unfit for use, but it still retains some holiness, for it had already been made holy before the disqualification. Since such a disqualification can occur after it has

been consecrated, the disqualification is rooted in the light of holiness and therefore it is not removed from the *Mizbeiach*.

Based on what we explained above, that the inner light within all of the *korbanos* is the *korban olah*, we can now understand better this *halachah* that an invalid *korban* is not removed from the *Mizbeiach* once it is placed there (if the disqualification occurred after it had been consecrated). For we can really ask: How can it be that an invalid *korban* is not taken off the *Mizbeiach*? Isn't it forbidden to offer an invalid *korban* on the *Mizbeiach*?

It lies in the fact that most of the *korbanos* are divided between the *Mizbeiach*, the owner, and the Kohen, whereas the *korban olah* is entirely burnt on the *Mizbeiach*, because it is entirely for Hashem.

The depth of why the *Korban Olah* is entirely for Hashem is as follows. Everything in Creation is mixed with good and evil. In every aspect in Creation, you will find some aspect of good and some aspect of evil, on varying levels.

When an animal sacrifice is offered on the *Mizbeiach*, the part of it which goes to the *Mizbeiach* is destroyed. If it is an *olah*, it goes entirely to the *Mizbeiach*, and if it is any of the other *korbanos*, there are parts which are not allowed to be eaten by the owner or Kohen. It is elevated from being a mixture of good and evil, and it be-

comes entirely good. When it becomes destroyed, it is on the level of *ayin* (nothingness), which contains no evil. This is in contrast to the parts of the *korban* that are eaten by the Kohen and by the owner, which contain some traces of evil. Therefore, those parts cannot become destroyed/nullified and integrated with Hashem.

The *korban olah*, which is entirely burnt, is on a complete level of *bittul* (nullification), where all traces of evil have become nullified, so that it becomes completely good. It is entirely burnt because the spiritual light in the *Korban Olah* is the light of complete nullification of evil, where it is revealed that everything is good.

Based upon what has been explained above, we can now understand that all of the rest of the *korbanos*, which are brought in between the *Olas HaTamid* of the morning and night, are really rooted in the light of the *Korban Olah*. On the external layer of the *korbanos*, there are different, individual *korbanos*, with their own separate *halachos*. But the inner light behind all of the *korbanos* is the point which is completely good – the *korban olah*, which is entirely burnt because it is entirely for Hashem. It is only that the outer “garments” of the *korbanos* are within the grasp of evil, and therefore those parts cannot go to Hashem and they are instead eaten by the owner and the Kohen.

Since the inner light behind all of the *korbanos* is entirely good, there are certain situations where this inner light radiates outward. One of these situations is in the *halachah* of invalid *korbanos* that are not removed from the *Mizbeiach* once they are placed there (if they became invalid after being consecrated as a *korban*).

Although an invalid *korban* contains traces of evil unbefitting for the *Mizbeiach* and is forbidden in the first place, but since there is an inner light of the *Korban Olah* in it, which is completely good, the evil becomes nullified, and instead the complete good in it becomes revealed. This inner light is completely good and removes the evil from the invalid *korban* and enables it to stay on the *Mizbeiach*.

Although this revelation of complete good in the invalid *korban* is not the complete level of the revelation, there is some level of the inner light which radiates into our outer dimension, enabling the invalid *korban* to remain on the *Mizbeiach* if it had been placed there.

If there was no inner light of *Korban Olah* present in all of the *korbanos*, why would there be a *halachah* that invalid *korbanos* are not removed from the *Mizbeiach*? They are invalid for use! But since their inner point is the light of the *Korban Olah*, this light penetrates somewhat into our outer dimension and nullifies the evil in the invalid *korban*. Thus, they are not removed from the *Mizbeiach*.

This is the difference between a disqualification that occurred in the *korban* after it had been consecrated, which is not removed from the *Mizbeiach*, and a disqualification that occurred in the *korban* before it had been consecrated, which is removed from the *Mizbeiach*.

If it became disqualified after it has been consecrated, it has already been made holy and therefore the disqualification is coming from a state of holiness. Since the inner point of this holiness is the light of the *korban olah*, the disqualification itself is able

to be nullified through the light of the *korban olah*, for the disqualification is rooted in holiness. By contrast, if the disqualification of the *korban* is able to occur before it has been consecrated, even if it actually became disqualified after it had been consecrated, such a disqualification is able to occur before it has been made holy, and therefore it cannot be included in holiness.

Enthusiasm To Do Hashem's Will: When There Are No Barriers of Evil

Hashem said to Moshe, “*Tzav es Aharon*”, “Command Aharon”, and Rashi explains that the word *tzav* connotes *ziruz*, “with alacrity, now and for the generations”. Rashi also cites the opinion of Rebbi Shimon, that the Torah has to especially command that something should be done with *ziruz* (alacrity) if it will result in a monetary loss.

Thus, the word *tzav* can either mean commandment, or alacrity. In the words of Rashi, based on the words of our Sages, both of these reasons are unified: The reason why there is a need for commandment here is in order to cause *ziruz* (alacrity), since the lack thereof will result in a monetary loss.

However, we can also suggest an alternative approach. The commandment here is not for the purpose of causing [Aharon to act with] *ziruz* – rather, the very concept of the commandment here comes from the spiritual light of *ziruz*. The antithesis to *ziruz* is when something is done slowly. Something is done slowly when there is a barrier that is preventing the flow of things. Without the barrier which is getting in the way, the act would be done with *zerizus*.

The actions of *tzaddikim* are done with *zerizus* because they have penetrated all barriers, so nothing is preventing them from bonding with the Creator. Therefore, they are “pulled after Him like iron after a magnetic stone”². In contrast, a person acts slowly when there are barriers.

According to Rebbi Shimon, the word *tzav*/commandment connotes *ziruz*/alacrity. Simply speaking, this means that there is an obstacle preventing a person from doing the will of Hashem, and one must strengthen himself to act with enthusiasm, in order to break down the barriers.

But the more inner understanding is that *ziruz*/alacrity is intrinsic. The very commandment to act with *zerizus* is coming from the actual light of the *zerizus*, where there are no barriers, just as we explained earlier that the inner light of the *korban olah* reveals a point where everything is good and there are no traces of evil. The barrier which divides a person from Hashem always exists when there are traces of evil. However, to the degree that we reveal how everything is nullified before Hashem, and light of complete good is revealed, there are no barriers which divide a person from Hashem. As a result, there is *zerizus*.

The Perspectives of Current Era and Future

It is simple and clear, however, that both perspectives are true: the perspective from the inner dimension, mentioned above, is only after the barriers have been broken. The view of Rebbi Shimon, however, which maintains that one is required to “electrify” himself in order to

overcome the barriers, is referring to the perspective of the current 6,000 year era, where there are barriers. Our *avodah* (inner task) is to shine the light of the future within this 6,000 year era, and thereby break any of the barriers preventing us.

Thus, *ziruz*/*zerizus*/alacrity (awakening ourselves to do Hashem’s will quickly and enthusiastically) is a tool we must use to break the barriers that are preventing us from doing Hashem’s will, but after that point, we can act with *zerizus* naturally and without having to awaken ourselves, because the barriers are now broken.

The Depth of Why The Korban Olah Is Not Eaten

This was all said regarding the *korban olah* specifically, which is burnt entirely on the *Mizbeiach*, and which is entirely elevated to the spiritual. There is no presence of evil in it, and that is why it is not eaten by any person.

The act of eating always contains *shelo lishmah* (ulterior motives) which is rooted in the act of eating from the *Eitz HaDaas* [the Forbidden Tree of Knowledge which Adam and Chavah were commanded not to eat from]. Although the act of eating of the *korban* by the owner and by the Kohen was clearly a holy act of eating, it is practically impossible for this act of eating not to contain any traces of *shelo lishmah*, and therefore it contains a degree of evil.

In contrast to this, the *korban olah*, which was “eaten” entirely by the *Mizbeiach*, was in the category of complete *lishmah* (pure motivations

for the sake of Heaven), which contains no trace of evil, for it is brought entirely to Hashem.

The Difference Between Korban Olah and Other Korbanos

The *korban olah* is entirely burnt because it is entirely for Hashem, whereas the rest of the *korbanos* start out holy and are eventually eaten by the owner and *Kohanim*. The depth behind this difference appears to be as follows.

In this week’s *parshah*, the Torah says, “A fire shall burn on the Altar, it shall not be extinguished”, and the Sages expound on this verse: “Although a fire descends from Heaven [to consume the *korban*], it is still a *mitzvah* to bring it [to ignite the fire].”³ Thus, on the *Mizbeiach*, there was a fire from above and below. The *avodah* of a person is to ascend, from below to above, and after that to return below and illuminate the lower realm.

This *avodah* is represented by the rest of the *korbanos*, which are first brought to the *Mizbeiach* (which symbolizes “above”), then sanctified by the *Mizbeiach*, and later eaten by the owner and *Kohanim* (which symbolizes “below”). The *korban olah*, however, ascends above and does not descend afterwards. It is entirely burnt and it is not eaten. The rest of the *korbanos* at first resemble the *korban olah*, when they are sanctified by the *Mizbeiach*, but afterwards they are eaten by the owner and *Kohanim*, meaning that they descend from above to below.

The Avodah of Current Era vs. The Level of the Future

2 A term found in *sefer Mesillas Yesharim*

3 *Eruvin 63a*

On a deeper level, this is the difference between the *avodah* of the current 6000 year era and the light of the future.

In the current 6000 year era, there is a cycle of first ascending above and then returning below, in order to illuminate the lower realm with the *shefa* (Heavenly sustenance) that is received from above. But in the light of the future, which will be the time of reward,⁴ there will only be ascension above, which will not be followed by returning to below. All of Creation will ascend to the level of the seventh century, and from that point onward, there is no return to the level of the previous six centuries.

In other words, even within our own current 6000 year era, where we possess Shabbos, the “source of all blessing”, the normal order is: 1) to toil and work in order to prepare for Shabbos, for “One who toils on Erev Shabbos, will eat on Shabbos”⁵; and 2) we ascend to Shabbos; and 3) then we descend back into the six days of the week, to illuminate the week with the *shefa* received on Shabbos. This is essentially the perspective of our current 6000 year era, where we first ascend to above and then return to below.

But in the light of the future, we will merit the “day which is entirely Shabbos”, where the six days of the week will ascend to the level of Shabbos. There, the Shabbos does not illuminate the six days of the week with *shefa*. Rather, it will be entirely Shabbos, for eternity.

This is also the difference between *lishmah* and *shelo lishmah*. When a person is acting *shelo lishmah*, he ascends to above in order to return to below with *shefa* from above. His intention in ascending to above is not for the purpose of ascending, but for the purpose of bringing *shefa* to below. But when the perspective is total *lishmah*, one ascends to above with no intention to return with *shefa* to below.

The *avodah* represented by the *korban olah* corresponds to the level of total *lishmah*, where the emphasis is on rising above, without any intention of returning to below afterwards.

The Korban Olah Is The Light of the Future – Which Rectifies Thought

The Sages state, as explained by *Targum Yehonasan* in this week’s *parashah*, that the *korban olah* atones for *hirhurei halev*, “improper thoughts of the heart”. Let us reflect on the depth of this matter.

Of Shabbos, it is said, “*Hirhurim* (thoughts) are permissible.”⁶ Many actions on Shabbos, however, are forbidden, which include the 39 forbidden forms of labor. Certain forms of speech are also forbidden on Shabbos; it is forbidden to talk about weekday matters on Shabbos.⁷ But thoughts [about weekday matters] are generally permitted on Shabbos.

The *korban olah* atones for *hirhurei halev*, which are thoughts. What is the root of this matter? Atonement for any sin must always come from a spiritual

light that is above the point of sin. If a person sinned with an improper action, his atonement must come from a realm higher than action, which is the realm of speech [hence he must recite *viduy* and confess his sin]. If he sinned with speech, his atonement must come from a higher realm than speech, which is the realm of thought. When a person sins in his thoughts, which are in the category of *hirhurei halev*, his atonement must come from a realm that is above thought. The point above thought is essentially the light of the very essence of the soul. The essence of the soul is above action, speech, and thought.

Our level of Shabbos today is from the perspective of the current 6000 year era where the Shabbos extends into the six days of the week, illuminating the week with *shefa*. The current 6000 year era is on the level of *daas*, “knowing”, and that is why it is permissible to think about weekday matters on Shabbos. Since Shabbos is the “source of blessing” for the weekdays, it is permissible to think on Shabbos about weekday matters, since this is needed in order to extend the *shefa* of Shabbos into our world of *hirhur*/thought.

The light of the future, which will be the level of the very essence of the soul, is above the levels of action, speech, and thought. This will be a light that is above *hirhur*/thought, and it is for this reason that the *korban olah* atones for *hirhurei halev*, for “thoughts of the heart”, since it can reveal a realm that is above *hirhur*/thought.

⁴ “Today is for doing, and tomorrow is for receiving their reward”

⁵ *Avodah Zarah 3a*

⁶ “*Hirhurim mutarim*” - sung during “*Mah Yedidus*” in the Shabbos *Zemiros*

⁷ *Shabbos 113a*

It is not only for the purpose of revealing *hirhur* in the side of holiness to counter impaired *hirhur*. It is rather because a spiritual rectification can only come from a realm that is higher than the level of the sin. Therefore, the root of the spiritual light of the *korban olah*, which atones for *hirhur*/thought, must be a light that is above *hirhur*. This is the special power in the *korban olah*, which is the spiritual light of the future, a light above the plane of *daas*/knowing.

The “Constant Fire” On The Mizbeiach Which Is Never Extinguished – The Light of The Korban Olah

The Torah says, “*A constant fire shall burn on the altar, it shall not be extinguished*”.

Rashi explains that this is the fire which is used to light the *menorah*. Why did the light of the *menorah* have to come specifically from the constant fire that was on the *Mizbeiach*? The Torah writes about this “constant fire” on the *Mizbeiach* specifically when discussing the *korban olah*. The reason for this is because “consistency” is the secret of the *olah*.

In the current 6000 year era, we do not have the light of consistency. Our current world contains evil, and evil creates a divide, which does not allow for the light of consistency. But in the future, when evil will be completely erased from the world, as it is written “*And the spirit of defilement I will remove from the land*”,⁸ the blockage created by defilement will cease, and then the light of holiness will be allowed to shine constantly.

For this reason, in the current era we do not have a constant state of Shabbos. Currently, we have a cycle of six days of the week and Shabbos. This is because we do not have the light of consistency. But in the future, the light of consistency will be revealed, and this is the source of the “*constant fire shall burn on the altar, it shall not be extinguished*”.

This is the light of the *korban olah*, as it has been explained so far. The light of the *korban olah* is a light of consistency. Regarding the *korban olah* specifically the Torah stresses that a constant fire shall burn on the *Mizbeiach*. The depth of this, is because all of the rest of the *korbanos* are rooted in the light of the *korban olah*, and therefore, from an inner perspective, there is nothing brought on the *Mizbeiach* except for the light of the *korban olah*.

Thus, according to the inner perspective that there is only one *korban* brought on the *Mizbeiach* – the *korban olah* – the “constant fire” on the *Mizbeiach* is stated specifically where the Torah discusses the *korban olah*. The “light of consistency” which was not allowed to be extinguished on the *Mizbeiach*, the light of the *korban olah*, is removed from any possibility of evil. Of this light specifically, it is said that a “*constant fire shall burn on the altar, it shall not be extinguished*”, and this is the light used for the *Menorah*.

The Sages said that “If one wants to become wise, he should go south”,⁹ and the spiritual light of wisdom (*chochmah*) which is represented by the *Menorah* [for the *Menorah* corresponds to the Torah] comes from the light of

the *korban olah*, which is essentially the light of the future. The level of *wisdom*/*chochmah* that is available in the current 6000 year era is rooted in the *korban olah* – which, as mentioned before, corresponds to *lishmah* (motivations for the sake of Heaven).

It says of the *Menorah* that it should have a *Ner Tamid*, a light which shines constantly, and it has been explained earlier that this light of consistency is from the realm where there are no barriers that divide [a person from doing the will of Hashem]. In the current 6000 year era, the purpose of *chochmah*/wisdom is to sift out evil. This *chochmah* is rooted in the light that is above the grasp of evil. The Torah’s wisdom extends from this higher light into our own realm, to root out the evil that is here. On a deeper note, this is an illumination of the light of the future that is within our own 6000 year era.

The root of *chochmah* is from a point where there is no trace of evil, of “You shall not be visited by evil”, essentially the light of the *korban olah*. The Sages said that “One must kill himself in the tents of Torah”. In order for one to “die” [in the inner sense] for the Torah, he must inwardly sacrifice himself, like the *korban olah* which is entirely burnt on the *Mizbeiach*. Thus, if one wishes to reach his root in the Torah, he must study Torah *lishmah*.

This is the secret of true Torah study: when one studies Torah *lishmah*, meaning that he reaches the level of “One who kills himself in the tents of Torah”, in the sense that he becomes

8 Zechariah 13:2

9 Bava Basra 25b

like a *korban olah* which is entirely burnt and integrated with Hashem – in one's own soul.

Total Lishmah Will Only Be In The Future

The Ramban explained that when one sees what is being done to the animal being sacrificed, he should view it as if those actions are being done to him. Based on what we have explained here, that all of the *korbanos* are rooted in the *korban olah*, this will mean that one has the personal *avodah* in his own soul to become like a *korban olah*, which goes entirely to Hashem.

However, we find that even though the *korban olah* was entirely burnt, its skin is not included in the burning. This is because as long as we are in this current 6000 year era, we do not have the absolute level of *lishmah*. The level of total *lishmah* will only be in the future, but nowadays when we are still within the 6000 year era, we are not able to access total *lishmah*. Therefore, even though the *korban olah* is entirely for Hashem, this is still not the total level of being entirely for Hashem, for we do not have the complete level of *lishmah* in our times.

But in the future, when the light of *lishmah* will be complete, the *korban olah* will be able to totally integrate with Hashem. Then, everything will be turned into complete nothingness (*ayin*), the Creation will become desolate and there will be total integration (*hiskalelus*) with Hashem (as the *Gemara* says, that after the current 6000 year era, there will be a thousand years of desolation).

From the perspective of the current 6000 year era, we had both a *korban olah* (known as the *olas haTamid*) in

the morning as well as in the evening. As explained, the light of oneness can still break through into our current dimension and be manifest to some degree. But in the future, when the light of consistency will be complete, there will be no other *korbanos* than “one” *korban olah*, for it will be revealed that the inner point of all the *korbanos* is the *korban olah*. Instead of one *olas haTamid* in the morning and a second at night, with other *korbanos* in between, there will only be one *olas haTamid*.

Similar to the above insight, it can also be said that in the current 6000 year era, there were “seven” branches of the *menorah*, with six of them pointing towards the one *Ner Tamid* in the middle. By contrast, the light of the future, which is the light that the “constant fire” of the *Mizbeiach* comes from – will be in the category of oneness. There will be one *olas haTamid* each day, not two. In the same vein, the *menorah* will not have six branches pointing towards one light in the middle. The *menorah*, in its essence, was formed from a “*miksheh achas*” – one piece. Only in its external appearance did it become seven branches, with six of them pointing towards the middle *Ner Maaavi*. The root of the *Menorah's* light, which was the “constant fire” of the *Mizbeiach*, was a light of oneness, where there is only one *olas haTamid*.

When all of the creations will serve their Creator *lishmah*, there will be no more division, because the only thing that divides each creation from one another is whenever there are self-serving motivations (*l'garmei*). But when all the Creations will reach the realization of “We only have one heart, to our Father in Heaven”, everything will be united under this oneness.

The *korban olah* was brought in order to atone for *hirhurei halev*, for any improper thoughts of the heart. From a deeper understanding, all *hirhurei halev* stem from self-serving motivations. When these self-serving motivations will be erased, when the “left chamber of the heart” is totally destroyed, it will then be revealed how “We only have one heart, to our Father in Heaven”, and we will all become raised to the level of “As one man, with one heart.”

The level of “one heart”, which is revealed through the Torah will reveal that all of Creation possesses this “one heart”. Why? The Torah begins with the letter *beis* and ends with the letter *lamed*, forming the word “*lev*”, heart. And when the level of total oneness will be revealed, all creations will become a tool for the Individual One to dwell in.

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INSIGHTS ON SEDER, HAGADDAH & ELIAHU

QUESTION

1) The *Shelah HaKadosh* says that the *Seder* should be conducted with seriousness and with no idle chatter, and that if a person is careful with this, he merits many high levels, atonement for all sins, etc. How can a person fulfill this *Shelah HaKadosh* in a family setting where he needs to make a relaxed and light atmosphere by talking and laughing with them? Is this *avodah* of the *Shelah HaKadosh* only for rare individuals to practice?

ANSWER

Any words spoken to the family which create a pleasant atmosphere of enjoying Yom Tov are not in the category of idle chatter. Rather, such chatting is a *mitzvah*. It is just that “Where there is celebration, there should also be seriousness.”

QUESTION

2) What is the *Hagaddah*? Is it all a form of *tefillah*, or is it a way to tap into the holiness of the festival, or is it for the purpose of bringing out certain points in our soul? Or is it simply to tell over the miracles and to sing praises of Hashem, which is what it simply sounds like?

ANSWER

Each person connects to the *Hagaddah* on his own level. The *Hagaddah* speaks to anyone on any level, and each person can connect to it from where he is and on his current level.

QUESTION

3) Since the “Baal Tzefon idol” represents the 50th level of *tumah* (spiritual defilement), and Internet is the 50th level of *tumah*, can we say that the Internet was hidden inside the “Baal Tzefon” idol? Was the technology for Internet contained in potential form inside the Baal Tzefon idol, and it is just that it wasn’t actually released onto the world until later?

ANSWER

Yes! It was there *b’koach*, in potential form, but not yet in the *poel* (active form).

QUESTION

4) Why does Eliyahu come between the third and fourth cups? Since Eliyahu heralds the Redemption and he represents the bridging point between this world and the next, shouldn’t he come after the fourth cup? Is it because the first 3 cups represent the world before the Geulah whereas the 4th cup represents the Geulah, thus Eliyahu comes between the 3rd and 4th cups because that represents the bridging point to the time of Geulah?

ANSWER

Eliyahu comes between the third and fourth cups because the first cup represents the letters *hey* and *yud* of Hashem’s Name of *havayah*, which did not become separated by the Creation, whereas the third and fourth cups represent the letters

vov and *heh* in Hashem’s Name of *havayah*, which become separated in our Creation – and therefore Eliyahu, whose role is to bring peace, comes to make peace between the letter *vov* (which corresponds to *Zeir Anpin*, which contains the six *Sefiros* of *Chesed* until *Yesod*) and the letter *heh*, which corresponds to *Nukva* (the *sefirah* of *Malchus*).

QUESTION

5) When we pour the cup for Eliyahu, does Eliyahu actually visit the house by the Seder? Or are we pouring the cup [and standing up for him] only in his honor, but he doesn’t actually come?

ANSWER

It depends how meritorious (worthy) the leader of the house and family members are.

QUESTION

6) Does Eliyahu come to a house where there is Internet?

ANSWER

No.

QUESTION

7) The *Sefas Emes* says that unlike in the first *Geulah* (from Egypt) where four-fifths of the Jewish people died out in the plague of darkness and didn’t go out from Egypt, the final *Geulah* will be a complete redemption, where every single Jew will go out. Why then did the Rav say that those who are connected to the 50th level of *tumah* won’t be *zocheh* to

Geulah, chas v'shalom.

ANSWER

The *Sefas Emes* wrote those words

because that was the level of his generation [where the entire generation was worthy]. *Halevay* (certainly it is our hope that everyone

will be *zocheh* to *Geulah*) that this should happen, and *Amen*, may that become Hashem's will.

CHOL HAMOED TRIPS

QUESTION

On Chol HaMoed, many people go to parks and supermarkets, amusement parks, zoos, trips, hikes, etc. Is there anything wrong with having a little of this? Should we send our children to go to these places so that they shouldn't feel bored and thereby enjoy the Yom Tov? Or should we

withhold children from all of this, because it can cause them to go to places that are inappropriate?

ANSWER

One should find the most refined kind of place possible in this generation to go to, relatively speaking, in order to calm their [children's] souls.

At the same time, one also needs to gradually educate their children to live a life of an inner world: to get the child accustomed to searching for an inner kind of life. A child should be trained to always examine each thing he/she encounters, by breaking up a matter into details and seeing the different factors involved in everything.

WHAT TO SAY AT THE SEDER

QUESTION

Regarding the Pesach seder, in a family that includes boys and girls of all different ages, is it better to focus on conveying the simple meaning of the Hagaddah, relaying parables and stories, which would disappoint the older children [because the older children won't enjoy this]? Or, is it better to focus on more intellectual-type insights of the Hagaddah, which the younger children won't understand?

ANSWER

One needs to run the Seder with wisdom, and to be attentive at all

times to the level of concentration [of the family]. Accordingly, one can then decide what kinds of insights can be relayed.] (Editor's Note: The Rav once delivered shiurim in Argentina, where he gave about 20 shiurim in different communities, of all different types. Some communities requested of the Rav to give in-depth shiurim, whereas other communities wanted the Rav to say a story and then deliver lessons from it. One Friday morning there, the Rav was invited to give a shiur on that week's parsha. The Rav prepared the shiur, but when he began to deliver the shiur, he saw that the crowd

wanted a more interactive, give-and-take kind of experience, rather than listening to a lecture, and that it wouldn't be possible to give a derasha which required concentration and listening. Immediately the Rav changed the derasha to a give-and-take discussion on the parshah. In the course of delivering the derasha, the Rav pointed out several in-depth insights that sparked interest in the crowd, and the crowd became very involved, animatedly responding to the Rav's words. The crowd did not realize that the Rav had quickly 'changed gears' for them.

