

The Mentality Ideal of Alacrity & Zeal (With Guest Star Eliyahu Hanavi)

By Reb T

Hello and Welcome Back To ***The Biweekly Lecture Series With Reb T***, The Show Where We Talk A Topic Per Session With Some Practical Lessons

The Shiur is sponsored in memory of Toiba Raizel bas Yosef Yitzchak and should also be for a continued refuah sheleimah of Sara oddol bas chana Leah and the refuah sheleimah of those sick with corona or other ailments

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In their merit of us learning about alacrity and zeal as well as eliyahu hanavi we should be zoche for hashem go send eliyahu himself to speedily come ASAP and announce the ultimate redemption with alacrity and zeal!

Sources from sefaira.org unless noted otherwise

Over the years, there have been many different characters in Tanach I have felt drawn to and connected more than others. One of them, if not the most, is that of *Eliyahu Hanavi*. His character is fascinating. The sages teach he had a majestic and royal look and appearance and commanded respect and adherence. It kind of l'havdil reminds me of the "Wizards" super lhavdil in movies like those Gandalf and Dumbledore for those of you who follow that stuff like me.

When I think of Eliyahu, I think of zealotry and alacrity. The dictionary defines alacrity as "brisk and cheerful readiness," as well as "eagerness, keenness, zeal, fervor, agility" while zeal itself as "fanatical devotion" and "uncompromising pursuit of religious, political, or other ideals," as well as "The fervor or tireless devotion for a person, cause or ideal and determination in its furtherance; diligent enthusiasm ; powerful interest."

Good zealotry, as a side note, is what we will try to focus on alongside the main idea of alacrity here. We will first look through some sources on alacrity, then sources on Zeal, and finally we will look through some elements of the captivating character of Eliyahu Hanavi.

Interestingly, My wife and I believe we have our own "Eliyahu Hanavi" Story. Eliyahu has been present throughout history and appears many times in the Gemara (more on that later in the sources G-d willing). My wife and I once decided to deliver packages a few years ago for Tomchei Shabbos in Queens. It was very late after we were traveling around the neighborhoods

to deliver some packages. However, with one of them, we hit a snag. We could not for the life of us find the home to deliver the package to! We circled around and around and tried many different streets and even the good ole' GPS was not helpful— it was as if the street did not exist. There was no-one around and the streets were dark and deserted. We pulled into a deserted parking lot, where suddenly, out of no-where, a middle-aged man appeared. The man literally came from out of thin air! I jumped out of the car, chased over to him, and asked this man if he could help us. The “man” literally took me to the home with point by point directions, through an alley, over a step, to get to the right place. Meanwhile, in the car, my wife was literally panicking wondering where this “stranger” was taking me. When I came back, I told my wife, and when I went out to thank him, He was gone. He had vanished without a trace. He literally was sent by Hashem to help us and then just disappeared. We never saw him again. That's the character of Eliyahu, taking his alacrity, his zeal, appearing out of nowhere to help people do mitzvot and keep doing good and then vanishing away into thin air.

(The following is not related to the current crazy corona times). Nowadays, in our society, it's so easy to be lazy and a couch potato. With the invent of all of our smart technology at the touch of a button we don't have to get up, go anywhere, or do anything. We can buy anything within just a few clicks. We can get groceries and everything else delivered while all devices have ability to watch or read anything we like without even moving.

Further, our society is an instant gratification one. “I need this, now!” Is the overriding ideal. It's like the marshmallow tests that psychologist did for little kids on a great scale (they were offered one marshmallow now or two later and couldn't wait for later). Many in society don't work on things or want to work on things, and many people don't put effort into things. It's a disposable society, and for example, over 50% of marriages don't work out with society using the “irreconcilable differences” reason, as many people in society, especially in entertainment, don't want to or try work through problems, they just feel “I'll get a different relationship” as things like divorce or separation don't hold a stigma or red alert in societal eyes anymore.

Additionally, our society is full of selfishness. Society is full of, “What can you do for me?” Advertisers try to push at us “What product will best help you now?” People think “What can you give me that I really need?” No-one runs to do things or work hard at things because they're too focused on themselves and what they think they deserve or is “rightfully theirs.” It's the “privileged” and “entitled” philosophy, where they believe everything is due to them without working for it, or running for it, or putting in effort for it. For example, kids use to have to own up to mistakes in school and work on them, and many times nowadays the teachers themselves are faulted for the student's errors, when in the past kids would have to acknowledge their own mistakes and work on them.

The lack of working on things is a direct yetzer hora to zealotry and alacrity. It's also the best friend of one of our enemies of accomplishing or getting things done, namely that of **procrastination**. “Why should I do that now, can't it wait til later?” “I don't have to do that now, I have all day!” This thinking is not Jewish in origin or ideal. We need to use CARPE DIEM and

seize the day to *do what we can today* for we never know what tomorrow will bring. Who knows if we will have time tomorrow, so make sure to do it today. We can and should still rest and relax (making time for family and especially spouses every night with “date time,”) but not for the whole day or so much time at once. As the famous phrase from Nike goes, “JUST DO IT!” I would add, “NOW!”

In addition, how often do we have alacrity and zeal for non-torah and mitzvah things? How often do we have a passion and zeal to run to eat, to watch tv or movies, or to read a great book? Where is that same fire, passion, determination and zest for torah and mitzvot? We can't let our evil inclinations use our passions in a less than best way (again, of course resting, relaxing and spending time with family is important and necessary too, but there has to be a proper balance). Use it for good to change the world through torah and mitzvot! Be a proper zealot and one of alacrity for Hashem learning torah and doing the mitzvot!

If you have an ideal, a zeal, a passion and a penchant for something, run with it and do something with it! You are supposed to do something that no-one else will, and contribute your “daled amos” of your small corner of contributions to the world. That's why I do this lecture series and my other audio shows, as I felt this is where Hashem guided me with a love and passion for radio and audio recordings. **Pirkei Avos explains in 2:5, ובמקום שאין אנשים, השתדל, להיות איש**: Do that which no-one else will! Also, As ou.org points out “According to Rav Noach Weingberg (founder of Aish Hatorah), ‘If you don't know what you're living for, you haven't yet lived.’ Living your life with purpose is the ultimate Jewish value.” We need to stand up, use our zeal, passion, and alacrity and change the world for the better involving ourselves in tikkun olam to make it a more wonderful existence to be a part of.

[An example of using passion of an idea, an interesting story from ou.org:](#)

Rabbi Meir Shapiro was born in the year 5647 (1887) in the city of Schatz in Bucovina (now Romania). During the course of his life he was the Rabbi of a number of cities. He was also a member of the Sejm (the Polish Parliament), and the President of Agudas Yisroel.

The first Knessia Gedolah of Agudas Yisroel took place in Elul 5683 (1923).

Rabbi Shapiro wanted the members of Agudas Yisroel to take upon themselves the idea of studying a page of Gemara every day, and in a meeting held before the Knessia Gedolah he submitted this proposal. However, the members of this committee did not want to take the responsibility for the plenum not accepting this revolutionary proposal. They suggested a compromise in that Rabbi Meir Shapiro should put the proposal forward as his own private idea. But Rabbi Shapiro was still worried because he was among the youngest delegates in the Knessia Gedolah, and therefore the other delegates were unlikely to pay attention to him. Therefore, before the Knessia Gedolah opened, he went to speak with the Chofetz Chaim who

suggested an unusual method of ensuring that the proposal would be accepted, which Rabbi Shapiro implemented.

Thanks to him we have the whole idea of daf yomi!

Let's Look at some Sources and characters to find out more about the Mentality Ideal of Alacrity & Zeal.

First, we take a look at **alacrity**.

[Pesachim 4a](#)

וכי תימא זריזין מקדימין למצות נבדוק מצפרא דכתיב וביום השמיני ימול בשר ערלתו ותניא כל היום כולו כשר למילה אלא שזריזין מקדימין למצות שנאמר וישכם אברהם בבקר

And lest you say that this *halakha* is in accordance with the principle that the vigilant are early in the performance of mitzvot, let us search in the morning. The principle: The vigilant are early in the performance of mitzvot, is derived, **as it is written: “And on the eighth day the flesh of his foreskin shall be circumcised” (Leviticus 12:3).** **And it was taught in a *baraita*: The entire day is suitable for performance of the mitzva of circumcision; however, the vigilant are early in the performance of mitzvot, and circumcise in the morning. As it is stated with regard to the binding of Isaac: “And Abraham arose early in the morning” (Genesis 22:3) after hearing God’s command. This indicates that Abraham arose early in his eagerness to perform God’s commandment.**

[Pirkei Avot 1:14](#)

הוא הנה אומר, אם אין אני לי, מי לי. וכשאני לעצמי, מה אני. ואם לא עכשיו, אימתי:

He [also] used to say: If I am not for myself, who is for me? But if I am for my own self [only], what am I? And if not now, when?

—>If you have a great idea, you MUST share it with the world, it would be a sin to keep it to yourself. If we only do things for ourselves and not for the world, not sharing our passion and innovative invention, what are we doing here?

—>We need to seize the moment, today. No-one else will do the mitzvah for you. You need to jump off, run after things and do them now. Don't wait for tomorrow because tomorrow may never come with the same chances and opportunities. The enemy of doing things now is Procrastination. Don't fall prey to his traps.

[Pikrei Avos 4:2](#)

בן עזאי אומר, הוי רץ למצוה קלה כבתמורה, ובורח מן העברה. שְׁמִצְוָה גֹרֶרֶת מִצְוָה, וְעֵבֶרָה גֹרֶרֶת עֵבֶרָה. שְׂשׂוּכֵר מִצְוָה, מִצְוָה, מִצְוָה. וְשׂוֹכֵר עֵבֶרָה, עֵבֶרָה:

Ben Azzai said: **Be quick in performing a minor commandment as in the case of a major one, and flee from transgression**; For one commandment leads to another commandment, and transgression leads to another transgression; For the reward for performing a commandment is another commandment and the reward for committing a transgression is a transgression.

—>Run to do mitzvah and run away from sins. Use the alacrity to do good and flee from the bad.

[Pirkei Avos 4:15](#)

רבי מתניא בן חרש אומר, הוי מקדים בשלום כל אדם.

Rabbi Mathia ben Harash said: Upon meeting people, **be the first to extend greetings**;

[Pirkei Avot 5:20](#)

יהודה בן תימא אומר, הוי עז כנמר, וקל כנשר, ורץ כצב, וגבור כארי, לעשות רצון אביה שבשמים.

Judah ben Tema said: Be strong as a leopard, and swift as an eagle, and **fleet as a gazelle**, and brave as a lion, to do the will of your Father who is in heaven.

The midrash I believe explains the story of how Naftali is credited with being swift as a deer and when Yaakov was being buried, Eisav stood to block, so Naftali ran to get the burial deed from Egypt. Meanwhile, Chushim, Dan's son (who was deaf) couldn't understand what was happening and the degrading of delaying Yaakov's burial, so he stood up swiftly and chopped off Eisav's head, which rolled into the cave fulfilling the unwitting prophecy of Rivka who had said "why should I bereft of both of my sons" when explaining to Yaakov to flee from Eivah when he took the brachot. So both Naftali and Chushim demonstrated alacrity and zeal.

[Ramban On Pirke Avot 4:6](#)

Honor of the Torah is in teaching alacrity in its performance and honoring the sages that support it and the books that they wrote about it. And so [too], desecration of the Torah is the opposite of [these] three.

[Tosafos Yom Tov on Avot 2:1](#)

...But **Maharal** writes in *Derech Chaim* that when our mishna says "you do not know the reward" it means that **the reward varies with the alacrity, the effort expended, and the cost (which is included in effort) of performing the commandment**...

aish.com

...Rabbi Yochanan ben Zakai was the leading sage in the Land of Israel at the end of the Second Temple period, and the Talmud relates that **he would initiate a greeting with each person he met in the marketplace, both Jews and non-Jews alike** (Brachot 17a). We can appreciate his attitude even more when we remember that the Gentiles living in Israel were the pagan Romans and their allies, who were usually hostile to the Jews.

[Exodus 2:8](#)

וּמֵאִמְרָתָהּ בַת־פַּרְעֹה לָכִי וּתְלִיָּהּ הִעֲלָמָהּ וּתְקָרָא אֶת־אִם הַיְלָד:

And Pharaoh's daughter said to her: Go. And the maiden (miriam) went [She went with **alacrity**, like a youth], and she called the child's mother.

—>Be first to run to do things, including seizing upon a mitzvah opportunity and greeting others. The harder it is to do things, the more reward will come (even though don't do for the reward)

Yoma 84b

Our rabbis taught, "We engage in the saving of lives on Shabbat, **and the one who shows alacrity [in this] is praiseworthy** and we do not need to get permission from the court [to do so]. How is this? If he saw an infant fall into the sea, he spreads out a net and brings him up, and the one who shows alacrity [in this] is praiseworthy and we do not need to get permission from the court [to do so]" - and even though he traps fish. "If he saw an infant fall into a pit, he uproots its [wall's] section[s] and brings him up, and the one who shows alacrity [in this] is praiseworthy and we do not need to get permission from the court [to do so]" - and even though he builds a step.

[Menachot 43b](#)

ותניא אידך וראיתם אותו וזכרתם ועשיתם ראייה מביאה לידי זכירה זכירה מביאה לידי עשייה ורשב"י אומר כל הזריז במצוה זו זוכה ומקבל פני שכינה כתיב הכא וראיתם אותו וכתוב התם (דברים נ יג) אתה' אלהיך תירא ואותו תעבוד

(tzitzis) And we [also] learned otherwise: "And you will see it and remember [...] and do them' – seeing leads to remembering and remembering leads to doing. And Rabbi Shimon bar Yochai said, '**Anyone who shows alacrity in this commandment will merit to receive the face of the Divine Presence...**

Kitzur Shulcahn Aruch 1:4

Therefore, it is imperative for a person to be strong as a lion. Immediately upon awakening (and reciting the Modeh Ani prayer) you should rise with alacrity for the service of the Creator. Blessed and Elevated is He, before you are over-whelmed by your evil impulse with various excuses not to rise, and be outsmarted ... Therefore every sensitive person who fears and trembles

before the word of Hashem must triumph over the evil impulse and not listen to it, even if it is extremely difficult because of physical considerations or laziness. Your aim must be to fulfill the will of the King of kings, the Holy One, Blessed be He. You should realize that if you were called by any individual to participate in a business transaction in which there is profit, or to collect a debt, or if someone called with a plan to save your wealth from disaster, for example, if a fire occurred in the city or something similar occurred, you certainly would be quick to awaken immediately because of your concern for your wealth and you would not act sluggishly. Similarly, if you would need to go to the service of the king you would rise with alacrity and not be sluggish lest you be denigrated. [Or you would rise with alacrity] in order to find favor in the eyes of the king. How much more so should this apply for the service of the King of kings, the Holy One, Blessed is He, that you should be concerned to rise quickly and with alacrity. Once you accustom yourself to this practice four or five times you will no longer find it difficult, [as our Sages have said:] "He who makes an effort to purify himself is [Divinely] assisted in his efforts."

[Ramban on Genesis 18:15](#)

(why didn't Avraham tell Sarah that he knew about the blessing they would have a son together)? ...because of his great alacrity in commandments he was preoccupied with his circumcision and that of a vast multitude of those in his house and after that in his weakness he sat by the entrance of the tent and the angels came before he had told her anything.

[Ramban on Genesis 22:3](#)

HE CHOPPED THE WOOD FOR THE OFFERING. [He did this] in his alacrity in [fulfilling G-d's] command. He thought he might not find wood there, so he carried them for 3 days.

[Rabbeinu Bachya Bereshit 22:1:4](#)

By the akedah: as of that moment Avraham's potential had been converted into an actuality. Not only had G'd had proof of Avraham's deed, but He had observed with what alacrity and single-mindedness of purpose Avraham had applied himself to the task.

—>Use alacrity like Avraham not only for daily mitzvos but for Chessed as well

Opposite of Avraham is Bilaam (Pirkei Avos points it out too in other measures):

[Redeeming Relevance: Numbers, CHAPTER 4 The Book of Bilam; Of Subtlety and Subterfuge 48](#)

Bil'am's alacrity signals the exact opposite (of proper alacrity and of Avraham). He is seeking to do what he alone desires even though God, as it were, has placed His own will to the side.

[Rabbeinu Bahcya Shemot 35:20:2](#)

. It is a remarkable tribute to the Jewish women who had not been willing to give their men their jewelry to help in the making of the golden calf but who now volunteered their most precious possessions with alacrity

[Daf Shevui to Sukkah 42b](#)

...that everyone wanted to take the nicest looking lulav they could find, even if the one that they had brought was not the best. In any case, **the mad scramble for lulavim led to brawls. This seems to be another case of people allowing their religious zeal to go overboard causing them to neglect the welfare of their fellow human being.**

[Yoma 23a](#)

§ It was taught in the mishna: **An incident occurred where both of the priests were equal as they were running and ascending on the ramp, and one of them shoved the other and he fell and his leg was broken. The Sages taught in the Tosefta: An incident occurred where there were two priests who were equal as they were running and ascending the ramp. One of them reached the four cubits before his colleague, who then, out of anger, took a knife and stabbed him in the heart.**

—>This brings to mind the idea of the rabbinic phrase “Derech Eretz KAdmah Latorah.” Proper middot and proper manners comes first before anything else, and make sure you’re an alacritous mensch first.

—>Needs to be proper alacrity for right reasons for torah and mitzvot, not misguided or misplaced to get “honor” or a “privilege” i.e. don’t push others out of the way to make kiddish first or get an Aliyah first

[Introductions to the Babylonian Talmud, Megillah, Summary of Perek II 3](#)

This is in fact a principle: Any daytime mitzva can be performed at any time during the day, and a nighttime mitzva can be performed at any time during the night. Although there are recommended times for performing some of these mitzvot, these are given only to prevent their being neglected or to encourage alacrity in their performance

—>Although we can technically do a mitzvah throughout the day or night, we should go above and beyond and run to perform it as soon as we get the chance.

[Shulchan Orach, Orach Chaim, 328:11](#)

Everyone who operates with alacrity to desecrate the Sabbath in a matter where there is a danger, **behold this is praiseworthy...**

[Bamidbar Rabbah 22:6](#)

Holy One, blessed be He, said to Moses (in [Numb. 31:2](#)), **‘Exact vengeance for the Children of Israel [...],’ even though the announcement of [his] death was [also] announced, he did not**

delay the thing. Rather, he showed alacrity, [as stated] (in [Numb. 31:6](#)), ‘And Moses sent them.’

[Tur Haaroach, Numbers 1:18:1](#)

They called together the whole assembly on the first of the second month, etc.” Nachmanides points out with **what alacrity Moses went about his task, in taking the princes on the very day he had received the instructions from Hashem**; he assembled the whole community and began the task of taking the census. Clearly, the taking of the census was a task that could not be completed on that day, but took considerably longer.

[Shemirat HaLashon שמירת הלשון](#)
[Book I, Introduction](#)

And along these lines Chazal have said on [Devarim 4:41](#): "Then Moses would set apart three cities," that Scripture apprises us of this [to teach us] that even though the three cities across the Jordan could not serve as cities of refuge until those in the land of Canaan had been designated, and he knew that he would not enter Eretz Yisrael, in spite of this Moshe Rabbeinu, may peace be upon him, said: "Everything that it is in my power to do, I will do," as Rashi explains there. All this we have written, with the help of the Blessed L-rd, in explanation of what is stated in *Avoth d'R. Nathan*, that one should not distance himself from "a trait that has no end." As to "a labor that has no completion," this applies to [the study of] Torah, as indicated by the analogy adduced there.

—>By Moshe he Did the mitzvah, even though they wouldn't go into effect until later, he still set aside the three on the outside of Israel proper, as the talmud explains, if a mitzvah comes to your hand don't hesitate to do it—dont let it become chamets

Nachshon Ben Aminadav (Yehuda Tribe Leader)

[Sotah 37a:1-6](#)

[What was it that Yehuda did? ...**R' Yehuda said to [R' Meir]: That is not what happened; but each tribe was unwilling to be the first to enter the sea. Then sprang forward Nachshon the son of Amminadav (he was the prince of the tribe of Yehuda) and descended first into the sea;...**At that time Moshe was engaged for a long while in prayer; so the Holy One, blessed be He, said to him, 'My beloved ones are drowning in the sea and thou prolongest prayer before Me!' He spake before Him, 'Lord of the Universe, what is there in my power to do?' He replied to him, *Speak unto the children of Israel that they go forward. And lift thou up thy rod, and stretch out thy hand* etc. For that reason Yehuda was worthy to be made the ruling power in Israel, as it is said, Yehuda became His sanctuary, Israel His dominion (the Temple was in the kingdom of Yehuda. '*His dominion*' is understood as Yehuda's rule over Israel). Why did Yehuda become His sanctuary and Israel His dominion? *Because the sea saw [him] and fled...*

[Mechilta DiRabbi Yishmael BiShalach- Masechta Vayehi Parsha 5](#)

...to descend into the sea first. And he (one) said, 'I'm not going to go in first to the sea,' as it says, "Ephraim has surrounded me with lies, and the house of Israel with deceit," (Hoshea 12:1). **Since they (Bnei Yisrael) were standing and taking advice/debating/arguing (over what course of action they should take), Nachshon ben Amminadav jumped (into the Red Sea) and he fell into the sea.** The pasuk says, "Save me, O G-d, for water has come up to my soul," (Tehillim 69:2). And he said, "I have sunk in muddy depths and there is no place to stand; I have come into the deep water, and the current has swept me away." (Ibd. 69:3)...Nachshon ben Amminadav jumped (into the Red Sea), and his tribe followed him into the sea. Therefore, he merited to have the kingdom (was zocheh), as it says, "When Israel left Egypt, the house of Yaakov [left] a people of a strange tongue, Yehuda became His holy nation," (Tehillim 114:1-2)...

[Pirkei DeRabbi Eliezer 42:1-6](#)

(Ibd.) ...**And Nachshon jumped first and went down (in)to the sea, and his name was holy and great in/to the eyes of everyone (in Bnei Yisrael), and through Nachshon, the son of Yehuda's, domineering hand, all of Bnei Yisrael entered after him into the sea...** (Tehillim 114:2)...

[Shaarei Kedusha שער קדושה](#)

[Part 1, Shaar 3](#)

If a person wishes to purify and sanctify himself and truly accept the yoke of the heavenly kingdom upon himself, let him prepare himself with all his might to perform all 613 mitzvoth with alacrity. Through their fulfillment the 613 organs and veins of his soul will become perfected, as mentioned. This is because if he lacks even one of the 248 positive mitzvoth, he still lacks an organ of his soul....

[Rabbeinu Bahya, Devarim 33:9:1](#)

In response to that call all the members of the tribe of Levi responded with alacrity Moses had then instructed them to execute all those who had actively worshipped the golden calf, and not to spare...

[Chizkuni, Leviticus, 6:2:1](#)

“command Aaron;” whenever the expression tzav is used, it is a commandment to be performed with alacrity, without delay, and is meant to apply indefinitely, not only for a limited period, i.e. one time. The reason we know that it is meant to encourage the person so commanded to fulfill the order without delay, is because the Torah wrote in [Deuteronomy 1,16](#): “I will charge (command) your judges, etc.” In [Numbers 5,2](#) the Torah wrote: (concerning the people afflicted with tzoraat, the dreaded skin disease, that such people must be removed forthwith from the camp of the Israelites. The Torah there adds, that this order was carried out without delay

[\(Numbers 5,4\)](#)...it is human nature not to relate to this with exceptional haste, the Torah, when legislating this command, employed a term implying haste, the need to perform that task without delay. Rashi, quoting Rabbi Shimon, is on record as saying that all commandments which involve expense to the person commanded to do so need reminders not to delay, as it is only human to seek to delay having to spend one's money when it is not for making a profit from the transaction....because time is money.

—>It's easy to delay a task especially when considerable time or effort is involved But we need to go against our nature and stand up and do the task right away, especially when it is a mitzvah.

[Haktav Vhakabalah Genesis 49:9:1 \(vayechi\)](#)

Gur Aryeh yehuda: He equated him with a lion which is the strongest of the animals; and compared him to a young lion, regarding his lightness and alacrity [being] beyond the adult lion.

[Pirkei Avot 4:5](#)

רבי ישמעאל בנו אומר, הלומד תורה על מנת ללמד, מספיקין בידו וְהַלּוֹמֵד עַל מְנַת לַעֲשׂוֹת, מְסַפִּיקִין בְּיָדוֹ לְלַמֵּד וְלַלְמֵד לְלַמֵּד וְלַלְמֵד לְלַמֵּד וְלַלְמֵד לְשִׁמּוֹר וְלַעֲשׂוֹת.

—>Whole idea of torah is not just for study but for doing, in practice. We need to not just be in theory in the study halls but running to do things with alacrity.

[Care of the Critically Ill, Responsa of Rav Moshe Feinstein, Iggeros Moshe, Orach Chaim IV 816](#)

In addition, a staff which works for money cannot be expected to respond with the same alacrity, the same devotion as those who do it in order to perform the great mitzvah of *pikuach nefesh*.

[Contemporary Halakhic Problems, Vol IV, Chapter VI Returning from Missions of Mercy on the Sabbath 29ט"כ](#) [בעיות הלכתיות עכשוויות, כרך ד, פרק ד: חזרה מפעולת הצלה בשבת כ"ט](#)

The **alacrity** of persons available for such employment does not match that of volunteers, with the result that the precious moments lost in tarrying while the driver readies himself can spell the difference

—>If we have a choice to run to do something for free or to get paid we should try to do it for free as volunteering for something has vast differences than if you get paid to do something and is not only more noble but your feel better in doing so, especially mitzvos or doing chessed.

[Shenei Luchot HaBerit, Torah Shebikhtav, Vayeshev, Miketz, Vayigash, Derekh Chayim, Vayeshev 10](#)

Joseph accepted his father's mission with alacrity as we know from his immediate response: הנני, "I am ready!" Although Joseph had known intellectually that he faced deathly danger, he did not demur by saying to his father: "my brothers hate me, who knows what will happen when they merely see me."

-Joseph ran to help his dad even when danger involved

[Siftei Chakhamim, Leviticus 10:19:4:ד'י"ט:ד'י"ט](#), ויקרא י"ט:ט:ד'י"ט

Probably, they would have eaten it right away, as those with alacrity perform mitzvos as soon as possible.

[The Improvement of the Moral Qualities 4:4:3:ג'י"ג:ד'י"ג](#)

He who is one of the estimable, and administers his **affairs with alacrity, will succeed in them.** Thus it is said, "The hand of the diligent shall bear rule; but the slothful shall be under tribute."

[Samuel I 15:33](#)

ויאמר שמואל כְּאִשֶּׁר שִׁכְלָה נָשִׁים חָרְבָה כִּוְתִשְׁכַּל מִנְּשִׁים אִמָּה וְיִשְׁסֶף שְׁמוּאֵל אֶת־אֶגַּג לִפְנֵי יְהוָה בְּגִלְגַּל: (ס)

Samuel said: "As your sword has bereaved women, So shall your mother be bereaved among women." And Samuel cut Agag down before the LORD at Gilgal.

Destroyed him right away, without delay even though the leader of generation

Let's look at ZEAL now and then we'll move over to the Special Guest Star, Eliyahu Hanavi

[Numbers 25 7-13](#)

When Phinehas, son of Eleazar son of Aaron the priest, saw this, he left the assembly and, taking a spear in his hand, he followed the Israelite into the chamber and stabbed both of them, the Israelite and the woman, through the belly. Then the plague against the Israelites was checked. Those who died of the plague numbered twenty-four thousand. The LORD spoke to Moses, saying, Phinehas, son of Eleazar son of Aaron the priest, has turned back My wrath from the Israelites by **displaying among them his passion for Me**, so that I did not wipe out the Israelite people in My passion. Say, therefore, 'I grant him My pact of friendship. It shall be for him and his descendants after him a pact of priesthood for all time, because he took impassioned action for his God, thus making expiation for the Israelites.'"

[Rashi on Numbers 25:14:2:ב'י"ד:כ"ה](#) על במדבר כ"ה:י"ד:ב'י"ד

— Another explanation: This is stated to tell the praiseworthiness of Phineas: **that although this man was a prince he did not refrain from showing his zeal** against the profanation of the Divine Name

—>Need to be zealous for g-d in the right way, even though may be dangerous (i.e. telling someone they did wrong if you saw it) “or you think it beneath you”

[Messilat Yesharim 6:6:ו'י:ו'סילת ישרים](#)

But he who wants to merit to the service of the Creator must strengthen himself against his own nature, mustering strength and **zeal**.

[Messilat Yesharim 6:2:ו'ב'י:ו'סילת ישרים](#)

The matter of "**Zeal**" is clear. It is the early engaging in mitzvot and their completion as the sages of blessed memory said: "the zealous are early to perform the mitzvot".

—>Zeal is closely related to his best friend, Alacrity. Completing the mitzvos as soon as possible with fervor for Hashem unites the two together.

[The Book of Maccabbes I 2](#)

...Now when he had left speaking these words, there came one of the Jews in the sight of all to sacrifice on the altar which was at Modin, according to the king's commandment. Which thing when Mattathias saw, he was inflamed with zeal, and his reins trembled, neither could he forbear to shew his anger according to judgment: wherefore he ran, and slew him upon the altar. Also the king's commissioner, who compelled men to sacrifice, he killed at that time, and the altar he pulled down. Thus dealt he zealously for the law of God like as Phinees did unto Zambri the son of Salom.

[Pesachim 50b](#)

Rav said: A person should always engage in Torah study and performance of mitzvot, even if he does so not for their own sake, as through the performance of mitzvot not for their own sake, one gains understanding and comes to perform them for their own sake.

[Messilat Yesharim 7:22:ו'כ"ב:ו'סילת ישרים](#)

But for a man in whom this longing does not burn as it should, **a good advice for him is to act with zeal by force of will in order that this will bring an inner awakening of this longing in his inner nature**

—>The idea is then to have an attitude of “*mtioch shelo lishmah, bah lishmah*” when you do without the right fervor, but you try, eventually it will come—Pretend to have zeal and it will come

[Orchot Tzadikim 15:12:ו'י"ב:אורחות צדיקים](#)

Even though **zeal** is a very good quality, one must be careful not to work too quickly. For one who rides quickly is liable to stumble, and one who runs quickly may fall....And **zeal** means that one's heart must be stirred, and one's thoughts aroused and that one's limbs must be light for

one's work, but one ought not to be hasty in any matter....Even though the quality of **zeal** is very good nevertheless a man ought not be zealous to pursue his lusts, to busy himself in seeking pleasures, or to pursue evil deeds....For just as **zeal** in the matter of Torah raises a man to a very lofty height, so does alertness in the matter of transgressing bring a man down to the nether world.

ויקרא י"א

וַיִּקְחוּ בְנֵי־אַהֲרֹן נָדָב וַאֲבִיהוּא אִישׁ מִחֶמְתוֹ וַיִּתְּנוּ בָּהֶן אֵשׁ וַיִּשְׂמִימוּ עָלֶיהָ קִטְרֹת וַיִּקְרְבוּ לִפְנֵי יְהוָה אֵשׁ זָרָה אֲשֶׁר לֹא (א)
צִוָּה אֲתֶם:

Leviticus 10:1

(1) Now Aaron's sons Nadab and Abihu each took his fire pan, put fire in it, and laid incense on it; and they offered before the LORD alien fire, which He had not enjoined upon them.

תרגום יונתן על ויקרא י"א

וַיִּסְיְבוּ בְנֵי אַהֲרֹן נָדָב וַאֲבִיהוּא גִבֹר מִחֶמְתֵּיהֶם וַיִּקְבּוּ בָהֶן אֵשׁ וַיִּשְׂמִימוּ עָלֶיהָ קִטְרֹת בְּוִסְמִין וַיִּקְרְבוּ קָדָם יְיָ אִישׁתָּא (א)
נוֹכְרֵתָא מִן תַּפְּנִין מֵה דְלֹא פְקִיד יִתְהוֹן

Targum Jonathan on Leviticus 10:1

(1) But the sons of Aharon, Nadab and Abihu, took each man his censer, and put fire therein, and laid sweet incense upon it, and offered before the Lord **strange fire taken from (under) the hearth-pots**, which had not been commanded them.

מאמר תקור דין - חלק ד פרק ט

ואולם חובה עלינו להליץ בעד נדב ואביהוא כי חבת מצוה גרמה להם תחלה שהרסו אל ה' לראות ובמעשה הקטרת גם כן נבהלו נחפזו לחטוף להם מצוה אמנם כל דבר שבקדושה בעי הזמנה כמו שזכרנו למעלה

chabad.org (Lazer Gurkow):

..where Korach went wrong. Korach's zeal for the high priesthood led him to a rebellion that was bitterly divisive. This was the first indicator that his passion for G-d was misguided; his love was not true and his beauty was not pristine. Korach was toxic and had to be stopped.

Religious zeal was a driving force in Nadav and Avihu's and Korach's lives but Needs to be for proper reasons

—>Use zeal for good and don't do things too fast

מכילתא דרבי ישמעאל י"ג:ד' א'1:4:13

Variantly: With **zeal** did Israel leave Egypt, viz. "For with strength of hand did the L rd take you out of here." Variantly: With their own **zeal** did they leave Egypt, viz.

[ספרא, שמיני, Mechilta d'Miluim 2 5'ה' מכילתא דמילואים ב](#)

5) : "And they brought what Moses had commanded" — with **zeal!** "and all the congregation drew near and stood before the L-rd": They all drew near with joy and stood before Him.

adathisraelshul.org

And the Nesiim brought the stones (35:27) – Rashi cites the Midrash that notes that the Nesiim were derelict in their donation until it was too late. **Rav Moshe Tzvi Neriah ztl.** noted that it was not laziness per se that caused them to delay. Rather, they misjudged their people's interest and zeal in donation. They underestimated the excitement of the people in the project! A leader who underestimates his people is not able to lead them.

—>It's easy to have zeal in the beginning fo a project or an idea. Much harder to keep it as time progresses. But we must muster the energy like when we first started and keep using it (i.e. hard many times to keep energy for my shows as opposed to when I first started)

[Messilat Yesharim 6:247'כ"ז מסילת ישרים ו'](#)

The summary of the matter: a man must greatly strengthen himself and fortify himself with **zeal** in doing the Mitzvot by casting off himself the weight of laziness which impedes him.

[Messilat Yesharim 9:1'א' מסילת ישרים ט'](#)

The factors which diminish **Zeal** are those which increase laziness. The greatest of them all is seeking tranquility of body, hatred of exertion and love of [bodily] enjoyments to their fullest extent.

[Duties of the Heart, Eighth Treatise on Examining the Soul 3:168 שער שמיני - שער חובות הלבבות, חשבון הנפש ג'קס"ח](#)

Likewise for one who strives to do actions for the service , if he exerts himself with diligence and **zeal** to do what is in his power to do - G-d will help him to accomplish what is beyond his ability.

[The Improvement of the Moral Qualities 4:3:4'ד' תקון מדות הנפש ד'ג' ד'ג' 4:3:4'ד'](#)

Zeal is goodly only in the service of God...

—>Complacency is easy but is opposite of zeal. Use zeal and go; If you use zeal to start things and imitate good ideas for torah mitzvot, Hashem will help you as “bderech sherotzeh leleich bah molichin oto” but make sure its for good, because Hashem will lead you where you want to go

[II Kings 18:2-8'ח-ב' מלכים ב' יח-ב-8'ח-2'18](#)

(Chizkiyahu)...He was twenty-five years old when he became king, and he reigned in Jerusalem twenty-nine years; his mother's name was Abi daughter of Zechariah. He did what was pleasing to the LORD, just as his father David had done. He abolished the shrines and smashed the pillars and cut down the sacred post. He also broke into pieces the bronze serpent that Moses had made, for until that time the Israelites had been offering sacrifices to it; it was called Nehushtan. He trusted only in the LORD the God of Israel; there was none like him among all the kings of Judah after him, nor among those before him...(Yishayahu as guide ie prophecy of wicked son...)

[II Chronicles 34:3-14:ג-יד:ב דברי הימים ב](#)

(Yoshiyahu)...In the eighth year of his reign, while he was still young, he began to seek the God of his father David, and in the twelfth year he began to purge Judah and Jerusalem of the shrines, the sacred posts, the idols, and the molten images. At his bidding, they demolished the altars of the Baals, and he had the incense stands above them cut down; he smashed the sacred posts, the idols, and the images, ground them into dust, and strewed it onto the graves of those who had sacrificed to them. He burned the bones of priests on their altars and purged Judah and Jerusalem... (as long as chilkiyah guided him after his death, wasn't as able to, shows importance of mentor and guide as pirkie Avot says in 1:6)

...:יהושע בן פרחיה ונתאי הארבלים קבלו מהם. יהושע בן פרחיה אומר. עשה לך רב, וקנה לך חבר.

Joshua ben Perahiah and Nittai the Arbelite received [the oral tradition] from them. Joshua ben Perahiah used to say: appoint for thyself a teacher, and acquire for thyself a companion...)

—>Need a guide/mentor to show you how to use your alacrity and zeal for right reasons/ways

[Duties of the Heart, Sixth Treatise on Submission 10:10:י"י - שער הכניעה](#)

The humble man hastens to do his religious duties with diligence and **zeal**.

[Orchot Tzadikim 1:34:ל"ד אורחות צדיקים א'](#)

You should also analyze if the good deed which you do publicly you would do in the extremest privacy and anonymity with the same **zeal** with which you do it publicly.

[Orchot Tzadikim 15:2:ב' ט"ו אורחות צדיקים ט"ו](#)

Zeal for the Torah and the commandments is a great quality, and so is **zeal** that aims to make a better world. And it is a quality of the righteous in the service of the Creator, may He be Blessed.

[Orchot Tzadikim 15:6:ו' ט"ו אורחות צדיקים ט"ו](#)

The quality of **zeal** is an ornament to all other qualities, and it corrects all other qualities.

[Orchot Tzadikim 15:4:ד' ט"ו אורחות צדיקים ט"ו](#)

You should know that **zeal** is the very beginning of all ethics. For no man can be perpetually bent over his book. He must eat, sleep and perform his bodily functions.

[Rabbeinu Yonah on Pirkei Avot 5:11:3](#) רבינו יונה על פרקי אבות ה"א:ג'

[A person who is] hard to anger, but easy to appease - [that's a] pious person: And it is not necessary that he never get angry, as sometimes a person needs to get angry out of **zeal** for God like Pinchas

—>Use passion with Zeal especially if no-one is watching. Easy to show passion when in public but use it even in your own home in private for torah and mitzvot especially through actions to show kids to learn from what you do

[Depths of Yonah 3:5:17](#) במצולות ספר יונה ג:ה:יז

On Yom Kippur we are often overcome with an intense **zeal** to return to Hashem. The Teshuvah of Nineveh teaches us that such **zeal** is incredibly powerful and transformative.

[Legends of the Jews 3:7:35](#) אגדות היהודים ג:ז:ל"ה

It was the Levites who, in their **zeal** for God, slew those that worshipped the Golden Calf;

Eliyahu Hanavi and Zeal/Alacrity

Kings I:18

וַיְהִי עַבְדֵי־יְהוָה בְּצִדְדוֹ וַהֲנִיחַ אֱלֹהֵי לְקַרְאֲתוֹ וַיִּכְרְהוּ וַיִּפְּלֵ עַל־פְּנָיו וַיֹּאמֶר הֲאֵתָה זֶה אֲדַגֵּי אֱלֹהֵי:

Obadiah was on the road, when Elijah suddenly confronted him....

...My lord has surely been told what I did when Jezebel was killing the prophets of the LORD, **how I hid a hundred of the prophets of the LORD**, fifty men to a cave, and provided them with food and drink....**Now summon all Israel to join me at Mount Carmel, together with the four hundred and fifty prophets of Baal and the four hundred prophets of Asherah, who eat at Jezebel's table.**" Ahab sent orders to all the Israelites and gathered the prophets at Mount Carmel. Then Elijah said to the people, **"I am the only prophet of the LORD left, while the prophets of Baal are four hundred and fifty men...."** They took the bull that was given them; they prepared it, and invoked Baal by name from morning until noon, shouting, "O Baal, answer us!" But there was no sound, and none who responded; so they performed a hopping dance about the altar that had been set up. When noon came, Elijah mocked them, saying, "Shout louder! After all, he is a god. But he may be in conversation, he may be detained, or he may be on a journey, or perhaps he is asleep and will wake up." So they shouted louder, and gashed themselves with knives and spears, according to their practice, until the blood streamed over them. When noon passed, they kept raving until the hour of presenting the meal offering. Still there was no sound, and none who responded or heeded....When it was time to present the meal offering, the prophet Elijah came forward...Then fire from the LORD descended and consumed the burnt offering, the wood, the stones, and the earth; and it licked up the water that was in the

trench. When they saw this, all the people flung themselves on their faces and cried out: “The LORD alone is God, The LORD alone is God!” **Then Elijah said to them, “Seize the prophets of Baal, let not a single one of them get away.” They seized them, and Elijah took them down to the Wadi Kishon and slaughtered them there. ...** The hand of the LORD had come upon Elijah. He tied up his skirts and **ran in front of Ahab all the way to Jezreel.**

Zealousness and alacrity for G-d, even asking for unprecedented miracle and mocking idols

[Sanhedrin 113a:11](#)

Ahab was Hiel’s close friend and groomsman. He and Elijah came to inquire about Hiel’s welfare in the house of mourning [*bei tamyá*]. Hiel sat and said: Perhaps when Joshua cursed, this is what he cursed: Not to build Jericho even after changing its name to the name of another city, and not to build another city after giving it the name of Jericho. Elijah said to him: Yes, that is the curse. Ahab said to Elijah: Now the curse of Moses is not fulfilled, as it is written: “And you go astray and worship other gods,” and it is written: “Then the Lord’s anger will flare against you, and He will close the heavens, and there will be no rain” (Deuteronomy 11:16–17). And that man, referring to himself, established an object of idol worship on each and every furrow in the kingdom of Israel, and the rain is so plentiful that it does not allow him to go and worship it; will the curse of his student, Joshua, be fulfilled?

The verse relates Elijah’s reaction: **Immediately:** “And Elijah the Tishbite, who was of the inhabitants of Gilead, said to Ahab: As the Lord God of Israel lives, before whom I stand, there shall not be dew or rain these years, but according to my word” (I Kings 17:1). Elijah prayed for mercy and they gave him the key to rainfall enabling him to dictate when it would rain, and he arose and went.

—>Standing up for Hashem’s honor even when it is not “popular” or even when no-one else is doing it

[Kings I 19:10](#)

וַיֹּאמֶר קָנָא קָנָאתִי לָהּ. אֲלֵךְ צְבָאוֹת כִּי־עָזְבוּ בְרִיתִךָ בְּגִי יִשְׂרָאֵל אֶת־מִזְבְּחֵיךָ הָרְסוּ וְאֶת־נְבִיאֶיךָ הָרְגוּ בַחֶרֶב וְאֶתְּרִי אֲנִי לְבַדִּי וְיִבְקֶשׂוּ אֶת־נַפְשִׁי לְקַחְתָּהּ:

He replied, “I am moved by zeal for the LORD, the God of Hosts, for the Israelites have forsaken Your covenant, torn down Your altars, and put Your prophets to the sword. I alone am left, and they are out to take my life.”

[Aramaic Targum to Song of Songs 7:6 ז' ו' שיר השירים](#)

“The king appointed to be head over you is as righteous as **Elijah the prophet, who showed zeal for the Lord of Heaven, slew the false prophets on Mount Carmel, and restored the people of the House of Israel**

[מלבי"ם על מלכים א י"ט:י"ד ב'](#)

: ויאמר שנית כי לא יוכל לעזוב קנאתו לה' צבאות כי מקנא הוא על דבר כבוד שמו (ב)

[שמונה פרקים ז'ד'4:7 Chapters Eight](#)

Elijah gave vent to his anger, and although he did so only against unbelievers, against whom his wrath blazed up, the sages declared that God took him from the world.

Proper versus improper zeal and alacrity—zeal sometimes can go too far for g-d

[ou.org \(Rabbi sacks\)](#)

He (Elijah) has not understood that God has been trying to tell him that He is not to be found in violent confrontation, but in gentleness and the word softly spoken... The zealot who takes the law into his own hands is embarking on a course of action fraught with moral danger. Only the most holy may do so, only once in a lifetime, and only in the most dire circumstance when the nation is at risk, when there is nothing else to be done, and no one else to do it. Even then, were the zealot to ask permission from a court, he would be denied it.

מלכים א' ט"ז:ד'

ויגמם וינאכל וישתה וילך בכם | האכילה והיא ארבעים יום וארבעים לילה עד הך האלקים תרב: (ח)

[I Kings 19:8](#)

(8) He arose and ate and drank; and with the strength from that meal he walked forty days and forty nights as far as the mountain of God at Horeb.

[From David to Destruction, Eliyahu HaNavi and the Drought of Faith, The Great First Meeting of Eliyahu HaNavi and Elisha 7](#)

Elisha readily grasps the message and responds with alacrity by running to Eliyahu HaNavi. Elisha is clearly fully and instantaneously drawn and committed to Eliyahu HaNavi. The fact that he is at the head of a team of twelve pairs of oxen indicates, as noted by Ralbag, that he is quite wealthy. Nonetheless, Elisha unflinchingly displays his unconditional willingness to leave it all to come under the wings of Eliyahu HaNavi.

[Kings II 2:11](#)

ויהי תמה הלכים הלוח ודבר והנה רכב־אש וסוסי־אש ויפרדו בין שניהם ויעל־אלהו בסערה השמים:

As they (Elisha and Eliyahu) kept on walking and talking, **a fiery chariot with fiery horses suddenly appeared and separated one from the other; and Elijah went up to heaven in a whirlwind.**

Even his “death “ was with sudden alacrity and fervor and he was taken away alive...

[Moed Katan 26a:5ה'א: כו](#)

אמר ליה ריש לקיש לרבי יוחנן אליהו חי הוא אמר ליה כיון דכתיב (מלכים ב ב, יב) ולא ראהו עוד לגבי דידיה כמת Reish Lakish said to Rabbi Yohanan: But isn't Elijah still alive? Why, then, did Elisha rend his garments for him? **He said to him: Since it is written: "And he saw him no more"** (II Kings 2:12), Elijah was considered dead from Elisha's perspective, and so Elisha rend his clothing for him.

[בבא בתרא קכא ב:61: Bava Batra 121b](#)

After discussing the generation of those who died in the wilderness, the Gemara mentions a tradition that relates to that generation. **The Sages taught: Seven people spanned** in their lifetimes **the whole world in its entirety**, i.e., their lives have spanned all of human history... **Elijah saw Ahijah the Shilonite; and Elijah is still alive.**

[קיצור שלחן ערוך צ"ו:י"ב](#)

מצוה להרבות קצת בנרות במוצאי שבת, ולומר הזמירות ללילות את השבת ביציאתה דרך כבוד פדרך שְמְלוּן אֶת (יב) הַמֶּלֶךְ בִּיציאתו מן העיר. ומזכירין אליהו הנביא ומתפללין שיבא ויבשר לנו הגאולה. לפי שאין אליהו בא בערב שבת. שלא לבטל את ישראל מעסקי צרכי השבת. וגם בשבת אין מתפללין שיבא. פיון דמספקא לו. דלמא יש תחומין למעלה מעשרה ואינו יכול לבא בשבת. ועל פן לאחר שעברה השבת שיכול לבוא. אנו מתפללים שיבוא ויבשר לנו טוב. ועוד איתא במדרש. דבכל מוצאי שבת אליהו נכנס לגן עדן ויושב תחת עץ חיים. וכותב זכותו של ישראל המשמרים את השבת. ולכן מזכירין אותו אז לטובה.

[עירובין מג ב:ה-61-5: Eruvin 43b](#)

The Gemara answers: **It has already been promised to the Jewish people that Elijah will not come either on the eve of Shabbat or on the eve of a Festival, due to the trouble**, lest people go out to greet him and not have time to complete all their preparations for the sacred day. The Gemara comments: **It might enter your mind to say that since Elijah will not come on Shabbat eve due to the trouble involved, the Messiah will also not come then, and if so, on Shabbat eve he should also be permitted to drink wine...**

[Pirkei D'Rav Eleazer Ch. 29](#)

(טז) ...וכך היו ישראל נהוגין למול עד שנחלקו לשני ממלכות, ומלכות אפר'י' מנעו מהם את המילה, ועמד אליהו זכור לטוב וקנא קנאה גדולה, ונשבע על השמים שלא להוריד טל ומטר על הארץ, ושמעיה איזבל ובקשה להרוג אותו. עמד אליהו והיה מתפלל לפני הקב"ה... נגלה עליו הקב"ה ואמר לו, מה לך פה אליהו קנא קנאתי. אמר לו הקב"ה, לעולם אתה מקנא. קנאת בשמים על גלוי עריות, שנאמר פנחס בן אלעזר בן אהרן הכהן. וכאן אתה מקנא, חייך שאין ישראל עושין ברית מילה עד שאתה רואה בעיניך. (יח) מכאן התקינו חכמים שיהיו עושין מושב כבוד למלאך הברית, שנאמר ומלאך הברית אשר אתם חפצים הנה בא וגו'. אלקי ישראל יחיש ויביא בחיינו משיח לנחמנו ויחדש לבבנו, שנא' והשיב לב אבות על בנים.

[יורה דעה רס"ה:י"א](#)

נוהגין לעשות כסא לאליהו, שנקרא מלאך הברית, וכשמזיחו יאמר בפיו שהוא כסא אליהו. הגה: ונוהגין להדר (יא) אחר מצוה זו, להיות סנדק לתפס התינוק למקלו

chabad.org (naftali silberberg):

As we have seen above, This task (of bris attendance) was delegated to Elijah after he informed G-d: “The children of Israel have forsaken Your covenant” (I Kings 19:10,14). G-d’s response? “How dare you cast aspersions on My children! You will be in attendance when every Jewish child is entered into the covenant!”

When opening the door, we take the opportunity to invite in the prophet Elijah. Elijah is the one who visits the circumcision ceremony of every Jewish child, and testifies that the Jewish people are scrupulous regarding the mitzvah of circumcision.² Males were permitted to partake of the paschal offering only if they were circumcised. Thus, Elijah comes to the Seder to “testify” that all present are indeed circumcised.

Also, After heralding the coming of the Messiah, one of Elijah’s tasks will be to resolve all hitherto unanswered halachic questions (teiku in the Gemara is an acronym of Tishbi Yetareits Kushyuos Viibayaos—Eliyahu will answer all the questions) Thus, this fifth cup on Seder night, whose status is in doubt is dubbed “Elijah’s Cup,” in anticipation of the insight he will shed on the matter.

It could be that Eliyahu was taken alive, given the tasks of bris/seder, heralding the moshiach and helping out people in the Gemara throughout history unto nowadays all because of his religious zeal/fervor and alacrity for Hashem.

[Malachi 3:23](#)

Lo, I will send the prophet Elijah to you before the coming of the awesome, fearful day of the LORD.
הנה אנכי שלח לכם את אליה הנביא לפני בוא יום ה' הגדול והנורא:

[Birkat Hamazon](#)

הרחמן הוא ישלח לנו את אליהו הנביא זכור לטוב, ויבשר לנו בשורות טובות ישועות ונחמות.

May the All-merciful send us Elijah the prophet (let him be remembered for good), who shall give us good tidings, salvation and consolation.

[תרגום יונתן על במדבר כ"ה:י"ב](#)

בשבוועא אימר ליה מן שמי האנא גזר ליה נת קנמי שלם ואעבדיניה מלאך קנים וייחי לעלמא למבשרא גאולמא (יב) בסוף יומיא

[Targum Jonathan on Numbers 25:12](#)

(12) Swearing by My Name, I say to him, Behold, I **decree to him My covenant of peace, and will make him an angel of the covenant, that he may ever live, to announce the Redemption at the end of the days.**

[Rashi Vayikra 26:42](#)

וזכרתי את בריתי יעקוב. בתמשה מקומות נכתב מלא. ואליהו חסר בתמשה מקומות — יעקב נטל אות משמו (א) של אליהו ערבון שיבוא ויבשר גאלת בניו:

[Baal Haturim, Bamidbar 25:13 "Bris Shalom"](#)

"...Another explanation (why the VAV of Shalom is 'broken'), Yaakov took this Vav from Eliyahu... until Moashiach comes...when all will be unified..."

[Sukkah 52b:11א:ב סוכה נב ב:יא](#)

Apropos the end of days, the Gemara cites another verse and interprets it homiletically. It is stated: **"The Lord then showed me four craftsmen"** (Zechariah 2:3). **Who are these four craftsmen? Rav Hana bar Bizna said that Rabbi Shimon Hasida said:** They are **Messiah ben David, Messiah ben Yosef, Elijah, and the righteous High Priest**, who will serve in the Messianic era. **Rav Sheshet raised an objection:** If so, if that is the identity of the four craftsmen, then **that which is written** in the previous verse: **"And he said to me: These are the horns..."**

Zeal and alacrity for g-d during his time, gemara times, throughout history, and afterwards in the end of days, two examples from the Gemara:

[Berachot 29b](#)

אמר ליה אליהו לרב יהודה אחוה דרב סלא חסידא: לא תרתח ולא תחטי. לא תרוי ולא תחטי. וכשאתה יוצא לדרך, המלך בקונך וצא. מאי המלך בקונך וצא? אמר רבי יעקב אמר רב חסדא: זו תפלת הדרך. ואמר רבי יעקב אמר רב חסדא: פל היוצא לדרך צריך להתפלל תפלת הדרך.

On the topic of prayers recited while traveling and in times of danger, the Gemara discusses the traveler's prayer. When he appeared to him, **Elijah the Prophet said to Rav Yehuda brother of Rav Sala Hasida: Do not get angry and you will not sin. Do not get drunk and you will not sin. And when you set out on a journey, consult with your Creator, and then set out. The Gemara asks: What is the meaning of: Consult with your Creator, and then set out? Rabbi Ya'akov said that Rav Hisda said: That is the traveler's prayer. And Rabbi Ya'akov said that Rav Hisda said:** It is not only good advice, but established *halakha* that **anyone who sets out on a journey must recite the traveler's prayer** prior to embarking on his journey.

[Bava Metzia 83b:14-84a:2ב:א פד-פז ב:יד-יז א](#)

The Gemara relates: **And a similar incident also occurred to Rabbi Yishmael, son of Rabbi Yosei**, i.e., he too was appointed head officer. **Elijah** the prophet encountered him and **said to him: Until when will you inform on the nation of our God to be sentenced to execution?** Rabbi Yishmael, son of Rabbi Yosei, **said to Elijah: What should I do? It is the king's edict that I must obey.** Elijah **said to him: Faced with this choice, your father fled to Asia. You should flee to Laodicea** rather than accept this appointment

—> *Better to stand up for the honor with zeal of the nation and Hashem and run away with hurry (As Eliyahu did when threatened with death by Ahab/Izebel) than to do nothing or let others mess with the nation or Hashem*

Wrap up Points:

1. We need to seize the moment, today. No-one else will do the mitzvah for you. You need to jump off, run after things and do it now. Don't wait for tomorrow because tomorrow may never come with the same chances and opportunities. The enemy of doing things now is Procrastination. Don't fall prey to his traps.
 - 1b. If you have a great idea, you **MUST** share it with the world, it would be a sin to keep it to yourself. If we only do things for ourselves and not for the world, not sharing our passion and innovative invention, what are we doing here?
2. Run to do mitzvos and run away from sins. Use the alacrity to do good and flee from the bad.
 - 2b. Whole idea of torah is not just for study but for doing, in practice. We need to not just be in theory in the study halls but running to do things with alacrity.
3. Be first to run to do things, including seizing upon a mitzvah opportunity and greeting others. The harder it is to do things, the more reward will come (even though don't do for the reward)
 - 3b. Use alacrity like Avraham not only for daily mitzvos but for Chessed as well
4. Think of the idea of the rabbinic phrase "Derech Eretz KAdmah Latorah." Proper middot and proper manners comes first before anything else, and make sure you're an alacritous mensch first.
 - 4b. Needs to be proper alacrity for right reasons and the right way for torah and mitzvot, not misguide or misplaced to get "honor" or a "privilege" i.e. don't push others out of the way to make kiddish first or get an Aliyah first

5. Although we can technically do a mitzvah throughout the day or night, we should go above and beyond and run to perform it as soon as we get the chance.
6. Do mitzvot even though they wouldn't go into effect until later (ie Moshe and are miklat),...if a mitzvah comes to your hand don't hesitate to do it—don't let it become chamets or lose the opportunity
7. It's easy to delay a task especially when considerable time or effort is involved But we need to go against our nature and stand up and do the task right away, especially when it is a mitzvah.
8. If we have a choice to run to do something for free or to get paid we should try to do it for free (involves more chessed and is more rewarding)
9. Zeal is closely related to his best friend, Alacrity. Completing the mitzvos as soon as possible with fervor for Hashem united the two together.
10. Need to be zealous for G-d in the right way, even though may be dangerous (i.e. telling someone they did wrong if you saw it) “or you think it beneath you”
11. For zeal and alacrity if you don't have it yet, have an attitude of “mitoch shelo lishmah, bah lishmah” when you do without the right fervor, but you try, eventually it will come—Pretend to have zeal and it will come
12. Use zeal for good and don't do things too fast
 - 12b. It's easy to have zeal in the beginning of a project or an idea. Much harder to keep it as time progresses. But we must muster the energy like when we first started and keep using it (i.e. hard many times to keep energy for my shows as opposed to when I first started)
13. Complacency is easy but is opposite of zeal. Use zeal and go; If you use zeal to start things and imitate good ideas for torah mitzvot, Hashem will help you as “bderech sherotzeh leleich bah molichin oto” but make sure its for good, because Hashem will lead you where you want to go
14. Need a guide/mentor to show you how to use your clarity and zeal for right reasons/ways
15. Use passion with Zeal especially if no-one is watching. Easy to show passion when in public but use it even in your own home in private for torah and mitzvot especially through actions to show kids to learn from what you do
 - 15b. Standing up for Hashem's honor even when it is not “popular” or even when no-one else is doing it

16. Better to stand up for the honor with zeal of the nation and Hashem and run away with hurry (As eliyahu did when treated with death by Ahab/Izebel) than to do nothing or let others mess with the nation or Hashem