

## לחיות את הפרשה LIVING THE PARSHA

אש תמיד תוקד על המזביח לא תכבה (ויקרא ו, 1)

"A permanent fire shall remain aflame on the Alter; it shall not be extinguished."

### A FIRE OF KEDUSHAH

**When** a person is in sync with his *neshamah*, and his *neshamah* is exposed and aflame within him, this is the fulfillment of the *pasuk* "A permanent fire shall remain aflame..." This is the fire that comes down from heaven.

**Most** people aren't on this perfect level. For them, the primary fire is what *Chazal* say, "It is a *mitzvah* to bring fire from an ordinary individual (*hedyet*)." One begins below, and it arises above. This fire is associated with the level of their *neshamah* that is within their body.

### IN PRACTICE

**Every** day, a person must speak, think and act with intense enthusiasm (*hislahavus*) – even if the fire is small. This *hislahavus* is a holy fire. As a person rises to higher levels, the fire will broaden, in a correct and exact manner.

**In** addition, a person must purify himself in one particular area. A "holy fire" will burn within him in regards to this matter. This is how he will perform the *pasuk* "A permanent fire shall remain aflame on the Alter (*mizbeiach*); it shall not be extinguished."

**It** is essential that this be something he knows and feels is primary in his life.

[EXPANDED BASED ON EDITORS UNDERSTANDING]

### A FIRE OF KEDUSHAH

**Rashi** (*Vayikra* 1:7) writes, "Although a fire comes down from heaven, there is a *mitzvah* to bring from an ordinary individual (*hedyet*)." Two fires were upon the Alter (*mizbeiach*): One was a divine fire that came down from heaven, and the other fire was brought by the *kohanim*, themselves.

**Also**, in the heart of a Yid, two fires should burn in his heart. One is the human-brought fire. With a drop of thought, and with physical movements that express excitement and joy, a person is able to develop within himself a "holy fire", and he can serve Hashem with this *hislahavus*. As he grows from level to level, the fire becomes wider and higher. The fire is always according to his level and potential.

**The** other fire is the "permanent fire" that comes from Above – from the *neshamah*, itself. For it is the *neshamah's* natural tendency to serve Hashem with *hislahavus*. This is a very powerful "fire", but most people aren't on the level to recognize this divine fire, on a daily basis.

### PRACTICAL APPLICATION

**Every** day, one should think, speak, and do holy deeds with *hislahavus* – to the extent he can. Even if it is just for a short time, and even if the fire is a small simmer of *hislahavus*, it is still a great accomplishment.

**In** addition, a person should recognize a feature in his *neshamah* that is naturally prone to excitement. Because for each person, there is aspect of *avodas* Hashem that totally enthalls him, and when he becomes involved in it, he puts all his heart and soul into keeping it properly. This is the "holy fire" that comes from Above. With this fire, he will establish the *pasuk*, "A permanent fire shall remain aflame on the *mizbeiach*; it shall not be extinguished."