

Tazriah 5782 - Rabbi Yosef Y Serebryanski

Tazriah

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Tazriah

(Leviticus chapter 12)

In the previous verses it is stated to keep oneself pure and to separate between pure and impure.

“A woman when she sows and she gives birth, a male, and she is impure for seven days, as the days of her separation she will be impure.”

The Ari zal writes that the words can be understood as, not “when she sows” but, “in order to sow.” He explains that the verses are talking about how in order for things to open internally in a person it takes preparation of experiences.

The word for “she sows” is “tazriah.” This also refers to good deeds as the saying goes; “you reap what you sow.” It refers to the action (which can include thought) that a person does that can be called sowing.

Here the word woman refers to humans and all that we do. God is called ish – man, when the blessing comes from above. Mankind is called woman when the awakening comes from our actions. Our own action allows us to appreciate something on a much deeper level than if we were given it as a gift.

At the time of pregnancy there is a special holiness and after birth this feeling leaves causing a state of impurity.

The word used for pure is “tahor.” The word used for impure is “tameh” If you pronounce the word you will see that tahor is lighter and tameh has more weight inside.

“Tahor” means shine, clear or pure, clearer than pure white and superior to clean, without blemish. When a person has fault removed from them, they become pure.

“Tameh” means: lack of shine, not pure, blemished, defiled, or blocked. Most of this occurs externally and not in a person’s soul, therefore a mikvah – pool of water can clear this. It is also an expression of something despised or undesirable.

The issue of impurity is discussed here in reference to childbirth. During a woman’s pregnancy and delivery her connection with the Creator and creation is at its peak. After childbirth the strength of the connection is at its weakest point, thus she becomes tameh. The desire of impurity is to be reconnected and restored to a place of clarity and connection with the Creator. The time of quiet contemplation in the weeks following childbirth is the time for her to re-establish her connection.

The human was created after all other beings in order to observe and contemplate on the Creator that created all existence.

A man (male) is born predisposed to blockage and feeling full of himself. On the eighth day when humbleness is exposed, the blockage called orloah is removed. With the circumcision the soul feels better because the person now recognizes that there is something more internal.

(12:3) “D’may tohor” – blood of her purity, the word blood (d’may) also means silence. Here it is an expression of silence. By the person spending the proper amount of time in silence the people allow themselves to become purer or clear.

Anything sacred “Lo Siga” - do not touch or make sure that you have no personal agenda.

(12:6) And when the days of purity of the parents are finished then the holiness is drawn to the boy or girl.

(12:7) And when you bring it before God, and atone on it and you become purified from the source. The sin is atoned and the blockage is removed from the person. The sin is an attachment but the person in essence is always pure.

(13:2) “Odom” – a person, this name reflects a person of the highest level, a space of oneness. Nonetheless, there needs to be some type of correction. In order to awaken the person to it, an imbalance appears on the skin. This necessitates the person to go to a priest (Kohain) who can assist in understanding what it is that needs to be corrected and elevated.

The few words that denote man (ish, enosh, geveir) can all be used in a plural sense. Odom, the word for mankind, can only be used in a singular tense, thus reflecting a level of oneness among people.

(12:2) The letters of the word Zechus – merit (rearranged), is an acronym for “Key Sazriah Veyoldo Zochor” (When she sows and gives birth to a male). The newness here is not in the birth rather in the sowing. The birth is only a revelation of that which was concealed.

(12:4) “Bidmay” is an acronym for “Yovo Moshiach ben Dovid” – he will come, Moshiach son of David. The number thirty-three is the numerical value of zochu –they merited or they are refined.

“Teshev” means return, repent or settle two seemingly opposite ideas. The word settle is to stay in one place - not move anywhere, while return or repent reflect movement.

(12:7) That a niddah (impurity) becomes pure from the source of her blood hints to the redemption of the future when all will be restored to its source of purity and shine.

(12:8) If she cannot afford – “Lo Timtza Yodo Day,” the last letters of these four words is the Godly name Ehey – I will be. This same name is the last letters in Hebrew of two other blockages. And God saw that Leah was unloved (Genesis 29:31). And Leah saw that she stopped giving birth (Genesis 30:9).

Blockage. Many people are searching for something yet do not or cannot deal with the blockage that is in their heart. Sometimes a person is attracted to another person because of a blockage. If they could remove the blockage the attraction would cease.

Why are there blockages?

Who is able to understand the type of blockage?

What can be done to remove the blockage?

Can the blockage be circumvented?

In this Torah portion it speaks about the priest who is specifically trained to see the spiritual issues of the person. The issues discussed here are about sicknesses that come out in the skin and the hair. The sicknesses originate from the blood. The way that they are revealed is by white hair or white lesions on the skin. The fact that they manifest as white and not red indicates that the illness is of a spiritual nature. There are people who have the ability to recognize diseases in the body via the individual's pulse. There are also persons who can hear spiritual issues or illnesses reflected in the pulse.

It is difficult to find a person who can “see” spiritual illnesses. That is because most people have an agenda or a belief that blinds their ability to “see”. It is important for each of us to rise beyond our own limitations. The diseases that we have are often reflective of our blockages.

A person who does not feel the blockage maybe does not relate to a deeper level of soul and so the issues do not come up with in that person. Or the person is so blocked that they are numb to their own self. The person looking at it needs to be aware of the existence beyond the

blockage then when they look at it, the looking itself can create a movement and reconnection.

The Creator is beyond definition and if we are to go to a future of oneness we must travel beyond our currently defined limitations. Now we live in times that we must look at it and work to go beyond the limits that have blocked us for so long.

(Leviticus 13:2) “When a person has in their skin, s’eis, sapachas or baheres and it will become in the flesh of his skin a tzoraas affliction.”

“S’eis” is pride. The person uses time to think of their greatness.

“Sapachas” is attachments. The person thinks that he/she is attached to God.

“Baheres” is clear and pure. The person sees their self as such.

“Tzoraas” – leprosy is a lock or blockage of sorts.

(13:2) “In the flesh of the skin.” The word skin is “ohr” and if the letter is changed from an Ayin to an Aleph it means light. This is what happened to Adam that he was encased in light and then after tasting of the tree the light was removed leaving him encased in skin.

This idea can also be seen in verse 55, “And the affliction has not changed the way it is seen.” The word seen (color) is “eyno,” which means eye and also is the letter ayin. The difference between the word pleasure oneg and the word plague - nega is if the letter ayin is at the beginning or at the end of the word. So if the ayin moves from plague to the beginning of the word it becomes pleasure.

(13:3) “And the priest will see it,” is mentioned twice. It is not enough just to see the disease but it is also necessary to see the whole person.

(13:4) The priest closes off the plague area so that it does not spread.

(13:9) When it will be in the person i.e. internally in the person.

(13:59) “To declare it pure or to declare it impure,” thus the Torah (Bible) includes both ways in life.

Seeds, chaos and life

From the base of a tree, we look upwards to see its growth, yet its roots go downwards. If the tree became inverted, then the roots would be up and the tree down. The same applies to what is higher and lower spiritually when they come into the physical, they appear inverted. That which we see growing above the ground has a lower spiritual source than that which is below the ground. This also applies to the forces of the cosmos. The further a planet is from the earth the deeper the penetration of its energy is embedded within the earth.

There is nothing in the physical or spiritual realms that creates itself. We know that the life force in it comes from another existence before it took form and shape. The source of life force is beyond our ability to describe and exists forever with each creation. Those tangible elements that we find or connect to are all expressions that come from a life force beyond the definitions that we establish.

When we share love, the feeling has no form or shape. Yet the feeling gives expression to the life force with which it is empowered. The life force that originates everything also permeates everything. It is a life vibration that is all encompassing from a place beyond definition that gives life to all things. The life force is equal everywhere but from it is distributed according to the ability of each creation to receive. Human beings are faced with a constant choice of whether to use the given power for a positive purpose or to use it in a corrupted manner.

Each existence was chosen to be a specific expression of the Creator. When mankind decides the proper protocol is to exercise control in order to effect the same behavior or patterns for all, they demonstrate how far they have come from their original unique connections with the Creator.

The essence of a growing seed, no matter its transformation, remains a seed. A person looking at it envisions all of the elements of the tree or plant that will result from its growth. In actuality as the seed fully matures it falls apart and reverts to chaos. The same is true of people who want to become more than what they are. The more they achieve the more they

become full of themselves. Ultimately this expansion either causes or results in chaos and destruction.

Yet, the disintegration of a seed allows new growth to move forward. Although it physically originates from the seed it is the other forces of creation coming into connection with the elements of chaos that cause what happens next. These forces are both physical and spiritual. They do not define exactly what will be eventually emanate from the mixture. With time the decision of how the plant will take shape comes into a reality as it is affected by the ever-shifting energies surrounding it.

Once the seed disintegrates it is no longer a seed. It is only then that all the other elements of the earth and cosmos can unite to direct the development of the new growth. Color is one of the forces that insert itself as the plant takes shape. The exact color is effected by the gravitational forces and flow of the planets that are infused into the growing seedling.

Human relationships and definition of the color synonymity and expression of each planet are as follows: Sun=green; Mars=red; Jupiter=yellow or white; Saturn=blue. Variations are the result of the degree of the sun's reflection. Mankind enters the mix by manipulating various elements of the receiving parts. However, when mans interaction crosses the line to gross interference with natural order, long term imbalances begin to set in.

Sometimes the unnatural changes that we make in our food supply do not show up until a generation or two later. That is why when the resulting side effects and diseases occur; people are perplexed about their origins. They often fail to make the connection between man's interference and the diseases that do not manifest themselves immediately.

It is then that mankind blames the Creator or some evil force. People fail to look at themselves or to take realistic responsibility for their actions. This blindness repeated generation after generation results in chaos.

Destruction is a part of birthing new life force on earth and it takes time. Instantaneous magic is exciting but is reflective of short term vision as it does not take into account all other forces of creation. Therefore, at some point in time these structures disintegrate and other energies come into play. In order to pursue the future, it is necessary to remove all elements of corruption. This can only be done by connecting to the source of life that

existed before the details that were formed here on the earth became corrupted. Once that energy or vibration is available, the rest of the earth can be renewed without the corruptions.

In giving birth to a female child, we find a woman has to expend more energy than if it were a male child and it takes twice as long to recover (Leviticus 12).

(Leviticus 13) The Hebrew words Ish and Isha translate as man and woman. Both words have the letters alef and shin which together means fire. The word for man has a dot in the middle of it called a yood. The word for woman has a letter at the end called hey. The letter hey makes reflects that a woman is more centered in the earth and thus is open to a deep connection. The dot in the name ish reflects that man is centered only as a result of an intense connection that expands him. Both are expressions of the Creator's presence in a unique form and relationship.

For the man the dot in the middle of his name reflects that he must always be reminded of the Creator's presence. While the woman is always aware, the letter hey shows that what she must deal with is the earth birthing element. As this is more difficult, the birthing a female requires encompassing all the complexities required to work with the Creator and needs a longer recovery time. While birthing a male requires less development and therefore is a shorter recovery time.

The name Adam refers to a human who is internally complete. Our skin is porous to allow the body to release toxins. Thus, often what comes out on the surface reflects deeper issues. That is why when looking at the issues of planting, we need explore deeper beneath the ground or surface in order to discover what is happening. The issue may be connected with what is distant to our senses. It may reflect a disconnection from the plants' life source. Or, in the case of a human it may reflect a disconnection from the Creator source. No matter how chaotic, destructive or disconnected we or the earth become, connecting with the original source of life allows growth of life to renew itself. Renewal depends upon us, our willingness to get beyond the mistakes of our past and move together into our future.

Planting and Implantation

Within each of us there is awareness that goes back to before the definitions that were created for us (each individual creation) in this world. The seeds of this world were planted long before we remember. This “planting” happened prior to the beginning of our conscious memories.

The source of all existence is beyond human definitions of pure and impure, physical and spiritual, right and wrong, religion and philosophy. Yet the source exists within each one of us and within all of existence.

Definitions fulfill a human need to designate “safe parameters” within a very limited perspective. The very thought that there is something that exists that is beyond our operational capability to define is one that is jarring to our operational stability.

That is why people relate to and are focused on formal structures to give them human based definitions for that which they cannot understand. While these structures are full of admitted gaps, they are seemingly preferable to the work that is necessary to accept concepts with no parameters.

Yet the fact remains that the only way to truly know something is to experience it. Practices that surround the experience were meant to assist in connection. They were not meant to be the be-all and end-all in itself. Proper direction and attitude in this issue will enable people to make this move on human terms. That indeed is the purpose for such direction. That is why practices within the structure, when completed with a full heart, are filling and uplifting.

These practices must emanate truly from the heart and soul, and not from fear of reprisals. Only then can people truly (be a part of and) be growing from the very seeds that predated their consciousness. They will not have the need to seek the complete answers or full comprehension of how this existence works. They will simply know that the source is perfect in its existence within all.

Thus, all of the reasons and excuses that people postulate about why we are here or what we are to do are pacifiers. The truth is beyond words. We are here because the Creator desires it, period. Ultimately, when we connect with that which has no definition within our being, we have no desire to seek justification. It is only then that we can allow ourselves to be open to “hearing” our position within the flow.

The life of the future that many people envision is based on human projection of understandings that are intellectual, emotional and/or physical. This can lead to erroneous spiritual understanding and projection for what is ahead. While some may presume to “know” what will happen, we can all agree that we will not “know” anything until it happens. Our insecurities allow us to accept the answers put forth by others who are, in turn, bolstered by our belief in their postulations.

The mission each one of us has is to secure our relationship to the source in the present. Then the truth of the present will be preeminent in our actions – and not the projections of the future based on the varying interpretations from human sources. Remember, when people talk about the possibilities of the future they are talking truth since all is possible. However, that does not guarantee that it will happen. We can project, but we must understand that our projections are human, and should be accepted within the context of our limited understanding and interpretation of our directions.

What we positively “know” to be true based on our connection with the Creator is a very personal space. While we can invite others to do the same, we must guard against directing their reactions to things that may only relate to ourselves. Sharing is important because each one of us may grow in some way from what we learn from others.

Teachers and guides must allow each person to grow in their personal connection. Share what helps you to have an “experience.” Then allow others to refine their connection within their own space. Teach them all of the various connectors and allow them to discover what “works” for them.

Indeed, the variety of those who appear to be blessed in this existence is very wide. From this fact we may come to understand that the Creator has a place and purpose for many different types of functions and forms of connection. We did not make the world, nor do we sustain it. Thus, we cannot tell others that their connection is faulty.

Ultimately the connection we are responsible for is only our own. Whoever is directed to our space may or may not benefit from our teachings. It is not up to us to do more than to share our gifts, blessings and direction. We may attempt to

water the seeds within ourselves and others. Yet each individual is responsible for the nurturing of that plant's arteries as they grow within and without.

The only thing we can do is be responsible for that which we do, say and think. This includes acknowledging our personal limitations. Responsibility comes in many forms and shapes. In order to bring balance back to ourselves and mankind we need to come to a place beyond where the imbalances began.

That which is translated from Hebrew to mean pure and impure has another meaning. The word "Tahor (pure)" actually means 'shine.' The opposite "Tameh" means 'lack of shine.' This small difference in translation changes our whole perception of that which the Torah teaches and how to apply it.

The lack of shine is the same kind of precursor to a new shine, as is a rotting seed to the provision of space that allows for a new plant to grow. The converse balance to that is the fact that 'shine' is a precursor to 'lack of shine.' The world exists upon these balances that we see expressed as ups and downs.

Water purifies or re-establishes balance because that is what the Creator determined for this existence. The truth is that anything that connects with the source of life can re-establish balance. Seeing the Creator as the life force of all existence keeps us in balance. If we do not recognize the Creator as the life force of all existence we can be assured that parts of our being are not balanced.

Most people create walls for protection. Society has formed system that discourages us from being open to those things that help us to grow. The chemicals and lack of natural nutrients in foods fail to support our body even as they have dulled our minds and hearts making it more difficult to open to connection. It is time for individuals and groups to contribute and take responsibility for the things that will allow for their restoration.

An interesting aspect of food is the differences that exist between organic and conventional fruit and vegetables. Conventional fruits and vegetables are sprayed with pesticides and/or grown in soil that has been poisoned by a variety of impurities. All of these are poisonous for the body. Organics are those things that are grown in the cleanest possible soil available, and are not further degraded by

the use of unhealthy pesticides. Yet there are even problems that can exist when eating organics.

When they are harvested before they are ripened on the tree or vine, they are not nearly as healthy or nourishing for consumption. Thus, we should eat organic foods that are grown in close proximity to our locale so that we can get them as fresh and as ripe as possible. When these products have to be shipped long distances, there is more of a tendency to pick them before they are allowed to develop all of their natural content to produce an end result that is balanced with nature and humanity.

Unripe fruits and vegetables lack in shine and vital energy as they lack the proper balance of vitamins and minerals that should be absorbed from the sun and ground. Even conventional fruit and vegetables that have been poisoned can shine and have life sustaining energy when picked ripe from the tree or ground as they have a content rich in vitamins and minerals.

It is wonderful to see that more and more people are reconnecting with nature while they are eating and growing foods in a natural way. They are making better choices with regards to being healthy and responsible. More people are planting gardens on their property. There are a growing number of people who are becoming versed in the art of sharing information with regards to this field. Teaching proper nutritional understanding will lend essential support to individuals who are beginning their personal journeys of focus and discovery.

The seeds of growth and expansion are within each person. We need to absorb the essence of our life as we strive clear the poisons. When cultivated properly, growth is healthy and strong. Removing the blockages will allow us to restore our recognition of, and sense of connection to, the source of life. This will also enable the earth to be restored to its proper place.

Global Healing

(Ruth 1:1) **“In the days when the judges judged.”** This verse can also be read, **“In the days when the judges were judged.”**

Reading the book of Judges we find the following written or implied. After the death of Joshua there was confusion. They did not know why he had not appointed a successor. There was a general weakening of the spiritual level of the Jewish

people. The book of Judges is full of misplaced hopes of making peace with the enemy. It highlights how peace only comes when Jews follow the guidance (Torah) given to them from the Almighty.

The world has suffered the physical loss of most of its greatest human guides. As always our option for guidance is to reconnect with the Almighty with hearts and souls that are prepared to listen. The focus of this period of time must be that each individual be responsible for his/her relationship to, and balance with, the universal flow that was established by the Creator. At present this is only being realized by the minority, while the rest of society continues to flounder.

Inter-dependency is a great part of the human culture. It prevents many individuals from developing their optimum potential. Yet it can also provide necessary support that allows others to develop their abilities. We are all interdependent on one another. Yet, when that relationship blocks us from being allowed to be our unique self, we lose our connection. By the time we discover how this has crippled some people; it is often too late to do anything to correct the situation.

The illness that affects society is physical and spiritual. Yet the cure does not have to be complicated. It only requires implementation with direction from the Almighty through Prophets or Messengers.

One such example can be found in the book of **Kings 2 chapter 5**; Naamon, the commander of the army of the King of Aram was a leper. Naamon came to seek the advice of the Prophet Elisha. A servant instructed Naamon to wash himself seven times in the Jordan River. Naamon responded by becoming furious, whether because the message was not given to him directly by the Prophet or because it was too simple. Yet when he did go into the water he was cleansed. He then said that there is no God in the world other than the God of Israel.

His initial response to guidance was anger. Yet when he did what he was told to do, he was cured. The guidance of God is not complex. Yet mankind expects an answer that fits in with the thing they believe they must do to win the Almighty's favor. They ignore and have scorn for anything that does not fit what they envision. People allow ego and self-righteousness to get in the way of progress. That is nothing new.

The guidance is here. We just have to be unafraid to face personal responsibility and connection. Part of that fear is personal and part is implanted in us by others who wish to control us.

When we prioritize truth over popularity we all start to listen to the things we should hear. If we allow the opinions of everyone else to paralyze us, mankind will not make progress. It is amazing that people understand the words “political correctness” and know that it generates political behavior that is usually dishonest. Yet when it comes to issues of spiritual connection, they allow “religious correctness” to trump over ethics and morality.

People today are selective about who they judge. They are afraid to voice judgment upon people whose power can end up causing them problems. Often the truth is irrelevant when it comes to judging people. One must ask why that is so and why the “politics of religion” motivates more religious behavior than does true belief and connection.

When someone is dictating precise actions to apply to all persons, with the threat of expulsion to those who do not comply, ask yourselves how those threats represent Godliness. It is time to prioritize the human connection to the Almighty as key to our lives. If we expect mercy, kindness and protection from the Creator, we must extend such understanding and love to our fellow man. That does not mean we cannot defend ourselves from those who wish us harm. It simply means that we are capable of extending human care to people who are different from us. It takes our differences to complete the entire puzzle of mankind.

The issue is not to exonerate people from performing those precepts or sanctify those things that are meant for them. Rather it is about not “disqualifying” or punishing other people who do not feel the same obligations.

Many of our leaders are taking us along a destructive path. We are comfortable on that path because when we are controlled we feel we are absolved from larger responsibility. We think that by adjusting to ever stricter demands we achieve happiness. What we really achieve is the track to death. People who believe in martyrdom believe that only valiant sacrifice by death leads to life. It does not have to be that way.

There have been times in history when such sacrifices were deemed as righteous, leading to “heavenly favor.” However, those were other times. There is no place where we are told that the more we deny ourselves today, the greater our reward will be. Anyone who claims that to be true today is not talking about Torah, or guidance from the Almighty. They are simply feeding a false notion that does not apply in ordinary circumstances. The only guarantee is that death leads to death.

The sages teach us, **“The way that a person wants to go, that is the way he/she is led.”** We need to make our personal choices. Life has many challenges and difficulties but our focus of mind and heart need to remain pure. Have the courage to do what is right for you and protect others who do the same. Stand up for those who have been preyed upon by others, no matter who it was who was guilty of the offense. If we defend truth instead of worrying about what other people will say, we will indeed be taking large steps to making this a better world.

Shift in Life Energy

In life there are times that we are energized and times that our energy wanes. The reasons for this vary. In either case we still need rebalancing after we go through an energy surge or depreciation.

Leviticus chapters twelve and thirteen deal with the loss of energy due to giving birth (loss of blood) or a skin condition. The words “tahor” - pure and “tomeh” – impure can be translated as tahor – shining and tomeh lack of shine. This gives more insight into the fact that there are various levels or aspects of tomeh and tahor that all reflect the direction of our life force.

(Psalms 139:2) **“ochor vokedem tzartoni – back (behind) and front you formed me.”** The Midrash discusses how the first human was both male and female. While many have a physical view of this, the original human was not physical but an energy that was later given physical form. Maybe this is why we go back and forth in our physical life.

The Mo’or Voshemesh writes that Adam was formed to give oz – strength, which is masculine, to the worlds as it says **“tenu oz le’elohim – give strength to Elohim.”** The creation was formed through movement reflected in the name of

Elohim. Adam was also formed to receive from the creation as it says (Psalms 68:19) **“Lokachto matanot bo’odom – you received gifts with odom,”** which is the feminine aspect.

“Back and front” (reverse and forward) also refers to the flow of life force, where it comes from or where it is going to. It is interesting that the verse does not say ponim which means face rather kedem that refers to the direction from where the life force is flowing.

“Kedem” refers to where the flow of life force comes from. That is why the origin of life is from Kedem. The Garden of Eden was in the place where life flowed from; therefore it was from the kedem often translated with a physical meaning of east. The sun that gives us life rises in the (east) kedem, the place that it rises from reflects the direction that our life source comes from, but the word itself does not mean east which would be mizrach.

The word **“kedem”** means before, to greet, meet, welcome, come before, prevent, early, hurry, times by gone, previous condition, original, ancient, progress, move forward.

The purification or rebalancing of energy was done with a tzipor – bird. The numerical value of tzipor is three hundred and seventy-six the same as shalom – peace. By making peace within oneself and between people this brings much healing, light, energy and shine. May we all merit to restore the proper peace that brings healing to all.

For those who wish to research the word kedem here are a few brief thoughts. The first two letters of the word kedem is koof and dalet – kod. The second and last letter of the word kedem is dalet and mem which reads dum – blood, through which our life force flows.

Kodkod means top or crown, kod is a tool. (Ibn Ezra) Ked is a constant fire. Kodad – bow, prostrate, cut off.

The first letter of kedem is koof which also means monkey. Sefer Hapardes of the Ramak associates it with kupo, a vessel that receives. Sefer Hatemuna connects it with the expression of (Psalms 19:7) ooskoofoso ahl ketzosom. Sefer hoeruchim Chabad – osiyos p.347. koof is an expression of hekef encompassing or

surrounding force. An expression of hitting like a person is not nokef his finger, in tohu hitting and breaking, since it has one foot it is tohu.

Koof is numerically one hundred and eighty-six like makom. Therefore, koof is also a name or expression of Hashem. There are two opinions if makom is memale (internal) or sovev (encompassing) – see Shaloh parshas toldos 285a from Osios of Rabbi Akivah.

Mo'or Voshemesh parshas tzav (Leviticus 6:5) **“eish ahl hamizbayach tukad bo.”** Hints that also on Shabbos we are commanded not to add (lo tevaaroo) to fire not to awaken denim and the fire of gehinom, but the fire of the altar is different, it is a mitzvah to add to that fire even on Shabbos, since this fire is from a high source and holy place it adds strength in kedusha.

The constant fire on the Altar is called “Ahl mokdo” which is like ahl hoeish, referring to the sun as the circular movement of the sun moves the fire, just as the moon moves the water. Above the sun is ahl mokdo. Rabbeinu Bachya parshas tzav. The altar was made of wood and coated with copper. Even though there was a constant fire the copper never melted and the wood never burned. The altar was a place of atonement, the wicked who do not want this constant fire as they do not think they need atonement are judged by having a constant fire which is their hell, as Isaiah warns 33:14, 60:24. The Midrash Tanchuma delineates some of the wicked who were judged with fire. Rome who were haughty, the generation of the flood, Job 6:17, Sedom in Genesis 19:24, Pharaoh Psalms 18:14, exodus 9:24, Sancherev Isaiah 10:16 “yinok yikok keyikod eish,” Nebuchadnetzer, etc.