

"This is the law of the burnt offering, such burnt offering shall remain on its firewood upon the Altar." (6:2)

Rashi explains that every individual instance in which the word "*Torah*" is used, the implication is that one particular law is applicable. In this case "*Torah*" refers to all sacrifices that "come up" on the Altar, even if they become unfit. They remain, since they have already "come up". This law applies only to those sacrifices which become unfit in the Sanctuary. Those which become unfit prior to being brought into the Courtyard of the Sanctuary, however, are not offered as sacrifice.

Horav Yehudah Zev Segal Zt"l remarks that we may derive a profound lesson regarding our focus in the area of spiritual outreach from this *halacha*. Individuals who have yet to challenge their spiritual religious perspective may be divided into two groups: 1) those who are "spiritually unfit" as a result of the specific demands of *Am Yisrael*, and 2) those who are content living an immoral lifestyle which would be viewed with disdain by even the most "enlightened" cultures. In dealing with individuals of the latter persuasion, the attitude should be, "*if they come up*" they should be removed until their lifestyle is altered. Those whose spiritual aversion is due to their inability to conform with the spiritual restrictions of *Am Yisrael*, however, they are "spiritually unfit" because of the sanctity of *Am Yisroel*. We must reach out to them with love and patience, guiding their spiritual return to Hashem.