

## He shall wash its innards and its feet with water; and the Kohen shall cause it all to go up in smoke on the Altar – an elevation-offering, a fire-offering, a satisfying aroma to Hashem. (1:9)

In the *Talmud Menachos* 110a, *Chazal* state the following: “We find that the Torah says regarding a bulky ox brought as an offering, that it is *ishei reiach nichoach*, ‘A fire-offering, a satisfying aroma’; and in regard to a *Minchah*, it likewise says, ‘A fire-offering, a satisfying aroma.’” The same expression is used each time to teach you that, *Echad ha’marbeh, v’echad ha’mamit, u’bilvad sheyichavein es libo l’Aviv she’ba Shomayim*, “Whether one gives a lot, or one gives a little, his offering is equally pleasing to G-d, provided he directs his heart towards his Father in Heaven.” **Horav Gamliel Rabinowitz, Shlita**, derives an important lesson from these *pesukim*. Hashem does not demand that we exceed our innate abilities. Each and every one of us is blessed with capabilities, talents and potential coinciding with these abilities. He just wants us to be ourselves. A man has to do what he can – as long as his attitude is *l’shem Shomayim*, for the sake of Heaven.

We find this inconsistency in all disciplines. In the *yeshivah* world, many young scholars are blessed with brilliant minds and an uncanny ability to grasp the most difficult treatises in record time. To them, learning is often a “walk in the park.” We see another extreme: the student who does not have an exceptional acumen, who must toil and slave to grasp the most elementary *shtickel Torah*, but who will do anything to succeed in Torah scholarship. As far as Hashem is concerned, each one is measured in accordance with his ability and concomitant devotion to the subject matter. It is not how much one knows, but rather, how much one invests in his Torah study. The diligence, effort, toil and devotion are what count. The knowledge will be granted as Hashem’s gift.

A man once came to the **Steipler Gaon, zl**, and commented that, at present, he does not have much in the way of material abundance. If he will be blessed with a large windfall, he promised to give a considerable percentage to *tzedakah*. Therefore, he asked the *Gaon* for a *brachah*, blessing. The *Steipler* replied that this is not how it works with Hashem. The contribution of he who possesses only one dollar and gives half of it to charity is greater and more beloved by Hashem than the individual who has ten thousand dollars and gives half of it away. The Almighty does not need money. He has it all. Hashem wants to see how far one will go with what he has. The fellow that is left with only fifty cents in his pocket has given a greater contribution than the one who still has five thousand dollars in the bank. It is not how much one gives. It is the “dent” it creates that determines the significance of his charitable endeavor.

*She’yichavein libo l’Aviv she’baShomayim*, “That one direct his heart to his Father in Heaven” is much more than a lofty goal. Indeed, it defines the act of giving, and determines the nature of the

contribution. Do we give: to satisfy our guilt; to yield to the pressure of the beneficiary; for public acclaim; or in an attempt to satisfy and please the Almighty? It is a powerful question which many of us refuse to answer.