

## When any man of you offers an offering to Hashem. (1:2)

**Horav Ovadiah Yosef, Shlita**, cites a powerful analogy to give a profound meaning to this *pasuk*. A man once entered a department store and requested that the salesperson show him their best mirror. The salesperson returned with a very impressive mirror. The customer took one look at it, frowned and returned it saying this is not what he wants. The salesperson queried, "What is wrong with this mirror that you rejected it so fast?" The would-be customer responded, "I see a strange image in this mirror." Upon hearing this, the salesperson took one look at the man standing before him: His hair was disheveled; his face had not been washed in some time; his hat, which was filthy, was not properly on his head. "Fool that you are," he exclaimed, "the mirror is as good as the image it projects. You see yourself in the mirror. Do you expect the mirror to change the way you really appear? Go home, wash yourself, clean up your act and return. And then look into the mirror. You will certainly see a more appealing image."

The same concept applies to our relationship with the Almighty. Hashem responds to our actions. The way we act towards Him will effect a similar response. It is like a mirror. What we see is what we are. Shlomo Ha'Melech says in *Shir Ha'Shirim*, "Ani l'dodi v'dodi li," "I am to my beloved and my beloved is to me." This *pasuk* describes our relationship with the Almighty. As I am to my beloved - Hashem - so, too, will Hashem act towards me. One who begins his day with joy, acting properly, performing his *avodas Hashem*, service to the Almighty, with alacrity and virtue will see a similar response from Hashem. We cannot have any "*taanos*," complaints, against Hashem; we cannot walk around complaining that life is miserable as long as we are the source of the problem. If we wonder why "life" seems to be handing us a difficult portion to swallow, it would serve us well to look at ourselves, at our attitude to life and to Hashem.

This is the underlying meaning of the *pasuk*: A *korban* is a way of coming closer to Hashem. Indeed, the root word of *korban* is "*karov*," which means close. A man who offers a *korban*, who seeks to come closer to Hashem, should remember that it must be "*mikem*," from you. So, too, will be Hashem's response. Superficial lip service with no supporting internal emotion is worthless and will produce a sorry sight in the mirror of life.