

## **When a person offers a meal-offering to Hashem...and the Kohen shall cause its memorial portion to go up in smoke on the altar, a fire offering, a satisfying aroma to Hashem. (2:1,2)**

*Rashi* notes the use of the word "*nefesh*," soul, in reference to the *Korban Minchah*. Indeed, the *Torah* uses this word only in regard to the *Korban Minchah*. A meal-offering is the most inexpensive of all *korbanos*. It is the *korban* of choice for the poor man who seeks to donate whatever he can put together as a *korban*. Hashem recognizes the source of this *korban* - the *nefesh* - of the person who gave so much of himself, because he had nothing else to give. The "*azkarah*," remembrance -- which consists of the scoop of the offering -- is placed upon the *Mizbayach*, indicating Hashem's love for this *korban*. Interestingly, the concept of "*azkarah*" is not found concerning any other *korban* with the exception of the *Kometz Ha'Minchah*, scoop from the meal-offering. What is the significance of this *azkarah*?

*Horav Shmuel Truvitz, Shlita*, relates a powerful parable which demonstrates the esteem with which Hashem regards the *korban* of the poor man. There was a king who was involved in a lengthy war with another country. He placed a tax upon his subjects to sustain his soldiers. Obviously, each person contributed whatever he could for the cause. There was one individual who was extremely devoted to the king. He had no money, however, to contribute because he was very poor. Indeed, he barely had enough for himself. Yet, he wanted with all his heart to carry out the king's wish. He took a small piece of bread - worth barely a penny - from his own meager portion, wrapped it up and walked the great distance to the palace.

He came before the king tear-stricken and broken- hearted and exclaimed, "My king, I would do anything to join in battle as a soldier and fight till my last breath for you. Alas, I am beyond the age of eligibility for service. Therefore, I come before you with my donation to support the others that are fighting. I cannot compare to the others who have come before me with thousands of dollars. I come with my simple, paltry gift. I could not even afford any means of transportation. I walked here carrying my gift in my hands. Please accept what I have brought, because it is a gift from the heart."

When the king heard these sincere words, he was overcome with emotion. The devotion, dedication and sincerity evinced by this man brought joy to his heart. He said, "If I will include your contribution together with the others, it will pale by comparison and go unnoticed. You deserve individual distinction for your exemplary loyalty. I will have a small silver tray made from your offering, upon which I will have engraved the names of you and your family, noting your unforgettable deed. I will cherish this tray in my personal treasury long after the many other gifts are gone."

This poor man could not compete financially with the others. However, he gave something that superceded their gifts, he gave his soul. This is the quintessential gift. May we take a lesson from

this parable and realize that Hashem cares not for our money, but for ourselves - for our heartfelt devotion and unstinting commitment.