

## Command Aharon and his sons, saying: This is the law of the (Korban) Olah, elevation offering. (6:2)

*Chazal* attribute the use of the more emphatic form of introduction, *um*, "command", to the laws of the *Korban Olah*, to the urgency of the matter. The *Torah* exhorts the *Kohanim* to be especially zealous in performing the *Olah* service, now, as well as in future generations. The reason for this special emphasis is the monetary loss incurred by the *Korban Olah*. *Chazal* offer a number of explanations for this monetary loss. The most common explanation is that nothing remains for the *Kohanim* after the rest of the *Olah* is burned on the *Mizbayach*. Although they receive the hide, it hardly constitutes sufficient compensation. While the *Kohanim* certainly do not serve in the *Mikdash* specifically for any financial remuneration, they do share in the meat of the other *korbanos*. The drawback of the *Korban Olah* is that it provides nothing for the *Kohanim*. They are, therefore, encouraged not to permit their possible feelings of discontent to affect their performance.

**Horav Elyakim Shlesinger, Shlita**, offers a practical and timely interpretation for this emphasis. *Korbanos* is not the only *mitzvah* that demands our financial contribution. Many *mitzvos* cost money. What about *tefillin*, *lulav* and *esrog*, etc.? Obviously it is not the actual expenditure that nags at us, but rather the fact that we lay out money and receive nothing material in return. While *tefillin* and *esrog* may be on the expensive side, at least we are purchasing something substantive. The *cheftza d'mitzvah*, actual object of the *mitzvah*, is something tangible that we feel belongs to us. To the bystander who looks with eyes of flesh, the sight of an animal being placed upon the *Mizbayach* and completely devoured by flames can be somewhat disheartening. He might feel he is not receiving a return on his money. He spends a small fortune to purchase an animal, only to have it all go up in smoke! This is why it is essential for one to maintain a high standard of *emunah*, trust in the Al-mighty, that the spiritual return will compensate for the material outlay.

The greatest "return" for a person's money is the knowledge that he has performed the will of Hashem. This is the optimal exchange for one's money. The words of *Torah* are more valuable and more endearing than thousands in gold and silver.

Indeed, this problem exists until this very day. How often do we find people inclined to contribute heartily towards a building or a plaque emblazoned with their name to be displayed publicly? Yet these same people do not respond as enthusiastically when they are asked to contribute towards the less "exotic" *tzedakos*, such as helping a poor person, supporting a *talmid chacham*, or just donating towards an organization that does not accord the contributor public adulation and fanfare. The *Torah* recognizes the need to encourage *tzedakah*, especially when the contributor does not necessarily "see" his reward.