

When a person offers a Meal-offering to Hashem. (2:1)

The Torah uses an unusual term to describe the person who brings a *Korban Minchah*, Meal-offering, to the *Mizbayach*. He is a *nefesh*, a soul. *Chazal* explain that the Torah is teaching us an important lesson. Usually, the individual who brings a *Korban Minchah* is poor. Otherwise, he would have brought something more expensive, like a sheep or even an ox. The poor man has very little, and he offers a paltry gift from his pitiful possessions. Hashem understands what is transpiring in the poor man's mind. He has so very little, what can he really give for Hashem? A *Korban Minchah* represents the poor man's scraping, saving and struggling to demonstrate his gratitude. To us, the poor man's *korban* may not look like much, but to Hashem it is priceless. He is offering his *nefesh*, soul. This is how the Almighty views this poor man's devotion.

Horav Shimshon Pincus, zl, posits that though the *Bais Hamikdash* is gone, we still have a *korban ashir*, rich man's offering, and a *korban ani*, poor man's offering. How pathetic does it appear when a man comes to *shul* supposedly to learn after a long, hard day, but he can hardly keep his eyes open. He tries to focus on the *shiur*, but the words keep disappearing, as his eyes begin to shut.

While such a person may seem to be spiritually weak in our eyes, Hashem loves him. He is sacrificing his entire being. Sure, he would rather be home relaxing or taking a nap; yet, with his last ounce of strength, he drags himself to the *bais ha'medrash* to attend a *shiur*. It may neither be the best, nor is it the biggest – but it is all that he has. To Hashem, this counts for very much.