

A soul that will offer a meal offering to Hashem. (2:1)

Rashi comments that the word “*nefesh*,” soul, is not mentioned in regard to any *Korbanos Nedavah*, free-willed offerings, except for a *Korban Minchah*, meal offering. This is because usually the one who brings a meal offering is a poor man. Hashem says that He considers the poor man’s offering as if he had offered his soul as a *korban*. Simply put, this is because the poor man, regardless of the minimal value of his offering, contributed relatively more than his wealthy counterpart. Consequently, his *korban* represents a more significant sacrifice.

Horav Eliyahu Meir Bloch, zl, supplements this idea.. When the wealthy man brings his *korban*, he feels that his large gift earns him total penance. The poor man, however, knows that he gives very little and that his *korban* pales in quantity, compared to that of the rich man. He feels that he has not given enough to Hashem. He, therefore, offers his *nefesh* together with his *korban* as a way of entreating Hashem to accept the little that he offers. There is a sense of humility that accompanies the poor man’s *korban*. He feels that he does not give what he should. The emotion and the attitude that goes hand in hand with the *korban* transforms it into a supplication to Hashem. One should feel that he never fully gives Hashem what he should--only what he can.