



**ונפש כי תקריב קרבן 2:1**  
**מנחה לד' סלת יהיה קרבנו.**  
**ויצק עליה שמן ונתן עליה**  
**לבונה**

“When a person offers a meal-offering to Hashem, his offering shall be of fine flour, he shall pour oil upon it and place frankincense upon it.” It says in Vayikra Rabbah 3:1 that this Posuk is connected to the Posuk in Koheles 4:6 “טוב מלא כף נחת ממלא חפנים” – “Better is one handful of pleasantness than two fistfuls of toil and desire of the spirit.” The Midrash provides us with numerous P’shatim on this Posuk. Rebbe Chiya explains the Posuk: “טוב מלא כף נחת” – this is the Shabbos day; “ממלא חפנים עמל” – these are referring to the six days of the week, the six workdays. “ורעות רוח” – but nonetheless a person toils in this because it is the desire of the spirit – because it is his desire to do his work during the six days of the week. What is the connection between Shabbos Kodesh and our Posuk? The following Divrei Torah will expound on this topic, and support the P’shat offered in the closing paragraph.

**ונפש כי תקריב 2:1 – חכמת התורה**  
**קרבן מנחה לד' סלת יהיה קרבנו, ויצק עליה שמן**  
**ונתן עליה לבונה** – “When a person offers a meal-offering to Hashem, his offering shall be of fine flour, he shall pour oil upon it and place frankincense upon it.” It says in Vayikra Rabbah 3:1 that this Posuk is connected to the Posuk in Koheles 4:6 “טוב מלא כף נחת ממלא חפנים” – “Better is one handful of pleasantness than two fistfuls of toil and desire of the spirit.” Rebbe Berechya explains this Posuk to mean that it was better the treading that Hakodosh Baruch Hu Himself trod in Mitzrayim, than the two fistfuls of furnace soot that were thrown in the air by Moshe and Aharon which triggered the Makkah of Shchin, the boils. (That which Hakodosh Baruch Hu trod through Mitzrayim is referring to Makkas Bechoros, where Hashem Himself, went into Mitzrayim and killed all of the first-born). In what sense was it better? Hakodosh Baruch Hu’s action caused immediate Geula, while the act of Moshe and Aharon did not herald the Geulah. We need to understand this Midrash, for it is apparent and obvious that the Makkah of Bechoros was much greater than Shchin.

Who would have thought that the Makkah of Shchin was greater or even equal to the Makkah of Bechoros, that we need to be told this? Additionally, why choose the Makkah of Shchin to compare to the Makkah of Bechoros as opposed to all the other Makkos that were also not comparable to Makkas Bechoros? Why was the Makkah of Shchin done specifically through Moshe and Aharon? Not only was this done through Moshe and Aharon, but it says in Shemos Rabbah 11:5 that this Makkah was also done through Hakodosh Baruch Hu.

Why did this Makkah need all of this – that Moshe, Aharon, and Hakodosh Baruch Hu were all involved? It says in Shemos Rabbah 15:27 on the Posuk in Shemos 9:11 “כי היה השחין בחרטומים” – “For the boils were on the necromancers” - the word חרטומים is spelled חרטום – without the ' to teach us that even the ministering angel of Mitzrayim was afflicted with this Makkah of Shchin. Hakodosh Baruch Hu wanted the Makkos to go through Moshe Rabbeinu to demonstrate that a Tzaddik has the power to change nature in this world. Thus by all the other Makkos, the Zechus of the Tzaddik Moshe was sufficient to bring the Makkos upon the Mitzriyim, to change the nature of the world. However by the Makkah of Shchin, Hakodosh Baruch Hu wanted that the Sar of Mitzrayim should also be afflicted, and for that the Zechus of Moshe Rabbeinu was not great enough to also afflict the Sar. Aharon needed to be combined with Moshe to help, and the two of them were still not enough, so Hakodosh Baruch Hu needed to help them.

The reason Hakodosh Baruch Hu wanted Moshe and Aharon to be involved in this Makkah is to show that they have powers even in the worlds Above. Although they couldn’t complete the job, they began the job and Hakodosh Baruch Hu completed it. Based on this, one could have advanced an argument that indeed the Makkah of Shchin was greater than the Makkah of Bechoros, for by Makkas Bechoros we don’t see anywhere that it included inflicting the Sar of Mitzrayim. The Midrash tells us that indeed it must be that the Sar of Mitzrayim was afflicted even greater by the Makkah of Bechoros than by the Makkah of Shchin, for Makkas Bechoros

was the impetus for the Geulah, while this was not so by the Makkah of Shchin. No nation falls until the Sar of that nation falls; it must be that by Makkas Bechoros, the Sar of Mitzrayim fell, and then the nation of Mitzrayim fell. This is the meaning of the Posuk, that the one treading that Hakodosh Baruch Hu Himself trod in Mitzrayim by Makkas Bechoros was greater than by the Makkah of Shchin, and the proof is that the Geulah came from Makkas Bechoros – which must mean that by that Makkah, not only was the Sar of Mitzrayim afflicted, but he was afflicted worse than by the Makkah of Shchin. The Sar of Mitzrayim fell, and then the nation of Mitzrayim fell.

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The Kedusha of Shabbos Kodesh is drawn from the six days of the week. However, this is only if one acts completely L'shem Shomayim during the six days of the week. If one does not act completely L'shem Shomayim during the six days of the week, but does work for his own desires, then Shabbos does not draw Kedusha from the six days of the week. This is what it says in Vayikra Rabbah 28:3 on the Posuk in Vayikra 23:15 “שבע שבועות תמימות תהייה” – that it shall be seven complete weeks – when are they “complete” weeks? It is only when Klal Yisroel do Ratzon Hashem, the Will of Hashem. The word, “תמימות” implies equality, that they are all equally good, which would say that the seven weeks, all the days of the seven weeks – Shabbos and six days of the week, are all equal. That cannot be so, thus Chazal say that it only applies when the Ratzon Hashem is being performed. That elevates the six days of the week to be connected to Shabbos Kodesh, and thus they indeed all become equal on some level. It says in the Yalkut in Tehillim 852, “אלמלא שמרו” – “If only Klal Yisroel would heed one Shabbos, they would immediately be redeemed.” Could this mean that Chas V'shalom Klal Yisroel has not kept Shabbos even once, and therefore they have not been redeemed yet?

It says in Shemos 20:8 “זכור את יום השבת לקדשו” – that one should remember Shabbos during the six days of the week. One should be content with resting on Shabbos Kodesh, and when he works during the six days of the week, it should only be because he has to, not because he wants to. He should want to rest all week, and serve Hashem all week. If one does this, then all the days of the week are elevated, and the Kedusha draws into Shabbos Kodesh. Thus, keeping only the holy day of Shabbos itself is not enough, for one must also do his work during the six days of the week properly in order to bring the Geulah.

This is what the Midrash is telling us here, “טוב מלא כף נחת” – this is Shabbos, and “ממלא חפניים עמל” this refers to the six days of the week – which tells us that from the six days of the week – it can infuse goodness into Shabbos

Kodesh. Now this is only when Klal Yisroel work the proper way during the six days of the week that Shabbos can be elevated from those days. The proof that this is not so, and that Shabbos is greater than the six days of the week, is because the Geulah has yet to come. If Klal Yisroel were to indeed work the proper way during the six days of the week, then their Shabbos would be extremely elevated, and we would be Zoche to the Geulah Shlaima.

**שם משואל – Parshas Vayikra 5670 – The Posuk in Tehillim 36:7 says, 'אדם ובהמה תושיע ד'** – The Gemara in Chulin 5b says on this Posuk that this refers to people who are clever in terms of their intellect, and despite their intelligence, they make themselves like animals. (They are very humble, and do not consider themselves to be anything). The matter here that is being discussed is that when one is Mevatel, nullifies, his intellect and his will to Hakodosh Baruch Hu, then he is given intellect from Shomayim. The Gemara in Brachos 7a says on the Posuk of “ויסתר משה פניו כי ירא” – “מהביט” – that Moshe hid his face from gazing at Hashem, and in that Zechus, he was Zoche to have his countenance glow; others were in awe of him and feared approaching him, and he was Zoche to behold the likeness of Hashem. When one is humble, and nullifies himself to Hakodosh Baruch Hu, then he is Zoche to true wisdom and intellect. Shlomo Hamelech asked for wisdom, and because he asked for that he was Zoche to everything.

This is as it says in Shir Hashirim Rabbah 1:9, if one asks for the daughter of the king, he will get everything that comes with the daughter of the king. It says in Vayikra Rabbah 1:6 “דעה קנית מה חסרת” – if you have acquired wisdom, what do you lack? The explanation of this is that דעת, wisdom, is התקשרות, being tied to something. One is Mevatel his Da'as, he nullifies his wisdom, and disconnects from all matters of Olam Hazei and its foolishness, and makes himself like an animal, so that he is completely subservient to the Ratzon Hashem. Just as an animal follows the lead and the will of his master, so too, this person is connected and follows the roots of his Neshama. Being that he follows the will of his Neshama, he is Zoche to all

sorts of goodness which come from the source of his Neshama, for the Neshama is connected to the מקור החיים the root of all life. The more one belittles himself and makes himself subservient to the Ribbono Shel Olam, the more the Ribbono Shel Olam lifts him up, as the Posuk says, “מגביה שפלים עד מרום” – even though he may not inherently be worthy of it. This is the Inyan of זכור ושומר, that is said regarding Shabbos, that all that are included in שמירה are included in זכירה. שמירה is one watching himself from performing Melachah, that is all the days of the week, one is constantly performing Melachos from the 39 forbidden Melachos of Shabbos, and when Shabbos comes, one needs to totally detach himself from all of those Melachos. All of one's thoughts must be disconnected from all of the Melachos, so that his thoughts are not on mundane Olam Hazei matters. Shabbos is a Bechinah (concept) of דעת, as it says regarding Shabbos Kodesh in Shemos 31:13 “לדעת כי אני ד' מקדשכם” – it is about knowing Hakodosh Baruch Hu and connecting to him.

Now we can understand the connection between Shabbos Kodesh and the Posuk here about bringing a Korbon Mincha. The purpose of bringing any Korbon is for one to become more connected to Hakodosh Baruch Hu. When one brings a Korbon which consists of an animal, it is in the place of the person. It is like the person is giving himself over to Hakodosh Baruch Hu. One must know that the same is true when one brings a Korbon Mincha. One must nullify himself and his desires to the will of Hakodosh Baruch Hu. Shabbos Kodesh is a day that is all about our connection to Hakodosh Baruch Hu. However, that day alone is not enough. Shlomo Hamelech is telling us in this Posuk in Koheles that the entire week feeds into Shabbos Kodesh. In order for us to elevate our Shabbos Kodesh, we must work on it the other six days of the week. We must get to “know” Hakodosh Baruch Hu, and seek to come close to Him. That is the purpose of Korbonos and the purpose of Shabbos Kodesh. May we be Zoche to utilize all the six days of the week as feeders for Shabbos Kodesh, so that our Shabbos Kodesh is truly Kodesh, and with that we will be Zoche to the coming of Mashiach.