In Bamidbar, it is written, "Bless Hashem, His angels" — referring to the lower ones who are unable to stand in His roles — it is written: "His angels," etc.	בְּמִדְבַּ"ר בָּרְכוּ ה' מַלְאָכָיו הַּחָתּוֹנִים שֶׁאֵינָם יִיְכוֹלִים לַעֲמוֹד בִּתַפְּקִידָיו כְּתִיב מַלְאָכָיו כו'.
For indeed, every Jewish person who was sent into the world to fulfill the will of our Father in Heaven is called a shaliach (messenger) and an angel.	כִּי בֶאֶמֶת כָּל אִישׁ יִשְׂרָאֵל שֶׁנִּשְׁתַּלַּח בַּעוֹלָם לַצְשׁוֹת רְצוֹן אָבִינוּ שֶׁבַּשָּׁמִיִם נִקְרָא שָׁלִיחַ וּמַלְאָדְ.
However, an angel has nothing other than the mission.	אֲבָל כִּי הַמַּלְאָּךְ אֵין לוֹ שׁוּם דָּבָר רַק הַשְּׁלִיחוּת.
(And therefore they are called "standers" — omdim — without change, from the aspect of a messenger and angel, as mentioned above.)	וְלָכֵהְ נִקְרָא עוֹמְדִים בְּלִי הִשְׁתַּנּוּת מִבְּחִינַת] [שָׁלִיחַ וּמַלְאָךְ כְּנַ"ל
And when a person guards himself not to have any act that is not in accordance with His Will —	וּכְשֶׁאָדָם שׁוֹמֵר עַצְמוֹ שֶׁלֹא יִהְיֶה שׁוּם מַעֲשֶׂה רָּיִ קִיּוּם רְצוֹנוֹ יִתְבָּרַךְּ — בְּלִי קִיּוּם רְצוֹנוֹ יִתְבָּרַךְּ
for this concept exists even within every act, that there is a holy spark in it —	שֶׁהָרֵי עִנְיָן זֶה נִמְצָא גַּם בְּתוֹךְ כָּל מַצְשֶׂה שַׁיֵשׁ בּוֹ נִיצוֹץ קָדוֹשׁ — שֶׁיֵשׁ בּוֹ נִיצוֹץ
and it is the power of the actor in the acted —	ןהוא כֹּחַ הַפּוֹעֵל בַּנִּפְעָל —
and a person must ensure that every act is only in order to fulfill and bring about the Will and desire of the Holy One, Blessed is He —	וְצָרִיךְּ לִהְיוֹת כָּל מַעֲשֵׂה הָאָדָם רַק כְּדֵי לִהְיוֹת בַּעֲשֶׂה רְצוֹן וּמְבוּקָשׁ הַשֵּׁם יִתְבָּרַךְּ —
then he is truly called an angel, for he finds in every act a mission and fulfillment of His Will.	אָז נִקְרָא בָּאֱמֶת מַלְאָדּ, שֶׁהָרֵי מוֹצֵא לְעַצְמוֹ בְּכָל מַעֲשֶׂה שָׁלִיחוּת וּקִיּוּם רְצוֹנוֹ יִתְבָּרַדְּ.
And this is [the meaning of] "Those who do His word" — that they make the word through preparation, in every act, to be only for His Will —	וְזֶהוּ עוֹשֵׁי דְבָרוֹ — שֶׁעוֹשִׂין הַדְּבּוּר עַל־יְדֵי הַכָנָה בְּכָל מַעֲשֶׂה לְהִיוֹת רַק לְרְצוֹנוֹ —
they merit to actually hear in every single act what His Will is in that very physical matter.	זוֹכִין לִשְׁמוֹעַ בְּכָל מַעֲשֶׂה מַמָּשׁ מַה שֶּׁרְצוֹנוֹ יָתְבָּרַךְ בָּזֶה גּוּפָאִ.
And this is [the meaning of] "Mighty in strength" — that their primary grasp is in the ko'ach (inner strength) within each thing —	וְזֶהוּ גִּבּוֹרֵי כֹּחַ — שֶׁעִקַּר אֲחִיזָתָם בַּכֹּחַ שְׁבְּכָל דָּבָר — שֶׁבְּכָל דָּבָר
which is the inner essence, which is His Will that enlivens everything, as mentioned above.	שֶׁהוּא הַפְּנִימִיוּת, וְהוּא רְצוֹנוֹ יִתְבָּרַךְ הַמְחַיֶּה הַכּלֹ כְּנַ"ל.
And this is what it says: "And He called to Moshe" — meaning, that this was the level of Moshe Rabbeinu, peace be upon him —	וְזָהוּ שֶׁאָמַר: וַיִּקְרָא אֶל מֹשֶה — הַפֵּרוּשׁ שֶׁכֵּן הָיָה בְּחִינַת מֹשֶׁה רַבֵּינוּ עָלָיו הַשָּׁלוֹם —
that he was always ready for prophecy and would always hear the voice of the calling —	שֶׁהָיָה מוּכָן תָּמִיד לִנְבוּאָה וְהָיָה שׁוֹמֵעַ תַּמִיד קוֹל הַקְּרִיאָה — קוֹל

like an angel who constantly engages in his mission from Him, may He be blessed, and who has nothing else in the world, as explained above.	ּכְּמוֹ מַלְאָדְ שֶׁעוֹסֵק תָּמִיד בִּשְׁלִיחוּתוֹ יִתְבָּרַדְּ, שָׁאֵין לוֹ דָּבָר אַחֵר בָּעוֹלָם כְּנַ"ל.
And in the Midrash it says: A Torah scholar who has no daas (inner knowledge), a carcass is better than him. Even Moshe Rabbeinu did not enter [the Tent of Meeting] until he was called, etc.	וּבְמִדְרָשׁ: תַּלְמִיד חָכָם שֶׁאֵין בּוֹ דַּעַת נְבֵלָה טוֹבָה הֵימֶנּוּ, שֶׁאַף מֹשֶׁה רַבֵּינוּ לֹא נִכְנַס עַד שֶׁקָרָא לוֹ כו'.
The explanation is as mentioned above: For who is able to approach and do the Will of Hashem, only through the power of the commandment — that He sanctified us with His commandments and commanded us.	פֵּירוּשׁ כְּנַ"ל: כִּי מִי יָכוֹל לָגֶשֶׁת לַעֲשׁוֹת רְצוֹן הַשֵּׁם יִתְבָּרַךְ, רַק עַל־יְדֵי כֹּחַ הַמִּצְוָה שֶׁקּדְשָׁנוּ בְּמִצְוֹתִיו וְצִוָּנוּ
And so explained my master, my grandfather, may the memory of the righteous and holy be a blessing: that the commandment gives the strength that we are able to do it.	וְכֵן פֵּירֵשׁ אָדוֹנִי אָבִי זְקֵנִי מוֹרֵנוּ וְרַבֵּנוּ זִכְרוֹנוֹ צַדִּיק וְקָדוֹשׁ לִבְרָכָה: שֶׁהַמִּצְוָה נוֹתָנֶת כֹּחַ שָׁנּוּכַל לַצֲשׁוֹתָה.
And this is as mentioned above — that every person is a messenger ( <i>shaliach</i> ) only through the fact that in all his actions he remembers the mission.	וְהוּא כְּנַ"ל: שֶׁכֶּל אָדָם הוּא שָׁלִיחַ, רַק עַל־יְדֵי שֶׁבְּכָל מַעֲשָׂיו זוֹכֵר הַשְּׁלִיחוּת.
And this is called <b>daas</b> (inner knowing), because <b>chokhmah</b> (wisdom) on its own is also called wisdom — but when wisdom and understanding settle into a person, it is called <b>daas</b> —	ְוֶזֶה נִקְרָא דַּעַת: כִּי הַחָּכְמָה לְעַצְמָה גַּם נִקְרֵאת חָכְמָה, וְהִתְיַשְּׁבוּת הַחָּכְמָה וְהַבִּינָה בָּאָדָם — נִקְרָא דַּעַת
for he <i>knows</i> and is <i>connected</i> to that wisdom. And it is an inner knowing — that in every action and thought, whether great or small, he is connected to the inner vitality of Hashem — the power of the One who acts, as mentioned above.	שֶׁיּוֹדֵעַ וּדְבוּק בְּזֹאת הַחָּכְמָה. וְהִיא יְדִיעָה פְּנִימִיּוּת — שֶׁבְּכָל מַעֲשֶׂה וּמַחֲשֶׁבָה גָּדוֹל וְקָטֶן — דָבוּק בִּפְנִימִיּוּת חַיּוּת הַשֵּׁם יִתְבָּרֵךְ — כֹּחַ הַפּוֹעֵל כְּנַ"ל
And Moshe Rabbeinu, who was the collective daas of the Jewish People, it says: "And He called" — because he was always designated for the calling.	וּמֹשֶׁה רַבֵּינוּ עָלָיו הַשָּׁלוֹם, שֶׁהָיָה כְּלָל הַדַּעַת שֶׁל בְּנֵי יִשְׂרָאֵל, נָאֱמַר: "וַיִּקְרָא" כו' — .שֶׁהָיָה מְיָחָד הָּמִיד אֶל הַקְרִיאָה
"A person who brings from among you [a korban (offering)]" — the simple meaning: to give from the inner strength and will to Hashem.	אָדָם כִּי יַקְרִיב מִכֶּם" — הַפָּשׁוּט: לָתַת" מְפְנִימִיּוּת כֹּחוֹ וּרְצוֹנוֹ לַה'.
"Nullify your will [before His will]" — this is the aspect of <i>korban</i> , drawing close — to draw all actions near to Hashem.	בַּטֵל רְצוֹנְדָּ כו''' — וְהוּא בְּחִינַת קָרְבָּן —'' 'לְקָרֵב כָּל הַמַּעֲשִׂים לַה'.
And it says "from among you" — as my master, grandfather of blessed memory explained the Mishnah: "If I am not for myself, who is for me," etc., see Parshas Ki Sisa and <i>Daf Peh Ches</i> in Chelek Ches.	וְכָתוּב "מִכֶּם" — כְּמוֹ שֶׁפֵּירֵשׁ אֲדוֹנִי אָבִי זְקֵנִי ז"ל אֶת הַמִּשְׁנָה: "אָם אֵין אֲנִי לִי מִי לִי" .'כו', שָׁם פָּרָשַׁת כִּי תִשָּׂא וְדַף פֵּ"חְ בְּחֵלֶק ח
And this is what it says: Even though each person should give their own contribution — it should be through inserting oneself within the collective of the Jewish People.	וְזֶהוּ שֶׁאָמַר: שֶׁהַגַּם שֶׁכָּל אָחָד יִתֵּן עִנְיָן שֶׁלִּי יִהְיֶה עַל־יְדֵי הַכְנָסַת עַצְמוֹ בְּתוֹךְ כְּלַל :יִשְׂרָאֵל.

My master, my grandfather, may the memory of the righteous and holy be a blessing, told in the name of the Rav, of blessed memory, from Peshischa, on what is said: "One who brings more and one who brings less — as long as his heart is directed [toward Heaven]"	אָא"ז מוֹ"ר זִצְלָהֵ"ה הָגִּיד בְּשֵׁם הָרַב ז"ל מִפְּשִׁיסְחָא עַל מַה שֶׁנָּאֱמֵר: אֶחָד הַמַּרְבָּה וְאֶחָד הַמַּמְעִיט — וּבִלְבַד שֶׁיְכַוַּן לְבּוֹ כו'.
And the Taz in Siman 1 asked: If the one who gives more also intends for the sake of Heaven, then he is surely better!	וְהָקְשֶׁה בַּט"ז סִימָן א': אִי גַּם הַמַּרְבָּה מְכַוֵּן 'לְשֵׁם שָׁמַיִם — טַפֵּי עֲדִיף!
And he, may his memory be a blessing, answered with a parable: Two merchants who traveled on the same road — one arrived immediately, and the other had delays and hindrances, and only after a long time did he also arrive.	וְתֵירֵץ הוּא ז"ל בְּמָשָׁל: שְׁנֵי סוֹחַרִים שֶׁנָּסְעוּ לְדֶרֶךְ אֶחָד — וְהָאֶחָד בָּא מִיָּד, וְהַשֵּׁנִי הָיָה לוֹ סִבּוֹת וּמְנִיעוֹת עַד שֶׁלִּוְמֵן רַב בָּא גַּם־כֵּן.
And they asked him: Why didn't you come until now? And he replied: "Since I also arrived, what happened has happened." End of quote. And he did not explain further.	וְשָׁאֲלוּ אוֹתוֹ: מֵה זֶּה שֶׁלֹּא בָאתָ עַד עַתָּה? וְהֵשִׁיב: מֵאַחַר שֶׁבָּאתִי גַּם־כֵּן — מַה שֶׁהָיָה, הָיָה. עַכְּדַ"ב. וְלֹא פֵּירֵשׁ יוֹתֵר.
And it seems to me the explanation is: "As long as his heart is directed" — that the end and goal of his actions should be that they are directed to Hashem as is fitting —	וְנִרְאֶה פֵּירוּשׁ: "וּבָלְבַד שֶׁיְכַנֵּן לְבּוֹ" — שֶׁפּוֹף וְתַכְלִית מַצֲשָׂיו יִהְיֶה שֶׁיִּהְיֶה מְכוּוָּן לַה' כַּרָאוּי —
whether this came to him through a small amount of effort or through great toil — as long as his deeds help him to direct his heart to Heaven.	בֵּין שֶׁבָּא לוֹ זֶה עַל־יְדֵי עֲבוֹדָה מְעַט — אוֹ עַל־יְדֵי יְגִיעוֹת הַרְבֵּה — רַק שֶׁיוֹעִילוּ מַעֲשֶׂיו לָכַוּן לְבּוֹ לַשָּׁמִיִם.
And these words are very correct, for even here this was said regarding the <i>minchah</i> offering — that once his offering was brought close to Hashem, that is the intended goal and final purpose.	וְהַדְּבָרִים נְכוֹנִים מְאֹד — שֶׁהַרֵי גַּם כָּאן נָאֶמַר זֶה עַל הַקָּרְבַּן מִנְחָה — שֶׁמֵאַחַר שֶׁנִּתְקָרֵב קָרְבָּנוֹ לַה' — זֶה תַּכְלִית הַמְּכוּוָן וְסוֹף דָּבָר.
If so, there is no difference whether he increased or minimized — for the ultimate goal is the same: to draw close to Hashem.	אָם כֵּן — אֵין נַפְקא מִינָּא בֵּין שֶׁהָיָה מַרְבֶּה וֹוּמַמְעִיט — כִּי סוֹף הַכֹּל אֶחָד: שֶׁיִּתְקָרֵב לַה'.
And this itself is the meaning of "he should direct his heart" — like the idea of the <i>korban</i> , that it be drawn after the root — and that is the vitality of Hashem, blessed be He, which is placed in everything.	וְזֶה עַצְמוֹ פֵּירוּשׁ "יְכַוֵּן לְבּוֹ" — כְּעִנְיֵן הַקֶּרְבָּן: לְהִיוֹת נִמְשָׁךּ אַחַר הַשֹּׁרֶשׁ — וְהוּא חַיּוּתוֹ יִתְבָּרַךְ שֶׁנְתַּן בְּכֶל דָּכָר.
My master, my grandfather, of blessed memory, also explained the Midrash: "To the north, before Hashem" — that it recalls the Binding of Yitzchak —	אָא"ז מוֹ"ר ז"ל הָגִּיד פֵּירוּשׁ הַמִּדְרָשׁ: "צָפוֹנָה הַלְפְנֵי ה'" — זוֹכֵר עֲקֵידַת יִצְחָק —
for the essence of the korban was the will to give over one's soul to Hashem — and this hiddenness that was in the korban is what is called <i>tzafun</i> (hidden).	כִּי עִקַר הַקֶּרְבָּן הָיָה הָרָצוֹן לִמְסוֹר נַפְשׁוֹ לַה' — וְזֶה הַהֶּסְתֵּר שֶׁהָיָה בַּקּרְבָּן — וְנִקְרָא צָפוּו

# Rabbi Yehuda Aryeh Leib Alter of Ger Sfas Emes

# Parshas Vayikra

And this can also be now — and the meaning of "tzafun before Hashem" is that the hidden place within a person should be before Hashem — and not revealed on the forehead. End of his holy words.	וְזֶה יָכוֹל לָהְיוֹת גַּם עַתָּה. וּפֵירוּשׁ "צָפוֹנָה לָפְנֵי ה'" — לָהִיוֹת מָקוֹם הַצָּפוּן שֶׁבָּאָדָם לַה' — וָלֹא בְּגִלּוּי עַל הַמֵּצַח. עַכְּדֵ"ב ז"ל.
And certainly, this is the essence of the aspect of the korban: "That you shall offer from among you" — that the entire person be subjugated to Hashem.	וּבוַדַּאי כִּי זֶה עִקַּר בְּחִינַת הַקֶּרְבָּן: "כִּי יַקְרִיב מָבֶּם" — לְהִיוֹת כָּל הָאָדָם מְשֵׁעְבָּד לַה'.
And this is the Binding of Yitzchak — only that there was also an actual deed, for Hashem commanded to offer in actual action an animal or bird.	ן זֶה צֲקֵידַת יִצְחָק — וְרַק שֶׁהָיָה בְּמַצֲשֶׂה גַּם־כֵּן: שָׁצִּוָּה הַשֵּׁם לְהַקְרִיב בְּמַצְשֶׂה מַמָּשׁ בָּהֵמָה אוֹ עוֹף.
And behold, on Shabbos one may not offer a personal korban — and it is possible to say that on Shabbos there is no need for the aspect of action —	וְהָנֵּה, בְּשַׁבָּת אֵין מַקְרִיבִין קָרְבַּן יָחִיד — וְיֵשׁ לוֹמַר גַּם־בֵּן: שֶׁבְּשַׁבָּת אֵין צֹרֶךְ לְבְחִינַת — הַמַּצַשֶּׁה
for on Shabbos all labor is forbidden — and therefore the will alone, to give over one's soul to Hashem, is the korban.	שֶׁבְּשַׁבָּת נָאֶסְרוּ כָּל הַמְּלָאוֹכוֹת — וְלָכֵן הָרָצוֹן בָּלְבַד לִהְיוֹת מוֹסֵר נַפְשׁוֹ לַה' — הוּא הַקּּרְבָּן.
Only on weekdays, the matter comes through action — so that the illumination should also be drawn into action — and therefore a physical korban is also needed, as mentioned above.	רַק בְּחוֹל — הָעִנְיָן עַל־יְדֵי עֲשִׂיָּה — לִהְיוֹת נִמְשָׁר הָהָאָרָה גַּם בַּמַּעֲשֶׂה — לָכֵן צָרִיךּ קָרְבָּן בָּמַעֲשֶׂה גַּם־כֵּן כְּנַ"ל.

#### **NOTE:**

#### • Summary:

These teachings, drawn from the Sfas Emes (תרל"א), explore the **essence of a Jew's mission in life** and how **intent** — *kavanah* — matters more than the **quantity** of one's deeds.

#### 1. Every Jew as a Messenger/Angel:

Every Jew is called a **messenger (shaliach)** and **angel (malach)** when their every action is aligned with the will of Hashem. Like angels, who have no personal agenda and only fulfill their mission, a Jew too can live with total devotion when every act is an expression of Divine purpose.

#### 2. True Daas (Inner Knowledge):

Real *daas* isn't just knowing Torah intellectually, but integrating Divine awareness into every aspect of life — big or small — so that even the mundane becomes sacred. This is the inner force — the "koach hapo'el banif'al" (the power of the actor in the act).

### 3. Kavanah Over Quantity:

Citing "Echad hamarbeh v'echad hamamit, u'bilvad she'yichavein libo", the Sfas Emes brings a mashal of two merchants: one reaches his goal quickly, the other slowly — but they both arrive. The real success isn't how much you do but whether your heart is **truly directed to Hashem**.

#### 4. The Hidden Korban:

The idea of "tzafonah lifnei Hashem" (northward before Hashem) and the *Akeidas Yitzchak* teach that the essence of a korban is hidden inner devotion — not just the external act. The root of korban is kirvah, closeness to Hashem, which can even be accomplished just with sincere will — especially on Shabbos when no action is permitted.

## Practical Takeaway (PT):

Don't measure your spiritual worth by how "much" you do — rather, ask:

## "Is my heart truly directed toward Hashem?"

Even if your actions seem small, if they come with deep kavanah and a sincere desire to serve, they carry the full power of a korban. Whether in learning, davening, or simple acts like kindness or restraint — infuse them with purpose, and you become a living shaliach of Hashem.

## True Chassidic Story: The Hidden Korban of a Wagon Driver

Once, the **Rebbe Reb Bunim of Peshischa** was visited by a great Torah scholar. As they were learning together, a simple **wagon driver** entered the room quietly, nodded, and left. The Rebbe immediately stood up and said, "That man just brought a korban before the Holy One, Blessed be He."

The scholar was shocked. "A korban? That simple man? He didn't even say a word!"

The Rebbe explained: "Every day before setting out, he wrestles with himself: 'Should I stay home and learn a little, or go work and provide for my family and give tzedakah?' And today, once again, he chose to serve Hashem by going out honestly and supporting his household. That small nod he gave us — that was his *offering on the altar*. A silent korban, straight from the hidden chambers of the heart." **END NOTE**