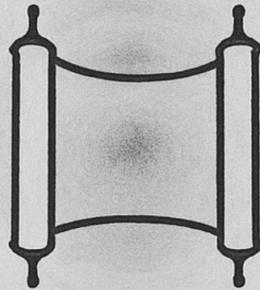


בס"ד

Avraham HaMalach
Chesed L'Avraham
Parshas Terumah



Dedicated in Honor of

לע"נ

יוצבד חנה בת משה

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Avraham HaMalach Chesed L'Avraham Parshas Terumah

Introduction

Rabbi Avraham HaMalach, known for his extreme asceticism and deep inward avodah, taught Torah in a language of inner bittul and abstraction. His path was one of radical self-nullification, seeing the tzaddik not as a personality but as a transparent channel for Divine revelation. In this teaching on “ונועדתי לך שם,” he explains how revelation enters the world only through vessels that become ayin, nothing of their own.

“And I will meet with you there, and I will speak with you from above the kapores that is upon the Ark of the Testimony, from between the two keruvim, all that I will command you to the children of Israel” (Exodus 25:22).

וְנוֹעַדְתִּי לְךָ שֵׁם וְדַבַּרְתִּי אִתְּךָ מֵעַל הַכַּפֹּרֶת אֲשֶׁר עַל אֲרוֹן הָעֵדוּת מִבֵּין שְׁנֵי הַכְּרֻבִים אֵת כָּל אֲשֶׁר יֹאמְרֶנּוּ אֵלֶיךָ אֶל בְּנֵי יִשְׂרָאֵל (כה, כב)

Behold it is known that “Hashem Elokim does not do a thing unless He reveals His secret to His servants the prophets” (Amos 3:7).

הִנֵּה יָדוּעַ כִּי לֹא יַעֲשֶׂה ה' אֱלֹהִים דְּבָר כִּי אִם גְּלוּהוּ (סודו אֶל עַבְדָּיו הַנְּבִיאִים) (עמוס ג, ז)

Its explanation is by way of analogy, that just as it is impossible for a created being to be formed from matter except through a cessation of form,

פְּרוּשׁ עַל דֶּרֶךְ מְשַׁל כִּי כִּמוֹ שֶׁאֵי אֶפְשָׁר לְהִיוֹת נִבְרָא מִן בִּילָה לְפָרוּשׁ כִּי אִם בְּהַפְסֵק צוּרָה

for as long as it has the form of matter it cannot receive upon itself another form, but only after it comes to the level of ayin then it is possible to receive another form,

כִּי כָל זְמַן שֶׁיֵּשׁ לוֹ צוּרָת בִּילָה אֵינוֹ יָכוֹל לְקַבֵּל עָלָיו צוּרָה אַחֶרֶת, אֲלֵא לְאַחַר שֶׁבָּא לְמַדְרַגַּת אֵין אִזְּ אֶפְשָׁר לְקַבֵּל צוּרָה אַחֶרֶת

so it is impossible for there to be revelation in the world of Asiyah except by means of the tzaddik who is at the level of ayin, he has nothing of his own,

כִּף אֵי אֶפְשָׁר לְהִיוֹת הַתְּגִלוֹת בְּעוֹלָם עֲשִׂיָּה כִּי אִם עַל יְדֵי הַצַּדִּיק שֶׁהוּא בְּמַדְרַגַּת אֵין, לֵית לֵיהּ מִגְרָמִיהּ בְּלוּם,

and he is the hyuli of the world, through whom revelation comes to the world. And the Torah also is hyuli,

וְהוּא הַיּוּלִי שֶׁל עוֹלָם, שֶׁעַל יָדוֹ בָּא הַתְּגִלוֹת לְעוֹלָם. וְאוֹרֵיתָא הִיא גַם כֵּן הַיּוּלִי

as it is written in the Zohar (see Bereishis daf 40), “With the Torah He created the world and the Torah sustains the world,”

כִּמוֹ שֶׁכָּתוּב בְּזוֹהַר הַקְּדוּשׁ (עֵין בְּרֵאשִׁית דף מ.) בְּאוֹרֵיתָא בְּרָא עֲלֵמָא וְאוֹרֵיתָא מְקַיִם עֲלֵמָא

meaning in the combinations of the letters of the Torah revelation comes to the world, and this is “sustains the world.”

פְּרוּשׁ בְּצֻרוּפֵי אוֹתֵיות שֶׁל אוֹרֵיתָא בָּא הַתְּגִלוֹת לְעוֹלָם, וְזֵהוּ מְקַיִם עֲלֵמָא

And the tzaddik receives from the power of the hyuli, therefore at first the revelation was in the Ark,

וְהַצַּדִּיק מְקַבֵּל מִכַּחַת הַיּוּלִי, לְכַיִּכָּה מִתְחִלָּה הָיָה הַמְּגִלוֹת בְּאֲרוֹן

where there were placed the ten utterances. And afterward “and I will speak with you,” peering from between the cracks,

שֶׁמוֹנְחָ שֵׁם יוֹד דְּבָרוֹת. וְאַחַר כֵּן וְדַבַּרְתִּי אִתְּךָ מִצִּיץ מִן הַחֲרָבִים

meaning as a hint, like an infant, He constricted Himself, as it were, so that the infant would be able to receive from them,

פְּרוּשׁ כְּרָמֵז, כְּתִינוּק, צִמְצָם אֵת עֲצָמוֹ כְּבִיכּוֹל כְּדֵי שֶׁהַתִּינוּק יוּכַל לְקַבֵּל מֵהֶם

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like a father who constricts the intellect for his son. And this is “and they shall take for Me,”

כְּמוֹ שֶׁהָאָב מְצַמְצֵם הַשֶּׁכֶל לְבְנוֹ. וְזֶהוּ וַיִּקְחוּ לִי

meaning to the yud which is chochmah, that they should prepare themselves so that chochmah may dwell upon them,

פְּרוּשׁ לַיּוֹד שֶׁהִיא חֻכְמָה, שְׂיַכְיִנוּ אֶת עֲצָמָם כְּדֵי שְׂיִיכַל לְשָׂרוֹת עֲלֵיהֶם חֻכְמָה

as the verse says (Exodus 25:8), “And they shall make for Me a sanctuary and I will dwell among them,” it does not say “in it.”

כְּמוֹ שֶׁאָמַר הַכֶּתוּב (כֹּה, ח) וַעֲשׂוּ לִי מִקְדָּשׁ וְשִׁכְנֹתַי בְּתוֹכָם, בְּתוֹכוֹ לֹא נֶאֱמַר

And how much should you prepare yourselves? From terumah, terum mah, that you should rise to the level of mah,

וְכֻמָּה תְּכִינּוּ אֶת עֲצָמְכֶם, מִתְרוּמָה, תְּרוּם מַה, שֶׁתַּעֲלוּ לְמַדְרַגַּת מַה

meaning that you should subdue all the six middos to Hashem Yisbarach, and then mah will be able to dwell upon you,

פְּרוּשׁ שֶׁתְּכַנִּיעוּ כָּל הַשֵּׁשֶׁת מִדּוֹת לְהַשֵּׁם יִתְבָּרַךְ, וּמַה יִּכָּל לְשָׂרוֹת עֲלֵיכֶם

chochmah, koach mah (Zohar HaKadosh Tzav 34), the power of mah. And the word “every man,”

חֻכְמָה כַּח מַה (זֶהר הַקְּדוֹשׁ צוֹ ל"ד), כַּח שָׁל מַה. וּמִלַּת כָּל אִישׁ

one who is at the level of ish. “You shall take My terumah,” meaning the terumas yud,

שֶׁהוּא בְּמַדְרַגַּת אִישׁ. תִּקְחוּ אֶת תְּרוּמָתִי, פְּרוּשׁ תְּרוּמַת יוֹד

one who is ish is able to make preparation so that chochmah, which is yud, may dwell upon him.

מִי שֶׁהוּא אִישׁ הוּא יָכוֹל לַעֲשׂוֹת הַכְּנָה כְּדֵי שְׂיִיכַל לְשָׂרוֹת עֲלָיו חֻכְמָה שֶׁהִיא יוֹד

From here until Parshas Vayikra and from Parshas Vayikra until Parshas Tazria is missing, and woe over those that are lost.

מִכָּאן עַד פְּרִשְׁת וַיִּקְרָא וּמִפְּרִשְׁת וַיִּקְרָא עַד פְּרִשְׁת תִּזְרִיעַ חֶסֶר וְחֶבֶל עַל דְּאֲבָדִין

From Parshas Vayikra you will find by the introduction.

מִפְּרִשְׁת וַיִּקְרָא תִּמְצָא אֶצְל הַהִקְדָּמָה

[NOTE Summary:

The Torah says, “And I will meet with you there... from between the two keruvim.” The question is: How does Divine revelation enter the physical world at all?

Rabbi Avraham explains with an analogy from form and matter. If something already has a fixed shape, it cannot receive a new one. A cup filled with cement cannot become a bowl unless it is first broken down. In the same way, as long as a person is “full of themselves” — full of ego, fixed opinions, rigid identity — they cannot receive new Divine light.

Revelation requires ayin, a state of inner nothingness. This does not mean low self-esteem. It means flexibility. It means not being locked into one’s own form.

The tzaddik is described as “לֵית לִיה מְגֵרְמִיה כְּלוּם” — he has nothing of his own. Not because he lacks personality, but because he is not blocking the flow. He is like clear glass. Light passes through him.

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The Torah itself is also described as *hyuli* — raw potential. The Zohar says that Hashem created the world through the Torah and sustains it through the Torah. Meaning: reality is constantly being shaped by Divine letters. The Torah is not just information; it is the spiritual software of existence.

Originally, revelation was in the Ark, where the Ten Commandments rested. But then it says “ודברתי אתך” — I will speak with you. The shift is from object to relationship. Hashem constricts Himself like a father simplifying complex ideas for a child. Not because the truth is small, but because the receiver is limited.

This is the meaning of “ויקחו לי” — take for Me. Prepare yourselves to receive the yud, which represents *chochmah*, Divine wisdom. “ועשו לי מקדש ושכנתי בתוכם” — it does not say “inside it,” but “inside them.” The Mishkan is not a building. It is the inner state of a person who has made room.

“תרומה” becomes “תרום מה” — raise yourself to the level of mah. Mah represents humility. When a person subdues their six emotional drives — ego reactions, anger, pride, jealousy, impulsivity — then *chochmah* can rest upon them.

Only “כל איש” — one who has become fully integrated, whose body and soul are aligned — can receive this *terumah*, the “raising of the yud,” the resting of wisdom.

The missing sections between *parshiyos* hint to something subtle: parts of revelation are concealed. Not everything is accessible in written form. Some Torah must be lived to be revealed.

Practical Takeaway:

In simple, modern terms:

You cannot download new software onto a hard drive that is already corrupted and full.

If you want clarity, you need internal space.

Ayin is psychological spaciousness.

It is the ability to say:

“I might not know.”

“I’m willing to be reshaped.”

“I’m not attached to being right.”

When you create that space, insight enters.

Divine wisdom does not force itself. It rests where there is room.

Instead of trying to “achieve spirituality,” try becoming less rigid.

Instead of adding more information, remove ego-noise.

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Make yourself a Mishkan by clearing space.

Chassidic Story:

It is told about Rabbi Avraham HaMalach that he once sat for hours in silence before speaking Torah. His students were confused. Finally one asked why he delayed.

He answered: "If I speak from myself, you will receive my words. If I empty myself, you may receive His."

That was his entire path: not to be a personality, but a passageway.

And that is the teaching here.

Revelation does not descend where there is fullness of self.

It descends where there is room.

Therapeutic Psychological Integration

The Psychology of Making Space

Most people believe growth means adding more: more skills, more books, more learning, more discipline.

But psychologically, real transformation often begins with subtraction.

You cannot heal while defending your ego.

You cannot learn while protecting your identity.

You cannot change while insisting you are already formed.

This teaching reframes humility. It is not weakness. It is adaptive openness.

Cognitive rigidity blocks insight.

Emotional reactivity blocks wisdom.

Ego defensiveness blocks connection.

Ayin is emotional flexibility.

It is what therapists call psychological differentiation: the ability to step back from your immediate identity and hold space for something larger.

When the Torah says Hashem "constricted Himself," it is modeling relational intelligence. Real teachers simplify without diminishing truth. Real parents lower themselves to meet a child's capacity.

Spirituality is not about becoming cosmic. It is about becoming clear.

When you stop filling every silence with noise, something deeper speaks.

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Modern Story

A young executive once went to a mentor frustrated that his team would not innovate. He kept pushing new ideas, demanding creativity.

The mentor asked, "When was the last time you admitted you didn't have the answer?"

The executive realized he never had. His certainty filled the room. There was no space for others to think.

He began meetings by saying, "I don't know the best solution. Let's explore."

Innovation exploded.

The problem was never intelligence.

It was lack of space.

The Mishkan was not built by adding bricks.

It was built by clearing room.

And that is where wisdom rests. **END NOTE]**