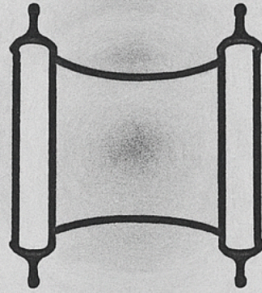


בס"ד

**Avraham HaMalach  
Chesed L'Avraham  
Parshas Naso**



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## Avraham HaMalach

### Chesed L'Avraham

### Parshas Naso

### Introduction

**Rabbi Avraham HaMalach (1741–1776)** was the son of the great Maggid of Mezritch and one of the most elevated spiritual figures of the early Chassidic movement. Known for his extraordinary holiness and profound attachment to Hashem, he earned the title "HaMalach" ("The Angel") because of his otherworldly spiritual state. In this maamar, he explores the inner meaning of the families of Kehat, Dan, Asher, and Naftali, revealing how the tzaddik elevates the world, transforms judgment into mercy, and draws Divine revelation into creation.

**And to the sons of Kehat He did not give, for the service of the sanctuary was upon them; upon the shoulder they shall carry** (Numbers 7:9). Behold, it is known what King Solomon, peace be upon him, said: "A generation goes and a generation comes" (Ecclesiastes 1:4).

וְלִבְנֵי קֹהֵת לֹא נָתַן כִּי עֲבֹדַת הַקֹּדֶשׁ עֲלֵיהֶם בְּפֶתֶחַ יִשְׂרָאֵל (ז, ט). הִנֵּה יְדוּעַ מֵהָ שְׂאֵמֶר שְׁלֹמֹה הַמֶּלֶךְ עָלָיו הַשְּׁלוֹם (קהלת א, ד) דֹּר הוֹלֵךְ וְדֹר בָּא וְגו'.

For the tzaddik is called a generation, because the tzaddik is included from the entire generation, as our Rabbis said. For he inclines all the six attributes to Hashem, blessed be He, and each one is included of ten, and thus he is a complete stature.

כִּי הַצַּדִּיק נִקְרָא דֹר, מִפְּנֵי שֶׁהַצַּדִּיק כְּלוּל מִכָּל הַדֹּר. כְּמוֹ שְׂאֵמְרוּ רַבּוֹתֵינוּ. שְׂמִכְרִיעַ כָּל הוֹי מְדוֹת לַהֲשֵׁם יִתְבָּרַךְ, וְכָל אֶחָד הוּא כְּלוּל מִיּוֹד וְנִמְצָא הוּא קוֹמָה.

And he brings awareness of Divinity into the world. Then, "A fire goes before Him" (Psalms 97:3), and all the worlds are elevated. Therefore he is called samech, for he supports the fallen.

וְהוּא מְבִיא הַשִּׁגָּת אֱלֹקוֹת לְעוֹלָם. וְאֵז אֵשׁ לִפְנֵי תַלְוֹ (תהלים צז, ג) וְנִתְעַלּוּ כָּל הָעוֹלָמוֹת. וְלִכְךָ נִקְרָא ס' שֶׁהוּא סוֹמֵךְ נוֹפְלִים.

And this is "A generation goes." The tzaddik, who is called a generation (Tikkunei Zohar 69:134a), leads all the attributes to Hashem. "And a generation comes," immediately he comes, so that existence should not be nullified, for there is no king without a people.

וְזֶהוּ דֹר, הַצַּדִּיק שֶׁנִּקְרָא דֹר (תיקוני זוהר ט, קלד), הוֹלֵךְ, כָּל הַמְדוֹת לַהֲשֵׁם יִתְבָּרַךְ. וְדֹר בָּא, תִּכְרָךְ הוּא בָּא שְׂלֵא יִתְבַּטֵּל מִמְצִיאוֹת, כִּי אֵין מֶלֶךְ בְּלֹא עָם.

And this was the function of the camp of Dan, which gathered in all the camps (Numbers 10:25), for it elevated all the worlds from below. And this is Ben-Ammi-Shaddai (Numbers 1:12), meaning that the Name Shaddai was with him, which shattered all mixture.

וְזֶה הָיָה עוֹבְדָא שֶׁל מַחְנֵה דָּן, שֶׁהָיָה מְאַסֵּף לְכָל הַמַּחְנֵוֹת (במדבר י, כה), שֶׁהָיָה מְעַלֶּה כָּל הָעוֹלָמוֹת מִתַּתָּאיוֹת. וְזֶהוּ בֶן עַמִּי שְׂדֵי (שם), פִּירוּשׁ שֶׁהָיָה עֵמוּ שֵׁם שְׂדֵי שֶׁהָיָה מְשַׁדֵּד כָּל הַתַּעֲרָבוֹת.

And also regarding Asher it is written, "From Asher his bread shall be rich" (Genesis 49:20), for he brought revelation of Divinity into the world, from wisdom, which is called oil (Menachos 85b), to the lower levels which are called bread.

וְגַם בְּאֶשֶׁר כְּתִיב (בראשית מט, כ) מֵאֲשֶׁר שְׂמֵנָה לְחֵמוֹ, שֶׁהָיָה מְבִיא הַתְּצִלּוֹת אֱלֹקוֹת לְעוֹלָם, מִתְּכֵמָה שֶׁנִּקְרָא שְׂמֵן (מנחות פה:): לְמַדְרָגוֹת הַתַּחְתּוֹנִים שֶׁנִּקְרָאוּ לֶחֶם.

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Therefore, "And he shall provide royal delicacies," for he transformed judgment into mercy and elevated sparks to Hashem, blessed be He.

לפיכך והוא יתן מעדני מלך, שיהיה מהפך מדין לרחמים, והיה מעלה ניצוצות להשם יתברך.

And also regarding Naphtali it is written, "Naphtali is a dispatched hind" (Genesis 49:21), for he elevated sparks through subduing the attributes, and through this awareness of Divinity came into the world and all the sparks were elevated.

וגם בנפתלי כתיב (בראשית מט, כא) נפתלי איגלה שלחה, שיהיה מעלה ניצוצות על ידי הכנעת המדות, ועל ידי זה בא השגת אלקות בעולם וכל הניצוצות נתעלו.

And all of this was through subduing the attributes to fear. This is "dispatched," send hei, which is fear, and through this everything was elevated. Therefore, "who gives beautiful words," a glorification is made for the Creator, blessed be He.

והכל הוא [על ידי הכנעת המדות ליראה. וזהו] שלחה, שלח ה', שיהיה היראה, ועל ידי זה נתעלה הכל. ולפיכך הנותן אמרי שפר, נעשה התפארות להבורא ברוך הוא.

And everything is through the tzaddik, who is called vav. The vav is two vavs, corresponding to the two tribes, Naphtali and Asher, who were from the tribe of Dan, which gathered all the camps, as explained above.

והכל הוא על ידי צדיק שנקרא ו', והיו הוא תרין ווי"ו, הוא תרין שבועין נפתלי ואשר שהם היו ממטה דן שיהיה מאסף לכל המחנות כנ"ל.

And when the tzaddik elevates sparks by bringing revelation from wisdom, which is yud, then the vav is reversed, for the broad part, which is the yud, is below in earthliness, and through this all the sparks are elevated.

וכשהצדיק הוא מעלה ניצוצות על ידי שמביא התגלות מחכמה שהיא י', אזי הו"ו הפוכה, שהרחב שהוא היו"ד למטה בארציות, ועל ידי זה נתעלו כל הניצוצות.

Therefore regarding these two tribes it is written, "On the eleventh day" (Numbers 7:72), and "On the twelfth day" (Numbers 7:78), because they brought revelation from wisdom, which is yud, complete mercies without any judgment at all.

ולכך בתרין שבועין [הנ"ל] כתיב (במדבר ז, עב) ביום עשיתי עשר יום, [ביום] שנים עשר יום (שם, עח), לפי שהיו מביאין התגלות מחכמה שהיא (יו"ס) [יו"ד]. יו"ס, רחמים גמורים בלא דין כולל.

And through this they elevated all the sparks, as explained above.

ועל ידי זה היו מעלים כל הניצוצות כנ"ל.

And this is what is written regarding the Nazirite: "Holy shall he be; he shall let the hair of his head grow long" (Numbers 6:5). Because he abstained from wine, he is attached above all judgments.

וזהו שכתוב בנזיר (ו, ה) קדוש יהיה גדל פרע שער ראשו, מפני שהזיר מיין, שהוא דבוק למעלה מכל הדינין.

And wine is called judgment (Zohar, Vayechi 238a), while he was attached to wisdom, which is called holiness (Zohar, Mishpatim 121a), an expression of separation, for wisdom is not grasped through comprehension.

והינו נקרא דין (זוהר ויחי רלח), והוא הנה דבוק לחכמה שנקראת קדש (שם משפטים קכא), לשון הפרשה, שהחכמה אינה בהשגה.

Therefore, "he shall let grow long," for there is no judgment whatsoever, and even the hairs are holy.

לפיכך גדל פרע, ששם אין דין כולל שאף השערות קדושים.

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And this is, "And to the sons of Kehat He did not give." For all the tribes performed their service through combinations, because they carried the Mishkan itself, namely the boards.

וְזֶהוּ וְלִבְנֵי קֹהֵת לֹא נָתַן, לְפִי שְׂפָל הַשְּׂבִטִים הָיוּ כָּל הָעֲבוֹדוֹת שְׁלֵהֶם עַל יְדֵי צְרוּפִים, לְפִי שְׁהֵם הָיוּ נוֹשְׂאִים הַמִּשְׁכָּן עֲצָמוֹ שְׁהֵם הַקָּרָשִׁים.

Therefore, it was through wagons, which allude to those combinations. But to the sons of Kehat He did not give wagons, because their service was above combinations.

לְפִיכָּה הָיָה עַל יְדֵי עֲגָלוֹת שְׁהֵם הַצְּרוּפִים. אֲבָל לִבְנֵי קֹהֵת לֹא נָתַן עֲגָלוֹת, לְפִי שְׁהֵיחָה עֲבוֹדָתָם לְמַעְלָה מִן הַצְּרוּפִים.

For they carried the vessels, which are the inner dimension of the Mishkan. And this is, "For the service of holiness was upon them."

שֶׁהָיוּ נוֹשְׂאִים הַכֵּלִים שְׁהֵם הַפְּנִימִיּוֹת שֶׁל הַמִּשְׁכָּן. וְזֶהוּ כִּי עֲבוֹדַת הַקֹּדֶשׁ עָלֵיהֶם.

Therefore, "upon the shoulder they shall carry," for they could not effect rectification through combinations, because they were above combinations, from wisdom which is called holiness, as explained above.

לְפִיכָּה בְּכַתֵּף יִשָּׂאוּ, כִּי לֹא הָיוּ יְכוּלִים לְתַקֵּן עַל יְדֵי צְרוּפִים, כִּי הָיוּ לְמַעְלָה מִן הַצְּרוּפִים, מִחֻכְמָה שֶׁנִּקְרָאת קֹדֶשׁ כַּנִּיחָל.

And this is, "For the service of holiness was upon them."

וְזֶהוּ עֲבוֹדַת הַקֹּדֶשׁ עָלֵיהֶם.

And this is, "And Hashem spoke to Moses," meaning that there was revelation to the enlightened one. "Lift up," that all the sparks should be elevated.

וְזֶהוּ וַיְדַבֵּר ה' אֶל מֹשֶׁה, שְׁהָיָה הַתְּגָלוֹת לְמִשְׁכִּיל. נִשָּׂא, שְׂיִתְעַלּוּ כָּל הַנִּיצוּצוֹת.

And through what? "The head," meaning with the tzaddik, who is called the head. The sons of Gershon: the tzaddik is called Gershon, because he drives away the kelipos by bringing revelation of Divinity there.

וּבִמָּה, אֵת רֹאשׁ, פִּירוּשׁ עִם צַדִּיק שֶׁנִּקְרָא רֹאשׁ. בְּנֵי גֵרְשׁוֹן, הַצַּדִּיק נִקְרָא גֵרְשׁוֹן שֶׁמִּגֵּרֵשׁ הַקְּלִיפּוֹת עַל יְדֵי שְׂמִיבִיא הַתְּגָלוֹת אֱלֹקוֹת לְשָׁם.

Then, "All workers of iniquity shall be scattered" (Psalms 92:10), and then, "My horn shall be exalted like the re'em" (Psalms 92:11), for kingship is elevated, the horn of the yud. Amen.

וְאֵז יִתְפָּרְדּוּ כָּל פְּעֻלֵי אֲנָן (תְּהִלִּים צב, י), וְאֵז וַתָּרֵם כְּרֹאם קַרְנֵי (שם, יא), שֶׁנִּתְעַלְתָּה הַמַּלְכוּת קָרוֹן יו"ד. אָמֵן.

**[NOTE Summary:**

Rabbi Avraham HaMalach teaches that the true tzaddik (righteous individual) is called a dor (generation) because he contains within himself the spiritual potential of the entire generation. The tzaddik gathers and elevates all the emotional powers of creation toward Hashem and brings hasagas Elokus (awareness of G-dliness) into the world. When this occurs, all worlds become elevated and renewed. This is the deeper meaning of "A generation goes and a generation comes." The tzaddik continuously elevates creation upward while simultaneously drawing new Divine life downward so that existence can continue.

He explains that the tribe of Dan represents this process of gathering scattered holiness. Dan traveled as the "collector of all the camps," symbolizing the gathering and elevation of dispersed nitzotzos (holy sparks). The tribes of Asher and Naftali further represent two aspects of this work. Asher draws revelation from chochmah

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(Divine wisdom), symbolized by oil, into the lower worlds. Through this process harsh judgments are transformed into mercy. Naftali represents the elevation of sparks through yirah (awe of Hashem) and the subduing of one's emotional drives. Together they demonstrate how Divine awareness enters the world and elevates all creation.

The second maamar explains why the Nazir is described as "holy." Wine represents din (judgment), but the Nazir separates himself from wine and thereby attaches himself directly to chochmah (Divine wisdom), which is called kodesh (holiness). Chochmah exists beyond ordinary intellectual grasp and beyond the realm of judgment. Therefore even the Nazir's hair, which normally represents external and lower spiritual channels, becomes holy. The Nazir reaches a level where even what is external becomes sanctified.

This same idea explains the unique service of the sons of Kehat. The other Levites transported the physical structure of the Mishkan and therefore worked through tzirufim (spiritual combinations and processes). Kehat, however, carried the Aron and the sacred vessels, which represented the inner essence of the Mishkan. Their service was rooted in chochmah itself, above the level of spiritual combinations and transformations. Therefore they did not receive wagons. They carried the vessels directly "upon the shoulder," symbolizing a connection to a level beyond all intermediary processes.

Rabbi Avraham HaMalach concludes that this is the mission of the tzaddik. The tzaddik is called the "head" because he draws revelation from the highest levels into the world below. Through revealing G-dliness, he expels the kelipos (forces of spiritual concealment) and causes all negativity to disperse. As Divine revelation increases, the sparks are elevated, judgments are sweetened, and Hashem's kingship becomes increasingly revealed throughout creation.

#### **Practical Takeaway:**

Every Jew has moments when life feels fragmented and scattered. Rabbi Avraham HaMalach teaches that spiritual growth begins by gathering the scattered parts of ourselves and directing them toward Hashem. Through yirah (awe of Hashem), chochmah (wisdom), prayer, Torah, and self-refinement, we elevate our own nitzotzos (holy sparks). Rather than becoming trapped in struggle, we can transform challenges into opportunities for greater awareness of Hashem. The more we connect our daily lives to holiness, the more judgment is transformed into mercy and the more Divine presence becomes visible in our world.

#### **Chassidic Story:**

It was said about Rabbi Avraham HaMalach that visitors would sometimes enter his room and find him sitting motionless for long periods of time. To an observer it appeared that nothing was happening. Yet those who knew him understood that he was engaged in profound spiritual service.

One chassid asked why the Rebbe spent so much time in silent contemplation. Rabbi Avraham answered that people imagine that serving Hashem means constantly doing more actions. Sometimes the greatest service is to

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attach oneself so deeply to Hashem that one becomes a channel through which blessing can flow to countless others.

He explained that just as the Aron carried its carriers, the person who truly attaches himself to holiness discovers that he is no longer carrying the burden alone. Divine wisdom begins carrying him. When that happens, he not only elevates himself but helps elevate everyone connected to him.

This was the service of Kehat, the service of the tzaddik, and the goal toward which every Jew strives: to become so connected to holiness that one's entire life becomes a vehicle for revealing Hashem within the world.

**END NOTE]**