

Avraham HaMalach

Chesed L'Avraham

Parshas Haazinu

Introduction: The Inner Ascent of Prayer

Rabbi Avraham HaMalach explains prayer as an ascent of speech back toward its spiritual source. A person begins with dibbur, spoken words, but true tefillah is meant to penetrate inward, into the heart, and then rise beyond ordinary speech toward Binah, Chochmah, and Keter. The deeper the prayer becomes, the more the person moves from external words toward deveikus, bittul, and the transformation of din into rachamim.

“See now that I, I am He... I have wounded, and I will heal” (Deuteronomy 32:39). The idea is that a person must pray from the innermost walls of the heart.

ראו עתה כי אני הוא [וגו'] מחציתי ואני ארפא (לב, לט). הענין שאדם צריך להתפלל מתוך קירות הלב.

This is the meaning of, “For My house shall be called a house of prayer for all peoples” (Isaiah 56:7).

וזהו כי ביתי בית תפלה יקרא לכל העמים (ישעיה נו, ז).

For the combinations are called “houses,” as in, “Two stones...” (Sefer Yetzirah, ch. 4).

פי הגירופים נקראו בתים, כמו שתי אבנים וכו' (ס' יורה ספ"ד).

The root of the combinations is Binah, from which judgments are aroused (Zohar, Vayigash, 151).

ושורש הגירופים הוא בינה, דמינה דינין מתעריין (זה"ק ויגא קנא).

Binah is in the heart, as stated by the Sages: “The heart understands” (Berakhot 61a).

ובינה הוא בלב, כמ"ש (ברכות סא). הלב מצין.

And in the Tikkunim: “Binah is the heart, and through it the heart understands” (Introduction, 17).

ובתיקונים (הקדמה יז). בינה לבא ובה הלב מצין.

Therefore, a person must pray with the entire heart, because speech must be elevated to its root, Binah, which is in the heart.

לפיכך צריך האדם להתפלל בכל הלב, לפי שצריך להעלות הדיבור לשורשה לבינה שהיא בלב.

Afterward, he must elevate speech even higher, to Chochmah, which is represented by the letter yud.

ואח"כ צריך להעלות הדיבור יותר, (שהיא) לחכמה שהיא יו"ד.

This is the meaning of “a point within its chamber” (מיקרו"ז, sec. 5:19). The “point” is Chochmah, which is koach mah (Zohar, 34).

וזהו נקודה בהיכליה (מיקרו"ז סי' ה', יט). נקודה היא חכמה, שהוא כח מה (זה"ק ז' לד).

Chochmah is only a point. “Within its chamber” refers to Binah, which is called a chamber because it is somewhat more comprehensible than Chochmah.

ואינה רק נקודה. בהיכליה, היא בינה שנקראת היכל, לפי שמושג קצת יותר מן חכמה.

For from Binah the combinations begin. Afterward, speech must be elevated to Keter, represented by the point at the tip of the yud.

דמינה מתחילין הגירופים. ואחר כך צריך להעלות הדיבור לקטר שהוא הקוצו דיו"ד.

This is what is called praying “from the walls of the heart.”

וזהו נקרא מתוך קירות הלב.

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This explains “For My house”: bayis-yud, meaning that speech must be elevated to the yud that is within the “house,” as explained above.

וְזֶהוּ כִּי בֵּיתִי, בֵּית יו"ד, שְׁצָרִיף לְהַעֲלוֹת הַדִּיבּוּר לְיו"ד שֶׁהוּא בְּבֵית כָּפ"ל.

In this way, each person must pray according to his own spiritual level.

וְכָךְ צָרִיף אָדָם לְהַתְפַּלֵּל כָּל אֶחָד לְפִי מִדְּרָגָתוֹ.

For one person, the level called yud is a spiritual middah, while for another it is only speech, corresponding to Malchus.

וְיֵשׁ שְׂלֵזָה נִקְרָא מִדָּה הִי"ד, וְלִזָּה אֵינוֹ רַק דִּיבּוּר, הוּא מַלְכוּת.

Thus, when the tzaddik of the entire world, who is called “the righteous one, foundation of the world,” prays in this manner, he elevates the entire world.

נִמְצָא הַצַּדִּיק שֶׁל כָּל הָעוֹלָם שֶׁנִּקְרָא צַדִּיק יְסוֹד עוֹלָם כְּשֶׁהוּא מִתְפַּלֵּל כָּפ"ל אֵזִי מַעֲלָה כָּל הָעוֹלָם.

Likewise, among the nations there are seventy nations corresponding to the seventy souls of the House of Yaakov, from whom they receive their vitality.

וְכֵן בְּאוֹמוֹת הָעוֹלָם יֵשׁ שִׁבְעִים אוֹמוֹת נִגְד שִׁבְעִים נֶפֶשׁ לְבֵית יִשְׂרָאֵל, שִׁיּוּנָקִים מֵהֶם.

Within each nation there are many levels, each one being closer or farther from holiness.

וּבְכָל אוֹמָה וְאוֹמָה יֵשׁ מִדְּרָגוֹת מִדְּרָגוֹת, כָּל אֶחָד קָרוֹב יוֹתֵר לְקִדּוּשָׁה.

The one within each nation who is closest to holiness, when he elevates all his middos to holiness, elevates that entire nation toward holiness.

וְיֵמִי שֶׁקָּרוֹב יוֹתֵר מִכָּל אוֹמָה לְקִדּוּשָׁה כְּשֶׁהוּא מַעֲלָה כָּל הַמִּדּוֹת שֶׁלוֹ לְקִדּוּשָׁה מַעֲלָה כָּל הָאוֹמָה לְקִדּוּשָׁה.

Nevertheless, they attain only the level of nefesh of holiness from which they receive. This is the meaning of “seventy souls of the House of Yaakov.”

רַק שְׂאֵף עַל פִּי כֵן אֵינָם מַשִּׁיגִים רַק נֶפֶשׁ שֶׁל הַקִּדּוּשָׁה שִׁיּוּנָקִים מִמֶּנּוּ, וְזֶהוּ שִׁבְעִים נֶפֶשׁ לְבֵית יִשְׂרָאֵל.

When this is so, his prayer is certainly heard.

וּבְהֵיוֹת כֵּן וְדֹאֵי תִפְלָתוֹ נִשְׁמָעֵת.

“This is the meaning of: ‘A person’s prayer is heard only in the synagogue’” (Berakhot 6a). This means that he elevates speech to the level of yud, as explained above.

וְזֶהוּ אֵין תִּפְלָתוֹ שֶׁל אָדָם נִשְׁמָעֵת אֶלָּא בְּבֵית הַכְּנֶסֶת (בְּרֻכּוֹת ו.), פִּי' כְּשֶׁמַּעֲלָה הַדִּיבּוּר לְמִדָּת הִי"ד כָּפ"ל.

This is called “the synagogue,” because there all the middos are gathered together.

וְזֶהוּ בֵּית הַכְּנֶסֶת, שֶׁשָּׁם מִתְכַּנְסִין כָּל הַמִּדּוֹת.

This is the meaning of “For My house”: bayis-yud, as explained above, “shall be called for all the peoples,” meaning that this middah exists among all peoples.

וְזֶהוּ כִּי בֵּימִי, בֵּית יו"ד הִנֵּנִי, יִקְרָא לְכָל הָעַמִּים, פִּי' שְׁמִדָּה זֶה יֵשׁ בְּכָל הָעַמִּים.

But how can a person reach this? Through speech spoken with fear and love, he rises from level to level until he reaches the point within the heart.

רַק אִיךָ יוּכַל לָבוֹא לִידֵי זֶה, עַל יְדֵי הַדִּיבּוּר שֶׁמִּדְּבָר בִּירָאָה וּבְאַהֲבָה הוּא בָּא מִמִּדְּרָגָה לְמִדְּרָגָה עַד שֶׁבָּא לְנִקּוּדָה שְׁבִלֵב.

Then, because of his intense deveikus, he can no longer speak aloud, but only in a whisper. This is the meaning of silent prayer.

וְאַז מִתּוֹךְ דְּבָקוֹת גָּדוֹל אֵינוֹ יְכוּל לְדַבֵּר רַק בְּלִחָשׁ, וְזֶהוּ תִפְלָה בְּלִחָשׁ.

This is also the meaning of, “And Channah spoke upon her heart” (I Samuel 1:13), meaning above the level of the heart, for she had risen beyond ordinary speech.

וְזֶהוּ וְחִנָּה הִיא מְדַבֵּרֶת עַל לִבָּהּ (שְׁמוּאֵל א' א, יג), עַל לֵב ה', שֶׁהִיטָה לְמַעַל מִהַדִּיבּוּר.

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This is what is stated in the Tikkunim [and Zohar] (see Zohar, Pinchas 254): “How does the tzaddik reach this brightness? Through desiring the chatter of the children.”

וְזֶהוּ שְׂאִיתָא (בתיקונים) [בוהר] (עי' פנחס רנד).
פִּיצֵד צַדִּיק לְהַאי כְּפָרָא, עַל יְדֵי שְׂתָאב לְפִטּוּטֵי
דְּבָנִין.

That is, how can he reach such clarity? The word kefar is understood here as an expression of brightness.

פִּי' אִידּוּ יוּכַל לְבּוֹא לְבִהֲרוֹת כְּזוֹ. כְּפָר, לְשׁוֹן
בִּהֲרוֹת.

He reaches it through “desiring the chatter of the children,” because the Holy One, blessed is He, desires the prayers of the righteous (Yevamot 64a).

עַל יְדֵי שְׂתָאב לְפִטּוּטֵי דְּבָנִין, שְׂתַקְדּוּשׁ בְּרוּךְ הוּא
חֲפִיץ בְּתַפְלָתָן שֶׁל צַדִּיקִים (יבמות סד).

Through speech, one can reach this level.

וְעַל יְדֵי הַדִּיבּוּר יוּכַל לְבּוֹא לְמַדָּה זוֹ.

This was the avodah of the Kohen Gadol on Yom Kippur, because he was the tzaddik of the entire world and elevated all the middos, as explained above.

וְזֶה הָיָה מַעֲשֵׂה כֹהֵן גָּדוֹל בְּיוֹם הַכִּפּוּרִים, לְפִי שֶׁהוּא
הָיָה צַדִּיק שֶׁל כָּל הָעוֹלָם וְהָיָה מַעֲלָה כָּל הַמִּדּוֹת
כַּנ"ל.

When this occurs, the Holy One, blessed is He, rises from the throne of judgment to the throne of mercy (Vayikra Rabbah 29:3).

וּבְהֵיאוֹת כֵּן הִקְדּוּשׁ בְּרוּךְ הוּא עוֹמֵד מִכִּסֵּא דִּין לְכִסֵּא
רַחֲמִים (ויק"ר כט, ג).

This follows the principle, “As water reflects a face to a face” (Proverbs 27:19).

(פִּי') [כ] בְּמֵיִם הַפָּנִים לְפָנִים וְגו' (משלי כז, יט).

Just as he broke all the judgments and barriers and transformed them into complete mercy, reaching the point of the yud as explained above, so too the Holy One, blessed is He, rises from the throne of judgment to mercy.

כְּמוֹ שֶׁהוּא הָיָה שׁוֹבֵר כָּל הַדִּינִין וְהַמַּסָּכִים לְרַחֲמִים
גְּמוּרִים לְקוֹנֵנוּ דִּינֵי ד' כַּנ"ל, כֵּן הִקְדּוּשׁ בְּרוּךְ הוּא
עוֹמֵד מִכִּסֵּא דִּין וְכו'.

The word kisei, “throne,” can be read as kis-Aleph, meaning that the Aluf of the world becomes concealed and enclothed within complete mercy.

כִּסֵּא לְשׁוֹן כֵּס א, שֶׁאֵלּוּפוֹ שֶׁל עוֹלָם נִתְכַּסֶּה וְנִתְלַבֵּשׁ
בְּרַחֲמִים גְּמוּרִים.

When this happens, all the worlds are transformed into complete mercy, until even in the physical world there is an intense whiteness. Therefore the scarlet thread became white.

וְכֵיוֹת כֵּן כָּל הָעוֹלָמוֹת נִהְפָּכִין לְרַחֲמִים גְּמוּרִים עַד
שֶׁאֵפְלוּ בְּעוֹלָם הַגִּשְׁמִי נַעֲשֶׂה מְאוּדָּס לָבָן, וְלִכְךָ
נִתְלַבֵּן חוּט הַשָּׁנִי.

This is the meaning of “they are written and sealed for life” (Rosh Hashanah 16b), because the level of yud, which is Malchus, contains speech and thought.

וְזֶהוּ נִכְתָּבִין וְנִתְּמָמִין לְחַיִּים (ר"ה טז:), לְפִי שְׂמַדָּה
הִי"ד שֶׁהִיא מַלְכוּת יֵשׁ דִּיבּוּר וּמַחְשָׁבָה.

When Malchus is elevated to Keter, as explained above, the judgments fall away, for “everything is clarified through Chochmah” (see Zohar, Vayikra 10a).

וְכֻשְׂמַעְלָה הַמַּלְכוּת לְכַתֵּר כַּנ"ל אֵיזִי הַדִּינִין נוֹפְלִין, כִּי
הַכֹּל בְּחֻכְמָה אֶתְבָּרִירו (עי' זוה"ק ויקרא י:).

When it reaches Chochmah, everything becomes clarified. This is “they are written,” meaning speech is clarified, “and sealed,” meaning within thought, as explained above.

כְּשֶׁפָּא לְחֻכְמָה נִתְבָּרַר הַכֹּל. וְזֶהוּ נִכְתָּבִין, הַדִּיבּוּר
נִתְבָּרַר וְנִתְּמָמִין בְּמַחְשָׁבָה כַּנ"ל.

This is the meaning of, “See now that I, I am He.” Malchus is called “I” (Zohar, Noach 65b).

וְזֶהוּ רְאוּ עַתָּה כִּי אֲנִי הוּא, פִּי' הַמַּלְכוּת נִקְרָא אֲנִי
(זוה"ק נח סה:).

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There is the "I" of thought and the "I" of speech. When they reach Chochmah, which is called "He," everything becomes clarified.

וזהו אני של המחשבה ואני של הדיבור, כשפאן לחכמה שנקרא הוא, נתברר הכל.

This is the meaning of, "I have wounded." What had been judgments, once elevated to Chochmah, loses its harshness.

וזהו אני [וגו'] מחמתי, מה שהיו דינים, כשנתעלו לחכמה אזי הדינים נופלים.

"And I will heal" means that the very "I" within which the judgments had originally existed becomes healed when it reaches Chochmah.

וזהו ואני ארפא, אני בעצמי שהיו בי דינים מתחלה נתרפא כשפא לחכמה.

This is the meaning of, "For I raise My hand to heaven." He elevated all fourteen middos, seven of thought and seven of speech, to Chochmah, which is heaven and complete mercy.

וזהו כי אשא אל שמים ידי, פי מפני שהיה מעלה כל הי"ד מדות, שבע של מחשבה ושבע של דיבור, לחכמה, שהיא שמים, רחמים גמורים.

"And I say: I live forever." Anochi is called "Who," because it corresponds to the first utterance, Bereishis, which is translated as "with Chochmah."

ואמרתי מי אנכי לעולם, פי, אנכי שהוא מי מפני שהוא נגד מאמר ראשון שהוא בראשית ומתורגם בתוכמא.

The Ten Commandments correspond to the Ten Utterances (Avot 5:1), as in the verse, "The pillars of heaven trembled" (Job 26:11).

שהי"ד דברות הם נגד יו"ד מאמרות (אבות ה, א), כמו שאמר הכתוב (איוב כו, יא) עמודי שמים ירופפו.

This continued until the Holy One, blessed is He, gave the Torah to Israel (see Shemot Rabbah 29:9), and the Ten Commandments gave vitality to the Ten Utterances.

עד שנתן הקדוש ברוך הוא את התורה לישראל (עי' שמו"ר כט, ט), ונתנו הי"ד דברות חיות בי"ד מאמרות.

This is "Who is Anochi": Anochi is Keter, which is called "Who," bringing complete mercy into the world, and all judgments fall away.

וזהו מי אנכי, אנכי שהוא כתר, שהוא מי לעולם, רחמים גמורים לעולם, הוא בא לעולם וכל הדינים נופלים.

This is the meaning of, "Who is a God like You, bearing iniquity..." (Micah 7:18). The tzaddik is called "mi," because he elevates speech, which is mem, Malchus, to yud, Chochmah.

וזהו מי אל כמוך נשא עון וגו' (מיכה ז, יח), הצדיק נקרא מי, לפי שמעלה הדיבור שהוא מ' מלכות לי' לחכמה.

Through this, everything becomes clarified, as explained above. This is "bearing iniquity... for the remnant of His inheritance."

ועל ידי זה נתברר הכל כנ"ל. וזהו נשא עון וגו' לשארית נחלתו.

The Gemara teaches: "For whom? For one who makes himself like remnants" (Rosh Hashanah 17b).

ואיתא בגמרא (ר"ה יז): למי שמשים עצמו כשירים.

This means: for the tzaddik who is called "mi," as explained above, who makes himself like remnants.

פי' למי להדיק שנקרא מי כנ"ל, שמשים עצמו כשירים.

He has nothing of his own and submits all his middos to Hashem.

דלית ליה מגרמיה כלום שמכניע כל המדות להשי"ת.

As Scripture states, "Yours, Hashem, is the greatness..." (I Chronicles 29:11).

כמו שאמר הכתוב (דה"א כט, יא) לך ה' הגדלה וגו'.

Then he brings awareness of Godliness into all the worlds, which are expressed through the middos and are therefore called "worlds."

ואז מביא השגת אלהות בכל העולמות שהם במדות שנקראים עולמות.

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This is the meaning of “His inheritance,” nachalas-vav, meaning that he brings vitality into the ten middos, as explained above. וְהָיוּ נִחְלָתוֹ, נִחְלָת ו', שְׁמִיָּא חַיִּית בִּי מִדּוֹת כָּפ"ל.

חסד מפרשת ברכה וחבל על דאבדין תמו הדרושים על התורה
Chesed from Parashas Berachah, and alas for those who are lost.
The discourses on the Torah are completed.

Summary:

Rabbi Avraham HaMalach begins with the teaching that prayer must come “from the walls of the heart.” Speech originates in a higher spiritual source, and prayer elevates that speech upward. Binah is associated with the heart, Chochmah with the yud, and Keter with the point above the yud. As a person rises through these levels, prayer can become so inward that intense deveikus leaves him able to speak only quietly, which explains the inner meaning of tefillah belachash, silent prayer.

He interprets the “house of prayer” as a beis containing the yud, a spiritual structure in which the middos are gathered and elevated. Each person accomplishes this according to his own level. The tzaddik, however, can elevate not only his personal middos but those connected with the larger world. This reaches its highest expression in the Kohen Gadol on Yom Kippur, who raises the spiritual qualities of Klal Yisrael and thereby brings about the transformation of judgment into mercy.

This follows the principle of “as water reflects a face to a face.” When the person below breaks through din and concealment and turns his middos toward Hashem, a corresponding revelation of rachamim is awakened Above. Rabbi Avraham HaMalach connects this with the scarlet thread becoming white on Yom Kippur, showing how even what represented judgment can become whitened and transformed.

The expressions “written and sealed for life” are also explained through speech and thought. When Malchus is elevated toward Chochmah and Keter, the judgments contained within these lower expressions become clarified. This is also the meaning of “I have wounded, and I will heal.” The very place that contained the din becomes healed once it is elevated to its higher source.

Rabbi Avraham HaMalach concludes by interpreting the word “מי,” mi. The tzaddik is called mi because he elevates the mem, representing Malchus and speech, toward the yud, representing Chochmah. This ascent requires profound bittul. The tzaddik makes himself like “remnants,” recognizing that he possesses nothing independently of Hashem. Through this surrender, he elevates the middos and draws awareness of Godliness and vitality into the worlds.

Practical Takeaway:

Prayer is meant to move from the mouth into the heart. A person may begin with words that feel external, but

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he can gradually allow those words to touch his emotions, thoughts, and sense of self before Hashem. Even one phrase of tefillah, said with awareness and sincerity, can begin this ascent.

Rabbi Avraham HaMalach also teaches that inner struggles do not always need to be destroyed. Din can be elevated. Fear, anger, pressure, and tension can become raw material for avodah when their energy is redirected toward Hashem. The goal is not merely to suppress the emotion, but to raise it back toward its source.

Chassidic Illustration:

A man entered shul carrying a heavy burden. His mind was filled with worries, and every line of the siddur felt distant. At first he tried to force himself to concentrate, but the more he fought his thoughts, the louder they became. Finally he stopped trying to finish quickly and chose one sentence of prayer. He repeated it slowly until he could feel what the words were asking of him. His problems had not changed, but he had. The fear that had been pushing him outward began to turn into surrender. His speech entered his heart, and the same inner pressure that had felt like din began to open into trust and rachamim.

TPX: Therapeutic Psychological Integration

From External Speech to Inner Experience:

Rabbi Avraham HaMalach describes a psychological movement that is deeply recognizable. A person can say many words while remaining emotionally untouched by them. This happens not only in prayer but in ordinary life. We can say, "I am fine," "I forgive," "I trust," or "I know everything will work out," while the emotional system is communicating something entirely different. His teaching suggests that transformation begins when words are allowed to travel inward and encounter the actual state of the heart.

The Emotional Mechanism of Prayer:

The movement from speech to heart, and from heart toward deeper awareness, can be understood as emotional integration. At first, a person may experience scattered thoughts, bodily tension, fear, resentment, or inner conflict. Instead of bypassing those feelings, prayer becomes a container in which they can be recognized, organized, and redirected. The words of tefillah give language and direction to emotional energy that might otherwise remain confused or reactive.

Transforming Din Rather Than Fighting It:

One of the strongest psychological insights in Rabbi Avraham HaMalach's teaching is that din is not simply erased. It is elevated and transformed. Psychologically, this means that difficult emotions often contain energy that can be redirected rather than suppressed. Fear can become responsibility, anger can reveal a violated value, sadness can reveal attachment, and tension can reveal how deeply something matters. The task is to discover the deeper source beneath the reaction and bring that energy into a healthier relationship with Hashem and with oneself.

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Why Silence Can Be Deeper Than Words:

Rabbi Avraham HaMalach describes a point where deveikus becomes so intense that speech itself becomes quiet. Psychologically, this resembles moments when verbal analysis has reached its limit. Not every experience becomes clearer through more talking. Sometimes emotional processing requires stillness, where a person is no longer arguing with the feeling or trying to explain it away. Silent prayer can become a space of presence, where the person allows himself simply to stand before Hashem.

Bittul and the Burden of Self-Protection:

The tzaddik is described as one who makes himself like “remnants,” possessing nothing independently of Hashem. This should not be understood as psychological worthlessness. Healthy bittul is the release of the exhausting belief that everything depends entirely on me. Much anxiety is strengthened by the feeling that I must control every result, prevent every failure, and understand every uncertainty. Bittul allows responsibility without total self-control. A person acts, prays, chooses, and then recognizes that he is not the master of the entire outcome.

Modern Example:

A person receives a message that immediately triggers anxiety. His first impulse is to answer quickly, defend himself, or solve the entire problem at once. Instead, he notices the fear beneath the urgency. He pauses and puts the experience into words: “I am afraid of what this could mean.” He then asks what the fear is protecting. Perhaps it is protecting his need for security, dignity, or connection. Rather than allowing the anxiety to dictate his response, he brings that need into prayer. The same emotional energy is still present, but it has been elevated. What began as panic becomes awareness, prayer, and a more deliberate response.

Spiritual Application:

The avodah is not to wait until prayer feels perfect. Begin with the level that is available. Say the words. Notice what arises in the heart. Allow the emotion to become part of the prayer rather than an interruption to it. Then ask where that feeling can be raised. Fear can become yirah, longing can become deveikus, frustration can become a request for clarity, and vulnerability can become bittul.

Therapeutic Takeaway:

When a difficult emotion appears, do not immediately ask, “How do I get rid of this?” Ask, “What is this feeling carrying, and where can I bring it?” Rabbi Avraham HaMalach’s model is one of inner elevation: speech enters the heart, emotion is connected to awareness, judgment is raised toward wisdom, and what first felt like din can become a pathway toward rachamim.