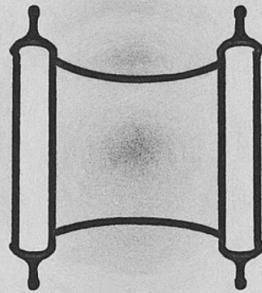


בס"ד

**Avraham HaMalach
Chesed L'Avraham
Parshas Tazria**



Dedicated To:

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Introduction

Rabbi Avraham HaMalach (Rabbi Avraham, son of the Maggid of Mezritch, 1741–1776), known for his otherworldly avodah and intense dveikus, represents a path of inward ascent where yirah (awe) refines the soul and elevates all middos to their source in Chochmah. In this maamar, he unfolds how the tzaddik, through Torah learned with yirah and ahavah, becomes the channel through which Elokus is revealed and sustained in all worlds.

Thus said Hashem: the heavens are My throne and the earth is My footstool; which house will you build for Me, and which place is My resting place (Isaiah 66:1). Behold, it is known that with the Torah the Holy One, blessed be He, created the world.

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסֵּאֵי וְהָאָרֶץ הֶדֶם רַגְלֵי אֵי זֶה בֵּית אֲשֶׁר תִּבְנֶנּוּ לִי וְאֵי זֶה מְקוֹם מְנוּחָתִי (ישעיה סו, א.). הִנֵּה יָדוּעַ דְּבִאֲוֵרֵיִתָּא בְּרָא קוּב"ה עֲלָמָא

And with the Torah He sustains the world (Zohar, Bereishis 47a). As it is written in the Zohar (Terumah 161a): the Holy One, blessed be He, looked into the Torah and created the world.

וּבִאֲוֵרֵיִתָּא מְקַיִּים עֲלָמָא (עי' זוה"ק בראשית מז.). כְּמוֹ שֶׁפָּתוּב בְּזֵהָר (תרומה קסא.). קוּב"ה אֶסְתַּכֵּל בְּאֲוֵרֵיִתָּא וּבְרָא עֲלָמָא

Its explanation: just as a builder makes combinations of letters in intellect, so the Holy One, blessed be He, looked into the Torah, meaning He combined the letters of heaven and earth together.

פִּירוּשׁ פִּי כְּמוֹ שֶׁמְבַנְאֵי עוֹשֶׂה צִירוּפֵי אוֹתִיּוֹת בְּשִׁכְלָא, כִּךָּ קוּב"ה אֶסְתַּכֵּל בְּאֲוֵרֵיִתָּא, פִּירוּשׁ צִירָף אוֹתִיּוֹת שְׁמִים וְאָרֶץ זֶה לְזֶה

And they were made also in action, heavens and earth; and so all the worlds were made through combinations of letters. And this is “with the Torah,” meaning with the twenty-two letters.

וּנְעִשׂוּ גַם בְּעִשְׂיָה שְׁמִים וְאָרֶץ. וְכֵן כָּל הָעוֹלָמוֹת נְעִשׂוּ עַל יְדֵי צִירוּפֵי אוֹתִיּוֹת. וְנֵהוּ בְּאֲוֵרֵיִתָּא, פִּירוּשׁ בְּכ"ב אוֹתִיּוֹת

The Holy One, blessed be He, created the world. And “with the Torah He sustains the world,” meaning through the righteous person; for just as there are 248 limbs and 365 sinews in a person.

בְּרָא קוּב"ה עֲלָמָא. וּבִאֲוֵרֵיִתָּא מְקַיִּים עֲלָמָא, פִּירוּשׁ עַל יְדֵי הַצַּדִּיק, פִּי כְּמוֹ שֶׁיֵּשׁ רַמ"ח אַבְרָיִם וּשְׁס"ה גִּידִים בְּאָדָם

So the 248 positive commandments and 365 negative commandments of the Torah are the vitality of all the worlds; and when a person learns the Torah with fear and with love (in fear and in love).

כִּךָּ הַרַמ"ח מִצְוֹת עֲשֶׂה וּשְׁס"ה מִצְוֹת לֹא תַעֲשֶׂה שֶׁל אוֹרֵיִתָּא הֵם הַחַיּוֹת שֶׁל כָּל הָעוֹלָמוֹת, וּכְשֶׁאָדָם לוֹמֵד (הַאוֹרֵיִתָּא בִּירְאָה וּבְאַהֲבָה) (בדו"ר

And fear is the beginning of wisdom; it elevates all the world that was created with seven attributes, as the verse says (Proverbs 9:1): “Wisdom, her pillars are seven,” to its root, to wisdom. Thus there comes attainment of G-dliness in the world.

וְיִרְאָה הוּא רֵאשִׁית חֲכָמָה, הוּא מַעֲלָה כָּל הָעוֹלָם שֶׁנִּבְרָא בְּשִׁבְעַת מִדּוֹת כְּמוֹ שֶׁנֶּאֱמַר הַכְּתוּב (משלי ט, א) חֲכָמָה עֲמוּדֶיהָ שִׁבְעָה, לְשִׁרְשָׁהּ לְחֲכָמָה. נִמְצָא בָּא הַשְּׂגָת אֱלֻקוֹת בְּעוֹלָם

As the verse says (Proverbs 3:19): “Hashem with wisdom founded the earth,” its explanation: when it is revealed in wisdom, it then descends afterward to found the earth. And this is “with the Torah He sustains the world.”

כְּמוֹ שֶׁנֶּאֱמַר הַכְּתוּב (שם ג, יט) ה' בְּחֲכָמָה יָסַד אֶרֶץ, פִּירוּשׁ כְּשֶׁמִּתְגַּלָּה בְּחֲכָמָה יוֹרֵד אַחַר כִּךָּ לִיסַד אֶרֶץ. וְנֵהוּ וּבִאֲוֵרֵיִתָּא מְקַיִּים עֲלָמָא

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Through the righteous person who learns Torah with fear and with love, through this there comes revelation of G-dliness in the world. Only, the revelation of wisdom is at the beginning of the attributes, which is kindness.

על ידי צדיק שלומד אוריינתא ביראה ובאהבה, על ידי זה בא התגלות אלקות בעולם. רק התגלות ההכמה הוא בהתחלת המדות שהוא חסד.

As it was at the beginning of creation, as the verse says (Genesis 2:4): “when they were created,” with Avraham (Bereishis Rabbah 12:9), who is kindness. And this is the explanation of “And You give life to them all” (Nehemiah 9:6).

כמו שהיה תחלת הבריאה כמו שנאמר הכתוב (בראשית ב, ד) בהבראם, באברהם (ב"ר יב, ט), שהוא חסד. וזהו פירוש ואתה מחיה את כלם (נחמיה ט, ו).

Its explanation: “And You,” the vav is the righteous person who subdues all the six attributes to Hashem, as the verse says (I Chronicles I 29:11): “Yours, Hashem, is the greatness and the strength etc.”

פירוש ואתה, וי הוא הצדיק שמכניע כל הו' מדות להשם יתברך, כמו שנאמר הכתוב (דה"י א' כט, יא) לך ה' הגדלה והגבורה כו'.

“Et,” its explanation: through the twenty-two letters, which are from alef to tav; when the righteous person learns them with fear, which is he, He gives life to them all as above, and this is “And You.”

את, פירוש על ידי כ"ב אותיות שהוא מאל"ף עד ת"ו, כשהצדיק לומד אותם ביראה שהוא ה' מחיה את כלם כנ"ל, וזהו ואתה.

And this is “And it shall be from month to its month” (Isaiah 66:23), its explanation: that the six attributes are called “month,” for the attributes themselves have no combinations of letters. Therefore they are called pillars.

וזהו והיה מדי חודש בחודשו (ישעיה סו, כג), פירוש שהו' מדות נקראים חודש, שהמדות בעצמן אין בהם צירופי אותיות, ולכן נקראים עמודים.

Like a pillar that has no division of limbs; only when it comes to the intellect of a person, he renews combinations of letters in intellect. And this is “from month to its month,” when the six attributes are elevated into wisdom.

כמו עמוד שאין בו חתוך אברים, רק כשבא לשכל אדם הוא מתחדש צירופי אותיות בשכל, וזהו מדי חודש בחודשו, כשהו' מדות נתעלו בהכמה שהיא שרשם.

“And from Shabbos to its Shabbos,” through the righteous person who learns with fear, who is called Shabbos, as it is written in the Zohar (Tikkunei Zohar, introduction 5a): “among those who fear,” one who fears Shabbos.

ומדי שבת בשבתו, על ידי הצדיק שלומד ביראה שנקרא שבת כמו שכתוב בזהר (תיקו"ז הקדמה ה): ביראים, ירא שבת.

“Its Shabbos,” its explanation: when it comes to its root, which is the beginning of wisdom. “All flesh shall come to bow before Me, said Hashem,” its explanation: that through the righteous person everything is elevated as above.

בשבתו, פירוש כשבא לשרשו שהוא ראשית חכמה. יבוא כל בשר להשתחוות לפני אמר ה', פירוש שעל ידי הצדיק יתעלה הכל כנ"ל.

And this is the explanation of “the heavens are My throne,” that through the righteous person there comes revelation of wisdom, which is yud (Tikkunei Zohar 19, 32a), in kindness as above, which is called heavens.

וזהו פירוש השמים כסאי, שעל ידי הצדיק בא התגלות החכמה שהוא י' (תיקו"ז תי' יט, לב). בהקדו כנ"ל, שנקרא שמים.

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And this is “the heavens,” the kindness; “My throne” is a throne of yud that covers the yud, meaning that wisdom is revealed in kindness which is called heavens as above. And the earth is My footstool.

וְנָהוּ הַשָּׁמַיִם, הַחֶסֶד. כִּסֵּאֵי הוּא כִּסֵּא י', שְׁמֵכֶסֶה
הַיּוֹד, פִּירוּשׁ שְׁחֻכְמָה מִתְגַּלָּה בְּחֶסֶד שְׁנִקְרָא שָׁמַיִם
כַּפְּנֵי ל'. וְהָאָרֶץ הַדָּם רַגְלֵי

Its explanation: but in earthliness wisdom is not grasped except through faith, which is called a foot. And this is “My foot,” foot of yud, that wisdom is not grasped except through faith.

פִּירוּשׁ אֲבָל בְּאַרְצֵיּוֹת אֵינוֹ מְשַׁג חֻכְמָה רַק עַל יְדֵי
אַמוּנָה שְׁנִקְרָא רַגְלֵי. וְנָהוּ רַגְלֵי, רַגְלֵי י', שְׁשֵׁחֻכְמָה אֵינוֹ
מְשַׁג רַק בְּאַמוּנָה

And this is “a woman when she conceives” (Leviticus 12:2), its explanation: when the righteous person causes conception of fear, which is called a woman, as the verse says (Proverbs 31:30): “a woman who fears Hashem.”

וְנָהוּ אִשָּׁה פִי תִזְרִיעַ (ויקרא יב, ב), פִּירוּשׁ כְּשֶׁהֲצַדִּיק
תִּזְרִיעַ יִרְאָה שְׁנִקְרָא אִשָּׁה, כְּמוֹ שְׁנִצְאָמֵר הַכְּתוּב
(משלי לא, ל) אִשָּׁה יִרְאֵת ה'

And afterward “she gives birth to a male,” its explanation: there comes revelation of wisdom in the attributes, which is called male from which all the attributes receive. Only, “and she is impure seven days.”

וְאַחֵר כִּדּוּ וְנִלְדָה זָכָר, פִּירוּשׁ בָּא הַתְּגַלּוֹת הַחֻכְמָה
בְּמִדּוֹת, שְׁנִקְרָא זָכָר שְׁמִמְנוֹ מְקַבְּלִים כָּל הַמִּדּוֹת. רַק
וְנִטְמָאָה שִׁבְעַת יָמִים

Its explanation: for in the seven attributes there is good and evil. But “and on the eighth day,” when there comes revelation of binah which is eighth, “the flesh of his foreskin shall be circumcised.”

פִּירוּשׁ פִי בְדוּ מִדּוֹת יֵשׁ טוֹב וְרָע. אֵד וּבִיּוֹם הַשְּׁמִינִי,
כְּשֶׁבָא הַתְּגַלּוֹת בִּינָה שֶׁהִיא שְׁמִינִי. יְמוּל בְּשָׂר עֶרְלָתוֹ

As the verse says (Psalms 97:3): “fire goes before Him,” etc., and then all the workers of iniquity shall be separated, etc. (Psalms 92:10).

כְּמוֹ שְׁנִצְאָמֵר הַכְּתוּב (תהלים צז, ג) אֵשׁ לִפְנֵי תַלְדֵךְ
(כו', ו) וְאֵזוּ יִתְפָּרְדּוּ כָּל פְּעֻלֵי אֲנוֹן כו' (שם צב, י

Missing from the portion of Metzora, and a pity for those that are lost.

חֶסֶר מִפְּרֻשֵׁת מְצוֹרַע וְחָבֵל עַל דְּאֲבָדִין

[NOTE Summary:

The maamar develops a precise metaphysical structure: the entire created order rests upon the seven middos, rooted in Chochmah, and the key that lifts them back to their source is yirah, defined as “reishis chachmah” (the beginning of wisdom). Yirah is not merely an emotional state but a transformational force that elevates all middos, reconnecting the structure of creation to its divine root.

The statement “בְּאִוְרֵי־תֵא בְּרָא קוּבָהּ עֲלֵמָּא וּבְאִוְרֵי־תֵא מְקַיֵּים עֲלֵמָּא” is expanded beyond its usual meaning. Creation itself emerges through tzirufei osiyos (combinations of letters), but its ongoing existence depends on the tzaddik who learns Torah with yirah and ahavah. Through this, Elokus is not only sustained but revealed within the world. The Torah becomes not just a blueprint, but an active conduit of divine vitality through human avodah.

The revelation of Chochmah first expresses itself through Chesed, as seen in Avraham Avinu, whose very being embodied kindness. This establishes that divine wisdom does not remain abstract but must descend into lived

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middos. The tzaddik functions as the integrating force, symbolized by the letter vav, unifying all six middos and elevating them back to their source.

The concept of “וְאַתָּה מְחַיֶּה אֶת כָּלֶם” is reinterpreted: “וְאַתָּה” refers to the tzaddik, who, through engaging the כ"ב (22) letters) in a state of yirah, draws divine life-force into all existence. This frames Torah study as an ontological act, not merely intellectual but existentially sustaining.

The cyclical phrases “מְדֵי הַדָּשׁ בְּהַדְּשׁוֹ” and “מְדֵי שָׁבֶת בְּשִׁבְתוֹ” describe a recurring elevation: the middos (called “months”) lack inherent articulation until they are elevated into Chochmah, where they are re-formed through intellectual clarity. Shabbos represents the state of yirah, where the ascent reaches its root in Chochmah, allowing all existence to realign and elevate.

The pasuk “הַשָּׁמַיִם בְּסֵאֵי וְהָאָרֶץ הַדָּם רִגְלִי” is explained through this system: “שמים” corresponds to Chesed infused with Chochmah, while “כסאי” indicates that Chochmah is concealed yet present within that Chesed. In contrast, “ארץ” represents a plane where Chochmah is not directly grasped, and access to it is only through emunah, symbolized by “רגל” (foot). This establishes a dual modality of divine connection: comprehension in the higher realms and faith in the lower.

The process of “אשה כי תזריע” describes the generative role of yirah. When the tzaddik implants yirah, it produces “זכר,” a revelation of Chochmah within the middos. However, the seven middos inherently contain mixtures of good and evil, hence the state of impurity. Only on the “יום השמיני,” representing Binah, does a higher purification occur, symbolized by milah, which removes the orlah (blockage) and allows for full divine clarity.

The concluding imagery of fire preceding Hashem signifies the final separation of evil from good, where all distortions are burned away and the world is realigned with its divine root. The lament “הבל על דאבדין” underscores the loss of deeper elaboration, hinting that this system extends even further, particularly into the dynamics of Metzora, where separation and reintegration are fully developed.

Practical Takeaway:

A person’s avodah is not merely behavioral but structural. When one learns Torah with yirah and ahavah, he is actively sustaining and revealing divine life within the world. Practically, this means approaching Torah study not as information, but as alignment: cultivating genuine awe, integrating one’s middos, and striving to elevate every emotional response back to a place of clarity and divine awareness. Even when understanding is limited, emunah serves as the “regel,” the grounding force that keeps a person connected until deeper comprehension emerges.

Chassidic Story:

Rabbi Avraham HaMalach was known to live in a state of near-constant dveikus, often appearing detached from the physical world. It is recorded that once, a chassid observed him standing motionless for an extended period,

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completely absorbed in thought. When he later asked what the Rebbe had been doing, Rabbi Avraham responded simply that he had been aligning his middos.

To an ordinary observer, nothing had occurred. But in his inner world, he had been lifting emotional currents, refining them, and reconnecting them to their source in Chochmah. For him, this was not abstract meditation but the very work of sustaining creation itself.

This story captures the essence of the maamar: the true avodah of a person is to refine and elevate the internal structure of the soul. When done with yirah and clarity, even a silent moment becomes an act that gives life to the world.

END NOTE]