



Sparks of Light



From the Shiurim of Hagaon Hatradik Harav Eliezer Berland Shlita

A Shiur given after Ma'ariv Monday night Chayeisara

A shiur on Sichot Haran (194¹), all the Yisurim (suffering) is the most wonderful thing in the world, you don't need to make the Yisurim less, a person has to go and Daven that he should always have Yisurim, just like Rabbi Akiva, that when they stroked Rabbi Akiva with combs of iron he said "When will this thing

come to my hands and I will fulfill this?" they combed him with combs of iron, because through Yisurim you Merit to Deveikut, through the Yesurim he was Zoche to the Shin of the Tehilim, - it is written in Megale Amukot (Ofen 73 and 172), that he was Zoche to the Shin of the Tefilin which even Moshe wasn't Zoche to, "Kesher Tefilin Her'a Le'Anav" "The Kesher of the Tefilin he showed to the

¹ שיחות הר"ן קצד אמר: אחר כל היסורים, אף על פי כן השם יתברך מטיב עמו. רק שאין אלו רצים להקטין את היסורים. וגם באמת בודאי איןם יסורים קטנים, אבל נגד דבקות אחד להשם יתברך מה שזכה לאיזה בחינה של דבקות במחשבה או בבחינה אחרת. כל היסורים אינם כלום נגד זה ועל ידם בעצם

מתקרבים ומתבדקים אליו יתברך. כי נוטlein ממוני הבריאות גופי, מי נוטל ממוני הבריאות? השם יתברך! אם כן אני נדבק בו יתברך. וכן כשלוקח חס ושלום איזה בן. מי לוקח? השם יתברך! אם כן אדרבא עתה הוא סמור יותר אליו יתברך. כי בעולם הבא סמוכין יותר להשם יתברך (שע) תלמוד בבלי ברכות סא ע"ב²

Anav", so according to how much Yisurim a person has so too he is Zoche to Deveikut in Hashem, because the Yisurim are Mezachech the body, this is like salt on the flesh of a person – it is Mamlik the *Basar* [flesh] of the person, and all the Yisurim is nothing parallel to one moment of Deveikut, one moment of Tefila, one moment of thinking about Hashem, - to know that Hashem is Chai Vekayam, and even if the health is taken away from a person then he becomes even closer to Hashem, because the opposite – the health disturbs a person from his Avodat Hashem. The Rambam says that a healthy body distances a person from Hashem, the Rambam says "A healthy body but a broken body", a healthy Nefesh is only in a week body, because when the body is

week then the Nefesh is healthy, when the body is strong then the Nefesh is weak, this is the language of the Rambam in the Shemone Perakim Perek 4 or 5, and you should print this out. So if the health of a person is taken then he is only closer to Hashem, who took the health? Hashem took it, and now he becomes even more closer to him, because when the body is weakened then the Neshama is closer to Hashem, because in the world you need as much as possible to weaken the body and as much as possible to strengthen the Neshama.

A Shiur given on Thursday Lech Lecha in Yeshivat Chochma Vada'at

Lot's sister, Milkah, married Nachor, like it says "Veshem Eshet Nachor Milka Bat Haran

Avi Milka Va'avi Yiska" "And the name of the wife of Nachor was Milkah – the daughter of Haran..." (Bereishit 11, 29), what does the name Yiska hint to? – That all of them were bathing – shading from her Ru'ach Hakodesh, just like Tzelalfonit – that everyone would come to bathe in her shade – the Shechinah, they saw the Shechina on Tzelalfonit, - in the merit that they saw the Shechina on her she was able to bring Shimshon to this world and to see the Malach. Manoach asked her "How is it that you see Malachim and I don't? Why do you see and I don't? Tomorrow send him to me, I'll check him out, I'll put him into the fire." And when he put him into the fire he saw

that he didn't get burnt³. Because they threw Avraham Avinu in to the furnace of fire and he didn't get burnt, so they asked Nimrod⁴, "What do you say about this? Here, you see, you said that you are G-D – that you created the world – that you created the sun, and here Avraham asked you just to move the sun a millimeter, and you already got angry at him and threw him into the furnace! Hillel had thirty Talmidim who knew how to move the sun⁵, so why are you showing off that you created the sun? – You didn't do anything, you didn't create anything." What did Nimrod do? He said: "No, there is another G-D, there are many G-ds, there is a G-d who knows how to enter fire – he

³ See in length in שופטים יג

⁴ See the story brought in length in מדרש הגדול נח כה

⁵ As brought in סופה כה ע"א

knows how to control the fire, he knows how to go into the fire, - this is also 'a type of G-d' ", - he didn't want to admit that there is an Elokim – Elokei Ha'ivrim, like Moshe Rabeinu said to Paroh "Elokei Ha'ivrim Shelachani eilecha", "I am coming here in the name of Elokei Ha'ivrim."

'The G-d of these hates immorality⁶'. if you believe in G-d then it is Asur to even open your eyes, it is Asur to have an iPhone, it is Asur to hold a phone, if you believe in G-d, everything is just in order to give reward that we stand up in the Nisyonot. But if a person isn't *Omed Benisayom* then, "And it came to pass when Avram came to Mitzrayim" (Bereishit 12, 14), - Avraham goes down to Mitzrayim, - everyone stays in

Eretz Yisrael and he goes down, everyone manages, they eat grass, they eat roots of all sorts of plants, all sorts of vegetables, - you find a way to get through the year of the drought. Avraham was the only one who went down to Mitzrayim, Hashem was very angry with him, "Why are you going down to Mitzrayim? You'll manage like everyone else, everyone get by, everyone are serving Hashem, everyone else Daven even without food, even if there is a year of famine everyone – all thirteen thousand Daven and serve Hashem and learn Torah, why do you have to go down to Mitzrayim?" – And then what does Avraham Avinu see? "Vayiru" – Avraham suddenly saw that he was left alone, - each and

⁶ סנהדרין קו ע"א

every Yid has four Malachim, "On my right Michael, and on my left Gavriel, and in front of me Uriel, and behind me Rafael, and on my head is the Shechina of Keil."

Avraham saw that the Malachim deserted him, the Malachim Michael, Gavriel, Uriel and Rafael, Avraham didn't know what to do, he didn't know exactly why the Malachim left him, he didn't know that it was a big Aveirah to go down to Mitzrayim, like the Ramban⁷ says that "It was a big Aveirah that Avraham sinned by going down to Mitzrayim", he should have believed that Hashem would give him food even in such a

place like this, he should have been Ma'amin in Hashem. **The whole Avoda of a person is only Emuna, to be Omed Benisyonot, to learn Torah even when he doesn't have food, even when he can't focus, to learn even when the brain is blocked.** Here Avraham was Nichshal in a Nisayon, says the Ramban, and therefore the Malachim left him, he was left without Malachim, like the Zohar says that what it says "In order that it go well with me because of you, and that my soul may live because of you," – 'because of you' – all what a person has is in his wife's merit, and therefore he is Chayav to get married, because the woman

⁷ בראשית יב י ה:

וזע כי אברם אבינו חטא גדוול בשגגה שהביאו אשתו חצקה במקשול עזע מפני פרחו פון יתרגזהו והיה לו לבתוח בשם שציאל אותו ואת אשתו ואת כל אשר לו, כי יש באלהים כה לעזר ולהציאל

גם יציאתו מן הארץ, שנמצטו עליה בתקלה, מפני תרעוב, עזע אשר חטא, כי האלים ברעב יפרדו ממות וועלطمשה הבה נגור על ורעו חגולות בארץ מצרים ביד פרעה במקום המשפט שמה הרשע והחתא:

brings all the Mazal, all the Ashirut the woman brings. And this is what happened here with Avraham Avinu, he said "Lema'an Yitav Li Ba'avureich Vechaysa Nafshi Biglaleich", asks the Zohar⁸ that if his intention was to the Mitzriyim then he should have used the term "Veyeitivu Li", - who will do good to you? The Mitzriyim will do good to you, "Yitav Li Ba'avureich" refers to the Mitzrim, they are Mashpi'a all the good, they will give everything to Avraham, all the Hatzlacha, - Avraham went down to Mitzrayim to get helped through the Mitzriyim, he should have said in order that **they** will do good with me?

The Mitzrim weren't Nichshal with an Eshet Ish, there is no such thing to be Nichshal with

an Eshet Ish, what would they do? They would kill the husband⁹, like Avraham said "Vehargu Oti" "And they will kill me", - now we are coming to a place of Cushim who are thirsty for blood, savage people, - "Vehargu Oti". - Why will they kill you? You are a good man, you do Chesed, you have mercy on everyone, so why should they kill you? – No, "Vehargu Oti Veotach Yechayu, Imri Na Achoti At" "And it will come to pass when the Egyptians see you, that they will say, 'This is his wife,' and they will slay me and let you live. Please say [that] you are my sister, in order that it go well with me because of you, and that my soul may live because of you", please do a Chesed for me, - (and this wasn't even a lie because) the

⁸ תְּזַרְעֵץ נָב ע"א

⁹ רֶשׁוֹת בִּרְאָשִׁית יְב יָא

daughter of a brother is like a brother, the daughter of the brother is a sister, - (Sarah was) the daughter of Haran, Haran jumped into the fire, Haran was a Tzadik Amiti, Haran was Mevater on the whole world, the Arizal¹⁰ says that Haran was Aharon Hakohen, - after he jumped into the fire and got burnt he was Zoche to now be Aharon Hakohen, - he is the one who became Aharon Hakohen, and he will be the one who will bring the Geulah, he will be the one who will announce the Geulah, he will be Mitaber in Eliyahu Hanavi. The Zohar asks what does this mean "Lema'an **Yitav** Li Ba'avurech" – it should say "Lema'an **Yeitivu** Li Ba'avurech", that

the Mitzriyim will do good to me, "that they should do me good" Avraham should have said? Just what, "that he should do good to me" is going on those that go in front of you, this referred to the Malachim which surrounded Sara, "On my right Micha'el, and on my left Gavriel, and in front of me Uriel, and behind me Refael, and on my head is the Shechina of *Keil*."

The whole Zechut of Lot was that he didn't give Avraham over to the authorities¹¹, he didn't reveal the truth, he let Avraham trick the Mitzrim, the Halachot of a Moser are the most serious Halachot, a Moser's wine is Yayin Nesech, he is Pasul for Eidut, and his Kidushin isn't Kidushin...

¹⁰ שער הגנולים – הקדמה לג

¹¹ רשות בראשית יט כת ויזכר אליהם את אברם (בראשית רבה) מהו זכירתו של אברם על לוט נזכר

שחיה לוֹת יוֹדֵע שָׁרֶה אֲשֶׁתּוּ שֶׁל אַבְרָהָם
וּשְׁמַע שִׁיאָמֵר אַבְרָהָם בְּמִצְרָיִם עַל שָׁרֶה
אֲחוֹתִי הִיא וְלֹא גִּילָה תְּדַבֵּר שָׁחִיה חָם עַלְיוֹן
לְפִיכָה חָם תְּקֻדֹּש ברוך הוא עליון

The Zohar asks why does it say 'Lema'an **Yitav** Li Ba'avureich' instead of '**Yeitivu**', just this was talking about the Malachim who were going with Avraham "On my right Michael, and on my left Gavriel, and in front of me Uriel, and behind me Refael, and on my head is the Shechina of *Keil*." Says the Zohar Hakadosh that Avraham saw that the Malach left him – that he doesn't have any Malachim, he was left alone on 'the way to Ashur on the way to Mitzrayim', he was left

totally alone, he didn't have any Malachim, the Malachim left him. This is what we learnt in this Parsha, what the Zohar teaches us that even such a Tzadik like Avraham Avinu who was totally Chesed, and he leaves Eretz Yisra'el and he goes to Chutz La'aretz then all the Malachim leave him, - all the Malachim – the four Malachim, "On my right Michael, and on my left Gavriel, and in front of me Uriel, and behind me Refael, and on my head is the Shechina of *Keil*"...

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