



# Sparks of light



*From the Shiurim of Hagaon Hatxadik Harav Eliyzer Berland Shelita*

## A Shiur given by Melave Malka Motzaei Shabbat Vayeitsei

~According to Chayei Moharan  
135-136~

The Rebbe said that he wants to travel to Eretz Yisrael, Reb Yudel asked him, "What is the point to travel to Eretz Yisrael? You can be *Po'el* everything you need to here in Chutz La'aretz, in Uman, in Breslov, in Medvdivka. What does it make a difference, here or there you can be *Po'el* everything?" The Rebbe answered him, "Right, I can be *Po'el*, I can definitely do all I need to do also in Chutz La'aretz, but here – in Chutz La'aretz it is without

*Levushin*<sup>1</sup>, meaning that the Tefila flies right away, whilst 'with *Levushin*' means that the Tefilah is left here, it doesn't fly away, it doesn't vanish. When you reach Eretz Yisrael, then you are *Masig Levushin*, so it comes out that everything you do in Eretz Yisrael is left for eternity, it is left for the children and grandchildren etc. just like by Ahron Hacoheh that all his children until the end of all the generations are *Mekudashim*, they are able to bless. So therefore – the Rebbe said: "I want to travel to Eretz Yisrael in order that I will be able to pass over my Hasagot to all my children and grandchildren and

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<sup>1</sup> literally meaning clothing

greatgrandchildren and to the whole Am Yisra'el. Through *Levushin* it is possible to pass this over to each and every one. And this is the difference between Shabbes and Yom Tov, on Shabbat everything is *Me'ir* through *Levushin*<sup>2</sup>.

And then the Rebbe passed through Skole<sup>3</sup>, and there the Rebbe saw the Tzadik R' Menachem Mendel from Vitepsk<sup>4</sup> in a dream, because he was already in Eretz Yisrael, and he revealed to him how to quieten the storms, - once the ships were made out of wood, and two of every three ships would sink, and when the Chesed Le'Avraham came up to Eretz Yisra'el he had a Nes that he held on to his Tefilin, the only thing that was left was his Tefilin. And then he made his signature, he made it on the ship, - all eth signatures of the Chesed Leavraham are in the shape of a ship.

## A Shiur given after Shacharit Shabbat morning Chayei Sara

~Written according to the  
understanding of the listener~

Eliezer thought that Avraham was making a mistake, he couldn't understand how he was sending him to Charan to bring a wife for Yitzchak, why should the woman agree to come with without recognizing him, and besides for that how will he find there a Kosher girl, all of them there were not good, - even in London and Paris there are good girls but there there aren't any good girls, and also, she was the daughter of the Nasi.

He had endless Kushiot [questions], - the moment he saw her and her pitcher was on her shoulder - *ויכדה ע'ל ש'כמה* – this is the Rashei Teivot

<sup>2</sup> Is lit up through the Levushin

<sup>3</sup> סקאליע - Skole, Lviv Oblast, Ukraine

<sup>4</sup> וויטעפסק Vitebsk, Belarus

'Eisav' – עשׂו, right away he saw Eisav (that Eisav was going to be born from her), it was very difficult for him – how can it be that Avraham is thinking to take such a woman like this for his son, who has such 'genes', who can already go out of a daughter of Besuel - Eisav.

Because everything goes according to the genes, if she is a daughter of Tzadikim – her grandfather wrote Sefarim, he composed commentaries, then she will be a Tzadeiket - even if she went off her son will be a Tzadik, if she is a daughter of Tzadikim. So why did he [Avraham] send her to such a place like this that all the girls there are off – they didn't go to Seminar, - even in Paris there are Kosher girls, because a daughter of Tzadikim who has genes from Avraham Yitzchak and Ya'akov will have children who are Tzadikim. Because everything is Mashpia for all

the generations, just like by Aharon and Miryam, Ahron used to go to all the couples who didn't have Shalom Bayit, so therefore all his children became holy, all of them are Tzadikim, even if there is any Cohen who is a Rasha he'll make Teshuva at the end, just like Yerav'am who was from the seed of Yosef that Mashiach Ben Yosef will go out from him, - the Rambam says that even a person like Yerav'am Ben Nevat can be like Moshe Rabeinu. And Aviya, the son of Yerav'am already was a Tzadik, he cancelled all the Mishmarot of his father, he would go and argue with all the guards, he cancelled all the guards.

### **A Shiur given on Motzaei Shabbat Chayei Sara**

Avraham told Eliezer "Get up and go to Padan Aram to the house of Besuel, and take from

there a wife from the daughters of Lavan the brother of your mother", Avraham thought that he would prepare for him a red carpet, Avraham was certain that Nachor would greet Eliezer with a red carpet. Nachor after Avraham came out of the furnace in Or Casdim was even Mitgayer, just after a year, he went back, longed for his roasted meat and pizza...

*Once a Bachur Yeshiva screamed in Ramat Gan – he came to give a Drasha, and he was preaching and preaching and everyone were dozing off – so he shouted "If you don't want to be Avraham, but don't be Terach!" And this shout left its mark by me until today, - that if you can't be Avraham,*

*but at least don't be Terach! - You are on your way to be like Terach! You don't get it what is happening with you? To where are you going? You are going towards being Terach?! You aren't progressing forwards you are going backwards!*

So a person has to make a bit of Din Ve'cheshbon with himself to see if he is advancing or going backwards, regressing.

At the end of the Parsha it is told over that Yitzchak told Ya'akov "Get up and go to Padan Aram, to the house of Besuel the father of your mother and take for yourself from there a wife for yourself from the daughters of Lavan the brother of your mother" (Bereishit 28, 2)...

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