

Sparks of Light

From the shiurim of Hagaon hatxadik harav Eliyzer Berland shelita

A Shiur that was given Tuesday night in Chulon

The greatest day in the year is the 30th of סיון, on the 23rd of סיון all the decrees were nullified. - Which decrees were nullified? The decree of Achashveirosh: which it says about them, וְיִנָּחֲתוּם "For a decree that is written in the name of the king and sealed with the king's ring cannot be rescinded¹." – It's impossible to retract it, because פֶּרֶס isn't like all the countries that you can change the laws that were decreed, - if they made a decree – then you can't change the law! – You can't nullify the law!

It says, מִי אֵלֶּה כְּעָב תְּעוֹפִינָה וְכִיּוֹנִים אֵל "מי אלה כעב תעופינה וכיונים אל" "Who are these that fly like a cloud and like doves to their cotes?²" In the Sefer קצות החושן in סימן ר' it speaks about the גִּמְרָא in ע"ט - it says, "מי אלה כעב תעופינה". - If a person

sees doves flying and he says, "I am מְקַדֵּשׁ all these doves that are flying in the air to the בֵּית הַמִּקְדָּשׁ", then it isn't at all תוֹפֵס (the הַקִּדְשׁ is not valid), it is a דְּבַר שְׁלֵא דְבַר לְעוֹלָם (a thing that hasn't come to the world yet), this is a דְּבַר שְׁאִין בּוֹ מִמֶּשׁ. Or, if a person sees that it's raining, and he says "All the rain that will come down I am מְקַדֵּשׁ to the בֵּית הַמִּקְדָּשׁ, - I have a deep pit, the moment the water will enter the pit I am מְקַדֵּשׁ it to the בֵּית הַמִּקְדָּשׁ". This is also not תוֹפֵס, because as of now all the water is still in the clouds. The גִּמְרָא brings two examples: - A person was מְקַדֵּשׁ a pit full of water, or, a person was מְקַדֵּשׁ שׁוֹכֵן (a Pidgeon house) full of doves, - he wants to be מְקַדֵּשׁ the doves to the בֵּית הַמִּקְדָּשׁ, he wants to give out all the water to all the עוֹלֵי רֶגְלִים (pilgrims). There isn't [-] you are

¹ And you-write about the Jews as you see fit, in the name of the king, and seal [it] with the king's ring, for a decree

that is written in the name of the king and sealed with the king's ring cannot be rescinded." אָמַר ח' ה'

² יְשַׁעְיָהוּ ס, ח

מִנְסֵךְ the water only once a year, you have to be מִנְסֵךְ every day, - if you are מִנְסֵךְ just once a year, then it is only a bit of water. – They were מִנְסֵךְ three לֹוג, in the sequence of six-seven days then it is 21 לֹוג.

If a person sees that it is raining, he sees a mabul (flood) falling, and he says that everything that falls is מְקַדָּשׁ to the בֵּית עֹלֵי הַמִּקְדָּשׁ, everything is to go to the עֹלֵי רִגְלִים, then it is not תּוֹפֵס.

But, if he says that when it will be in the pit then it will be הֶקְדָּשׁ, – he makes a huge cistern ready, for the עֹלֵי רִגְלִים, because a million people are going to come, so he prepares a huge pit in order for them to have water to drink. He wants all the water to fall into his pit, all the water, all the mabul should flow into his pit, so that he'll be able to distribute water to the pilgrims, and have the זְכוּת of fulfilling the מִצְוָה.

This is like Nakdimon Ben Gurion³, who took 12 wells of water and distributed them to the עֹלֵי רִגְלִים. And the גֹּי (the Roman non-Jew), he was a 'believing' גֹּי, a

'saintly' גֹּי. He said, *"If a mabul should rain down now, everything will be for free. But if it doesn't, 'oy va voy', woe to you."*

This is what's called a 'saintly גֹּי'. *"If rain will now fall, you'll get it all for free, and if not, you will have to fill all these wells up for me with golden דִּינָרִים, golden coins, kikarot of gold."* Okay, so Nakdimon waits and waits, he waits from סְכוּת, and now it's already the first of Nissan, and there isn't a single drop of rain.

The first of Nissan, he goes to the בֵּית עֹלֵי הַמִּקְדָּשׁ, he goes to the כְּתָל, and he starts to pray, and to weep, and to recite seven tikkun haklalis. Suddenly, boom, there's a mabul! And what a flood, in his life he's never seen a mabul like this. He goes up the stairs from the Kotel to the Jewish Quarter, to HaOmer Street, where the mikvah is, to the bathhouse. And he sees that exactly at that moment, the גֹּי is coming down the stairs with his towel and his shampoo.

He'd already met him earlier on that day, and the גֹּי had asked him, *"Did you get*

³ Nakdimon Ben Gurion borrowed 12 wells of water from a גֹּי in order for the עֹלֵי רִגְלִים at Succot time to have enough to drink. See the Gemara, Taanit 19.

my money ready, already?" "There's another five minutes, what do you want?"

Do you know what another five minutes really is?! A million euros can come into [your bank account] every five minutes! In five minutes, Hashem could pay all your debts off!

But the גוי says to him, *"Did you get it ready? Is it ready? Did you get the money ready? Prepare it, already!"*

Nakdimon says to him, *"I'm going to the בֵּית הַמְּקֹדֶשׁ. I'm a Breslover, I'm part of Shuvu Banim, I live here on Sho'arim Street, so I'm just going to pop down, and in another five minutes there's going to be a huge flood."* Okay, so after five minutes, he comes back up the stairs.

It was shkia, at 6pm, and he meets the גוי again at 6.02, and he says to him: **"DID YOU GET MY MONEY READY?"**

The גוי says to him, *"Which money? I want **you** to give me \$12 million, each well of water is worth a million dollars".* We're talking about huge pits. I saw one of these pits, and it would take three days just to empty it all out.

So this גוי is astounded, he says, *"What?!? And now you expect payment*

in return?! Tell me, how do you have so much chutzpah?!" Nakdimon tells him, *"See, when you left the cisterns in my hands, they were already two metres below capacity. Now, they are overflowing onto the street, they are flooding everywhere, they are above maximum capacity. I did some calculations, and I figured out that the extra water comes to exactly a million dollars."*

The גוי shows him his stopwatch, and says to him, *"What's the time now, tell me?" "It's 6.02 pm." "When was shkia?" "6.00 pm." "When did the mabul start?" "A minute and a half ago." "It's already after shkia, there's nothing more to argue about."*

Okay, so [Nakdimon] goes back down to the בֵּית הַמְּקֹדֶשׁ, he says another tikkun haklali – and the sun comes shining out. And there's a halachic question as to whether this counts as a new day, or whether it's just considered to be a continuation of the previous day.

Now we are dealing with a person who sees rain, - he sees a מַבּוּל, and he says, *"Everything is מְקֻדָּשׁ to the בֵּית הַמְּקֹדֶשׁ - everything, whatever will enter my pit I will give out for free."* Or he sees huge,

יפה - This is how the הקדוש ברוך הוא
מסכת תענית explains what happened, in מראה.

Everyone should learn מסכת תענית until
the morning, it is only stories, - how משה
fought for the לוחות. - This is what the
מדרש רבה in פירוש תשא⁸ says, that
משה managed to catch onto two טפחים
and the two טפחים in the middle were left
'empty'. Two טפחים hint to the תורת
הנגלה (the revealed תורה), two טפחים hint to
the תורה that will be revealed לעתיד
לבוא (in the future) - the עתיקא סתימאה, and
the two טפחים in the middle hint to the
תורת הנסתר (the hidden secret תורה).

This was the biggest battle that ever was
in the world, until the left of משה
'overpowered' the right of הקדוש ברוך הוא, because
the 'left' of the צדיק is 'stronger' than the
'right' of הקדוש ברוך הוא, because the
בנוי is holding in 'עתיקא', the
'קדוש ברוך הוא' is 'זעיר אנפין', and
someone who is in עתיקא - then the 'left'

of עתיקא is more 'right' (as of right and left) than
the 'right' of the זעיר אנפין.

A Shiur that was given before Shacharit Tuesday morning Shelach Lecha

Through the way of לזו you enter בית אל. -
It says in the פסוק בעל הטורים that the
"To spy the land", is the ראשי תבות of 'לאה', - this
is hinting about the בחינות of רחל and לאה, - and that
what it says⁹, "ל'תור א'ת ה'ארץ"¹⁰,
"The road towards Chamat", is the ראשי תבות
of the word 'רחל'. But משה told them,
"ל'תור א'ת ה'ארץ", and "ל'תור א'ת ה'ארץ" is
the ראשי תבות of 'לאה', - to spy, because
ענוה is the idea of שפלות (humility), לאה is
(humbleness), לאה used to cry the whole day,
as it says, "ועיני לאה רבות"¹¹,
"And the eyes of לאה were soft from crying". - From
the age of three she already started
crying, "Who will be my שדוד?" And they
told her, "עשיו שדוד is Your שדוד?" - "What?!"
This will be my שדוד?!" - He was a robber,

⁸ (מדרש רבה שמות כ"ח א') - ומשה עלה אל האלהים והדא הוא
דכתיב (תהלים סח) עליית למרום שבית שבי מהו עליית נתעלית
נתגששת עם המלאכים של מעלה דבר אחר עליית למרום שלא
שלטה בריה מלמעלה בשם ששלט משה אמר רבי ברכיה הלוחות
היו ארכן ששה טפחים כביכול היו ביד מי שאמר והיה העולם שני
טפחים ובידו של משה שני טפחים ושני טפחים היו מפרישין בין יד
ליד.

⁹ what משה רבנו told the spies to do.

¹⁰ במדבר יג, מז

¹¹ What the spies actually did.

¹² במדבר יג, כא

¹³ בראשית כט, יז

a murderer, a bandit. Right away when the children were born, they already said who will marry who. – Then, they would only get married with cousins. They were clans of families¹⁴, - he could end up being a murderer, being a criminal, a robber or a gangster. So the child already knew at age three who her **שְׂדוּךְ** will be, **he**, had four to choose from, but **she**, couldn't choose, she says [-] what did she choose? So they told her, *"You can't choose, we choose."* Once, the child wouldn't choose with who to get married, - the father would choose. They told her, *"Your שְׂדוּךְ is עֵשָׂיו"*. And she cried about this for twenty years.

Now we are holding by תּוֹרָה פ"ה, in תּוֹרָה לֹו it is explained that through the town לֹו you can enter בֵּית אֵל. - It's impossible to enter בֵּית אֵל, this is a city which you can't conquer it, - it doesn't have any gates, and the wall is ten meter wide by twenty meter, like the 'חֹמֶת הַשְּׁלִישִׁית' 'The Third Wall' which we see here, the wall of נְחֻמִּיָּה in the Jewish quarter in the old city, in the street 'Bonei Hachoma' which corners with Rechov Hasho'arim, just like the walls in the old city – they made walls six meter- eight meter, - until נְחֻמִּיָּה and his men finished building יְרוּשָׁלַיִם it took

three years. לֹו had a wall without an entrance, so if it is a wall without a gate, then how do you get into the city? - There was a secret tunnel, and the one that revealed it – that he hinted with his finger – he will live until תַּחֲתֵית הַמַּתִּים. Someone that helps the צַדִּיק, even if he only motions with his finger, he can live forever, he'll pass the 120, he can live even until 200, [-] like that, he made to them like this, - because of this motion he lives forever, he and his sons until the end of all the generations. [-] so if a person can't live more than 120 years then what can he do. But if he'll live 180 years like יִצְחָק, then it's alright, or 210 like אֵיזָב, - אֵיזָב also didn't live more than 210 years. So the עֲבוּדָה of a person is to reach to 210 years, and if he helps the צַדִּיק with something then he'll live until 210.

The whole עֲנִיָּן (idea) of the מְרַגְלִים is hinted to in Likutei Moharan in: תּוֹרָה פ"ה: *It is a בְּחִינָה of what it says, "נְחֻמוּ נְחֻמוּ עַמִּי", "וּלְקַדֵּקדֵק נֹוֹר אֶחָיו"*, because the whole עֲנִיָּן is the תַּפְּלִין on the קַדְקֵד, (skull) – on the לֹו bone (the seventh cervical vertebra), - through תַּפְּלִין you are זֹכָה to long life, through תַּפְּלִין you are זֹכָה to תַּחֲתֵית הַמַּתִּים, - all in the זְכוּת of

¹⁴ Like there are by the Arabs, families who live together.

putting on תְּפִלִּין, - the moment you get up you have to put on תְּפִלִּין. I see that people come to the davening without תְּפִלִּין, - they put it on by בְּרוּךְ שֶׁאֵמַר, by יִשְׁתַּבַּח, - there are those that put them on by שְׂמֹנֶה עֶשְׂרֵה, there are those that put them before שְׁקִיעָה. – A person gets up in the morning - he goes to מְקוֹנָה and puts on תְּפִלִּין! This is automatic, this is a natural reflex, - you don't have to think, in order to put on תְּפִלִּין, - you get up in the morning and you put on תְּפִלִּין. And then, in this זְכוּת you will pass the 120 years, - if a person puts on תְּפִלִּין in the morning, then he'll pass the '120'.

Once, there was a story that there was a *bachur* who screamed "תְּפִלִּין" again and again. This story happened in the US, in NY, - he started screaming "תְּפִלִּין", "תְּפִלִּין", - and everyone started shouting. The story was, that two planes were supposed to go out, - not just one plane, - to go out at the same minute and to collide with twin towers. And there was a *bachur* there, who, after he got on the plane, remembered that he'd forgotten his תְּפִלִּין, and he started screaming, "תְּפִלִּין! *Where are my תְּפִלִּין?! You won't fly without my תְּפִלִּין. Bring me*

my תְּפִלִּין! I'm not flying without תְּפִלִּין. The plane will not depart without my תְּפִלִּין! I won't let you fly." The pilot comes over and says, - "*What's happening? – Get out of here! **You** won't fly, and your תְּפִלִּין-**too** won't fly!"* He said, "*No, I **will** fly, and my תְּפִלִּין **will also** fly!"* This is what he said. The pilot opened the door and throw him out of the plane, he rolled over, and the plane lifted and never returned, - it collided with the second building of the twin towers. And in the זְכוּת of his תְּפִלִּין he was saved from this disastrous plane. - **Without תְּפִלִּין you can't fly.**

And also, because of this, that he delayed the plane from taking off, 100,000 people were saved, because in these 17 minutes that he delayed the plane, 100,000 people managed to escape from the second building, because they'd heard that a plane had collided with the other building.

On the loudspeakers they said that nothing had happened, - they had military information that 'nothing had happened'. – 'Everything goes according to military information'. - "You shouldn't panic, this was just a plane accident, we are requesting to keep calm, we are informing that all is in regular routine. -

They can throw 80 rockets – 100 rockets – 1000 rockets, but 'the routine is continued', - that everyone should die – this is the best thing, the main thing is to keep to the routine." So the routine carries on, - they announced on the loudspeakers that no one should leave the building and no one should escape, because this was just a plane accident. But no one listened to the loudspeakers, - people are קטני אמונה – they don't believe. - There is an entire תורה לקוטי in תורה פ"ז about this, in תורה פ"ז that people are קטני אמונה, no-one believed the loudspeakers, and after 17 minutes the second plane arrived. - **And all this was in the תפלין of the זכות.**

So if a person will shout "תפלין" "תפלין" "תפלין", then he'll see that the

plane will always be delayed for 18 minutes. So if a person forgot his תפלין on the table, then he should request that they should bring him his תפלין, - this only takes two minutes, this takes half a minute. *But they said, "No, we won't change the times of our take-off."* Because 'the main thing is to be organized', - this is the first ^{and most important} thing. Really, a person needs to finish his תקון within a few seconds, but if he is with the צדיק then he will live all the 120 years.

To send a request for a beracha or to ask a question from
Rabbi Berland Shelita in English.
Israel: 972583316334 USA: 19172849657 UK: 442382280223
Email: pidyonravberland@gmail.com

For comments and donations and to receive this
pamphlet to your mail:
SparksofLight318@gmail.com