



# Sparks of light



*From the shiurim of Hagaon hatzadik harav Eliezer Berland shelita*

## A Shiur that was given on Thursday Balak by the Chumash Seudah of the Talmud Torah of Nechamat Tzion

It says in last weeks פְּרָשָׁה (חֲקַת), "וְדַבַּרְתֶּם אֶל הַסֹּלֶעַ לְעֵינֵיהֶם", "And you should speak to the rock in front of their eyes<sup>1</sup>". Says the Chidushei Ha'rim, what does it mean 'in front of their eyes? That Hashem wanted to give us the Aseret Hadibrot from anew, because now this is the generation who entered Eretz Yisrael, it is now פְּרָשַׁת חֲקַת, from חֲקַת comes a 'new light'. It says, "וְלָמָּה הֵבֵאתֶם אֶת קֹהֶל ה'", "And why did you bring the congregation of Hashem<sup>2</sup>?" – They are called 'קֹהֶל', because in this new generation Hashem gave them the הַדְּבָרוֹת עֲשֵׂתָהּ

from anew, בְּקוֹלוֹת וּבִרְקִים with sounds and lightening, this is what the חֲקַת says, that this is what לְעֵינֵיהֶם in front of their eyes means, - with בְּקוֹלוֹת וּבִרְקִים like it was by מִתֵּן תּוֹרָה that was now ט"ז תַּמּוּז (by the חֲמִשָּׁה עֶשְׂרִי), tonight will already be ט"ז תַּמּוּז, the day that מֹשֶׁה רַבֵּינוּ came down with the לַיּוֹת, every year this מִעֲמָד repeats itself again - this awesome מִעֲמָד that מֹשֶׁה came down with the לַיּוֹת, Hashem was holding two טַפָּחִים, like by the סִגְיָא of בְּטִלְיָה – two טַפָּחִים, Hashem was holding two טַפָּחִים, in the middle there was two טַפָּחִים, the [-] says, that

<sup>1</sup> במדבר כ, ח

<sup>2</sup> This is what they asked מֹשֶׁה כ, ד.

the two טפחים that משה held are מרימז to the תורה שבנגלה the revealed תורה, the two טפחים that Hashem held are מרימז the תורה שבנסתר the hidden תורה, which this will only be revealed לעתיד לבוא, and in the middle is the תורה שבכתב the written תורה which is in our days, which is already revealed. The two טפחים that Hashem holds is מרימז to the עתיקא סתימא, the תורה דעתיקא - that the תורה which is דעתיקא מנצח.

And after that there are in the middle of the לוחות another two טפחים. These לוחות were put inside the ארון, this was the ארון that would go out with them to war, the ארון with the לוחות ארון that would go out with them to war, and this was the ארון that the Jews brought with them to the war against the פלשתים. Now, פלשתים and חפני, they weren't זוכה, they would take for themselves from the Korbanot

nearly 50%, so this was such a Chilul Hashem that because of this Hashem destroyed the whole town Shilo, but if not for חפני and פנחס then a בית המקדש of fire would have come down, **because every day, and every moment a בית המקדש of fire is supposed to come down.** It says, "וְשִׁמְתִי בָדָד שִׁמְשְׁתִּיךָ וְשִׁעְרֶיךָ לְאֲבֵי אֶקְדָּח"<sup>3</sup>. What is בָּדָד שִׁמְשְׁתִּיךָ? There is one opinion that says that this refers to מיכאל and גבריאל, and one says that this refers to שהם and one says that this refers to ישפה. ישפה is יגלונין, because now we are holding by the night of תמוז which is בלליות כל הגוונים comes down with the לוחות כל, בלליות כל הגוונים is the blackest stone in the world, but it shines like the sun.

It says in ויקהל, פָּרַשְׁת וַיִּקְהֵל "וְהִנֵּשְׂאֵם הֵבִיאוּ אֶת אֲבֵי הַשֹּׁהַם וְאֶת אֲבֵי נְשֵׂאִים" *"And the נְשֵׂאִים brought the stones of שהם and the stones of מילואים (filling)"*<sup>4</sup>. Says the תרגום יונתן, 'The נְשֵׂאִים

<sup>3</sup> ישעיהו נד, יב

<sup>4</sup> שמות לה, כז

**brought'** – it says, נְשִׂאִים וְרוּחַ "נְשִׂאִים is the clouds, and the clouds went to גֵּן עֵדֶן – to the River פִּישׁוֹן and they brought gems, every gem was like the sun, - the gems that the נְשִׂאִים brought – that the clouds brought, weren't normal, simple nice stones, they were real gems, each gem shined like the sun at noon, like by נֶחַם in the תְּבִיחָה, that it says by him, **"צֹהֵר תַּעֲשֶׂה"** *"And you should make a window for the תְּבִיחָה"*<sup>5</sup>, this was like the 'sun' that shines like 'the sun at noon'. It says by the מְגִלַּת אֶסְתֵּר, **"וְדָר וְסֹחֲרֵת"**, and the גְּמָרָא in Megila says, that this was a stone that shined like the sun at noon, by the סְעוּדָה of Achashverosh there was a stone which shined 24 hours a day.

Now we are already holding by פְּרָשַׁת בְּלָק, that everything is overturned into a Berachah, - by פְּרָשַׁת חֻקֵּת it was still **"לְעֵינֵיהֶם"**, this was because there was a thought against מִנְשָׁה, that he [-],

but the moment that we already holding in פְּרָשַׁת בְּלָק that the curse turns into a בְּרָכָה then we merit to receive the תּוֹרָה from anew, the עֲשֻׁרֵת הַדְּבָרוֹת from anew, and a בֵּית הַמִּקְדָּשׁ of fire will come down, and we will be זוֹכָה to the full redemption, speedily in our day, Amen.

### The importance of the tefila in the minyan of the Tzadik

If a person doesn't say **Shemone Esrei** with the Tzadik, just, **he goes to another place** to daven – then the Tefila is not accepted, any place that a person will say **Shemone Esrei** besides in the Minyan of the Tzadik – of Shuvu Banim – the Tefila will not be accepted! The moment that a person davens in another place, he is also in נִדְוִי (Cherem)! Because he didn't come to help the Tzadik, he didn't come to daven with the Tzadik, when a person doesn't come to daven with the

<sup>5</sup> מְשַׁלֵּי כֹהֵן, יד  
<sup>6</sup> בְּרִאשִׁית ו', טז

<sup>7</sup> אֶסְתֵּר א', ו'

Tzadik then he is in נְדוּי (Cherem)! Because a person has to daven only in the minyan of the Tzadik! To help the Tzadik! To help the Tzadik – to help the minyan of the Tzadik! A person comes to the world only to help the minyan of the Tzadik! For this purpose he came to the world, for this purpose Hashem created him, 'The whole world was only created לְצֹדֵק, לְצִדּוֹת לְצֹדֵק (to be the company of the Tzadik) – to daven with the minyan of the Tzadik! To come by every Shemone Esrei to the minyan of the Tzadik!

It says, "אֹרֻ מְרוּז... כִּי לֹא בָּאוּ, "Cursed are you, Meruz... because they didn't come to the help of Hashem with the war against the mighty" (שופטים ה, בג), so everyone is in נְדוּי (Cherem)! Whoever doesn't come to daven with the Tzadik is in נְדוּי (Cherem)! "Cursed are you, Meruz", the angel of Hashem cursed him, "Because you didn't come to the help of

Hashem against the mighty", because through the Shemone Esrei alone it is possible to conquer the whole world!

(Taken from the Shiur that was given on Motzaei Shabbat Kodesh Balak)

### A Shiur given by Melave Malkah Motzaei Shabat Balak

~ חַיִּי מוֹהֲרִ"ן קב"ב ~

Today is י"ז בְּתַמּוּז which today פְּסָקָה broke the לְיוֹחֹת, and זְהַמָּתַן [-] the Berdiditchever saw the מְלָאָכִים, they wanted to put the Sh'puler Zeide in חֶרֶם so the Berditchever said, "Not in my town". So the Rebbe said that "Because of that he won't see the מְלָאָכִים anymore." He used to see 26 מְלָאָכִים, if a person believes in the Tzadik then he can see מְלָאָכִים every second, someone who believes in the Tzadik will see מְלָאָכִים. And now the רַבֵּיהּ says that everyone will be against him, and whoever will be מְחֻזָּק מֵעַמֵּד won't have any

מְנוּחָה in this world, even for one moment, because the Rebbe always fought the wars of Hashem, today this is the war of Hashem the learning of the Gemarah with the Ketzot, today the 'מִלְחָמוֹת הַשָּׁמַיִם' is to learn Gemara the whole day. Now it is 10:00, until 6:00 in the morning you can finish also מִסְכַּת סוּטָה and also מִסְכַּת סֵבָה.

### A Shiur that was given Wednesday night Balak in Chulon

Sisra conquered the whole world, besides for Eretz Yisrael, it says, "לֹא הָאֱמִינוּ מַלְכֵי אֶרֶץ כְּנָעַן" "שְׁבִי תִבֵּל כִּי יָבֹא צָר וְאֹיֵב בְּנִשְׁעֶיהִי" *"The kings of the land – all the dwellers of the world, didn't believe that the צָר and enemy would enter the gates of Yerushalayim"*<sup>8</sup>. It was impossible to defeat Sisra, Sisra was מְשַׁכְּמָהּ. It says about that war, "מִן שָׁמַיִם נִלְחָמוּ הַכּוֹכָבִים" "From the sky the stars fought, they went out

from their path and they fought<sup>9</sup>." The stars fought, the stars themselves fought, as it says, "מִן שָׁמַיִם נִלְחָמוּ הַכּוֹכָבִים" "מִמְסְלוֹתָם", all the stars went out of their route, "מִמְסְלוֹתָם נִלְחָמוּ" "עַם סִיסְרָא". Sisra was the mightiest person in the world, but even so he couldn't fight with the stars. - The stars went out of their route – מִמְסְלוֹתָם, every single star went out of its route – מִמְסְלוֹתָם. Sisra saw all this, that all the stars went out of their route and were fighting with him. It says, "שָׁלַל צָבָעִים לְסִיסְרָא שָׁלַל צָבָעִים רֶקְמָה צָבָע, רֶקְמָתִים לְצִוְאֵי שָׁלַל" "שָׁלַל צָבָע רֶקְמָה, רֶקְמָתִים" is all the colors in the world, "שָׁלַל צָבָע רֶקְמָתִים לְצִוְאֵי" "שָׁלַל" is the same Gematria as Shas, and then "מִן שָׁמַיִם" "מִן שָׁמַיִם" – there was a world-war, the biggest war that ever was in history, "מִן שָׁמַיִם" "מִן שָׁמַיִם" – the stars fought.

And then, when Sisra came they went out and they found fish, -

<sup>8</sup> איכה ד, יב

<sup>9</sup> שופטים ה, כ

in Mitzrayim, when the women would go to draw water in their pitchers then the pitchers would get filled up with fish, as it says that the Jews said to מֹשֶׁה, "זָכְרֵנוּ אֶת הַדָּגָה, *"We remember the fish that we used to eat in Mitzrayim for free<sup>10</sup>"*, and the question is asked, what does it mean 'for free'? Did the Mitzrim really care for them and gave them fish for free? They put their children in the walls, and also, they didn't give them straw to make stones, and even so they told them to go and make the stones themselves, as it says, "תָּבֵן אֵין נָתַן, *"לַעֲבָדֶיךָ וּלְבָנִים אֲמָרִים לָנוּ עֲשׂוּ."* *"Straw is not given to your slaves, and they are telling us to make stones!"* And fish they would get for free?! From where did they have fish?! Says the Chasam Sofer, the women would go out to draw water, they would stop for a moment by the river, and on the way back all the pitchers filled up with fish, every pitcher got filled with fish, and about this they

said, זָכְרֵנוּ אֶת הַדָּגָה אֲשֶׁר נֹאכַל *"We want to go back to Mitzrayim, to taste the fish, the salmons, 'the prince of the Nile river', all the most tastiest fish in the world, זָכְרֵנוּ אֶת הַדָּגָה אֲשֶׁר נֹאכַל בְּמִצְרַיִם חָנָם."*

Hashem told the sea to spit out the fish, all the chariots of Par'oh, everything you should spit out to the land. The sea cried, the sea opposed, the sea shed tears, the שָׂר of Mitzrayim – רַהַב – he shed tears, and then Hashem killed רַהַב (the שָׂר of Mitzrayim), "וַיַּהַרְגֵם אֶת הַתַּנִּין אֲשֶׁר בַּיָּם", *"And he killed the תַּנִּין that was in the sea"*. "The תַּנִּין which is in the sea" is the angel of Mitzrayim, whose name is רַהַב, "וּמְלָאָה הָאָרֶץ דָּעָה אֶת ה' בַּמַּיִם לַיָּם" *"And דַּעַת of Hashem will fill the land like the water which fill the sea<sup>11</sup>"*. – the sea 'covered' Rahav – תַּנִּין which is in the sea, and the תַּנִּין cried, and he shed tears, and therefore we say 'דִּמְעוֹת תַּנִּין' 'the tears of the תַּנִּין', because he cried like a תַּנִּין,

<sup>10</sup> במדבר י"א, ה'

<sup>11</sup> ישעיהו י"א, ט'

he wanted to save the Jewish Nation, he said *"I want to save עם ישראל, I'll guard עם ישראל*. It says, *בַּיּוֹם הַהוּא יִפְקֹד ה' בְּחַרְבּוֹ, הַקֶּשֶׁה וְהַגְדוֹלָה וְהַחֲזָקָה עַל לְוִיָּתָן*, *"On that day Hashe, will remember with his hard, big and mighty sword, on the Livyatan"*. Who is the 'Bat Levi', 'The daughter of Levi'? - *בַּת הַלְוִיָּתָן*.

Carries on the *פְּסוּקָה* *"עַל לְוִיָּתָן, נָחֵשׁ בָּרֵחַ וְעַל לְוִיָּתָן נָחֵשׁ עֶקְלָתוֹן"* - there is a male *לְוִיָּתָן*, and there is a female *לְוִיָּתָן*, and our whole *"וְהָרַג אֶת הַתַּנִּין אֲשֶׁר בַּיָּם - יַעֲבֹדָה"* - to kill the *תַּנִּין* which is in the sea, which this refers to the female *תַּנִּין*.

And therefore Devora Hanevia came, she said that we'll definitely win Sisra, *וַיֵּדֶן לָמָּה יָגוּר, אֲנִיּוֹת אֲשֶׁר יָשֹׁב לְחוּף יָמִים וְעַל מִפְרָצָיו יִשְׁכּוּן"* all the Shevatim went to each of their places, everyone ran away from helping, but Devora didn't run away, and Shevet Zevulun also didn't run away, Devorah declared war. And, *"לְפָלְגוֹת"* *רְאוּבֵן גְּדוֹלִים חֲקָרֵי לֵב"*, Reuven

didn't believe that Devorah would win, and this is what Devora told them off, *"לָמָּה יִשְׁבֶּתָּ בֵּין הַמְּשָׁפְתִּים לְשִׁמְעַ שְׂרָקוֹת, עֲדָרִים"*, *"Why did you sit between the boundaries to hear the squeaks of the herds?"* Reuven stood by the border and wanted to know who would win, - *"I'll say that I came to help to the side that wins, - if Sisra will win then I'll say that I came to help Sisra, and if Devora will win then I'll say that I came to help Devora."* - It doesn't go like that, *"לְפָלְגוֹת רְאוּבֵן גְּדוֹלִים חֲקָרֵי לֵב"*, *"לָמָּה יִשְׁבֶּתָּ בֵּין הַמְּשָׁפְתִּים"* - Devora says: *"I know all your thoughts, everything that you think."*

And now, Parshat Balak, this is the beginning of the redemption, because now Mashiach is already coming, on Motzaei Shabbat the Mashiach is coming, there is no question about this, *"אֲרָאֵנּוּ וְלֹא עָתָה, אֲשׁוּרֵנּוּ וְלֹא קְרוֹב. דֶּרֶךְ כּוֹכָב מִיַּעֲקֹב"*

"וְכַעַתָּה מִשְׁחֵי יְהוָה" – now this is the moment of Mashiach, it says "דְּרוֹר כּוֹכַב מִיַּעֲקֹב" – Devorah was Mashiach, Devorah Haneviah was מֶלֶךְ הַמְּשִׁיחַ "לְפָלְגוֹת רְאוּבֵן, מֶלֶךְ הַמְּשִׁיחַ" "גְּדוּלִים חֲקָרִי לֵב" Reuven didn't want to believe that Devorah was מֶלֶךְ הַמְּשִׁיחַ, and Devorah said: "I know all your thoughts, I wanted to bring the redemption, I wanted to bring down a בֵּית of fire. You ruined this, of fire. You ruined this, what is your hesitation?"

Just like she said to Barak: "Barak, go out for war! Go out for war, I am a Neviah (prophetess)!" because a woman is always a Neviah, she always sees things, "I'm a Neviah and I'm telling you to go out to war". What did he tell her? "אִם תִּלְכִּי עִמִּי וְהִלַּכְתִּי"

"וְאִם לֹא תִלְכִּי עִמִּי לֹא אֵלַי" "If you go with me then I'll go, and if you won't go with me then I won't go"<sup>13</sup>. What did she answer him? "לֹא תִהְיֶה תִפְאָרְתְּךָ עָלַי" "לֹא תִהְיֶה תִפְאָרְתְּךָ עָלַי" "הִדְרָךְ. You hesitated? You doubted it? – You lost the victory! כִּי בְיַד אִשָּׁה יִמָּכֵר ה' אֶת" "כִּי בְיַד אִשָּׁה יִמָּכֵר ה' אֶת" "סִיסְרָא" – "Because in the hands of a woman will Hashem give Sisra over", - only a woman will defeat him, because the women didn't sin by the Egel, women are always תְּמִימוֹת, they always have אֱמוּנָה, they never budge from the Emunah, they always went with אֱמוּנָה. They are: כִּי" "כִּי" "בְיַד אִשָּׁה יִמָּכֵר ה' אֶת סִיסְרָא", Sisra fell in the hands of a woman, and today is the day of the redemption.

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