



# Sparks of Light



*From the shiurim of Hagaon hatxadik harav Eliyzer Berland shelita*

## A Shiur given Wednesday night Devarim in Benei Brak to Yeshivat Netzach Netzachim

### The Malach Hamavet doesn't have any power on Tisha Be'Av

Today is 'the day of the Aseret Hadibrot', - today is the 7<sup>th</sup> of Av, today a Beit Hamikdash of fire comes down, - today the non-Jews entered the Beit Hamikdash. Therefore, the Rebbeh says here, in Likutei Moharan in Torah 85, that on Tish'a Be'Av it is possible to resuscitate all the dead. There are three weeks of mourning before Tisha Be'Av which are parallel to the Luz bone, and just like in the city Luz no one dies – the Malach Hamavet doesn't have any permission to enter, so-too, on Tish'a Be'Av the Malach Hamavet doesn't have any permission to enter (meaning to kill anyone). - Tisha Be'Av is the day which you can resuscitate all the dead in the world, it is a time of Techiat Hameitim.

### Hashem renews our bodies on Tisha Be'Av

Because on Tisha Be'Av Hashem renews our bodies, - everyone is Chozer Biteshuvah and sits on the ground, and after this they go out dancing on the 15<sup>th</sup> of Av, and on Yom Kipur also they go out dancing, and they put a red garment on the window and it becomes white, a woman who has a red garment she would put it on the window and it would become a white garment.

### From 'Shichvi' until 'Kumi' there is no Chatzot

It says in Rut (3, 13<sup>1</sup>), "*Shichvi Ad Haboker*", "*Lie down here until the morning*", what does this mean? This is hinting about the time of Techiat Hameitim. Now is the time of '*Shichvi Ad Kumi*', which '*Kumi*' means to get up for Tikun Chatzot, like it says in Eicha (2, 19<sup>2</sup>), "*Kumi Roni Balayla Lerosh Ashmurot*", "*Get up and sing in the night*

by the beginning of the guards", and '*Shichvi*' hints to Shavuot, which is called so because Boaz told Rut "*Shichvi Ad Haboker*", and '*Kumi*' – from the Pasuk "*Kumi Roni Balayla Lerosh Ashmurot*" -refers to the 15<sup>th</sup> of Av.

In Ukraine there is no Chatzot now, there, the skies are bright, and the sunset is only at 9:00pm. Now, in Tamuz - Av the Shekiah is at 9:00pm, after this, in Av it starts to go down from 9:00pm to 8:30pm, on the 1<sup>st</sup> of Elul sunset holds by 8:30pm, but until the 1<sup>st</sup> of Elul the skies are bright, even in the middle of the night the skies are clear and blue, not black. So there isn't Chatzot, until the skies receive a black shade, then Chatzot starts. And this is what is hinted by "*Kumi Roni Balayla*", that then you start getting up for Tikun Chatzot. So from '*Shichvi*' until '*Kumi*' there isn't any Chatzot.

### Once every woman was able to resuscitate the dead

Once, every woman had the power to resuscitate the dead. There were 600,000 Neviot, and all of them could fly in the air, they would fly in the air from the town Tzipori.

### Tziporah could fly

Why was she Tziporah (Moshe Rabeinu's wife) called Tziporah? Because she would fly like a bird (in Hebrew a bird is a Tzipor). Kayin wanted to take her as a wife, so she ran to Shamchazai<sup>3</sup>, because she knew the Shem Hameforash, and with this she flew in the air.

<sup>1</sup> שְׁכַבְי עַד הַבֹּקֶר  
<sup>2</sup> קוּמִי רִנִּי בַלַּיְלָה לְרֹאשׁ אֲשֻׁמְרוֹת

<sup>3</sup> One of the Malachim who was Mekatreg on the creation of mankind.

## By sitting on the ground we can make Techiat Hameitim

So it comes out, that now, on Tisha Be'Av, is the time of Techiat Hameitim – this is the time which it is possible to resuscitate the dead, - through sitting on the ground on Tisha Be'Av it is possible to resuscitate the dead. And this is the Nechama – "Nachamu Nachamu"<sup>4</sup> (Yeshayahu 40, 1).

**Everyone sheltered themselves in Yiskah's shadow** Manoach merited to resuscitate the dead, Tzelalfonit also merited to resuscitate the dead, like Yiskah who was called so, because everyone would shelter themselves in her shade (in Hebrew 'Sukah', from the word 'Sechach', means shade). Why was she called Yiskah? Because everyone would shelter in her shade, so-too, by Tzelalfonit – everyone would shelter in her shadow (in Hebrew 'Tzel' means shade).

So "Shichvi Ad Haboker" is the time of the resurrection of the dead, because the Rebbeh reveals to us that through Luz you enter Bet El.

### If a woman goes with Tzeniut then she can resuscitate the dead

Once, every woman knew how to resuscitate the dead, in the time of the first Beit Hamikdash every woman knew how to resuscitate the dead, every woman without exception, 600,000 women knew how to resuscitate the dead. **Every woman, if she goes with Tzeniut then she receives a spirit of Nevua and can resuscitate the dead.** And this is 'Shichvi Ad Haboker', that now is the time of the Resurrection, that every woman can resuscitate the dead. **And even nowadays, any woman who goes with Tzeniut can resuscitate the dead.**

### They were Mamshich to them the Ruach Chaim

It says in Shemot (1, 17) "Vatechayena Et Hayeladim"<sup>5</sup>, "And they enabled the children to live", - they were 'Mamshich to them a spirit of life' from the Nukvah De'pardashkah, from one side (of the two 'nostrils') is

the Ruach Chaim and on the other side is the Ruach of Mashiach, from each direction goes forth a Ruach Chaim, from one the Ruach Chaim, and from the other the Ruach Mashiach.

### Now is the time of the 'Ru'ach of Mashiach'

Now is the time of the 'Ruach of Mashiach'. When Eliyahu Hanavi showed the Jewish nation that they should stop worshipping the idol – Ba'al, then the cow made two sounds, "Mooo, mooo". The first 'mooo' he said "*Now the Beit Hamikdash was destroyed*", the Arab had Ruach Hakodesh, - once, every woman had Ruach Hakodesh, the cow made a 'mooo' - and it looks like it was in a depressive way – so he said, "*Now the Beit Hamikdash is burning, now it is going up in flames.*"

### Whoever is born on Tishah Be'Av is the Neshamah of Mashiach

After 5 minutes it made another mooo, but this time happily, so he said, "*Now the Mashiach was born.*" This is this moment – on Tisha Be'Av the Mashiach is born, - **whoever is born on Tishah Be'Av is the Neshamah of Mashiach.** And all this we learn from the cow.

## A Shiur given by Seuda Shelishit Shabbat Matot-Matot

Why did Bar Kamtza go to the Seuda? He knew that the one who is making the Seuda hates him, he hates him with a passion, so why did he go to the Seuda? Says the Maharsha, that Bar Kamtza really wanted to make peace, he said, "*I'm ready to be מוותר on my honor*", - he was a Tzadik, he was מוותר on his כבוד, but the moment that the host offended him he said, "*Now I'll destroy the Beit Hamikdash*". If people are פוגע in a person – he'll go to make שלום and he'll be מוותר on his כבוד, until they are פוגע in him, - if now they were פוגע in him then he'll go and destroy the Beit Hamikdash.

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