



Sparks of light



From the shiurim of Hagaon hatradik harav Eliyzer Berland shelita

A Shiur given Motzaei Shabbat Noach 5778¹ on the Yartzeit of R' David Ou Moshe

Today is the Yartzeit of Rabbi David Ou Moshe from Morroco, he was entirely 'Lapidei Eish'. Now, in the month of Cheshvan everyone is turned into Lapidei Eish, everyone is like a Mal'ach, - like Chanoch who lived 356 years. We explained that why did he live especially this amount of years? Because two times Lapid {לפי"ד} comes out 248, and two times 248 is Livyatan {לויָתָן} [124x2=248x2=596], because now in Cheshvan everyone are Zoche to the Sukkah of the Livyatan, because

the Sukkah is the skin of the Livyatan, - with the skin of the Livyatan it is possible to cover the whole world².

Now in the whole Israel and all the Batei Kenesi'ot they light candles Leilui Nishmat his Neshama, because he was really an 'Eish Lehava' to Hashem, he would flame 24 hours a day without respite even a second. **A person came to this world to blaze to Hashem 24 hours a day without respite even one second – this is his whole Tachlit**, the Heichal Bracha says that if a person isn't Bo'er to Hashem then it

¹ Taken from the new Sefer **Bekolot Uvrokim**.

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² בבא בתרא עה ע"א ואמר רבה א"ר יוחנן עתיד הקב"ה לעשות סוכה לצדיקים מעורו של לויִתן שנא' התמלא בסוכות עורו זכה עושיין לו סוכה לא זכה עושיין לו צלצל

שנאמר ובצלצל דגים ראשו זכה עושיין לו צלצל לא זכה עושיין לו ענק שנאמר וענקים לגרגרותיך זכה עושיין לו ענק לא זכה עושיין לו קמוע שנאמר ותקשרנו לנערותיך והשאר פורסו הקב"ה על חומות ירושלים וזיוו מבחיק מסוף העולם ועד סופו שנאמר והלכו גוים לאורך ומלכים לנוגה זרחך:

is Asur to get close to him, it is Asur to learn Sefarim which don't bring Be'eirah to Hashem, any Sefer which a person learns has to bring him to a Be'eirah, to ignite in him the Nitzotz Ha'Eloki, and then he can light up the spark in everyone else, 'the match which ignited flames which ignited forests', there is a match which can ignite forest fires.

We gave a Shiur in Yad Chana about the match which ignited hearts, - ignited fires and ignited forests, - **the match is the Tzadik**, the Tzadik is called the match because he ignites all the hearts, the whole forest, a match {גַּפְּרִיִּת} is Gimatria 489 which this is the Tzadik – Livyatan {לִיִּוְיָתָן} is the Gimatria 496 (489 + 7 = 496), the Avoda of a person is to ignite all the forests, all the hearts. Now we are holding by Beit Cheshvan, it is possible to ignite all the hearts, **because the Chazara Bi'Tshuva is only dependent on Tefila with Kavanah it isn't dependent on Drashot**, Hashem wants that everyone should do Teshuva, and this is only dependent only on Tefila Be'Kavana and Melave Malka, because Melave

Malke is the highest, there is nothing higher than Melave Malke, people don't know this that Melave Malke is the highest Seuda, this is such a Pele that Shabbes hasn't yet finished, Shabbes is only going higher and higher, now the fire of Shabbes is going higher and higher until 12 at night, the fire of Shabbes goes higher and higher until it ignites and goes inside all of the hearts.

In every Yid there is the Nitzotz Ha'eloki, and only through Melave Malke the Nitzotz is ignited, therefore a person needs to be 'Eish Lehava' the whole day, 24 hours a day 'Eish Lehava', because fire is a 'Davar Shelo Ba La'olam', - according to R' Meir it is possible to buy a 'Davar Shelo Ba La'olam', - according to R' Meir it is possible to be Mekadesh a Goya that when she will be Mitgayer then she will be Mekudeshet, - this is the Shita of R' Meir (Ketubot 58b). He says that there is no such thing as Goyim, - every Goy wants to be Mitgayer just you need to ignite in him the Nitzotz Haeloki – the Nitzotz Hayehudi. The Rebbe says in Hilchot Basar Vechalav that by

every Goy there is a Yidishe Nitzotz, - there is no such thing, just, you need to know how to ignite it. So R' Meir says that you can take a Goya and be Mekadesh her 'now – when she'll be Mitgayer' and when she'll be Mitgayer she'll be Mekudeshet, or a Yidishe woman takes a Goy and he tells her "I'm Mekadesh you when I'll be Mitgayer", because really now he is already a Yid, there is no such thing as Goyim, **there is no such thing as Chilonim**, it doesn't exist. Just, because of the Nitzotz Haeloki that there is in every Goy – because of that sometimes the Goyim are Merachem (have mercy on the Yidden), and that's why the Goyim hid Yidden (in the war), and around 100,000 Goyim died because they hid Yidden.

Now we are in Chodesh Cheshvan, in the month of the Nisim, there are no Aveirot, people come into Chodesh Cheshvan holy from all

Aveirot – there are no Aveirot, and we need that this should stay like this the whole year. Now is the time – now is Melave Malke and we can be Mamshich Ashirut to the whole year, - when we lengthen the Melave Malke until 10:00.

From ten 'till 6 (in the morning) you have to finish the whole Shas, in the morning there will be Mivchanim (tests), because the whole Tachlis of Shuvu Banim is to finish Shas, not anything else. Now is Melave Malke, this is the highest, higher than Seudot of Shabbes, by Melave Malke it is possible to be Machzir the whole Am Yisrael Bi'tshuvah.

A Shiur given Tuesday night Bereishit in Rechasim

There is a Halacha by Nezirut that the Nezirut that you fulfilled outside Eretz Yisrael isn't counted³, so it comes out - because of this Halacha - that Hileni Hamalka was a Nezira for 21 years⁴. There wasn't

³ As ruled in the Rambam Hilchot Nezirut Perek 2 Hakacha 21: **Nezirut is observed only in Eretz Yisrael**. If a man made the Neder of Nezirut in the Diaspora, he is fined **and compelled to go to Eretz Yisrael to be a Nazir there for the number of days he specified in the Neder of Nezirut**.

⁴ As brought in Gemara Nazir 19b: Mishna: One who vowed many days of Nezirut while outside Eretz Yisrael, and completed his Nezirut, and afterward came to Eretz Yisrael, in order to bring the Korbanot at the end of his Nezirut, Beit Shammai say: He must be a Nazir for thirty days, (so that he has observed

such a Nezira like Hileni Hamalka since the creation of the world, she carried on being a Nezira for 21 years! Chazal say that to such a Madreiga no one ever reached. – The same thing is by the story of Miriam Hatarmudit⁵, she was also a Gioret Tzedek, and on the last day of her seven years of Nezirut her daughter was Niftar (and she became Temei'ah). - Miriam Hatarmudit came from Tarmud, and she became a Gi'oret. - So she was a Nezira for 7 years and the last day her daughter was Niftar, and there is a Halacha that she (the mother) needs to touch her (her

dead child), so she became Tamei.

Before she became a Gi'oret her children became Gi'orim, she had seven children, parallel to the Seven Shepherds, Avraham Yitzchak Ya'akov Moshe Aharon Yosef and David. - Hoshana Raba is parallel to David, and therefore the Tefilot are accepted on Hoshana Raba. It is written that Hoshana Raba is bigger than Yom Kipur, because, then, everything is accepted, this is a special Et Ratzon. So Miriam Hatarmudit, after she was already a Nezira for seven years and her daughter was Niftar they

a term of Nezirut in ritual purity in Eretz Yisrael), and Beit Hillel say: He is a Nazir from the beginning, (that is, he must observe his entire Nezirut again).

The Mishna cites a related story: **An incident occurred with regard to Hileni Hamalka, whose son had gone to war, and she said: If my son will return from war safely, I will be a Nezira for seven years. And her son returned safely from the war, and she was a Nezira for seven years. And at the end of seven years, she ascended to Eretz Yisrael, and Beit Hillel instructed her, in accordance with their opinion, that she should be a Nezira for an additional seven years. And at the end of those seven years she became ritually impure, (and was therefore required to observe yet another seven years of Nezirut, as ritual impurity negates the tally of a Nezira). And she was found to be a Nezira for twenty-one years.**

⁵ In Nazir 47a: Mishna: With regard to one on whose behalf the blood of one of his Korbanot of his Nezirut was sprinkled on the Mizbe'ach, and he became Tamei before bringing the rest of his Korbanot, Rabbi Eliezer says: His Tum'ah negates the entire tally, and he remains a Nazir. And Chachamim say: Let him bring the rest of his Korbanot and become Tahor. The Chachamim said to Rabbi Eliezer: **An incident occurred involving Miriam of Tarmod who was a Nezira, that the blood of one of her Korbanot was sprinkled on her behalf, and they came and told her that her daughter was mortally ill. And she went and found that her daughter was dead, and thereby became Tamei. And the Rabbis said: Let her bring the rest of her Korbanot and be purified.**

told her that she should bring a Korban and she'll be Tahor.

We have the Sha'arei Nikanor, what was the story behind Sha'arei Nikanor? Nikanor travelled down to Mitzrayim to bring doors for the Beit Hamikdash⁶, - only in Mitzrayim they knew how to make She'arim twenty Amot high, - each gate was 20 Amot high. On the way back to Eretz Yisra'el there was a storm and the sailors – who were Go'im told him: "Throw the doors into the sea, the whole ship will sink if not, and then there won't be any doors, no ship and nothing." So he said "No way! I'll lay on the doors." They grabbed from him one of the doors and through it into the sea, and then they went to throw the second door. He said "This one not, the second I'll lay on – and if you want to, then throw me together with the door," they received 'Pachad', - to through a person with a door!? The moment he said

"Throw me with the door" the storm stopped. And then the ship reaches Yafo, and they see a giant fish – a big Livyatan, he has a mouth around ten Amot wide, and he spits out the gate. And these gates were built in the Beit Hamikdash. - All this is recounted in the Gemara in Nazir, that a person who does that thing will merit that all the gates will open up for him.

Because now, on Hoshanah Rabah, all the She'arim are opened. We say "Avinu Malkeinu P'sach", "Sha'arei Shamayim P'sach", we need to Daven that Hashem should open the Sha'arei Shamaim, because Hashem really wants to open the Shearim, Hashem says "Just ask", "Without them asking then I won't open the gates", so we need to say every day "Avinu Malkeinu P'sach".

You are here now, two – three steps and you have trees here, in Yerushalayim you don't have trees, but here every two steps you have

⁶ תוספתא יומא פרק ב' "כל השערים שהיו שם נשתנו להיות של זהב, חוץ משערי ניקנור, מפני שנעשה בהן גם... מהו גם שנעשה בהן? אמרו: פשהיה ניקנור מביאם מאלקסנדריא של מצרים, עמד עליהן נחשול שבבים למבען, ונטלו אחד מהן והטילוהו לים.

ובקשו להטיל את השני ולא הניחן ניקנור. אמר להם: אם אתם מטילין את השני – הטילוני עמו. היה מוצטער ובא עד שהגיע לנמלה של יפו. פיון שהגיעו לנמלה של יפו, היה מבעבע ועולה מתחת הפינה – ויש אומרים: אחת מין היה שבבים בלעה אותו – וכיון שהגיע ניקנור לנמלה של יפו, פלטתו והטלתו ליבשה.

trees, the Rav would do Hitbodedut here for four years when he used to learn in Yeshivat Kefar Chasidim, from 17 until age 21, here, in these woods, in this house, when they built these houses, we would do Hitbodedut four years, we would shout to Hashem that he should open our brain, that he should open our Sechel, that we should be able to learn Ketzot Hachoshen, now we learn Ketzot Hachoshen every day...

A Shiur given Wednesday night Bereishit in Petach Tikva

Today the Beit Hamikdash is coming down, until we reach Yerushalayim then the Beit Hamikdash will already be built, it is written that everyone became Geirim, and they really saw the Mal'ach of Hashem, - this is what it says in Melachim. When Sancheiriv left Mitzrayim then he said "Before I'll conquer the whole Yerushalayim I will conquer the whole Africa, - Yerushalayim would take him a long time – it is impossible to conquer Yerushalayim, but Mitzrayim is possible to conquer in one day, and also Kush in one day, and also Sudan. And then he took all of them

in captivity. And then everyone saw the Nes and they were liberated within a second, and then they all became Geirim, - all of them did Giur and accepted upon themselves the 613 Mitzvot, - most of them just accepted the Sheva Mitzvot Bnei Noach, those that really were MitGayer were only five cities.

And they built the Beit Hamikdash, "Bayom Hahu Yiye Mizbei'ach La'Hashem Betoach Eretz Mitzrayim" "On that day there will be a Mizbeach for Hashem in the midst of the land of Egypt" (Yeshayahu 19, 19), all this we learn from the Pasuk, - they built the Beit Hamikdash. And therefore, from here we learn that if a person doesn't have strength to go to the Beit Hamikdash, it is snowing or he is ill, he has pains in his legs, and he wants to Makriv his Korbanot in Beit Chonyo that they built in Mitzrayim, he made a Neder, - if he made a Neder then he has to be Makriv, but it is Asur to be Makriv because it is Shechutei Chutz, so what should he do? So on one hand he made a Neder but he can't transgress Aveirot, so Rabbi Shimon Bar Yochai says that the Neder isn't at all Chal.

Shiurim given over on Shabbat Kodesh Parshat Noach

~Written according to the
understanding of the listener~

After Tefilat Ma'ariv Friday night

It says in the Pasuk "Eyle Toltot Noach" (Bereishit 6, 9) (אֵלֶּה תּוֹלְדוֹת) נח נח which is the Gimatria 992), and this is Gimatria of Mashiach Ben David [990], - each and every one has to bring Mashiach Ben Yosef and Mashiach Ben David. - For this we came to Shuvu Banim, whoever doesn't bring Mashiach Ben Yosef, Mashiach Ben David can't enter the Tefila, from today everyone in Shuvu Banim are committing themselves to bring Mashiach Ben Yosef and Mashiach Ben David.

By Kriat Hatorah

Noach lived 950 years, he had to be Metaken all the Retzichot (killings). For every Retzicha you have to come back into this world as a new Gilgul, anyone who killed in his previous Gilgul one or two people... There in Athens, in Greece they have a book from a thousand years ago which there everything is

written, - who murdered who, who killed who, and there is no Takana for this, for everyone who he killed he has to come back as a Gilgul. But, if a person knows about the Tzadik then he can be Mevatel this with the smallest Tza'ar which he has, - he put his hand into his pocket to take out a toffee and he can't find it - with this he is Mechaper on all his Aveirot, with the smallest Tza'ar which a person has he has to be Mechaven to (as if he received) the Arba Mitot Beit Din - Sekila (Stoning), Sereifa (Burning), Hereg (Slaying with a sword), and Chenek (Strangling), and with this he is Metaken all his previous Gilgulim.

Another Shiur

(Someone asked the Rav: why only by the Kena'anim does it say their name with an extra Yud and Hey - והאֵרָוֹדִי הַצִּמְרִי הַחֲמָתִי ובו Lich'ora is written like that about the Shivtei Kah?)

Answer: Because Davka those who are so low like the Kena'anim, when they are Mitgayer then it becomes a big Ma'ala, because some say that Eliezer the Eved of Avraham was born from Kena'an, and in the

Zechut of his Emuna in Avraham he changed from 'Arur' to 'Baruch'.

Another Nusach: Because they went down the most they were Mevarer the most Nitzotzot, and Kena'an – there are some Shitot (opinions) that Eliezer was his son or grandson, who was Zoche to be the Eved of Avraham and changed from Arur – cursed to Baruch –

⁷ It is brought in the Halacha to fast the Monday-Thursday-Monday after Pesach and Sukkot because maybe because of the Simcha of Yom Tov he made some Aveira or Pegam.

See here in length in Likutei Halachot Inyan Kedusha D'sidra 4' 5'.

לקומי הלכות, ענין קדשה דסדרא ד' ה' ועתה מבאר ומוכן מה שנוהגין לגזר תענית בשני וחמישי לאחר יום טוב, ואיתא שהטעם שפוא מחמת שמחת יום טוב באו לידי איזה חטא, הם ושלום, ולכאורה אין שיער לגזר ולחשש חששא בזאת, הלא שמחת יום טוב היא מצוה גדולה מן התורה, וישראל קדושים שמחים אז בהשם יתברך ובתורתו הקדושה שעשה עמנו נסים ונפלאות והוציאנו ממצרים ונתן לנו את התורה וקרבנו לשמו הגדול, כמו שאנו אומרים בימים טובים, אתה בחרתנו מכל העמים וכו'. ואיך שיער לחשש חששא זאת שפוא באו לידי חטא על ידי זה הם ושלום? אך על פי הנ"ל מבאר היטב, כי עקר שמחת יום טוב נמשך על ידי התגלות הרצון, בהינתן ישמח צדיק כי הנה נקם פעמיו ירחיץ וכו', כמבאר בהתורה הנ"ל. אבל יש קול החיות רעות הנ"ל, שהם קול חכמי הטבע, שהם רוצים להתגבר כנגד קול הקריאה של יום טוב הם ושלום, וכשהם מתגברים הם ושלום, על ידי זה נשבת שמחת יום טוב, כמו

blessed, and then his Nisayon started – that he (Avraham) needed a Shiduch (and he didn't take from Eliezer's daughters who were good, just from Avraham's own far away family who were Resha'im)...

Before the Mi Shebeirach for those fasting the Bahav fasts

R' Natan asks how can you say 'Maybe they were Pogem through the Simcha of Yom Tov'⁷? What

שמבאר שם, ענין שם, על פן אחר יום טוב אנו הושיעין שלא יתגברו, הם ושלום, קול החיות רעות הנ"ל, כי זה כלל, כי את זה לעמת זה עשה אלקים. ותקף שמתגבר סמרא דקדשה מתגבר כנגדה הסמרא אחרא. וכל זמן שהיתה הקדשה נזהר ולא נתגברה לגלות הרצון, היו גם הם נחים, אבל תקף כשמתחילין להתגבר לגלות הרצון, אזי מתחילין גם הם להתגבר ומתחילין לשאג בקולם כנ"ל, כי הענין הוא כמו שני בני אדם הנלקחים, שבשאהד מתחיל להתגבר אזי מתחזק השני כנגדו ביותר, כמבאר במקום אחר. ועל פן אנו מתייראין אחר יום טוב שפוא מתוך שמחת יום טוב בא איזה פגם, הינו שפוא מתוך שמחת יום טוב שפוא על ידי קול הקריאה של יום טוב שפוא את הרצון, שפוא על ידי זה דיקא בא איזה פגם, הם ושלום, כי מחמת התגברות התגלות הרצון, שזהו עקר שמחת יום טוב כנ"ל, יכול להיות שמחמת זה התגבר כנגדו קול החיות רעות עד שנכנסם איזה מחשבה רעה הם ושלום, שנמשכת מדעות חכמי הטבע, כי מחמת שהתגבר קול דקדשה של יום טוב, התגברו הם כנגדם כנ"ל, ועל פן אנו גוזרין תענית "שני וחמישי" אחר יום טוב. שני וחמישי דיקא, כי הם ימי רצון שבהם קבל משה לזהות האחרונות ותקן חטא העגל, שהוא פגם הרצון כנ"ל. ועל פן על ידי תענית של שני וחמישי מתגבר הארת הרצון ונתתקן שמחת יום טוב שנמשך על ידי

does it mean 'Shema Pagmu Besimcha'? – That they weren't enough Besimcha on Sukkot and Simchat Torah, that they weren't enough happy and they didn't dance enough. Through dancing you are Zoche to Ashirut (richness) and you are Ma'ale all the Bechinot of the 'Raglayin'. – The biggest Pegam is when you see people dancing and you don't join them, - the Rambam writes that someone who sees a Simcha and takes himself out of the Simcha and he is 'Chacham Be'einav', he says that 'this isn't relevant to me' and he goes on and doesn't dance with them, he is a Rasha (wicked), Shoteh (fool) and a Gas Ru'ach (haughty), there isn't a sinner bigger than him. Wherever there

are ten people who are dancing you have to go from the end of the world in order to dance with them. So now we make a fast because of this, and this is like Yom Kipur. Through Rikudim you go out of all the Aveirot.

A shiur given Thursday night Ha'azinu in Rosh Ayin^{8 9}

~According to the understanding
of the listener~

Rav Berland: It's a wonder. The body works like the sort of machine that a million scientists couldn't put together, they couldn't even produce an example of something like this. If something is missing, even just one single thing, then it's impossible to stay alive. We're old,

הַתַּעֲנִיּוֹת הַרְצוֹן בְּנֶ"ל. כִּי עָקַר מִצַּח הַנְּחֹשׁ יִנְקֶתוּ מִנְּחֹשׁ הַקְּדוּמוֹנִי שֶׁהַתַּגְּבֵר עַל יְדֵי הַטָּא וּפְגַם אֲכִילָה, שֶׁהוּא אֲכִילַת עֵץ הַדַּעַת טוֹב וְרַע, שֶׁהוּא בְּחִינַת הַתַּגְּבֵרוֹת הַכֹּמֶת הַטֹּבֵעַ, כִּי אִדָּם הָרֵאשׁוֹן כִּפַּר בְּעֶקֶר, כְּמוֹ שֶׁאָמְרוּ רַבּוֹתֵינוּ וְזָרוֹנִים לְכַרְכְּהָ. וְעַל כֵּן עַל יְדֵי הַתַּעֲנִיּוֹת שְׂנִי וְחִמְיֵשׁ מִתַּקְנִים כְּגַם הָאֲכִילָה וְאִזּוֹ מִתַּגְּבֵר הָאֵרֶת הַרְצוֹן, כִּי בְּהֵם קָבַל מִשָּׁה הַלּוּחוֹת אַחֲרוֹנוֹת, שֶׁהֵם בְּחִינַת תַּקְוַת הַטָּא הַעֲגֵל, שֶׁהוּא כְּגַם הַרְצוֹן וְכַנְ"ל. וְעַל כֵּן קוֹרִין בְּהֵם "וַיִּחַל", שֶׁהוּא תַּפְלַת מִשָּׁה שֶׁהַתַּפְּלָל לְהַמְתִּיק הַכַּעַס וְהַחֲרוֹן אֶף שֶׁל הַטָּא הַעֲגֵל, שֶׁעַל יְדֵי זֶה בִּטֵּל הַכַּעַס וְהַכֹּחַ לְרַצוֹן וְהַמְשִׁיב הָאֵרֶת הַרְצוֹן בְּעוֹלָם, שֶׁהוּא בְּחִינַת שְׁלֹשׁ עֶשְׂרֵה מִדּוֹת שֶׁל רַחֲמִים שְׂנַתְּנָלָה לוֹ אִזּוֹ שְׁקוֹרִין אוֹתָן בְּיוֹם

הַתַּעֲנִיּוֹת, כִּי שְׁלֹשׁ עֶשְׂרֵה מִדּוֹת שֶׁל רַחֲמִים הֵם בְּחִינַת רְצוֹן. וְעַל כֵּן הֵם שְׁלֹשׁ עֶשְׂרֵה מִדּוֹת כְּנֶגֶד תַּלְמִיד תַּקְוִי דִּיקָנָא כִּידוּעַ, שֶׁהוּא בְּחִינַת זְקֵן הַקְּדוּשָׁה שֶׁעַל יְדוֹ מִתַּגְּבֵר מִצַּח הַרְצוֹן בְּנֶ"ל. גַּם הַתַּעֲנִיּוֹת הוּא בְּחִינַת צְדָקָה, בְּחִינַת אֲגָרָא דְתַעֲנִיּוֹתָא צְדָקָתָא. וְכֵמוֹ שֶׁמֻּבְאָר בְּהַתּוֹרָה "הֲרִשׁוּ" (סִימָן לז) בְּלִקְטוּי חֶלֶק אֵי עֵינֵי שָׁם. וְעַל יְדֵי הַצְּדָקָה עָקַר הַכְּנַעַת מִצַּח הַנְּחֹשׁ, עַל כֵּן מִתַּעֲנִין אַחַר יוֹם טוֹב וְכַנְ"ל.

⁸ At the home of someone who successfully came through a very difficult operation

⁹ Partly taken from Shuvu Banim International (RavBerland.com).

already, and the body is starting to get a bit rusty. We have to thank Hashem.

The invalid: It was mamash siyatta diShmeya (Divine Providence), throughout the whole operation, etc.

Rav Berland: Yes. "Hodu La'Hashem Kir'u Bishmo" "Thank Hashem, call out in His name," "Sichu Bechol Nifle'otav" "Talk about all of His wonders." It's impossible to really understand this miracle [of the human body]. We see that throughout a pregnancy, throughout the birthing process, that the body is built. It's truly a wonder! You have been rebuilt anew. There were two days when you were unconscious, and all of us were trembling from worry about what was happening to you. Mamash, you were taken out of the hands of the Angel of Death, and you came back down [to earth] anew. Now, you are going to be healthy.

The invalid: I still need a lot of siyatta diShmeya...

Rav Berland: All you need to do is to accept whatever Hashem is

doing with love, and then it will be possible to live until 120. All we need to do is just submit to how Hashem chooses to run the world. Not to fight [against Hashem], and to just let Hashem to guide you however He wants to, and to see Hashem every single moment. To see the miracles that Hashem is doing every single second.

The invalid: This vision [of good health] should come quickly!

Rav Berland: Yes, but we need to have a little patience. We need to see the miracles. Look, all the time Iran wants to destroy us, and there are two billion Arabs all around us, and another billion notzrim, and another two billion idol-worshippers – all scorpions and snakes! And they are all around us. And all together, there are only 100,000 people who are keeping Shabbat according to the halacha, because what is Hashem really asking from us? That we should keep Shabbat, that we shouldn't watch TV, that we should keep kosher. Just now, we had Yom Kippur, we received the luchot, the tablets, anew. Don't murder, don't

steal, don't kill. This is what Hashem is really asking of us¹⁰.

There is a question: why do we make Sukkot in Tishrei, Sukkot should have been in Nissan? The answer is, that only after all the Aveirot were forgiven on Yom Kipurit it is possible to enter the Sukkah - to be Zoche to the Kedusha of the Sukkah, because the Sukkah is like the Kodesh Kadashim 'Mamash', and we need Yom Kipur for this, because the Halachot of Sukkah we learn from the Kodesh Kadashim [see in Sukkah 5b], the height from the Kaporet with the Keruvim who cover it which this is ten Tefachim, that you need that it should be able to contain 'Rosho Ve'rubo' (his head and most of his body), - even if it is only possible to lay in the Sukkah it is alright.

¹⁰ Until here taken from Shuvu Banim International (RavBerland.com).

¹¹ See in תָּנָא דְּבִי אֱלֵהוּ זוּטָא כּה

¹² As brought in סוּכָה כּה ע"א

¹³ As brought in Ta'anit 19b: Once all the Jewish people ascended for the pilgrimage Festival to Jerusalem and there was not enough water for them to drink. Nakdimon ben Guryon, one of the wealthy citizens of Jerusalem, went to a certain gentile officer [hegemon] and said to him: Lend me twelve wells of water for the

When Avraham was a child of ten he broke all the statues¹¹, at the beginning he only broke the statues of his father and his father didn't reveal this in order that they shouldn't take him away from him. After that he had to guard over the statues of Nimrod so he broke all of them, and he put a stick in the hands of the biggest statue, and he said that this one was the one who broke all of them. So Nimrod through him into the furnace of fire, because Avraham told him that "If you created the world them move the sun a bit", - once everyone used to know how to move the sun, thirty Talmidim of Hilel could move the sun¹².

Every woman used to know how to move the sun with Tefilot, like by the story of Nakdimon Ben Gurion¹³, there, there was a Goy

pilgrims, and I will give back to you twelve wells of water. And if I do not give them to you, I will give you twelve talents of silver. And the officer set him a time limit for returning the water.

When the set time arrived and no rain had fallen, in the morning the official sent a message to Nakdimon: Send me either the water or the coins that you owe me. Nakdimon sent a message to him: I still have time, as the entire day is mine. At noontime the official again sent a message to him: Send me either the water or the coins that you owe me.

Tzadik who was ready to be Mevater on everything if he'll fill up for him all the cisterns of water, - Nakdimon borrowed from him 12 cisterns of water for the Olei Regalim, from Sukkot until Pesach – for half a year, and the Goy said to Nakdimon "Until the Sheki'a (on the date of the payment) you have to fill up all my cisterns with water," - that day the Shekia was at six sharp, - "but if not – then fill it up for me with golden Dinarim". He arrived by

the last day at five to six, "Where is the money?" so he told him, "Wait, I still have another five minutes." Right away he went down to the Beit Hamikdash to daven, and a 'Mabul' started coming down. So he went out, and the Goy told him, "Yes, but now it is six and a minute and twenty five seconds," he was a very punctual guy, he had a stopwatch and the Shekiah was at six. So Nakdimon went down again to Daven in the Beit Hamikdash,

Nakdimon sent a message to him: I still have time left in the day. In the afternoon he sent a message to him: Send me either the water or the coins that you owe me. Nakdimon sent a message to him: I still have time left in the day. That officer ridiculed him, saying: Throughout the entire year rain has not fallen, and now it will rain? He entered the bathhouse in a state of joy, anticipating the large sum of money he was about to receive. As the master entered the bathhouse in his joy, Nakdimon entered the Beit Hamikdash in a state of sadness. He wrapped himself in his prayer shawl and stood in prayer.

He said before Hashem: Master of the Universe, it is revealed and known before You that I did not act for my own honor, nor did I act for the honor of my father's house. Rather, I acted for Your honor, so that there should be water for the Festival pilgrims. Immediately the sky became overcast and rain fell until the twelve cisterns were filled with water, and there was even more water, so that they overflowed.

As the master left the bathhouse, Nakdimon ben Guryon left the Beit Hamikdash. When they

met one another, Nakdimon said to him: Give me the money you owe me for the extra water you received. The official said to him: I know that Hakadosh Baruch Hu has shaken His world and caused rain to fall only for you. However, I still maintain a claim against you, by which I can legally take my coins from you, as you did not pay me on the agreed date, for the sun had already set, and therefore the rain fell onto my property.

Nakdimon went back and entered the Beit Hamikdash, wrapped himself in his prayer shawl, and stood in prayer. He said before Hashem: Master of the Universe, let it be known that You have beloved ones in Your world. Immediately, the clouds scattered and the sun shined. At that time, the master said to him: If the sun had not broken through the clouds, I would have had a claim against you, by which I could have taken my coins from you. A Sage taught: Nakdimon was not his real name; rather his name was Buni. And why was he called Nakdimon? Because the sun broke through [nikdera] for him.

and suddenly the sun came out from in between the clouds.

We need to see the Nisim of Hashem every second, also today. This [the Gemara] is all stories, like by Rabbu Chanina Ben Teradion¹⁴ that they came to burn him, they poured gasoline over him, gas and paraffin and he simply didn't light, whatever they poured over him he didn't burn, they weren't successful to burn him. So he told his prison guards: "Wait, I'll go up [to Shamayim] and I'll ask in Shamayim if you have permission to burn me,

- if not you aren't able to burn me." So he went up to Shamayim to ask, and they told him this is a Gezeira of the Asara Harugei Malchut, so he was Mekabel on himself the Din Be'Ahavah. Because the main thing is to be Mekabel the Din Be'Ahavah, to be Mekabel on oneself the Hanhaga of Hashem.

Just like by Yitzchak, because "Nachamu Nachamu" {נַחְמוּ נַחְמוּ} is Gematria Yitzchak {יִצְחָק}, Nachamu is 104 and double this is 208 - Yitzchak, because only he can be Menachem¹⁵ (comfort). He says

¹⁴ מִסְכַּת פְּלָא א

אָמְרוּ עָלָיו עַל רַבִּי חֲנִינְיָא בְּן תֵּרַדְיֹון שֶׁפָּעַם אָחַת נִתְחַלְפוּ לוֹ מַעוֹת פּוֹרִים בְּמַעוֹת שֶׁל צְדָקָה וְהָיָה יוֹשֵׁב וְתַמְנָה וְאָמַר אוֹי לִי שְׂמֹא נִתְחַיֵּיבְתִי מִיתְּהָ לְשָׂמִים עַד שֶׁהָיָה יוֹשֵׁב וְתַמְנָה בָּא קַסְטִינָר אָמַר לוֹ רַבִּי גְזֹרוּ עָלָיְךָ לְכוֹרְכָךְ וְלִשׁוֹרְפָךָ בְּתוֹרְתְךָ וְלִישְׂרָאֵל עֲמֹד וְעֲמֹד וּכְרַכּוּהוּ בְּתוֹרְתוֹ וְהַקִּיפוּהוּ חֲבִילֵי זְמוּרוֹת וְהַצִּיץ בּוֹ הָאוֹר וְהָיָה אוֹר מְצַטְנֵן וּמְתַרְחֵק מִפְּנֵי עֲמֹד קַסְטִינָר בְּבִהְלָה אָמַר לוֹ רַבִּי אֵתָּה הוּא שֶׁגְזֹרוּ לִשׁוֹרְפָךָ אָמַר לוֹ הֵן אָמַר לוֹ וְלָמָּה הָאוֹר מְכַבֵּה אָמַר לוֹ נִשְׁבַּעְתִּי בְּשֵׁם קוֹנֵי שְׂלֵא יָבֵעַ בִּי עַד שֶׁאֲדַע אִם גְּזֹרוּ עָלַי מִן הַשְּׂמִימִים הַמֵּתֵן לִי שְׁעָה אַחַת וְאוֹדִיעֶךָ הֵיךְ קַסְטִינָר יוֹשֵׁב וְתַמְנָה אָמַר הֲלָלוּ שְׁגוֹזְרֵינִי מִיתְּהָ וְתַיִים לְעֵצְמוֹן לָמָּה עוֹל מַלְכוּת עָלֶיְהוֹן אָמַר לוֹ קוּם לָךְ וְכָל מַה שֶׁמַּלְכוּת רוּצָה לְעֲשׂוֹת בִּי יַעֲשֶׂה אָמַר לוֹ רִיקָה הַסְבִּימָה עָלַי גְּזֹרָה מִן הַשְּׂמִימִים וְאִם אֵינִי אֵתָּה הוֹרְגֵנִי הִרְבֵּה הוֹרְגִים יֵשׁ לְמָקוֹם הִרְבֵּה דְבָרִים וּנְגַמְרִים וְאֲרִיזוֹת וְזֹאכִים וְהִרְבֵּה

נְחֻשִׁים וְעַקְרָבִים שִׁיפְגְּעוּ בִּי אֵלֶּא סוֹף שֶׁהַמָּקוֹם עֲתִיד לִפְרַע דְּמֵי מִיֻּדָּה וְיִדַּע קַסְטִינָר שֶׁכָּךְ הוּא הַמְּדָה מִיַּד עֲמֹד וְנִפְּלַע עַל פְּנֵיו וּכְיוֹן אֲבָד וְהַשְּׂמִיעַ קוֹלוֹ מִן הָאֵשׁ וְאָמַר "בְּאֲשֶׁר תִּמְנוֹתִי אָמוֹת וְשֵׁם אֶקְבֵּר" בְּאֲשֶׁר תִּהְיֶה אֲהִיָּה מִיַּד יִצְתָּה בְּתוֹל וְאֵמְרָה רַבִּי חֲנִינְיָא בְּן תֵּרַדְיֹון וְקַסְטִינָרוֹ מְזוּמְנֵינִי לְחַיֵּי הַעוֹלָם הַבָּא.

¹⁵ Rava taught: What is the meaning of that which is written: "Go please and let us reason together, Hashem will say" (Yeshayahu 1:18)? Why does the verse say: Go please? It should have said: Come please. And why does the verse say: Hashem will say? The prophet's message is based on something that Hashem already said. Therefore, the verse should have said: God said. Rather, the explanation of this verse is that in the future that will surely come, the Holy One, Blessed be He, will say to the Jewish people: Go please to your Patriarchs, and they will rebuke you.

to Hashem, "For how long does a

person live for? 70 years, - twenty

And the Jewish people will say before Him: Master of the Universe, to whom shall we go? Shall we go to Abraham, to whom You said: "Know certainly that your seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years" (Bereishit 15:13), and he did not ask for mercy on our behalf? Or perhaps we should go to Isaac, who blessed Esau and said: "And it shall come to pass when you shall break loose, that you shall shake his yoke from off your neck" (Bereishit 27:40), and he did not ask for mercy on our behalf. Or perhaps we should go to Jacob, to whom You said: "I will go down to Egypt with you" (Bereishit 46:4), and he did not ask for mercy on our behalf. And if so, to whom shall we go? Shall we go to our Patriarchs, who do not have mercy on us? Rather, now God Himself says what punishment we deserve. The Holy One, Blessed be He, said to them: Since you made yourselves dependent on Me, "If your sins be like scarlet, they will become white like snow".

Apropos the Jewish people assessing their forefathers, the Gemara cites a related teaching. Rabbi Shmuel bar Nahmani said that Rabbi Yonatan said: What is the meaning of that which is written: "For You are our Father; for Abraham knows us not, and Israel does not acknowledge us; You, Hashem, are our Father, our Redeemer, everlasting is Your name" (Yeshayahu 63:16). In the future that will surely come, the Holy One, Blessed be He, will say to Abraham: Your children have sinned against Me. Abraham will say before Him: Master of the Universe, if so, let them be eradicated to sanctify Your name. v said: I will say it to Jacob. Since he experienced the pain of raising children, perhaps he will ask for mercy on their behalf. He said to Jacob: Your children have sinned. Jacob said before Him: Master of the Universe, if so, let them be eradicated to

sanctify Your name. The Holy One, Blessed be He, said: There is no reason in elders and no wisdom in youth. Neither Abraham nor Jacob knew how to respond properly. He said to Isaac: Your children have sinned against Me. Isaac said before Him: Master of the Universe, are they my children and not Your children? At Sinai, when they accorded precedence to "We will do" over "We will listen" before You, didn't You call them, "My son, My firstborn son Israel" (Shemot 4:22)? Now that they have sinned, are they my children and not Your children?

And furthermore, how much did they actually sin? How long is a person's life? Seventy years. Subtract the first twenty years of his life. One is not punished for sins committed then, as in heavenly matters, a person is only punished from age twenty. Fifty years remain for them. Subtract twenty-five years of nights, and twenty-five years remain for them. Subtract twelve and a half years during which one prays and eats and uses the bathroom, and twelve and a half years remain for them. If You can endure them all and forgive the sins committed during those years, excellent. And if not, half of the sins are upon me to bear and half upon You. And if You say that all of them, the sins of all twelve and a half years that remain, are upon me, I sacrificed my soul before You and You should forgive them due to my merit. The Jewish people began to say to Isaac: You are our father. Only Isaac defended the Jewish people as a father would and displayed compassion toward his children. Isaac said to them: Before you praise me, praise the Holy One, Blessed be He. And Yitzchak points to the Holy One, Blessed be He, before their eyes. Immediately they lifted their eyes to the heavens and say: "You, Hashem, are our Father, our Redeemer, everlasting is Your name".

years he is not eligible for punishments, so how much is left? 50, half of that is nights – 25 years." After this he says to Hashem, "Half on me and half on you, and if you don't take the half then I'll take upon myself everything, because I was totally Moser myself Al Kidush Hashem"...

In the Times of David Hamelech there were no Hirhurim (not-good thoughts), the sons were like 'Arazim' (cedar trees), "Asher Baneinu Kinti'im Megudalim Binureihem, Benoteinu Kezaviot Mechutavot Tavnit Heichal" "For our sons are like saplings, grown up in their youth; our daughters are like cornerstones, carved after the fashion of a palace" (Tehilim 144, 12), all the daughters were like the stones of the Mizbe'ach, 'Mechutavot Tavnit Heichal', they didn't have any Aveirot. Because a woman from herself doesn't have any Cheit, just what they are Mefateh (entice) them and make them make Aveirot, - from herself she doesn't have anything, - the women weren't Choteh by any of the Chata'im, not by the Egel and not by the Meraglim. And therefore a woman always understands

better. And therefore she has to put the boundaries for the man, to help him that he shouldn't do foolish things, he shouldn't make Aveirot etc.

Now we need to make a Mesirut Nefesh to move to Yerushalayim, the Chasam Sofer writes that you need to be Moser Nefesh for this [to live in Yerushalayim] just like you need to be Moser Nefesh to come to Eretz Yisrael. You have to sell everything, the Dirah and everything and move to Yerushalayim, and there will be Nisim and such a Shefa that will be enough for everything. He writes that all the Tzarot are when you don't move over to Yerushalayim, and all the illnesses [r''] are when you don't move over to Yerushalayim. And in Yerushalayim there are Nisim Me'al Hateva. Because, really, in Yerushalayim there is no source of water, - all the water comes from outside Yerushalayim, from Motza, and from Rosh Ayin, all the springs are here, here is the Be'erah shel Miryam, because all the springs receive from the Be'erah shel Miriam, because everything is in the Zechut of Miriam, - she

delivered all the babies of Kelal Yisrael, there were those who helped her but she was by all the births, she was the main one. And in the times of Miriam no child ever died at birth, - for 83 years no child ever died. In the whole world there are many who die at birth, there is an Atlas which shows how many people die every day, in [-] a hundred out of a thousand die, and in [-] ten out of a thousand, in Israel five out of a thousand die, because they also calculate the Arabs together with them, - but by the Jews themselves it is one out of a thousand, -- but by Miriam not even one died. And she simply lied to Par'oh, every time that Paroh

wanted to kill them they turned into walls¹⁶, they [Miriam and Yocheved] said, "The Jewish women aren't like the Mitzri women, because they are skilled as midwives" (Shemot 1, 19), - the child simply slides out like by the animals (midwives is written as Chayot which also means animals). There are stories about Arabs who gave birth like that suddenly, in the villages where they live they are very primitive, without any Bilbulim. Because a woman who doesn't have any Aveirot doesn't have any Aveirot, she doesn't have any Bilbulim (confusion and doubts), she gives birth just like that, without any pains.

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: picdyonravberland@gmail.com

**For comments and to receive this pamphlet
 to your mail:** SparksofLight318@gmail.com
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 (972) 5832 89318

16 מִדְרַשׁ הַגְּדוֹל אַ כֹּא
 "וַיְהִי כִּי יָרְאוּ הַמִּיּוֹלֶדֶת אֶת הָאֱלֹהִים וַיַּעַשׂ לָהֶם
 בְּתִים". וְכִי לְשַׁעֲבֵר לֹא הָיָה לָהֶם בְּתִים, אֲלֵא

שֶׁשָּׁלַח פְּרָעָה לְהַרְגֵן וְכַפָּה אוֹתָן הַקְּדוֹשׁ בְּרוּךְ
 הוּא בְּשִׁתֵּי קוֹרוֹת שָׁל בְּתִים.