

פרשת במדבר

גליון 27

הכנות למתן תורה

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The יום טוב with no date

Let us share a few words of התעוררות to help prepare for the *heiliger* יום טוב of שבועות הבעל"ט.

The גמרא in (ו':) teaches, "תני 'עצרת פעמים *taught*, רב שמעיה, רב שמעיה," " *יום טוב of the fifth of שבועות* can sometimes fall on the fifth of *סיון*, sometimes on the sixth and sometimes on the seventh. Which means that at the time of the המקדש when בית דין would be מקדש according to the חודש of *ראיית הלבנה*, the יום טוב did not have a specific date.

The ריב"ש (סימן צ"ו) writes: The תורה did not give a date for שבועות. Regarding all the other טובים the תורה gave a date, whereas with regards to שבועות the תורה did not give a date, all the תורה tells us is that שבועות falls on day fifty of the עומר – יום חמישים לעומר – After 49 days of the עומר comes the יום טוב of שבועות.

The ask: Why *taka* does the טוב of שבועות not have a date? Every other טוב has a date, why is שבועות any different?

Coming and going

In תורה the מעמד הר סיני prior to פרשת יתרו tells us, "ויסעו מרפידים ויבאו מדבר סיני..." (י"ט, ב'), *They journeyed from רפידים and arrived in the wilderness of סיני*. רש"י there asks, "למה הוצרך לחזור ולפרש מהיכן נסעו? והלא כבר כתב שברפידים היו חונים? *Why did the תורה need* בידוע שממש נסעו?"

"כי העיקר היא ההכנה",
the עיקר is the preparation

to go back and specify from where they had come? Did it not already

רפידים were encamped at רפידים? It is clear then that they journeyed from there. "אלא להקיש נסיעתן מרפידים לביאתן למדבר סיני, מה ביאתן למדבר סיני בתשובה אף נסיעתן מרפידים בתשובה." *This is repeated to compare ישראל's journey from רפידים to their coming to סיני, just as their coming to סיני was in a state of תשובה, so too, their journey from רפידים was in a state of תשובה.*

The תורה is telling us that they already left תשובה with having done רפידים.

The נצי"ב in his ספר העמק דבר asks: What's the תורה trying to teach us? Why is it so important for us to know when תשובה כלל ישראל began to do?

Preparation

The נצי"ב together with many other ספרים הקדושים explain with a *moridicker* "אלא ללמדנו שכל דבר בקדושה ככל: יסוד *Every time we do a שבקדושה, שאדם מכין עצמו יותר חל עליו קדושה.* " *הכנה the more דבר שבקדושה, the more preparations we prepare and put into the מעשה, the more קדושה there will be.*

The more הכנה we put into a מצוה or we put into a יום טוב, the more קדושה we will be able to receive and take out of the יום טוב or the מצוה.

The truth is that the entire 49 days of the מתן תורה are a הכנה for שבועות – the day of תורה, as we mentioned two weeks ago that this period "בין פסח לעצרת" is a תקופה of דרך ארץ קדמה לתורה, it's a time to prepare ourselves to be מקבל the תורה הקדושה.

This is the reason why שבועות does not have a date because שבועות is a יום טוב which requires a תולה. הכנה שבועות is not תולה on a date, שבועות is dependent on the

יום טוב, the קדושה we take out from the הכנה, it's not going to be תולה on the date, תולה on the הכנות.

The קדושה of שבועות comes once we've been מכין and prepared ourselves for the יום טוב.

The benefit we can get from a מצוה and the קדושה we can bring onto ourselves from a מצוה or a יום טוב depends on the הכנות.

Even with a ספר

When ר' אליה לאפיון זצ"ל discusses this יסוד he brings a phenomenal story which took place in the town where he lived before the war. It could happen in those days for גלגולים to go into people and disturb the person. However, even when a person would start making funny noises, they weren't always sure and convinced that this was a גלגול, perhaps it was something else which can also cause strange noises.

To confirm that it actually was a גלגול they would make the following test: They would take a ספר הזוהר הקדוש and place it on the person's head. The קדושה of the ספר would disturb the נשמה which would then start making וברקים!

There was this person who began making strange noises and to confirm

whether it was a גלגול they placed the ספר הזוהר on his head; ולא קם ולא זע, nothing moved, not a sound, not a word. It obviously wasn't a גלגול, the people assumed.

The Rov then exclaimed, "Go bring another ספר הזוהר, bring another print..."

They brought a different print and this time the moment they placed it on his head, the גלגול went wild, it started screaming, "Take it off! Take it off!"

Eventually, they managed to communicate with the גלגול and they asked it, "Why didn't you start screaming when we placed the first ספר הזוהר on your head?"

The גלגול told them, "Because the first ספר הזוהר was printed by שבת – it had no קדושה, whereas the second ספר הזוהר was printed by *heiliger* – אידן שומר תורה ומצוות who had prepared themselves properly before printing the ספר הזוהר."

A true ספר הזוהר printed with קדושה, פלא, however, a ספר הזוהר printed without any הכנות of קדושה, וטהרה, שומר תורה ומצוות, the ספר does not have any קדושה.

The הכנה is what determines how much קדושה is in a מצוה or a טוב or anything we do.

The הכנה is the עיקר

"אילו קרבנו לפני הר סיני, הגדה, ולא נתן לנו את התורה דיינו, *if we would have come before הר סיני and we wouldn't have been given the תורה, it would have been enough.*

Ask the וועלט: What's the point of coming to הר סיני and not receiving the תורה? It's pointless?!

ישיבת מיר of משגיח – ר' ירוחם זצ"ל explains with beautiful words, "מורגלים, לחשוב כי העיקר היא התוצאה וההכנה רק אופן *We are accustomed to believe that the עיקר is the end result – the outcome, and the preparation is just the way to reach the outcome,*" *however, the truth is,* "כי העיקר היא ההכנה", *the עיקר is the preparation,* and as he concludes, "כי הוא עיקר מעמד הר סיני, ההכנה השלימה לקבלת התורה." this is the עיקר message from מעמד הר סיני – the הכנה – the preparation is the שלימות for קבלת התורה. Therefore, אליו קרבנו לפני הר סיני דיינו, this would have been enough, because the תוספת is just a תוצאה, the הכנה, the עיקר.

The עיקר – ספירת העומר מ"ט יום – these are the days of preparation, that's when the יום טוב will be – after 49 days, there's no date, because the השפעות of the יום טוב of שבועות and the קדושה we can connect to on שבועות depend on the הכנה. Normally השפעות depend on the date, whereas here, more than any other יום טוב, the השפעות depend on the הכנה.

Prepare properly

The בבא מציעא פ"ה: in גמרא tells us about "גדולי מעשה חייא", how he arranged that כלל shall not be forgotten from תורה ישראל. He grew flax. With the flax he made nets. With the nets he trapped deer. He gave the meat to עניים and used the skin to make parchment. With the parchment he wrote the תורה split up into five sections, בראשית, שמות, ויקרא, במדבר, דברים. Then, he went to places where there were no מלמדין teaching the children and he would teach five children the חמשה חומשי תורה. To one he taught בראשית, to the other he taught שמות, and so on. Before he left, he told the children that each one should teach the other's the portion he was not taught. Like this, the תורה was not forgotten. They did it together, until they all knew the חמשה חומשי תורה properly. When he

returned, they all knew it. When ר' יהודה heard this, he exclaimed, "כמה גדולים מעשה חייא" – *how great is the acts of חייא*.

It made the השפעה a completely different type of השפעה, he was מכין it all himself בקדושה ובטהרה. It was a different מציאות.

Press the button!

I once heard a beautiful משל which can bring out this point: There was an איש – a villager who had never seen a building bigger than two stories high, and he finally one day arrives at Manhattan or perhaps Dubai, and he sees these massive buildings, hundreds of stories high.

His friend tells him, "Go to the top and you will see a wonderful view..."

He starts climbing the stairs, one staircase, second staircase, third staircase, fourth... by the time he reached the twenty fifth floor he has no more כח – he's out of breath. 75 more stair cases to go!? No way! He comes straight back down.

"So nu, so how was the view up there? It's nice, no?" asks his friend waiting for him at the bottom.

"I was huffed and puffed out after twenty-five floors!! What do you expect

from me?! How do you expect me to get to the top? You probably have to train for weeks for this!" he replies.

"I don't understand," the friend exclaims, "שוטה! There's an elevator, it takes you to the top in ten seconds..."

"Ah..." he replies, "I didn't know..."

So off he goes back into the building, enters the elevator, letting the doors close behind him, while his friend waits outside.

A minute later the doors open, "Nu, how were the views?!"

"What do you mean?!" the confused villager replied, "I didn't move an inch... I came out on the same floor..."

Once a villager, always a villager, "Let me show you what you have to do, you have to press the button, if you don't press the button it won't get you anywhere."

The ספרים הקדושים teach us that with every שבת and every יום טוב a person can reach tremendous heights. In order to reach great heights it usually takes a lot of work and a lot of effort, whereas on a יום טוב it works like a lift, it can take a person to tremendous heights very quickly; however, there is one condition, and that condition is pressing the button,

without the button you won't move. You can be in a lift until tomorrow, but if you don't press the button you won't go anywhere.

And this button is the הכנות – the preparation. If we really want our נשמות to feel the יום טוב we have to prepare ourselves.

Really feeling the יום טוב

The story is told about the חסידים of Kotzk who came to their Rebbe the Kotzker זצ"ל exclaiming, "Rebbe! We want to know if we *taka* feel the שבת?!" "I'll tell you what to do," said the Rebbe, "Dress into your שבת clothes, cover the tables with white tablecloths, sing לכה לכה with מזמור שיר ליום השבת דודי and tell me if you feel the שבת which you usually feel?"

– וכך הוה they went dressed up in their שבת בגדים, covered the tables, and davened a קבלת שבת on a Tuesday evening!

They came back to their Rebbe with complete חלישת הדעת, "Rebbe! It's all דמיונות! We felt the same שבת on Tuesday!"

The Rebbe tried appeasing them, "it most probably was the שבת בגדים which

gave you the קדושה and השפעות of שבת
קודש..."

To actually feel a שבת is a great level,
perhaps some of you can. However, the
נשמה can certainly feel the שבת or the יום
טוב. Whether you feel it or not, but the
נשמה plugs into the יום טוב and connects
with the יום טוב.

A person can have a *gevaldiga* עלייה and
inspiration if the נשמה plugs into the יום
טוב.

The נקודה is: If we want the יום טוב to
have a meaning, if we want the יום טוב to
touch us and leave us with השפעות which
can take us through the year, we must
make הכנות – we must prepare ourselves.
This year the הכנות of the הגבלה שלשה ימי
may be a little harder because it falls on
Friday and שבת, however, what we can
do, we must do properly. If we want to
have something from the יום טוב we must
prepare ourselves for the יום טוב, even on
a simple level, to think about the יום טוב,

read ספרים about the יום טוב, tune in,
connect yourself, bring some feeling in.
If a person is מחזק himself in his התמדה
התורה and his hours of learning and he's
doing things for the יום טוב of שבועות, he
will have a different יום טוב, a יום טוב with
different השפעות.

As the ספרים הקדושים teach us that the יום
טוב of שבועות is the יום הדין for how much
תורה a person will understand during the
coming year. This יום טוב can determine
our הצלחה in the coming year אי"ה. Let us
not waste the opportunity. To be able to
connect to the יום טוב and receive the
השפעות of the יום טוב – to allow our נשמה
to grow from the יום טוב, we must take
these last few hours before קבלת התורה
seriously. We must prepare ourselves,
because this is the reason there is no date
for שבועות, it simply depends on the הכנה.
If we prepare ourselves properly, we can
have a *gevaldiga* אי"ה שבועות.



"Thought on the פרשה..."

at the beginning of the (א, א') teaches, "מתוך חיבתן שלפניו מונה אותם כל שעה", *Out of Hashem's love to Israel He counts them the whole time, when the הקב"ה has any excuse He counts his children – he loves them, "וכשנפלו בעגל מנאן לידע הנותרים" (ל"ב, ל"ה), מצרים left "כשיצאו ממצרים" (שמות י"ב, ל"ז), when some died at the העגל מעשה עליהם, "וכשבא להשרות שכינתו עליהם", and when He came to rest His שכינה on them (now at the הקמת המשכן). At any important stage the רבש"ע counts His children.*

Seemingly, there is one missing here! קבלת התורה! What happened to קבלת התורה!? Why was there no counting at קבלת התורה? קבלת התורה was the *shpitz* – that's the time to take the photos?!

The יקר asks: Why doesn't it say in the תורה that שבועות is a מתן תורה? He explains: Because every single day! The תורה is being מרמז that every day a תורה he has a מתן תורה, as we say in davening, "ברוך אתה ה' נותן התורה" – is giving us the תורה constantly every single day. Ans as ר' חיים מוואלאז'ין זצ"ל writes, "טוב לי תורת פיך מאלפי זהב וכסף" – תורה is תורת פיך, because when we learn the רבש"ע is speaking to us – giving us the תורה. Every day there is a מתן תורה so therefore the תורה doesn't call the day of תורה, because in fact, every day is a מתן תורה.

once spoke here in ישיבה and said, "I was by סיני הר מעמד...! I was by a שיעור of תלמידים felt they were by סיני הר מעמד. The גאונות, the צדקות, the *bren* and the fire when ר' אהרן gave his שיעור, his תלמידים felt they were by סיני הר מעמד.

This can answer the question on רש"י. סיני הר מעמד is every day! You can't take photos every single day! It happens every day. The משכן was a one off, יציאת מצרים happened once, but מתן תורה happens every day!

Perhaps, we can suggest a second answer: There was a counting at יציאת מצרים. יציאת מצרים was for מתן תורה, the purpose of יציאת מצרים was to receive the תורה, "תעבדון את אלוקים תחת ההר הזה", יציאת מצרים is the הכנה for מתן תורה. The חיבה of the הקב"ה is when a person is getting ready.

It's one thing, יציאת מצרים and מתן תורה is the same thing, the חיבה of the תורה is at the time of יציאת מצרים when the אידן started to get ready, the חיבה the רבש"ע has is already from when were on the way to מתן תורה, even going to learn has a tremendous חיבה and חיבה before the הקב"ה.

(ר' ישראל ראקאו שליט"א)

Transcribed by Avrohom Dov Kohn – אברהם דוב הכהן כהן

All mistakes, omissions and errors are mine.

