

תורת אביגדור הגאון ר' אביגדור מיללער זצ"ל

Rav Avigdor Miller on the Parsha

Adapted from his Tapes, Seforim and Writings of Talmidim

Sefer Bamidbar The Chopp Holdings Edition

In memory of our **Grandfathers**

Manny Chopp מנחם מענדל בן נחמן ע"ה

Shalom Stern שלום בן שלמה הלוי ע"ה

PARSHA SPONSOR

Sponsored anonymously
as a זכות for a

זיווג הגון

for a family member

and a זכות

for our family.

פרשת בלק

לע"נ הרב אביגדור הכהן מיללער זצ"ל | הרבנית חנה עטיל מיללער ע"ה | מאיר אבנר בן לאה ע"ה | פלורא בת אסתר ע"ה |
 הונא בן דוד ע"ה | רות בת יוסף אשר ע"ה | חיים בן סוניה ע"ה | רחל בת ויקטוריה ע"ה | משה בן ליוא ע"ה | לינדא
 בת רינה ע"ה | שמואל בן רחל ע"ה | אליזבט בת לינדא ע"ה | שמשוב הלוי בן פלורי | תנעב"ה | ליוכות אהובה בת מרים

Toras Avigdor booklets are available for free on the web:

*Includes Audio
Narration!*

Torasavigdor.org | Ladaat.info | Yiddishevinkel.com | Parshasheets.com | Torasavigdor.app

Via email: info@torasavigdor.org | Whatsapp: 347.494.0820 | Telegram: /torasavigdor

Or pick up a hard copy in the following cities:

Antwerp 047.658.3946	Far Rockaway ... 718.954.1811	Mountindale 845.554.6348	
Baltimore 410.908.3947	Five Towns 516.417.8031	New Square 845.354.5638	
Berlin 178.854.0868	Flatbush 929.314.7911	Passaic Bagel Munch	
Boca Raton 914.830.2483	Gateshead 793.018.9637	200 Main Ave.	
Boro Park 646.315.4248	Great Neck 516.695.7606	Paris 33.65.907.3744	
Chicago 773.789.9870	Johannesburg 82.446.1274	Philadelphia 267.207.6002	
Cincinnati 513.630.7000	Kensington 718.683.6854	Queens 917.608.5661	
Cleveland 216.965.4216	Lakewood 347.414.0304	Seattle 206.722.2212	
Connecticut 203.721.5405	Los Angeles 323.370.5736	Staten Island 646.923.1290	
Deal 732.539.6715	Melbourne 0418.314.071	Toronto 416.834.1444	
Detroit 248.224.7854	Mexico City 552.572.0101	UK 0789.099.6936	
Eretz Yisroel 072.222.3383	Minneapolis 612.965.3608	<i>Call for a complete listing of locations in the United Kingdom</i>	
<i>Call for a complete listing of locations in Eretz Yisroel</i>	Monroe 845.782.2438	W. Hempstead 516.417.8031	
Fallsburg 845.866.3701	Monsey 845.587.8343	Williamsburg 917.627.2211	
	Montreal 514.991.0453		

**For more information, or if you don't see your city listed,
 please call 732.844.3670 or email distribution@torasavigdor.org.**

Sponsorship Opportunities Available

<i>Easy-Print Edition</i> \$180	<i>JEdition Full Sefer Sponsor</i> \$7,200
<i>Q&A (back cover) Sponsor</i> \$360	<i>Full Sefer Sponsor</i> \$36,000
<i>Junior Edition Sponsor</i> \$500	
<i>Email and Online Sponsor</i> \$1,000	<i>Ask About Our</i>
<i>Full Parsha Sponsor</i> \$1,800	City Sponsor Program
	<i>(Price varies according to city size)</i>



Help us expand our reach

\$36 Sponsor a *shul* | **\$100** Sponsor a neighborhood
\$180 brings Toras Avigdor to 500 readers

Want to do more? Set it up monthly for constant zechusim!

Quickpay/Zelle/Paypal – info@torasavigdor.org | **Cash App** – 732.844.3670

Credit Card donations Call/text 732.844.3670 or email info@torasavigdor.org

Year 2 #40

© Copyright 2019 by *TorasAvigdor.org*

Email: info@TorasAvigdor.org | Telephone: 732.844.3670

Address: 5014 16th Avenue, Suite 488, Brooklyn NY 11204

בעזהשי"ת
פרשת בלק

With Rav Avigdor Miller ztz"l

Multitudes of Yisroel

- Part I -

He Counts | 1

- Part II -

We Count | 8

- Part III -

Mothers Count | 13

נא שלא לקרות בעת התפלה וקריאת התורה

Part I. He Counts

TOO MANY JEWS FOR ME!

When Balak, the king of Moav, climbed the mountains of his land and saw the Am Yisroel camping in the nearby valley, a great fear overtook him. Millions of men, women and children, camping on his border meant trouble for the nation of Moav, and the great number of Jews caused Balak and his people much dread and consternation. *וַיִּגְרַם מוֹאָב מִפְּנֵי הָעַם מְאֹד כִּי רַב הוּא וַיִּקְצוּ מוֹאָב מִפְּנֵי בְנֵי יִשְׂרָאֵל* - *“Moav became very frightened of the people, because they were numerous, and the people of Moav became disgusted with the Bnei Yisroel”* (Balak 22:2).

It’s a common thing you’ll find by some gentiles - some Jews too - that they’re afraid of too many Jews. Someone recently showed me an article, a clipping from a certain newspaper whose name I don’t want to mention at all; certainly not in a shul. And the writer was telling that in Miami, the young orthodox Jews are increasing and multiplying. He describes a visit to a pizza shop, a kosher pizza shop, and he writes there that when he ordered a slice of pizza he had to wait thirty minutes before he was served! “That’s how crowded it was with orthodox Jews,” he said. And he quotes the rabbi of the local shul: “Once upon a time this community was dying

out, but now it's vibrant; it's growing in leaps and bounds." Now, the one writing the article was gritting his teeth when he was writing these words. "Young orthodox people are filling up the place," he said. "*Too many Jews*," is what he meant.

Now, in Miami, maybe there are a lot of orthodox Jews, but it's nothing like what the *machaneh Yisroel* looked like. The sight was tremendous - tents as far as the eye can see, without end. Jewish tents! Filled with ultra-Orthodox Jews! And Balak was not happy with what he saw.

THE PROPHET IS INSPIRED

So what did Balak do? He called Bila'am to take a look: "Behold a nation has gone forth from Mitzrayim, and their multitudes are covering the land - right opposite me" (ibid. 22:5). "Too many Jews moving into the neighborhood," said Balak. And so he wanted Bil'am to see the sight himself and be inspired to curse the Am Yisroel. "Please come over and see, and curse this nation for me" (ibid. 22:6).

And yet, when Bil'am looked came and looked down at the thousands of Jewish tents, his reaction was different than Balak's - he was inspired in a very different way: *בִּי מֵרֶאֶשׁ צְרִים אֶרְאֶנּוּ וּמִגְּבוּעוֹת אֲשׁוּרָנּוּ* - "For from the highest rocks I see the Am Yisroel, and from the hills I view them" (ibid. 23:9). Unlike Balak, Bila'am was speaking *b'nevuah*, with prophecy, and he saw the Am Yisroel the way Hashem sees them. And therefore, instead of dread and disgust, the multitude of the Am Yisroel aroused the admiration of Bila'am. Bila'am was thinking: "Great numbers of the Am Yisroel! That's Hashem's joy in this world!"

The sudden appearance on the stage of history of a nation of huge multitudes that had only recently been a family of seventy souls, was something tremendous; but to actually see the huge multitudes was awe inspiring. And it was a sight that brought Bil'am to great heights of prophecy: "*From the highest rocks I see them*" means, "I see them through the eyes of Hashem." The sight of the Am Hashem caused an upsurge of feeling in Bila'am which Hashem utilized as a vehicle for *nevou'ah*, and at that moment there came forth from the mouth of Bil'am *the thoughts of Hashem*.

BUT WHO'S COUNTING?

And this is what he said: **מִי מְנִה** - "Who counts them?" When Bila'am saw the vast numbers of the Am Yisrael, he said, **מִי מְנִה עֶפְרַיִם** - "Who is counting the dust of Ya'akov, the Am Yisroel that is as numerous as the dust?" "You know who counts them?" Bila'am asked. Hashem counts them.

Hashem is *always* counting the Bnei Yisroel. Way back at the end of *sefer Bereishis* Hashem was counting, and again in the beginning of *Shemos* he counted the seventy Bnei Yisroel again. And as the family grew into a tribe, and then into a nation, Hashem was always keeping track of their number. You remember when the Am Yisroel came into the *midbar* Hashem counted them again and again. **שְׂאוּ אֶת רֹאשׁ כָּל עַדְת בְּנֵי יִשְׂרָאֵל** - "Count the entire Bnei Yisroel," Hashem says. So **מִי מְנִה עֶפְרַיִם יַעֲקֹב** - "Who is it that is counting Yaakov?" It's Hakodosh Boruch Hu. Hashem is counting.

Now, Hakodosh Boruch Hu knew how many Bnei Yisroel there are. He could have told Moshe Rabeinu *al pi nevuah*, "You have so and so many Jews - don't waste time counting." And yet, Hashem told him, "Count." Again and again, we see in the *chumash* that Hashem wants us to count the Bnei Yisroel. And there's good reason for that.

When we count in the Torah again and again and again, the purpose is to show that we should appreciate **מִי מְנִה עֶפְרַיִם יַעֲקֹב** - "Who is the real One counting?" And so the counting that was repeated so many times in the *midbar* was only to emphasize that Hashem is counting us all the time.

CENSUS QUESTIONS

Now, that's a question. Because why did Hashem need to count them so often? They weren't going to war right now that they needed a count. So what's the difference if it's six hundred thousand or six hundred and three thousand, or six hundred and three thousand five hundred and fifty (Bamidbar 2:32)? It's a big nation and finished. What's the need to always be involved with numbers?

And the answer is that Hashem wants us to know that *He desires numbers!* To Hashem, each Yisroel is a very important addition! **שְׂאוּ אֶת רֹאשׁ** - "Count the heads", means *lift them up*, elevate them, because each one is very important to me. Don't say, there are hundreds of thousands of Jews and therefore what's the difference, one more or one less? No! **שְׂאוּ אֶת רֹאשׁ** - "Lift up every head because

each additional *Chaim'l*, every additional *Chana'le*, is important to Me," says Hashem.

FAT JOLLY JEWS ARE A PLEASURE!

It's a mitzvah for us to count because Hashem wants you to know that *He's* counting. He wants you to count like *He* counts. We're counting one-by-one; this one, and that one, and the next one; *l'gilgelosom*, each Jew is counted. Their heads pass by, Jewish heads, ah! Each one is a pleasure; Ah! Ah! That's what we're thinking, because that's what Hashem is thinking.

Look at a Jewish face as it passes by - every single one is a pleasure. It's a pleasure to have skinny serious Jews - it's very important to have them. And fat jolly Jews - it's a pleasure to have them too. Business-like Jews, they're also pleasure. Each one is a pleasure - no question about it, and that's why Hashem is counting us. Now, this is such an important subject that we'll spend some time on it now.

ARE SEAPLANES A CHIDDUSH?

And we begin with the statement near the beginning of the Torah that needs explanation: וְרִיחַ אֱלֹקִים מְרֻחָף עַל פְּנֵי הַמַּיִם - "*And the spirit of Elokim was hovering over the waters*" (Bereishis 1:2). This was way back in the beginning of time when there was no land visible yet; the earth was covered entirely with water. And the *possuk* appears to be suggesting that because there was no dry land, there was no place for the *spirit of Elokim* to rest and it was therefore hovering over the water.

However, that's a queer thing to say because the question arises: Does it make any difference to the *spirit of Elokim* if underneath there's water or land? Did it have no place to rest because it was wet underneath? Today they already have special planes, seaplanes, that can land on the water, but Hashem couldn't rest on the ocean?! He couldn't get his feet wet so He was waiting to move to the dry land?! That doesn't make any sense at all; we know that. So what does He care if there's land or water?

THE HOVERING SPIRIT

And even when Hakodosh Boruch Hu separated the land from the water, when He made the water recede into deep oceans and the land became high and dry, so you would think that now the *spirit of Elokim* would find a place to rest - and yet the Torah doesn't

tell us anything. Even on the dry land, the *Spirit* didn't find a place. And so the question remains: For what purpose did the Torah tell us that at the beginning of time, as soon as Hakodosh Boruch Hu made this world, His *ruach*, His spirit, was hovering over the waters?

The answer is that already at the beginning of the Torah we are being taught a fundamental principle that is the purpose, the crux, of Creation: There is a spirit of *Elokim* - not *Elokim*, but a spirit of *Elokim* - today we call it *Shechina*, the Presence of Hashem. And that spirit was *mirachefess*, it was made to hover over the waters because it was looking for a place to rest. Hashem said, "Wait. Wait. The time will come when the *Shechina* will find a place to rest. But I'm telling you this *possuk* because I want you to know that the *Shechina* is waiting for a place to rest; it's hovering, waiting to find its *makom menucha*."

FINDING THE PERFECT MAN

And even when the days of creation came to an end, the *ruach Elokim* continued to wait. Because the purpose of Creation wasn't *shamayim va'aretz*. And it wasn't the large continents or the animal and plant kingdoms. And it wasn't even Man! Hakodosh Boruch Hu was waiting for a *certain* man, for the person who would build a family and a nation that would seek to know Him.

And until that group of people would appear, His spirit would continue to hover. *Mirachefess al pnei hamayim*, means that the *Shechina* would not settle until the perfect people would enter onto the world stage. That's what the Torah is telling us in the beginning of the Torah; that Hakodosh Boruch Hu made this world for the purpose that His spirit should rest on *something* in this world.

And so Hashem waited and waited. עֲשָׂרָה דִּוְרוֹת מְאֹדִם עַד נֹחַ - *There were ten generations of great people from Adam Harishon until Noach*, and still nothing. There were already big cities then, large metropolises as well as tribes and nations - and yet the *ruach* was still *mirachefess*, it still hovered. And even when the family of Noach came and went, the *Shechina* continued to hover and wait as ten *more* generations passed.

And then, finally, the perfect man came onto the scene. Avraham Avinu came, וַיִּטַּל שְׂכָר בְּלָם - and he took the reward of all the previous generations. What reward did he take? He was rewarded by being told that it would be on his progenitors that the *Shechina* would come to rest - the hovering would finally come to an

end. When Avraham came along and chose to recognize Hashem, that's when Hashem said, "Here's My man!" and at that point the die was cast - the hovering *ruach Elokim* had found its place and it would soon come to rest on the seed of Avraham forever.

THE GIANTS LOSE OUT

Avraham Avinu after all was the founder of our nation and that means that he created the place for the *Shechina* to finally rest; it's in his merit that the *ruach Elokim* finally ceased to hover in limbo. Even the Torah was given *b'zchus* Avraham Avinu. The *medrash* (*Shemos Rabbah* 28) says that: לְקַחֶתָּהּ מִתְּנוּת בְּאָדָם - "You Moshe Rabeinu, you received the gift of Torah, *ba'adam*, because of a certain man. And who was that person? The אָדָם הַגָּדוֹל בְּעֵעָקִים - the great man, the giant among giants, Avraham Avinu." Because of the *zchus* of Avraham, the Am Yisroel became the chosen people; it was because of this giant of a man that we received the Torah and the *Shechina* came to rest upon us.

And yet, it's interesting to note that Avraham and his family were not *zoicheh* to *kabolas hatorah* - they didn't have the opportunity to witness the Torah being given. That's something to think about: Why didn't Hashem appear openly to Avraham Avinu and give him the Torah? Why didn't the Avos hear Hashem say, אֲנִי ה' אֱלֹהֶיךָ - "I am Hashem, your G-d." Those great men who made themselves worthy of creating a nation upon whom the *Shechina* would finally rest, weren't they worthy of hearing the *Aseress Hadibros* and receiving the Torah?

EVERYTHING DEPENDS ON THE NUMBERS

And the answer is that as great as the Avos were, Hashem is interested in numbers. מִי מְנָה - "Who is counting the numbers of the Am Yisroel?" asked Bila'am. Hashem! He's counting; one, two, three, four; he's counting the Am Yisroel because His *Shechina* depends on numbers! It's the numbers of the Am Yisroel that Hakodosh Boruch Hu wants. And so, although the Avos lived lives of absolute dedication to Hashem, the *Shechina* couldn't come down yet. Of course, there was a certain *Shechina* on them, but the intensity of *Shechina* that Hashem wanted to rest in this world, couldn't yet find its resting place.

Now, we understand that the *Shechina* doesn't need throngs of people upon whom to rest. Of course the *Shechina* can rest on ten *tzaddikim*, on fifty *tzaddikim*. Absolutely! And it does. Even if one Jew

is sitting in his house learning Torah, the *Shechina* is there, absolutely. Let's say you happen to pass by and you look through the window - don't do it by the way; when you pass by don't look in any windows - but let's say by accident you looked in, so you have to know that the *Shechina* is over that man's head. *The Shechina is actually over his head!*

DON'T READ TORAS AVIGDOR FOR THE JOKES!

But the intensity of the Presence of Hashem requires numbers; and the more the better! Everybody knows that when ten Jews come together, the *Shechina* is present - כָּל בֵּי עֶשְׂרֵה שְׂבִינְתָא שְׂרִיא - "On ten Jews gathered together the Presence of Hashem rests" (Sanhedrin 39a). Hashem loves when ten Jews come together and that's why He comes to be present as well. You hear that? When ten from Jews come together - like right here, even more than ten people came together here - the *Shechina* is actually here.

You have to believe *b'emunah sheleima* that the *Shechina* rests where ten kosher Jews come together. We're all kosher Jews here, *boruch Hashem*. And we came together not for the purpose of hearing jokes, entertainment; we came here to learn Torah, so the *Shechina* is with us. You have to work on that; you have to work on getting that awareness. It's a *shleimus*, a perfection, to think that way. Think about it until it becomes part of your mindset, to feel that the *Shechina* is where from Jews come together.

When you see a mother pushing a baby carriage in the street, and children running alongside holding on to the carriage - there's not enough room on the sides for all their little hands - you have to understand that Hakodosh Boruch Hu is looking at them with the utmost adoration. Because that's the place where the purpose of the world is fulfilled - that's the place where the *Shechina* is coming to rest; on that family and on the families that will come from those children. That's how important it is. When you see a Jewish family you have to look at them with the greatest *derech erez* because they're the ones who are who are bringing down the *Shechina*.

THE UPCOMING SIYUM HASHAS

But suppose you would have more than that. Suppose you have twenty two thousand Jews all together in one place - there's a much stronger *Shechina*; a special profusion of *Shechina* comes down. אֵין הַשְּׂבִינָה שׁוֹרָה עַל פְּחוֹת מִשְׁנֵי אֲלָפִים וּשְׁנֵי רִבּוֹת מִיִּשְׂרָאֵל - Twenty two thousand Jews is an entirely different kind of a *Shechina* (*Yevamos 64a*). That's what Moshe Rabbeinu said (Bamidbar 10:36), שׁוֹבָה הַיָּם

רַבּוֹת אֶלְפֵי יִשְׂרָאֵל - it means, *come to rest, Hashem, on the ten thousands and thousands of Yisroel*. That's twenty two thousand. Why does he mention the number ten thousands and thousands? Say, "He rests on the Am Yisroel"? The answer is, that's *why* He comes to rest on them. A special kind of *Shechina* rests on big numbers - as a result of their numerical superiority, the more there are, the closer He comes to them.

You remember when twenty thousand Jews came together for the *Siyum Hashas*, it was a very big experience. The New York Times didn't report about it - they couldn't report about it because it hurt them to no end. It killed them to see such a thing; it murdered them. *Kein yirbu!* Boruch Hashem! Twenty thousand Jews getting together is wonderful. Or when twenty thousand Jews get together let's say at a certain *rebbe's chasuna*. Twenty thousand Jews coming together for a *chassidische chasuna!* Dancing and singing with music - the *simcha*, the *chedva* is indescribable. And the biggest happiness of all is that the *Shechina* is there with an intensity that's hard to imagine.

Now, the Mesillas Yesharim says in one of his *seforim* - not in the Mesillas Yesharim; in his *Derech Hashem* (2, 4:5) - that when the six hundred thousand Jews gathered around Har Sinai with their families, - so it was more than two million Jews - that's when the *Shechina* came down in a profusion and the Torah was given. וַיֵּרֶד הַשָּׁמַיִם - "Hashem came down on Har Sinai." That was the time when Hakodosh Boruch Hu showed Himself most openly. He came down with His *Shechina* in the greatest possible manner, more than any time previously. Because there was such a big number of them, that's why the *Shechina* showed itself more strongly than in all of previous history.

Part II. We Count

THE SHECHINA WON'T REST ON STONES

Now, this subject we're going to study a little more because it's of utmost importance. And the truth is that as much thought as we'll invest into this idea, it won't be enough - it's an idea so tremendous that it should be on our minds always.

You remember when Hakodosh Boruch Hu told Avraham Avinu that he was the chosen one - the one who would create the chosen people - so He said like this: לְהִיֹּת לְךָ לְאֱלֹקִים וְלִזְרַעְךָ אַחֲרָיִךְ - “I am making a covenant with you to be an Elokim for you and for your children after you” (Bereishis 17:7). The gemara (Yevamos 64a) says that Hashem was telling Avraham Avinu, “I’m looking for your children because as many descendants as you have, in proportion to that number, I will keep My covenant to be your Elokim. Because, עַל מִי שׁוֹרָה - “On whom is the Shechina going to rest?” - עַל הָעֵצִים וְעַל הָאֲבָנִים - “Can it rest on stones, on the sidewalk, and on the lampposts? It has to rest on people!”

And that’s why the *ruach Elokim* finally ceased to hover over the waters only when the *Am Yisroel* came into existence. When we became a Nation, the spirit of Hashem came down and rested upon us - and it's still there to this day. It's of utmost importance to understand that the *ruach Elokim* is now upon us. Yes, upon us. Each one of us - men, women, children - our heads are supporting the *ruach Elokim*, because the grand finale of that *possuk*, וְרוּחַ אֱלֹקִים מְרַחֶפֶת, עַל פְּנֵי הַמַּיִם, came with the creation of the *Am Yisroel*. And it will never move away from us. Once the *Am Yisroel* was chosen, the *Shechina* won’t rest on any other people. Not the Americans, or the Dutch, not the Hottentots or the Zulus - nobody except for the *Am Yisroel*.

HASHEM LOVES NUMBERS

Now, you have to get this into your mind, that the *Shechina* is here. Forget about philosophy; forget about what Hakodosh Boruch Hu *really* is - all that is *l’maalah*, it’s above our ability to explain. What we care about is what He has revealed to us. And He tells us that even though He is מְלֵא כֹל הָאָרֶץ כְּבוֹדוֹ, even though He is everywhere, still, He makes His Presence more intense in some places than in others - and it is most intense among the numbers of the *Am Yisroel*.

And that’s why Hakodosh Boruch Hu wants more *Bnei Yisroel* - because His *kavanah* is that the *Shechina* should spread in the world as much as possible! Hakodosh Boruch Hu wants the *afar Ya’akov* to increase without end because the *Shechina* rests on the *Am Yisroel* in proportion to the *mispar Bnei Yisroel*. When you have more Jews present, Hakodosh Boruch Hu is concentrating his *Shechina* on a greater level - the more of us there are, the more the *Shechina* comes down. There’s a presence that’s more palpable - you can feel it more.

And therefore, Hashem is not satisfied with two million - He wants more and more!

THE TROOPS COME TO WILLIAMSBURG

And so if we see a big number of Jews someplace, let's say you go through Boro Park or Williamsburg or other places, *Me'ah Shearim*, *Bnei Brak*, and you see big numbers of frum Jews - it's a pleasure to see them because the *Shechina* is there. When you have a few Jews who are devoted to *Torah* and *yiras shamayim*, that's very good; it's excellent! But when you have troops and troops of Jews - men and women, boys and girls, all *frum*, that's already something different altogether.

The *Shechina* could rest in a sparse way, or in abundance, and it's the *ribuy*, the multiplication of the number of Jews, that makes it most abundant. And that's why we're so happy that the number of frum Jews, *baruch Hashem*, is increasing and multiplying. No question about that! Here's a big truck, a block long, rolling down the street, with big letters on the side: *Chalav Yisroel*. Who's it for? For the Italians? For the Chinese? No, it's for the *ribuy* of the Am Yisroel.

And the driver is a *frum* Jew with *payos*. A Jew with *payos* is the driver! It's a pleasure to see such sights! And *frum* Jewish products, *mehadrin l'mehadrin*, are increasing. Everywhere today, we find kosher products spreading. We're happy, but we should be even more happy because that's a *nachas* that Hakodosh Boruch Hu is having. He's happy when He sees *frum* Jews come together because that means that He has where to rest His Presence in this world.

BE HAPPY IN THE CROWD

And so when you see a number of Jews, a bigger number, we should be happy because Hakodosh Boruch Hu is happy. Did you ever think about that when you see crowded Jewish streets? Hashem is thinking that all the time; at least once in your life you should think about it!

The more Jews Hashem sees, the happier He is. When He sees ten Jews come together, He's happy. *כָּל בֵּי עֲשָׂרָה שְׂכִינְתָא שְׂרִיא* - Hashem is happy with them. When he sees 22,000 Jews, he's even happier. *שׁוּבָה הַשֵּׁם רַבְבוֹת אֶלְפֵי יִשְׂרָאֵל*. Two times ten thousand and two thousand, that's 22,000 and it's a great happiness for Hashem. And when He sees 600,000 Jews, then He's ecstatic and *וַיֵּרַד הַשֵּׁם עַל הַר סִינַי* - even more *Shechina*.

And if Hashem loves to count us; if He's happy when He sees the numbers of the Am Yisroel, so we have to think along with Him and be happy too. We have to know that this is a very big *simcha* for us; it's a big happiness. And therefore, when you see a Jewish neighborhood, full of Jews, when you walk in the streets and you see Jews - of course *frum* Jews is what we're looking for - houses and houses, blocks and blocks of *shomrei Torah*, it's a happiness for us. We have to feel it's our possession, our wealth, because it means that the *Shechina* is *shoreh b'Yisroel*. Wherever you go, if you see signs that the Orthodox population, the *frum* population, is increasing, *baruch Hashem*. It's a happiness for us.

DO GOYIM EAT CHALLAH?

You walk out on the street Friday, tomorrow, and you'll see buses coming from all directions bringing boys from the *yeshivos*, bringing girls from the *Beis Yankev* - buses and buses on all sides, *baruch Hashem!* Everybody is hurrying home for Shabbos; mobs of *frum* girls with long dresses, *frum* girls coming home for Shabbos.

The place is bursting with people shopping, preparing for Shabbos. *Baruch Hashem!* Beautiful *challos* in the store windows. Who's eating all those *challos*? It's not for the *goyim!* It's for the *afar Yaakov*, for the *mispar bnei Yisroel*.

So when you walk down the streets of Williamsburg or the streets of Boro Park where *frum* Jews live, or if you walk on certain blocks in Crown Heights or in Flatbush where *frum* Jews live, you should feel a great happiness. We're happy because we know that the *Shechina* is resting on these *kehillos* more and more in proportion to the numbers that they increase. Train yourself to think that way and you're emulating the thoughts of Hashem.

THE HOLY LAND IN BROOKLYN

Now, I don't know what out of towners think, but the truth is that I'm not interested. I'll tell you what I think! The heart of Hakodosh Boruch Hu is in Boro Park. It's in Williamsburg and in Crown Heights and in Lakewood. It's in all the places where the *frum* Jews live. I'm *על עממי*, I can testify about myself that whenever I walk in Boro Park, I walk with the greatest *derech erez*. I say to myself, "I'm walking on *admas kodesh*, on holy ground.

You Boro Parkers have to think about that! As you walk in the streets of Boro Park, houses and houses, there are blocks and

blocks of *shomrei Torah u'mitzvos*. It's a place of *kedusha*; it's holy ground. One *mezuzah*, another *mezuzah*, another one; there's no end to the *mezuzos*! And when you look up to the roofs - no antennas, no television! Even the roofs are holy in Boro Park! And that's why the *Shechina* is not hovering anymore - it settled over the homes in Boro Park. *Kadosh, Kadosh, Kadosh*. Big *mezuzos* on every door; frum men, frum women, frum children, boys and girls. When I'm in Boro Park, I always say, "The *Shechina* is in Boro Park." I'm not doing it to make a remark, to show off. It's an expression of *emunah*, it's how a person creates a Torah mind.

GOOD OLD WILLIAMSBURG

Of course, I personally say - and I'm not partial - I say that the very best place is Williamsburg. Because Williamsburg Jews are closest to the old European, original type of *frum* Jew. Now, it doesn't mean that Europe was full of *frum* Jews. Europe before the war was full of assimilationists, reformists and *meshumadim*. But the *real* old type, they settled in Williamsburg now, and they are the ones who still have the flavor of the tradition from the old generations.

Ride through Williamsburg and you see frum Jews on all sides. Boruch Hashem the *Shechina* is *shoreh b'Yisroel*! It's actually the case and if you want to be a *ma'amin*, you have to train yourself to have a *hargasha chushis*, a sensory feeling of perception that the *Shechina* is among the frum Jews.

DIVERSITY IN FLATBUSH

Flatbush too! Someone told me that a newspaper had an article saying that Flatbush is full of Orthodox Jews now and it's bursting at the seams. That's what the newspapers say, it's bursting. The Syrian community brought thousands of Syrian Jews here to settle. We're jammed with Russian Jews, and a lot of Israelis too.

If you go up, high up, to certain districts on Bedford Avenue, you see palatial homes, each home like a palace with big *mezuzos*. And you think, "Who lives there?" And then you see a boy coming out with a black hat and long *tzitzis*. That's a happiness! Streets and streets inhabited by *frum* Jews - *baruch Hashem*, they're spreading everywhere. It's a pleasure. And we must know that this is not merely a pleasure for us, *kavayachol*, it's a pleasure for Hakadosh Baruch Hu. Hakadosh Boruch Hu has a tremendous *nachas ruach* when he sees the Orthodox Jews increasing.

THE SHECHINA DOESN'T LIKE EARRINGS

Of course, *Am Yisroel* means *shomrei mitzvos*. Reformers are not a resting place for the *Shechina*. Only people who keep the Torah, that's where the *Shechina* is. Those Jews who like to drift after the *goyim*, they're not helping us with their numbers. Go to some places in Tel Aviv, and they're wearing earrings. Men are wearing earrings! You know, the Arab who blew himself up in the last explosion wanted to disguise himself like an Israeli, so they shouldn't know it's a terrorist. So what did he do? He put an earring in his ear to show that he's an Israeli. That's a *chilul Hashem!* A *mishkav zachar* man - that's an Israeli?! It's a terrible thing! Terrible! I saw a picture of the rescue workers who came to rescue the wounded people; they came, men with long hair down their shoulders. That's a Jew, with long hair? Big long hair down their shoulders! Even in New York, it's something that's hard to see. Such long hair! That's not the people the *Shechina* will come to rest upon. It's the Jews who are proud of showing that they're Jews, those are the Jews who are upholding the *Shechina* in the world.

Of course, it's not enough yet. Toronto is full of *frum* Jews. Baltimore, Philadelphia, even Passaic. Wherever you go today, *kehilos* are growing. But we want the whole America to be jammed with *frum* Jews, because the more they increase, the happier Hakodosh Boruch Hu is.

Of course, our enemies are unhappy - you have to know that. Because they don't see what Bila'am saw; they don't see the *Shechina*; they see with the eyes of Balak and he was *very* unhappy when he saw us. He was disgusted! And today too, very many are unhappy. *Boruch Hashem*, they're very unhappy. They see the *ribuy* of the *Am Yisroel* and their eyes are popping out of their heads. Let their eyes fall out! Let them grit their teeth till their teeth fall out! The *Shechina* is *shoreh b'Yisroel!*

Part III. Mothers Count

HASHEM'S MATERNITY WARD

Now, let us not underestimate the prophetic words of Bila'am when he looked out at the millions of Jews camped at the edge of Moav, because it was said for a purpose. מִי מִנָּה עֶפְרָיִם יַעֲקֹב - "Who is counting the dust of Yaakov, the numbers of the *Am Yisroel*?"

Hakodosh Boruch Hu is the one who counts. וּמְסַפֵּר אֶת רִבְעֵי יִשְׂרָאֵל - He's the One who numbers the *rova* of Yisroel" (Bamidbar 23:10).

Now, *rova* is a queer word. *Rova* in *lashon kodesh* refers to the union of the parents and the birth of a child. And Hakodosh Boruch Hu is counting that - He is intensely interested when a man and a woman come together in marriage. He's watching and waiting. He's expecting to have the greatest *nachas* - and that is the birth of a child. And here Bila'am declared, *al pi Hashem*, the immensity of the stature of the Jewish nation. His prophecy teaches that every additional child is of the greatest importance to Hakodosh Boruch Hu. Hakodosh Boruch Hu is intensely interested in the birth of a Jewish child.

THE IMPORTANCE OF A CHUPPAH

And so we learn how very important is this event, when the *chosson* puts a ring on the finger of his *kallah*. Hakodosh Boruch Hu is looking on. He's watching, He's hovering, waiting. We must get that into our heads how important that moment is - it's *kodesh*, it's so holy. The *Shechina* is present and Hashem is counting. He's waiting, he's counting. וּמְסַפֵּר אֶת רִבְעֵי יִשְׂרָאֵל - Hashem is waiting for that. Because that's the most important function of marriage - to bring Jews into this world.

I met a *chosson* on the street today. He was walking with a *shomer* and he told me that he was getting married tonight, so we'll take him as an example. That *chosson* and his *kallah* are being married tonight, *b'sha'ah tovah u'mutzlachs*. We wish them *kol tuv* and *bracha v'hatzlacha*. They should live long, they should have beautiful children and *parnassah b'revach*. He should learn Torah *b'hatzlacha*, she should be *matzliach* in cooking wonderful meals and being an excellent wife. There should be *shalom bayis* always - every good thing they should have!

So now it's the *chuppah*; here's the *chosson* and the *kallah* - and they're all confused. She's thinking if her new *sheitel* is sitting right or not. He's worried about other things. Where is the ring? Is his tie straight? He's thinking that he might make a mistake and not say the words right. Whatever it is, they're not thinking about making a place for the *Shechina* in this world.

But at least *we* should be thinking how great is their function now! They're coming together to bring Hakodosh Boruch Hu into this world. And that's why He's right there under the *chuppah* with

them! How immense is that holiness of that moment - it's the beginning of bringing more of the *Shechina* down to this world!

SEMINARIES AND KOLLELIM

And so we begin to understand now the greatness of all the frum women of the Am Yisroel who were trained in the tradition of having many children. It's not a new tradition but when I was in Europe, unfortunately the tradition had died out. In America, it was kindled anew this idea that Jewish women are the builders of our nation.

Rebbetzin Kaplan, who founded the first girls' seminary, no question, she had a very important role in bringing the *Shechina* to America. She had fourteen children of her own, and she taught thousands of girls to have big families. She raised up *doros*, not only of teachers, but of *balabustehs*, who brought up frum families of *bonei Torah*. Rav Aaron Kotler *zichrono l'vracha* said that without Rebbetzin Kaplan the *kollelim* couldn't exist in America. She prepared girls who wanted to marry *kollel* boys.

Women are having children today, sometimes very large families, and they're increasing and multiplying. And it's because of the *zechus* of these *nashim tzidkaniyos*, that the *Shechina* is dwelling on our people today. Things are happening today, things we never dreamed would happen in America, because the *nashim* are walking in the footsteps of our great *Imahos*.

TEDDY BEAR JEALOUSY

At the end of the Megillas Rus, when Boaz married Rus and a child was born, so the women gave a blessing that Rus should be like Rochel and Leah: כָּרְחֵל וְכִלְאָה אֲשֶׁר בָּנוּ שְׂתֵיָהֶם אֶת בֵּית יִשְׂרָאֵל - "*who built the house of Yisroel*" (4:11). So now you know what Rochel and Leah were thinking about when they were building a family - they were building the house of Yisrael.

Not like today, you have some people, when they see someone who has, let's say, two children, and they have only one child, so they might get jealous. But what type of jealousy is it, after all? It's like a child who has two teddy bears and the other child has only one teddy bear. So what's there to be jealous about? The difference between one teddy bear and two teddy bears is so much more garbage. What's a teddy bear? It's nothing but rags stuffed with sawdust inside. And yet, children are jealous of teddy bears. So she

sees this woman has two children and she only has one, she's jealous in a teddy bear fashion. But that wasn't Rochel and Leah - they understood what it meant to have a child.

A child means that you're building the Beis Yisroel. And building the house of Yisroel, we have to know, means the creation of the resting place that Hakadosh Baruch Hu is choosing in his world. And so, anyone who has a bigger share in building the house of Yisroel has a bigger *chelek* in the great achievement of bringing the *Shechina* to rest in the world.

CHAVA'S FIRST THOUGHT

Actually, this idea of bringing children into the world for Hashem, is a tradition that has been handed down from our *first* mother. When Chava gave birth the first time, so she made a declaration that's in the *chumash*. It's very important to listen to Chava's words - after all, as far as Hashem tells us, these are the first words ever said after the birth of a child.

What did Chava say about that child? קָנִיתִי אִישׁ אֶת הַשֵּׁם (Bereishis 4:1). Now, there are many *peirushim* in the Rishonim and Chava meant all of them. Chava was big enough to understand all of them.

But right now we'll only mention one of them, the *peirush* that we need to hear for our subject. You may have heard this before but I'll say it anyhow; קָנִיתִי אִישׁ אֶת הַשֵּׁם - "I have acquired a man for Hashem." Chava was saying, it's not just a teddy bear, not just a child - "I brought someone into the world who will be a place for the *Shechina* to rest. I brought someone else, a new servant, for Hashem" And therefore a mother that has a child, as much as she can she should be thinking: "I'm serving Hashem. I'm doing it for Him, so that there should be more place for the *Shechina* to rest."

BUILDING YOURSELF

It's not so easy. בְּעֵצָב תִּלְדֶּי בָנִים - it's a painful process, but on the contrary, anything that's more difficult, the reward is bigger. And since having children is not so easy, the *schar* is very great. It's a tremendous *zechus*. Of course, it's difficult having children and raising children. But with some idealism, with some thinking, it becomes the most important thing in the world. You're raising children and you're filling the world.

Now, there's no doubt that a mother who is raising from children is doing much more than bringing the *Shechina* down to this world. She's also building herself! Her whole personality is improving – no question. She becomes an unselfish person. Raising a child is like learning a *mussar sefer* - only better. All day long, she's working on the *middah* of *chesed*. *Chesed* and *chesed* all day long; and then more *chesed* all night as well. She nurses her baby. She had to carry around this baby around for a long time and then she's nursing the baby, and for years and years she takes care of the baby. And even when it's a big child and a bigger child; it never ends. Even a grandmother still worries about her children and grandchildren – it's *kulo chesed, kulo chesed, kulo chesed!*

That woman will step out of this world into *Olam Haba* a perfect creature, because she's been ironed out. All the wrinkles of selfishness has been ironed out. Plenty times she loses sleep because the child was crying. Many times the child wanted something and she had to spend time playing with the child when she had work to do. So she ironed out all the wrinkles in her character and built herself up in this world. So a mother, in her little home, her little humble house, is building something tremendous from herself.

AND BUILDING THE WORLD

But there is a second building that she is doing - she is building up the world. The world should be grateful to her. You walk into a *shul*, a *Beis Haknesses* and you see a *minyán* full of *talmidei chachamim*, from Jews – where did they come from? The mothers brought them up! The mother took them to the bathroom when they were little boys! The mothers fed them with a spoon when they were little children! The mothers stayed up with them at night and gave their lives for their children up. **אֲשֶׁר טִפְּחֵתִי וְרִבִּיתִי** – “I brought him up inch by inch,” the mother says (Eichah 2:22). And that means that it's the mothers who are bringing the *Shechina* into this world.

The mothers are not in the *beis haknesses*. They're not in the *yeshiva*, not in the *kollel*; but the mothers are the ones who have the credit of building up these *yeshivos*, and the *batei knessios*. Walk on the street, you see from Jews, black hats and *shtreimlach* and beards. Don't forget that it was the mothers who brought them up and those mothers get full credit for all the achievement of bringing the *Shechina* down to this world.

NINE POUNDS OF IMPORTANCE

Recently, I met a young woman who had a child, a little boy. "Mazel Tov," I said. I looked at the boy, "How much did he weigh?"

"Nine pounds."

"Ooh, that's wonderful," I said, "Quantity plus quality." Nine pounds of a Jew is more important than seven or eight pounds. You think it's a joke. No, it's not a joke. Quality, you already know. This boy comes from parents. His father comes from a line of rabbanim. His mother, a line of rabbanim. And even if not, he'll go to the cheder, to the yeshiva I'm sure he'll get a very good Torah upbringing, so quality will be there. But Hakadosh Baruch Hu is especially happy because he weighs nine pounds - He counts that too!

THE TINY LITTLE WOMAN CHANGES THE WORLD

I once went to be *menachem avel*. A rebbe passed away, a rebbe of a little *Beis Hamedrash* passed away and I went to the home. His widow was sitting there, a little woman, a tiny little woman. But I saw her sons. Big sons, big *chassidische* men, a whole row of them; a whole row of sons from that little woman. Impressive looking men! And I was thinking, "What a big achievement this woman accomplished." Each one could be a *rebbe* on his own. Probably they were! That's an achievement! She and her husband lived for a purpose! No question about it; they lived for the purpose of the *Shechina*.

Now, when they got married, I'm sure they didn't understand that fully. I'm sure that her husband was a fine man, a *talmid chacham*, and I'm sure they married *b'kdusha u'otehara, l'sheim Shamayim*; but even so, they could never understand the greatness of the achievement of the *hashra'as ha'Shechina*. Such a family! *Arzei levanon! Adirei Hatorah*, beautiful men, all *ovdei Hashem*. That's what it means to get married - you're making a place for the *Shechina* to come to rest in this world.

HE'S HERE!

And so, those prophetic words of Bil'am, **מִי מָנָה עֶפְרַיִם וְיַעֲקֹב וּמַסְפֵּר**, **אֵת רֵבֶעַ יִשְׂרָאֵל**, are actually one of the most fundamental principles of this world - we're learning that the *Shechina* rests among the multitudes of Yaakov and the *mispar* of the *rova Yisroel*.

The *Shechina* is actually here and you have to believe that *b'emunah sh'leima*. Think about it until it becomes part of your mindset - you should actually *feel* that the *Shechina* is where from Jews come together. Of course you won't see it - you'll never see it unless you work very hard and you train yourself to understand that it's the truth, that the *Shechina* has settled on the numbers of the Am Yisroel. You have to spend time on it. It's not poetry; it's not a form of speech. It's a matter of *emunah* and like all aspects of *emunah* it takes work.

It's something you have to practice; you have to take it seriously and work on it. And הַבֵּא לְטָהָר מְסִיעֵין לִי - you'll succeed eventually. You should never forget this tremendous truth that the שְׂכִינָה שׁוֹרָה בְּיִשְׂרָאֵל - that the Presence of Hashem is by us. It's one of the most important things to be aware of - that the *Shechina* is resting on our nation. Right here, right now, the *Shechina* is resting over us. Boruch Hashem, He's here!

HAVE A WONDERFUL SHABBOS

Toras Avigdor *al haparsha* is taken directly from the words of Rav Avigdor Miller *ztz"l*. However, because each *parsha* booklet is based on a wide range of the Rav's tapes and *seforim*, it is edited slightly to allow for easier reading.

————— This week's booklet based on Tapes: —————

#68 - Beloved Multitude | #717 - The Shechina Rests on Yisroel |
#992 - The Count of Bnei Yisroel | #E-18 - Builders of the World |
#E-245 - And My Shechina Shall Dwell Among You

Listen: 718.289.0899 Press 1 for English and 2 for Thursday Night Lectures

Sefer Bereishis

Mishpachat Levy

Founding Sponsors

Sefer Shemos

The Chopp Holdings Edition

In memory of גיטל בת יעקב ע"ה

Sefer Bamidbar

In Memory of:

Manny Chopp

ר' מנחם מענדל בן נחמן ע"ה

Shalom Stern

ר' שלום בן שלמה הלוי ע"ה

The Chopp Holdings Edition

In Honor of our

esteemed Grandparents

In Honor of:

Clara Chopp

Eva Stern

Sefer Vayikra

The Markovitz Family

לזכר נשמת יוסף רפאל בן פסח אהרן ז"ל

Sefer Devarim

The Penson Family

In Memory of Rebbitzin Esther Jungreis

עץ חיים הוא למחזיקים בה – נדיבי עם המתנדבים בקביעות

לזכות רפואת חיה מלכה בת בת-שבע

לזכות העניא בת חיה מלכה

לע"נ רבינו אביגדור ב"ר ישראל זצ"ל Mr. & Mrs. Moishy Wolhendler

Rabbi & Mrs. Yaakov Shapiro

In honor of my wife, **Temima**.

May we continue growing together, guided by the light of Rav Miller Z"L

לע"נ רבינו אביגדור ב"ר ישראל זצ"ל – נדבת הרוצה בעילום שמו

לזכות שאול בן חיה עלא

לזכות יוחנן בן שרה חיה ורחל בת מרים

In Appreciation of our past and current \$1,800 Parsha Sponsors

Judaica Press	יגאטא	Mr. & Mrs. Binyomin Herbst	יען	The Cameo (Zagha) Family	ויקרא
Moishe & Chanie Klein	מחארי	Yechiel Fishman	מיערע	Rabbi Naftoli Davidowitz & Family	תזריע
The Jaffa Family	יבא	P-3 Connect <i>Connect your child with Success</i>	אמור	 Safety Fire Sprinkler Corp	קדושים
The Ambalo Family (London)	נאשא	 LTC Technologies	במדבר	In honor of The Goldberg Bar Mitzvah	בהקתי
Dr. Yehoshua Canter and Family	קדח	The Bitton Family	שלא	A group of Dedicated Subscribers	בהעלותך
The Meisels Family	מינאס	הרוצה בעילום שמו לזכות זיווג הגון	בלק	משפחת גליקסמאן	חקת
Dr. Baruch and Chanie Wolhendler	ווארדאן	Available	דברים	Available	מט"מ
Available	שופטים	Available	ראה	Available	עקב

שאל אביך ויגדך זקינד ויאמרו לך

Q&A

With
Rav Avigdor Miller Ztz"l



Q:

Why did Hashem create sleep if it's such a waste of time?

A:

Why did He create hunger? It's a waste of time to eat! Why did He create the necessity to go to the bathroom, it's a waste of time!

It's a good question – I'll tell you why. Hakodosh Boruch Hu made this world for the purpose of recognizing Him. Now, how can people recognize Hashem when they're so busy in this world? You're thinking only of your own affairs and you forget about Hashem. So Hashem says, "I'm going to remind you of Me." And so, you get hungry. You have to eat, you need food, and then when you get a piece of bread: "Oh, I thank You Hashem, what would I do without the bread?! I can't live without bread." And the bread causes you to be grateful, to love Hashem, and you're fulfilling your purpose in the world.

Let's say, a person is tired; he's very tired, and his body gets worn out. And now he needs sleep to feel rested. Are you going to just sleep like a cat sleeps? So Hashem says, no. If you're able to go to sleep, you have to thank Hashem for that. Some people can't sleep; some people are sick and they can't sleep. Sleep is a blessing and you have to thank Hashem for the sleep. That's why He makes you tired. Say it with your mouth: "Ah geshmakeh pleasant night's sleep!" It's better than eating the most delicious things! In the morning you get up, and you're refreshed, you're a new person. *Modeh ani l'fonecha* – "I thank You, Hashem." So the sleep is the for purpose of causing people to be more grateful to Hashem.

That's only one of the benefits of sleep. There are other benefits too, but this is one of the benefits of sleep that is included in the great program of making people more perfect in this world.

TAPE # 598

This week's Q&A sponsored :

לזכות שמואל זאב בן שרה