



Toras Avigdor

Junior

Adapted from the teachings
of Rav Avigdor Miller z"l

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פְּרֻשֵׁת תְּרוּמָה

Building His Tent

Sponsored in Memory of our grandfathers:

יעקב בן פרידה ע"ה, ונתן בן לאה ע"ה

Jack Gindi A"H & Nat Zalta A"H

Building His Tent

Hi, everyone! I want to tell you a story that happened to me about 3,300 years ago. My name is Tzvi and I was lucky enough to be one of the children who came out of Mitzrayim with the Am Yisroel. I saw all the Makkos, and Kriyas Yam Suf, and I was even standing there at the foot of Har Sinai when Hashem spoke to us. Wow, was that exciting! As soon as we heard Hashem say, “I am Hashem, your G-d,” we all fainted because our bodies couldn’t handle the excitement, and Hashem had to revive us!

But anyway, I want to tell you about something that happened after we got the Torah. I thought it was kind of strange when we first heard about it, and that’s why I’m telling you the story.

After Moshe Rabbeinu came down from Har Sinai, he called everyone together to give us a speech. And then, Moshe Rabbeinu said something unbelievable. He said that Hashem wants all of us to get together and get busy building a tent for Hashem to move into. **וַעֲשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכְכֶם** – “You should make Me a place to live, and I’ll move in there and live among you.” You hear that?! Hashem wants to move into a tent and live with us!

Now, I knew that it made no sense because Hashem is not a person who needs to live in a tent. And anyway, He’s way too big to live in a house. He wouldn’t even fit into the biggest house in the world.

But I didn’t have too much time to think about it because everyone was so busy helping out, doing whatever we could. Back in Mitzrayim, my father was forced to be a goldsmith for more than twenty years, making fancy gold ornaments for Pharaoh’s chariots, but now he’s using everything he learned to make the gold ornaments for the Mizbeach. And the Mitzrim used to make my mother work all day long sewing dresses for Egyptian women, but now she’s using her expertise to spin threads for the curtains in the Mishkan.

It was all turning out so beautiful but I was still bothered by the whole idea — a house for Hashem to move into?! It just didn't make sense. So finally I walked over to my Uncle Avigdor's tent to see if he had an answer for me.

Boruch Hashem, Uncle Avigdor was able to help me. Apparently other people, even *talmidei chachomim*, were bothered by this same question, and the night before, Moshe Rabbeinu gave a shiur explaining it all.

Now, I'm sure Moshe Rabbeinu explained it much better than I'm going to tell you, but Uncle Avigdor explained it pretty well.

He said that the most important thing in the world is to believe in Hashem. But not just to say the words: “*Ani ma'amin b'emunah sh'leimah*,” but to **really** believe — to feel like Hashem is very real.

Uncle Avigdor said to me, “Just like you believe in me! You know that I'm real because you see me and you hear me talking to you. That's how much you should believe in Hashem!”



And that's why right after we got the Torah, the first thing we did was to start building a home for Hashem to move into. Just by doing that, Hashem became more and more real in our minds. With every bang my father made on those gold plates, he thought, "I'm making a beautiful gold ornament for Hashem's home." And when my mother was sewing the cloth, with every stitch she thought, "I'm so excited to be sewing curtains for Hashem's home."

And it wasn't only that. Hashem's tent was right in the middle of the camp! Every Jew, wherever he was standing, was able to point and say: "Over there in that tent lives Aharon Hakohen, and over there lives Moshe Rabbeinu — and right over there, in that big tent, lives Hashem!"

And that's how we lived our lives with the most important lesson of the whole Torah — **that there is a Hashem in this world!** That's the most important subject in our lives! To become more and more aware of Hashem is the reason we're alive!

That's why when you daven, and when you make brachos, the most important word you say is the word "Atah — You"! Because as much as we can and as often as we can, we're supposed to remind ourselves that Hashem is real and that He's standing right in front of us all the time.

Even though we don't have the Beis Hamikdash anymore, Hashem is still as real as ever! And by saying, "Boruch **Atah**, Hashem, Thank **You**, Hashem," all day long, we're learning the same lesson the Am Yisroel learned when they built the Mishkan — we're fulfilling our purpose in this world by believing that Hashem is **100% real!**

Have a wonderful Shabbos!

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