

BITACHON IN ACTION

Background

Moshe Rabbeinu was charged with the creation of vessels of the *Mishkan*. More than just functional *keilim*, each one was infused with holiness and sanctity. Because of this, HASHEM knew that even Moshe would not grasp the essence of the *menorah*. Its true nature is too sublime for any mortal to comprehend. Therefore, HASHEM tells Moshe, “You will not be able to form the *menorah*. Rather, take the clump of gold, throw it into the fire, and by itself the *menorah* will form.”

Questions

Since HASHEM knew that Moshe would not grasp how to fashion the *menorah*, why did He bother to show Moshe the image of the *menorah* made of fire? When it came to actually making the *menorah*, it would not be formed by human hands, but rather by HASHEM. So why did Moshe have to know what the *menorah* would look like when its creation did not depend on him?

ספר שמות פרק כה

(לא) וְעָשִׂיתָ מְנֹרֶת זָהָב טָהוֹר מְקֻשָּׁה תִּיעָשֶׂה הַמְּנֹרָה יְרֻכָה וְקִנְיָה גְבִיעֶיהָ כַּבְּתָרֶיהָ וּפְרָחֶיהָ מִמָּנָה יִהְיוּ

And you shall make the golden *menorah* of pure gold. By hammering it, the *menorah* should be made – its base, its arms, its cups, and its flowers.

רש"י על שמות פרק כה פסוק לא

תִּיעָשֶׂה הַמְּנֹרָה - (תנחומא) מאליה לפי שהיה משה מתקשה בה אמר לו הקב"ה השלך את הכבר לאור והיא נעשית מאליה לכך לא נכתב תעשה (מנחות כט):

It should be made by itself because Moshe had a question about the making of the menorah until HASHEM said, "Throw the clump into the fire and it will be made by itself."

ספר שמות פרק כה

(מ) וּרְאֵה וְעָשֶׂה בְּתַבְנִיתָם אֲשֶׁר אֵתָּה מֵרְאֵה בְּהָר

Look and make them in the image that you see in the mountain.

רש"י על שמות פרק כה פסוק מ

(מ) וּרְאֵה וְעָשֶׂה - ראה כאן בהר תבנית שאני מראה אותך. מגיד שנתקשה משה במעשה המנורה עד שהראה לו הקב"ה מנורה של אש

See and make – See here in the mountain the image that I show you. This teaches us that Moshe couldn't comprehend the essence of the menorah until HASHEM showed him a menorah made of fire.