

"You shall make a Menorah of pure gold, hammered out shall the Menorah be made... see and make, according to their form which you are shown on the mountain." (25:31,40)

The various forms of the *Menorah* were to be hammered out from one large ingot of gold. The *Midrash* teaches that Moshe had great difficulty visualizing the exact appearance of the *Menorah*. In response, Hashem showed him a *Menorah* made of fire. Moshe was still concerned regarding his ability to make the *Menorah* to Hashem's specifications. Hashem told Moshe to cast the ingot into a fire, and a completed *Menorah* emerged. The *Menorah*, therefore, was actually created without human intervention. The *Maharal* suggests that Moshe fashioned the *Menorah*, but when he cast it into the fire as part of the usual process of crafting it, the *Menorah* was miraculously created.

Regarding the word "see", in reference to Moshe's vision of the *Menorah*, the *Baal Ha'Turim* cites the *Mesorah* which quotes two other instances in which the word "see" is used. One of them is the *pasuk*, "*and you will see sons to your sons, peace upon Yisrael*," which alludes to the blessing of realizing *Torah nachas* from one's children. *Horav Ze'ev Weinberg, Shlita*, suggests a thoughtful application of the relationship between the *vtru* of the *Menorah* and that of raising children. *Chazal* teach us that such crucial things as *banai, chayai, u'mezonai*, children, life and a livelihood, are effected by Hashem through Divine assistance. We have seen throughout time that some of the greatest *Torah* scholars have come from "simple" homes. Their parents did not descend from noble ancestry. Their fathers were not *roshei yeshivah*, but through *siyata d'Shmaya*, Hashem Divinely confers special favor upon certain individuals.

Horav Weinberg contends that there is another common ingredient regarding instances in which parents experience amazing *nachas* from their children. This ingredient is called vision. These people had a vision, an image of what they wanted their children to look like when they grew up. They set specific goals based upon lofty values, and they hoped and prayed that they would be worthy of *Torah nachas*. The rest was up to Hashem.

This concept applies to the *Menorah*. Moshe *Rabbeinu* had a vision of the finished *Menorah*. He understood how it should look. He knew, however, that only through Divine intervention would the *Menorah* take form. He threw the ingot into the flames and waited for Hashem to create the masterpiece. Likewise, when parents raise children, they must aspire and strive for greatness. They must set definite goals and do whatever is in their power to realize these goals. They must "see" -- visualize their children as G-d-fearing scholars. Additionally, they must provide them with an education that will continue to imbue them with the resources with which they can pursue these goals. Finally, they must pray constantly to be worthy of *siyata d'Shmaya* that their children grow up to realize their parents' aspirations.