



Adapted from the sefer *במוצאי שבת* a collection of maamarim on
תנא דבי אליהו given by the Tolner Rebbe shlita at Melave Malka

Melave Malka Parshas Vayakhel 5774

In his *sefer Toras Moshe*, the Chasam Sofer explains a discrepancy
between two *pesukim* in our *parshah*.

The first (36/1) tells us that Betzalel, Oholiav, and all those with wisdom
completed the work of the *mishkan*.

וַעֲשֵׂה בְּצִלְאֵל וְאַהֲלִיאֵב וְכָל אִישׁ חָכָם לֵב אֲשֶׁר נָתַן ה' חָכְמָה וַתְּבוֹנֶנָה בְּהִמָּה לַדָּעַת
לַעֲשׂוֹת אֶת כָּל מְלָאכֶת עֲבֹדַת הַקֹּדֶשׁ לְכָל אֲשֶׁר צִוָּה ה'.

However, the next *pasuk* tells us that Moshe summoned those same
people to begin work on the *mishkan*.

וַיִּקְרָא מֹשֶׁה אֶל בְּצִלְאֵל וְאֶל אַהֲלִיאֵב וְאֶל כָּל אִישׁ חָכָם לֵב אֲשֶׁר נָתַן ה' חָכְמָה בְּלִבּוֹ כָּל
אֲשֶׁר נִשְׁאָו לְבֹ לְקַרְבָּהּ אֶל הַמְּלָאכָה לַעֲשׂוֹת אֹתָהּ.

The Chasam Sofer explains that even though Hashem imbued them with
wisdom, none of them had any experience with this type of
craftsmanship. One person's heart was drawn to carpentry, another to
metalwork etc. Initially, they practiced by producing small samples. One
wove a small curtain, another created a small wooden beam etc. When
they felt that they were successful, they brought these small samples to
Moshe Rabeinu. Only after Moshe Rabeinu examined and approved their
work, did he command them to build the actual *mishkan* and the *keilim*.

The Chasam Sofer's *chidush* paints a fascinating picture of the initial
stages of *meleches hamishkan*. First, Betzalel, Oholiav, and all of the



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workmen built a “miniature *mishkan*”, and Moshe Rabeinu probably corrected and guided them until their work demonstrated that they would be able to build the actual *mishkan*.

This process illustrates the power of *koach hatziyur*, imagination. I often share something that Rav Shmuel Toysig z”l told me. His Rav, the Mattesdorfer Rav zt”l, heard the following lesson from the Ksav Sofer zt”l who in turn heard it from his father, the Chasam Sofer zt”l. He said that Torah must be learned by visualizing that which you learn. Someone who is teaching or learning the *halachos* of מלווה ולווה (borrowing and lending), should see, in his mind’s eye, the person who is borrowing, the man who lends the money, the *eidim*, and the *shtar* just as if he were standing in the room. A teacher should describe the case in a way that enables his students to see the *beis din*. They should have a clear picture of where the borrower and lender will stand when they present their arguments, where the *dayanim* sit, etc. This will bring the *sugya* to life.

Similarly, a person learning the *sugya* of שור שנגח (an ox that gored), should see the ox that attacked and the ox that was wounded. He should see the owners of the two oxen as they argue. In previous generations people lived in close proximity to animals like oxen, and were familiar with how they looked and behaved. In our generation, the children learning the *sugya* have no familiarity with the animals involved. It’s essential that a teacher describe every aspect of the case to the extent that his students visualize every aspect of the case. That will transform the process of learning into an exciting adventure that they will enjoy. This will help them develop a love of Torah.

The Tchortkover Rebbe zt”l explained that when the Gemara (Sanhedrin 65a) tells us that Rava created a human body by utilizing the *Sefer Yetzirah*, he must have done so in order to learn the *halachos* of *treifah* that apply to a human body. He needed to actually study the internal organs and know how they work and interact.



[2]

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My father in law, Rav Yaakov Yitzchak Weissblum zt”l told me a story that he heard in his youth. There was a young *avreich* who learned the laws of *kashrus* in Shulchan Aruch very thoroughly. He approached The Tarnipoler Rav, the author of *sefer Chavatzeles Hasharon*, in order to be tested and receive *semichah*. The young man demonstrated his mastery of the material. The Rav then asked him if he had ever visited a slaughterhouse and touched a *sircha* (lesion) on the lung of an animal that had been slaughtered. He asked him if he had ever held the *tzomet hagidin* (connection of tendons) and inspected it. The sensitive young man actually recoiled at the thought of touching such things.

The Rav *paskened* that if someone hasn’t actually touched every part of a cow or chicken’s body, he will never be qualified to issue a *psak halachah* even if he knows everything written in the Shulchan Aruch and its commentaries back and forth.

If we learn to harness the power of *koach hatziyur*, we and our children will visualize the Torah we learn, and it will come to life. That will enable us to build a *mishkan* for the *Shechinah* in our hearts. If each of us builds a small *mikdash* in our heart, we will merit the building of the third Beis Hamikdash, במהרה בימינו אמן



[3]

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