

# BITACHON LESSON FROM THE PARSHA

## פרשיות ויקהל-פקודי-החודש תשפ"ו – Words of Wisdom

וַעֲשֵׂה בְצַלְאֵל וְאֹהֲלִיאֵב וְכָל אִישׁ חָכֵם לֵב אֲשֶׁר נָתַן ה' חֲכָמָה וְתְבוּנָה בְּהֵמָּה לְדַעַת לַעֲשׂוֹת אֵת כָּל מְלֶאכֶת עֲבֹדַת הַקֹּדֶשׁ לְכָל אֲשֶׁר צִוָּה ה'

*Betzalel and Oholiav, together with all the wise-hearted people whom Hashem has endowed with wisdom and understanding to know how to do all the work required for the Mishkan, must execute everything that Hashem has commanded (Shemos 36:1)*

This that the Torah stresses that Hashem gave Betzalel wisdom is seemingly superfluous. We know *כִּי ה' יָתַן חֲכָמָה* - *For Hashem gives wisdom; from His mouth comes knowledge and discernment (Mishlei 2:6)*; all wisdom that all people possess is from Hashem, this is not unique to Betzalel.

Furthermore, the Torah already told us, a few Pesukim earlier, *וַיְמַלֵּא אֹתוֹ רוּחַ אֱלֹהִים בְּחָכְמָה בְּתְבוּנָה וּבְדַעַת וּבְכָל מְלָאכָה* - *He has endowed him with a Divine spirit, with wisdom, insight, Divine inspiration, the talent for all types of craftsmanship (Shemos 35:31)*. And in case, we still didn't get the message, the Torah reiterates this in the very next Posuk:

*וַיִּקְרָא מֹשֶׁה אֶל בְּצַלְאֵל וְאֶל אֹהֲלִיאֵב וְאֵל כָּל אִישׁ חָכֵם לֵב אֲשֶׁר נָתַן ה' חֲכָמָה בְּלִבּוֹ בְּלִבּוֹ כָּל אֲשֶׁר נִשְׁאָו לִבּוֹ לְקַרְבָּה אֶל אֹהֲלִיאֵב וְאֶל בְּצַלְאֵל וְאֶת כָּל אִישׁ חָכֵם לֵב אֲשֶׁר נָתַן ה' חֲכָמָה בְּלִבּוֹ לְקַרְבָּה אֶל אֹהֲלִיאֵב וְאֶת כָּל אִישׁ חָכֵם לֵב אֲשֶׁר נָתַן ה' חֲכָמָה בְּלִבּוֹ לְקַרְבָּה אֶל אֹהֲלִיאֵב* - *Moshe then summoned Betzalel and Oholiav and all the wise-hearted people whose hearts Hashem had endowed with wisdom; every one whose heart uplifted him to step forward and do the work (Shemos 36:2)*



What is going on here? Obviously the Torah is trying to teach us something important; what is it?

The Alter of Kelm explains that to be involved in the building of the Mishkan there were two prerequisites:

- 1) You needed to possess wisdom. True, G-dly wisdom.
- 2) You needed to understand that the wisdom you possess is not self-acquired; it's a gift from Hashem.

Dovid Hamelech proclaimed (Tehilim 71:17) *אֱלֹהִים לִמְדַתְּנִי מִנְעוּרֵי וְעַד הַנְּהָ אֲגִיד נִפְלְאוֹתֶיךָ* - *Hashem, You have taught me since my youth, and until now I shall recite your wonders*. The Radak expounds: *שֵׁנַת לִי לֵב מִבֵּן מִנְעוּרֵי לְהַזְכִּיר כִּי הֵכַל מֵאֵתְךָ* – You, Hashem, gave me a understanding heart already from my youth, to remind me that all wisdom is from You.

True wisdom requires both of these characteristics. There must be *לֵב חָכֵם*, but more importantly, there must be a complete understanding that the wisdom is not our own; it's Hashem's. Hashem bestows of His wisdom onto us.

One who doesn't grasp this and thinks his wisdom is self-acquired and independently developed is suffering with *כַּחֲסִי וְעֵצָם יָדָי* syndrome, and such a person is not worthy of being involved in building the Mishkan. He may be intellectually adept, but in the eyes of Hashem he is fundamentally flawed.

That is why the Torah stresses, multiple times, *אֲשֶׁר נָתַן ה'*, *חֲכָמָה וְתְבוּנָה בְּהֵמָּה*, as it is the key qualification to being involved in *Avodas Hakodesh*. More important than Betzalel's know-how, was his knowing how his wisdom was attained, Who gave it to him, and for what purpose.

We have to know that in every area of our life, it's not our wisdom, shrewdness, acumen or creativity that produces anything. It's not our *Histadlus* that produces any results. It's all controlled by Hashem; it's all a gift from Hashem.

In the bracha of *Asher Yatzar*, we say *אֲשֶׁר יָצַר אֶת הָאָדָם בְּחָכְמָה*. There are two ways to understand these words. Either it is a reference to the great wisdom of Hashem in creating the human body (See Shulchan Aruch Orach Chaim Siman 6 for the various understandings), or it is a reference to the wisdom that Hashem embedded in the human being which He created. In reality,

the two explanations are one and the same. The wisdom is Hashem's. He used it in creating us, and it's that same wisdom that is in us. It's not our wisdom; it's His wisdom that's on loan to us for the duration of our stay here on this earth.

*חונן אתה חונן לאדם דעת* – You give humans wisdom. *חונן* means *מתנת חנם*, it's an unearned gift from Hashem, Use that gift, first and foremost, to recognize that it's His!

- Use it to serve Him!
- Use it to emulate Him!
- Use it to trust Him and rely on Him!
- Use it – don't abuse it by thinking thoughts of *כַּחֲסִי וְעֵצָם יָדָי*

Use it correctly, and then, and only then, will you be worthy *לַעֲשׂוֹת אֵת כָּל מְלֶאכֶת עֲבֹדַת הַקֹּדֶשׁ*

חזק חזק ונתחזק!

**Good Shabbos!**