

And Moshe said to Bnei Yisrael, “See, Hashem has proclaimed by name, Betzalel ben Uri ben Chur, to the Tribe of Yehudah.” (35:30)

Chazal teach that no deed goes unrequited. While, at times, we see individuals laboring in Torah, indeed, sacrificing themselves for the pursuit of Torah study and its dissemination, although their incredible reward does not seem to materialize. This is literally due to our shortsightedness. We must understand that reward does not necessarily occur immediately. It might take generations for that reward to be actualized, but it will definitely come. **Horav Yaakov Galinsky, zl**, quotes the *Binah L’Ittim*, who notes that there are times when a person toils to understand a difficult *Talmudic* passage or *halachah*, which apparently, he is not destined to understand; he should not become dejected, for the greatest triumph is not understanding the concept – it is the toil, the labor that he expended in order to understand; this is his greatest gift. Furthermore, as the *Shlah HaKadosh* writes, not only is one rewarded for his toil; ultimately, in the World to Come, he also is taught the true explanation of those passages over which he slaved. Whatever a person does not achieve in this world – if, in fact, he expended effort, but did not see fruits to his labor – he will be taught in the next world whatever he had been unable to achieve in this world.

Rav Galinsky supports the concept of unrequited reward from the *Midrash’s* commentary to our *parsha*: “Moshe said to *Bnei Yisrael*, ‘See, Hashem has proclaimed by name, Betzalel, *ben Uri, ben Chur*, of the Tribe of *Yehudah*’” (ibid 35:30). What is the meaning of *Reu*, ‘see’? What is there about Betzalel being addressed by name that is so important? Furthermore, why does the Torah detail Betzalel’s lineage back to his grandfather? Also, why is his appointment as the *Mishkan’s* architect repeated again in *Parashas Vayakhel*? The *Midrash* explains that Betzalel’s maternal grandfather, Chur, stood up to the mutinous Jews who were bent on creating a molten replacement for Moshe *Rabbeinu*. As a result of his courageous stand, Chur was brutally murdered by the mutineers. Hashem said to Chur, “By your life, I will reward your devotion.”

The reward was a grandson, Betzazel, who became the *Mishkan’s* architect. To explain this idea further, *Chazal* present an analogy. A group of disgruntled soldiers were preparing to rebel against their king. Hearing of the incursion, a general admonished them, “How dare you rebel against our king?” The soldiers were going forward with their rebellion. Anyone who stood in their way was a danger and an impediment to their cause. They killed the general. When the king heard of this, he said, “Had he (the general) laid out an enormous sum of money on my behalf, I would certainly have repaid him. Now that he paid with his life, I will reward him commensurately. His descendants will all receive noble positions in my kingdom.”

Chur’s reward was not simply to have his grandson receive a noble position. Indeed, it was much greater, for the *Mishkan* served as an atonement for the very Golden Calf, the creation of which he gave his life to prevent.

This pattern, notes *Rav Galinsky*, has occurred throughout history. (Perhaps, if we would peruse history with an eye for *Hashgachah*, Divine Providence, we would observe this phenomenon occurring constantly.) Avraham *Avinu* dedicated himself to disseminating Hashem's Name throughout a world replete with paganistic belief. He turned thousands towards the monotheistic faith. He changed the course of a world gone mad with idol worship. Where did this all begin? What was our Patriarch's genesis? Why was he specifically the one who changed the world? *Chazal* teach that Avraham was a unique personality, a prolific and captivating orator, who had an uncanny ability to draw people into his circle and inspire them. According to one *Midrash*, our Patriarch had a special diamond that he wore around his neck. This diamond had the ability to heal anyone who looked at it. Nonetheless, this does not explain his personal *z'chus*, merit: that he was designated to triumph over paganism.

The *Midrash (Tanna Dvei Eliyahu)* comments on the *pasuk*, *V'lo yevoshu ami l'olam*, "And my nation will forever not be ashamed" (*Yoel 2:27*). What is the meaning of *l'olam*, forever? *Chazal* explain that a person can, at times, endeavor with great self-sacrifice for the glory of Heaven – but, for all intents and purposes, it appears that his labors were for naught. He did not succeed in his goals. The *pasuk* is rendering an assurance that one's toil in the vineyards of endeavor for Hashem will never go unrequited. It might take time – even a number of generations – but he will ultimately be rewarded.

Shem *ben* Noach prophesized for four hundred years, reaching out to four centuries of paganistic dogma. He did not succeed. His reward, however, was that his descendant Avraham would emerge triumphant where his great ancestor had failed. *Nachas* came a little late – but it came.

Shlomo *Hamelech* built the *Bais Hamikdash*, but it was his father, David *Hamelech*, who sacrificed himself to see its construction. David did not actually build the Temple; yet, it is referred to as the House of David. *Mizmor shir chanukas ha'Bayis l'David*, "A Psalm – a song for the inauguration of the Temple – by David" (*Tehillim 30:1*).

We never know in whose merit we achieve success. *Rav Galinsky* relates the story of a young teenager from the unobservant *kibbutz*, *HaShomer HaTzair*, who arrived at the *Ponevez Yeshivah*, intent on enrolling as a student. He was accepted, and eventually became a Torah scholar of note. How did a boy raised in an environment totally antithetical to Torah dictate, to the point that they actually revile and prevent one's ability to observe the Torah, come to *Ponevez* and develop into such as scholar?

The **Chazon Ish, zl**, explained to *Rav Galinsky*, that this boy was the product of parents who had rebelled against their own parents by eschewing the yoke of religious observance. When this boy's father left home to join the *kibbutz*, his father (the boy's grandfather) cried bitter tears and sat *shivah*, mourned over his son's spiritual demise. "The tears of the grandfather did not help his son; but the tears were not wasted. Hashem saved those tears, and they became the 'ticket' for the grandson's return to Torah Judaism. This boy became a scholar as a result of his

grandfather's bitter tears." Nothing is ever wasted.