

"See, Hashem has called by name, Betzalel the son of Uri son of Chur, of the tribe of Yehudah. He has filled him with G-dly spirit, with wisdom, insight and knowledge, and with every craft." (35:30,31)

Why did Moshe believe that everyone noticed that Hashem had selected Betzalel? Indeed, why should his appointment be any more discernible than Aharon's, about which there is no mention of "seeing"?

Horav Moshe Feinstein z.l., contends that any individual who has been granted special talents -- as was Betzalel -- should realize that Hashem bestowed his gift upon him for a reason. These talents are to be employed in the service of Hashem, either on behalf of *Am Yisrael* or to promote Hashem's Name in the world. Demanding that the individual must fulfill a specific *mitzvah* with his talent would curtail the individual's free-will. The person should realize on his own that Hashem did not confer this gift upon him simply for his own gratification.

This is the meaning of the text. The nation should realize that Hashem selected Betzalel for this mission because he had been endowed with the talents essential for successfully executing the assignment.

Anyone who is granted a gift -- whether it be a special talent, wisdom, or personal wealth -- has been granted it for one purpose, to better serve Hashem. Nonetheless, he has been granted free will which allows him to assume the vocation of his choice, even if it is not consistent with the intended purposes of his G-d-given gifts. Eventually, however, he will be called to give a reckoning of how he used his wealth: Was it dedicated to appropriate *tzeddakah* causes? How did he apply his intellectual acumen? Was it for *Torah* scholarship or for diversionary pursuits? A gift from Hashem must be cherished. The manner in which we use it indicates the degree to which we acknowledge its source.