

## **"See Hashem has proclaimed by name Betzalel son of Uri, son of Chur, of the tribe of Yehudah." (35:30)**

Chur protested the creation of the Golden Calf; he was killed. One might think that his ill-fated protest accomplished nothing. Had he been quiet, he would have remained alive. This has always been the excuse of those who choose the path of indifference. They shy away from any controversy, regardless of how it demeans the *Torah* and its adherents. **Horav Elyakim Schlesinger, Shlita**, cites the *Midrash* which states that Betzalel was selected as chief artisan of the *Mishkan* specifically because his grandfather, Chur, sacrificed his life for *Torah* ideals. This is the underlying meaning of the word, "See." Take a close look at the reward for standing up for that which you believe. "See" how Hashem takes into account everyone's actions on behalf of what is right. Regardless of one's prospects for success, he should do everything within his power to speak up when a travesty of justice occurs. Chur's self-sacrifice was the stimulus for his grandson's appointment as builder of the *Mishkan*.

The *Torah* expresses a similar idea in regard to Yehudah. After Yosef's brothers had decided that Yosef was guilty and should be put to death, Yehudah suggested that they might as well sell him to the Yishmaelim. Now, Yehudah could have gone "all the way" and expressed his true feelings that Yosef should be returned home. He did not, because he felt that his brothers would have rejected his recommendation. He was punished for this with the premature death of his two older sons. We may wonder at this harsh punishment. It is not as if Yehudah had ignored the whole issue and let Yosef die. He saved his life by suggesting that he be sold to the caravan of Yishmaelim. He did not think his brothers would listen to him if he demanded "too" much. One might think that Yehudah was acting rather astutely.

**Horav Chaim Elazary, zl**, derives a noteworthy lesson from here. A leader must take a stand and express his true opinion on a given issue regardless of the results. Even if no one will listen he must come forth and convey his sentiments regarding a communal issue. Burying one's head in the ground because his statement will not carry weight is not a justification for indifference. A leader must demonstrate responsibility. It is not incumbent upon him to produce results, just to act. Hashem responds to an individual in a manner commensurate with his actions.