

I have filled him with a G-dly spirit, with wisdom, insight, and knowledge. (31:3)

Rashi explains that *chochmah*, wisdom, refers to the knowledge one receives from others. *Tevunah*, which is defined as insight, is the product of the ideas one develops from his own wisdom. In the context of the construction of the *Mishkan*, *daas*, which is translated as knowledge, refers to the *Ruach HaKodesh*, Divine Inspiration, with which Betzalel was imbued. Accordingly, *daas*, knowledge, is on a higher cognitive level than *tevunah*, insight. This does not, however, appear consistent with the sequence which appears in the *Shemoneh Esrai*. We recite thrice daily, *Ata chonein l'adam daas, u'melameid le'enosh binah*, "You graciously endow man with wisdom and teach insight to frail man." *Chaneinu meitcha deiah, binah, v'haskel*. "Endow us graciously from yourself with wisdom, insight and discernment." Furthermore, one who lacks *daas* is considered among the most unfortunate people, as *Chazal* say, *Mi she'ein bo daas*, "One who does not possess *daas*"... They go on to list this person's insufficiencies which result from a lack of *daas*. Yet, the Torah lists *daas* last, with *Rashi* interpreting it as *Ruach HaKodesh*. This seems to indicate a fairly high level of cognition. How are we to understand this?

Horav Aizik Ausband, zl, explains that the term *daas* originates from the idea that one person knows more than someone else. Thus, knowledge is understood as a breadth of understanding that goes beyond that of others. Therefore, the level of *daas* and its concomitant meaning change with the subject matter. When comparing the *daas* of an adult to that of a child, the adult's ability to distinguish between *Shabbos* and weekdays already attributes to him – although it does not necessarily speak highly of – his level of erudition. Since he is only being judged in comparison to a child, he needs to know very little to know more than the child. Betzalel's *daas*, however, is being compared to that of the rest of the nation. He stood above them, since he had achieved the level of *Ruach HaKodesh*.