

"He filled him with G-dly spirit, with wisdom, insight and knowledge... He gave him the ability to teach." (35:31,34)

In his commentary on this *pasuk*, the *Ibn Ezra* places great emphasis upon Betzalel's unique ability to teach and train others in the skills required for creating the *Mishkan*, its holy vessels, and the priestly vestments. Many great scholars are replete with wisdom and understanding, but they lack the ability to properly convey their remarkable scholarship to others. Rather than viewing the teaching profession as a vocation which borders on mediocrity, *Ibn Ezra* extolls the virtue of those who are able to teach and do so.

Horav A.H. Leibovitz, Shlita, notes that Betzalel is lauded for conveying mundane knowledge to the other "craftsmen." He thereby increased their effectiveness in building the *Mishkan*. How much more so should one be praised for devoting himself to teaching *Torah* to Jewish adults and children!

The opportunity to share in the transmission of our heritage to another generation is one that is granted to the most sincere, gifted, and erudite scholars. The teacher should be cognizant of his noble mission. This awareness is evident in the manner that he prepares his lesson, his methodology in communicating it to his students, and his overall attitude towards his sublime endeavor. If the educator takes pride in his "mission," his work may be more appreciated. His profession would consequently receive the respect it deserves.

We suggest that Betzalel had an unusual talent which was manifest in his ability to teach people crafts that they had never even considered performing. It is one thing to direct a skilled person in a new technique. It is altogether different and quite challenging to recruit an unskilled person and train him for a labor which demands extreme and precise expertise. Betzalel was the master teacher who could excite his students about their lesson. Moreover, he was able to motivate the people to accept the awesome challenge of building the Sanctuary.

This unique ability is indicated by the word *uruvk*, a form of *vtruv*. According to *Horav Hirsch, z.l.*, this word has the same root as *vrv*, pregnant, begetting. To be a *vrun* is defined conceptually as an act of spiritual seed-planting. The *rebbe* must be able to plant a seed which will firmly take root and develop as the student matures. The next step is *sunhk*, the constant repetition, so that this seed becomes a permanent part of the student's essence. The student will be stimulated to accept the challenge of learning commensurate to the enthusiasm with which the *rebbe* approaches his vocation.