

See, Hashem has proclaimed by name, Betzalel ben Uri ben Chur. (25:30)

As the result of his attempt to prevent the nation from their treasonous act of creating and worshipping the Golden Calf, Chur, son of Miriam and grandfather of Betzalel, the worshippers of the Golden Calf murdered him. For his unequivocal act of *mesiras nefesh*, self-sacrifice, Chur received a posthumous reward to see his grandson be chosen as the architect of the *Mishkan* – which incidentally atoned for the sin of the Golden Calf. This explains why Hashem selected Chur, but why was Moshe Rabbeinu not selected to oversee the building of the *Mishkan*? Moshe had toiled for forty days and nights to understand every aspect and nuance of the Torah. Was anyone more deserving to erect the *Mishkan* than Moshe? He was *Klal Yisrael's* most erudite member, who had no peer. Furthermore, he wanted to do it! Hashem told Moshe, “Sorry. The position of honor is being transferred to Betzalel.” Clearly, Moshe wanted to build the *Mishkan* because he felt most qualified, and, therefore, the one who would best enhance the glory of Hashem. It certainly was not for his personal prestige.

Horav Shmuel Berenbaum, zl, explains that Moshe understood Hashem's selection of Betzalel to be temporary. Betzalel would commence the project out of deference to Chur's *mesiras nefesh*, but Moshe would execute the conclusion, the finishing touches. After all, he was *Klal Yisrael's* quintessential leader, the *Rabban Shel Kol Yisrael*. Who was better suited to execute this mission than he? Hashem explained, “True, you are the leader, the scholar without peer who devoted himself to every aspect of the *Mishkan*. Clearly, you are most appropriate for this task. From a pragmatic perspective, you should be constructing the *Mishkan*. I, however, created Betzalel, specifically for this task! Consequently, he is more worthy than anyone.”

We derive from here that Hashem selects some people – regardless of their background, ability, acumen – for a project, and, as a result, He grants them Heavenly grace to succeed in a manner that is almost mind-boggling. Everyone knows or has heard of, an individual who has been blessed with an inordinate amount of *siyata d'Shmaya*, which enabled him to succeed beyond realistic expectations.

For example, the *kiruv*, Jewish outreach, movement, is comprised of many individuals who have devoted countless years to its success, but it all began through heroic efforts of a few “chosen” individuals. I will not name them, lest I forget someone. This applies to every aspect of Jewish life. Hashem places specific people in situations and grants them the opportunity to “carry the ball.” Some run with it, while others convince themselves that the task is too difficult, or they do not have the time, etc.

Once a student of Kaminetz, who was very close with its *Rosh Yeshivah*, *Horav Baruch Ber Leibowitz, zl*, the *Bircas Shmuel*, presented *Horav Moshe Feinstein, zl*, with an intricate *shailah*, *halachic* query, which involved life and death issues. *Rav* Moshe immediately replied, rendering his

p'sak, decision, to the query. The *Rav*, however, did not agree. "Is this the way one responds to a *shailah*?" he screamed. "This is a very profound and intricate *shailah* that requires much thought and research. How can you render an off-the-cuff decision? My *Rebbe*, the revered *Rav* Baruch Ber, would never respond to a *shailah* of such importance in such a manner. He would spend hours researching every aspect of the *shailah* and every source of *halachah* before he would render his decision!"

Rav Moshe listened patiently to the man's harangue, and respectfully, calmly, he replied, "*Rav* Baruch Ber was a great *Rosh Yeshiva*, but he was not a *posek*, *halachic* arbiter. This was not his purpose in life. It is mine." End of story. *Rav* Moshe was the *posek hador*, the greatest *halachic* arbiter of his time. He was blessed with extra-ordinary *siyata d'Shmaya* with regard to *p'sak*. He knew who he was and what his function in life was. *Rav* Baruch Ber might have been a greater *Rosh Yeshiva*, a more analytical *lamden*, scholar; his lectures might have been more profound. He was, however, not a *posek*. *Rav* Moshe was. Thus, he had the uncanny power to render the *halachah* like no one else. This was his *siyata d'Shmaya*.

The *Rosh Yeshiva* cites another incident which took place concerning one of the greatest *poskim* of all times, the *Chasam Sofer*. An *agunah* (woman who was either abandoned by her husband, or her husband went missing and she had no irrefutable proof that he was dead) came before *Horav Akiva Eiger*, *zl*, *Rav* of Posen and one of the greatest *Talmudic* scholars, to render her permissible to remarry. Apparently, her husband had been gone for some time, and she had some proof that he was never going to return alive. The *Gaon* listened and rendered his decision on the condition that she present the query to his son-in-law, the *Chasam Sofer*. The *Chasam Sofer* concurred with his father-in-law's decision. He asked, however, that nothing be done for one week. He conjectured that before she were to move on and remarry, it was best that they allow for a week to pass. That week, her husband appeared!

Rav Akiva Eiger later explained that he specifically sent the query to his son-in-law, because he was the *posek hador*. As such, the *Chasam Sofer* enjoyed a unique *siyata d'Shmaya*. Hashem designated him for this position, which he filled to the expected capacity. *Rav* Akiva Eiger might have been the greater scholar of the two, but the *Chasam Sofer* was the Heavenly-designated *posek hador*. With regard to *halachic* decisions, this is what matters.