

And all the work of the Mishkan of the Ohel Moed was completed." (39:32)

The *Midrash* states that originally no one was capable of erecting the *Mishkan*. Betzalel, the prime artisan who so beautifully fashioned the *Mishkan*, was at a loss. Even Moshe, who was the leader of *Am Yisrael* and the *Mishkan's* initiator, was not capable of raising it up. The *Midrash* states that this was due to Moshe's disability as a result of a depression brought on by his exclusion from the work of the *Mishkan*. We may well be amazed by Moshe's attitude. Was he envious of *Bnei Yisrael*? Was he not the one who had pleaded with Hashem on their behalf? The only reason that *Bnei Yisrael* were given the opportunity to build the *Mishkan* was that Moshe had interceded with Hashem to forgive them for their part in the sin of the Golden-Calf. Rather than being depressed, Moshe should have been overjoyed at this moment! We may suggest that Moshe's despondency originated from another source. Upon observing everyone's participation in all facets of the *Mishkan's* creation, each Jew in his own individual way, Moshe became concerned that they were about to raise it up without first consulting with him. Perhaps they mistakenly thought that the ones who were the actual builders of the structure were the sole contributors to its existence. They did not realize that without Moshe's guidance and inspiration the Divine Presence would not reside in this structure. Structures which are erected to serve as mere testimonies to their builders, their physical prowess and philanthropic magnanimity, may be beautiful architectural edifices. They do not, however, serve the Divine purpose. Specifically for this reason, only Moshe was given the ability by Hashem to erect the *Mishkan*. This idea should serve as the paradigm for all future community projects, buildings, and monuments; our guidance and inspiration must always originate from the *Torah* and the "Moshe *Rabeinus*" of each generation.