

“They shall make an Ark.” (25:10)

The use of the plural “they” implies that Hashem’s command to make an *Aron* is directed towards the entire nation. Notably, this is the only instance where we find the command given in the plural; the rest of the chapter is in the singular. *Chazal* derive from here that everyone should be involved and, therefore, deserves a share in the *Aron HaKodesh*, Holy Ark, the symbol of Torah. The other vessels can be made by individuals. In order to bequeath Torah to the entire nation, it is incumbent that everybody be involved in the making of the *Aron*.

What about the *Menorah* – the vessel that symbolizes the light of Torah and its ability to illuminate the minds and hearts of the nation? *Horav Nissan Alpert, z.l.*, distinguishes between the *Aron*, which denotes the concept of *Kabolas HaTorah*, receiving the Torah, and the *Menorah*, which alludes to *nesinas HaTorah*, giving of the Torah. Each member of *Klal Yisrael* is commanded to become a vessel for receiving the Torah. Every Jew should prepare himself so that he can receive the Torah. Not everyone, however, is fit to be a *tzinor*, pipeline/vehicle for transmitting Torah to others. The ability to reach out and inspire others, to study Torah, to teach and disseminate Torah to the masses, is not something that anybody or everybody can successfully achieve. Therefore, in regard to the *Menorah*, the Torah writes *v’asisa*, and you shall do (singular), denoting the exclusiveness of he who disseminates and inspires Torah to others. Furthermore, we derive from here the importance of first preparing the vessel for receiving the Torah. In other words, we must first prepare the student by imbuing him with a desire for Torah – then we will be able to light the *Menorah* and illuminate his life with the Torah.