

"And they shall make an ark of shittim wood." (25:10)

We may note from the *pesukim* that the commandments regarding making the various vessels of the *Mishkan* differ in style and form. Regarding the *Aron Hakodesh* it says, *and they shall make*, which is the plural form. Regarding the *Menorah* and the *Shulchan*, on the other hand, it says, *and you shall make*, in the singular form. The *Midrash* reflects upon this distinction and states, "*Let them all come and involve themselves in the study of the Torah.*" Access to *Torah* is not limited. The opportunity to attain greatness in the area of *Torah* endeavor is open to everybody, and everyone is mandated to struggle to achieve his own potential. The commandments regarding the *Shulchan* and *Menorah*, however, are written in the singular, since access to *kehunah* (priesthood), represented by the *Menorah*, and monarchy, represented by the *Shulchan*, is restricted by birth to a select group.

We may derive a divine message from the *Midrash's* specific use of the word, "*and they shall involve themselves*" in contrast to "*and they shall study*". In order to achieve the crown of *Torah*, superficial study is not sufficient; one must totally immerse himself in *Torah* study. One will never appreciate the depth and scope of Jewish knowledge through superficial learning. One may even come to consider it irrelevant and trivial. The *mitzvah* of *Torah* study demands that we study, so that we will be able to perform other *mitzvos*. The law is exceedingly complex, and only one who seeks direction through knowledge can be truly observant. One who is motivated to observe *mitzvos* will be similarly motivated to study. The *mitzvah* of *Torah* study, however, extends far beyond the practical. It is Hashem's Divine will, and hence has its own inherent value. All areas of the *Torah* have significance, for they are the expression of the Divine will. *Torah* demands constant "*hisaskus*" - involvement. This is especially relevant to those who seek the mantle of *Torah* leadership. They must seek their guidance and inspiration only from those who have struggled to achieve the crown of *Torah*.