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In this week’s Parsha, Parshat Vayikra, Hashem gives Moshe the commandments concerning many different kinds of burnt offerings. When Hashem calls to Moshe, the word “וִיקְרָא”, “to call” is used, the first word in this Parsha. If Hashem had to “call” Moshe, this implies that he was doing something beforehand. What was Hashem “calling” Moshe from? Was there a break in between what Hashem related to Moshe in last week’s parsha and this week’s? Rashi tells us something fascinating- he says that yes, in fact, there was a break. But what was it for? Surely Moshe was busy doing something productive.

As Rashi writes: “לחשה להתבונן בין פרשה לבין ענין לענין - לפרשה ובין ענין לענין” - To give Moshe a set time

for contemplation between one topic and another. Hashem had to “call” Moshe from contemplating and understanding exactly what Hashem was telling him. Moshe was a Torah giant who heard G-d’s voice directly, and he had to take the time to make sure that he completely internalized and understood Hashem’s message. We learn from this something crucial about Torah learning. If Moshe heard the voice of G-d directly, and had to take time to understand what He was saying, then all the more so, we, normal human beings have to make sure that we take time to contemplate and understand Torah. As important as it is to learn the content of the Torah, it is equally as important to take the necessary time to understand and internalize its concepts. To learn is simply not enough.

Often, learning Torah seems daunting- there is simply too much to learn and not enough time. But from this concept, we learn that contemplating and internalizing Torah is an equally important feat, and it is a part of the process that should not be overlooked. When Hashem gave us the Torah, he consequently gave us a piece of himself. When you learn and

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internalize the content of your study, Hashem becomes a bigger part of you. Through learning and understanding our learning, we will be able to achieve ultimate closeness to Hashem. ■

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