



Adapted from the sefer חמין במוצאי שבת a collection of maamarim on
תנא דבי אליהו given by the Tolner Rebbe shlita at Melave Malka

Melave Malka Parshas Emor 5761

In the *Tana D'vei Eliyahu* (10:5) we learn about the power of *chidushei Torah*.

"אשרי מי שמתחדש דברי תורה על פיו, וכל מי שמתחדש דברי תורה על פיו דומי כמי
שמשיעין אותו מן השמים, ואומר לו כך אמר הקב"ה, 'בני בנה לי בית המדרש, ששכר
הגדול שיש לי באוצרי שלך הוא, ובשבילך אני מציל את ישראל."

"Fortunate is one through whose words *divrei Torah* are *mishchadesh*.
For it is as if they announce from *shamayim* that Hakadosh Baruch Hu
says to him, 'my son, build me a *Beis Hamidrash*; for the great reward
that I have in my treasure house is yours, and because of you, I will save
Am Yisrael.'"

There is a special connection between *chidushei Torah* and *Motzaei Shabbos*. In the *Zohar Hakadosh* (ח"ג קע"ו.) we learn that on *Motzaei Shabbos*, when the *neshamos yeseiros* rise up before Hakadosh Baruch Hu, He asks each of them what *chidush* of *divrei Torah* did they have on Shabbos. And the *neshamah* says "This is the *chidush*". And Hakadosh Baruch Hu gathers the *pamalya shel maalah* and tells them to listen to the *chidush* of each *neshamah*.

The *sefer Kol Yaakov* cites *sefarim* that inform us that it is Eliyahu Hanavi who brings the *chidushim* and arranges them before Hakadosh Baruch Hu.

It's important to understand that the term *chidushei Torah* doesn't refer only to a new method of learning, or to a novel idea derived by *pilpul* or



[1]

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sevara. Every *dvar Torah* which is new to you is considered a *chidush*. Rashi explains that the *pasuk* וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצֹנֵךְ הַיּוֹם עַל לִבְכֶּךָ means that “every day you should see them as new”. A person can approach something that he has previously learned many times, with the excitement of someone learning it for the first time.

In Maseches Eruvin,(44.) R. Chiya bar Abba explains in the name of R. Yochanan why *divrei Torah* resemble a fig tree. Each day, a person can go out to the fig tree and find new figs that have ripened. So too, each time someone learns *divrei Torah* he experiences a new taste. This type of learning is also included in the *chidushim* that Eliyahu Hanavi presents to Hakadosh Baruch Hu on *Motzaei Shabbos*.

We have a hard time understanding how the Torah can compare the experience of reviewing something that we have learned many times, to the experience of learning a new *dvar Torah*. There is a statement of Rav Chaim of Brisk zt”l that can explain the phenomenon. Once, someone asked Rav Chaim how Rav Meir Simcha of Dvinsk, the author of the *Ohr Sameach*, remembered every aspect of Torah so clearly that he could instantly recall sources from any area in Torah when answering a question. Rav Chaim answered that the Gemara (Chulin 75b) teaches us that “People remember anything that is surprising”.

He explained that when someone has learned something many times and is familiar with the material, he often forgets it. On the other hand, a surprising discovery, because of its novelty, won’t be easily forgotten. “Rav Meir Simcha,” said Rav Chaim, “always learns Torah this way. He experiences every word of Torah as something surprising and amazing. That is why he doesn’t forget.”

Hakadosh Baruch Hu imbued the Torah with the power of *chidush*. If someone learns with vitality and *hislahavus*, even something that he has learned many times before will be new and exciting. He will always find new ways to understand and experience the Torah that he learns.

We find this idea in our Parsha as well. The Torah says (Vayikra 21:12)



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ומן המקדש לא יצא The Kohen Gadol is not to leave the *Mikdash*. Chazal (Maseches Zevachim 17a) explain that the *pasuk* teaches us that even if the Kohen Gadol is in an *onen* (the first and most intense stage of mourning), he continues to perform the *avodah*, and is forbidden to become *tamei* even for his closest relatives.

A regular *kohen hedyot* isn't allowed to perform the *avodah* when he is in an *onen* because he isn't in a state of *simcha*. How can the Torah command the *kohen Gadol* to continue his *avodah* when he is in an *onen*? Surely, he must be broken hearted and incapable of maintaining a state of *simcha*.

The Sfas Emes (צו תרמ"ז), enables us to understand the inner world of the Kohen Gadol. Every day, the Kohen Gadol brings a *minchas chavitin*, a *korban* that is also called the *minchas chinuch*, a flour offering of dedication. The term *chinuch* usually applies to something which is dedicated for the first time. He explains that the Kohen Gadol himself is *mischadesh*, (renews himself) each day, to the extent that each day he felt as if it was his first day performing the *avodah*.

Similarly, the Sfas Emes (במדבר תרל"ט) explained the unusual title of the "Yehudi Hakadosh" of Pshischa. "It was as if each day, he went from being a non-Jew to a Jew".

It seems that the Kohen Gadol has such power of *chidush* that even on a day when a close relative passed away, he was able to experience *simcha* because it was as if he had just assumed his duties, and was performing the *avodah* for the first time.

We can now understand the unusual phraseology of the *Tana D'vei Eliyahu*. Rather than saying, אשרי מי שמחדש דברי תורה, fortunate is one who is *mechadesh divrei Torah*, he said, אשרי מי שמתחדש דברי תורה על פיו, fortunate is one who causes *divrei Torah* to be renewed by the words of his mouth. Eliyah Hanavi isn't describing a person who came up with a new idea that had never been taught before. He is describing someone is



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able to taste the “newness” of the *divrei Torah* he learns each day, even if it is something he has learned before.

I heard a wonderful story from Rav Shlomo Goldshtof zt”l about his father-in-law, the Tchebiner Rav zt”l. He was once in the Tchebiner Rav’s house and overheard a *talmid chacham* who came to discuss his troubles with the Rav. The *talmid chacham* explained that he is a *magid shiur* in a certain *yeshiva*. He presents the *sugyos* to the *talmidim*, clarifying the approaches of the *Rishonim* and *Acharonim*. He told the Rav that while he derives much joy and satisfaction from teaching his *talmidim*, he feels bad that he doesn’t really develop any *chidushim*.

The Tchebiner Rav replied, “There are two creatures who create things from within their bodies. The bee produces honey which is sweet and nourishing. The spider weaves beautiful webs that are always unique. However, the spider’s webs only benefit the spider. No other creature benefits from a spiderweb.

On the other hand, the bee who produces the honey, doesn’t benefit directly from the honey. She flies around, sipping nectar from different plants and then produces honey for others to enjoy. You are like the bee. You collect the explanations from the *Rishonim* and *Acharonim*, and produce sweet *shiurim* that enlighten your *talmidim*. Nonetheless, you should realize that you can appreciate and enjoy the words of Rashi each time you teach them. That is the greatest form of *chidush*.”

On Motzaei Shabbos, the *chidush* of Shabbos leaves us and we return to the regular, routine days of the week. However, that doesn’t mean that we can’t experience *chidush* in our daily routine. In the *Midrash Rabbah* (Bereishis 14:9) R. Levi said in the name of R. Chanina that David Hamelech’s words (Tehillim 150:6) **עַל כָּל נְשִׁימָה תְהִלֶּל קָה** mean **על כל נשימה**, with every new breath I praise Hashem. He felt that every breath was a *chidush* that inspired him to praise Hashem. This is the time to strengthen our awareness of the constant *chidushim* in our lives fulfilling the *pasuk* (Tehillim 71:15) **פִּי יִסַּף צְדָקָתְךָ כָּל הַיּוֹם תְּשׁוּעָתְךָ** (My mouth will tell your righteousness, and speak all day of your salvation) **אֲבִיִּר**



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