

Q AND A

PART 3

WHO NEEDS A NEW TORAH?

A SERIES IN PREPARATION FOR ZMAN MATAN TORASEINU

BY ARYEH GUREWITZ

 We all know that when Moshiach comes, there will be many changes in the world. This makes sense, as we know that Hashem created the world in an imperfect state, and the task of bringing the world to its ultimate perfection has been assigned to Melech HaMoshiach.¹ However, we are also taught that there will be something new about the Torah after Moshiach comes—to the point that we even say there will be a “Torah Chadasha.” What is the purpose of this “new Torah,” especially considering that we believe the Torah is already perfect as it is, and we will appreciate its perfection even more after Moshiach comes?²

A We can answer this question based on the Rebbe’s famous sicha analyzing the whole idea of the Torah Chadasha³—which, of course, originates from a verse in Tanach and the words of our Sages.⁴ The Rebbe explains based on those earlier sources that there are two components to the Torah Chadasha, and they both are actually aspects of the existing Torah. The novelty of the Torah Chadasha—both aspects of it—is that it involves an entirely new level of understanding, far beyond what we could ever hope to grasp during the time of Golus. When we understand that, it becomes clear that the idea of a “new Torah” does not in any way suggest a lack of perfection in or a lack of honor toward Hashem’s Torah, ח”ו.

So, let’s look at those two components:

1. The mystical reasons for the mitzvos will be revealed. The existence of these secret reasons is alluded to in a Yerushalmi⁵ that quotes the words from Shir HaShirim:⁶ “ישקני מנשיקות פיהו.” — “He will kiss me with the kisses of His mouth.” Rashi comments on those words that we are promised that these secrets will be revealed to us when Moshiach comes. Now, we might be inclined to think that at present, we have no concept whatsoever of what these reasons are, but there is a maamar of the Friedieker Rebbe that clearly indicates otherwise. He explains there that the secret reasons that will be revealed by Moshiach ben Dovid are actually the same reasons that have already been taught in Kabbalah and Chassidus. For

example, even now, it has been revealed that the four Torah portions written in our tefillin have to do with a concept called *ד' מוחין* and eating matzah on Pesach has to do with a concept called *קטנות אבא*, but what the *ד' מוחין* really are and what *קטנות אבא* really is, we presently only know through limited explanations and examples (“דוגמאות והסברים בדיעת המציאות”), without the full understanding of what they really mean (known as *השגת המהות*).⁷ It is this true understanding of these secrets—which, again, are already recorded in our seforim at present—that Moshiach will teach to us all.⁸

2. We will be allowed to eat the meat of the *Shor HaBar* even though it will have been killed by the *Levyasan* and not through regular *shechitah*. This promise comes from our Sages in the Medrash Rabbah.⁹ As the Rebbe explains, this aspect of the Torah Chadasha is just one chiddush in halacha—namely, an explanation of how this particular “shechitah” will be kosher. Like any other chiddush in Torah, it is in the Torah already, just in a concealed way. However, this particular chiddush is so deeply hidden that that even a great scholar (“תלמיד ותיק”) would never be able to uncover it through the regular process of learning using *כללי התורה*. The only way it can be known is that Hashem will reveal it to Moshiach through Nevuah. Then, since we do not make rulings in halacha based on Nevuah, but rather only based on intellect, Moshiach will have the task of explaining it to the Sanhedrin according to the logic of Torah, and then they will rule the shechitah as acceptable. The Rebbe then goes on to explain the logic that Moshiach will use to explain how this shechitah will be kosher.

It comes out, then, that both aspects of the Torah Chadasha are really just new levels of understanding the Torah that we have presently. They are so new and so far beyond our current understanding that they can only be accessed through Nevuah and similar spiritual experiences—but that does not contradict that they are still part of the same Torah that was given at Har Sinai.

With this in mind, as the Torah is given to us again this year, may we all accept it—and, א”ה, the Torah Chadasha that is included in it—בשמחה ובפנימיות!

1 Rambam, Hilchos Melachim 11:4.

2 See last week’s column about the shleimus of Limud HaTorah l’asid lavo, based on the Rebbe’s Hadran al HaRambam 5745.

3 Kuntres B’inyan Torah Chadasha Meiti Teitzei – Shavuot 5751

4 Yeshayah 51:4. For the sources from Chazal, read further.

5 ע”פ פ”ב סוף ה”ז

6 1:2

7 Elsewhere, Chassidus discusses what exactly the difference is between *השגת המהות* and *ידיעת המציאות*. It is a topic beyond the scope of this article, so the English translation used here does not really capture the difference.

8 The Rebbe gives a similar explanation in *דריה וחריים תשי”ג*, mentioning by name Rabbi Akiva, Rashbi, the Arizal, the Baal Shem Tov, and “the Rebbeim after him” as the ones who have revealed these secrets.

9 Vayikra Rabbah 13:3.

