

There will be no infertile male or infertile female among you. (7:14)

We, as human beings, will not be plagued with infertility. The *pasuk* continues on with a similar blessing for our sheep and cattle. The **Baal HaTurim** makes note of an incredible *gimatria*, numerical equivalent, that corresponds with the *pasuk*, *Lo yiheyeh becha akar va'akara*, which amounts to 834. Likewise, the words *b'divrei haTorah*, "in the words of the Torah," also amount to 834. This implies a connection between Torah study and fertility, which is explained by **Horav Shlomo Levenstein, Shlita**, as a demand for a person to be *mechadesh chiddushim*, innovate original commentary and elucidation, to apply creativity to one's learning. The Torah is hereby guaranteeing us that there will not be a paucity in creative learning. There will always be those who will be *mechadesh chiddushei Torah*, whose creative insights will bear fruit to the Torah.

The *Reishis Chochmah* (*Shaar HaKedushah* 4) writes that, just as a Jew has a *mitzvah* to be fruitful and multiply in the physical sense, so, too, should he be innovative in his Torah learning, by intuiting and being *mechadesh chiddushim*.

In discussing the last *mitzvah* of the Torah, the *mitzvah* of *Kesivas*, writing (a) *Sefer Torah*, the *MeGaleh Amukos* (*Parashas Vayishlach*) observes that the first *mitzvah* in the Torah is *Peru U'revu*, be fruitful and multiply, and the last *mitzvah* is that of writing a *Sefer Torah*. This teaches us that it is similarly important to be "fruitful and multiply" in *divrei Torah*.

The Torah in *Vayikra* 18:5 states: *U'shemartem es mitzvotai, v'es mishpatai asher yaaseh osam ha'adam v'chai behem*, "You shall observe My decrees and My laws, which man shall carry out and by which he shall live." The **Netziv, zl**, understands this *azharah*, warning, not as a general exhortation concerning *mitzvah* observance, but as a specific command to be an *oseh*, a doer, to create and innovate in Torah. We ask Hashem daily to grant us the ability *lilmod u'lelamed, lishmor, v'laasos, u'lekayeim*, "to study and teach, to guard and to do and to fulfill the *mitzvot*." *Laasos* applies to the *mitzvah* of *limud haTorah*, the process of studying Torah. It must eventually lead to *laasos*, creative, intuitive, insight and *chiddush*, original novellae.

We make the mistake of thinking that the ability to be *mechadesh* is directly connected to one's acumen. This cannot be further from the truth. One creates; one works at something which is his. When one's attitude toward a given subject or item is dispassionate, "It's not mine, so why bother?" he will not be able to innovate. *Ki heim chayeinu v'orech yameinu*, "For they (the words of the Torah) are our life, and the length of our days." When one views Torah as life – his life, when it is his source of longevity, he learns as if his life depends on it. He will then have no problem being *mechadesh chiddushim*. They will flow like a natural spring.

In speaking with my *Rav*, *Rabbi Aharon Dovid Lebovics*, regarding this idea, he shared with me what he had heard in the name of **Horav Leib Mallin, zl**. *David Hamelech* says, *V'ruach*

kodshecha, al tikach mi'meni, “And Your Holy Spirit, do not take from me” (*Tehillim* 51:12). *Ruach Kodshecha*, Your Holy Spirit, is a reference to the ability to be *mechadesh chiddushei Torah*. Apparently, David *HaMelech* felt that the power of innovation, of creativity, is derived from the Creator of the Universe.