"Open my eyes so that I may see the **wonders** of Your Torah"

נט"ד

Wonders

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שַׁבָּת אַחֲרֵי מוֹת-קְדֹשִׁים ❁ ז-ח אִיָּיר תשפ"ו



"*The tzaddik said to the tailor, "Undo all the seams of the garment, sew it again with the very same stitches, and bring it to the nobleman." The tailor laughed inwardly at this advice, but realizing that he probably had no other choice, he followed Rebbe Yerachmiel's instructions.*"

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The Lubavitcher Rebbe to Rav Ginsburgh, Elul 5741

"…It would be proper to publish your classes in book form. With blessings for success…"



Wonders

An anthology from the shiurim and farbrengens
of Harav **Yitzchak Ginsburgh**

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Wonders Staff
Editor: R' Moshe Genuth • Associate Editor: Shelli Karzen
Contributing Editor: R. Avraham Arieh Trugman • Typesetting: Yoel Broderick

NADAV AND AVIHU AND THE RUN AND RETURN DYNAMIC

The Torah *parashah* of *Achrei Mot* sets out the laws of Yom Kippur. Somewhat surprisingly, the detailed description of the High Priest's service on Yom Kippur is introduced following Nadav and Avihu's deaths. The opening verse reads, "And God spoke to Moses after the death of the two sons of Aaron, when they approached God and they died."[1] *Parashat Shemini* described how Nadav and Avihu died when they brought an offering of incense into the Holy of Holies on the day the Tabernacle was inaugurated without being explicitly commanded to do so. The Torah tells the story in just three verses:

> The sons of Aaron—Nadav and Avihu—each took his fire pan. They put fire in them and placed incense upon it, and they brought it before God, a strange fire that He had not commanded them. A fire came forth from before God and consumed them, and they died before God. Moses said to Aaron: "It was of this that God spoke, saying, 'I will be sanctified before those who are closest to Me; thus, I will be honored before the entire people.' And Aaron was silent."[2]

Various commentaries discuss some of Nadav and Avihu's possible wrongdoings and posit a few reasons why they may have taken the step they did. According to some they had drunk wine and, hence, were inebriated at the time of the offering. According to others, their sin lay in not requesting Moses' permission to perform this offering, and their general lack of respect for their father and Moses. Others, noting that neither was married as should have been the case at their age, attributing their bachelorhood to their innate arrogance, which may have made them feel that no woman was good enough for them, or their disdain for the commitment to mundane life that marriage requires.

THE CONNECTION WITH YOM KIPPUR

The connection between the deaths of Nadav and Avihu and Yom Kippur provides us with a fresh and vital clue for understanding their story, for it turns out that Nadav and Avihu, even before the laws of Yom Kippur had been given, did precisely what the High Priest would be commanded to do during one of the most climactic moments on the holiest day of the year: bringing incense on a fire pan into the Holy of Holies.[3] Therefore, even though they obviously did something wrong, their actions must have also had tremendous impact and meaning. In fact, this may have been alluded to by Moses' cryptic words to Aaron after his sons died: "Of this God spoke, when saying, 'I will be sanctified by those who are closest to Me, thus I will be honored before the

1. Leviticus 16:1.
2. Ibid 10:1-3.
3. Ibid. 16:12-13.

entire people.'" *Rashi* comments that Moses comforted his brother Aaron by telling him that he knew through prophecy that God's glory would be sanctified by someone on the day the Tabernacle was dedicated. Moses thought it would be either Aaron or himself, but now he understood that Nadav and Avihu were greater than both of them.

RUN AND RETURN

To understand why Nadav and Avihu's actions were so problematic, we need to examine the concept known as "run and return" (**רָצוֹא וָשׁוֹב**). This concept refers to a constant spiritual dynamic present at the heart of every Jewish soul. In a sense, the run and return of the soul is like a "back and forth," movement. On the one hand, the soul runs, seeking to reunite with its Divine source in God. On the other hand, the soul has descended into a physical body, entrusted with a lifelong mission, therefore, even after having successfully touched its Divine source, it must return to an earthly consciousness to fulfill its purpose in this world. Both parts of this dynamic movement must be carefully nurtured and balanced. Most people either actively squelch the fire in their souls or passively find the fire put out by the ongoing challenges of daily life. Subsequently, they often become too wrapped up in their state of return into the world's materialism, forgetting their soul's innate tendency to run Above. Though less common, some people are overly connected to the spiritual realms or the thrill of the run, and thus they lack the ability to function well on a day-to-day basis.

When they entered the sanctuary with a fire pan and incense, Nadav and Avihu were figuratively on fire, eager to run closer to God, but lacking the firm commitment to return, and in fact their souls were consumed in the process. This is why their actions in the Torah are not outwardly lauded. Nonetheless, the High Priest on Yom Kippur is commanded to enter the Holy of Holies with a fire pan filled with burning incense in much the same way as had Nadav and Avihu; it follows that this action must have some spiritual merit we can learn from.[4] What might this be?

To answer briefly: ego nullification. The nullification of ego, facilitated in the case of Yom Kippur by the prohibitions, prayers and customs of the day—and in Nadav and Avihu's case by the fire in their souls—is crucial to spiritual experience.

Although we bow our knees many times each day during daily prayers, the only times we fully prostrate ourselves, lowering ourselves to our knees and touching our faces to the ground, are during the Rosh HaShanah and Yom Kippur Musaf Services. On these days we are provided with a unique opportunity to permit our souls to run to God without fear of not returning. On these holy days, we learn that a moment of true ego nullification is critical for freeing our souls to pursue their true yearning to unite with God. One might be led to fear that nullifying the ego and freeing the soul would lead to run without return. But paradoxically, it is the individuals who have truly nullified their egos to the greatest extent who possess the greatest staying power to return to this

4. *Ma'ayan Ganim, Acharei Mot.*

world and act in a holy and effective way. This is because true nullification before God includes the commitment to follow through with the mission one has been entrusted with to live in the mundane, physical reality and perform God's commandments here. Moses is the prime example of an individual who reached the pinnacle of spiritual service and union with God while remaining devoted to his mundane duties, exhibiting unparalleled physical robustness and strength coupled with savvy leadership.[5]

THE FOUR WHO ENTERED THE PARDES

The story of Nadav and Avihu has a deep connection to one of the most famous and enigmatic stories in the Talmud: The Four who entered the Orchard.[6] The word Hebrew word for "orchard," *Pardes*, is understood as code for a very high level of mystical meditation and spiritual ascent. Many explain that the word "paradise" in English ultimately derives from Pardes because of their phonetic resemblance. In this story, four of the greatest rabbinic sages of the era reached a state of consciousness so exalted that it was described as entering the "Orchard," a metaphor for entering into the inner dimensions of the heavenly realms.

What happened when these four great sages entered the Orchard? Ben Azzai gazed and died. His soul, overwhelmed by the sublime radiance of the Divine, could not remain tethered to his body. The experience is likened to that of Nadav and Avihu, the sons of Aaron, who brought a strange fire on the day the Tabernacle was inaugurated and whose souls were drawn upward in an ecstatic cleaving to God. Their longing for Divine intimacy was so great that it pulled them beyond the bounds of life itself. For while the soul's yearning is holy, the true task of life is not to escape this world, but to sanctify it—to bring God's Presence into life, in this world.

Ben Zoma gazed and was struck or injured. His mind was damaged by the overwhelming intensity of what he encountered. The sages compare this to one who finds honey and cannot stop eating. The sweetness is so great that it overwhelms the body, leaving sickness instead of nourishment. So too, Ben Zoma could not draw back, could not limit his gaze. He became intoxicated with the light of the vision until his mind became unbalanced.

Then came Elisha ben Avuyah, who later became known as *Acher*, the "other one." The Talmud says that he "severed the saplings." Standing in the Orchard, he severed the roots of his faith. *Acher* did not die, nor did he lose his mind; he fell in a deeper way: he became a heretic. Once a towering sage, his encounter shook him so profoundly that he abandoned the path of Torah altogether.

And what of Rabbi Akiva, the leader of the group? The Talmud concludes simply that he "entered and exited in peace." It is explained in Chasidut that in relation to the dynamic of "run and return," as discussed previously, only Rabbi Akiva committed to return, come what may, even before the run of his mystical experience.

5. Numbers 12:3.
6. *Chagigah* 14b.

The other three were not as grounded. They had set out to fully experience the run, the spiritual "high," and subsequently, each in his own way, never fully returned. Rabbi Akiva understood from the outset that a spiritual run to God can be justified and bear meaning, only if it can be productively integrated and applied in the physical world, where the soul is meant to guide the body.[7]

RETURNING TO THE HOLY OF HOLIES

Nadav and Avihu's example is particularly important to us in a contemporary context, for we have no Temple, no High Priest, and no Temple service; each person in a sense has become the High Priest. On Yom Kippur, this means that each person enters the Holy of Holies, a place corresponding to the innermost point of their heart and soul. In this deeply private place, we enter the inner sanctuary and encounter God. We need to both embrace aspects of Nadav and Avihu's service and simultaneously commit ourselves to harnessing these moments of intense spiritual elevation in the service of rectifying the physical world. If we do so, Nadav and Avihu's example will be both uplifted and rectified.

7. For the connection between Nadav and Avihu and the Four Who Entered the Orchard see *Yayin Yitzchak*, *parshat Shemini.*

STORY

REBBE YERACHMIEL OF PESHISCHA: CLOTHING THAT REFLECTS THE MAN

Rebbe Yerachmiel Rabinowitz of Peshischa was born in 5544 (1784) to his father Rebbe Yaakov Yitzchak, the Heilige Yid (Holy Jew) of Peshischa. He was a disciple of his father and of the Holy Saba (Elder) of Radoshitz. He married the daughter of Rabbi David Dov, chief Rabbi of Sadeh Lavan in Russia, son-in-law of Rabbi Yehoshua Yechezkel Feivel Frankel-Te'omim of Ostrowiec. During his father's lifetime, Rebbe Yerachmiel earned his livelihood from the watch trade and from their repair. After the passing of his father, the Heilige Yid, leadership of the community passed to the Yid's primary disciple, Rebbe Simchah Bunim of Peshischa, while Rebbe Yerachmiel began leading a Chasidic court in Peshischa only fourteen years after his father's death. Rebbe Yerachmiel's leadership was more moderate than his father's and closer in character to other Chasidic courts in Poland. His Torah teachings combine brief and sharp sayings in his father's style with Chasidic folkways from the study hall of the Seer of Lublin. He passed away on the 8th of Iyar 5596 (1836) and rests in honor in Peshischa.

There was a tailor in the vicinity of Peshischa who was held in high regard by the nobles. Once, a certain nobleman who had purchased high-quality fabric in Paris, called the tailor and said to him: "This fabric is very expensive, therefore make sure that the garment will be stunning, worthy of such fine material." The tailor laughed and said, "Why does my lord feel the need to say such a thing? Am I not the most expert tailor!" The nobleman gave him the fabric, and he made the garment. But when the nobleman tried it on, he and his people began shouting at the tailor, accusing him of having ruined the garment. They drove him away in great anger from the courtyard and threw the garment after him as well.

Ultimately, the tailor became destitute. His wife said to him: "Everyone goes to the *tzaddik* Rebbe Yerachmiel, son of the Heilige Yid of Peshischa. Listen to me and go to him as well!" The tailor came to Rebbe Yerachmiel and told him the entire story. The *tzaddik* the said to the tailor, "Undo all the seams of the garment, sew it again with the very same stitches, and bring it to the nobleman." The tailor laughed inwardly at this advice, but realizing that he probably had no

other choice, he followed Rebbe Yerachmiel's instructions. When he brought the garment again to the nobleman, the nobleman called his wife to see it as well, and it pleased them greatly. They appeased the tailor and even paid him more than what was agreed upon initially.

The tailor returned to Rebbe Yerachmiel and told him what had happened, the *tzaddik* said to him, "I recognized in you that the first time you made the garment with pride and arrogance. Pride has no grace, therefore the garment you made did not please the nobleman and his wife. But when you came to me, I saw that the entire affair had awakened you to a state of lowliness and submission, therefore I told you to undo the stitches of pride and sew it anew with humility, and it would have grace."

Can a garment possess inner beauty? The beauty of garments, and generally beauty that is expressed outwardly, is sometimes perceived as external and crude: "Grace is false and beauty is vain." But Rebbe Yerachmiel teaches that soulful beauty is certainly capable of radiating outward and even influencing the charm of a garment in the eyes of the beholder.

Of course, since we are really dealing here with Divine service and not with tricks of the tailoring trade, the question that concerns us is different: If true beauty is spiritual and internal and affects even material objects like a garment, then beauty must certainly have an effect on spiritual matters. Indeed, one could even say that all Divine service stems from our desire to adorn and beautify ourselves before God, and to find favor in His eyes. The question thus becomes: What is beautiful in God's eyes?

WHAT IS A BEAUTIFUL JEW?

One might think that the most beautiful person is one who is a perfect *tzaddik*—one who has never sinned and will never sin. We find that a common Yiddish expression, which means "A beautiful Jew" (*a sheiner yid*) is used to describe a Jew who appears complete in his religious observance. But in truth, real grace lies in the humility of the individual who has returned to God, a *ba'al teshuvah*. Such an individual yearns to draw ever closer to the Almighty. Even true *tzaddikim*, for all their perfect conduct, strived to live their entire lives with an inner psychological stance that "all all his days are in *teshuvah*" (כָּל יָמָיו בִּתְשׁוּבָה). How can one feel the need to engage in teshuvah, in return to God, when one's conduct is without blemish? The answer, as taught by the Ba'al Shem Tov through a story about Rav Sa'adyah Ga'on is that teshuvah also refers to constant advancement; thus, an individual who views sees yesterday, with all the good he has done, with all the commandments of God he has observed, as just another step forward, such an individual will seek to more fully perfect himself today, and even more tomorrow. It is about this type of daily progress that the sages said, "Better is one hour of *teshuvah*

and good deeds in this world than all the life of the World to Come" (*Avot* 4:17).

If we survey the soul's powers according to Chasidut, we see that the force motivating *teshuvah* is specifically lowliness, which according to Rebbe Yerachmiel can grant grace even to a garment. Therefore, the superiority of *ba'alei teshuvah* over *tzaddikim* teaches us the source of true grace and beauty. In contrast to the false grace of perfection and self-confidence, true grace flows from the feeling that one is still distant, that one must grow, that one desires to draw close. This is also reflected in two verses from Proverbs that echo one another, "One who possesses a lowly spirit will support honor," and "A woman of grace will support honor." One who possesses a lowly spirit, the *baal teshuvah*, is God's "woman of grace" who is filled with inner beauty. By way of allusion, the initials of *ba'al teshuvah* (**בַּ**עַל **תְּ**שׁוּבָה) spell the word "daughter" (**בַּת**), in Hebrew. In contrast, the "son" (בֵּן) is the *tzaddik*.

It should be noted that a woman finds her connection to this type of service not through self-abasement because women normally have sufficient lowliness of their own flowing naturally in their blood. Between a husband and wife, it is specifically the husband who needs to receive a portion of lowliness from his wife, so that he too will be full of grace like her.

Another allusion: the word for "beauty" (יֹפִי) when transformed using the *Atbash* letter mapping, becomes the word for "blemish" (מוּם), meaning that the most beautiful individual is the one that at least feels that he or she has (spiritual) blemishes. This idea can fit the verse (Song of Songs 4:7), "You are entirely beautiful, my beloved, nothing in you is blemished" (כֻּלָּךְ יָפָה רַעְיָתִי וּמוּם אֵין בָּךְ) since it can be read to mean that when a person feels that all of their achievements are blemished, it is then that they merit to experience a sense of "nothing in you," a sense of nullification and lowliness before God, which transforms the "nothing" inside into the very Divine Presence, revealing to all their grace and beauty.

FUNDAMENTAL CONCEPTS
OF KABBALAH AND CHASIDUT

THE JOURNEY FROM IMMATURITY TO MATURITY

The beginning of a person's life, from the onset of pregnancy through full maturity, is a manifest process of development, from smallness, or immaturity, to greatness, or maturity. The human being is referred to by the prophet as "one who progresses" (literally, "one who walks") and is forbidden to stop moving forward. We must always strive to reach a new goal—a greater maturity relative to our current state of immaturity. In Kabbalah this process is divided into four stages, which are especially important during the 49 days of Counting the Omer.

The article before you and the next one are excerpts from the Seu'dah of Mashiach from 5785. The original Hebrew appeared in the Nifla'ot issue of Acharei-Kedoshim 5785.

FROM EGYPT TO SINAI

We are now in the time of year known as Sefirat HaOmer, the Counting of the Omer, beginning with the second day of Passover and ending with the festival of Shavu'ot. It is the time of year when the Jewish people come of age. On Passover, we were redeemed from Egypt, escaping its bondage in a state of relative immaturity. Unable to yet process all that had happened from Moses' appearance until Pharaoh chased us out of Egypt, our 49 day journey to Mt. Sinai to receive the Torah represents a journey from an initial, raw attitude toward God to a state of ripened maturity able to receive His laws and commandments. On the eve of Passover, God appeared to us by His own initiative. On Shavu'ot it was we who prompted Him to appear to us by vowing to live a life dedicated to following His Torah.

In Kabbalah and Chasidic thought, the journey from immaturity to maturity is divided into 4 stages. In practice, every day of Sefirat HaOmer, the teachings of the Torah's inner dimension describe the necessity of applying these four stages to each of the 49 or seven times seven inter-included character traits of the psyche. In Kabbalah these four stages are known simply as first-immaturity, first-maturity, second-immaturity, and second-maturity.[1] From the names of these stages alone, we understand that the movement from

1. The original Hebrew terms are: קָטְנוּת א, גְּדֻלּוּת א, קָטְנוּת ב, גְּדֻלּוּת ב and are discussed in the Arizal's *kavanot* for Pesach and *Sefirat HaOmer* in *Sha'ar HaKavanot* and *Pri Etz Chaim*.

immaturity to maturity is recursive and requires a revisiting of the process (albeit, on a higher level) to complete.

FAITH VERSUS CONFIDENCE IN GOD

Chasidic thought provides many different applications of this four-stage process, applications that help us understand the deep meaning behind each stage. The most well-known is that the first two stages represent the steps needed to reach an awareness of the omnipresence of the Divine (יְדִיעַת הַמְּצִיאוּת), while the last two represent the steps needed to reach a comprehension or understanding of the essence of the Divine (הַשָּׂגַת הַמָּהוּת). In other words, at first, we can only come to believe that God is everywhere and everything, but ultimately our goal is to learn to rely and confidently conduct ourselves based on this belief that "God is everything and everything is God." This can be likened to the difference between living life with the assumption that God is good and that all is for the best and living our lives with trust in God that, as it were, guides that inherent goodness to change reality for the better.[2]

To better understand these four stages, let us explore a parable that we are all familiar with to a degree—the stages of education, from entering school as a pupil to having our own children and educating them. This process is captured in the liturgical idiom we repeat daily, "To learn and to teach" (לִלְמֹד וּלְלַמֵּד).

When a child first enters school, he is in the first-immaturity stage. Someone must provide him with instruction and teach him. Everything he learns at this stage represents an initial experience and his mind is constantly bound to the present moment, because of these new and (hopefully) positive experiences and revelations. But notice that this can be just as true for an adult. It is not age that determines whether we are in the first-immaturity stage, but rather our experience. Every time we engage in some aspect of reality that is new to us, we are entering a state of first immaturity, and our being is invested in the present moment, for that is where the initial contact with an experience takes place. Because the Hebrew term for first-immaturity (קְטָנוּת א) is based on the word that also means "little" as in "little [or young] child," it is meant to invoke the feeling that when we are in this stage, we are in a sense returning to our childhood. It is well-known that people who are constantly expanding their intellectual and experiential horizons renew their youthfulness, whether it be physically, mentally, or spiritually.

When what we are being taught is Torah, there is a tremendously important aspect of learning known as "returning" (חֲזָרָה), which refers to the act of repeatedly reviewing what one has already learnt. In the rabbinic era it was common for pupils (at age 5 or 50) to review what they had been taught one hundred times. Most rabbis would review the entire corpus of the Oral teachings every thirty days. In

2. These two facets are known in Chasidic literature as "Faith and Confidence," a topic that has been a staple of the Chasidic way of life since the Ba'al Shem Tov and was brought to a crescendo in our generation in the reality-altering conduct and inspiration of the Lubavitcher Rebbe. See in length in our Hebrew volume, *Lev LaDa'at*, "*Emunah VeBitachon*."

our times, it is uncommon to find people reviewing what they have learnt many times, but the importance of repeated reviews is still recognized. Reviewing until one has mastered one's past learning represents the first-maturity stage in this process.

The spiritual reason for the difficulty felt in reviewing the Torah we have already learnt is that every review is like a "return to God." We normally think that return to God, or teshuvah, is necessary only after we have sinned. But there is an equally important requirement to return to God every day of our lives. This return is not meant to act as penitence for the past in the strict sense, but rather to revitalize our relationship with the Almighty; to see how our current circumstances, our search from within our present, changes the nature of our connection with the Divine.

The sages describe the importance of review with the following statement,[3]

> One who forgets any amount of what he has learnt, Scripture describes him as endangering himself, as it says, "Beware and protect yourself immensely from forgetting what your eyes have seen." And what if one's memory fails? Scripture states, "Lest they are removed from your heart all the days of your life." One is not liable [for forgetting] until one has actively removed the teachings from his heart.

Clearly, first-maturity requires us to focus on the past—be it the sum total of what we have learnt in the past or be it our past relationship with God—striving to integrate it completely and prepare ourselves for the next stage.

First-immaturity and first-maturity require us to see ourselves as students, at first as novices and subsequently as masters, but still students who are not yet able to instruct others. Second-immaturity and second-maturity mark a shift from being instructed to instructing others, from playing the student—who has relatively little responsibility—to being the teacher on whom the future of what has been passed on to us by others, will now depend.

Second-immaturity also involves studying, but this time it is done as part of the preparation needed to teach others. When engaging with the material I have already learned in the past, I am now facing the future, thinking about how I should present it to my students, what their reactions, reservations, or questions might be, and how to reply to those. Why do we refer to this as a stage of immaturity? When I was engaged in learning the material as a student, I took in a great deal of information. The material I studied was part of a wealth of knowledge that poured in over time. This time around, as I prepare to teach it to others, I have to choose the salient points of the topic at hand and condense it into ideas and language that inexperienced minds will be able to integrate. Selecting and condensing the material is similar to the contraction (the tzimtzum) of God's infinite presence required to create reality. If everything would be revealed, there would be no room left for Creation. If I pour out all that I know, I will overwhelm my students' minds and defeat the purpose of instruction. Therefore, I am in a sense identifying with

3. *Chagigah* 9b.

their immaturity.[4]

After all the required preparation and contraction of the material so that it fits the recipients, I go on to actually teach it. To teach well, it is not enough to simply regurgitate what was prepared. In fact, that would ensure that I remain in a state of second-immaturity. To reach a state of second-maturity, the state required for the teaching to have an impact on those listening to it, in essence I must attain a state of *dveikut*, a word that is usually translated as "cleaving," as in the verse, "After *Havayah* your God you shall walk… and to Him you shall cleave"[5] (אַחֲרֵי הוי' אֱ־לֹהֵיכֶם תֵּלֵכוּ... וּבוֹ תִדְבָּקוּן). Cleaving is a state of being in which the individual is subsumed within what they are teaching. When the subject is Torah, the cleaving goes beyond the subject matter and involves cleaving to God. To better comprehend what cleaving is, we can bring a few examples from Chasidic lore. When Rebbe Elimelech of Lizhensk's teachings were committed to writing and brought for him to peruse and approve, he could not believe that he had said them.[6] Likewise, before sending the transcripts of his teachings to print, Rebbe Menachem Nachum of Chernobyl, the author of *Ma'or Einayim*, removed those teachings that were not said with the proper cleaving.[7]

As we have explained in the past, when giving a class, one should set aside all the preparations one has made for the class. Second-maturity is akin to a state of being inspired by the Divine Spirit (*Ru'ach HaKodesh*). Even one who does not merit such an elevated state of cleaving to God knows that when giving the class to students, one is continually inspired with new insights and ideas that one did not know before. The Rebbe Rashab, the fifth Lubavitcher Rebbe, connects this phenomenon with the sages' statement that, "Extra understanding was placed in the woman—referring to speech—more than in the man—referring to thought." When one speaks, one merits to cling to the eternal aspect of the teaching. This phenomenon reached its epitome when Moses addressed the Israelites in the last few weeks of his life and what he spoke is described as, "the Divine Presence speaks from his throat."[8] The eternal Torah itself was coming out of Moses' mouth.

To sum up, the four stages of first and second immaturity and maturity correspond to the past, the present, the future, and the eternal.

4. In fact, when it comes to Torah, one should prepare the material four times: "A person must take an example, that when coming to teach a chapter, or an allegory, or a homily, he should not say, 'Since I know these well, I will just get up and teach.' Rather said Rav Acha, from God he should learn, because when God wished to teach the Torah to Israel He repeated it four times to Himself, before addressing them, as it says (Job 28:28), 'Then [God] saw it and counted it and prepared it and studied it,' and only then, 'And said to mankind….'" (*Shemot Rabbah* 40:1). These four repetitions of the material should be done with the recipients and their abilities in focus.

5. Deuteronomy 13:5.

6. *Devarim Areivim* (Arman), vol. 1, Rebbe Elimelech & Rebbe Zusha, ch. 17.

7. *Zichronam Livrachah, Cheshvan*, p. 352.

8. *Zohar* 3:7a.