

Fifth Tishrei Shiur

26 Tishrei 5773

Harav Yitzchak Ginsburgh

(Notes taken during the shiur by Moshe Genuth. Not reviewed by Harav Ginsburgh)

Lechaim. A good evening and a good year. We are in Shabbat Berisheet, which, in many ways is the actual beginning of the new year. There is a well known Chassidic saying that however a person places himself on this Shabbat that is how he will stand the whole coming year. May we merit to stand in the place of גאולת עולמים, an eternal redemption.

This evening, the continuation of the 25th of Tishrei, we commemorate the yahrzeit of one of the greatest tzadikim, Rabbi Levi Yitzchak of Berditchev. The great tzadikim said that just mentioning his name, sweetens all harsh judgments. When he was born, the Ba'al Shem Tov celebrated with a se'udah [feast] for all his disciples, saying that just now the advocate of Israel (סנגורן של ישראל) was born.

In his honor we will begin with something from his book, Kedushat Levi. On Berisheet there are many teachings, one of them is about the second account of Genesis. After the first 7 days, when God created the heavens and the earth and then the Shabbat. After that, the next verse states,

These are the chronicles of the heavens and the earth upon their creation, on the day that *Havayah Elokim* created earth and heaven.

This is the first time these two Names are juxtaposed. Elokim in gematria equals, הטבע, the Hebrew word for "nature" and therefore symbolizes the manner in which God enclothes himself in the world, within the limits of nature. But, Havayah is God's essential Name, referring to His being above everything. Havayah is the name of miracles, describing God as timeless.

Together with this special juxtaposition, we see another special phenomenon in this verse. The heavens and the earth are the two great principles of Genesis, which include all that was created (so much so that there is an explanation that the major Beit of בראשית alludes to these two principles). More often than not, when appearing in a verse, the heavens are mentioned before the earth. But, in this verse, seemingly in connection with the first appearance of Havayah, God's essential Name, the order is reversed, "on the day that Havayah Elokim created earth and heavens." Why is this order used? Why does the earth come first, and how is this related to the appearance of Havayah? This is the topic of Rabbi Levi Yitzchak's teaching.

He says that the earth symbolizes the Jewish people, God created as to rectify the earth. The heavens are the angels, the army of heaven. We are God's army on earth. Usually the heavens are mentioned first, this is the single time that the earth precedes the heavens. So this verse wants to note that there is something in the lower realm that is great than the upper realm and this is thanks to the revelation of Havayah, God's essential Name which represents the supernatural. It reveals that there is something even greater in the earth, in the Jewish people.

The בעלי המסורה, the masters of the Mesorah note that this order, earth and then heavens “twice” (ב). This is not in the Pentateuch, but in Tehilim, Psalms. This is in the verse, יהללו את שם ה' כי נשגב שמו לבדו הודו על ארץ ושמים. That this is noted in the Mesorah suggests that this is an important point. This verse is saying that we need to exalt the Name Havayah, יהללו את שם הוי, for his Name, this Name, Havayah has risen above alone, His splendor is (over) earth and heavens.” This entire verse reflects a reality in which the earth is above the heavens. What then is the connection and what does it teach us? Says the Kedushat Levi, Rabbi Levi Yitzchak of Berditchev: in this world the angels are spiritual while the souls are encloded in physical matter. Matter receives from the spiritual. So in this world, our present reality, the angels are higher than the souls. But, actually the souls are much higher and this will be revealed with the coming of Mashiach. So much so, that the angels will be the ones asking the souls—who will be standing inside the heavenly chambers, near the Almighty—what God has done. Normally the angels are the one who act as God’s “eyes,” as it were, but to know what God wants, how we wants the world to be conducted, the angels will have to ask the souls. All Jews are tzadikim, and this will be revealed soon with the coming of Mashiach, even if it is not yet apparent, and the place of tzadikim is more internal than that of the angels.

This verse, What has God done (מה פעל אל) is part of Balam’s prophecy. It says there ני לא נחש ביעקב ולא קסם בישראל, when there are no longer false superstitions among the Jewish people, then the angels will need to ask us what God has done. This phrase, “What has ... done” (מה פעל) appears only twice in the entire Tanach. Once in Balam’s prophecy as mentioned and once again in Tehilim, צדיק מה פעל, What has the tzadik done. So the tzadik too “is doing.” This is telling us that the act that tzadik is doing is to imbue the מה, the nullification, the sense that everything is part of God into reality. Our task is to reveal this in the world, to show that all is God. We are the one’s entrusted with this task, while the angels are only messengers to build God a palace as it were, but souls reveal God’s omnipresence in our lower reality. To reveal this type of nullification is the task of the tzadikim.

Looking at the gematria’s here, פעל is a general root in Hebrew, it equals 180, which is 4 times מה, which is also the filling (alef) of Havayah (יהוה). So with מה פעל, the ratio is 1:4. This is the most important ratio in the Torah, also alluded to by the word ואר, and a mist (אד). This is the relationship between God’s oneness, and the four letters of His essential Name. The four letters describe a continuous process of recreation: contraction, expansion, drawing down (from the concealed to the revealed), and second expansion (within the revealed dimension). Even though there are 4 letters, God remains of course One, essentially one. The idea here is that the מה, the nullification has to be imbued through all four Worlds: Emanation through Action. Again, the sages say that in the future the souls will be more inner and more openly before God than the angels. The souls will reveal God’s intent and purpose, and since they know this, they are the one’s to execute God’s will.

Returning to Rebbe Levi Yitzchak, when will we the tzadikim, the souls, the earth be before the heavens? On the day that Havayah Elokim makes” (ביום עשות הוי אלקים). How do

we make this happen? We look at the next verse which surprisingly reads, All shrubs of the field did not yet grow, and no grass grew because God had not yet rained on the earth, and there was no man to till the land." The next verse reads, "And a mist will rise from the earth and water the entire land." Only then does it say that God created man. Rebbe Levi Yitzchak says that the way to reach this state of Mashiach where earth is before the heavens, a state in which God's kingdom, malchut is all over the world, for this to happen, then there must be a state of "there was no man," which literally reads, "man was nothing" (ואדם אין). At first this verse may sound something negative, that there is no human yet to pray, as Rashi explains, for rain, so nothing grows. But, Rebbe Levi Yitzchak says that this phrase, ואדם אין, that man is nothing, that is the key to redemption. Don't read it as a state that was, it is actually our destiny. When a person reaches a state of nothingness, he is able to imbue reality with nullification, with selflessness. When a person reaches this state, he can enact the same state of not being separate from God in all reality. When this happens, all of creation goes into a state of טרם, a rare word in the Tanach. The holy Zohar says that the shrub of the field alludes to the Mashiach son of Joseph and the grasses are the Mashiach son of David. So Rabbi Levi Yitzchak says that thanks to the טרם, the Mashiach grows. The role of man is to imbue reality with a sense of טרם, which means "pre" like pre-consciousness. Like in psychology where there are super-consciousness consciousness. But, there is a pre conscious state, in between. Within the keter, the crown, where the super-consciousness lies, there is a level called the "head of nothingness" (רישא דאין). The animal soul enjoys somethingness, being something, but the Divine soul enjoys the state of not being, being nothingness (אין). As long as we do not reach this state of nothingness, the Mashiach cannot come, says Levi Yitzchak. It might be that he learnt this from his master, the Magid of Mezritch who said that God created the world something from nothing so that the tzadikim could be given the task of returning the world from something to nothing, of course without making it chaos, just bringing it to a state of selflessness. So there are two states, אין and טרם, nothingness and pre. When a person reaches a state of nothingness, he imbues all of creation with a state of "pre." When this happens, he continues, a mist, which is actually like a לחלוחית, a drop of wetness, alluding to pleasure. All the pleasure that God has comes from the earth. This is the pleasure that the Almighty receives from a person making himself as naught, and this pleasure brings rain over all of reality. Following this, God creates man out of the earth. When the Mashiach comes, there will be new souls, it will be like there being a completely new first man, a first Adam, who is also Israel, a higher level as in "you are called man" (אתם קרויים אדם). But, this all depends on this nullification in us that must come first. We'll end this part with a very nice gematria related to the year (5)773. In a certain sense, as we mentioned before, we are just now entering this year. It says that דוד מלך ישראל חי וקיים. First something is alive and then it sustains (קיים). So all the holidays until now have been giving life to the new year, but now we are starting to experience the sustained nature of this year. The middle part of the verse, כי נשגב שמו לבדו equals 773. We are now coming strongly into this year, the year of כי נשגב שמו לבדו. And what does the Almighty, that His splendor be revealed over both heavens and earth, הודו על ארץ ושמים.

Lechaim lechaim.

Apart from the advocate of Israel, R. Levi Yitzchak of Berditchev there is another great tzadik whose yarhzeit was on the 25th of Tishrei, the Chatam Sofer, which according to many opinions is the final posek to be accepted by all Jews, the last one before the Mashiach, so it is certainly proper that we mention in short one of his teachings.

He also explains this verse These are the chronicles... and he connects all that we said before with another unique phenomenon in this verse. Like in the first verse of the Torah, where there is a special letter, the major beit, in this verse there is a minor hei. The sages explain this phenomenon in two ways that are connected, first that this world, our present reality was created with the letter hei (while the World to Come will be created with the letter yud). They also say that the hei is a letter of teshuvah, so that all creation is always yearning to return to the Creator.

They also explain that the letters of this word, הבראם spell the name Abraham, suggesting that the world was created with Abraham, the soul of loving-kindness. That this entire world was created and stands upon loving-kindness. Truth said to God not to create the world, because it is full of deceit. But, loving-kindness said that He should create it because it is full of acts of loving-kindness. So God cast the truth down onto the earth and created the world with loving-kindness. Even before man achieves a state of nothingness he is full of acts of loving-kindness, but when this state is reached, the truth will grow and spring out of the earth, and what grows is indeed the Mashiach who will build God's Temple on earth.

How does the Chatam Sofer connect this with the end of the verse, "on the day that God created the earth and the heavens." He too says that the earth represents the souls, but that the heavens are the stars. Certainly they are completely null before God and do His will. As long as there are no Jews that are greater than the heavens, the stars control the earth. That is the natural order, ה' יענה את השמים והשמים יענו את הארץ. But, in merit of הבראם in merit of Abraham, whom God took out of this world, above the stars to show him that he can rise above them. Before then, the stars said that Abram could not have children, but God added a letter hei to his name, making him Abraham, and making him fertile. From that moment we find that the tzadik makes a decree and God performs it. God from the moment of creation set the stage for a man to reach this level of nullification, greater than the nullification of the stars, and this tzadik is then given the power to make decrees. It is not the stars that perform it, but God Himself who then changes the stars and what they say. How is this connected with Rabbi Levi Yitzchak teaching? When we reach a state of nullification, we reveal that Israel has no mazal—i.e., is not controlled by the mazal, the stars. On the contrary, we control nature and nature does not control us. By becoming strong in his acts of loving-kindness Abraham ascends higher than the stars and is able to change them.

There is another tzadik whom we would like to mention. He was the Alter Rebbe's most connected disciple, Rabbi Aharon of Streshela. He was with the Alter Rebbe for 30 years, from the age of 17. He writes that he has no other Rebbe but him. When the Alter

Rebbe passed away, he became a Rebbe, in parallel with the Alter Rebbe's son, the Mittler Rebbe. In the Chabad tradition there are two very deep nigunim from Rebbe Aharon of Streshela, which show how connected he was to the Alter Rebbe.

There are two traditions on his *yahrzeit*. One says that he passed away on the 25th of Tishrei, like the Berdichever, while another, which seems to be more exact is that he passed away on Shemini Atzeret, the 22nd of Tishrei. He was also incarcerated like the Alter Rebbe, he was arrested together with the Mittler Rebbe, his learning partner over many years. They did not see each other for many years after the Alter Rebbe's passing, and then they met again in jail. A sign that jail is a place for souls to be reunited. They were both arrested for the same offense, the government saw him as dangerous to the state's welfare. His day of release, his day of redemption was on Rosh Chodesh, the first day of Kislev. This displays a tremendous connection with our generation's Lubavitcher Rebbe, because both dates, Shemini Atzeret and the first of Kislev. On the first date, the Rebbe had a heart attack (in the middle of Hakafot). The thousands of Chassidim had to move to give the Rebbe air, yet at the same time, the Rebbe continued the hakafah. He was hospitalized in his room in 770. The Rebbe did not "merit" as it were to enjoy being incarcerated, so just as a *tzadik* can reach the same state as a *ba'al teshuvah* (even though *ba'alei teshuvah* stand in a higher place) by withstanding tests, so he can attain the level of being incarcerated by being hospitalized. The day he is released from the hospital is then his day of redemption. And in the Rebbe's case these were the two dates exactly like Rebbe Aharon of Streshela's. Without saying what this implies, people can understand for themselves, but there is a very strong connection between the two.

In his honor, we will also go over one of his teachings related to the entire course of this week's parashah, Bereisheet. When we say that the way a person stands on this Shabbat is how he will stand during the entire year, we mean to say that the question is how he understands the moral of the entire parashah. Rashi says that the letter of *beit* of *בראשית*, "In the beginning," implies "for," meaning that the world was created for something. Rashi explains that the world was created for anything that is called *ראשית*, or "the beginning." There are many such things, but Rashi focuses on two, the Torah and the Jewish people. So God created the world for the Torah (*ה' קני ראשית דרכו*)—we have to understand this, because the Torah comes before the world. The second thing is the Jewish people, also difficult because the Torah and Israel are one thing. This is learnt from the verse, *קדש ישראל לה' ראשית תבואתו*. The Torah is the beginning of God's path (*ראשית*) and the Jewish people are God's first harvest (*ראשית תבואתו*), the harvest that grows out of the grain in the ground.

What Rebbe Aharon says is that if the Torah precedes Israel then the heavens precede the earth. Until now, the earth was the Jewish people. But, now Rebbe Aharon says that the heavens are the Torah. So the relationship between the heavens and the earth is the relationship between the Torah and the Jewish people. If the heavens comes first, that implies that there are no Jewish people without the Torah. This is also implied in the word *ישראל*, which stands for "there are 600,000 letters in the Torah" (*יש ששים רבוא*) (*אותיות לתורה*). But, as we said, twice the earth precedes the heavens. This echoes the question in the sages about who precedes whom: the Jewish people or the Torah. The

sages answer that the thought of Israel came before everything, even the primordial Torah. The Messianic destiny is that the precedence of the earth over the heavens be revealed. What this also suggests is that the first account of creation, where the heavens precede the earth, is more about the Torah preceding the Jewish people, and the second account the opposite. How do we see this? The initials of "These are the chronicles of the heavens and the earth when they were created" spells "harvest" (תבואה). It also spells "And you shall love" (ואהבת), the injunction to love God. This word equals twice the value of "light" (אור), and therefore equals "the infinite light" (אור אין סוף). How do we merit being God's harvest, by performing this injunction to love God, and more importantly, performing the commandment, "You shall love your fellow as you love yourself" (ואהבת לרעך כמוך).

About both the Torah and the Jewish people, the sages say that they are the source of creation. We can connect this with what the sages say that God looked in the Torah and created the world. Like a blueprint used by an architect. But, in another saying the sages say that when God deliberated about whether or not to create the world, who did he consult with? He consulted with the souls of the tzadikim, with the Jewish people who are all tzadikim. He consulted us whether He should create the world. What is the logical order between these two sayings? What comes first? First you have to decide about whether to actually create the world. Like a person who is deciding upon whether to build a building or not. Once you decide, you can draw out plans about what and how to build. So first God consulted with the Jewish people about whether to create the world, and since we said that He should, we are responsible for the outcome, we are responsible for the reality that came about. After that, God in practice looked at the blueprints. But, actually this blueprint existed before the decision to create the world, but He didn't know whether to actually carry it out. So still, the consulting does not mean that the Jewish people preceded the Torah. Until the sages come and say that the thought of Israel precedes all.

All that we said is still not the depth of Chassidic thinking. It is not what Rebbe Aharon wants to teach us. He wants to teach us how to serve Hashem. He tells us that the Almighty, the expression he uses is, פשוט בתכלית הפשיטות (he uses the acronym פ"פ), meaning that God is not composite in any way. In the terminology of Kabbalah, He has no levels and has no hues (אין לו דרגות ואין לו גוונים). Still, in the Zohar it says that God is שלימותא דכולא, that as much as He is without any composition, still, in a paradoxical manner, in a wondrous way, He creates reality, which has so much plurality, with every object having a level and a hue, feels itself to be separate and an autonomous entity; yet, still after having created this, He remains alone, אין עוד מלבדו. This is the wonder that God created, He created it in order to reveal the שלימותא דכולא, the wholeness of it all. After all the plurality that seems to have been created, it is revealed that there is nothing but God and there is nothing but Him. The person who has reached a state of nullification is the one who reveals this to all of reality. Among all creatures created, man alone remains בטרום, the "pre." Rashi writes that טרום means "not yet" (עוד לא), which equals "wonder" (פלא). The wonder here is that as much as all has been created, it is all nothing, because there is nothing but Him (אין עוד מלבדו).

Torah is likened to water, like water it descends from a high place to a lower. They are the same waters when they are high and when they are low. The descent of Torah down to reality is like a groom who comes down to his bride. But the Jewish people, elevate the root of somethingness, of being from below to above, that even though it all seems to exist, we can open our eyes to see that there is nothing but Him. Not the chairs, not the tables, etc. This is the level of Mashiach as we explained earlier.

We need both the Torah and the Jewish people. The Torah to bring it all down, and the Jewish people to elevate it back up so that all reality can realize that it doesn't exist apart from God.

Rebbe Aharon explains that God is the world's space, but the world's is not His space. He explains that this is a parable for a teacher and a student. That the world is not God's space is attained by understanding that there is nothing but Him. If you decide to say that the world is God's place then the world cannot be a vessel for God, you are separating between God and the world. You are transgressing and nullifying the entire purpose of creation.

We now have a partzuf based on Havayah's four letters.

The words *מה פעל*, we didn't mention this before is equal to 225, or 15 squared, the first two letters of Havayah, yud hei, squared. For Rebbe Aharon the yud is what he describes God as *פשוט בתכלית הפשיטות*. We are meditating here in the Chabad fashion. The next letter is hei (the yud and hei are the concealed aspects of Havayah), is how God Himself is the wholeness of all things, *שלימותא דכולא*. We said there is another phrase to describe this, *הכל יכול וכוללם יחד*, which is why everything that we give the Almighty is actually His. This is already a wonder. On the one hand the Almighty is completely simple, without any composition, on the other He is the wholeness of all.

Now the vav and hei of Havayah are the Torah and Israel. The Torah brings the reality of God's simple nature down into our lower reality. This is the pillar of Torah, which has many colors. It brings the consciousness of God being simple, down into the wholeness of all down here. If one doesn't understand that God is simple and not composite that is *הגשמה*, making God material and it is of course forbidden to think this way. But, God does want a certain type of *הגשמה* which means that we reveal that in all of reality, there is only God. The vav brings the yud down into reality, while the hei is about the Jewish people bringing reality up to its source in the first hei. This is the first mediation in Rebbe Aharon's book *Avodat Halevi*.

Before we continue, how can we take this meditation and connect it with *torat hanefesh* (psychology). The Torah brings the nothingness, the yud and hei of Havayah are relatively nothingness and being. Torah clings to the absolute being of God and bring it down into the created being of reality. How do the Jewish people take the created being and elevate it into the absolute being. By performing the mitzvot. There is a *remez* that *ישראל* can be written as *יש רלא*, there are 231, referring to gates. Every gate is a two letter combination in Hebrew, which is the source of the language. So again, the Jewish people bring all of creation back to its source in *שלימותא דכולא*.

To truly be a Jew, one has to be conscious of the letters of the Torah and that I myself am one of them. But, what if a Jew does not yet have consciousness of the Torah. He is

then being, but his nothingness is not healthy, it is in chaos. His nothingness is rectified by one's Torah. That is what Torah does. It gives it order. If a Jew is in such a state, he feels this very strongly, what does he do if he has a connection with his nothingness, but he has no Torah. What such a Jew experiences is anxieties (חרדות). All false "nothingness," or chaotic nothingness, that is the source of anxiety. All of the people in psychiatric hospitals—the first act of the Mashiach is to heal all the people there—they suffer from anxieties or depression. Anxiety occurs when a person cannot return his nothingness to its true source. We know this from the phrase, פחד יצחק, the fear of Isaac literally, which figuratively means that the fear (פחד), the anxiety should laugh. What does it mean that it laughs, this is the Torah, which God enjoyed for 2000 years before creating the world. In short, if a person has anxiety it means that he has not yet found the part of the Torah that belongs to his soul root.

What is the opposite? The opposite is when a person's being is not rectified. This is the problem in malchut, in kingdom. Pride causes depression. Someone who has pride will eventually come to be depressed. What is their rectification? It is to identify with the Jewish people, a clear connection with the Jewish people being God's first harvest.

Let's meditate on yud-hei-vav-hei in another aspect. It says that there were a number of disputes between Rabbi Aharon and the Mittler Rebbe. One was in regard to the connection (התקשרות) with the tzadik, something that is a staple in all parts of the Chassidic movement. The question was whether the connection is with his personality, with his essence, with his being a tzadik, or is it with his Torah. In every generation, Moshe Rabbeinu reveals new Torah, that is the extension of Moshe in every generation. How does one connect with the tzadik? One might learn through how we connect with the Almighty. It says in the Zohar that three knots are tied to one another, God, the Torah, and Israel. The literal meaning is that we connect to God through the Torah. But, the Rebbe asks the question that it says "three knots" and what we just said implies that there are only two connection, Israel with the Torah and the Torah with God. The Rebbe answers that there is another knot, between Israel and God. The rule is that one should connect with the Almighty through the Torah, but the exception to the rule is that one can connect with the Almighty directly. Can someone connect with God without the Torah, bypassing the Torah? Of course not. But, if someone has learnt the entire Torah, yet he feels no hope. He is mistaken, but we tell him, look, you can find and connect with God directly and then you will find the meaning of the entire Torah. This is something that it also says in the Tanya, in chapter 33 (the ג' einai chapter).

The ba'al teshuvah is the exception to the rule, so perhaps our generation a generation of ba'alei teshuvah is all about exceptions to the rule (the rule are the tzadikim). God gives the ba'al teshuvah a special connection that bypasses all the rules of the game.

Again, returning to our connection with the tzadik, the rule would seem to be that we connect and hold on to him through his Torah. But, there is the exception to the rule, which in our generation is more pronounced, where we connect through something more essential in his personality, in who he is. In the order of yud-hei-vav-hei, the lower hei has a source that is higher than the yud, in the Radla. The source of malchut is in the

yud, כוּן שמים בתבונה, ה' בחכמה יסד ארץ, and the source of the vav is in the hei, כוּן שמים בתבונה. Thus the true source of Israel (which we placed before in the hei) is in the yud, so really Jews have no levels and no hues between them and the source of the Torah is in the higher hei, where there are levels. Rebbe Aharon believed that the main connection is because of the tzadik's Torah. He believes that the source of the Torah is in the hei, while the source of the essence of a Jew is in the yud, it is simple, so he argues that you simply can't connect with this simple dimensionless point in the tzadik. In fact, the opposite can happen, instead of connecting you can end up missing the point. Rebbe Aharon himself was more charismatic perhaps than all other Rebbe's. But, he doesn't want people to connect to his essence, but through his Torah to come to his essence.

The other opinion is the classic Chabad opinion that one can come to the essence of the tzadik. We want to explain that both opinions are the living words of the Almighty.

There is the Moshe Rabbeinu of the generation, the tzadik of the generation. His essence is as we explained, simple absolute simplicity (פשוט בתכלית הפשיטות), you shouldn't characterize him because it is negative הגשמה. But you can hold on to his Torah. And through his Torah you come to his dimensionless point of essence. And just as the Almighty placed all His essence into the Torah (אנא נפש כתבית יהבית) so the tzadik places his essence in his Torah. This is the yud-hei. The vav-hei is the drawing down, the spreading of the tzadik's Torah, mostly and through his disciples, the one's that dedicate their entire lives (as it is in Chabad and in Breslov) to spreading it, by writing it in Hebrew and in other languages. What then is the lower hei? We said that the purpose of a Jew, the purpose for which God put us in this world, is in order to elevate all of reality so that it can reveal its root, its source. So the hei is the effect that the tzadik's Torah has on reality. This is the תכלית, tachlis. (Rebbe Levi Yitzchak writes that the chronicles, the תולדות of everything in the Torah is its purpose, its tachlis. The purpose of all of creation was to make earth and the heavens, as we explained). The purpose of it all is to reveal that God is the world's space, that this is all Divinity, all one and there is nothing here but God. This is all that the tzadik's Torah is for. To prepare everything in the world to become a vessel able to accept that everything is God and there is nothing else.

The basic structure here can be a first lesson in Chassidut. In every generation there is a tzadik, the Moshe Rabbeinu of the generation, and he teaches new Torah (it has to be new, otherwise he is not the Moshe Rabbeinu of the generation), then there are the disciples who spread the Torah further. When the tzadik is speaking he is in a place of contraction, the Torah he reveals is the concealed Torah. The disciples, those connected to him have to bring it down, expand it and reveal it in the revealed dimension. But, the final purpose is that this Torah affect all of reality and reveal that Hashem is one He is the King over all of the earth. To bring it to the point that every person can open his eyes to see that there is nothing but Him, and then naturally he will see the Mashiach.

Everyone is now invited to take part in the joy of revealing that there is nothing but Him.

