



Under the Auspices and Guidance of
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Light from The Leshem

Authentic Kabbalah Teachings from the Torah
On Topics Concerning The Divine Workings of Our Reality

Essays from the Writings of the Rav Shlomo Elyashiv,
the Baal HaLeshem, of Blessed Memory

Translations and Elucidation of Selected Chapters from
his Grand Collected Writings, entitled

Leshem Shabo V'Achlama

By

The Rav Shlomo Elyashiv, the Baal HaLeshem,
of Blessed Memory

Translation into English by Zerach Moshe Fedder

The Intention and End-Purpose of Creation Article Three

G-d's Manifestation and Revelation

From the Book of Knowledge

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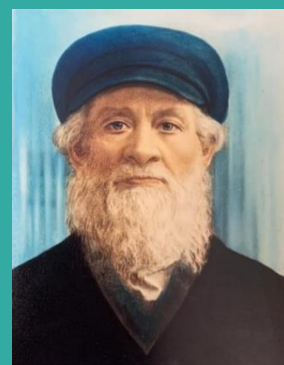
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The Baal HaLeshem, zt"l



Kabbalah | Light from the Leshem

Presenting The Writings of Rav Shlomo Elyashiv in English

Article Three

G-d Desires to become Manifest and become Revealed

From the Book of The Knowledge¹

Introduction

This article is from a series of articles that explain why G-d decided to create all of existence. Comprehending the Creator's intended purpose and awaited outcome for desiring, designing and implementing all existence, not surprisingly has many aspects. This article discusses the purpose of creation from the aspect of G-d having the desire to become manifest and revealed outside of His Essence.

The Creator Desires to Enable Manifestation and become Revealed to His Creations

Know that the foundation and root of all of existence is because the *Ayn Sof*, yt'S² (whose True Essence is completely impossible to grasp³ in any manner of comprehension) wanted to be revealed through some manner of manifestation. This manifestation is via all the worlds of the *Ayn Sof* and *Atzilut*. He then wanted to inaugurate a new reality, which refers to the world of *Briyah*⁴, *Yitzirah*⁵ and *Asiyah*⁶ in order to provide them⁷ with endless abundance, that is to say to enable them to enjoy the splendor of His Oneness, yt'S, which is the essence of abundance itself. Furthermore, He brought them into existence for this purpose; to unite and receive joy from His Oneness, via their own striving.

For it is built into everyone's nature to cherish and enjoy what belongs to oneself with oneself. For what belongs to one's own self is more precious to him. Because everyone is really the closest to their own essence.

Now, the only actual reason that everyone is drawn toward their own essence, is because of the capacity for unity that is imprinted upon the creation. Therefore, it would not be possible to come to enjoy the pleasure of the sensation of complete Oneness, without it coming from one's own capacity to move toward and draw close, from within oneself, to further within oneself, until one reaches the root innermost point within one's own self. This innermost point is the *Malchut* of *Atzilut*.⁸ Further beyond this, the experience of the sensation of complete Oneness comes from above and beyond all, until one experiences the simple essence which is the singular Oneness, yt'S. Comprehend and know all this well.

¹ ספר הדע"ה ח"ב דרוש ב' ענף ה' אות א'

The Book of HaDeah – Part 2, Essay 2, Anaf 5, Letter 1

² The Author uses the common Hebrew abbreviation ית"ש or יתברך שמו (Yitbarach Shemo which translates to "Blessed be His Name") frequently after mentioning G-d in his writings. Writing out this entire phrase in the translation at every juncture had effect of breaking up the continuity of the flow of the text in English. So, in order to leave the feel of the original text and to not remove from praising the Holy One, blessed be He, (G-d forbid!) the translator decided to abbreviate Yitbarach Shemo as yt'S in English as a reasonable compromise.

³ In Hebrew: משולל מכל השגה

⁴ The World of Creation from nothingness. First world of separation from G-d

⁵ The World of Fashioning, creation of something from something. Second world of separation.

⁶ The World of Making, where physical reality is manifest. Third world of separation.

⁷ His creations

⁸ The world of *Briyah*, *Yitzirah* and *Asiyah* are worlds of separation, so the closest a separate being can get to unity is to be in open awareness of the lowest aspect of the world of *Atzilut* (i.e., the World of Divine Emanation, the World that is in unity with G-d.) The lowest aspect of any world is its *Malchut*. Thus the Rav explains that the most inner point within a created being is its connection to the *Malchut* of *Atzilut*.

Five Points relating to the Expression of G-d

Thus we have five distinctions that we can comprehend⁹ from G-d¹⁰, yt”S:

- 1) That He, as Essence¹¹ itself, is completely negated from, and beyond any manifestation or will to be manifested. The Will aspect that then desires to become manifested is the root of all manifestation/revelation and becomes known as the worlds of *Ayn Sof*.¹²
- 2) G-d’s essential manifestation, itself, that was revealed in order to cause all creation to come into being and to afterwards guide everything is called the World of *Atzilut*.¹³ There in *Atzilut*, He is still Him alone, Himself, without any other¹⁴ For as it is written:¹⁵ “Before the world was created, only He and His Name were in existence.
- 3) The worlds of separate beings that He caused to come into existence are known as the worlds of *Briyah*, *Yitzirah* and *Asiyah*.
- 4) The manner by which the goal of creation [mentioned in point five below] is reached is via learning Torah and performing mitzvot, and also via all the events that have and continue to unfold for us and our forefathers.
- 5) The final goal and initial intention of creation is for created beings to take pleasure in the sparks of His Oneness, yt”S. This is the ultimate reason for creation and this actually comes about, precisely because of our actions [as mentioned in point four].

This last distinction is also actually the final result. For when all arrives back to where the principle of Oneness is revealed, it is, in essence, returning to the light of the *Ayn Sof*. All has returned to this initial reason from where they came into being, into existence.

⁹ about Meta-reality and reality

¹⁰ Unfortunately the language here is ambiguous. The word “from” (-מ) could mean either “about/concerning G-d” or “received/taught to us by G-d.” Fortunately this ambiguity does not detract from essence of the Leshem’s teaching here.

¹¹ עצמות in Hebrew – designating the aspect which is complete beyond grasp and revelation

¹² I.e., the Will to become manifested is called “Worlds of *Ayn Sof*”, literally Worlds of No End.

¹³ I.e., the world “Next to” Him or that emanates from Him; the World of Emanation.

¹⁴ Hebrew: “עין עוד מלבדו, אפס זולתו”

¹⁵ פרקי דר' אליעזר פרק ג' - Pirkei D’Rav Eliezer, Chap. 3.

The End is Embedded in The Beginning and The Beginning in The End

This can be summarized in the principle: The end is embedded in the beginning and the beginning in the end. For all of reality has come out of the *Ayn Sof* and will ultimately return to the *Ayn Sof*. For the *Ayn Sof*, yt'S, is the first cause of all manifestation. He is the cause of all causes and He is the end result of all end results that has no end¹⁶.

Yet, the truth is that we have no comprehension at all of the true reasons for the first cause¹⁷ or the final result.¹⁸ For what can we really comprehend about the *Ayn Sof*, yt'S? So we have included these two points [one and five] in these five distinctions **only because the three middle points extend out from them**. This is to say point two is the world of *Azilut* and its manifestation, and point three corresponds to the actions of *Atzilut* in the worlds of separation: *Briyah*, *Yitzirah* and *Asiyah*, and the reason that brings about the end results of His original intentions, that is learning Torah and performing mitzvot, and via His continual orchestration in all the happenings in this world correspond to point four.

In summary, we have included mentioning the first and final points, because the middle three come into being and are constantly guided via the primal reason and final intention. For the middle three always come from the primal cause and return to the final result. His Simple Oneness is never lacking for them, only that, at the present time, this Oneness is hidden from them. Thus, in actuality, we can only really discuss and comprehend the middle three points¹⁹.

¹⁶ As Maimonides, of blessed memory, wrote about in depth in the Guide to the Perplexed, part one, chap. 69 and in part three, chap. 13 and in several place in the second part. [originally in main text]

¹⁷ i.e., Point / distinction one in the previous section

¹⁸ i.e., Point / distinction five in the previous section

¹⁹ We can understand How the Creator works in His creation and His creation itself, and what He required of us, but not He Himself.