



Under the Auspices and Guidance of  
Rabbi Yehoshua Gerzi, Rabbi of Beis Midrash, Beis David – Pilzno, Bet Shemesh

# 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 One

## To Bring about the Actualization of His Names

From the Book of Clarifications – On the Essay of Igulim and Yosher

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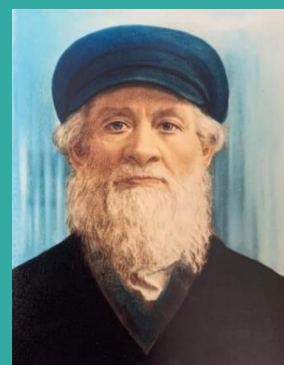
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The Baal HaLeshem, zt"l



Kabbalah | Light from the Leshem

Presenting The Writings of Rav Shlomo Elyashiv in English

## Article One

### To Bring About the Actualization of His Names

#### *From the Book of Clarifications<sup>1</sup> – On the Essay of Igulim and Yosher<sup>2</sup>*

*This article<sup>3</sup> is from a series of articles describing reasons why G-d decided to create all of existence. Comprehending the Creator's intended purpose and awaited outcome for desiring, designing and implementing all of existence, not surprisingly has many aspects. This article discusses the purpose of creation from the aspect of G-d enabling the rectification and actualization of His Divine Names.*

#### Introduction<sup>4</sup>

This article examines G-d's ultimate intention for establishing His creation<sup>5</sup>. What was the Creator's, blessed be He, intended purpose for causing all of His creation to come into being?

In order to achieve this, the Leshem first presents us with a seemingly primary contradiction:

- Did G-d establish His creation because He has an actual need for His creation?
- Since G-d is completely perfect in every manner<sup>6</sup>, how can His creation serve any purpose in furthering His perfection?
- Since His creation cannot be for the purpose of furthering his perfection, what purpose then, does creation serve? What then, is G-d's intended purpose for the creation of all existence?

This analysis begins with the Leshem quoting from the beginning of the Etz Chaim.<sup>7</sup> This source seems to imply that creation serves to further the actualization and completion of G-d! It states that the reason that G-d created the worlds was in order to manifest His potential into actualization. This is explained as a function of realizing the completion of His names. The Arizal further explains, here that G-d, for example, cannot be called 'the Merciful,' if He does not have any one to be merciful upon. This concept is often summarized by well-known Chassidic phrase: "There is no King without a people."<sup>8</sup>

<sup>1</sup> חלק הביאורים – Called Chelek HaBeurim, see the introduction for an overview on the Leshem's writings.

<sup>2</sup> ביאור לדרוש עיגולים ויושר אשר בעץ חיים להארי"ל, ענף א' אות א'

Clarification on the Essay on *Igulim* and *Yosher* in the Etz Chaim of the Arizal, Branch 1, Letter 1.

Note: This essay is an elucidation on the in the Arizal's magnum opus: The Etz Chaim on the chapter called: *Igulim* and *Yosher*. *Igulim* and *Yosher* translate to Circular and Straight correspondingly. They refer to the two types upper worlds discussed in that essay by the Ari.

<sup>3</sup> The Leshem wrote two introductions to the Book of Clarifications, this article is the translation of his second/final introduction.

<sup>4</sup> The Introduction, Summary, and footnotes have been written by the Translator

<sup>5</sup> Naturally, there is the prerequisite, critical, philosophical inquiry of proving the necessity for acknowledging the existence of The Sentient, All-knowing, All-powerful Creator of all. This perquisite inquiry is covered extensively in many sources (such as the beginning of Maimonides, Book of Knowledge, Chapter 1, and Rav Yehuda HaLevi's, The Kuzari). This article is already assuming that the reader is in acknowledgement of this prerequisite .

<sup>6</sup> Again, comprehending that the Creator must be completely perfect is covered in other sources and is not the inquiry discussed here.

<sup>7</sup> עץ חיים The Etz Chaim is the name of the volume (from the writings of the the Ari) which contains the largest (and most studied) collection of the teachings of The Holy Rav Isaac Luria on the topic of the workings of Kabbalistic metaphysics.

<sup>8</sup> "אין מלך בלא עם" The idea is discussed originally in Perkei D'Rebbi Eliezer, Ch 3 - פרקי דר"א פרק ג' - התנ"א פרק ז' - Ch 7 - The actual phrase appears in the Tanya, Ch 7 -

Then, the Leshem asks, “How can these words (of the Arizal) be reconciled with all the conclusions of the great wise ones, investigators of the heart, whom all agreed upon the axiom that the Holy One, blessed be He, has no necessity for creation at all?”<sup>9</sup>

The Leshem resolves this perceived contradiction through presenting us with three aspects that concern G-d and how He interacts with His creation. These three aspects provide us with a basis through which we can resolve the above mentioned, apparent, contradiction. Through clarifying how G-d interacts with His creation, we can then grasp the underlying reasoning and intention for G-d’s decision to create all of existence.

This article begins with the Leshem bringing the words of the Arizal<sup>10</sup>.

## Quotation from the Arizal<sup>11</sup>

The Arizal stated the following concerning the subject of the overall intended purpose for the creation of all the worlds:

“We must now clarify two inquiries with which the kabbalists occupied themselves. The first inquiry, that the earlier and later wise ones were involved in comprehending, was to know the purpose for the creation of the worlds and for what stated reason these worlds were appointed, finished, and decreed.

## G-D Created All the Worlds in order to Bring His Potential into Actualization via His Names

Hence, the specified purpose<sup>12</sup> stated by the kabbalists, is as follows:

G-d, blessed be He, must by definition<sup>13</sup> be perfect/complete<sup>14</sup> in all His actions and potential abilities (and also in all His names, of greatness, virtue and honor). For if He did not manifest his actions and potential abilities into action and actualization, He could not, therefore, be said to be perfect/complete in all his actions, names or monikers<sup>15</sup>.

His Great Name, which is composed of the four Hebrew letters: *Yud, Hey, Vav* and *Hey*, known as *Havayah*<sup>16</sup> is termed thusly, to teach us of His eternal beingness and everlasting existence, past, present and future. He existed before the creation and will continue to exist after all reverts to what once was. If the worlds were not created with all their contents, then the truth in this teaching would not be comprehensible.

The Blessed Eternal Being in His Beingness, is always in the past, present and future. Therefore, if all of creation did not come into existence, He wouldn’t be able to be called by the above mentioned, *Havayah* name<sup>17</sup>.

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<sup>9</sup> As quoted in this article.

<sup>10</sup> The Arizal, The G-dly, Rabbi Isaac Luria of blessed memory.

<sup>11</sup> The Leshem is quoting from: 'שער א' ענף א' – Etz Chaim, Chamber 1, Gate 1, Branch 1

<sup>12</sup> The purpose for the creation of all of reality

<sup>13</sup> Since the Creator of all is perfect, by definition all His actions must necessarily also be perfect.

<sup>14</sup> In Hebrew: שלם This world implies both completeness and perfection.

<sup>15</sup> In Hebrew: כינויים. Monikers refer to additional names for G-d, that describe His attributes.

For Example: the Merciful One.

<sup>16</sup> This Name of G-d is known in English as the “Tetragrammaton” or as הויה (*Havayah*) in Hebrew.

<sup>17</sup> This Tetragrammaton or *Havayah* name is the key/essential name for G-d and denotes Eternal Beingness. The grammatical root for “being/beingness” in Hebrew is להייה or הייה.

Similarly, so too, with the name, Master<sup>18</sup>, named thus to teach us of His Mastership, He has servants, and He is the Master over them. If there were no created beings, [we] wouldn't be able to call Him by the name of Master. This manner, too, applies to the all rest of G-d's names, and His monikers, such as "the Merciful One", "the Gracious One", and "The One, slow to anger." He could not be called by any one of these names, without created beings existing in the world to call to Him using [for example ] the name, "slow to anger" and so forth, with all His other monikers.

Nevertheless, since the worlds were indeed created, His actions and potential abilities came into actualization. He can thus be called perfect/complete in all His various actions and potentialities and also be perfect/complete in all his names and monikers without any deficiency, G-d forbid.

The reasoning concerning this matter, is well-clarified in the Book of Zohar,<sup>19</sup>: "It is known that He was called 'Wise' in all manner of wisdom, and 'Understander' in all manner of understandings, etc., before the world was created. He was called by all these descriptors, because created beings<sup>20</sup>, in the future, would be created. For if created beings did not come into existence in the world, how would He be called 'Merciful', 'Judge?' Because created beings, in the future, would be created..."

Furthermore it is written [in the Zohar<sup>21</sup>]: "...that if the lights did not spread down to all the created beings, how would they come to know Him and how would [the verse proclaiming] 'The whole earth is full of His glory' be realized?"

This is the end of the quotation from the Arizal, concerning the first inquiry.<sup>22</sup>

### **G-d Has No Need for the Creation at All!**

Even though, the words of the Arizal are completely true, for the truth is its own witness, nevertheless, they are in need of softening and further clarification. How can these words<sup>23</sup> be reconciled with all the conclusions of the great wise ones, investigators of the heart, whom all agreed upon the axiom that the Holy One, blessed be He, has no necessity for creation at all!

All of the creation does not add any additional, perfection/completeness to Him at all. For He is complete by Himself, in ultimate wholeness. Thus to say about Him, that He needs anything other than His own existence; that he needs others in order to reveal his perfection/completeness - is utterly invalid, pertaining to Him!

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<sup>18</sup> In Hebrew: אדנות (*Adnoot*)

<sup>19</sup> פְּרִשְׁת פְּנַחַס דִּף רַבִּי עֲמוּד בִּי. The original text of the Zohar as quoted in this text from the Etz Chaim begins with the phrase: פְּקוּדָה טְלִיסֵר וְכוּי דָא ק"ש, וְכוּי. The reason is because this quote is taken from a section in the Zohar that discusses spiritual reasons for mitzvot. It translates as: "The twelfth commandment is 'Saying the Kriyat Shma', etc." This translator has left out this phrase from the main text above in this translation as to not distract from the flow of the text in English.

<sup>20</sup> בְּרִיּוֹן in Aramaic and נְבִרָאִים in Hebrew refers to created beings with free will, i.e., human beings.

<sup>21</sup> פְּרִשְׁת בָּא, דִּף מ"ב

<sup>22</sup> In this essay, the Leshem only brings the section from the Arizal (in this chapter at the beginning of the Etz Chaim) that discusses 'the first inquiry', because he will only be discussing the first inquiry and not the second one in this essay.

<sup>23</sup> I.e., the above quoted text from the Arizal



For His true essence, Blessed be He, has no similarity with anything else, and He, His Essence, is without change. This is to say, subsequently, after He created, fashioned, and made all of the creation into a completed reality of true existence;<sup>24</sup> nevertheless, creation is not delineated from Him nor delineates<sup>25</sup> Him in any manner at all. For He is all, and within all. His true essence is without change, before creation, during and after created existence.<sup>26</sup> This concept has been written about most extensively by the Rav Saadia Gaon and by Maimonides in several places in his book, The Guide to the Perplexed.

In any case, to say about Him, G-d forbid, that He receives any benefit from His creations must be understood to be completely invalid and impossible<sup>27</sup>, because none of them have any similarity to Him at all. The main principle is that it is completely invalid/impossible, to say about Him, G-d forbid, that He needs any benefit or help from anyone or anything or process to achieve perfection.

### G-D Created The Worlds for The Benefit of The Righteous that Follow His Word

It is written: “All that G-d made is for His own sake<sup>28</sup>” Also, the following blessing was established<sup>29</sup>, “all was created for His honor.” The intention of these statements is not that He did so for His benefit or for His favor, G-d forbid, rather the intention is much deeper. He established all of reality in order to reveal His light and bestow honor upon those who are worthy to receive it. For the revelation of His, yt”S,<sup>30</sup> light and honor, itself, *is itself*, the delight, pleasantness, brilliance and splendor provided to all those worthy of adhering to Him and joining with Him. He Himself is the essence of all the pleasantness, splendor and delight for all life in the World-to-Come<sup>31</sup>.

As is explained:<sup>32</sup> “The World-to-Come is not like This World. In the World-to-Come there is no eating, no drinking, no procreation, no business negotiations, no jealousy, no hatred, and no competition. Rather, the righteous sit with their crowns upon their heads, enjoying the splendor of the Divine Presence...” These crowns are the lights of the Torah and Mitzvot. They are acquired in This World. They become the lights of “crowns on their heads”, received by each person according to his deeds. Thus it is written: “with their crowns upon their heads,” to indicate that the crown that each one prepares for himself is the manner by which he will enjoy “the splendor of the Divine Presence” in the World-To-Come. As it says “And they gazed upon G-d, and they ate and drank,”<sup>33</sup>

<sup>24</sup> “As it has been established, ‘the Worker of truth whose work is truth’” The Leshem is quoting from the Kiddush Levana Prayer, the blessing for the New Moon, Siddur. In the original, this text appears in the main body of the text. The translator moved it here to maintain the flow of the English translation.

<sup>25</sup> In Hebrew: חוצץ literally make a buffer before Him.

<sup>26</sup> And consequently after all the worlds have been created and have come to an end.

<sup>27</sup> Literally משולל ממנו or negated from Him, implying that it is both completely invalid and impossible to say such a statement about the Creator of all.

<sup>28</sup> Proverbs, 16:4

<sup>29</sup> Established here refers to the coining of the wording of blessing by Chazal. The second blessing (of the seven blessings) said under the wedding canopy (or at the wedding festive meal), ends with the wording שהכל ברא or לכבודו “all was created for His honor.”

<sup>30</sup> 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.

<sup>31</sup> i.e., the Afterlife

<sup>32</sup> Tractate Brachot 17:A

<sup>33</sup> Continuation of the Gemara, Brachot 17:A, quoting from Exodus 24:11.

Thus we see that the light of the Divine Presence itself, for those who merit to gaze upon it, this itself is the splendor and pleasantness of the entire World-to-Come. Thus the meaning of the quote from Proverbs<sup>34</sup>: “All that G-d made is *for His own sake*<sup>35</sup>” means to say: *for His light*, that will be revealed to those who deserve to receive it. Likewise, the *Targum Yonatan*<sup>36</sup> translates there<sup>37</sup>, the word, *for his own sake* in this manner: “for those that listen to Him.” Thus concerning that what was written: “All that G-d made is for His own sake” and the coinage of “all was created for His honor”; the intention was not for His benefit or favor, G-d forbid, rather for the benefit of the righteous, as the *Targum Yonatan* renders this verse from Proverbs.

At any rate, He, yt”S, has no necessity for anything besides Himself at all. And it is completely invalid<sup>38</sup> to say about Him, that the creation, adds any praise or completeness to Him.

All this point, is not as it is stated by the Arizal, as mentioned above. There it says<sup>39</sup>, All the teaching of the names and monikers are made complete, only via the creation. Every praise and virtue that His names bring, teach us that He is becoming completed only via the creation. Thus, He, is being added to via praise, virtue and completeness, i.e., via the creation - in a manner which never transpired for Him, before the advent of creation!<sup>40</sup>

## The Necessity to Resolve this Contradiction

In truth, this subject<sup>41</sup> is perplexingly deep and thus should not be discussed in a precise manner, if at all! Still, we have come to understand that we must discuss this topic, albeit in the most brief and concise manner possible, in order to insure that the core of the truth concerning this matter has been presented clearly and accurately. May, He, who is praised, in His mercy forgive us!<sup>42</sup>

Let us begin by saying that we can notice three aspects about the Holy One, Blessed be His Name:

## The First of Three Aspects Concerning The Holy One

The first aspect is His true, imperceptible Essence, Blessed be His Name. For He is all and in all, as before the creation. His Essence includes all aspects of perfection, praise, and qualities; Everything-ness in Simple Oneness. Therefore, it is invalid/impossible to describe Him with any praise or quality, because all is essentially of Him. Therefore, nothing can be supplementary to His Essential, Simple, Completely Perfect, Oneness.

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<sup>34</sup> Proverbs, 16:4 - משלי ט"ז ד' - "כָּל־פֶּעַל יְהוָה לְמַעַנְהוּ" -

<sup>35</sup> Emphasis added by translator

<sup>36</sup> The Targum Yonatan or the Translation of Jonathan is a translation of the Tanach into Aramaic by Yonatan ben Uziel, a Tanna from the first generation of Tannaim, one of the 80 that studied under Hillel the Elder.

<sup>37</sup> On the passage from Proverbs 16:4

<sup>38</sup> משולל ממנו לומר literally: nullified to say about Him

<sup>39</sup> The Leshem here is paraphrasing the Arizal's quotation

<sup>40</sup> This is the contradiction that the Leshem will be clarifying during the rest of this essay: Does G-d benefit in any manner from His creation?

<sup>41</sup> I.e., Describing the characteristic distinctions between the essence of G-d and His revelations and creations and how the relationship between them unfolds and continues.

<sup>42</sup> Literally: give us atonement. In other words, the Leshem is imploring G-d to forgive him, if he has revealed more than he should about this topic or has written about it, in a manner that may confuse or lead someone to the wrong understanding of this sensitive topic.

There is no speech, word that can be spoken about Him, and no concept or thought that can grasp Him. Maimonides delved into this concept in depth in his book, The Guide to the Perplexed<sup>43</sup>. The Gaon from Vilna, writes in his essays,<sup>44</sup> that it is forbidden to even contemplate about the Essence of G-d. (Because to do so, is<sup>45</sup> bringing into existence a place that is empty and void of Him, through this act of contemplating upon His Essence. Because in truth there is no existence outside of His Imperceptible Essence, G-d forbid.) In summary, one should not delve into this matter except in the manner of “running and returning<sup>46</sup>.”

## The Second Aspect

The second aspect [that we can notice about the Holy One, yt”S] is the emergence of G-d’s Will to become revealed and thus the beginning of the existence of this Will. We can describe and refer to this Will as “revelation/manifestation”<sup>47</sup>. Since, His desire to act and His capability to act are bound together<sup>48</sup>, His Will to become manifest, is itself, the first “revelation/manifestation”. For via the actualization of His Will to become revealed, His Imperceptible Essence comes to be manifest. Nonetheless, this Will is not really yet a true manifestation itself, for this Will is only the will to become revealed<sup>49</sup>. This aspect is prior to His revelation, and is called by the name and description, *Ain Sof*.<sup>50</sup> This ‘Will to Revelation/Manifestation’ is the root of the potential power of boundary and measurement. Yet, Its actual reality is still pre-manifestation. For this aspect, known as the *Ain Sof*, as Itself, is above and beyond any boundary or measurement, G-d forbid! Indeed, with all this in perspective, this Will is completely concealed even though, ***It Itself***, is the root of all revelation and manifestation.

Therefore, in order for this second aspect, the *Ain Sof*, as Itself, to reveal the roots of the potential powers of boundedness and measurement, the *Ain Sof* must contract<sup>51</sup> within Itself, so to speak<sup>52</sup>, at Its middle point<sup>53</sup>. Via the contraction that occurs at this middle point, the place<sup>54</sup> is established for the revelation of all the roots of all bounded phenomena where all manifestation will unfold in the future.

<sup>43</sup> חלק א', פרקי נ"א. נ"ב. נ"ג.

<sup>44</sup> No particular reference is given. Apparently the Vilna Gaon discusses this in many places in his writings.

<sup>45</sup> As if you were actually (In Hebrew: כביכול)

<sup>46</sup> In Hebrew יהזקאל אי-ד - והסגות רצוא ושוב פמראה הבזק from “רצוא ושוב” The concept of “running and returning” is quite extensive subject in the Kabbalah literature. In brief, for this context, it refers to understanding that it is basically impossible to grasp, even conceptually, the Essence of G-d, thus one should only “run” to contemplate on this matter briefly, and then “return” to one’s regular thought processes.

<sup>47</sup> The term גילוי in Hebrew has both the meaning of revelation and manifestation in English, thus in this translation these terms will both be used accordingly within this context.

<sup>48</sup> In His Will

<sup>49</sup> And not an actual revelation or manifestation

<sup>50</sup> עין סוף translates literally as Without End.

<sup>51</sup> In Hebrew: צמצם - contract, constrict, or diminish...

<sup>52</sup> In Hebrew: כביכול – this expression is commonly used in the Kabbalah to indicate abstraction, i.e., this is not to be taken literally, as if it were like this ...

<sup>53</sup> In the original, this following sentence appears bracketed in the main text: “It [this center point] is the aspect of Malchut/Kingship within it [Ain Sof], it [the center point] is the Holy Chamber corresponding to the center, as is written in Sefer Yitzirah, Ch. 4” The translator moved this sentence to this footnote as not to break the flow of the translation. The topics concerning Kingship and Contraction will be covered in later sections of this book.

<sup>54</sup> The term place is not to be understood literally, G-d forbid! Human language from physical reality is used to describe spiritual phenomena and in this case, geometric terminology. This is common practice in the writing of Kabbalah, to use physical reality to describe the spiritual, and almost every book on these matters explain this to the reader in the introductory segments of the book, and admonish the reader to not to take these descriptors in a literal manner, G-d forbid!

This is the place<sup>55</sup> that that supports<sup>56</sup> all of revealed reality, via the imprint of light that remains there after the *Ain Sof* contracted from there. Thus, It [the *Ain Sof*] surrounds it [the place of the contraction] forever, from all sides equally. Within this place stands forever all the roots of the potential powers for boundedness and measurement, where all of revealed reality will eventually unfold, in accordance with the Will of The Blessed One.

In accordance with His Will<sup>57</sup>, everything is continuously formed and is dissolved.<sup>58</sup> The conclusive basis for this principle is, "He suspends the earth on nothingness."<sup>59</sup> For all potential power for boundedness is always founded upon and depends upon this Miraculous Light.<sup>60</sup>

### The Third Aspect

The third aspect [concerning the Holy One, yt"Sh] is His actual manifestation; which is revealed via His Great Name; the four letter Name; the Havayah<sup>61</sup> Name, yt"Sh, along with all the other Names and Monikers that come out from this Name. He and His Name are One, because He Himself is revealed via this Name, through its enclothing<sup>62</sup> in *Atzilut*<sup>63</sup>. He is revealed there, i.e., in *Atzilut*, to be the purpose and the root of all potentiality and actions, in order to create, fashion, and make all the rest of the worlds, *Briyah*<sup>64</sup>, *Yitzirah*<sup>65</sup> and *Asiyah*<sup>66</sup>. These worlds<sup>67</sup> contain endless amounts of created beings; each being having a size, measurement and limit in their existence and they are continually under His supervision. All occurrences and matters, pertaining to every detail of every created being, occur within measurement, scope and restriction. His Divine Light and Abundance originates and continues to sustain and influence all these creations and their events, constantly, without ever stopping for even one moment. This happens<sup>68</sup> via an enclothing in coverings and various garments<sup>69</sup>.

Thus, all of these creations exist because of Him, and come into being from Him, Himself, blessed be He. In a manner similar to how all actions of the body, occur via the soul in the body, all of G-d's Names and Monikers (that are the mediators through which He, Himself, yt"Sh, is revealed in

<sup>55</sup> The place is where the Contraction/*Tzimtzum* occurred. Again, **Place** is not to be taken literally. Also see footnote above.

<sup>56</sup> In Hebrew: נושא - carries and contains

<sup>57</sup> I.e., the Light of the *Ain Sof*

<sup>58</sup> The Leshem here quotes a poetic passage from the Machzor, prayer book for Yom Kippur:

כִּי הִנֵּה בְּיַד הַמְּזַגֵּג בְּרִצּוֹתוֹ הוֹגֵג וּבְרִצּוֹתוֹ מְמוֹגֵג

Like glass in the hand of the glazier, if he wills, he shapes it, if he wills, he dissolves it.

<sup>59</sup> Job 26:7

<sup>60</sup> "As we explain at length in *Sefer Clalim*, Second Clal." [In original text, this sentence in the body of the text above, not as a footnote.]

<sup>61</sup> i.e., the Tetragramaton

<sup>62</sup> Apparently this is not a recognized word in English, but is the closest literal way to represent the concept of התלבשות in English. Using the term: 'covering', though correct in English parlance, loses the more accurate nuance of the term: 'enclothing'.

<sup>63</sup> The World of Divine Emanation. World that is in unity with G-d.

<sup>64</sup> The World of Creation from nothingness. First world of separation from G-d.

<sup>65</sup> The World of Fashioning, creation of something from something. Second world of separation.

<sup>66</sup> The World of Making, where physical reality is manifest. Third world of separation.

<sup>67</sup> *Briyah*, *Yitzirah* and *Asiyah*.

<sup>68</sup> This is to say that the world of the revelation G-d's Name, enclothes the *Ayn Sof* [Ultimate Divine Energy], so that the separate entities in the worlds of separation [*Briyah*, *Yitzirah*, and *Asiyah*] can receive Light in order to become created, fashioned and made; sustained; and to initiate and maintain their activities.

<sup>69</sup> As we have explained at length in the introduction to the book: *Clalim*, see there. [this note was originally in the main body of the text.]



the world of *Atzilut*) are the continual initiators of all the actions that occur in the worlds of separation, *Briyah*, *Yitzirah* and *Asiyah*.

Therefore, the worlds of *Briyah*, *Yitzirah* and *Asiyah* are all created and continue to exist, only due to the impetus and continuation of the manifestation of His Abundance, via His Divine Names; through which He, Himself, yt"Š, emanates completely throughout the world of *Atzilut*.

As G-d, blessed be He, said to Moses our Teacher of blessed memory, regarding his request to know His Name, "They have asked me, 'What is His Name?' What should I tell them?" G-d answers to Moses, saying: "You are requesting to know my Name? According to my actions, I am called."<sup>70 71</sup>

From this, we can understand that all His Names, yt"Š, Themselves, are the roots of the means for all activities and actions. Because only for this purpose<sup>72</sup> were all of His manifestations, His Names, established and revealed, in the world of *Atzilut*. Furthermore, these Divine Names in *Atzilut* were revealed only for the necessity of enabling the means for all the activities and actions that occur constantly in the worlds of separation, *Briyah*, *Yitzirah* and *Asiyah*. Therefore, all these revelations of His Names in *Atzilut* transpire only in order to facilitate the worlds *Briyah*, *Yitzirah* and *Asiyah*.

Therefore, all these Divine Names are manifested<sup>73</sup> into the worlds of *Briyah*, *Yitzirah* and *Asiyah* in order to be the constant cause and effect for all activities and actions that occur within these three worlds of separation.

### Every Resulting Action of G-d Becomes a Compulsory Action

When He decided to will into being His revelation (via every manifestation and Divine Name), every resulting action from this revelation, is a compulsory action.<sup>74</sup> Just as the light that comes out from a flame, must come out from a flame, so too must every Divine action bring about a resulting consequence. Hence, He established His manifestations according this principle: every action that results from and comes out of every manifestation occurs necessarily and automatically.

Thus, in this manner, did the Creator manifest and create all of creation, as described in the beginning of Genesis, via every utterance written there. As it is written:<sup>75</sup> "G-d said, 'Let there be light'; and there was light.", "G-d said, 'Let the water below the sky be gathered into one area, that the dry land may appear.' And it was so.", "And God said, 'Let the earth sprout vegetation: seed-bearing plants, fruit trees of every kind on earth that bear fruit with the seed in it.' And it was so." And in this manner, was all of creation manifested by the Creator.

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<sup>70</sup> As Chazal have written in *Shemot Rabbah*, Chapter 3, Seif 6 [note originally from the body of the text]

<sup>71</sup> God said to Moses: 'You wish to know My name; I am called according to My deeds. Sometimes I am called "El Shadday", "Tzveo'ot", "Elohim", "YHVH". When I judge the creations I am called "Elohim" [Judge]. When I am waging war against the wicked I am called "Tzveo'ot" [Lord of Hosts]. When I suspend [punishment] for a man's sins I am called "El Shadday" [Almighty God]. When I am merciful towards My world, I am called "YHVH," for "YHVH" only refers to the attribute of mercy, as it is said: "The Lord, the Lord [YHVH, YHVH], God, merciful and gracious."... {This translation is from Sefaria.org on *Shemot Rabbah*}

<sup>72</sup> I.e., establishing the root causes for all actions

<sup>73</sup> Or possibly: are revealed to...

<sup>74</sup> בהכרח in Hebrew – must be, necessary, obligatory, compulsory.

<sup>75</sup> Genesis 1:3-12. Translation of passages from Sefaria.org

As was stated above, G-d, yt”S, thus determined that all actions, which are the result of His manifestation,<sup>76</sup> must be compulsory.<sup>77</sup> Just as He established that light must necessarily come out from a flame<sup>78</sup>, His, yt”S, decrees and utterances concerning the stars and planets: “Let there be lights in the expanse of the sky...”,<sup>79</sup> caused these luminary bodies to be established in the sky<sup>80</sup> to illuminate the earth. And so it was established. Thus we see that all His, yt”S, Divine Names and manifestations, themselves are the causes of all actions<sup>81</sup>.

## All Revelation/Manifestation from G-d, is Only in Relation to His Creation and not to His Essence!

What becomes clear to us from all of the above discussion is that the words of the Rav<sup>82</sup> above at the beginning of this essay seem to be indicating that via the creation, the precepts of G-d’s Names and revelations are completed<sup>83</sup>. Please note, concerning this matter that there is no possibility to conclude that His Essence can be added to via the creation in any manner, G-d forbid!<sup>84</sup> What was not in extent [as His Essence] before creation, cannot be completed via any additional perfection, praise or level.

All His Names and manifestations are only what become revealed for the necessity of the creation itself. Then too, He, His Essence, is only revealed via all His Names and manifestations.

**Therefore, all revelation/manifestation is only in relation to the creation and not to His Essence at all.** All perfection, completion and praise, that becomes actualized in the Names and manifestations via the creation, concerns only the completing of His manifestation itself. Then too, this completion only refers to the Names and manifestations that effect created beings [in *Briyah*, *Yitzirah* and *Asiyah*] and NOT to His Essence, yt”S, which is completely other than the creation.

Such praises that do not influence His Essence in any manner include: “He brings all into being”, “He is good and benevolent to all”, and “Great, Mighty and Awesome”. Furthermore, this includes all blessings, songs, praise, *Hallel*<sup>85</sup> and thanksgiving that are found in the Psalms of David. This also includes receiving the yoke of heaven and the entire Torah and all the mitzvot. This also includes all revelations of His Names and all revelation of His Will and His actions. All this only relates to the benefit and favor it brings to created beings. As it was decreed by His Divine Will, He, yt”S, from His Hidden Thought decided to be revealed to and bestow goodness, constantly, upon all that love His Name, doers of His Will, those that cleave to Him, and always sanctify Him. In His lovingkindness and goodness, He continues to augment His revelation and establish His Names and revelations, via increasing their light or by decreasing their light, G-d forbid.

<sup>76</sup> that come out from His revelation

<sup>77</sup> בהכרח in Hebrew – mandatory, must be, necessary, obligatory.

<sup>78</sup> “The trait of light that comes from a flame, comes from the trait of the light from the sun.” This sentence appears in the original text, in parentheses, and has been moved here to enhance readability.

<sup>79</sup> Genesis 1:14. Translation from Sefaria.org

<sup>80</sup> and afterwards He made further decrees on these luminaries ...

<sup>81</sup> The following was originally in the main text and put into this footnote for readability:

“See further to the writings of Maimonides, of blessed memory, in The Guide to the Perplexed, Part A, Chap. 69. It is also explained there that He, yt”S, is the cause of all action. For those whom are worthy of understanding Maimonides, scrutinize his words there.”

<sup>82</sup> The Arizal

<sup>83</sup> Which is not the case!

<sup>84</sup> חלילה וחלילה a double “G-d forbid” expression.

<sup>85</sup> Series of Psalms said on certain Jewish holidays

## G-d Made The Revelation/Manifestation Of All The His Holy Names Dependent Upon The Deeds Of Israel

All this stands and depends upon the deeds of Israel,<sup>86</sup> known as the secret principle called, Service for the High Purpose.<sup>87</sup> As it is written: “Give strength to G-d<sup>88</sup>”, and also the opposite, (G-d forbid), “You weakened the Rock that gave birth to you<sup>89</sup>” Also see what is written in the Midrash on Lamentations:<sup>90</sup> “During the time when Israel does the will of the Holy One, blessed be He, power is add to the attribute of strength above, etc. and during the time when Israel does not implement the will of the Holy One, blessed be He [it’s as if the power of the attribute of loving-kindness is weakened...].”

It is also written in the Holy Zohar:<sup>91</sup> “One who fulfils the precepts<sup>92</sup> of the Torah, and follows<sup>93</sup> its ways, it is as if, he serves Him above.” Also, see the Holy Zohar:<sup>94</sup> “When the workers work properly<sup>95</sup>, they bring validity and strength to Holy One, blessed be He. On this it is written: ‘Give strength to G-d.’” And so it is written in many places, for G-d, yt”S, has added to His kindness and goodness by placing the fulfillment of His Names and revelations upon the deeds of Israel.<sup>96</sup>

Thus, He made all the revelations/manifestations of His Holy Names dependent upon the deeds of Israel. This is because all of Them [the Names] and what is revealed through Them is for the needs of His created beings. He made the receiving of this light and achieving completeness dependent upon the deeds of the created beings themselves.

This enables His ultimate intention, that He intended in creating His world. His ultimate intention is to unify His manifestations themselves with those who enlighten themselves by doing His work in this world. This refers to receiving the splendid Light of Divine Presence<sup>97</sup> which has the aspect of the World-to-Come, to which the Righteous merit and enjoy in delight. They themselves cause illumination and prepare this light by their own deeds.

<sup>86</sup> i.e., the Jewish people

<sup>87</sup> In Hebrew: סוד העבודה לצורך גבוה

<sup>88</sup> Psalms 68:35. Translation from Sefaria.com

<sup>89</sup> Psalms 32:18. “

<sup>90</sup> Eichah Rabbah 1:33. “

”וַיִּלְכְּוּ בְּלֹא כֹחַ לְפָנַי רוּדָף.”

ר' עזריה בשם ר' יהודה בר' סימון אמר בזמן שישראל עושין רצונו של מקום מוסיפין כח בגבורה של מעלה כמד"א תהלים ס, יד: "באלהים נעשה חיל" ובזמן שאין ישראל עושין רצונו של מקום, כביכול מתישין כח גדול של מעלן דכתיב דברים לב, יח: "צור ילדך תשי" ר' יהודה בר' סימון בשם ר' לוי בר' טרפון בזמן שישראל עושין רצונו של הקדוש ברוך הוא מוסיפין כח בגבורה של מעלה כמד"א במדבר יד, יז: "ועתה יגדל נא כח ה'" ובזמן שאין עושין רצונו של הקב"ה כביכול מתישין כח גדול של מעלן, והולכין גם הם בלא כח לפני רוּדָף.

<sup>91</sup> Zohar, third volume, 103:A – toward the end of the page

<sup>92</sup> Aramaic: פקודי אורייתא

<sup>93</sup> Literally: goes according to

<sup>94</sup> Zohar 32:B

<sup>95</sup> Literally: in a 'kosher' manner

<sup>96</sup> Also see the book, Sifrei Bracha on the verse: “ ויהי בישורון מלך ” and the Midrash on Samuel, Chap Five, on the verse: “כי לה' מצוקי ארץ”. Look there and you will be amazed. [This sentence appears originally in the body of the main text]

<sup>97</sup> The Shechina – אור זיו השכינה

### **Via The Creation, The Intention Of G-d's Names And Revelations Are Completed, Not G-d Himself**

It now becomes clear to us, no doubt, from what has been clarified concerning the words of the Rav<sup>98</sup> above at the beginning of this essay, that via the creation, the intention of G-d's Names and revelations are completed. This is because this is the manner in which He, Himself, yt"Sh, established all His revelations and Holy Names; so that they become established, illuminated and perfected via the deeds of the created beings themselves. All this is the ultimate intention for which He established His revelations and His Names. These Names are the potentiality and roots of all activity and actions, through which He created, fashioned, and made all the worlds; and then He continually guides all further activities and actions via these Names.

He established them in this fundamental order, in order to provide illumination to his created beings via His revelations, through the actions themselves, performed by His created beings. So that they may receive their reward in the future and become illuminated by the light that they prepared for themselves and delight in the pleasure of the splendor of all His, yt"Sh, revelations and Names, that have been revealed to them as a result of their good deeds.

### **The Original Intention And Final Result Are One! The Actualization of The Names of G-d**

Thus, our statements also clarify what must be explained further concerning the statements of the Rav, above, at the beginning of this essay. For, in his opening, the Rav begins, saying: "concerning the topic of the ultimate intended result for the creation of the worlds..." But at the end of the essay, he clarifies that He is only discussing the underlying reason, the reason for the creation of the worlds, i.e., What is the reason He decided to create the worlds? He does not refer at all to a discussion concerning the desired results [for the creation].

Yet, from our statements above, this point becomes quite clear, within the context of the discussion: The desired result of all creation is to unify His Names and revelations, to receive illumination and to delight in the splendor of their light, as we have explained in several places in our writings. For this alone is the purpose and ultimate end-result for the creation. The Names and revelations themselves are the reason, too, as the Rav explains: Thus, the Names and revelations of G-d, yt"Sh, they, themselves are the reason for all of creation.

This is an eternal axiom: The original intention and final result are one!

The initial intention to achieve the desired result for every action is, therefore, the essential motivation for every action. The final desired purpose for any action is what initiates the action and brings it into actualization.

Thus is the case in our matter concerning His, yt"Sh, Names and revelations. They themselves are the final purpose of the creation, as we have mentioned above. This is a straightforward matter. Since all His, yt"Sh, Names are only for purpose of the creation and for the final outcome of the creation, therefore, He established that all His manifestations would be completed only through the deeds of the created beings. By this means only, is the intentional outcome of the entire creation completed and perfected, as we have mentioned.

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<sup>98</sup> The Arizal



However, all this matter is only referring to G-d's, yt'S, manifestations. These manifestations were established only to provide for the needs of the created being, so that they may merit to receive the light that they prepare for themselves via their deeds.

But, apart from His manifestations, concerning His Essence, yt'S, Himself; it is completely invalid to describe Him in anyway or indicate that He receives any manner of benefit or completion from the actions of his created beings, G-d forbid!

## Summary

In this essay, the Leshem provides us with answers the following difficult questions:

Does G-d actually need His creation? Did G-d establish His creation because He needs His creation?

Since G-d is completely perfect in every manner, how can His creation serve any purpose in furthering His perfection?

Since His creation cannot be for the purpose of furthering His perfection (for He is already completely perfect), what purpose, then, does creation serve? What, then, is G-d's intended purpose for the creation of all existence?

The Leshem explains the answers to the above questions in the following manner:

G-d created all the worlds in order to provide His Names (and not He, Himself!) with the possibility of achieving complete actualization. His Names are brought to completion via the acts of the righteous ones who follow His instructions. Therefore, G-d, ultimately, created the worlds for the benefit of the righteous. They receive the reward of receiving His light for assisting in the fulfillment of His purpose, i.e., completing His manifestation (His Names) in created existence.

This understanding becomes more easily comprehensible when we notice three aspects about the Holy One, blessed be He:

The first aspect is His true, imperceptible Essence, Blessed be His Name. For He is all and in all, as before the creation.

The second aspect is the emergence of G-d's Will to become revealed, and the existence of this Will.

The third aspect is His actual manifestation; which is revealed via His Great Name and Monikers.

These three aspects provide us with a framework through which we can resolve the above mentioned contradiction, concerning G-d's intention for His creation. Then too, through these three aspects, we are provided with means to comprehend the underlying reason and intention of G-d's decision to create all of existence.

His Essence and His Will are complete, perfect and unchanging. His Will comes forth from His Essence and is manifest via His Names. His Names are the means by which He manifests into His creation. His Names become completed via the actions of the righteous ones, whom receive the reward of His light for helping to complete His manifestation in creation. G-d intentionally made His revelation/manifestation of all the His Holy Names dependent upon the deeds of Israel. Therefore, all revelations/manifestations from G-d, are only in relation to and for the benefit of his creations and do not affect His Essence or Will in any manner!

G-d's original intention and final result for the creation are identical. The deeds of the righteous ones, cause G-d's Names and His revelations in creation to achieve completion. These actions of the righteous bring forth the actualization of the Names of G-d, but NOT G-d Himself! For G-d in Essence, was and is and always will be in complete perfection and His manifestations in creation are brought to perfection via the work of His righteous ones.