



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 Four

Enablement of Free Choice for the Benefit of Human Beings

From the Book of The Knowledge

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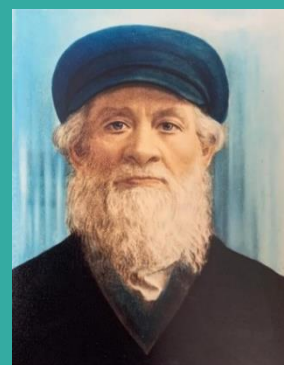
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The Baal HaLeshem, zt"l



Kabbalah | Light from the Leshem

Presenting The Writings of Rav Shlomo Elyashiv in English

## Article Four

### The Enablement of Free Choice for the Benefit of Human Beings

#### *From the Book of The Knowledge<sup>1</sup>*

##### **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 enabling free choice for humankind to allow for them to participate in the rectification of creation and merit reward for their actions.*

##### **G-d Enables Us to Participate in the Rectification of His Creation and to Benefit from this Rectification**

Now we will discuss a topic that we have discussed in several places in our writings, concerning the intention for the final outcome for the creation. It is based upon two related matters:

- 1) Receiving pleasure from the splendor of His Oneness, yt"Š<sup>2</sup>, is the true, end-purpose of creation and supernal elation, from which none can be higher. It is the ultimate purpose of all purposes.
- 2) The underlying cause that brings us to this splendor, is: via the work performed by us created beings, ourselves.

This refers to humankind applying their latent potential, i.e., their free will, and choosing to perform mitzvot and learn Torah, precisely, during their existence in this phase of reality, during this time period of choice between good and evil.

Nevertheless, if a person chooses not to complete and fulfill this purpose that he/she is required to accomplish through his/her actions and merits, he/she will complete and fulfill this underlying cause, via all the occurrences and punishments that happen to a person in this world and the next. Such occurrences and punishments necessarily come from the reality of evil. For the repair<sup>3</sup> of evil, via humans receiving punishment, is also a component of the total human-generated rectification<sup>4</sup> of the world. Thus, the human interaction in this world itself, (whether via positive human actions or via what occurs to them due to their inaction or negative actions) causes this final end-purpose to be realized, in any event<sup>5</sup>.

<sup>1</sup> ספר הדעה"ה (דרושי עלום התוהו) ח"ב דרוש ה' ענף ב' סימן ב' פסקה ב'

The Book of HaDeah – Drushei Olam HaTohu – Part 2, Essay 5, Anaf 2, Siman 2, Paragraph 2

see the introduction for an overview of the Leshem's writings.

<sup>2</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"Š in English as a reasonable compromise.

<sup>3</sup> In Hebrew: תיקון Tikkun

<sup>4</sup> In Hebrew: כל תינוני האדם

<sup>5</sup> As we have explained more extensively in Part Two of HaDeah, Essay 4, Anaf 17 and 18. [text originally in the main body]

## Light From The Leshem

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### G-d Intentionally Restricts His Will to Enable Humankind to have Free Choice

Thus, we find that the Emanator<sup>6</sup>, ית"ש, constricted His will and capability in His entire leadership and guidance of the entire creation to enable the leadership and guidance of all of the creation always to be, only, via the activities of humankind itself. Because, for this reason itself<sup>7</sup>, did He create and cause the world to come into existence, as we have mentioned above.

For if The Holy One, blessed be He, were to channel<sup>8</sup> His Divine influence of lovingkindness from His own essential discretion, rather than allow the influx of this flow to be the result of the actions of the created beings; during that time,<sup>9</sup> we would find a world that is not being sustained nor being guided by human actions.

For, if this were to be so, during the time when the world was not being guided by the result of human actions, the intended reason and end-purpose for the existence of the world would be absent and this is not a possibility. Thus, all generations, till the final days of the earth, and every moment in every season, during the time of the universe's existence; are counted and designated toward this final goal<sup>10</sup> and therefore, it is impossible that this purpose<sup>11</sup> be lacking for even one moment.

### Divine Influence Comes Down as the Results of the Actions of His Created Beings

For this reason, The Holy One, blessed be He, never channels any Divine influence of lovingkindness or stern justice upon the worlds, from within His own essential will or capabilities. Rather, this influence comes down only from the results of the actions of His created beings; whether it be from their merits and good acts or from their causation of negative events.

Since the only reason He created the worlds, was for this purpose, which ultimately will bring these created beings to their intended final purpose. Therefore, The Holy One vigorously guards this intended purpose, so that it cannot become abolished, nor deviated from in any manner. For He is continually, enforcing this principle, just as He guards and determines the essence of all of created reality, itself.

Since He established the end-result of creation precisely to be based upon this purpose, deviating from this rule, in any manner, would not permit creation to arrive at its ultimate, planned outcome and therefore, there would be no need for the creation at all. Thus, there can never be any slight deviation from this rule. For any slight deviation, during any moment in time, would cause an irreparable defect in the entire purpose of the unfolding of this reality.

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<sup>6</sup> In Hebrew: המאציל – “The Emanator” is one of many kabbalistic terms used to refer to G-d Himself.

<sup>7</sup> To enable human beings to choose to perform good actions.

<sup>8</sup> In Hebrew: משפיע

<sup>9</sup> A hypothetical time, wherein the Divine influence does NOT descend as the results of the merit of the actions of human beings.

<sup>10</sup> Meriting to enjoy the pleasure from the splendor of His Oneness

<sup>11</sup> Allowing for humans to choose to perform good actions.

**Sometimes He Increases or Decreases The Influence of Lovingkindness**

Then too, He, yt" S, continually observes His creation, in order to precisely connect and unite the Divine influence with this purpose, whether it be via increasing His lovingkindness or stern justice. For sometimes He determines that it becomes necessary to increase the influence of lovingkindness, not in accordance with the deeds of humankind, which appears to be the negation and abolishment of the purpose of creation. So, when He increases Divine lovingkindness not as the result of human merit, He, yt" S, in His infinite greatness, does so from within the context of His Divine understanding of His grand plan for His creation. He thus guides humankind, during such a time of unmerited lovingkindness in a manner that enables humankind to use this Divine kindness, only in order to rectify their acts or correct negative occurrences in their lives, in order to completely fix all deficiency and devastation of that time period.

What we can understand from all this above, that the Emanator, yt" S, ultimately never deviates, nor waivers from this intended purpose. For this is the essential principle for which creation exists. Remember this introductory discourse well.