



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 Six

## To Bestow Goodness upon Creation

From the Book of the Knowledge

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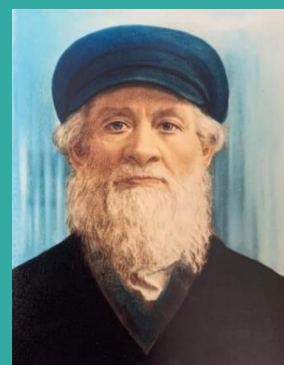
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The Baal HaLeshem, zt"l



Kabbalah | Light from the Leshem

Presenting The Writings of Rav Shlomo Elyashiv in English

## Article Six

### Bestowing Goodness upon the Creation

#### *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 that G-d's intention for creating all of creation is in order to bestow goodness upon us.*

##### **Humankind has the Central Influence upon the Rectification of the World**

The Emanator<sup>2</sup>, yt"Š<sup>3</sup>, arranged the rectification of the world so that humankind would have the central influence upon it. For humankind is the final purpose of all creation and therefore, humankind includes within it, from the initial roots of reality up to the summation of all phenomena. Everything that they do contains the potential power of everything in it. Thus, through performing acts of goodness, they can rectify and bring goodness to all and when acting in an evil manner, they can ruin everything.

##### **The Necessity of the Existence of Evil**

Yet, the actual distinction for goodness is only due to the existence of evil, for goodness can only be recognized in contradistinction to evil. As is written in the Book of Formation<sup>4</sup>: "The good defines the evil and the evil defines the good..." This is also discussed at length in The Midrash of Change<sup>5</sup>

Thus, all enjoyment and pleasure received from all joyous splendor and goodness, only comes because there is lacking that exists in the receiver of this pleasure. For this reason, it became a necessity to implement the reality of evilness. For without evil, the splendid elation from goodness could not be experienced. Similarly, it, too, became necessary to grant the potential for humankind to ruin everything, so that joy in the pleasure of rectifying the world could become apparent and perceivable to them.

<sup>1</sup> ספר הדע"ה חלק ב' דרוש ד' ענף י"א סימן א' פסקה ד'

The Book of The Knowledge, Part 2, Essay 4, Branch 11, Sign 1, Paragraph 4

<sup>2</sup> In Hebrew: המאציל – "The Emanator" is one of many kabbalistic terms used to refer to G-d Himself.

<sup>3</sup> The Author uses the common Hebrew abbreviation ית"ש or שמו יתברך (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>4</sup> ספר יצירה פרק ו' משנה ה' - Sefer Yetzirah, Chapter 6 Mishna 5

<sup>5</sup> מדרש תמורה Midrash Temura [no precise source given by the Author]

## Light From The Leshem

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### Human Beings Desire to Acquire and Possess their Own Boundless Pleasure and Reward via their Own Actions

Furthermore, the essence of obtaining this pleasure and joy from splendor and goodness is only when it earned and belongs to a given person and not to someone else. As it is written;<sup>6</sup> “A person prefers a *kab*<sup>7</sup> of his own over having nine *kabs* that belong to his fellow.”

Therefore, when a person causes the essence of the reality of goodness to be enabled, as the result of his influence and actions, this itself is the boundless pleasure and pleasantness that is received from the splendor of goodness.

### All Separate Beings are Actually in a State of Oneness<sup>8</sup>

[All this is possible because of the root of Oneness, which is found within everyone. For everyone is supported and remains in existence only due to this inner Oneness. This Oneness is the root, the most inner aspect of everything, and upholds and maintains everything.

For this reason, every person is drawn only toward himself and what is his. He, himself with his spiritual and physical belongings and achievements and those whom are connected to him, are more precious to him than anything else. For he is at one with what belongs or is connected to him and his desire is only for that which is special to him. This is because he, himself and what he owns or is connected to him, are essential for him.

In truth, all separate beings are actually in a state of Oneness at their root. For everyone is ultimately created, upheld and maintained by the Creator, yt”S. Separate beings only seem to be in separation, because of the cloaking and barriers from physicality and density caused by the primal transgression of Adam. But in their inner dimension, all separate beings are actually eternally in unity.

Even at this present time, the more we acknowledge this unity, the experience of this Oneness become greater within us. This explains why a person has a constant longing for he what he owns. What he really desires is to be in unity within himself. For when he is experiencing oneness within himself, he can somewhat connect to the experience of true Oneness, even at this present time.]

### Every Human Act of Rectification Draws Out Delight and Serenity for the Entirety of Creation

In any event, when a person, through his strength and actions, creates goodness in reality, this itself becomes the essence of joy, delight, pleasantness and splendor. For the Emanator, yt”S, formed all humans with the capacity to perform actions<sup>9</sup> that effect all of reality, as all human beings are comprised of all the worlds. For when human beings, themselves, act and increase goodness, they enable and make possible all the rectifications in all the worlds.

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<sup>6</sup> בבא מציעה ל"ה א' - Gemara, Baba Metziah 38:1

<sup>7</sup> Talmudic measurement for produce

<sup>8</sup> The bracketing of this are in the original document.

<sup>9</sup> Divine commandments

## Light From The Leshem

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Therefore, the unmeasurable goodness (in both quality and quantity) of the future, which will be full of delight and serenity, can only come into being through this human assistance. Since humans are connected and unified with all the worlds, every act of assistance draws out delight and serenity for the entirety of creation; from its beginning roots to the end of time, immeasurably increasing its quality and quantity.

### The Core Essence of Rectification and the Source of the Highest Benefit is His Holy Light

The core essence of rectification and the source of the highest benefit is that which opens the source and Divine flow from the Ayn Sof, yt"Š; that which reveals His light and holiness both above and below, in flames of compassion, to all existence. This is the delight, serenity, Eden, and pleasure of all the future goodness that has been hidden away for the righteous.

What will be revealed is His light and holiness, both above and below, in flashes of fire, in the flames of G-d, in flashes of compassion from the Light of Supernal Knowing<sup>10</sup>. All of reality will unite in this and receive delight from the splendor of His Light and His Divine Presence. For in them, is all the hidden good.

All the unfolding particular processes within the redemption process themselves, are only there to enable the reality of the revelation of the Light of Supernal Knowing<sup>11</sup> in all its particulars. These particulars<sup>12</sup> are the Leviathan<sup>13</sup>, the Bird of the Field<sup>14</sup>, and the Beasts on the thousand hills.<sup>15</sup> These themselves are the goals within the unfolding of the messianic era. They are all only the details of the revelation of the Light of Supernal Knowing from within its own reality, as too, it was at the beginning of all worlds, as we mentioned above.

This is the foundation: "He created all for His honor and glory." This is the revelation of His, yt"Š, Holy Light, that reveals His honor and His kingship to all of existence. The honor and glory of G-d will be revealed to all flesh and this itself is the pleasure of all pleasures and the Eden of all Edens. There is none higher than this, for all other smaller pleasures are only partial particulars that come from this ultimate pleasure. Understand this well.

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<sup>10</sup> In Hebrew: אור דדעת עלאה This term refers to the highest, ultimate Spiritual light in creation, from the highest source above.

<sup>11</sup> See footnote above

<sup>12</sup> In Hebrew: לווייתן, זיו השדי, ובהמות בהררי אלף

These three creatures refer to a large fish, bird and a land animal. All three terms are mentioned in passages in the Tanach, especially in Psalms. They become used as symbolic terms in both Midrashic and Kabbalistic literature pertaining to the unfolding of the Messianic process. In HaDeah, Part 2, the Leshem wrote numerous essays explaining details of future messianic era developments, using these terms as paradigms to explain the unfolding of elements in the redemption process, may it be soon.

<sup>13</sup> תהלים קד:כו - Psalms 104:26

<sup>14</sup> במדבר רבה כא:יה - Bamidbar Rabbah 21:18

<sup>15</sup> תהלים נ:י - Psalms 50:10



## Light From The Leshem

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### The Intention that G-d had for Creating All of Creation is to Bestow Goodness upon His Creations

Many great Holy books state the following concept: The intention that G-d had for creating all creation is in order to bestow goodness upon His creations. It is also written in Proverbs:<sup>16</sup> "All that G-d acts is for His own sake."

[Yes, it is also possible to explain this passage to mean "for the sake of humankind," as the Targum Yonatan translates this passage to Aramaic. Also Maimonides, z"l, wrote<sup>17</sup> that this passage may also be understood to mean: "for the sake of humankind." Yet in the words of Chazal<sup>18</sup>, it means, "for the sake of Him, yt"S."<sup>19</sup>]

Thus, He established that everything has been created for His honor and glory. In actuality, the truth is that all these issues are all one and the same matter.<sup>20</sup> For the revelation of His, yt"S, glory is itself, the pleasure of all pleasures, the end result of all benefits, and the end goal of all. As is stated in the words of the Prophets and the Rabbis: In the perfected future<sup>21</sup>, the entire reality of the world, will come out from and will be established from, the facets of His revelations. For they are all one existence. Understand this well.

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<sup>16</sup> משלי טז:ד - Proverbs 16:4

<sup>17</sup> מורה נבוכים חלק ג' פרק י"ג - Guide to the Perplexed Part 3, Chap 13

<sup>18</sup> The Rabbis of the Talmud

<sup>19</sup> שבת נ: ובכ"מ - Shabbat 50B and several other places

<sup>20</sup> That "He created the world for his own sake, for His glory and honor" and that "He created the world for the sake of humankind" are referring to the same phenomena.

<sup>21</sup> In Hebrew: בטוב העתיד