

Discourse 2

*“v’Khol Adam Lo Yihiyeh BaOhel Moed...
No man may be in the Tent of Meeting...”*

Delivered on Shabbat Parshat Ha’azinu,
Shabbat Teshuvah, 5723¹⁰²
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁰³ “No man may be in the Tent of Meeting when he [the High Priest] enters the Sanctuary to atone, until he exits etc.” About this Talmud Yerushalmi states,¹⁰⁴ “Not even those about whom it is written,¹⁰⁵ ‘The likeness of their faces [was like] the face of man (*Adam*-אדם).”

In his discourse by this same title,¹⁰⁶ the Tzemach Tzeddek explains that the revelation drawn down when the High Priest entered the Holy of Holies was revelation that transcended the chaining down of the worlds (*Hishtalshelut*). This is as stated in Midrash¹⁰⁷ on the verse,¹⁰⁸ “With **this** (*Zot*-זֶה) shall Aharon come into the Sanctuary,” that is, “With what

¹⁰² The original discourse was edited by the Rebbe and was given out as a pamphlet for the 6th of Tishrei 5751.

¹⁰³ Leviticus 16:17

¹⁰⁴ Talmud Yerushalmi, Yoma 1:5

¹⁰⁵ Ezekiel 1:10

¹⁰⁶ Printed in Ohr HaTorah, Drushei Yom HaKippurim p. 1,555 and on; Also see p. 1,558 there.

¹⁰⁷ Midrash Shemot Rabba 38:8

¹⁰⁸ Leviticus 16:3

merit did Aharon enter the Holy of Holies etc.? The merit of the circumcision entered with him,”¹⁰⁹ and the circumcision was given on the eighth [day], in that the number eight transcends the chaining down of the worlds.¹¹⁰

This is as stated in Midrash¹¹¹ on the verse,¹¹² “The secret of *HaShem*-יהו"ה is to those who fear Him,” in that, “What is ‘the secret of *HaShem*-יהו"ה’? This refers to the circumcision.”¹¹³ That is, the revelations of the chaining down of the worlds (*Hishtalshelut*) stem from the revealed aspect of the Holy One, blessed is He, whereas the revelation drawn down through the circumcision is from the concealed aspect of the Holy One, blessed is He, which is why it is called “the secret of *HaShem*-יהו"ה,” in that a secret (*Sod*-סוד) is that which is concealed and hidden.

When the High Priest entered the Holy of Holies, “the secret of *HaShem*-יהו"ה” was revealed. This is why there was no one there [with him], not even those about whom the verse states, “The likeness of their faces [is like] the face of man (*Adam*-אדם),” because in comparison to this revelation the creatures have no room, not even the angels whose faces have the likeness of the face of man.

Now, this must be better understood, for from the fact that the High Priest could enter the Holy of Holies was in the

¹⁰⁹ [“As it states about the circumcision (Genesis 17:10), ‘This (*Zot*-זאת) is My covenant which you shall keep etc.’” See Midrash Shemot Rabba 38:8 *ibid.*]

¹¹⁰ [See Shaalot uTeshuvot HaRashba 1:9, and elsewhere.]

¹¹¹ Midrash Bereishit Rabba 49:2

¹¹² Psalms 25:14

¹¹³ [As He did not reveal it to Adam, the first man, or for twenty generations, until Avraham arose and He gave it to him, as it states (Genesis 17:2), ‘I will set My covenant between Me and you etc.’” See Midrash Bereishit Rabba 49:2 *ibid.*]

merit of the circumcision given on the eighth [day], this demonstrates that the revelation that transcends the chaining down of the worlds (*Hishtalshehut*), which was present in the Holy of Holies, was due to the lofty level of the Holy of Holies itself. (In other words, this drawing down of revelation was not due to the High Priest entering the Holy of Holies.)

However, even so, the fact that [the verse states], “No man may be in the Tent of Meeting etc.,” including “even those about whom it is written, ‘The likeness of their faces [was like] the face of man (*Adam*-אדם),” this specifically was upon the High Priest entering the Holy of Holies “to provide atonement in the Sanctuary etc.” From this it is understood that the revelation drawn down by the service of the High Priest in the Holy of Holies was even higher than the revelation that was present in the Holy of Holies, as it was, in and of itself.

2.

This may be understood based on what the discourse explains¹¹⁴ that repentance (*Teshuvah*) (and atonement)¹¹⁵ are the aspect of the eighth, which transcends the chaining down of the worlds (*Hishtalshehut*). This is because, “great is repentance (*Teshuvah*), in that it brings healing (*Refu’ah*) to the world,”¹¹⁶ and [the blessing of] “healing (*Refu’ah*) is established as the

¹¹⁴ [Ohr HaTorah, Drushei Yom HaKippurim ibid.,] p. 1,556

¹¹⁵ The healing (*Refu’ah*) that is brought about through repentance (*Teshuvah*) [which is the eighth blessing of the Amidah prayer], whereas repentance (*Teshuvah*) itself is the fifth blessing [of the Amidah prayer].

¹¹⁶ Talmud Bavli, Yoma 86a [“as it states (Hosea 14:5) ‘I will heal their backsliding, I will love them gratuitously.’”]

eighth [blessing of the Amidah prayer].”¹¹⁷ That is, the fact that [the blessing of] healing (*Refu'ah*) is established as the eighth [blessing] is akin¹¹⁸ to the circumcision, which was given on the eighth [day].

This is why “seven days before Yom HaKippurim they would remove the High Priest from his home,”¹¹⁹ and throughout those seven days they would [train and] accustom him to performing the services [of Yom HaKippurim].¹²⁰ This is because the seven days are the aspect of the chaining down of the worlds (*Hishtalshelut*), whereas Yom HaKippurim, which is the eighth day (following the seven days) transcends the chaining down of the worlds (*Hishtalshelut*).

This likewise is the matter of the eight sprinklings of Yom HaKippurim, “one above and seven below.”¹²¹ The one above the seven is the aspect indicated by [the verse],¹²² “One thing I asked of *HaShem*-יהו"ה,” and,¹²³ “She is one, My dove.” From this it is understood that in the eighth [aspect,] which transcends the chaining down of the worlds (*Hishtalshelut*), there are various levels.

¹¹⁷ Talmud Bavli, Megillah 17b

¹¹⁸ See the discourse in Ohr HaTorah *ibid.*, as well as Megillah 17b *ibid.*

¹¹⁹ Talmud Bavli, Yoma 2a in the Mishnah; Mishneh Torah, Hilchot Avodat Yom HaKippurim 1:3

¹²⁰ Talmud Bavli, Yoma 14a in the Mishnah; Mishneh Torah *ibid.* 1:5

¹²¹ Talmud Bavli, Yoma 53b in the Mishnah; Mishneh Torah *ibid.* 3:5; [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Nine (*Chochmah*).]

¹²² Psalms 27:4

¹²³ Song of Songs 6:9; Also see the later note in this chapter to Likkutei Torah, Shir HaShirim 40a

There is the eighth [day] of the circumcision, and similar to it,¹²⁴ is the Holy of Holies, in that entry into the Holy of Holies is by merit of the circumcision. There then is the eighth of repentance (*Teshuvah*),¹²⁵ which is higher than the eighth of circumcision (*Milah*). (This is because circumcision is a *mitzvah*, whereas repentance (*Teshuvah*) brings about atonement for matters of Torah and *mitzvot* in which blemish was caused, and it thus transcends Torah and *mitzvot* (as will be explained in chapter eight).) Then there is the eighth of Yom HaKippurim, in that the repentance (*Teshuvah*) of Yom HaKippurim is higher than the repentance (*Teshuvah*) of the rest of the year, (including the repentance of the ten days of repentance).¹²⁶ This is why “Yom HaKippurim is the time of repentance (*Teshuvah*) for all.”¹²⁷ Then, on Yom HaKippurim itself, there are the eight sprinklings in the Holy of Holies, “one above and seven below,” in which the one precedes the seven.¹²⁸

¹²⁴ But loftier than it. This is as is understood from the fact that the circumcision (*Milah*) is the introduction by merit of which he would enter into the Holy of Holies.

¹²⁵ [See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*), section on “repentance-*Teshuvah*” תשובה;” Pardes Rimmonim, Shaar 23 (Shaar Erchei HaKinuyim), section on “repentance-*Teshuvah*” תשובה.]

¹²⁶ Even though the repentance (*Teshuvah*) during the ten days of repentance is “even more desirable and will be immediately accepted” (Mishneh Torah, Hilchot Teshuvah 2:6), since during the ten days of repentance there is a revelation that transcends the chaining down of the worlds (*Hishtalshelut*), nevertheless, the repentance (*Teshuvah*) of Yom HaKippurim is even loftier. Therefore, within the ten days of repentance themselves, the seven days preceding Yom HaKippurim are the [relative] aspect of the chaining down of the worlds (*Hishtalshelut*), whereas Yom HaKippurim (the eighth) transcends the chaining down of the worlds (*Hishtalshelut*), as previously explained in the discourse.

¹²⁷ Mishneh Torah, Hilchot Teshuvah *ibid.* 2:7

¹²⁸ To elucidate, the seven sprinklings are expressly stated in the written Torah, whereas the one was learned according to the Oral Tradition (Mishneh Torah, Hilchot

Now, we can say that the eighth that follows after the seven is revelation that transcends the chaining down of the worlds (*Hishtalshelut*), drawn down after and by means of the matters of the chaining down of the worlds (*Hishtalshelut*). From the fact that this revelation is drawn down through the matters of the chaining down of the worlds (*Hishtalshelut*), it must be said that this revelation relates to the chaining down of the worlds (*Hishtalshelut*).

In contrast, the one that precedes the seven is revelation that transcends the chaining down of the worlds (*Hishtalshelut*) and transcends relation to the chaining down of the worlds (*Hishtalshelut*).¹²⁹ [Only that **after this**, there is a drawing down of the revelation within the chaining down of the worlds, that is, the seven that follow the one, as will be explained in chapter seven.]

With the above in mind, we can understand why “no man may be in the Tent of Meeting” specifically “when he comes to provide atonement in the Sanctuary.” For, relative to the revelation that was in the Holy of Holies, in and of itself, [this being similar to the eighth of the circumcision (*Milah*), [meaning], the eighth that follows the seven], this being the aspect that transcends the chaining down of the worlds

Avodat Yom HaKippurim 1:5 *ibid.*). It may be suggested that this is similar to the superiority of the libations of water over and above the libations of wine (Likkutei Torah, Sukkot 80b and elsewhere).

¹²⁹ To further elucidate based upon what was stated before (citing the discourse of the Tzemach Tzedek), the “one-*Achat*-אחת above” which is the aspect of “one-*Achat*-אחת is My dove.” In Likkutei Torah, Shir HaShirim 40a [it states]: It is for this reason that it is called “One-*Achat*-אחת” [in the feminine], since it is the aspect that receives from “One-*Echad*-אחד” [in the masculine]. Also see Tosefot entitled “*Ad Achat*-עד אחת” to Talmud Bavli, Menachot 18a [i.e., the singular-*Yechidah* aspect of the soul.]

(*Hishtalshelut*) but relates to the chaining down of the worlds (*Hishtalshelut*), there is room for the existence [of worlds]. However, through the service of the High Priest in the Holy of Holies on Yom HaKippurim, there is a drawing down of revelation that transcends the chaining down of the worlds (*Hishtalshelut*) and even transcends all relation to the chaining down of the worlds (*Hishtalshelut*). Relative to this revelation, “no man may be [in the Tent of Meeting],” including those [about whom the verse states], “The likeness of their faces [was like] the face of man (*Adam*-אדם).”

3.

This may be better understood by prefacing with an explanation of the verse,¹³⁰ “For **this** commandment (*HaMitzvah HaZot*-המצוה הזאת) that I command you today.” About this Likkutei Torah¹³¹ explains that all the *mitzvot* are called “the commandments of *HaShem*-יהוה,” whereas about “**this** commandment (*HaMitzvah HaZot*-המצוה הזאת),” referring to the *mitzvah* of repentance (*Teshuvah*), the verse states, “that **I**-*Anochi*-אנכי command you today,” referring to “I-*Anochi*, that is, who I [essentially] am-*Mi SheAnochi*-מי שאנכי,” (meaning He who transcends His Name *HaShem*-יהוה).

The explanation¹³² is that *mitzvot* are the matter of causing a drawing down of revelation of His Name *HaShem*-יהוה in the world. This is because the creation of the world is

¹³⁰ Deuteronomy 30:11

¹³¹ In the discourse entitled “*Ki HaMitzvah*,” Nitzavim 45b

¹³² See Likkutei Torah *ibid.* 45c-d; Also see Ohr HaTorah *ibid.* p. 1,555-1,556.

from *HaShem*'s יהו"ה title God-*Elohi*"מ-אלהי, in which God-*Elohi*"מ-אלהי-86 shares the same numerical value as "the natural order-*HaTeva*-הטבע-86."¹³³ Through [fulfilling] the *mitzvot* a drawing down of the revelation of the Name *HaShem*-יהו"ה, which transcends the natural order, is caused.

Now, the primary revelation of the Name *HaShem*-יהו"ה through fulfilling the *mitzvot* is in the person who fulfills the *mitzvot*, (and this causes a drawing down of revelation in the world at large). This is why the first utterance at the giving of the Torah was,¹³⁴ "I am *HaShem* **your God**-*Anochi HaShem Elohe*"cha-אנכי יהו"ה אלהיך." This is because the matter of the *mitzvot* given at the giving of the Torah is that *HaShem*-יהו"ה should be **your God**-*Elohe*"cha-אלהיך."

Now, the fact that through the *mitzvot* revelation of the Name *HaShem*-יהו"ה can be drawn down into the world, even though the existence of the world comes through His title God-*Elohi*"מ-אלהי, which covers over and conceals the Name *HaShem*-יהו"ה, is because (in the first place) the intention in the concealment caused by His title God-*Elohi*"מ-אלהי is [in order to bring about] that the revelation of *HaShem*-יהו"ה should come about through fulfilling Torah and *mitzvot*. This is as the verse states,¹³⁵ "God-*Elohi*"מ-אלהי has made man upright (*Yashar*-ישר)." That is, the intention of existence being brought

¹³³ Pardes Rimonim, Shaar 12, Ch. 2; Reishit Chochmah, Shaar HaTeshuvah Ch. 6, section entitled "v'*HaMargeel*" (121b); Shnei Luchot HaBrit 89a, 189a, 308b; Shaalot u'Teshuvot Chacham Tzvi, Section 18; Tanya, Shaar HaYichud VeHaEmunah [translated as The Gate of Unity and Faith] Ch. 6. [Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and The Gate of His Title (*Shaar HaKinuy*).]

¹³⁴ Exodus 20:2

¹³⁵ Ecclesiastes 7:29; See Likkutei Torah, Shlach 40c

about through His title God-*Elohi*”מ-אלהי” (“God-*Elohi*”מ-אלהי” has made”) is that through man fulfilling the *mitzvot* – he affects a drawing down of “the upright (*Yashar*-ישר) shall behold His face,”¹³⁶ so that the revelation will be below as it is Above.

However, “they sought many schemes,”¹³⁷ (this being the opposite of the intention in creation), therefore, for there to be a drawing down of revelation of the Name *HaShem*-יהו”ה in man, and thereby in the world at large, there must be a drawing down from the aspect of “I-*Anochi*-אנכי,” which is higher than [the Name] *HaShem*-יהו”ה. This drawing down comes through repentance (*Teshuvah*) which transcends the *mitzvot*. This is as stated,¹³⁸ “Return, Israel, unto *HaShem*-יהו”ה your God, for you have stumbled in your iniquity.” That is, for *HaShem*-יהו”ה to be your God-*Elohe*”cha-אלהי”ך after having “stumbled in your iniquity,” merely fulfilling the *mitzvot* from this point forward is insufficient in and of itself, but the matter of “Return, Israel-*Shuvah Yisroel*-שובה ישראל” must take place.

4.

In greater detail this may be understood by prefacing with the statement of our sages, of blessed memory,¹³⁹ “They asked Wisdom (*Chochmah*), ‘What atonement is there for the

¹³⁶ Psalms 11:7; See Likkutei Torah Re’eh 23d and on, cited in Likkutei Torah, Shelach there. [See Radak to Psalms 11:7.]

¹³⁷ Ecclesiastes 7:29 *ibid*.

¹³⁸ Hosea 14:2

¹³⁹ Talmud Yerushalmi, Makkot 2:6; Yalkut Shimoni, Yechezkel, Remez 358; Yalkut Shimoni to Psalms (Tehillim), Remez 702

sinner?’ She responded,¹⁴⁰ ‘The soul that sins – it shall die.’¹⁴¹ They asked prophecy (*Nevu’ah*), and she responded,¹⁴² ‘Evil pursues sinners.’ They asked the Torah, and she said, ‘Let him bring a guilt offering and it will be atoned for him.’ They asked the Holy One, blessed is He, and He said, ‘Let him repent and it will be atoned for him.’ This is the meaning of the verse,¹⁴³ ‘Good and upright is *HaShem*-יהו"ה, thus He guides sinners on the way.’”

Now, it can be said that Wisdom-*Chochmah* said that death should atone for the soul that sins, because Wisdom-*Chochmah* even transcends the light that is manifest in the world. For, from the perspective of the light that is manifest in the world, since sin is the opposite of *HaShem*’s-יהו"ה intention in creating the world, there cannot possibly be atonement for him for this. Thus, the fact that from the perspective of Wisdom-*Chochmah* it indeed is possible for there to be atonement for a soul that sins, this is because Wisdom-*Chochmah* transcends the world.

[Although what we mean here when we say Wisdom-*Chochmah*, is the Lower Wisdom (*Chochmah Tata’ah*),¹⁴⁴ referring to the Wisdom-*Chochmah* of Kingship-*Malchut*,

¹⁴⁰ Ezekiel 18:4, 18:20

¹⁴¹ This is the version of the text in the book *Vavei HaAmudim* (of the son of the Shnei Luchot HaBrit), Ch. 21; Also see *Likkutei Torah*, Shabbat Shuvah ibid. To elucidate, it is according to this version that we may understand the order of the four answers, in that each of them is more lenient than the one that preceded it.

¹⁴² Proverbs 13:21

¹⁴³ Psalms 25:8

¹⁴⁴ See *Sefer HaMaamarim*, *Kuntreisim* Vol. 1, p. 133b that Wisdom-*Chochmah* [here] refers to the Lower Wisdom (*Chochmah Tata’ah*), whereas prophecy (*Nevu’ah*) refers to Victory-*Netzach* and Majesty-*Hod*.

nevertheless, even Wisdom-*Chochmah* of Kingship-*Malchut* transcends Kingship-*Malchut* itself.]

Only that from the perspective of Wisdom-*Chochmah*, atonement comes through death, meaning, from the separation of the soul from the body. [It can be said that this is a matter of measure for measure. For, the matter of the *mitzvot* is to bring about a drawing down of *HaShem*-יהו"ה into [that which is indicated by His title] God-*Elohi*"m-אלהי"ם. This is because [His title] God-*Elohi*"m-אלהי"ם is the root of the vessels (*Keilim*) which are comparable to the body, whereas the light of *HaShem*-יהו"ה that is drawn into them is comparable to the vitality of the soul that enlivens the body.¹⁴⁵ Thus, since through his sins he caused the lack of revelation of *HaShem*-יהו"ה in [that which is indicated by His title] God-*Elohi*"m-אלהי"ם, therefore, his punishment (by which he attains atonement) is the separation of the soul from the body, measure for measure.]

From the perspective of prophecy (*Nevu'ah*), that is, [the aspects of] Victory-*Netzach* and Majesty-*Hod*,¹⁴⁶ (which transcend the Lower Wisdom-*Chochmah Tata'ah*),¹⁴⁷ the soul that sins can even attain atonement through suffering.¹⁴⁸

The novelty introduced by the response of the Torah, which certainly is so of the response of the Holy One, blessed is He, is that atonement comes about through sacrificial offering

¹⁴⁵ See the introduction to Tikkunei Zohar, in the Patach Eliyahu section, "You have made for them a number of bodies... and that fountain is as the soul to the body, which is the life of the body."

¹⁴⁶ Tanya, Iggeret HaKodesh, Epistle 19 and elsewhere.

¹⁴⁷ See Sefer HaMaamarim, Kuntreisim Vol. 1, p. 133b *ibid*.

¹⁴⁸ [Meaning, without death.]

(*Korban*) and repentance (*Teshuvah*), and suffering is unnecessary.

However, the difference between the response of the Torah and the response of the Holy One, blessed is He, is that even though the response of Torah, “Let him bring a guilt offering and it will be atoned for him,” is [also] a matter of repentance (*Teshuvah*), (and it specifically is then that the sacrificial offering brings atonement), is as the Tzemach Tzedek explains in the above-mentioned discourse.¹⁴⁹ That is, from the perspective of the Torah, this being the Wisdom-*Chochmah* of the Holy One, blessed is He, through repentance (*Teshuvah*) intentional sins are (only) transformed into unintentional sins, (and the sacrificial offering then affects atonement for these unintentional sins). However, from the perspective of the Holy One, blessed is He, who transcends the Torah, through repentance (*Teshuvah*) atonement is affected for intentional sins, and moreover, they are transformed into merits.

Now, based on what was cited before (in chapter three), that repentance (*Teshuvah*) is in the light of *HaShem*-יהוה, the Unlimited One, blessed is He, which transcends the chaining down of the worlds (*Hishtalshelut*), we can say that the reason that even from the perspective of the Torah, repentance (*Teshuvah*) is effective (in that the intentional sins become transformed into unintentional sins) - even though the Torah is in Wisdom-*Chochmah* (which is part of the chaining down of the worlds – *Hishtalshelut*) - is because the limitless light of *HaShem*-יהוה, the Unlimited One, blessed is He, which

¹⁴⁹ Ohr HaTorah, Yom HaKippurim p. 1,557 and on; Also see *Hemshech* 5672 Vol. 3 p. 1,252.

transcends Wisdom-*Chochmah*, dwells within Wisdom-*Chochmah*.¹⁵⁰

The same is so as the Torah is drawn down into the emotional qualities of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*. That is, Torah is in Splendor-*Tiferet*,¹⁵¹ which is the Middle Line (*Kav HaEmtza'ee*),¹⁵² and Splendor-*Tiferet* ascends to the Crown-*Keter*.¹⁵³ Therefore, in addition to having the light that transcends the chaining down of the world (*Hishtalshelut*) as it is drawn down in the Middle Line (*Kav HaEmtza'ee*), (which is why even from the perspective of Torah, the response is that repentance (*Teshuvah*) is effective in that it transforms willful sins into unintentional sins), there also is a revelation through it of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He, who transcends the lines, and the response of the Holy One, blessed is He, is “Let him repent and it will be atoned for him.” In other words, the fact that the Torah states, “Let him bring a guilt offering and it will be atoned for him,” (in that through repentance (*Teshuvah*) his willful sins will only be transformed into unintentional sins) is the level of the Torah as it is drawn down in the Middle Line (*Kav HaEmtza'ee*). However, the fact that the response of the Holy

¹⁵⁰ Likkutei Torah, Korach 53b; Also see Tanya, Ch. 35 in the note, and elsewhere.

¹⁵¹ That is, the three pillars upon which the world stands are Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*. Acts of loving kindness (*Gemilut Chassadim*) is Kindness-*Chessed*. The sacrificial service (*Avodah*) is Might-*Gevurah*. And the Torah is Splendor-*Tiferet*.

¹⁵² [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).]

¹⁵³ [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21.]

One, blessed is He, “Let him repent and it will be atoned for him,” is itself a part of Torah, (the Oral Torah), stems from the root of Torah in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who transcends the lines.¹⁵⁴

Based on this, we can explain what our sages, of blessed memory, stated,¹⁵⁵ “[Let the good one (*Tov*-טוב) come and receive goodness (*Tov*-טוב) from the Good (*Tov*-טוב) for the good ones (*Tovim*-טובים).] The words, ‘Let the good one (*Tov*-טוב) come,’ refer to Moshe; the words, ‘and receive goodness (*Tov*-טוב)’ refer to Torah; the words, ‘From the Good (*Tov*-טוב)’ refer to the Holy One, blessed is He, as it states,¹⁵⁶ ‘*HaShem*-יהו"ה is good to all,’ and the words, ‘for the good ones (*Tovim*-טובים)’ refer to the Jewish people, as the verse states,¹⁵⁷ ‘Do good, *HaShem*-יהו"ה, to the good ones (*Tovim*-טובים).’”

Now, this must be better understood. For, in Talmud, Tractate Sanhedrin, it states,¹⁵⁸ “One verse says,¹⁵⁹ ‘*HaShem*-יהו"ה is good (*Tov*-טוב) to all,’ and another verse says,¹⁶⁰ ‘*HaShem*-יהו"ה is good (*Tov*-טוב) to those who put their hope in Him, [to the soul that seeks Him].’ This is analogous to a person who has an orchard. When he waters [the orchard], he waters

¹⁵⁴ See Sefer HaMaamarim 5672 p. 32, “Since it is in the Torah that the *mitzvah* of repentance (*Teshuvah*) is stated, it is necessary to state that the Torah is also rooted in the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He... and with respect to what it states in Yalkut, that the Torah said, “Let him bring a sacrificial offering etc.,” this is [the aspect of] Torah as it is in the aspect of Wisdom-*Chochmah*.”

¹⁵⁵ Talmud Bavli, Menachot 53b

¹⁵⁶ Psalms 145:9

¹⁵⁷ Psalms 125:4

¹⁵⁸ Talmud Bavli, Sanhedrin 39b; [Yalkut Shimoni, Eichah (Remez 1,039)]

¹⁵⁹ Psalms 145:9

¹⁶⁰ Lamentations 3:25

all of it. However, when he hoes [the orchard], he only hoes around the good (*Tovim*-טובים) amongst them.” Thus, since the Torah was given (only) “to the good ones (*Tovim*-טובים), referring to the Jewish people,” at first glance, the above-mentioned teaching should have cited the verse, “*HaShem*-יהו"ה is good (*Tov*-טוב) to those who put their hope in Him.”

[Additionally, based on the well-known fact,¹⁶¹ that the verse “*HaShem*-יהו"ה is good to all” refers to external bestowal, whereas the verse “*HaShem*-יהו"ה is good to those who put their hope in Him” refers to inner bestowal, it requires even greater explanation as to why about to the matter of the giving of the Torah, which is an inner bestowal, the verse “*HaShem*-יהו"ה is good to all” is cited and not the verse “*HaShem*-יהו"ה is good to those who put their hope in Him.”]

We can say that the explanation¹⁶² is that when it states about repentance (*Teshuvah*), “Good (*Tov*-טוב) and upright is *HaShem*-יהו"ה,” this refers to the aspect indicated by “*HaShem*-יהו"ה is good to all.”¹⁶³ This is because repentance (*Teshuvah*) even atones for willful sins. This is why it states, ““and receive goodness (*Tov*-טוב)’ refers to Torah; ‘From the Good (*Tov*-טוב)’ refer to the Holy One, blessed is He, as it states,¹⁶⁴ ‘*HaShem*-

¹⁶¹ Ohr HaTorah, Yom HaKippurim p. 1,557; See at length in Sefer HaLikkutim Da”Ch Tzemach Tzeddek, section on “good-*Tov*-טוב,” p. 1,056 and on.

¹⁶² Ohr HaTorah, Yom HaKippurim *ibid.* – but stated there in a different manner.

¹⁶³ The intention here is to the **superior** aspect in “*HaShem*-יהו"ה is good to all,” which is drawn even to those who have sinned. Nevertheless, it is an **inner** bestowal, and it is therefore drawn specifically to the repentant.* See Ohr HaTorah, Yom HaKippurim *ibid.*; Sefer HaMaamarim 5670 p. 94 and elsewhere. *It is only that **they** themselves are not fitting for it, except by virtue of the Supernal good, in that “*HaShem*-יהו"ה is good to all” – See later in chapter six.

¹⁶⁴ Psalms 145:9

יהו"ה is good to all.” For, the good of the Torah as it stems from its root is the aspect of “Good (*Tov*-טוב) and upright is *HaShem*-יהו"ה,”¹⁶⁵ [which refers to] “*HaShem*-יהו"ה is good to all.”

6.

Now, even though the fact that repentance (*Teshuvah*) affects atonement, is due to the response that through repentance (*Teshuvah*) he ascends to higher than the chaining down of the worlds (*Hishtalshehut*), [nevertheless], the atonement that is affected through repentance (is not in a manner of waiving [and disregarding] the sins, but rather) it is an inner effect within the person who returns, in that his blemishes are repaired. This then, is the meaning of the verse, “Good (*Tov*-טוב) and upright (*Yashar*-ישר) is *HaShem*-יהו"ה, therefore He guides sinners on the way.” For “He is good (*Tov*-טוב)” means that He bestows to all.

This is as explained elsewhere¹⁶⁶ about the difference between “good-*Tov*-טוב” and “kindness-*Chessed*-חסד.” Namely, “kindness-*Chessed*-חסד” relates to the recipient, and therefore the bestowal of kindness is specifically to one who is fitting of it. [Only that from the perspective of the quality of kindness-*Chessed*, he is not too exacting, and if the recipient

¹⁶⁵ See Sefer HaMaamarim 5672 p. 32 *ibid.* – After explaining that the fact that it is in Torah that the *mitzvah* of repentance (*Teshuvah*) is stated, this being due to the root of the Torah in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, he adds that the fact that the Torah is called “good-*Tov*-טוב” is the matter of “*HaShem*-יהו"ה is good to all.”

¹⁶⁶ Sefer HaMaamarim 5670 p. 98 and on.

has some positive quality, he already is fitting for there to be bestowal to him.] In contrast, “He is good-*Tov*-טוב” stems from the bestower, and therefore, the bestowal is to everyone (even those who are unfitting). “He is upright-*Yashar*-ישר” means that this is so below as it is above.¹⁶⁷

This then, is the explanation of the reason that the drawing down affected by repentance (*Teshuvah*) is from the aspect of “Good (*Tov*-טוב) and upright (*Yashar*-ישר) is *HaShem*-יהוה.” This is because the reason repentance (*Teshuvah*) affects atonement for willful sins, is not because the person is fitting of this, but because of the goodness (*Tov*-טוב) of the Holy One, blessed is He, this being the drawing down of the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, which transcends the chaining down of the worlds (*Hishtalshelut*). The reason that by means of this drawing down his blemishes are repaired, and moreover, the repair is in an inner way (*b’Pnimityut*), is because the drawing down of the goodness (*Tov*-טוב) is in a way of kindness (*Chessed*-חסד), in that it is as though the person who returns is a receptacle for the drawing down.

7.

Now, this matter, that through repentance (*Teshuvah*) there is the atonement of willful sins to the point that they are transformed into merits, is also true throughout the year. This being so, how much more is it so during the ten days of repentance, at which time the repentance and return (*Teshuvah*)

¹⁶⁷ As explained before in Ch. 3.

to *HaShem*-יהו"ה is on a higher level.¹⁶⁸ The superiority of the repentance (*Teshuvah*) of Yom HaKippurim is that the atonement of Yom HaKippurim stems from the essence of the day itself,¹⁶⁹ which is atonement that is even higher than the atonement affected through repentance. The reason that Yom HaKippurim does not affect atonement except in those who repent, is because the drawing down of the matter of “the essence of the day itself” to someone, comes about through repentance.

The explanation¹⁷⁰ is that the reason that through repentance (*Teshuvah*) there is atonement for matters that were done against *HaShem*-יהו"ה's Supernal desire, is because repentance brings about a drawing down from the Essential Self of the limitless light of Unlimited One, *HaShem*-יהו"ה, blessed is He, who Himself is the Master over the desire and is not subject to the desire. The fact that the Master over the desire is not subject to the desire is a matter of the wondrous transcendence (*Hafla'ah*) of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and not the actual Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.¹⁷¹

¹⁶⁸ As explained in the preceding note in Ch. 2.

¹⁶⁹ See Mishneh Torah of the Rambam, Hilchot Teshuvah 1:3, “The essence of Yom Kippur atones **for those who repent**.” This demonstrates that the fact that the essence of the day affects atonement is also in accordance with the view of the sages, that Yom HaKippurim does not affect atonement except for those who repent. (Talmud Bavli, Shevuot 13a).

¹⁷⁰ With respect to the upcoming sections also see the discourse entitled “*Shuva Yisroel*” (the 2nd discourse) 5737 (Torat Menachem, Sefer HaMaamarim Tishrei p. 98 and on).

¹⁷¹ Similarly see the preceding discourse [of this year, 5723] (entitled “*Yivchar Lanu* – He will choose our heritage for us) [Discourse 1], Ch. 5 and Ch. 9 (Sefer HaMaamarim 5723, p. 8 & p. 12).

Since the matter of the wondrous transcendence (*Hafla'ah*) of the Master of the desire is that He wondrously transcends **the desire**, this demonstrates that the desire (*Ratzon*) has some relation to Him, [as also demonstrated by the fact that He is called the Master of the **desire** (*Baal HaRatzon*)]. This is why there must be forgiveness and atonement for having acted against *HaShem*'s-יהו"ה Supernal desire.

However, this is not so in relation to the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who even transcends being [called] “the Master of the desire (*Baal HaRatzon*),” for whom it is utterly inapplicable for there to be a matter of blemish in the first place.

This matter is the meaning of “the essence of the day itself atones.” That is, the atonement stemming from “the essence of the day” is (not in a way of action, but rather) on this day there is the revelation of the bond of the essential self of the soul with the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, (who even transcends being [called] “the Master of the desire (*Baal HaRatzon*)”), and in relation to this level there is no blemish in the first place.

Now, the reason the drawing down of the matter of “the essence of the day” is through repentance (*Teshuvah*), is because the blemishes are repaired through the revelation of the essential self of the soul, (in that from the perspective of the essential self of the soul, blemish is altogether inapplicable), which is not (so) applicable in the revealed powers of the soul

themselves.¹⁷² Rather, for the atonement brought about by the revelation of the essential self of the soul to [manifest] in an inner way (*b'Pnimityut*), this comes about through repentance (*Teshuvah*).

[We can add and say that in regard to the drawing down of atonement by “the essence of the day” within the revealed powers of the soul through repentance, since the matter of repentance (*Teshuvah*) is such that the person **departs** from his limitations, therefore, the drawing down brought about through repentance is in the revealed powers of the soul as they are in a motion of ascent. However, for the atonement of “the essence of the day” to be drawn down in the revealed powers of the soul even as they are in their form, this is brought about through the *mitzvah* of repentance (*Teshuvah*), in that on Yom HaKippurim, all are obligated to repent.¹⁷³

To further explain, the three matters present on Yom HaKippurim are comparable to the three matters present in the sounding of the Shofar. That is, there is the *mitzvah* of sounding the Shofar, there is the repentance hinted at in the sounding of the Shofar, and there is the inner nullification (*Bittul Pnimi*) to *HaShem*-יהו"ה stemming from the essential self of the soul.]¹⁷⁴

It can thus be said that this is the matter of the eight sprinklings that took place in the Holy of Holies, “one above

¹⁷² Similarly see the discourse entitled “*Hashkifah MiMe'on Kodshecha*” 5727, end of Ch. 9 (Torat Menachem, Sefer HaMaamarim Elul p. 253).

¹⁷³ Mishneh Torah of the Rambam, Hilchot Teshuvah 2:7. That is, in addition to the *mitzvah* of repentance (*Teshuvah*) that is present throughout the whole year, the repentance (*Teshuvah*) on Yom HaKippurim is a (*mitzvah* and) obligatory.

¹⁷⁴ See the preceding discourse [of this year, 5723] (entitled “*Yivchar Lanu* – He will choose our heritage for us) [Discourse 1], Ch. 9 (Sefer HaMaamarim 5723, p. 12).

and seven below.” The “one above” refers to the revelation of the singular-*Yechidah* essential self of the soul¹⁷⁵ which is unified with the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה, blessed is He. The “seven below” (which **follow after** the “one [above]”) is that the revelation of the singular-*Yechidah* essential self of the soul (which transcends the chaining down of the worlds (*Hishtalshelut*) as it is within man) should be drawn down into the revealed powers of the soul, meaning, in the chaining down of the worlds (*Hishtalshelut*) as it is within man).¹⁷⁶

8.

With the above in mind, we can explain the difference between the three matters present in the eighth (*Shemini*-שמיני), these being the eighth of the circumcision (*Milah*), the eighth of repentance, and the eighth of Yom HaKippurim. Circumcision (*Milah*) is a *mitzvah*, and being that in the first place, the original intention in creation is for the Jewish people to fulfill all the *mitzvot*, thus drawing down the revelations drawn down through them, therefore, the revelations that are drawn down through the *mitzvot* (including the *mitzvah* of circumcision) are actually not new light.¹⁷⁷

This is because in the first place, the original intention in creation was for the Jewish people to draw these revelations

¹⁷⁵ See the preceding note in Ch. 2.

¹⁷⁶ Similarly see Likkutei Torah, Shir HaShirim 42a; Ohr HaTorah (Yahal Ohr) to Psalms (Tehillim) p. 102.

¹⁷⁷ Similarly see Torat Menachem, Sefer HaMaamarim Tishrei p. 218 and on; Sefer HaMaamarim Av p. 172 and on.

down. Even though the revelation drawn down through the *mitzvot* is the revelation of *HaShem*-יהו"ה, and the revelation drawn through circumcision (*Milah*-מילה) is higher than [the lower name] *HaShem*-יהו"ה, for as explained in Likkutei Torah,¹⁷⁸ [on the verse],¹⁷⁹ “Who will ascend to heaven for us-*Mi Ya’aleh Lanu HaShamaymah*השמימה לנו מי יעלה,” the first letter of each word spells “circumcision-*Milah*-מילה” whereas the last letter of each word spells, “*HaShem*-יהו"ה,”¹⁸⁰ indicating that circumcision (*Milah*-מילה) is higher than [the lower name] *HaShem*-יהו"ה. Nevertheless, since in the first place, the [intention] in the creation of the worlds is that through the *mitzvah* of circumcision (*Milah*-מילה) this light should be drawn down, it thus is a light that has relation to worlds.

[It can be said that, in general, even this light is included in [the name] *HaShem*-יהו"ה. For, in [the name] *HaShem*-יהו"ה as it means “He who brings into being-*Mehaveh*-מהווה,”¹⁸¹ there

¹⁷⁸ Likkutei Torah, Lech Lecha 13b; Also see Ohr HaTorah, Yom HaKippurim p. 1,555; p. 1,556. In Torah Ohr there (and similarly in Ohr HaTorah there) it states, “to circumcise the foreskin of the heart, this being the matter of repentance (*Teshuvah*).” It may be stated that this is in general, however, whereas more particularly, since the reason a person has a foreskin of the heart is because he was **created** in this manner, and the intention in him being created in this manner is in order that there be the matter of (Deut. 10:16), “You shall circumcise the foreskin of your heart,” therefore, one who circumcised the foreskin of his heart did not affect a true novelty, since that was the intention in the creation in the first place. In contrast, when one has sinned and blemished (which is the opposite of the intention of creation) and then subsequently repaired this through repentance (*Teshuvah*), this is a **novelty**, as will be explained soon.

¹⁷⁹ Deuteronomy 30:12

¹⁸⁰ Tikkunei Zohar, Tikkun 22 (65b, 66a); Tikkun 70 (131a); [Also see Ginat Egoz of Rabbi Yosef Gikatilla translated as *HaShem Is One*, Vol. 2 (The Letters of Creation Part I), Section entitled “The five that are drawn from the ten.”]

¹⁸¹ See Shaar HaYichud VeHaEmunah [translated as *The Gate of Unity and Faith*] Ch. 4; Zohar III 257b (Ra’aya Mehemna); Pardes Rimonim, Shaar 1 (Shaar Eser v’Lo Teisha), Ch. 9.

are two levels. There is the source from which the existence of the worlds is made, and there is the desire (*Ratzon*) to bring the worlds into being.¹⁸² Since the desire to bring [the worlds] into being is also for there be a drawing down of the revelation brought about through circumcision (*Milah*-מילה), therefore it also is included in [the name] *HaShem*-יהו"ה. The fact that the revelation brought about through circumcision transcends the [lower name] *HaShem*-יהו"ה, is because this revelation transcends the source from which the existence of the worlds is made.]

The eighth (*Shemini*) of repentance (*Teshuvah*) is the revelation of a novel light and illumination. For, through one's sin, transgression, and veering from the path, (which is the opposite of *HaShem*'s-יהו"ה Supernal intent in the creation of man, that was in a way in which,¹⁸³ "God has made man upright,") which he then repairs through repentance (*Teshuvah*), he thereby draws down a new illumination that did not exist before (so to speak) even in the original intention for the creation. Only that this light comes from the Master of the desire (*Ba'al HaRatzon*), who already has relation to the desire (*Ratzon*) and intention in creation.

The eighth (*Shemini*) of Yom HaKippurim, which is that "the essence of the day itself atones," is a revelation of the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who even transcends the

¹⁸² This may be further elucidated by what is explained in various places regarding the matter of the two names *HaShem*-יהו"ה, that the first [name] *HaShem*-יהו"ה is that it arose in His Supernal desire, blessed is He, to bring worlds into being. (See *Sefer HaMaamarim* 5656 p. 365 and on, and elsewhere).

¹⁸³ [Ecclesiastes 7:29]

aspect of the [title] “Master of the desire” (*Ba'al HaRatzon*). Only that the revelation of this matter is primarily at the time that the High Priest enters into the Holy of Holies. Therefore, even the eighth (*Shemini*) of Yom HaKippurim is an eighth that follows after the seven days that precede Yom HaKippurim. For, in general, even the eighth (*Shemini*) of Yom HaKippurim is an aspect that transcends the chaining down of the worlds (*Hishtalshelut*) but relates the chaining down of the worlds (*Hishtalshelut*), (that is, the Master of the desire-*Baal HaRatzon*). In contrast, the order of the eight sprinklings in the Holy of Holies is that the one precedes the seven.

9.

This then, is the meaning of [the verse], “No man may be in the Tent of Meeting when he comes to provide atonement in the Sanctuary.” That is, the fact that “No man may be in the [Tent of Meeting],” including those about whom it is written, “The likeness of their faces [is like] the face of man,” is specifically when the High Priest enters the Holy of Holies to provide atonement in the Sanctuary. For, the revelation that transcends the chaining down of the worlds (*Hishtalshelut*) and was present in the Holy of Holies in and of itself, does indeed have a relation to the chaining down of the worlds (*Hishtalshelut*), and in relation to this revelation there is room for the [existence] of the angels.

However, upon the entry (of the High Priest into the Holy of Holies) to provide atonement in the Sanctuary, the reason that through the service of the High Priest in the Holy of

Holies a drawing down of atonement was caused to all the Jewish people, is because through his service of *HaShem*-יהו"ה, blessed is He, there was a revelation of the bond between the essential self of the soul and the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, and in relation to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, there is no room for the [existence] of angels, but rather, only "the Jewish people and the King alone."¹⁸⁴ Therefore, at such a time "no man may be in the [Tent of Meeting]," including those about whom it is written, "The likeness of their faces [was like] the face of man."

In addition,¹⁸⁵ in the *Ne'ilah* prayer there is an illumination of this revelation to an even greater degree than in the *Musaf* prayer of Yom HaKippurim, during which we recite the order of the High Priest's service on Yom HaKippurim. This is because the five prayers of Yom HaKippurim correspond to the five levels of the soul, the *Nefesh*, *Ru'ach*, *Neshamah*, *Chayah*, and *Yechidah*. The first three prayers are the *Nefesh*, *Ru'ach*, and *Neshamah* levels of the soul, and the *Musaf* prayer of Yom HaKippurim is the *Chayah* level of the soul, whereas the *Yechidah* level is [primarily] in the *Ne'ilah* prayer. This is why it is called "closing-*Ne'ilah*-נעילה," being that at this time the gates are closed even to the loftiest and most supernal creatures, (even including the emanated etc.). They

¹⁸⁴ See Zohar III 32a

¹⁸⁵ With respect to what is stated in this section, see in greater detail in the Sichah talk of Simchat Beit HaSho'eva of this year (5723) – printed in Likkutei Sichot Vol. 4, p. 1,154.

are incapable of entering, and “the Jewish people and the King are alone.”

This likewise is the meaning of the statement in Zohar¹⁸⁶ on the verse,¹⁸⁷ “No one remained with him when Yosef made himself known to his brothers.” It states there, “At the time that the Holy One, blessed is He, bonds with the Jewish people [since He takes only them alone, and the idolatrous nations do not bond with Him], because of this the verse states,¹⁸⁸ “The eighth day (*Shemini Atzeret*) shall be restricted to you (*Lachem-לכם*).” It can be said that the matter of the Holy One, blessed is He, bonding with the Jewish people, refers to the revelation of the *Yechidah* essential self of the soul, and the essential bond of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem-יהו"ה* Himself, blessed is He, with the essential self of the soul.

[It can also be said that the relationship between this and the matter of Yosef, is that the [meaning of the] name Yosef-יוסף is as in the verse, “May *HaShem-יהו"ה* add on (*Yoseef-יוסף*) to me another son (*Acher-אחר*),” that even “another-*Acher*-אחר” is caused to be a son (*Ben-בן*).¹⁸⁹ For, through the revelation of the essential bond of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem-יהו"ה* Himself, blessed is He, with the Jewish people, (“when Yosef

¹⁸⁶ Zohar I 208b, cited in Ohr HaTorah, Yom HaKippurim p. 1,559; Also see the beginning and end of the discourse entitled “*BaYom HaShemini Atzeret*” in Ohr HaTorah, Shmini Atzeret (Vol. 5, p. 2,149, and p. 2,153); 5687 (Sefer HaMaamarim 5687 p. 36, p. 51); 5740 (Torat Menachem, Sefer HaMaamarim Tishrei p. 215 and on).

¹⁸⁷ Genesis 45:1

¹⁸⁸ Numbers 29:35

¹⁸⁹ Ohr HaTorah, Vayeitzei Vol. 6, p. 1,123a

made himself known to his brothers”), it is revealed that even “another-*Acher*-אהר” is a son (*Ben*-בן-).]

This revelation takes place on Shemini Atzeret. For, as known, on Shemini Atzeret all matters that are present on Rosh HaShanah and Yom HaKippurim are present, except that on Shemini Atzeret they are in the way of joy. Therefore, “The eighth day (*Shemini Atzeret*) shall be restricted to you (*Lachem-lachem*),” [as it states],¹⁹⁰ “They will be yours alone, strangers not sharing them with you.”¹⁹¹

¹⁹⁰ Proverbs 5:17; Midrash Shemot Rabba 15:23, cited in the beginning and end of the discourse entitled “*Bayom HaShemini Atzeret*” of the years 5670 (Sefer HaMaamarim 5670 p. 35, p. 44); 5704 (Sefer HaMaamrim 5704 p. 43, p. 47); 5709 (Sefer HaMaamarim 5709 p. 69, p. 73); 5710 (Sefer HaMaamarim 5710 p. 71, p. 82); 5740 (Torat Menachem, Sefer HaMaamarim Tishrei p. 215, p. 225), and elsewhere.

¹⁹¹ [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*); Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 (The Letters of Creation, Part 1), Section entitled “The twelve letters ה"ו ז"ח ט"י ל"ג ס"ע צ"ק correspond to the Twelve Tribes of Israel.”]