

Discourse 3

*“BaYom HaShemini Atzeret Tihiyeh Lachem -
The eighth day shall be a restriction for you”*

Delivered on (the day of) Simchat Torah, 5720

By the grace of *HaShem*, blessed is He,

1.

The¹⁵⁰ verse states,¹⁵¹ “The eighth day shall be a restriction (*Atzeret*-עצרת) for you, you shall not do any laborious work.” The meaning of the word “*Atzeret*-עצרת” is “restriction,” “restraint” and “absorption.” In other words, that which is drawn down on Sukkot, in an encompassing transcendent way (*Makif*), comes to be absorbed in an inner way (*b’Pnimityut*) on Shemini Atzeret.¹⁵²

About this absorption the verse specifies, “for you-*Lachem*-לכם,” as it states,¹⁵³ “They will be Yours alone, strangers not sharing them with You.” We therefore must understand why it states “for you-*Lachem*-לכם” about this restraint and absorption of Shemini Atzeret, being that it only is

¹⁵⁰ This discourse is a direct continuation of the discourse preceding it, “*HaOseh Sukkato* – One who makes his Sukkah under a tree,” Discourse 2.

¹⁵¹ Numbers 29:35

¹⁵² See Ohr HaTorah, Sukkot p. 1,762 and on.

¹⁵³ Proverbs 5:17; Midrash Shemot Rabba 15:23; See the discourse entitled “*BaYom HaShmini Atzeret*” 5674 (*Hemshech* 5672 Vol. 1, p. 435); 5670 p. 35, p. 44; 5704 p. 43, p. 47; 5709 p. 69, p. 73; 5710 p. 71, p. 82.

the restraint and absorption of that which was drawn down on Sukkot, about which it does not say “for you-*Lachem*-לכם.”

Moreover, given what the Midrashic teachings of our sages, of blessed memory,¹⁵⁴ explain about the offering of the seventy bulls that were sacrificed during Sukkot, corresponding to the seventy nations, this is not understood. That is, no matter what the explanation, ultimately, this matter is related to the nations of the world, in that they derive vitality from it, (even though the number of bulls offered decreased on each consecutive day [of Sukkot]).¹⁵⁵ Another verse likewise states,¹⁵⁶ “Praise *HaShem*-יהו"ה – all the nations,” as our sages, of blessed memory, explained,¹⁵⁷ “If the nations would only know what the Jewish people do on their behalf in the Holy Temple, they would praise and glorify them.”

However, since the very same revelation of the holiday of Sukkot is what comes to be restrained and absorbed on Shemini Atzeret, it is not understood why the verse specifically states about Shemini Atzeret, “for you-*Lachem*-לכם,” and, “They will be Yours alone, strangers not sharing them with You.”

¹⁵⁴ Talmud Bavli, Sukkot 55b; Midrash Bamidbar Rabba 21:24; Tanchuma Pinchas 16; Rashi to Numbers 29:18, 29:35.

¹⁵⁵ See Rashi to Numbers 29:18 and elsewhere.

¹⁵⁶ Psalms 117:1; See Ohr HaTorah, Sukkot p. 1,755.

¹⁵⁷ See Midrash Bamidbar Rabba 1:3 – “If only the nations of the world would know how good the Holy Temple was for them, they would surround it with fortifications of military installments to protect it.”

Now, in explaining the words, “The eighth day-*BaYom HaShemini*-השמיני,” the Rav, the Maggid of Mezhritch, explained¹⁵⁸ that the word “*Shemini*-שמיני” is of the same root as the word “oil-*Shemen*-שמן,” meaning “fattiness-*Shuman*-שומן.” This is unlike the simple meaning [of the word], that Shemini Atzeret is called thus because of the number [eight], which in the *Sefirot* is the *Sefirah* of Understanding-*Binah*.¹⁵⁹ Rather, he explains that “*Shemini*-שמיני” is of the root “oil-*Shemen*-שמן,” which is the aspect of Wisdom-*Chochmah*, which transcends understanding and comprehension and even reaches the inner aspect of Wisdom-*Chochmah*, which is the aspect of pleasure (*Taanug*).

Beyond this, about the matter of “The eighth day-*BaYom HaShemini*-השמיני,” our Rebbes and Leaders explained¹⁶⁰ that this does not refer to the “sacred anointing oil” (*Shemen Mishchat Kodesh*),¹⁶¹ which is the aspect of the Revealed Wisdom (*Chochmah HaGluyah*), but refers to the aspect of the Concealed Wisdom (*Chochmah Stima’ah*).

As explained before,¹⁶² this is the meaning of the verse,¹⁶³ “Like the precious oil upon the head running down the

¹⁵⁸ Likkutei Amarim 68b; Ohr Torah, Section 365 (398 in the edition printed in 5766); Ohr HaTorah, Shmini Atzeret p. 1,817; *Hemshech* 5672 *ibid.*, and 5696 *ibid* (Sefer HaMaamarim 5696 p. 41).

¹⁵⁹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).

¹⁶⁰ See *Hemshech* 5672 *ibid.*

¹⁶¹ Exodus 30:25; 30:31

¹⁶² In the preceding discourse of this year, 5720, entitled “*HaOseh Sukkato* – One who makes his Sukkah under a tree,” Discourse 2, Ch. 4.

¹⁶³ Psalms 133:2

beard, the beard of Aharon,” referring to the aspect of the Concealed Wisdom (*Chochmah Stima’ah*) and the root of the thirteen qualities of mercy (*Yod-Gimmel Midot HaRachamim*), which are the thirteen fixtures of the beard (*Yod-Gimmel Tikkunei Dikna*) from which forgiveness and atonement comes on Yom HaKippurim.

That is, the root of the *mitzvot* is in the “Skull” (*Galgalta*), whereas the atonement for blemishing and transgressing the *mitzvot* is drawn from an aspect that transcends the “Skull” (*Galgalta*), this being the aspect of the Concealed Wisdom (*Chochmah Stima’ah*), only that On Yom HaKippurim the drawing down of this aspect is in a concealed way, whereas it comes to be revealed on Sukkot in a surrounding and encompassing way (*Makif*), and on Shemini Atzeret it comes in an inner way (*b’Pnimityut*).

This then, is the meaning of “On the fatty day (*BaYom HaShemini*-ביום השמיני) shall be an absorption (*Atzeret*-עצרת),” meaning a revelation of the innerness (*Pnimityut*) of the Concealed Wisdom (*Chochmah Stima’ah*) that transcends the aspect of the “Skull” (*Galgalta*). This is as explained before,¹⁶⁴ that in the “Skull” (*Galgalta*) there is a radiance of the external aspect (*Chitzoniyut*) of the Ancient One-*Atik*, in an encompassing transcendent way (*Makif*), whereas in the Concealed Wisdom (*Chochmah Stima’ah*) there is a radiance of the innerness (*Pnimityut*) of the Ancient One-*Atik*, in an inner way (*b’Pnimityut*).

¹⁶⁴ In the preceding discourse of this year, 5720, entitled “*HaOseh Sukkato* – One who makes his Sukkah under a tree,” Discourse 2, Ch. 4.

3.

Now,¹⁶⁵ to understand this in greater detail, as it is in the powers of the soul, the Ancient One-*Atik* is the aspect of pleasure (*Taanug*),¹⁶⁶ which is drawn down and revealed in the desire (*Ratzon*) – (which is the “Skull-*Galgalta*”) – and in wisdom-*Chochmah*. As we observe in man below, when he desires something and his desire is fulfilled, he derives pleasure in this. However, the drawing down of the pleasure (*Taanug*) into the desire (*Ratzon*) is in a transcendent encompassing way (*Makif*), whereas the drawing down of the pleasure (*Taanug*) into Wisdom-*Chochmah* is in an inner way (*b’Pnimityut*). For, as we observe in desire (*Ratzon*), the pleasure of it is not actively felt in an inner way, and this is why the lack of pleasure (*Taanug*) has no effect on him at all, in that the lack of it does not weaken his desire (*Ratzon*).

This is like the verse,¹⁶⁷ “I love you, says *HaShem* יהוה,” which stems from *HaShem*’s יהוה’s essential desire in the souls of the Jewish people. This desire (*Ratzon*) is always present, even in the absence of pleasure (*Taanug*). This itself is what the Jewish people argue to the Holy One, blessed is He, throughout the year, especially in the month of Tishrei. Namely, that due to *HaShem*’s יהוה’s essential desire (*Ratzon Atzmi*) in the souls of the Jewish people, their state and standing in fulfilling Torah and *mitzvot* should not be relevant.

¹⁶⁵ See the discourse entitled “*Dirshu HaShem*” 5674 (*Hemshech* 5672 *ibid.* p. 406 and on).

¹⁶⁶ See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 24.

¹⁶⁷ Malachi 1:2

This is because fulfilling Torah and *mitzvot* is the aspect of pleasure (*Taanug*), as our sages, of blessed memory, taught,¹⁶⁸ “It brings satisfaction of spirit before Me that I spoke and My will was done.” This “satisfaction of spirit” (*Nachat Ru’ach*-נחת רוח) is the matter of pleasure (*Taanug*). Thus, since pleasure (*Taanug*) does not rule over desire (*Ratzon*), therefore, even when there is an absence of pleasure (*Taanug*), there must nevertheless be the matter indicated by the verse,¹⁶⁹ “He will choose our heritage for us, the pride of Yaakov that He loves,” in which the words “that He loves” refer to His essential desire (*Ratzon Atzmi*).

The same is so of the love of a father for his son, that this love and desire is always present, even when he has no pleasure from his son. In other words, the lack of pleasure in no way diminishes or weakens the desire.

Likewise, the satisfaction of pleasure (*Taanug*) does not increase the strength of the desire (*Ratzon*). That is, if someone desires something and subsequently delights in it, the pleasure (*Taanug*) does not increase the strength of the desire (*Ratzon*). This is because pleasure (*Taanug*) is not felt in an inner way (*b’Pnimityut*) in the desire (*Ratzon*), but only in a transcendent encompassing way (*Makif*), and therefore has no effect on it.

In contrast, this is not so of the revelation of pleasure (*Taanug*) in Wisdom-*Chochmah*, which a person senses in an inner way (*b’Pnimityut*). We thus see that due to the pleasure (*Taanug*), addition caused in the intellect. That is, when one conceptualizes a subject and subsequently delights in this, the

¹⁶⁸ Torat Kohanim and Rashi to Leviticus 1:9 and elsewhere.

¹⁶⁹ Psalms 47:5

pleasure will bring him to even greater depth of revelation in the revealed intellect (*Sechel HaGaluy*). This is because here, the drawing down of pleasure (*Taanug*) into intellect (*Sechel*) is in an inner way (*Pnimiyyut*).

From the above distinction, we can also understand a second distinction. That is, in the desire (*Ratzon*) there only is a drawing of the externality (*Chitzoniyyut*) of the pleasure (*Taanug*), whereas in Wisdom-*Chochmah* there is a drawing of the innerness (*Pnimiyyut*) of pleasure (*Taanug*). This is because every encompassing light (*Ohr Makif*) is an aspect of externality (*Chitzoniyyut*), whereas every inner light (*Ohr Pnimi*) is an aspect of innerness (*Pnimiyyut*).

Now, as simply understood, the cause of this difference between how pleasure (*Taanug*) is drawn in the desire (*Ratzon*) and how it is drawn in Wisdom-*Chochmah*, is because the desire (*Ratzon*) is an encompassing aspect (*Makif*). (This is because desire (*Ratzon*) is a revelation and radiance from the soul, and essentially is encompassing – *Makif*.) Thus, since desire (*Ratzon*) itself is in a state of encompassing (*Makif*), therefore, all matters revealed in it – including pleasure (*Taanug*) – are encompassing (*Makif*).

In contrast, this is not so of Wisdom-*Chochmah* and intellect (*Sechel*), which manifests inwardly (*Pnimi*) and is settled (*Hityashvut*) within him. Thus, since wisdom-*Chochmah* is a state of inner manifestation (*Pnimi*), therefore, all matters that are revealed in it – including pleasure (*Taanug*) – are in a way of inner manifestation (*Pnimi*).

On a deeper level, since desire (*Ratzon*) is unrelated to pleasure (*Taanug*) – being that desire (*Ratzon*) is not drawn

from pleasure (*Taanug*), but has its own unique root in the soul, meaning that both (desire-*Ratzon* and pleasure-*Taanug*) are essential to the soul, in that there is essential desire (*Ratzon Atzmi*) and there is essential pleasure (*Taanug Atzmi*) – therefore, in their essential being they are separate from each other. It therefore is not possible for a revelation of pleasure (*Taanug*) to be in the desire in an inner way (*Pnimi*), but only in an encompassing way (*Makif*).

On an even deeper level, not only are desire (*Ratzon*) and pleasure (*Taanug*) separate, but they are opposites. For, in the essence of the soul itself, pleasure is inwardly essential and relates to the essential self of the soul by way of going into the essential self. In contrast, desire is external, in that it is the attraction of the soul to something outside of the self.

As we observe, a person can have pleasure in himself, and on the contrary, this is the true matter of pleasure (*Taanug*), as explained elsewhere about, “the delight of the King in Himself.”¹⁷⁰ This is also true in man below, that true pleasure is delight in oneself. However, this is not so of desire (*Ratzon*), in that a person cannot desire himself, because desire only relates to something outside of himself.

This is because, pleasure is essential to the soul itself, in that it is inward, essential and alone. That is, in the essential self of his soul, one ascends into himself, in a way of concealment after concealment. In contrast, relative to the soul itself, desire (*Ratzon*) is external, and it therefore is the drawing and revelation of the soul to something outside of itself. Thus,

¹⁷⁰ See Emek HaMelech, Shaar 1; Likkutei Torah, Shir HaShirim 27a; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17 & Ch. 24.

because pleasure (*Taanug*) and desire (*Ratzon*) are separate and distinct from each other, and even are opposites, therefore pleasure (*Taanug*) cannot be inwardly manifest (*b'Pnimityut*) in desire (*Ratzon*), but remains in an encompassing state (*Makif*) relative to desire.

In contrast, Wisdom-*Chochmah* is not essential to the soul. Rather, there only is a cause in the soul for the matter of Wisdom-*Chochmah*, and this cause is unified with the soul, which is why it is called “the intellectual soul” (*Nefesh HaMaskelet*). This is similar to why it is called “the speaking soul” (*Nefesh HaMedaberet*),¹⁷¹ being that “the soul is full of letters (*Otiyot*).”¹⁷²

What is meant here is not that speech (*Dibur*) is essential in the soul, but that there is a cause for speech (*Dibur*) in the soul. The same is so of intellect (*Sechel*), that intellect (*Sechel*) is not essential, like desire, but there nonetheless is a cause (*Sibah*) in the soul for intellect (*Sechel*). As it is in the soul, (to the degree that it is possible to make distinctions in the soul itself), this cause is the matter of pleasure (*Taanug*), meaning that [pleasure (*Taanug*) is the] cause (*Sibah*) of the intellect (*Sechel*).

Now, since the cause (*Sibah*) of intellect (*Sechel*) is pleasure (*Taanug*) – and moreover, it is not just a cause (*Sibah*), but as explained elsewhere,¹⁷³ the existence of intellect (*Sechel*)

¹⁷¹ See Targum Onkelos to Genesis 2:7; Also see the citations in the next note.

¹⁷² See Introduction to Tikkunei Zohar 12b; Etz Chayim, Shaar 5 (Shaar TANT”A) Ch. 3; Likkutei Torah, Naso 26b; Shir HaShirim 4b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 38 and the notes and citations there, and elsewhere.

¹⁷³ *Hemshech* 5672 *ibid.* p. 411.

itself is the existence of pleasure (*Taanug*), only that this is as pleasure (*Taanug*) comes about through various constrictions (*Tzimtzumim*) etc., until it comes to exist as intellect (*Sechel*), nevertheless, its essential being is that of pleasure (*Taanug*) – therefore, within intellect (*Sechel*), pleasure (*Taanug*) becomes revealed in an inner manifest way (*b'Pnimiyut*).

That is, within the inner aspect (*Pnimiyut*) of intellect (*Sechel*) there is a drawing of the inner aspect (*Pnimiyut*) of pleasure (*Taanug*) in an inner manifest way (*b'Pnimiyut*). That is, when a person conceptualizes something in particular, because of the essential matter of conceptualizing it, he has pleasure and delight (*Taanug*) in this, and even when what he conceptualizes goes against his desire (*Ratzon*), he nevertheless delights in it.

This is because the matter of desire (*Ratzon*) is solely to awaken the intellect (*Sechel*), whereas the actual existence of intellect (*Sechel*) itself, is the existence of the pleasure (*Taanug*) itself, and thus the inner aspect (*Pnimiyut*) of the pleasure (*Taanug*) is drawn into it in an inner manifest way (*b'Pnimiyut*).

4.

However, we still must better understand this. For, as explained elsewhere,¹⁷⁴ the difference between desire (*Ratzon*) and pleasure (*Taanug*), is that pleasure (*Taanug*) has no dominion over the essential desire (*Ratzon Atzmi*). This is as

¹⁷⁴ *Hemshech* 5666 p. 69 and on; Maamarei Admor HaEmtza'ee, Na"Ch, p. 483 and on.

explained above (in chapter three) about the verse,¹⁷⁵ “I love you, says *HaShem*-יהוה,” that even when the opposite of pleasure (*Taanug*) is present, the essential desire (*Ratzon Atzmi*) remains in full force, overriding the pleasure (*Taanug*) and dominating it.

There are various proofs for this. One proof¹⁷⁶ is from the fact that on Shabbat it is permissible to fast due to a disturbing dream.¹⁷⁷ For, even though a fast causes suffering, nonetheless, because his desire [to fast] relieves his suffering, to the point that for him, the suffering [of the fast] is transformed into pleasure,¹⁷⁸ he thereby fulfills the *mitzvah* of “you shall proclaim Shabbat a delight (*Oneg*-ענג).”¹⁷⁹

This being so, it seems to contradict what was explained before, that pleasure (*Taanug*) is essential, whereas desire (*Ratzon*) is external, based on which, it is not understood how it is possible that the pleasure (*Taanug*) does not have dominion over the desire (*Ratzon*), whereas desire (*Ratzon*) has dominion over the pleasure (*Taanug*).

However, the explanation is that, in truth, there is no contradiction here at all. On the contrary, this is the reason itself. That is, because pleasure (*Taanug*) is essential, and its matter is [pleasure] in one’s essential self, it therefore cannot be revealed as it is in the essential self. Rather, all that comes into revelation is just a glimmer of radiance of it.

¹⁷⁵ Malachi 1:2

¹⁷⁶ See *Hemshech* 5666 *ibid.* p. 70; *Hemshech* 5672 *ibid.* p. 410.

¹⁷⁷ Tur and Shulchan Aruch, Orach Chayim 288:4; Shulchan Aruch of the Alter Rebbe 288:3.

¹⁷⁸ See Tur, Shulchan Aruch, and Alter Rebbe’s Shulchan Aruch, Orach Chayim 288 *ibid.*

¹⁷⁹ Isaiah 58:13

In contrast, since the desire (*Ratzon*) is external, and its matter is that the soul is drawn to something outside of itself, therefore it is the essence of the desire (*Etzem HaRatzon*) itself that comes into revelation. Thus, since the revelation of the desire (*Ratzon*) is of its essence, whereas the [revelation of the] pleasure (*Taanug*) is merely a glimmer of it, therefore, the radiance of the pleasure (*Taanug*) does not rule over the essential desire (*Ratzon Atzmi*), but on the contrary, the essential desire (*Ratzon Atzmi*) rules over the radiance (*Ha'arah*) of the pleasure (*Taanug*).

However, as each is only the aspect of a radiance (*Ha'arah*), or as each is essentially, it then is certain that the pleasure (*Taanug*) is essential and the desire (*Ratzon*) is external.¹⁸⁰ Therefore, the revelation of the pleasure (*Taanug*) within the desire (*Ratzon*) is only in a transcendent encompassing way (*Makif*), and it only is in Wisdom-*Chochmah* that the pleasure (*Taanug*) is revealed in an inner manifest way (*b'Pnimityut*). Moreover, the inner aspect (*Pnimityut*) of the pleasure (*Taanug*) is revealed in it, as explained above.

5.

This then, is the meaning of the verse,¹⁸¹ “The eighth day (*Shemini*-שמיני) shall be a restriction (*Atzeret*-עצרת) for you.” For, “*Shemini*-שמיני” is the aspect of “oil-*Shemen*-שמן,”

¹⁸⁰ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24 *ibid*.

¹⁸¹ Numbers 29:35

and on a deeper level refers to the “good oil-*Shemen HaTov*-שמן הטוב,” which is the aspect of the Concealed Wisdom (*Chochmah Stima’ah*) that transcends the “Skull” (*Galgalta*). This aspect is the source of the thirteen qualities of mercy (*Yod-Gimmel Midot HaRachamim*) that are drawn down on Yom HaKippurim in a concealed way. This is revealed on Sukkot in a transcendent encompassing way (*Makif*), but is drawn down on Shemini Atzeret in an inner manifest way (*b’Pnimityut*).

Therefore, on Sukkot, when the revelation is encompassing (*Makif*), it is similar to the revelation in the aspect of the “Skull” (*Galgalta*), which is only the external aspect (*Chitzoniyut*) of the Ancient One-*Atik*. This is why it is possible for the [external husks of *Kelipah*] to derive vitality [from this] etc., which is the matter of offering the seventy bulls on Sukkot, corresponding to the seventy nations, in that through this, vitality is drawn to them, as mentioned before on the verse,¹⁸² “Praise *HaShem*-ה' – all the nations.”

However, this is not so of Shemini Atzeret, in which the term “*Atzeret*-עצרת” means “restraint” and “absorption,” indicating that revelation is drawn down in an inner manifest way (*b’Pnimityut*). That is, there then is the revelation of the inner aspect (*Pnimityut*) of the Ancient One-*Atik*, from which [the nations] derive no vitality whatsoever.

This is like the explanation elsewhere¹⁸³ about the creation of the world, which is specifically brought about from

¹⁸² Psalms 117:1; See Ohr HaTorah, Sukkot p. 1,755.

¹⁸³ See the discourse entitled “*VaEtchanan*” 5673 (*Hemshech* 5672 Vol. 1, p. 349); Also see Likkutei Torah, Re’eh 19b; Ohr HaTorah, Vayikra Vol. 3, p. 459 and on, and elsewhere.

the letter *Beit*-ב,¹⁸⁴ which is the beginning of the chaining down (*Hishtalshelut*), rather than from the letter *Aleph*-א, which transcends the chaining down (*Hishtalshelut*). This is because, relative to that which transcends the chaining down (*Hishtalshelut*), “darkness and light are the same,”¹⁸⁵ and it therefore is possible for [the external husks of *Kelipah*] to derive vitality from there.

However, even so, the giving of the Torah began with the letter *Aleph*-א.¹⁸⁶ This is because, since it is drawn in an inner manifest way (*b’Pnimityut*), in which the inner aspect (*Pnimityut*) of the Ancient One-*Atik* illuminates, [the nations] cannot possibly derive any vitality, but the contrary is true, that from the perspective of the inner aspect (*Pnimityut*) of the Crown-*Keter*, “all Your enemies shall be cut off.”¹⁸⁷ The same is so on Shemini Atzeret, that because the inner aspect (*Pnimityut*) is drawn forth, therefore,¹⁸⁸ “They will be Yours alone, strangers not sharing them with You.”

Now, the matter of the fatness (*Shuman*-שומן) and fattiness (*Dashen*-דשן) of Shemini Atzeret should be drawn down throughout the year, in the matter expressed by the

¹⁸⁴ See Talmud Yerushalmi, Chagigah 2:1; Midrash Tanchuma Bereishit 5; Bereishit Rabba 1:10; Zohar I 205b and elsewhere.

¹⁸⁵ Psalms 139:12

¹⁸⁶ Exodus 20:2

¹⁸⁷ Micah 5:8; Also see the note of the Rebbe to Sefer HaMaamarim 5700 p. 42. (That is, the first part of the verse, “Your hand will be raised over Your enemies” refers to the Crown-*Keter*, and to the inner aspect (*Pnimityut*) of the Crown-*Keter*, as is explained in Likkutei Torah, in the explanation to the discourse entitled “*Zot Chukat*,” Ch. 4.)

¹⁸⁸ Proverbs 5:17; Midrash Shemot Rabba 15:23; See the discourse entitled “*BaYom HaShmini Atzeret*” 5674 (*Hemshech* 5672 *ibid.* p. 435); 5670 p. 35, p. 44; 5704 p. 43, p. 47; 5709 p. 69, p. 73; 5710 p. 71, p. 82.

verse,¹⁸⁹ “Yaakov went on his way-*Darko*-דרכו,” referring to “keeping the way of *HaShem-Derech HaShem*-יהו"ה etc.,”¹⁹⁰ by which the world is brought to a state of satisfaction and fatness in all matters pertaining to children, health, and abundant sustenance.

¹⁸⁹ Genesis 32:2 – See Sefer HaSichot 5696 p. 43, and Likkutei Sichot Vol. 15, p. 259 and on; Vol. 2, p. 266 and on, p. 367 and on, and elsewhere.

¹⁹⁰ Genesis 18:19