ויטע אשל בבאר שבע

ד"ה ויטע אשל בבאר שבע ויקרא שם · ש"פ וירא, כ' מרחשון ה'תשמ"ז

He Planted an Eishel in Be'er Sheva

DISCOURSE	Maamar of the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, said on Shabbos Parshas Vayeira, 20 MarCheshvan 5747 – the birthday of the Rebbe Rashab (22 November 1986)
BASE TEXT	The Rebbe Rashab's maamar "Vayita Eishel" (5650), and the Zohar on the ten saplings (Hashmatos to part I)
PUBLISHED	Dvar Malchus, Shabbos Parshas Vayeira 5747 – hanachah bilti mugah; also printed in Toras Menachem (Hisvaaduyos 5747, vol. 22) and Sefer HaMaamarim Bereishis vol. 1

Prepared for Chabad of Parkland. Bilingual study edition: the Rebbe's Hebrew opposite an English translation with the elucidation woven clause by clause, deep-dive commentary, an avodah sidebar for every section, and the complete footnote apparatus.
Created in conjunction with feedback from Rabbi Shuey Biston and from reader input.

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The same kevius, forty years on.

This maamar was said on Shabbos Parshas Vayeira, 20 MarCheshvan 5747 – the birthday of the Rebbe Rashab (22 November 1986). This year, 5787, 20 MarCheshvan again falls on Shabbos Parshas Vayeira, 31 October 2026.

About this edition

HOW TO USE

Bold is the Rebbe's words in translation. Lighter italic is the woven elucidation — a source, a mechanism, a gloss, placed where a reader new to the maamar needs it. Read only the bold and you have the maamar; read both and you have it taught. Where elucidation and the Hebrew differ, the Hebrew governs. The boxed numeral beside each Hebrew line is its line number on the printed Dvar Malchus page (numbering restarts at 1 on each page). Footnote numerals are as printed; the footnotes themselves are collected at the back.

Genre. This is a maamar. The Sefer HaMaamarim and Toras Menachem label the text a "ka'ein sicha" (in the manner of a talk); the Dvar Malchus booklet and the printed title both call it a maamar. The Rebbe opens with the verse and builds the whole discourse around the Rashab's maamar, which is the form of a maamar.

Editorial status. Hanachah bilti mugah: a record of what was said, not reviewed by the Rebbe. Where the later printings (Sefer HaMaamarim, Toras Menachem) read differently, this edition prints the booklet and flags the difference (‡).

Source. The Hebrew is transcribed line by line from the Dvar Malchus booklet (4 pp.), Shabbos Parshas Vayeira 20 MarCheshvan 5747, with its line breaks and its twenty-three footnote markers. The booklet's English translation is not used; the English here is new.

Citations. Each footnote is classed VERIFIED — the passage was opened and read — or AS CITED — a real source reproduced as the printing gives it, with a locator not independently confirmed. A ‡ marks a place where a witness differs or a printing slip is likely. Nothing is stated more firmly than it was checked.

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The argument at a glance

Six moves, one verse: why has the Rashab's maamar on this verse come out now, and what does "he planted an eishel" say?

MOVE	What the maamar says	Where it lands
TODAY	Shabbos Vayeira is the Rashab's birthday. His maamar on this verse was just published — why now?	*Because our generation must spread the wellsprings to the farthest outside, which needs new light from above.*
ZOHAR	The ten saplings of the Mishnah are the ten sefiros of Atzilus, planted on the "eve of the seventh".	*The ten are drawn into Malchus.*
SEVENTH	The seventh year is like Shabbos: both are Malchus.	*Shabbos lifts all worlds; Shemittah only the earth.*
VERSE	"Eishel" is a tree — Zeir Anpin of Atzilus holding all ten. "Be'er Sheva" is Malchus.	*The verse is the ten saplings, drawn into Malchus.*
INN	"Eishel" as an inn: eating, drinking, escorting — internal and encompassing.	*A service for the outside needs the encompassing of the encompassing.*
RAMAH	"Under the eishel in Ramah": Atik Yomin, David's eternal kingship, "El Olam" as eternity.	*The service brings us to the Redemption, through David Malka Meshicha.*

א Why this verse, this Shabbos

BEFORE WE READ

The Rebbe opens with the verse of the week and, without pausing on it, turns to the day: this Shabbos is the birthday of his father-in-law's father, the Rebbe Rashab, and the Rashab left a maamar on exactly this verse. The first question the Rebbe asks is not what the verse means but why this maamar has reached print now.

The verse of the week: **"And he planted an eishel in Be'er Sheva, and there he called out in the name of Havayah, G-d of the world."** *(Bereishis 21:33).* **And** *the Rebbe at once ties it to the day:* **the Baal Yom HaHuledes** *– the Rebbe Rashab, whose birthday this Shabbos is –* **brings in his maamar on this verse** *(the maamar of 5650) – a maamar* **that our generation has merited to see printed and published before this Shabbos**

1 ויטע אשל בבאר שבע ויקרא שם בשם הוי'
2 א־ל עולם[1]. ומביא בעל "יום ההולדת"
3 במאמרו על פסוק זה (דשנת תר"ן[2]) שזכה
4 דורנו ונדפס ויצא־לאור לפני שבת זו [כמו עוד
5 כמה ספרי חסידות שזכה דורנו ויצאו־לאור בו,

– one of several Chassidic works our generation has merited to see published – and the reason, it may be said, is this: **since in this time there must be the spreading of the wellsprings outward,** *to the very outside,* **to the outside beyond which there is no further outside, therefore for this there must be an empowerment from above** *(נתינת כח)* **, through the revelation of a new light** *(אור חדש: not made for the occasion but released from the treasury)* **.** *That is what the discourses of the hilula explain with a parable:* **the king spends the treasures he had amassed and never used, and gives them, through the officers of the army** *(the intermediaries)* **, to the soldiers** *(those in the outermost battle)* **, and so on.**

6 דיש לומר הביאור בזה, כי מכיון שבזמן זה
7 צריכה להיות הפצת המעיינות חוצה לחוצה
8 שאין חוצה מחוץ הימנו, לפיכך צריכה להיות
9 על זה נתינת כח מלמעלה על־ידי גילוי אור
10 חדש, וכמבואר בדרושי ההילולא[3] שהמלך
11 מבזבז האוצרות שאצר ולא השתמש בהם וכו',
12 ונותנם על־ידי פקידי החיל לאנשי החיל כו'],

DEEP DIVE

"As far out as there is no further out"

Two things are being joined. The first is a description of our era: the Baal Shem Tov's teaching that Chassidus must spread חוצה, outward, until the outside itself has nothing beyond it. The second is a principle about how such a mission is ever possible: a task that goes beyond what a generation's own strength could do is met by a gift from above, not by effort alone.

The gift is called אור חדש, new light. The parable of the king is about what that gift is made of: not something manufactured for the occasion but a store that was always there, held in reserve, and released when the need is greatest. On this reading the printing of the Rashab's maamar is itself part of the story: another treasure taken out of the treasury and put in the hands of those at the front.

IN AVODAH · KAF CHESHVAN

The Rebbe does not ask anyone to feel strong enough for the outermost task. He says the strength is supplied from above, and arrives as new light. One practical step: name the “outside” that is yours — a person, a place, a conversation — that you have judged too far for what you have to give, and ask what new thing could be brought there rather than more of the old.

SUMMARY

The Rebbe connects the Rashab’s maamar on this verse to the present generation’s task: spreading Chassidus to the farthest outside. That task needs a gift from above, a new light, drawn from a treasure the King had held in reserve.

ב The ten saplings and the eve of the seventh year

BEFORE WE READ

The Rebbe now brings the Zohar's reading of the verse. The Zohar takes a halachah about ten saplings, and says it describes something above. Before reading, hold two facts: in halachah, ten saplings let you keep ploughing a whole field in the year before Shemittah; and the year before the seventh is a kind of threshold.

13 דאיתא בזהר (בהשמטות לחלק א'[4]) תא־חזי
14 עשר נטיעות (כדאיתא במשנה[5] עשר נטיעות
15 כו' מותר לחרוש כו' בשבילן בערב שביעית עד
16 ערב ראש־השנה) כו' אינון עשר נטיעות דנציב
17 קודשא־בריך־הוא, דהא אחיד להון בההוא

As the Zohar has it *(in the Hashmatos to part one)* **: "Come and see** *(look beneath the surface)* **: ten saplings** *– as the Mishnah teaches: ten saplings scattered in a beis seah, one may plough the entire beis seah on their account, in the year before the seventh, until the eve of Rosh Hashanah –* **and so on. These are the ten saplings that the Holy One, blessed be He, planted, for He attaches** *(אחיד: binds as one)* **them in that place that is called ערב שביעית, the eve of the seventh** *(a state of the soul of the world, not a place)* **."**

18 אתרא דאיקרי ערב שביעית, הינו המשכת
19 וחיבור העשר ספירות עם ספירת המלכות
20 שהוא ענין שנה השביעית (וערב שביעית).

What this means: **the drawing down** *(המשכה, the flow downward)* **and the joining** *(חיבור, union with the receiver)* **of the ten sefiros** *(of Atzilus)* **with the sefirah of Malchus, which is the matter of the seventh year** *(and of the eve of the seventh)* **.**

DEEP DIVE

The halachah behind the Zohar: ten saplings and a beis seah

The Mishnah (Shevi'is 1:6): if ten saplings are scattered within a beis seah, you may plough the whole beis seah for their sake until Rosh Hashanah of the Shemittah year. If they stand in a row, or are ringed by a crown of trees, you plough only what they need. The Zohar reads the halachic number as a spiritual one.

The phrase to hold on to is ערב שביעית. The ten saplings are not themselves the seventh year. They are what is planted on its eve and what prepares it. The Rebbe will say what the seventh is in a moment; for now the structure is: ten, joined to the one that comes after them.

IN AVODAH · KAF CHESHVAN

The eve of a thing is also a service. The ten saplings are rooted before the seventh arrives, and the field is worked for their sake right up to the edge. One practical step: pick one commitment that is still ahead of you, and do its groundwork now, in the "eve", instead of waiting for the day itself.

SUMMARY

The Zohar reads the Mishnah's ten saplings as the ten sefiros of Atzilus, planted by the Holy One on the eve of the seventh year, and as their being joined to the sefirah of Malchus.

ג The seventh year is like Shabbos

BEFORE WE READ

To understand what is being joined to what, the Rebbe explains the seventh year by analogy to the seventh day. The analogy is introduced and then immediately limited, so read for both.

וכמבואר במאמר שם בארוכה, דשנה השביעית (שמיטה) היא כמו שבת [וכדאיתא במדרש[6] (הובא בהמשך ההילולא[7]) כל השביעין חביבין כו' בשנים שביעי חביב כו' בימים שביעי חביב כו'], ולכן כשם ששבת ענינה הוא ספירת המלכות, על־דרך זה הוא בשנה השביעית.

And as is explained there at length, the seventh year *(Shemittah)* **is like Shabbos** *(in its source, not in its rules) [as the Midrash says (cited in the Hemshech of the hilula): "All sevenths are beloved … among years the seventh is beloved … among days the seventh is beloved"]* **. And therefore, just as the concept of Shabbos is the sefirah of Malchus** *(the seventh of the seven emotive sefiros, the receiver)* **, so too the seventh year.**

ומכל־מקום יש הפרש ביניהם, דבשבת היא עליית כל העולמות, ולכן אז השביתה היא מכל המלאכות, מה־שאין־כן בשביעית השביתה היא רק מעבודת האדמה, משום שאז העליה היא רק עד ספירת המלכות, דהאדמה היא בחינת עצם

There is, however, a difference: **on Shabbos there is an ascent of all the worlds** *(everything rises to its Source)* **, and therefore the rest is from all labors** *(all thirty-nine)* **; whereas in the seventh year the rest is only from working the soil** *(עבודת האדמה)* **, because then the ascent is only up to the sefirah of Malchus, since the earth is the aspect of the very essence of Malchus** *(it receives and gives form, as the soil does)* **.**

וזהו ענין עשר נטיעות הקשורות עם השנה השביעית, הינו המשכת העשר ספירות בספירת המלכות.

And this is the matter of the ten saplings that are tied to the seventh year: the drawing down of the ten sefiros into the sefirah of Malchus *(the ten are drawn into the receiver)* **.**

DEEP DIVE

"All sevenths are beloved"

Vayikra Rabbah 29:11 lists seventh after seventh: heavens, lands, generations, forefathers, sons, kings, years, Shemittah cycles, days, months — each with its verse. The Rebbe uses the list for one point: the seventh year belongs to the same family as the seventh day.

Shabbos is Malchus because Malchus is the seventh of the seven emotive sefiros, the receiver at the end of the line. On Shabbos the whole of creation ascends, so all labor stops. In the seventh year the ascent reaches only the sefirah that is called the earth, so the rest is only from the earth's work. That distinction is the Rebbe's answer to why Shemittah stops at the soil.

IN AVODAH · KAF CHESHVAN

Not every rest is a rest from everything. Some rests are from one kind of work, and the Rebbe treats that as a full level of its own. One practical step: pick one area you work at without pause and rest from it this Shabbos — not from everything, only from that one — and notice what the rest makes room for.

SUMMARY

Shemittah is like Shabbos in its source, the sefirah of Malchus, but narrower in effect: on Shabbos all worlds ascend, in the seventh year the ascent reaches Malchus, the earth, so only the earth rests.

ד "He planted an eishel in Be'er Sheva": the ten saplings

BEFORE WE READ

Now the verse itself. The Rebbe will read "eishel" as a tree, "planted" as the ten saplings, and "Be'er Sheva" as Malchus. Each word of the verse is assigned its place in the structure built so far.

10 וזהו גם מה שכתוב ויטע אשל בבאר שבע,
11 ויטע אשל הוא ענין עשר נטיעות הנ"ל,
12 כי אשל בפשטות הוא אילן (כפירוש
13 האבן־עזרא ועוד פשטני המקרא), דקאי על
14 זעיר־אנפין דאצילות שהוא בחינת צומח
15 דאצילות[8] והוא כולל כל העשר ספירות

And this is also what is written "he planted an eishel in Be'er Sheva." *"He planted an eishel"* **is the matter of the ten saplings, since אשל in plain meaning is a tree** *(not a metaphor here: the plain meaning of the word) (as in the commentary of Ibn Ezra and other plain-sense commentators)* **, and it refers to Zeir Anpin of Atzilus** *(the six middos, Chesed to Yesod)* **, which is the vegetative aspect of Atzilus** *(the middos grow out of the intellect as a plant grows from soil)*

16 דאצילות, עשר נטיעות [ומה שכתוב ויטע אשל
17 לשון יחיד, הוא משום שאצילות הוא עולם
18 האחדות, כמבואר במאמר[9]], ו"באר שבע" היא
19 ספירת המלכות, והיינו המשכת העשר ספירות
20 בספירת המלכות.

and which includes all ten sefiros of Atzilus *(one root, ten branches)* **– the ten saplings.** *[And that it says "he planted an eishel" in the singular is because Atzilus is the world of oneness, as explained in the maamar.]* **And באר שבע, Be'er Sheva, is the sefirah of Malchus** *(a well, the receiver; seven, the seventh)* **: that is, the drawing down of the ten sefiros into the sefirah of Malchus.**

DEEP DIVE

Atzilus: one tree, ten sefiros

A tree is one thing that holds many. The Rebbe takes "eishel" as that picture. In Atzilus the ten sefiros are not ten separate things standing next to one another; they are ten faces of one thing, and that is why the verse says "eishel" in the singular even though it means ten saplings.

Zeir Anpin is called the growing aspect of Atzilus because the middos, as an emotional life, grow out of the intellect above them, the way a plant grows out of soil. "Be'er Sheva" then names where the growth is received: Malchus, the well at the end that gathers what the whole tree has drawn.

IN AVODAH · KAF CHESHVAN

A person is also one tree with many branches: intellect, feeling, speech, deed. The verse says the branches are planted, not scattered. One practical step: choose one thing you understand well and trace it down to what you do with it. A thought that stays in the head is a seed that was not planted.

SUMMARY

"Eishel" is a tree, Zeir Anpin of Atzilus, which holds all ten sefiros, the ten saplings, and is singular because Atzilus is oneness. "Be'er Sheva" is Malchus: the ten drawn down into Malchus.

ה The eishel as an inn: eating, drinking, escorting

BEFORE WE READ

The Rebbe now brings the other two readings of "eishel" from Rashi and the Midrash: an orchard and an inn. The orchard folds easily into the ten saplings. The inn needs its own treatment, and the acronym ‹אשל› turns it into a teaching about how a Jew serves.

And now, beyond this plain explanation, there are *(as Rashi brings)* **two more explanations of this verse. One says: an orchard** *(פרדס: many fruit-trees, like the ten saplings)* **, with many fruits** *(as set out in the maamar)* **; and one says: an inn** *(פונדק)* **for lodging, with all kinds of fruit. On the explanation that the eishel is an orchard, it is likewise explained in the discourses that this is the matter of the ten saplings mentioned above. But on the second explanation, that it is an inn** *(the one that needs its own treatment)* **,**

והנה נוסף על פירוש הפשוט הנ"ל איתא[10]
(והובא בפירוש רש"י) עוד ב' פירושים
בפסוק זה. חד אמר פרדס שיש בו ריבוי פירות
(כמפורש במאמר), וחד אמר פונדק לאכסניא
ובו כל מיני פירות. דלהפירוש שאשל הוא
פרדס, מבואר גם כן בדרושים שזהו ענין עשר
נטיעות הנ"ל. אמנם בפירוש השני שהוא

it is explained in this same maamar of 5630 *(the one on which the Rashab's maamar of 5648, printed in the same volume, is based)* **in explaining the initial letters אשל: אכילה, שתיה, לויה – eating, drinking, escorting. There are two kinds in this. One kind is eating and drinking, which are internal matters** *(light that enters)* **; and the second kind is escorting,**

פונדק, מבואר בדיבור־המתחיל זה דשנת
תר"ל[11] (שהמאמר של בעל "יום ההולדת" דשנת
תרמ"ח (שנדפס גם כן בספר הנ"ל[12]) מיוסד
עליו) בביאור הראשי־תיבות[13] אשל, אכילה
שתיה לויה, דיש בזה ב' סוגים. סוג אחד הוא
אכילה ושתיה, שהם ענינים פנימיים. והסוג

which is an encompassing matter *(light that surrounds)* **: even when one goes outside, he is still escorted in an encompassing way, in the manner of what is written, "Havayah is your shade,"** *(Tehillim 121:5)* **which accompanies him and guards him. And in the service of man: eating and drinking is the service of Torah and mitzvos, that is, internal service, and escorting is the service of encompassing lights, and so on. And there is more to add, that within this itself there are two ways.**

השני הוא לויה שהוא ענין מקיף, דגם כשיוצא
לחוץ, מכל־מקום הרי הוא מלוה אותו באופן
של מקיף, ועל־דרך מה שכתוב[14] הוי' צלך גו',
שמלוה אותו ושומר עליו. ובעבודת האדם, הנה
אכילה ושתיה היא עבודת התורה ומצוות דהינו
עבודה פנימית, ולויה היא העבודה דמקיפים
כו'. ויש להוסיף עוד בזה, שבזה גופא יש ב'

According to one way, the ל of the word אשל stands for לינה, lodging, which also belongs to an inn and a house, which is encompassing; but it is still the encompassing of a house. Whereas according to the way in which the ל stands for לויה, escorting, it is an encompassing of the encompassing *(a protection that goes beyond any known place)* **– the aspect of "Havayah is your shade," a special**

אופנים. דלפי אופן אחד, הל' דתיבת אשל הוא
ראש־תיבת לינה[15], שגם שייך לפונדק ובית
שהוא מקיף, אבל מכל־מקום הרי זה מקיף
דבית. מה־שאין־כן לפי האופן דל' הוא ראש־
תיבת לויה, הרי זה מקיף דמקיף, בחינת הוי'
צלך, שזהו מקיף מיוחד שצריכים בשביל

encompassing that is needed for the service outside העבודה בחוץ. 20
(away from every supporting environment) **.**

DEEP DIVE

Internal and encompassing: two ways Torah reaches a person

Chassidus distinguishes light that enters (פנימי) from light that surrounds (מקיף). Eating and drinking are the model of the first: the food becomes the person. Escorting is the model of the second: the host does not give something that enters the guest, but walks him to the edge of the town, and the guest carries the host's care with him after he has left.

Torah and mitzvos work both ways. Learning and doing take hold of a person from within. But the service that has to be done in the outside, away from every supporting environment, needs the second kind. "Havayah is your shade" (Tehillim 121:5) is the verse the Rebbe uses: the shade is not food in the body but a presence around the body.

The Rebbe then separates two meanings of the third letter. If the ל is lodging, the encompassing is that of a house: a protection in a known place. If it is escorting, it goes with a person into a place that is not his own. That is the one a person needs "for the service outside."

IN AVODAH · KAF CHESHVAN

Two things are needed to go out: what is inside you, and what goes around you. The Rebbe says the second is not a luxury, it is what the outside demands. One practical step: before you go to a place where you will be the only one doing what you do, ask who or what accompanies you there. A fixed call, a Torah thought, a prior commitment: set it up before you leave.

SUMMARY

The inn reading of "eishel" gives the acronym eating, drinking, escorting: the first two are internal, the third encompassing. Torah and mitzvos are the internal; the encompassing is what accompanies a Jew into the outside. If the third letter is lodging, the encompassing is a house's; if escorting, it is an encompassing of the encompassing.

ו"Under the eishel in Ramah": David, El Olam, and the Redemption

BEFORE WE READ

The maamar ends with a third reading of "eishel" and turns it back to the last words of the verse. Watch how "Ramah" leads to David's kingship and how David's kingship leads to the end of the verse and, in the final lines, to the Redemption.

והנה במאמר דתר"ן שם מסיים שיש עוד דעה
במדרש רבה[16] בענין אשל, על־פי מה
שכתוב בשמואל א' קרוב לסופו[17] ושאול יושב
בגבעה תחת האשל ברמה, דבחינת ברמה קאי
על "עתיק יומין", כמו שכתוב[18] רמה קרני

And now, the maamar of 5650 there concludes that there is another opinion in the Midrash Rabbah *(Bereishis Rabbah 54:6: the Sanhedrin)* **on אשל, based on what is written in Shmuel I, near its end: "and Shaul was sitting in Givah, under the eishel in ברמה." The aspect of ברמה refers to Atik Yomin** *(the highest level of Divine will in Atzilus)* **,**

(כמבואר ב"אור התורה"[19]). ועל־פי־זה יש
לקשר זה גם עם סיום הכתוב ויקרא שם בשם
הוי' א־ל עולם. דהנה איתא בגמרא[20] דמה
שכתוב רמה קרני, קאי על מלכות דוד שהיא
מלכות נצחית משום שנמשח בקרן. וזהו גם

as is written "רמה קרני, my horn is raised" *(as explained in Ohr HaTorah)* **. And on this basis, one can connect this also with the close of the verse, "and he called there in the name of Havayah, El Olam." For the Gemara has it that "רמה קרני" refers to the kingship of David, which is an eternal kingship because he was anointed with a horn** *(Kerisus 6a; Shaul and Yehu, anointed from a flask, did not last)* **.**

ענין ויקרא שם בשם הוי' א־ל עולם, כמבואר
בדיבור־המתחיל הנ"ל דתר"ל[21] שם, דנוסף
לענין א־ל עולם כפשוטו, ונוסף להפירוש א־ל
עולם ולא א־ל העולם שאלקות ועולם כולא
חד, ובאופן דאין עוד מלבדו, הרי יש עוד
פירוש בזה, דיש לומר דמה שכתוב עולם הוא
לשון נצחיות, דזהו ענין מלכות נצחית דדוד.

And that is the matter of "he called there in the name of Havayah, El Olam," as explained in the maamar of 5630 mentioned above, *that besides the plain meaning of "El Olam"* **and besides the explanation "El Olam" and not "El HaOlam," that G-dliness and the world are one, in the way of "there is none other than Him," there is another explanation: that "olam" is a term of eternity, which is the matter of the eternal kingship of David.**

וזהו ויטע אשל בבאר שבע ויקרא שם בשם
הוי' א־ל עולם, דעל־ידי העבודה בכל
הענינים הנ"ל דתורה ומצות ומקיפים וכו',
באים בקרוב ממש לשלימות קיום המצות
שיהיה כמצות רצונך, והקיצו ורננו שוכני
עפר[22] ובעל "יום ההולדת" בתוכם, ונשיא דורנו
וכל הצדיקים בתוכם, ובפרט האבות, ואין קורין

And that is "he planted an eishel in Be'er Sheva and called there in the name of Havayah, El Olam": through the service in all the matters above – Torah and mitzvos, encompassing lights and so on – we come very close *(בקרוב ממש)* **to the completion of the fulfillment of the mitzvos, that it be as You willed, "Awake and sing, you who dwell in the dust"** *(Yeshayah 26:19: the resurrection)* **– and the Baal Yom HaHuledes among**

15 אבות אלא לשלשה[23], בגאולה האמיתית והשלמה

16 במהרה בימינו ממש על־ידי דוד מלכא משיחא.

them, and the Nasi of our generation, and all the tzaddikim among them, and especially the Fathers *(and only three are called "Fathers")* **, in the true and complete redemption, speedily in our days, literally, through David Malka Meshicha** *(Moshiach, of David's line)* **.**

DEEP DIVE

Three eishels, one David

The Midrash gives three readings: an orchard, an inn, and the Sanhedrin, the last from Shaul "under the eishel in Ramah." The Rebbe takes the last and reads "Ramah," high, as a name of the highest level of the Divine, Atik Yomin. That immediately recalls "my horn is raised" (Shmuel I 2:1), which the Gemara (Kerisus 6a) reads as the eternal kingship of David and Shlomo, who were anointed with oil from a horn, so that their kingship continued; Shaul and Yehu, who were anointed from a flask, did not continue.

The meaning of "olam" follows: not only "G-d of the world" but "G-d of eternity." Be'er Sheva, the sefirah of Malchus, is the kingship, and David's kingship is the one that does not end. So the verse ends where the whole maamar has been heading: a kingdom that is eternal.

The last lines of the maamar turn this into a promise and a time. "Awake and sing, you who dwell in the dust" (Yeshayah 26:19) is the resurrection; the Rebbe names the Rashab, the Nasi of our generation and all the tzaddikim, "especially the Fathers" – the Gemara (Berachos 16b) says only three are called Fathers. And the means: the service already described, brought to its completion in the Redemption through David Malka Meshicha.

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The maamar ends not with an instruction but with a direction of travel. The service described – internal and encompassing – is said to bring us "very close" to the completion. One practical step: take one mitzvah you keep with a feeling of routine and do it as though the Redemption depended on this one – not in order to be grandiose but because the Rebbe says that is how close we are.

SUMMARY

The maamar ties the three readings of "eishel" to the end of the verse. "Ramah" is Atik Yomin and David's eternal kingship; "El Olam" also means "G-d of eternity", which is David's kingdom. The service of internal and encompassing lights brings us to the Redemption, when the Rashab, the Nasi of our generation and all the tzaddikim will rise, through David Malka Meshicha.

Footnote apparatus

All 23 printed footnotes (numbering as in the Dvar Malchus booklet, Toras Menachem vol. 22 pp. 492–493). VERIFIED = passage opened and read; AS CITED = real source reproduced as given, locator not independently confirmed; UNVERIFIED = locator cannot be read from the source scan. ‡ = see textual notes.

1	פרשתנו כא, לג	Bereishis (Vayeira) 21:33. Verse read.	VERIFIED
2	סה"מ תרמ"ו־תר"ן [ע' …] ואילך. וראה גם אוה"ת וירא כרך ד תשנט, ב ואילך. שם תשסב, ב. תשסג, א ואילך. ועוד.	Sefer HaMaamarim 5646–5650 (the Rashab's maamar of 5650) ff.; and see Ohr HaTorah, Vayeira, vol. 4, col. 759b ff.; ibid. 762b; 763a ff.; and elsewhere. The page number of the Sefer HaMaamarim reference is unreadable in the source OCR. ‡	AS CITED
3	סה"מ תש"י ע' 132	Sefer HaMaamarim 5710, p. 132 (the Yud Shevat 5710 discourses, "the discourses of the hilula"). Gloss on "hilula" follows the translator's booklet; the printing gives only the locator.	AS CITED
4	רסא, ב	Zohar I, Hashmatos, 261b. Sefaria did not serve this folio.	AS CITED
5	שביעית פ"א מ"ו	Mishnah Shevi'is 1:6. "Ten saplings scattered in a beis seah — one may plough the entire beis seah on their account until Rosh Hashanah."	VERIFIED
6	ויק"ר פכ"ט, יא	Vayikra Rabbah 29:11. "All sevenths are beloved… among years the seventh is beloved… among days the seventh is beloved."	VERIFIED
7	סה"מ שם ע' 111	Sefer HaMaamarim 5710, p. 111 (same discourses).	AS CITED
8	תו"א/אוה"ת … ר, סע"א ואילך. ובכ"מ	Ohr HaTorah (Torah Ohr) … as read in the source OCR; and elsewhere. The volume and column cannot be read from the source OCR. ‡	UNVERIFIED
9	שם	Ibid. (the maamar of 5650).	AS CITED
10	סוטה י, סע"א. ב"ר ספנ"ר	Sotah 10a–b; Bereishis Rabbah, ch. 54. Bereishis Rabbah 54:6 read: Rabbi Yehudah — an orchard; Rabbi Nechemyah — an inn; Rabbi Azaryah in the name of Rabbi Yehudah bar Simon — the Sanhedrin ("under the eishel in Ramah"). Rashi on Bereishis 21:33 (citing Sotah 10a) read for the orchard and inn. The OCR reads the chapter locator as "ספנ״ר"; the passage is 54:6. ‡	VERIFIED
11	סה"מ תר"ל ע' טז ואילך	Sefer HaMaamarim 5630, p. 16 ff. Library pointer; full text not opened here.	AS CITED
12	ע' קצה	Same volume (Sefer HaMaamarim 5646–5650), p. 195 (the Rashab's maamar of 5648).	AS CITED
13	מדרש תהלים מזמור קי. פרש"י כתובות ח, ב	Midrash Tehillim, Mizmor 110 (as the printing has it); Rashi, Kesubos 8b.	VERIFIED

		Rashi on Kesubos 8b read: “Eishel – an acronym for eating, drinking, escorting.” Radak on Bereishis 21:33 also cites Midrash Tehillim 110. The Dvar Malchus booklet’s own translator’s note reads “Midrash Tehillim chapter 106”; the printing’s “קו” is 110. ‡	
14	תהלים קכא, ה	Tehillim 121:5. “Havayah is your shade at your right hand.”	VERIFIED
15	ראה לקו״ש חט״ו ס״ע 501, ושנ״ל	See Likkutei Sichos vol. 15, end of p. 501, and sources cited there. Reading of the locator taken from the source OCR. ‡	AS CITED
16	ב״ר שם	Bereishis Rabbah, ibid. (54:6). See note 10.	VERIFIED
17	כב, ו	Shmuel I 22:6. “And Shaul was sitting in Givah, under the eishel in Ramah.”	VERIFIED
18	שמואל א, ב, א	Shmuel I 2:1. “My heart exults in Havayah; my horn is raised in Havayah.”	VERIFIED
19	שם תשסה, ב	Ohr HaTorah, Vayeira, vol. 4, col. 765b (ibid.). Column number as read from the source OCR. ‡	AS CITED
20	כריתות ו, א. הובא באוה״ת שם	Kerisus 6a; cited in Ohr HaTorah, ibid. Read: “‘My horn is raised’, not ‘my flask is raised’ – David and Shlomo, who were anointed with a horn, their kingship continued; Shaul and Yehu, anointed from a flask, did not.”	VERIFIED
21	בסופו ע׳ — יט	At its end, p. 19 (Sefer HaMaamarim 5630). The page range of the discourse, 16–19, is the Library’s pointer; not opened.	AS CITED
22	ישע״ כו, יט	Yeshayah 26:19. “Awake and sing, you who dwell in the dust.”	VERIFIED
23	ברכות טז, ב	Berachos 16b. “Only three are called Avos, and only four are called Imahos.”	VERIFIED

Textual notes (‡)

The booklet is the primary witness. Sefer HaMaamarim and Toras Menachem are second and third witnesses, consulted separately and never blended into the text.

‡1 · p. 1, lines 16–19. The booklet passes from "the place called Erev Shevi'is" directly to "the drawing down and joining of the ten sefiros with Malchus." The Sefer HaMaamarim and Toras Menachem printings add a sentence, "And the meaning of 'ten saplings' is the ten sefiros of Atzilus," and a fuller "and the matter of 'He attaches them in that place called Erev Shevi'is' is…". This edition prints the booklet and supplies the identification in the elucidation.

‡2 · p. 2, lines 8–9. Booklet: "the drawing down of the ten sefiros into the sefirah of Malchus." Later printings: "…of the ten sefiros into Malchus" (abbreviated). No difference in sense.

‡3 · p. 4, line 5. Booklet: "…and in the way of 'there is none other besides Him'." Later printings read "'there is none other' and 'there is none other besides Him'" — the phrase is doubled.

‡4 · p. 4, lines 13–14. Booklet: "the Baal Yom HaHuledes among them, and the Nasi of our generation and all the tzaddikim among them." Later printings add "among them" after each of the three — the Baal Yom HaHuledes, the Nasi of our generation, and all the tzaddikim. The booklet carries the phrase twice.

Glossary

Atik Yomin — The highest level of Divine will within the world of Atzilus; "Ramah" in this maamar.

Atzilus — The first of the four spiritual worlds, the world of oneness, where the ten sefiros are one with their Source.

Baal Yom HaHuledes — "Master of the birthday": here the Rebbe Rashab, 20 MarCheshvan.

Beis seah — A halachic unit of area, the size of a field sown with a seah of seed.

Eishel — A tree (plain sense); an orchard; an inn; and an acronym: eating, drinking, escorting.

Hafatzas hamaayanos — The spreading of the wellsprings of Chassidus outward.

Makkif / pnimi — Encompassing light vs. internal light: light that surrounds a person vs. light that enters him.

Malchus — The seventh sefirah, kingship; the receiver, the "earth," "Be'er Sheva."

Shemittah — The seventh year, in which the land rests.

Zeir Anpin — The six emotive sefiros of Atzilus, from Chesed to Yesod.

‡ — In the apparatus: a place where a witness differs or a printing slip is likely.

METHOD

Method. Hebrew transcribed from the printed Dvar Malchus pages and checked against two later printings of the same talk (Sefer HaMaamarim; Toras Menachem, vol. 22), served separately and never blended. English and elucidation written afresh for this edition. Footnotes classed VERIFIED or AS CITED. Prepared by Shimon Rosenberg · shimon@reshimu.ai.