

Parasha Meditation Toldot

Bereishit 25:19-28:9

By Rebbetzin Chana Bracha Siegelbaum

Revealing the Well of Living Waters Within

Introduction:

Removing the veils of the Physical World

In this week's *parasha* Yitzchak re-digs the ancestral wells in search of water.

וַיִּשָׁב יִצְחָק וַיַּחְפֹּר אֶת בְּאֵרֵת הַמַּיִם אֲשֶׁר חָפְרוּ בְיָמֵי אַבְרָהָם אָבִיו וַיִּסְתְּמוּם פְּלִשְׁתִּים מוֹת אַבְרָהָם וַיִּקְרָא לָהֶן שְׁמוֹת כַּשְׁמֹת אֲשֶׁר קָרָא לָהֶן אָבִיו: (בראשית פרק כו, פסוק יח)

“Yitzchak dug again the wells of water, which they had dug in the days of Avraham his father; for the Pelishtim had stopped them up after the death of Avraham. And he called the names after the names by which his father had called them.”¹ The spiritual work of Yitzchak was to dig wells. The purpose of this work is to reveal the living waters, which exist under the ground, and to raise it up. It is not the purpose to make waters flow into the wells from another source; but only to reveal the living waters, which is already found within the wells themselves. For in truth, these wells retain by themselves the living waters. Yet they are covered up with dirt, pebbles and mud. When one removes these blockages, the living water is revealed. This work teaches us about Yitzchak's spiritual work – To remove all the veils of the physical world, and transform it into a vessel for Divinity – to raise it up from below to above. Like the living waters themselves, which rise up from below.²

Digging Wells & Raising Sparks to live in Perfect Peace in the Land

וַיַּחְפְּרוּ עַבְדֵי יִצְחָק בְּנַחַל וַיִּמְצְאוּ שָׁם בְּאֵר מַיִם חַיִּים: (כ) וַיְרִיבוּ רֹעֵי גֵרָר עִם רֹעֵי יִצְחָק לֵאמֹר לָנוּ הַמַּיִם וַיִּקְרָא שֵׁם הַבְּאֵר עֵשֶׂק כִּי הִתְעַשְׂקוּ עִמּוֹ: (כא) וַיַּחְפְּרוּ בְּאֵר אַחֲרֵת וַיְרִיבוּ גַם עָלֶיהָ וַיִּקְרָא שְׁמָהּ שֵׁטְנָה: (כב) וַיַּעֲתֶק מִשָּׁם וַיַּחְפֹּר בְּאֵר אַחֲרֵת וְלֹא רָבוּ עָלֶיהָ וַיִּקְרָא שְׁמָהּ רְחֹבוֹת וַיֹּאמֶר כִּי עַתָּה הִרְחִיב הַשֵּׁם לָנוּ וַפְרִינוּ בְּאֶרֶץ: (בראשית פרק כו: יט-כב).

“Yitzchak's servants dug in the valley, and found there a well of living water. And the herdsmen of Gerar strove with Yitzchak's herdsmen, saying, ‘the water is ours’: He called the name of the well Esek; because they strove with him. And they dug another well, and strove also over that: and he called its name Sitna. He removed from there, and dug another well; which they did not strive over: and he called its name Rechovot; and he said, ‘for now Hashem has made room for us, and we shall

¹ Bereishit 26:18.

² Rabbi Menachem Mendel Schneerson (The last Lubawitzcher Rabbi), commentary on the Torah, *Parashat Vayera*.



Midreshet
B'erot Bat Ayin

Holistic Torah Study for Women

(011-972-2) 995-4945

info@berotbatayin.org

www.berotbatayin.org

be fruitful in the land.”³ Yitzchak had to deal with the negative forces that attempted to prevent his holy work of digging the wells. Although the herdsmen of Avimelech chased Yitzchak’s herdsmen away and shut up the wells, he was not discouraged, but continued to dig the wells, until he reached “*Rechovot*” – “For now the Hashem has made room for us, and we shall be fruitful in the land.”⁴ He was finally successful in separating and raising the sparks from their shells in order to live in perfect peace in the Holy Land.

Digging through Dirt, Pebbles & Mud to Reconnect with our Source

Yitzchak was going through contention and conflict, in order to re-dig the wells of Avraham – his spiritual heritage. We, likewise, are going through much turmoil, and many challenges, in order to reconnect with our source. We must dig deeply through dirt, pebbles and mud, and remove all of the blockages that block us from returning to the well of our mothers and fathers – “the well of living waters.” The way to our own source is paved with difficulties, but we cannot just take the easy way out and dig new wells, because only the wells of Avraham will reveal the true “living waters” for us. This is why it is so important to choose only a Mitzvah-observant spiritual healer and teacher of Jewish meditation – someone who drinks from the wells of Avraham – rather than from wells from “the other side,” which may possibly bring healing. However, healing from impure wells, which are not from the well of holiness, will not elevate the Jewish *Neshama* (soul).

Rediscovering our Truth Before we were Born

In the work of digging wells, we relearn something, which was always part of our *Neshama* – The truth, which has been taught to us even before we were born, but buried deeply within our being. The well buried within us, is concealed by many layers of blockages. It could be covered up by secular upbringing, the Western culture and our own inclination to separate ourselves from G-d.

Removing the Blocks to Reconnect with Divine Light

There are spiritual blocks such as negative energy, lack of *emunah* (faith) and lack of *tefilah* (prayer). Emotional blocks include fear, trauma, guilt and anger, whereas physical blocks could be caused by pain, injury, shock and even lack of certain vitamins. In *Emunahealing* and meditation we can dig through the dirt, pebbles and mud of all of these blockages in order to reconnect with Hashem’s light within us reflected in “the well of living waters.”

³ Bereishit 26:19-22.

⁴ Bereishit 26:22.

Meditation:

Sit comfortable in your chair, close your eyes, and take several deep breaths. Continue to breathe deeply, until you feel completely relaxed in all of the limbs of your body.

1. After a minute or two of relaxed breathing, imagine the word **בְּאֵר** – *Be'er* (well). Inhale as you visualize **בְּ** – *Be*, exhale as you visualize **אֵר** – *er*. Repeat this four times.
2. Now imagine that you inhale the living waters into your head, and exhale all the blocks of dirt, pebbles and mud from your **head**. Repeat this several times, allowing the cleansing waters to enter your forehead, eyebrows, eyes, nose, ears, mouth, chin, cheeks and the back of your head, as you inhale, while the dirt, pebbles and mud are washed away from all these parts of your head when you exhale.
3. Imagine how you wash away negative energy, lack of *emunah* (faith), and lack of *tefilah* (prayer). Visualize how the well-water opens your **spiritual** energy fields and recharges your head with *emunah*, unity and clarity.
4. Allow the waters to cascade down your shoulders and arms and then focus on inhaling living waters to your heart, and exhaling all the dirt, pebbles and mud of your fears, pains, angers, traumas and childhood injuries from your **heart**.
5. Visualize how the well-water opens your **emotional** energy fields, and recharges your heart with love acceptance and humility.
6. Allow the waters to cleanse the right chamber, then the left chamber of your heart, and all of the blood-vessels. Allow the waters of the well to enter your bloodstream and purify it.
7. Now visualize your **liver** on your right side below your ribcage. Imagine the well-water entering your liver, and purifying it from the toxins of your injuries, shocks and unhealthy eating.
8. Visualize how the waters of the well opens your **physical** energy fields, and recharges your liver with renewed energy, commitment to refining your lifestyle.
9. Allow the well of the living waters to rush through your entire being, and remove all the blocks that block you from being in touch with Hashem within.
10. Repeat once again imagining the word **בְּאֵר** – *Be'er* (well). Inhale as you visualize **בְּ** – *Be*, exhale as you visualize **אֵר** – *er*. Repeat this four additional times.
11. Let your breath to flow naturally, as you allow yourself to just be. Feel how cleansed you have become from your spiritual, emotional and physical blocks. Now you can feel Hashem's light emanating and illuminating your entire being. Take a few concluding breaths as you experience the presence of Hashem within you – your own "Well of Living Waters."

Notes:

The word "*B'erot*" means wells. Midreshet B'erot Bat Ayin is named after the wells in the Torah. Here, we do the work of re-digging the wells of our mothers. We do a lot of digging at B'erot, physically, emotionally and spiritually. Through our spiritual digging – "soul-gym" we expand our souls and open their never ending springs.

Through gardening and creativity we allow the wells of Torah to flow outwards and be expressed in various garments. Our yearning to express ourselves through dance, drama, painting and song is being reclaimed, as vehicles to allow our personal expressions of the waters of the living well – our holy Torah. Drawing out the well and allowing its water to flow outwardly, causes the inner spring to be opened even more. Like a nursing mother, the more the baby sucks to extract the milk, the more milk is produced within her breasts. By re-digging the wells, and allowing them to be expressed through the garments of our creativity, we receive the ability to bring home the hidden sparks, even from the furthest exile.

Students from the four corners of the earth, descendants of *Anusim* (crypto-Jews), Keifeng Jews, B'nei Menashe, as well as young women emerging from the Western exile keep knocking on our doors. Midreshet B'erot Bat Ayin is a learning environment for women who seek to reconnect with their own inner source, Hashem within, and express their personal wellsprings in all the colorful language of their souls.

About Us



Rebbetzin Chana Bracha Siegelbaum

Rebbetzin Chana Bracha Siegelbaum, a native of Denmark, is Founder and Director of Midreshet B'erot Bat Ayin. She holds a Bachelor of Education in Bible and Jewish Philosophy from Michlala Jerusalem College for Women, and a Masters of Art in Jewish History from Touro College. Chana Bracha also began her practice as a spiritual healer through Emuna, tefila and energy work.

For more than two decades Chana Bracha has taught Bible studies with special emphasis on women's issues in Israel and the United States. She creates curricula emphasizing women's spiritual empowerment through traditional Torah values. Midreshet B'erot Bat Ayin located in the Judean Hills of Israel offers a unique program to women of all ages and backgrounds to learn in a holistic Torah study environment that nurtures the mind, body and soul. Intensive textual study of Tanach, Halacha and Chassidut are woven together with creative spiritual expression, and connection with the land of Israel through organic gardening, herbology, Jewish sources of healing and sustainable living. Classes in Jewish mysticism, Chassidism and Jewish meditation are directed at the spiritual thirst so prominent in our times.

*In 2010 Rebbetzin Chana Bracha published her first book, *Women at the Crossroads: A Woman's Perspective on the Weekly Torah Portion*.*

Chana Bracha has a married son and several granddaughters. She lives with her husband and younger son on the land of the Judean hills, Israel.

If you are interested in:

Midreshet B'erot Bat Ayin contact info@berotbatayin.org or in Spiritual Healing with Rebbetzin Chana Bracha, please contact her at director@berotbatayin.org

or visit her blog: <http://rebbetzinchanabracha.blogspot.com/2010/11/emunah-healing-for-women.html>

Midreshet B'erot Bat Ayin – Holistic Torah Study for Women on the Land of Israel

At Midreshet B'erot Bat Ayin, we weave together Torah studies with creative spiritual expression, connecting with the Land of Israel, and healthy, organic lifestyles. In the heart of the Judean Hills, with its serene beauty, our students experience an approach to Judaism that bridges mind, body and soul. Midreshet B'erot Bat Ayin is designed as a micro-community within the Village of Bat Ayin where women of all ages and backgrounds engage in intense Torah learning as part of an integrated, participatory approach to Torah living.

Come Learn With Us!

Beginner and advanced levels are offered for women of all ages and religious backgrounds. Whether your interest in Judaism has recently been ignited, or you are seeking a wider perspective, Midreshet B'erot Bat Ayin offers the opportunity to improve your learning skills while strengthening your commitment to Judaism within the parameters of Halachah – all while engaging your inner creative spirituality, working the Land, and maintaining a healthy lifestyle.

Support Our School!

You have the unique opportunity to help us continue to build and amplify the light of Torah on the Land of Israel. With your help we can increase our ability to provide women an extraordinary Torah environment where they can build a solid Jewish foundation which will have an impact for generations to come.



Midreshet
B'erot Bat Ayin

Holistic Torah Study for Women

(011-972-2) 995-4945

info@berotbatayin.org

www.berotbatayin.org