

# Noam Ha'Shabbos

## Parshas VaYeiitze

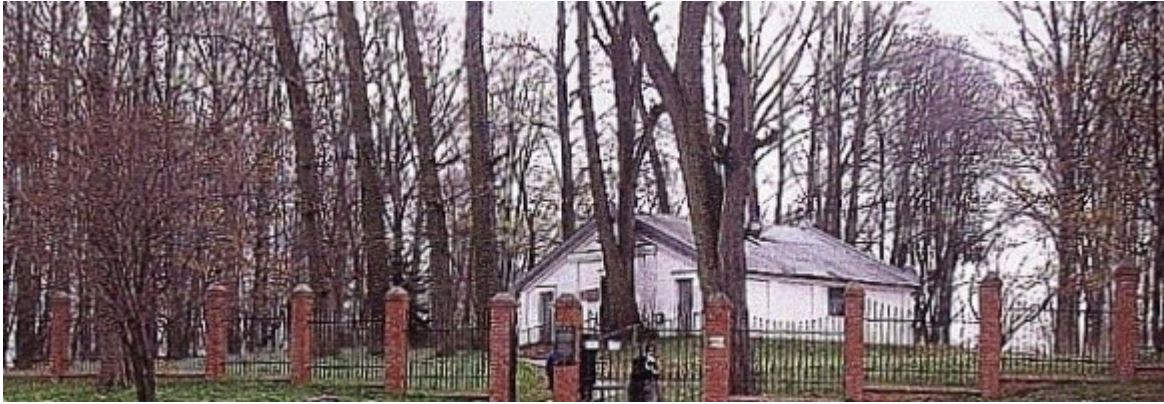


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“Whoever studies the Noam Elimelech נועם אלימלך will merit Parnassah and sustenance, and whoever studies it on Shabbos will merit the extra Neshama Yeseirah as well as the higher levels of Chaya-Yechida Yeseirah on Shabbos!”

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THIS EDITION IS DEDICATED:

FOR THE SPEEDY RECOVERY OF  
YOSEF HALEVI BEN MALKA

NOAM ELIMELECH נועם אלימלך  
PARSHAS  
VaYeiitze

AVRAHAM YITZHAK & YAAKOV  
THE THREE SHEPHERDS

“And he looked and behold [there was] – a well in the field! And behold! Three flocks of sheep lay beside it, for from that well they would water the flocks, and the stone over the mouth of the well was large. When all the flocks would be assembled there they would roll the stone from the mouth of the well and water the sheep; then they would put back the stone over the mouth of the well, in its place.” (VaYeiitze 29:2-3)

**או יאמר** וירא והנ' באר בשד' כו'. דהנה אנו  
 אומרים אלקי אברהם כו' ואח"כ האל  
 הגדול כו' וזה אחד. כי אין אבות אלא שלש' ובשורשם  
 בעולם האציל' נקראים גדול' גבורה תפארת וזהו הגדול  
 כו' כי תפארת נקרא נורא כידוע וכל מעשינו בתור'  
 ובמצות הוא כדי להשפיע כל השפעות מלמעל' למדת  
 מלכות הנקראת באר מים חיים וזו היא פי' דהנה באר בשדה.  
 והנה שלש' עדרי צאן כו' שהאבות הם נקראים עדרים  
 המשפיעים לנו ע"י מלכות \* וזהו מן הבאר שהוא ישקו  
 כו' רק והאבן גדול' על פי הבאר. כי ידוע שהחיצונים  
 נקראים אבן נגף הם מעכבים השפע. וזהו וגללו האבן  
 מעל פי הבאר שמסלקים החיצונים מהבאר כדי שתלך  
 ההשפע': והשיבו את האבן למקומ'. כי לעתיד ישחט  
 היצה"ר היינו שהקליפ' יבוער מן הארץ והרוחניות שבו  
 ישאר והכל יוחזר להקדוש' במהר' בימינו אכ"ר:

When we pray we say “Elokei Avraham, etc. [Elokey Yitchak veElokei Yaakov,] - the G-d of Abraham, the G-d of Isaac and the G-d of Jacob,” afterwards we continue praying “HaE”l HaGadol HaGibor veHaNora – the great mighty and awe inspiring G-d!” This is all one theme.

There are only three patriarchs, and at their root source on High in the spiritual realm of closeness and emanation called Atzilus, they are called by the names of their attributes: Gadol – Chessed, Gibor – Gevurah, Nora – Tiferes. Tiferes is called Nora as is known, all our actions including Torah study and mitzva observance are all done to draw down shefa from on High down to the level of the lowest attribute known as kingship or Malchus which is known as the wellspring of living waters or Beer Mayim Chaim – this is the deeper meaning of our verse – behold a well in the field!

The three flocks represent the three shepherds our three patriarchs who are called shepherds who water their flocks that is they draw down shefa an abundance of blessings down from on High to us through malchus. \*

This is the further meaning of our verse, “from that well they would water the flocks,” (the patriarchs or shepherds water or give shefa to their flocks, us, from the well, malchus.)

However the problem is that “the stone over the mouth of the well was large.” Now it is known that the external negative forces are called אבן נגף – a stumbling block or stone, (see Zohar Pekudei 249b), and they hold back and prevent the shefa from flowing.

This is the meaning of “they would roll the stone from the mouth of the well,” the [tzadikim] remove the external forces of evil from the well so that the shefa can flow.

This is the meaning of “they would put back the stone over the mouth of the well, in its place,” they do so because in the future the evil inclination shall be slaughtered, and the husks and shells of impurity known as the klippos shall be destroyed and purged from the land, then only its spirituality shall remain and all shall return to its state of holiness speedily in our days AMEN!

