



לקוטי שיחות  
PROJECT  
LIKKUTEI  
SICHOS

## All's Well That Ends Well

### Sicha Summary

Chelek 15 | Vayera | Sichah 2

#### The Context:

While dwelling in Gerar, in the land of the Philistines, Avraham dug wells of water. But after Avraham's death, the Philistines filled the wells with earth, rendering them useless. Years later, Yitzchak made his way to Gerar as well. He found material success there, and then turned his attention to his father's stopped up wells: "Yitzchak dug anew the wells of water which they had dug in the days of Avraham his father and the Philistines had stopped them up after Avraham's death; and he called them by the same names his father had called them" (*Bereishis* 26:18). Once that work was complete, Yitzchak then dug his own, new wells in Gerar as well.

#### The Zohar:

The *Zohar*, in discussing items that serve as testimony, writes that one such item is "Yitzchak's Well... as it says (*Bereishis* 21:30), 'that it may serve me as a testimony [that I dug this well]'" (*Zohar* III:284b).

This verse, however, records Avraham speaking about the wells he dug. Why does the *Zohar* identify the well mentioned in this verse with Yitzchak?

#### The Rebbe's Father:

In his notes on the *Zohar*, Rabbi Levi Yitzchak Schneerson explains that even though the well was certainly Avraham's, for he expended effort to

create it in the first place, the *Zohar* still attributes it to Yitzchak because he redug the stopped-up wells (*Likkutei Levi Yitzchak, Haaros L'Zohar*, p. 460).

What is the deeper significance of this interpretation? What is the significance of Avraham's well being attributed to Yitzchak?

### **The Explanation:**

Avraham exemplifies kindness. The wells he dug allude to his opening new, broad channels of nourishment for all the people in his sphere of influence. But Avraham's kindness was unchecked. It was an impulse to give to everyone, indiscriminately. As long as Avraham was "alive," meaning, as long as his kindness and generosity was tethered to a holy purpose, then the wells served to provide the people with spiritual nourishment. But once he "died" — once the holy intention that defined Avraham's kindness departed — then Avraham's limitless giving became susceptible to corruption.

The Hebrew word for "Philistines" is etymologically related to the Hebrew word for "thoroughfare," connoting a brazen openness. In the absence of Avraham's steadying influence, the Philistines "stopped up Avraham's wells," transforming his kindness into selfish, hedonistic pursuits.

Yitzchak, on the other hand, personified restraint and prudence. He was filled with an awe of G-d which silenced the ego's expansiveness. Yitzchak repaired Avraham's stopped-up wells through his contribution — reserve and restriction. So, he dug again what his father had dug previously, but with his stamp of restraint. His trepidation filtered his father's unrestrained love, allowing it to be given freely, while being protected from misuse by Yitzchak's caution.

Thus, the well itself was Avraham's. It was a well that represented his kindness. But it was attributed to Yitzchak because he ensured that it would be protected and that it would endure.

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