

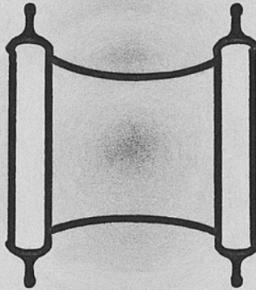
בס"ד

Alter Rebbe

Torah Ohr

Parshas Chaya Sarah

יִגְלֶה לֹן טַעַמָּה כֹּ



Dedicated To:

טְנִינָה מַלְכָה בֶּת רִינָה דְבּוֹרָה
רִפּוֹאָה שְׁלָמָה

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Introduction

This Maamer from the Alter Rebbe opens with the mystery of *Sedeh HaMachpelah*—the “Field of Machpelah”—which Chazal and Kabbalah describe as the cave of spiritual doubling. The Alter Rebbe uses this image to open an intricate meditation on food, holiness, and divine flow. Eating, he explains, is not merely a physical act but a profound spiritual process that reflects how the Infinite contracts and reveals itself through layers of worlds. In weekdays, man refines his food; on Shabbos, food refines man. The entire Maamer shows how creation oscillates between *birur* (refinement from below) and *hamshachah* (drawing down from above), culminating in a vision of the future where all concealments dissolve, and the higher Divine “hei” itself will shine openly below.

(The concept of the Field of Machpelah) - (ענין שדה המכפלה)

It will reveal to us its reason, etc. Behold, the filling of the Divine Name Havayah (י-ה-ו-ה) is with another letter hei, which is the aspect of doubling, as is known from the concept of the Cave of Machpelah (Me’aras HaMachpelah), which corresponds to the final hei of the Divine Name Ban, etc.

And the matter will be understood by first explaining the concept of eating. For behold, the essence of eating is that from the food there is made milk and blood, and the blood is the soul and the life of man. The liver receives the blood from the food and sends it to the heart and to the brain, for the three dominate in the world — liver, heart, and brain, etc.

Through this, the food is elevated, as it becomes the heart and brain of the person. And through this, his heart and brain are strengthened in the service of Hashem — in his heart, through the flaming fervor produced by the energy of the food, for without eating he would become weak, etc.

Likewise, his mind becomes strong to contemplate the greatness of Hashem, etc. And this is the concept of refinement (*birur*) — that from the food man is made.

However, all this applies during the weekdays. But on Shabbos, borer (selecting) is forbidden — rather, the eating is of a higher nature, in the aspect of drawing down from above, as in the verse “and you shall call the Shabbos delight,” “then you shall delight in Hashem.”

יגלה לנו טעם מה כו. הנה مليוי גויה באה אחרת והיא בבחינת כפילה בנווע מענין מערת המכפלה שהיא הא אא. אחרונה רשם ב"נ כו

והענין יובן בתקדים לקבינו ענין האכילה כי הנה עיקר האכילה לחיות כי מן המאכל נעה חלב ודם והדם הוא הנפש וחיות האדם שמתקבל הכבד קם מן המאכל ושולח לב ולמוח ותלת שליטין אנוו. בערך מא כברא ולפא ומוחא כו

ועל-זיד-זה מתעללה המאכל שנעשה מאנז לב ומוח האדם ועל-זיד-זה מתחזק לבו ומוחו בעבורת ה' שבלבו בהתלהבותו כרשות-יאש שנעשה בלב. האכילה שבלא אכילה היה מתחולש כו

וגם מוחו נעשה חיק להתבונן בגודלות ה' כו. וזהו ענין בירור שמן המאכל נעשה אדם

אך כל-זה הוא בימות החול אבל בשבת בורר אסור אלא האכילה היא יותר עליונה בבחינת המשה. מלמעלה וקראת לשבת ענג או פרעה על ה

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For behold, it is written “Back and front You have formed me” — “backward” refers to the world of action, etc. For the food, as it descends below in its fall through the breaking of the vessels, man is the aspect of “front,” for the food is refined through man.

But in its root above, it is from the world of Tohu, before there ruled any king over the children of Israel — only afterwards “he reigned and he died,” and “he died and he reigned,” etc.

Nevertheless, it seems that its root is higher than that of man, for the food gives life to man, and man receives vitality from the food — for man is in the aspect of “backward” relative to the work of Creation, etc.

And on Shabbos, which is the time of the elevation of the worlds, the food is elevated to its source, and from it vitality is drawn to the soul from above to below, through the twelve loaves, etc.

And this is the concept of “The righteous one eats to satisfy his soul,” for there are two types of eating — the first is “to satisfy his soul.”

The second type is “but the belly of the wicked shall be lacking.” “To satisfy his soul” refers to the vitality of the soul that comes from above.

“And the belly of the wicked” refers to the external forces, for the wicked are the *chitzonim*. Through eating, one refines them — “He swallowed riches, and he shall vomit them up again.”

For in every food there is a desire, which is the root of the *kelipah*. When it becomes part of the body and turns into blood sent to the heart and brain, it is transformed to good and holiness.

This happens through the strengthening of the heart and mind in the service of Hashem, drawing life from the side of evil and transforming it to holiness.

כִּי הַנֶּה כָּתוּב אַחֲרֵיךְ צְרָפָנִי אַחֲרֵל מִמְעָשָׂה
בְּרָאשִׁית כֹּו, שְׁהַמְּאַכֵּל כָּמוֹ שֶׁהָוָא לְמִטְהָ בִּרְיִזְתָּ
בְּשִׁבְרַת כְּפָלִים הַנֶּה הָאָדָם הוּא בְּבִחִינַת קָדָם
שְׁהַמְּאַכֵּל הוּא מַתְּבִּיר עַל-יְדֵי הָאָדָם.

אָכֵל בְּשִׁרְשׁוֹ לְמִעְלָה הוּא מַעֲלוּם הַתְּהָוָה לִפְנֵי מֶלֶךְ
אָלָךְ לְבָנֵי יִשְׂרָאֵל, אֶלָּא שֶׁאַחֲרֵךְ וַיַּמְלַךְ וַיִּמְתַּהַת
וַיַּמְלַךְ כֹּו.

אָכֵל מִכְלָל-מָקוֹם גָּרָאָה שְׁשִׁרְשׁוֹ יוֹתֵר גְּבוּהָ מִהָּאָדָם,
שְׁהַרְיָה הַמְּאַכֵּל הוּא הַמְּהִינָה אֶת הָאָדָם, וְהָאָדָם הוּא
מַקְבִּל הַסִּוִּות מִן הַמְּאַכֵּל לְפִי שֶׁהָוָא בְּבִחִינַת אַחֲרֵ
לְמִעְשָׂה בְּרָאשִׁית כֹּו.

וּבְשִׁבְתָּה שֶׁהָוָא זִמְןָ עַלְיָה הַעֲולָמוֹת מִתְּעַלָּה הַמְּאַכֵּל
כָּמוֹ שֶׁהָוָא בְּשִׁרְשׁוֹ וְגַם שָׁהָ מִמְּנָיו חַיָּת לְגַפֵּשׁ
מַלְמִעָלָה לְמִטְהָ עַל-יְדֵי יְהָבָלְחָמִים כֹּו.

וְזֶה עָנָנוּ צְדִיק אָכֵל לְשַׁבָּע נְפָשׁוֹ כִּי יִשְׁשִׁי
אֲכִילָות, הַאֲחַת הִיא לְשַׁבָּע נְפָשׁוֹ

וְהַבִּית הָוָא וּבְכָתוּן רְשָׁעִים פְּחָסָר. לְשַׁבָּע נְפָשׁוֹ הוּא
סִוִּות הַגַּפֵּשׁ הַבָּא מַלְמִעָלָה

וּבְכָתוּן רְשָׁעִים כֹּו הַיְנוּ כִּי רְשָׁעִים הַם הַחַיצׁוֹנִים,
וְעַל-יְדֵי הַאֲכִילָה מִבְּרָרִים מִקְםָם, חַיל בְּלֹעַ וַיְקִיאָנוּ

כִּי בְּכָל מְאַכֵּל יִשְׁתַּאֲוָה שֶׁהָיָה שְׁרוֹשׁ הַקָּלָפָה, וְעַל-יְדֵי
שְׁגַכְלָל בְּגַוִּר הָאָדָם וְגַעֲשָׂה מִמְּנָיו ذָם הַגַּשְׁלָח לִבְבָּ
וּמוֹת, מַתְּהַפֵּק לְטוֹב בְּקָדוֹשָׁה

עַל-יְדֵי חַזּוֹק הַלְּבָב וְהַמָּוֹת בְּעַבּוֹדַת הָ' לְזִקְנָה מִמְּנוּ
הַחַיָּות שְׁבָעָלְבָד וְמַהְפֵּק אָתוֹ לְטוֹב

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This is the meaning of “and the belly of the wicked shall be lacking,” for the vitality that they swallowed is diminished, as it says “and from his belly He shall drive it out — G-d.”

The eating of weekdays, which involves *birur* (refinement), exists in order that “the belly of the wicked shall be lacking.”

But the eating of Shabbos is a drawing from above, “to satisfy his soul,” deriving vitality from the food as it is in its root above, before its fall in the breaking of the vessels.

As the *Zohar* writes, “Your Shabbos” it does not say — meaning that what is done below through refinement, as during weekdays, contains waste, since the choicest goes to the heart and brain and the refuse descends to the innards.

This is refinement — but on Shabbos, when the flow is from above to below, there is no waste at all, for waste exists only from the Tree of Knowledge of Good and Evil and below.

In all levels there became good and evil through Adam’s eating from the Tree of Knowledge, and so too in every person there is a mixture of good and evil, though not equal in all souls.

In some, the good is predominant, and in others the good is found in a different aspect. But on Shabbos, “then you shall delight in Hashem,” for one ascends above the Tree of Knowledge, and no evil dwells with you at all.

But on Yom Tov it is written “the dung of your festivals,” because on Yom Tov there is some refinement, for the labor of food preparation — baking and cooking — is permitted.

Only labors such as reaping, sowing, and plowing are forbidden; and since some labors of food preparation are permitted, there remains refinement and thus the existence of waste.

וזה ובטו רשותם מהסר שגהר היות שבלעו,
 ומבטנו יורשנו אל

זהה האכילה שבחול שהיא בבחינת בירור היא
 להיות ובטו רשותם מהסר

אבל האכילה שבשבת היא המשכה מלמעלה לשבע
 נפשו מהמאכל כמו שהוא בשרשו למעלה קום
 שנפל בשבירת הקפלים

וכמו שבתו בלילה פרש שבתיכם לא קאמר שפה
 שנעשה מלמעלה למעלה עליידי בירור כמו בימות
 החול יש בו פרש שהמקהר שולח לב ולמו
 והפסלה יורד למטה בארכבים ובני מעים כו

זהו הבירור, אבל בשבת שהוא נעשה מלמעלה
 למטה אין בו פסלה כלל, כי הפסלה הוא מעז הדעת
 טוב ורע ולמטה

נעשה טוב ורע בכל הבחינות עליידי אכילת אדים
 הראשו מזע הדעת טוב ורע, וגם בכל אדים יש
 מערקה טוב ורע כו, רק שאין שוה בכל גוף

יש שטובו מרובה כו, וכן יש שטובו הוא בבחינה זו
 כו, אבל בשבת או תחungen על ה' למעלה מעז הדעת
 ולא גורך רע כלל

רק ביום-טוב כתוב פרש חביבם, לפי שביום-טוב יש
 בו קצת בירור, שבירי התרה בו מלאכת אוכל גוף
 כאפה ובישול כו

אין אסור רק קצירה וזרעה וחרישה כו, ולפי
 שהתרו קצת מלאות באוכל גוף יש בו בירור ושים
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The rectification for this is “to gladden the poor,” for the time of joy is to bring happiness to all, as it is said “and you shall rejoice in your festival — you, and the Levite, and the stranger,” for joy sweetens the judgments, and all must be included in joy.

As is known, when a person is in a state of joy, he desires that everyone should rejoice as well, for in this way the judgment is sweetened — since he equalizes everyone.

But one who does not give to the poor, etc., the judgment is not sweetened, and a distinction remains. Therefore, the punishment is measure for measure — he is given separation, for he caused a remnant of refuse to remain by not sweetening the judgment.

This applies to Yom Tov; but on Shabbos, even if he does not give to the poor, his punishment is not great, for on Shabbos there is no refuse at all, since it is only a drawing down from above, “and no evil shall dwell with You” (Tehillim 5:5).

And behold, this drawing down exists in two aspects — *kefila* (doubling) and *kalisha* (softness). *Kalisha* means the extension of the yuds and vavs, where the yud becomes a vav — for the yud itself extends and becomes a vav.

Since the yud represents contraction (*tzimtzum*), it can therefore become a line of extension — the vav — drawn from the yud itself. But the hei, which represents expansion in length and breadth, cannot be revealed below as it is above.

For the infinite expansion of length and breadth above cannot be revealed below in its true form, since it is endless; therefore, the drawing down occurs as another hei below — the aspect of the filling (*milui*) of the hei.

וְהַתִּיקוֹן הָוֹא לְמַהְדֵי לְמַסְכָּנִי, כִּי שְׁעַת שְׁמַחָה הִיא לְשִׁפְמָחָה אֶת הַכָּל, וְכֹמוֹ שְׁכָתוֹב וְשִׁמְחָת בְּתַגְגָּה אֶתְה וְסָלוּי וְהַגָּר כֹּי, לְפִי שְׁהַשְּׁמַחָה הִיא בְּחִנּוֹת הַמִּפְקָה כְּדִינִים וְאַרְיךָ לְשִׁפְמָחָה אֶת הַכָּל כְּדִי שִׁיְהִיוּ בָּלָם. נְכָלְלִים בְּבִחִנּוֹת שְׁמַחָה.

וְכָנוּךְעַמְפִי שָׁהָוָא בְּשִׁעַת שְׁמַחָה שָׁאָז רֹצֶה שִׁיְהִיוּ כְּלָם שְׁמַחָים, שְׁבֹזָה נְמַתָּק הַדִּין מַאֲחָר שְׁמַבּוֹזָה אֵת. הַכָּל.

אֶבֶל מְאוֹן דְּלָא יְהִיב לְמַסְכָּנִי כֹּי אֵין הַדִּין נְמַתָּק וְנְשָׁאָר הַפְּרָשָׁן, וְלֹכְן הַעֲוֹשָׁה הוּא מִדָּה כְּנַגְדָּה מִדָּה שְׁנָוֹתָנִין לוֹ הַפְּרָשָׁן, כִּי הַוָּא גָּרָם שִׁיְשָׁאָר פְּסָלָת הַפְּרָשָׁן עַבְוּר שְׁלָא הַמִּתְּקִיךְ הַדִּין.

וְזַהוּ בַּיּוֹם טֹב, אֶבֶל בְּשִׁבְתָּה אַף-עַל-פִּי שְׁלָא יְהִיב לְמַסְכָּנִי אֵין עַגְשָׁוּ רַב, כִּי בְּשִׁבְתָּה אֵין פְּרָשָׁן כָּל לְפִי שָׁהָוָא רָק בְּבִחִנּוֹת הַמִּשְׁכָּה שְׁמַלְמַעַלה דְּלָא יְגַוְּרָ רַע כָּל.

וְהַגָּה הַמִּשְׁכָּה זוֹ הִיא בְּשִׁטִּי בְּחִנּוֹת כְּפִילָא וּקְלִישָׁא. פְּרִוּשָׁ קְלִישָׁא הִיא הַמִּשְׁכָּה יְהִידִי"וּ וְוִי"וּ, שְׁמַיו"ד נְעִשָּׂת וְוּ, שְׁהִיו"ד עָצָמה נְמַשָּׁת וּנְעִשָּׂת וְוּ.

כִּי לְפִי שְׁהִיו"ד רִיא בְּחִנּוֹת אַמְצּוּם, לְכֹן יְכֹל לְהִזְהִיר מִמְּנָה הַמִּשְׁכָּה בְּבִחִנּוֹת וְוּ מִן הַיּו"ד עָצָמה, אֶבֶל. הַהָּא שְׁהָיָה הַתְּפִשְׁטוֹת אַרְךָ וּרוֹחָב.

וְאֵין הַתְּפִשְׁטוֹת אַרְךָ וּרוֹחָב שְׁלַמְעַלה יְכֹלָה לְהַתְּגִלּוֹת לְמַטָּה כֹּמוֹ שְׁהָיָה לְמַעַלה בְּבִחִנּוֹת אַרְךָ וּרוֹחָב עַד-אַיּוֹדָה כֹּי, אֶלָּא הַמִּשְׁכָּה הִיא בְּבִחִנּוֹת הָא אַקְרָת לְמַטָּה, וְהִיא בְּבִחִנּוֹת הַמְּלֹוי שֶׁל הָא.

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This means the power of the hei that was concealed above now emerges from concealment into revelation below — for *milui* always expresses what was hidden and is now revealed.

This is the aspect of *kefila* — doubling — which is the concept of the filling of the two heis, as is known from the idea of the *Machpelah* (double cave).

All this applies to our current time, when we receive influence through the twelve loaves. But in the future, “He will reveal to us the reason for the twelve loaves,” and then there will be no need for *kefila* (doubling).

Then there will no longer be a state of doubling, for the higher hei itself will be revealed below — as it says, “On that day, Hashem will be One and His Name One” (Zechariah 14:9).

[NOTE Summary]

In the Alter Rebbe’s teaching, the *Machpelah* represents “doubling”—the second *hei* of the Divine Name. This “double” embodies revelation emerging from concealment. To understand it, the Alter Rebbe turns to the act of eating: food becomes the vessel through which the soul receives vitality. During the week, eating is an act of refinement—transforming the material into spiritual energy. The liver extracts blood from food and sends it to the heart and brain, strengthening a person’s love, awe, and understanding of G-d. Through this transformation, physical substance is elevated, becoming part of one’s holy consciousness.

On Shabbos, however, no refinement is required, for the flow comes from above. The person doesn’t elevate the food; the food itself, rooted higher than man—in the primordial lights of *Tohu*—is what elevates him. Hence, Shabbos eating is not a *birur* but an *oneg*, a delight in the Divine itself. The worlds ascend, and from above, vitality flows downward through the twelve loaves of *lechem hapanim*.

This distinction explains the verses “The righteous eats to satisfy his soul, but the belly of the wicked shall be lacking.” The tzaddik eats for the sake of spiritual fulfillment, drawing life from holiness. The wicked, representing the *chitzonim*, draw only external desire. Yet through holy eating, even this external craving is refined—“He swallowed riches, and he shall vomit them up.” By transforming passion into holiness, man deprives the forces of impurity of their vitality.

During weekdays, this process of refinement removes “waste,” the spiritual residue of duality—good and evil. On Shabbos, no waste exists, for there is only Divine revelation. The Tree of Knowledge no longer defines experience; all is unified good. On Yom Tov, however, some refinement remains, for the preparation of food is

זהינו פ"ח ה"ה ש"היה בהעלם למעלה, כי לעולים
הפלוי הוא מה שבהעלם, ומה שבהעלם למעלה יוציא
מן ה"העלם אל ה"giloi למאטה.

ו"הינו ב"חינת כפ"לא, ש"היא ב"חינת מלוי ה"ה",
כנ"ע מענין ה"מכללה.

אבל כל-זה הוא ש"אנו מתקבלים ההשפעה על-ידי י"ב
ל"חמים בזמנו ה"ה, אבל לעתיד לבו יגלה לנו טעם
ד'בתරסר נקמי כו.

ואז לא י"הה ב"חינת כפ"לא כו', רק ה"ה עצמה
שלמעלה תה"ה לה גילוי למשה גם-כון על-ידי כי
יגלה לנו טמא כו', וכמו שכתוב ביום ה"הו י"הה
כו'.

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permitted, symbolizing partial transformation. Hence, the Torah commands joy on Yom Tov—“and you shall rejoice in your festival”—to sweeten judgment and unify all levels, rich and poor alike.

Joy itself is the great equalizer: when one truly rejoices, he desires that all should share in his joy. By sharing, he sweetens the judgments and removes separation. But one who withholds from the poor maintains separation—measure for measure, he is left with separation in his own blessings. On Shabbos, though, no such punishment applies, since there is no refuse at all—only pure drawing from above where “no evil shall dwell with You.”

The Maamer concludes with the mystical distinction between *kalisha* (soft extension) and *kefilah* (doubling). *Kalisha* is the drawing of the yud into vav—how contraction unfolds into linear revelation. *Kefilah* is the manifestation of the hidden *hei* through its *milui* (filling), representing revelation emerging from what was concealed. This is the spiritual secret of the “Cave of Machpelah”—a doubling of *hei*, a twofold expression of Divine revelation.

In our present state, this process comes through the twelve loaves, which channel Divine sustenance through layered vessels. But in the era of redemption, “He will reveal to us the reason for the twelve loaves”—for then, no doubling will be needed. The higher *hei* itself will be revealed below, and the Infinite Light will shine without concealment, fulfilling the prophecy “On that day, Hashem will be One and His Name One.”

Practical Takeaway

The Alter Rebbe teaches that even eating can be a ladder to holiness. During the week, one must eat with awareness—to transform the energy of the food into strength for Torah, prayer, and kindness. Every meal can become an altar of refinement. But on Shabbos, one’s avodah is to receive—to experience pure Divine delight beyond struggle or separation. Joy, generosity, and unity are not side notes—they are the essence of sweetening all judgment and opening the flow of blessing.

Chassidic Story

Once, during a Shabbos meal in Liozna, a chassid marveled aloud at how elevated he felt from the Rebbe’s table. The Alter Rebbe smiled and said, “It is not only you who are elevated. The bread, too, ascends. The piece of fish, the wine—they sing now in the upper worlds, for they have fulfilled their purpose.” He then quoted, “The righteous eats to satisfy his soul.” The chassid later recalled that from that moment, he never saw food as mere matter again—it was light awaiting release.

END NOTE]