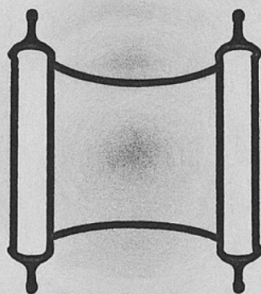


בס"ד

**Alter Rebbe  
Torah Ohr  
Parshas Chaya Sarah**

יְגִלָּה לֵן טַעֲמָה כּו



*Dedicated To:*

טנייה מלכה בת דינה דבורה  
דפואה שלמה

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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 (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.

**יגלה לו טעמה כו'.** הנה מלוי הויה בהא אחרת והיא בְּחִינַת כְּפִילָא פְּנוּדָע מְעַנֵּן מְעַרַת הַמַּכְפֵּלָה שֶׁהִיא הָאֲחֵרוֹנָה דְּשֵׁם ב"ן כו

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.

וְהַעֲנֵן יִבֶּן בְּהַקְדָּיִם לְהַבִּין עֲנֵן הָאֲכִילָה כִּי הִנֵּה עֵינֵי הָאֲכִילָה לְהִיּוֹת כִּי מִן הַמֶּאֱכָל נַעֲשֶׂה חֵלֶב וְדָם וְהָדָם הוּא הַנֶּפֶשׁ וְחַיּוֹת הָאָדָם שֶׁמִּקְבֵּל הַכֶּבֶד הָדָם מִן הַמֶּאֱכָל וְשׁוֹלֵחַ לְלֵב וְלַמּוֹחַ דְּתֵלַת שְׁלִיטִין אֲנֹן 'פֶּעֶלְמָא כְּבִדָּא וְלֵבָא וּמוֹחָא כו

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.

וְעַל־יְדִיָּזָה מִתְעַלָּה הַמֶּאֱכָל שֶׁנַּעֲשֶׂה מִמֶּנּוּ לֵב וּמוֹחַ הָאָדָם וְעַל־יְדִיָּזָה מִתְחַזֵּק לֵבּוֹ וּמוֹחוֹ בַּעֲבוּדַת ה' שֶׁכָּלבוֹ בְּהַתְלַהֲבוּתוֹ כְּרִשְׁפֵּי־אֵשׁ שֶׁנַּעֲשֶׂה בְּכַח 'הָאֲכִילָה שֶׁכָּלָא אֲכִילָה הִיא מִתְחַלֵּשׁ כו

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.

וְגַם מוֹחוֹ נַעֲשֶׂה חֲזָק לְהִתְבּוֹנֵן בְּגְדוּלַת ה' כו'. וְזֶהוּ עֲנֵן בִּירוּר שֶׁמִן הַמֶּאֱכָל נַעֲשֶׂה אָדָם

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.”

אֲךָ כְּלִיָּזָה הוּא בְּיָמֵי הַחֹל אֲכָל בְּשֶׁבֶת בּוֹרֵר אֶסוּר אֲלֵא הָאֲכִילָה הִיא יוֹתֵר עֲלִיוֹנָה בְּבְחִינַת הַמְּשֻׁכָּה 'מִלְמַעְלָה וְקִרְאָתָהּ לְשֶׁבֶת עֲנָג אֲזִי תִתְעַנֵּג עַל 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.

פי הנה כתוב אחר וקדם צרתני אחר למעשה בראשית כו', שהמאכל כמו שהוא למטה בירידתו בשבירת הכלים הנה האדם הוא בבחינת קדם שהמאכל הוא מתברר על-ידי האדם.

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.

אכל בשרשו למעלה הוא מעולם התהו לפני מלך מלך לבני ישראל, אלא שאחר כך וימלך וימת וימת וימלך כו

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.

אף מכל-מקום נראה ששרשו יותר גבוה מהאדם, שהרי המאכל הוא המחייה את האדם, והאדם הוא מקבל החיות מן המאכל לפי שהוא בבחינת אחר למעשה בראשית כו

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.

ובשבת שהוא זמן עליית העולמות מתעלה המאכל כמו שהוא בשרשו ונמשך ממנו חיות לנפש. מלמעלה למטה על-ידי י"ב לחמים כו

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.”

זהו ענין צדיק אכל לשבע נפשו כי יש שתי אכילות, האחת היא לשבע נפשו

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.

והבית הוא וכטן רשעים תחסר. לשבע נפשו הוא חיות הנפש הבאה מלמעלה

“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.”

וכטן רשעים כו' הינו כי רשעים הם החיצונים, ועל-ידי האכילה מבררים מהם, חיל בלע וקיאנו

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.

כי בכל מאכל יש תאוה שהיא שרש הקלפה, ועל-ידי שנכלל בגוף האדם ונעשה ממנו דם הנשלח ללב ומוח, מתהפך לטוב בקדושה

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.

על-ידי חזוק הלב והמוח בעבודת ה' לוקח ממנו החיות שבזל"ע ומתהפך אותו לטוב



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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.”

וזהו ובטן רשעים תחסר שגחסר החיות שבלעו,  
 ומבטנו יורישנו אל

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

והנה האכילה שבחול נשהיה בבחינת בירור היא  
 להיות ובטן רשעים תחסר

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.

אבל האכילה שבשבת היא המשכה מלמעלה לשבע  
 נפשו מהמאכל כמו שהוא בשרשו למעלה קדם  
 שגפול בשבירת הכלים

As the *Zohar* writes, “Your Shabbasos” 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.

ובכמו שכתוב בזהר פרש שבתכם לא קאמר שמה  
 שנעשה מלמטה למעלה על ידי בירור כמו בימות  
 החול יש בו פרש שהמבקר שולח ללב ולמוח  
 והפסלת יורד למטה בקרבים ובני מעים כו

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.

וזהו הבירור, אבל בשבת שהוא נעשה מלמעלה  
 למטה אין בו פסלת כלל, כי הפסלת הוא מעץ הדעת  
 טוב ורע ולמטה

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.

נעשה טוב ורע בכל הבחינות על ידי אכילת אדם  
 הראשון מעץ הדעת טוב ורע, וגם בכל אדם יש  
 תערובת טוב ורע כו, רק שאינו שוה בכל נפש

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.

יש שטובו מרובה כו, וכן יש שטובו הוא בבחינה זו  
 כו, אבל בשבת אז תתענג על ה' למעלה מעץ הדעת  
 ולא יגורר רע כלל

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.

רק ביום טוב כתוב פרש חגיכם, לפי שביום טוב יש  
 בו קצת בירור, שהרי התרה בו מלאכת אוכל נפש  
 כו. כאפיקה ובישול כו

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.

ואינו אסור רק קצירה וזריעה וחרישוה כו, ולפי  
 שהתירו קצת מלאות באוכל נפש יש בו בירור ושינה  
 פסלת

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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.

והתיקון הוא למחדי למסכני, כי שעת שמחה היא לשמח את הכל, וכמו שכתוב ושמחת בחגך אתה והלוי והגר כו', לפי שהשמחה היא בחינת המתקת הדינים וצריך לשמח את הכל כדי שיהיו כלם נכללים בבחינת שמחה.

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.

וכנודע ממי שהוא בשעת שמחה שאז רוצה שיהיו כולם שמחים, שבה נמתק הדין מאחר שמשנה את הכל.

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.

אבל מאן דלא יהיב למסכני כו' אין הדין נמתק ונשאר הפרש, ולכן העונש הוא מדה כנגד מדה שנותניו לו הפרש, כי הוא גרם שישאר פסלת הפרש בעבור שלא המתיק הדין.

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).

ונהו ביום טוב, אבל בשבת אף על פי שלא יהיב למסכני אין ענשו רב, כי בשבת אין פרש כלל לפי שהוא רק בחינת המשכה שמלמעלה דלא יגורף רע כלל.

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.

והנה המשכה זו היא בשתי בחינות כפילא וקלישא. פירוש קלישא היא המשכת יודי"ן ווי"ן, שמיו"ד נעשית וי"ן, שהיו"ד עצמה נמשכת ונעשית וי"ן.

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.

כי לפי שהיו"ד היא בחינת צמצום, לכן יכול להיות ממנה המשכה בבחינת וי"ן מן היו"ד עצמה, אבל ההא שהיא התפשטות ארד ורוחב.

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.

ואין התפשטות ארד ורוחב שמלמעלה יכולה להתגלות למטה כמו שהיא למעלה בבחינת ארד ורוחב עד אי-קץ כו', אלא ההמשכה היא בבחינת הא אחרת למטה, והיא בחינת המלוי של ההא.

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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

דהיינו כח ההא שיהיה בהעלם למעלה, כי לעולם המלוי הוא מה שבהעלם, ומה שבהעלם למעלה יוצא מן ההעלם אל הגילוי למטה.

והיינו בחינת כפילא, שהיא בחינת מלוי ההי"ן, כבודע מעגלן המכפלה.

אבל כל-זה הוא שאנו מקבלים ההשפעה על-ידי י"ב לחמים בזמן הזה, אבל לעתיד לבו יגלה לו טעמא 'דבתרסר נהמי כו.

ואז לא יהיה בחינת כפילא כו, רק ההא עצמה שלמעלה תהיה לה גילוי למטה גם-כן על-ידי כי יגלה לו טעמא כו, וכמו שכתוב ביום ההוא יהיה '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]**