

CHAIM MEIR'IM
THE ZUTSHKA
PARSHA BLETTEL

Illuminating our lives with the light and fire of Toras haChassidus

SHAVUOS



*Lovingly Dedicated in Memory of
R' Chaim ben R' Yisrael and R' Meir ben R' Yechezkel*

SHAVUOS

EACH AND EVERY UTTERANCE THAT CAME OUT OF HASHEM'S MOUTH WAS THEN DIVIDED INTO ALL SEVENTY LANGUAGES -

The reason for this is explained by the Kedushas Levi (Shavous) that Hashem wanted the Torah to be able to take root wherever our people would wander in exile. That way once we left our country and went into *galus* no matter what country we would go we could take our Torah with us since even there it was given in their language, and it spoke to each nation in their way. Added the Zutshka Rebbe that perhaps that is hinted at in our *nusach* for YomTov kiddush and davening when we say that "Hashem uplifted us above all *lashon*, all other tongues and languages," that Hashem caused us to be uplifted through the power of the foreign languages of the nations of the world since Hashem had rooted the power of the Torah in each of their national languages so that in turn we would be uplifted by them towards Hashem.

REGARDING THE CUSTOM TO EAT DAIRY MILCHIG FOODS ON SHAVOUS

Avraham Avinu fed the Angels both Milk and Meat

There is a widespread Jewish custom - a *minhag Yisroel Torah* to eat dairy foods on Shavous. One of the reasons for this custom is because it was through dairy that we overcame the angels and defeated their argument that Hashem should have given them the Torah instead of to mankind. Our sages, Chazal taught (Midrash Tehillim 8) that Hashem disguised Moshe and transformed his facial features so that he looked like Avraham Avinu and Hashem said to the angels, aren't you ashamed to argue with the person who hosted you and treated you as guests, feeding you dairy and meat?! Therefore, we have the custom on Shavous to eat dairy foods as well as meat since it was through both foods that we merited to receive the Torah and overcome the arguments of the angels.

When the Angels ate Milk first and then Meat They Defeated Their Own Argument

Another reason (based on the Da'as Zekeinim Bereishis 18:8) is that we know that Chazal taught (Yoma 28b) that Avraham Avinu fulfilled the whole entire Torah even before it was given. If so, how could he have fed the angels *basar be'chalav* - a forbidden mixture of meat and dairy? Therefore, the *pasuk* clearly tells us how Avraham first fed them dairy before meat. This demonstrates that Avraham Avinu did not violate the halachah since

one may eat dairy before meat but not vice versa. This concept hints to us how the attribute of mercy overcomes strict justice since dairy alludes to mercy (milk is white) whereas meat alludes to strict justice (meat is red). We rule in Shulchan Aruch (Yore Deah 105:3) that *tata gavar* - whatever food is on the bottom overcomes whatever is on top, since dairy is consumed first, we look at it as if it is on the bottom and its mercy overcomes the strict justice of the meat.

We learn from this when the angels ate Avraham Avinu's food, meat after dairy, this proves that *tata gavar* and that Yisroel were given the ability to overcome the angels and defeat their argument since Bnei Yisroel live down here in this world below and the angels are denizens of the supernal world on High in Heaven, and therefore when the angels ate dairy before meat to fulfill *tata gavar* they themselves demonstrated how the lower element defeats and overcomes the element above it, and we can now see how the Torah was given to us down here below.

This idea can be understood as hinted at in the *pasuk* (Bereishis 18:8) "And he [Avraham], stood over them beneath the tree while they ate," we can understand the *pasuk* to mean that when the angels ate dairy and afterwards meat, this is what caused Avraham Avinu to stand over them, above them on a higher station than them, Avraham was then uplifted higher than the Angels. This is what rooted the power and ability for his descendants to defeat the angels and receive the Torah. Whereas the angels were eating this meal gave Avraham's descendants the ability to take upon themselves to bear the burden and yoke of the holy Torah named the *Etz ha'Chaim* - this is what it means that he stood beneath the 'tree' while they ate.

We can find another hint to this idea in the teaching of Chazal Shabbos 127a that hosting guests and fulfilling *hachnasas orchim* is even greater than greeting the Divine Presence of the Shechinah, that when Avraham went to greet the angels as his guests, they were sent out disguised as wandering wayfarers, this act cemented the foundation of *Kabbalas ha'Torah* for his descendants. This was a great and lofty act of *hachnasas orchim*, and it was able to bring his descendants beneath the canopy of the Shechinah, and it was as if Avraham left his own *Kabalas Pnei Shechinah* for his descendants to cement the foundation for them. Surely this great *Kabalas Orchim* became that on which hangs the entire purpose of all Creation since it led to *Kabbalas haTorah*. (From his handwritten manuscript.)

A NEW TORAH AS OUR WEDDING GIFT

During Kiddusha Rabbah after davening on Shavous the Zutshka Rebbe said: Mazal Tov! May our marriage together with Hashem go well and may Hashem have Yiddische Nachas from us! He explained that he would not say a *dvar Torah* since we just received a brand-new Torah at the *Kabbalas Ha'Torah* from Hashem and we first need to study and learn what we received. (תשמ"ה)