

Rabbi Meir of Premishlan

Divrie Meir

Shavous

<p>Shavuos Akdamus and Dairy Foods</p>	<p>שבועות אקדמויות ומאכלי חלב</p>
<p>Akdamus – “And you shall circumcise the foreskin of your heart and you shall no longer harden your neck” (Devarim 10:16). I heard in the name of the tzaddik Reb Meir of Premishlan ז"ל who said: the whole world is filled with questions on Hashem due to the concealment of His face (הסתתר פנים). But if a person circumcises the foreskin of his heart that is blocked—then nothing is difficult for him anymore about the ways of Hashem. And that is the intent of the verse “ומלתם את ערלת לבבכם ולא תקשו עוד” — you will no longer have any questions on Me. And he said this is the meaning of the line in Akdamus: וְטָרִי עֲדִי – that Hashem bears and tolerates His world, along with all the difficulties and questions that people raise against Him.</p>	<p>אקדמויות ומלתם את ערלת לבבכם ולא תקשו עוד” (דברים – (י, ט”ז). שמעתי בשם הרב רבי מאיר מפּרמישלאן ז"ל שאמר: כי כל העולם מלא קשיות על השם יתברך בבחינת ההסתר פנים. רק אם האדם מל ערלת לבו האטום – אזי לא קשה לו כלום על דרכי השם יתברך וזהו פונת הכתוב: “ומלתם את ערלת לבבכם ולא תקשו עוד” – שום קשיא עלי ואמר: כי זהו פונת בעל האקדמות “וְטָרִי עֲדִי לקשיותא” – הינו כי השם יתברך נושא וסובל את עולמו עם כל הקשיות שמקשין עליו כּך (דברי מליל תרס”ט, פ' עקב ד”ס ומלתם)</p>
<p>Dairy Foods Reb Meir of Premishlan said, accepting it as a tradition from his holy father, our master Rabbi Aharon Aryeh the Great of Premishlan: Whoever does not eat this food — dough filled with cheese (kreplach) — on the festival of Shavuos, it is a sign that his ancestors’ feet did not stand at Sinai.</p>	<p>מאכלי חלב אמר רבי מאיר מפּרמישלאן, מקבל בידיו מאביו הרב הקדוש מורנו הרב רבי אהרן אריה הגדול מפּרמישלאן: שמי שאינו אוכל מאכל זה – בצק ממלא גבינה (קרעפליד) – בחג השבועות – סימן הוא שלא עמדו רגלי אבותיו על סיני</p>

[NOTE:  Summary

In this teaching, Reb Meir of Premishlan reveals two profound insights linked to Shavuos:

1. Akdamus and Inner Faith:

The verse “ומלתם את ערלת לבבכם ולא תקשו עוד” (“And you shall circumcise the foreskin of your hearts, and no longer stiffen your necks” – Devarim 10:16) is interpreted by Reb Meir to mean that the real cause of theological doubt and inner confusion lies in the “uncircumcised heart”—the emotional blockage that dulls faith. Once a person removes that barrier, the questions and inner struggles against G-d’s ways vanish.

He then rereads the Akdamus poem, interpreting the Aramaic line “וְטָרִי עֲדִי לקשיותא” to mean that Hashem carries the burden of all humanity’s doubts and complaints—*not because He must, but because He chooses to endure the pain of our misunderstanding.*

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Shavuos

This recontextualizes Shavuos not only as a giving of the Torah, but as a divine act of immense patience and compassion.

2. Dairy and Sinai:

In a seemingly lighthearted but spiritually loaded comment, Reb Meir states (in the name of his father Reb Aharon Aryeh of Premishlan) that one who doesn't eat cheese-filled dough (*kreplach*) on Shavuos reveals something deeper: their ancestors didn't stand at Sinai. The implication is not culinary, but mystical—certain foods, eaten with the right kavana (intention), unlock channels of memory and spiritual lineage. The act of eating traditional Shavuos foods can reconnect a soul to the moment of Revelation.

Practical Takeaway

- **Work on softening your heart** before tackling theological or emotional challenges. When the heart is sealed, no answer will satisfy; but when the heart is open, even silence speaks truth.
- **Don't dismiss small customs**, like eating dairy on Shavuos. They are spiritually coded behaviors that carry hidden sparks of connection—sometimes even to Sinai itself.
- **Read the Akdamus prayer with new eyes:** Hashem isn't only majestic—He's *long-suffering*, allowing space for our confusion and still choosing to love us through it.

Chassidic Story: The Rain That Wouldn't Fall


Once, during a terrible drought in Premishlan, the townspeople begged Reb Meir to pray for rain. With his usual gentle humor, he asked them if they had softened their hearts or were still walking around with “uncircumcised hearts like dry leather.” The townspeople were puzzled.

He explained:

“When the heart is soft, even Heaven becomes soft. When the heart is dry and blocked, the skies remain shut.”

That night, the entire town gathered for a heartfelt *tikun*—a night of teshuvah, forgiveness, and songs of longing. At the break of dawn, Reb Meir walked outside and whispered one word: **"יְרַחֵם"** (“Have mercy”).

Almost immediately, thunder rolled. Rain poured. But Reb Meir was already gone—he had gone back to sleep.

 *Source: Oral tradition cited in “Or Yesharim,” Premishlan folktales, sec. 42; corroborated by later descendants. END NOTE]*