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Have a Drink?

At the farbrengen of Shabbos Parshas Mikeitz 5742, the Rebbe mentioned in passing during the Rashi *sicha*, that although when Avraham Avinu fed the *malachim* who had come as his guests, he offered them both food and drink, nevertheless the *possuk* only explicitly mentions the word “ויאכלו” (and they ate), because the term “*achila*” includes drinking as well.¹

After Shabbos, Rabbi Michoel Seligson wrote a note to the Rebbe asking:

In a recently published *maamar* from the Alter Rebbe,² he says: “For this reason, [the Torah] does not mention ‘drinking’ when the *malachim* were eating by Avraham... When Avraham isolated only the spiritual element of the food and gave it to them, they did not need to drink...”

It seems from the Alter Rebbe’s words that the *malachim* did not actually drink anything, which would contradict the Rebbe’s assertion at the farbrengen.

The Rebbe’s reply:³

Next to the words (quoted from the farbrengen) “he offered them both food and drink,” the Rebbe noted:

חמאה וחלב.

Butter **and milk** [i.e. the *possuk* explicitly states that he served them milk as a drink].

Then the Rebbe circled “recently published [*maamar* of

the Alter Rebbe]” and noted:

עדיפא הו"ל להקשות על הש"ס (ב"מ . .) כמו שאכלו **ושתו**

You could have asked a stronger question on the Gemara (Bava Metzia . . [86b]), [where it states explicitly that the *malachim* made it look] as though they ate **and drank**.

[I.e. the question is not so much from what the Rebbe said at the farbrengen, but from the Gemara itself, which says that the *malachim* drank as well!]

In response, the Rebbe circled the words quoted from the Alter Rebbe “they did not need to drink,” and added: ויל"פ - אבל שתו מפני טעם **טפל** ולכן לא **נזכר** בפי' (שיהי' לישראל גם הבאר עי"ז דוקא וכו')

We can explain it [as follows:] — [Although they did not need to drink, nevertheless] they drank for a **secondary** reason, which is why [drinking] was not **mentioned** explicitly. ([The secondary reason was that in the merit of offering the *malachim* to drink,] the Jewish people had the well [of Miriam in the desert] **etc.**.)⁴

As a general note on the question, the Rebbe added:

הרי המדובר בפרש"י בפשוטו של מקרא.

וגם בכו"כ ספרי טעמי המנהגים דעברו על איסור בשר בחלב (וש"נ - פס"ר ועוד)

