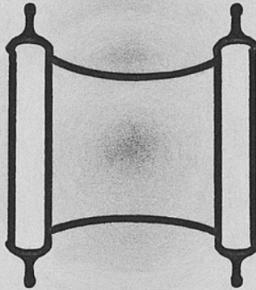


ב"ס"ז

Reb Meir of Premishlan

Divrie Meir

Parshas Vayishlach



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וַיִּשְׁלַח יַעֲקֹב מֶלֶאכִים לִפְנֵיו אֵלֶּשׁוֹ אֶתְהַיּוֹ אֶרְצָה שְׁעִיר שְׂדֵה אֶדוֹם לְבָבָד.

And Jacob sent angels before him to Esau his brother, to the land of Seir, the field of Edom (32:4)

One man asked the holy Rabbi Meir of Premishlan, behold our Sages of blessed memory said (Sotah 48b) that from the death of Chaggai, Zechariah, and Malachi, the Divine Spirit departed from Israel, and yet his honor tells future events through the Divine Spirit — how can this be?

And the holy Rabbi answered: Behold it is written, “And Jacob sent angels” — and Rashi explains: “Actual angels” — and at first glance, it is difficult: did Jacob lack servants and attendants to the extent that he had to trouble angels for his needs?

However, it is known that from every mitzvah a person performs, an angel is created from it, as our Sages of blessed memory said in Avos (4:11): “One who performs one mitzvah acquires for himself one advocate,” and it is written in the books that this is the angel created from the performance of the mitzvah.

And these angels are truly the handiwork of the tzaddikim, and they stand with the deputies to listen to the voice of the tzaddik’s word and to do whatever he commands them; and those angels Jacob sent were the ones he had made and established through his righteous deeds.

And the holy Rabbi concluded: Also around my throne there always stand the angels that were created from the good deeds that I do, and they tell me everything, and reveal the future to me.

NOTE Summary

Rabbi Meir of Premishlan was once asked how he could reveal future events through ruach hakodesh when the Gemara (Sotah 48b) states that after the death of Chaggai, Zechariah, and Malachi, ruach hakodesh departed from Israel. He explained using the verse “And Jacob sent angels” (Genesis 32:4), which Rashi interprets as “actual angels.” These were not merely heavenly messengers, but angels created by Jacob’s own mitzvos, as our Sages say (Avos 4:11) that one who does a mitzvah acquires an advocate. Such angels are the handiwork of tzaddikim, ever-present to fulfill their commands. The angels Jacob sent were those he himself had brought

איש אחד שאל את רב הקדוש ורבי מאיר מפרמיישלאן, והוא אמרו ז”ל לאמרו (סוטה מה:) משפטנו תני זכריה ומלאכי נספלה רוח הקדש מישעאל, וקבודו מגיד עתידות ברוח הקדש, איך יתנו זה.

והשיב רב הקדוש, הנה כתיב וישלח יעקב מלאכים ופרש רשות מלאכים ממש', ולכאורה קשא אם קסרו ליעקב עבדים ומשרתים עד שהכרה להטרת מלאכים בשביילו

אמנם ידוע כי מכל מצוה שאדם עשה נברא ממנה מלאה, כמו שאמרו חכמיינו ז"ל באבות (פ"ד מ"א) העושה מצוה אחת קונה לו פרקליט אחד, וכי כתבו בספרים צוה הוא הפליך הנברא מעשיות המצוה,

ואלה הפלאקים הם האמת מעשה ידיום של צדיקים, והם עומדים עם הפלחים לשמע בקהל דברו של הצדיק ולעשות ככל אשר צוה עליהם, ואוthon הפלאקים שלח יעקב אשר הוא עשם ויכונם במעשה צדוקתיו.

וסים קרב הקדוש, גם אצלי סביב לךאי עומדים פמיד הפלאקים שנבראו מן המעשים טובים שאני עושה, והם אומרים לי כל קבר, וחויזים עתידות לך.

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into being through his righteous deeds. Rabbi Meir concluded that he too is constantly surrounded by angels born of his good deeds, who convey to him all matters and reveal future events.

Practical Takeaway

Every mitzvah we perform leaves a real and enduring impact, creating a spiritual force that advocates for us and stands ready to assist in fulfilling our mission. By filling our lives with good deeds, we surround ourselves with “allies” in the spiritual realms who help bring blessing, guidance, and protection into our lives.

Chassidic Story

It is told that Rabbi Meir of Premishlan would often walk up an icy hill to immerse in the mikvah, a feat others could not manage without slipping. When asked how he did it, he replied that when a person’s mission is holy and selfless, the very elements of creation assist him. Just as the angels born of mitzvos go forth to carry out a tzaddik’s will, so too the physical world aligns with the will of one devoted to Hashem. This reflected his teaching that one’s actions create spiritual companions who help fulfill Hashem’s purpose.

[END NOTE]

וילן שם בלילה ההיא ויקח מן הבא בידו מנחה לעשו אחיו לב, יד

And he lodged there that night, and he took from what had come into his hand a gift for Esau his brother (32:14)

Rabbi Meir of Premishlan said: “And he took from what had come into his hand a gift for Esau his brother” — the explanation is, if one does whatever happens to come into his hand without discernment and understanding to ensure it will be pleasing before Hashem, this is a ‘gift for Esau his brother,’ for in doing so he gives strength to the Other Side.

For in everything of holiness there must be preparation and discernment in the mind that it be before Hashem, and not by happenstance.

[NOTE Summary]

Rabbi Meir of Premishlan teaches that the verse “And he took from what had come into his hand a gift for Esau his brother” (Genesis 32:14) contains a warning. If a person acts in matters of holiness simply doing whatever happens to come to hand, without thought or preparation to ensure it is pleasing to Hashem, he is in effect offering a “gift” to the forces of impurity. True service of Hashem requires conscious preparation and clear intention, so that one’s actions are directed solely toward Him and not done by chance.

אמר ורבי מאיר מפרמיישלאו, ויקח מן הבא בידו
מנחה לעשו אחיו, פרוש, אם עוזה כל מה
שמנזקנו בידו כל הבחנה ו דעת שיבחיה לריצון לפניו
השם יתברך, זה הוא מנחה לעשו אחיו, שבזה נזקן
כח לסתרא אחרא

כפי בכל דבר שפודש אരיך הכנה והבחנה בדעת
шибחיה לפניו ה' ולא במקורה

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Practical Takeaway

Before engaging in any mitzvah or holy act, take the time to prepare mentally and spiritually, focusing your intent so that your deed is truly for Hashem's sake. Thoughtless action, even in holiness, can misdirect spiritual energy and strengthen the wrong side. **END NOTE]**

**וַיָּבֹא יַעֲקֹב שָׁלָם עִיר שְׁכָם אֲשֶׁר בְּאָרֶץ כִּנְעָן בָּאָוֹ מִפְּדוֹן אֶרְם סִיבָּרְן וַיַּחַן אֶת פָּנֵי הַעִיר
(לג, יח)**

And Jacob came whole to the city of Shechem, which is in the land of Canaan, when he came from Paddan Aram, and encamped before the city (33:18)

“And Jacob came whole... and encamped before the city.” I heard from my teacher and father-in-law, the righteous and holy Rabbi Meir of Premishlan, that our Sages (Shabbos 33b) interpret “and he encamped” as an expression of grace — that Jacob showed them favor.

He established coinage for them, markets for them, and bathhouses for them. The simple meaning: coinage — for they had none before and bartered; markets — so goods would be available; bathhouses — literal.

Markets — so that merchandise would be found in the markets; and likewise bathhouses — literal. And he asked: Why should Jacob care to establish these things for them? They were gentiles — what difference would it make if they had them or not?

He explained in this way: The Patriarchs would bring people under the wings of the Shechinah, as our Sages said (Bereishis Rabbah 84:4) regarding Abraham, “and the souls they made in Charan” (Genesis 12:5), and Jacob too would convert people.

This is the meaning of the Gemara: “He established coinage for them” — he arranged that they should give charity; “bathhouses” — that they should go to the mikveh to immerse themselves; “markets” — that they should not loiter on street corners or sit idly in the markets. Understand, and the words of the wise are gracious.

**וַיָּבֹא יַעֲקֹב שָׁלָם עִיר שְׁכָם וְגֹי וַיַּחַן אֶת פָּנֵי הַעִיר.
שְׁמָעַתִּי מִפּוֹרִי חָמֵי קָרְבָּן הַצְדִיק הַקָּדוֹש רַבִּי מַאֲרֵר
מִפְּרָעָם יִשְׁלָאָן וְצָ"ל שָׁאָמֵר קָדְרוֹשׁוֹ חָנָל (שבת לג:)
פִּי וַיַּחַן קְשׁוֹן חָנוֹן שְׁחַנָּן יַעֲקֹב אָוָם**

**מִטְבָּע תָּקֹנוּ לָהֶם שְׁנָקִים תָּקֹנוּ לָהֶם מִרְחָצָאות תָּקֹנוּ
לָהֶם פָּרוֹשָׁה מִטְבָּע תָּקֹנוּ לָהֶם כִּי מִקְדָּם לֹא הָיָה לָהֶם
מִטְבָּע וְהַמְשָׁא וְמַפְטוּחָה רַק בְּחַלְיפָה שְׁהָיו מַחְלִיפָּיו
זֶה עִם זֶה**

**שְׁנָקִים תָּקֹנוּ לָהֶם שִׁיאַנָּה הַפְּרָגָמְטִיא מִצְּבֵי בְּשָׁנָקִים
וְכֵן מִרְחָצָאות זֶה פָּרוֹשָׁה הַפְּשָׁוֹת וְהַקְשָׁה וְכֵן
אֲכַפֵּת לָהּ לַיְעַקּוֹב לָתֹקֹנוּ לָהֶם דְּבָרִים אַלְוִים הַלְּאֵי
גּוֹיִם וּמָה בְּפֶקַח מְגַנֵּה**

**בְּזֶה אָם יִהְיֶה לָהֶם אָז לֹא וּפְרֹשֶׁת עַל זָרָה זֶה דְּהַנִּיה
הָאָבוֹת הִיה מְגַנְּרִים כִּמו שָׁאָמְרוּ חָנָל (בר"ד פ, ד)
פָּח בְּדַקְמִיב אַלְלָא אַבְרָהָם (בראשית יב, ה) וְאַת
הַנְּפָשׁ אֲשֶׁר עָשָׂו בְּתָרְנוֹ וְגַם יַעֲקֹב הִיה מְגַנֵּר אַנְשִׁים**

**זֶה פָּרוֹשָׁה הַגָּמְרָא מִטְבָּע תָּקֹנוּ לָהֶם פָּרוֹשָׁה תָּקֹנוּ לָהֶם
שִׁיאַנָּה אַזְקָה מִרְחָצָאות תָּקֹנוּ לָהֶם פָּרוֹשָׁה שִׁילְכָּו
לְמַקְוֹנה לְשִׁבְלָעָם שְׁנָקִים תָּקֹנוּ לָהֶם פָּרוֹשָׁה תָּקֹנוּ
לָהֶם שְׁלָא יִהְיֶה יוֹשְׁבִי קָרְנוֹת וְלֹא יִשְׁבּוּ בְּשָׁנָקִים
וְכֵן וְדַקְרִי פִּי חָבֵם חָנוֹן**

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[NOTE Summary]

Rabbi Meir of Premishlan explained the verse “And Jacob came whole to the city of Shechem... and encamped before the city” (Genesis 33:18) as more than a record of Jacob’s arrival. The Gemara (Shabbos 33b) teaches that “he encamped” implies that Jacob bestowed grace upon the city by instituting three things: coinage, markets, and bathhouses. On a simple level, coinage allowed commerce to shift from barter to currency, markets ensured goods were accessible, and bathhouses provided public hygiene. Rabbi Meir asked why Jacob would trouble himself to improve the infrastructure of a gentile city. He answered that the Patriarchs engaged in bringing people under the wings of the Shechinah, as with Abraham and “the souls they made in Charan” (Bereishis Rabbah 84:4), and Jacob likewise sought to bring people closer. Spiritually interpreted, “coinage” meant arranging that they give charity, “bathhouses” meant they would immerse in a mikveh, and “markets” meant they would avoid idleness in the streets. These were tools to guide them toward a life aligned with holiness.

Practical Takeaway

Serving Hashem is not only about personal growth but also about creating environments that make it easier for others to live with holiness. By arranging opportunities for charity, ritual purity, and productive activity, we influence the spiritual direction of a community and open the door for others to draw closer to Hashem.

Chassidic Story

It is told that Rabbi Meir of Premishlan once noticed a poor traveler who had stopped at the edge of town. Without waiting for him to ask for help, Rabbi Meir arranged that the man be given a place to sleep, a warm meal, and a set of clean clothes. When asked why he provided so much for a stranger, Rabbi Meir replied that hospitality was not merely kindness to the body — it was preparation for the soul. By meeting a person’s physical needs, one opens their heart to receive words of Torah and inspiration. Just as Jacob established coinage, markets, and bathhouses in Shechem to ready the people for higher living, so too every act of physical assistance can become a step toward spiritual awakening.

Source: *Imrei Pinchas HaShalem*, vol. 1, p. 329. **END NOTE]**