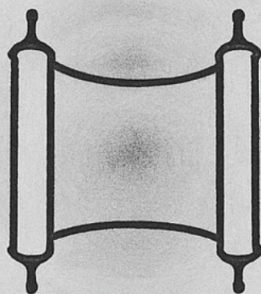


בס"ד

Reb Meir of Premishlan

Divrie Meir

Parshas Vayishlach



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וישלח יעקב מלאכים לפניו אל עשו אחיו ארצה שעיר שדה אדום לב, ד

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?

איש אחד שאל את הרב הקדוש ורבי מאיר מפרימישלאן, הן חכמינו ז"ל אמרו (סוטה מח): משמתו חגי זכריה ומלאכי נסתלקה רוח הקדש מישראל, וכבודו מגיד עתידות ברוח הקדש, איך יתכן זה.

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?

והשיב הרב הקדוש, הנה כתיב וישלח יעקב מלאכים' ופרש רש"י מלאכים ממשי', ולכאורה קשה האם חסרו ליעקב עבדים ומשרתים עד שהכרח להטריח מלאכים בשבילו

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.

אמנם ידוע כי מכל מצוה שאדם עושה נברא ממנו מלאך, כמו שאמרו חכמינו ז"ל באבות (פ"ד מ"א) העושה מצוה אחת קונה לו פרקליט אחד, וכתבו בספרים שזה הוא המלאך הנברא מעשיית המצוה

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.

ואלה המלאכים הם באמת מעשה ידיהם של הצדיקים, והם עומדים עם הפקדים לשמע בקול דברו של הצדיק ולעשות ככל אשר יצוה עליהם, ואותן המלאכים שלח יעקב אשר הוא עושה ויכוננם במעשה צדקותיו

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.

וסים הרב הקדוש, גם אצלי סביב לכסאי עומדים תמיד המלאכים שנבראו מן המעשים טובים שאני עושה, והם אומרים לי כל דבר, וחוזים עתידות למו.

[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

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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]

וַיֵּלֶן שָׁם בַּלַּיְלָה הַהוּא וַיֵּקַח מִן הַבָּא בְּיָדוֹ מִנְחָה לַעֲשׂוֹ אָחִיו לֵב, 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 רבי מאיר מפרימישלאן, ויקח מן הבא בידו מנחה לעשו אחיו, פרוש, אם עושה כל מה שמזדמן בידו בלי הבחנה ודעת שיהיה לרצון לפני השם ותברך, זה הוא מנחה לעשו אחיו, שבגזל נותן כח לסטרא אחרא

פי בכל דבר שבקדושה צריך הקנה והבחנה בדעת שיהיה לפני ה' ולא במקרה

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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 שָׁלֵם עִיר שְׂכָכָם אֲשֶׁר בְּאֶרֶץ כְּנָעַן בָּבֹאוּ מִפְּדַן אֲרָם סִיבְרוּ וַיִּחַן אֶת פְּנֵי הָעִיר
(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 שָׁלֵם עִיר שְׂכָכָם וְגו' וַיִּחַן אֶת פְּנֵי הָעִיר.
שְׁמַעְתִּי מִמּוֹרֵי חֲמֵי הָרֵב הַצְדִּיק הַקְדוֹשׁ רַבִּי מֵאִיר
מִפְּרַעַמִּישְׁלָאן וְצ"ל שְׁאָמַר דְּדָרְשׁוּ חֲזו"ל (שבת לג):
פִּי וַיִּחַן לְשׁוֹן חו, שְׁחָנָן יַעֲקֹב אוֹתָם

מִטְבַּע תַּקֵּן לָהֶם, שְׁוֹקִים תַּקֵּן לָהֶם, מְרַחֲצוֹת תַּקֵּן
לָהֶם, פְּרוּשׁ, מִטְבַּע תַּקֵּן לָהֶם כִּי מִקְדָּם לֹא הָיָה לָהֶם
מִטְבַּע, וְהַמְשָׂא וּמִתֵּן הָיָה רַק בְּחִלְפִין שֶׁהָיוּ מִחְלִיפִין
זֶה עִם זֶה

שְׁוֹקִים תַּקֵּן לָהֶם שֶׁיְהִיָּה הַפְּרָקֵמֶטֶיָּא מְצוּי בְּשׁוֹקִים,
וְכֵן 'מְרַחֲצוֹת', זֶה פְּרוּשׁ הַפְּשׁוּט: וְהַקְשָׁה וְכִי מָה
אֵכָפֶת לֵה לְיַעֲקֹב לְתַקֵּן לָהֶם דְּבָרִים אֵלֶּי, הֲלֹא הָיוּ
גוֹיִם וְמָה בִּפְקָא מִנֵּה

כִּי־זֶה אִם יְהִיָּה לָהֶם אוֹ לֹא. וּפְרָשׁ עַל דְּרָךְ זֶה, דְּהִנֵּה
הָאֲבוֹת הָיָה מְגִיָּרִים כְּמוֹ שְׁאָמְרוּ חֲזו"ל (בר"ר פד, ד)
פַּח כְּדִכְתִּיב אֲצֹל אֲבָרְהָם (בראשית יב, ה) וְאֵת
הַנֶּפֶשׁ אֲשֶׁר עָשׂוּ בְּחֶרֶן, וְגַם יַעֲקֹב הָיָה מְגִיָּר אֲנָשִׁים

וְזֶה פְּרוּשׁ הַגְּמָרָא, מִטְבַּע תַּקֵּן לָהֶם פְּרוּשׁ תַּקֵּן לָהֶם
שֶׁיִּתְּנוּ צְדָקָה, מְרַחֲצוֹת תַּקֵּן לָהֶם פְּרוּשׁ שֶׁיִּלְכוּ
לְמִקְוֵה לְטָבֵל עַצְמָם, שְׁוֹקִים תַּקֵּן לָהֶם פְּרוּשׁ תַּקֵּן
לָהֶם שְׁלֹא יִהְיוּ יוֹשְׁבֵי קְרָנוֹת וְלֹא יֵשְׁבוּ בְּשׁוֹקִים,
וְהָבֹ, וְדַבְּרִי פִי תִּסְכֵּם חו

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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]**