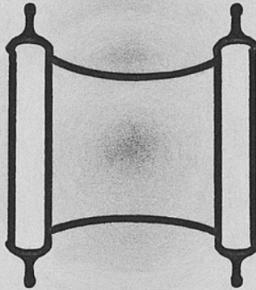


ב"ס"ג

# Reb Meir of Premishlan

## Divrie Meir

### Parshas Chaya Sarah



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טניה מלכה בת רינה דבורה  
רפואה שלמה

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# Rabbi Meir of Premishlan

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### Parshas Chaya Sarah

גֶּר וְתוֹשֵׁב אָנֹכִי עַמְּכֶם תְּנוּ לִי אֶחָזֶת קָבֵר עַמְּכֶם וְאַקְבְּרָה מַתִּי מִלְּפָנֶי. וַיֹּעֶנוּ בְּנֵי חַת אֶת אֶבְרָהָם לְאָמֵר לוֹ. שָׁמְעָנוּ אָדָני נָשִׂיא אָלָקִים אַתָּה בְּתוֹכֵנוּ בְּמַבְּחָר קְבָרֵינוּ קָבֵר אֶת מַתָּח אִישׁ מִמֶּנוּ אֶת קָבְרוֹ לֹא יְכַלֵּה מִמֶּךָּ מַקְבֵּר מַתָּח

**I am a stranger and a resident among you. Give me an estate for a grave with you, so that I may bury my dead from before me. And the children of Cheis answered Avraham, saying to him, Hear us, my master. You are a prince of G-d in our midst. In the choicest of our graves bury your dead; no man among us will withhold his grave from you, from burying your dead (Bereishis 23:4-6).**

My esteemed father-in-law, the righteous Rabbi Meir of Premishlan, may his lamp shine, said on the verse, “I am a stranger and a resident among you” etc., and “The children of Cheis answered” etc., “Hear us, my master. You are a prince of G-d in our midst” etc., that Avraham Avinu, peace be upon him, wanted through this to receive the aspect of berus (citizenship) that the Holy One, blessed be He, had told him. But they were wicked and did not want that only through this should he be considered as having berus. Therefore they said to him, “You are a prince of G-d in our midst” etc.

אמר כבוד חותמי הרב הצדיק רבי מאיר מפרמיישלאן גרו יאיר על פסוק גֶּר וְתוֹשֵׁב אָנֹכִי עַמְּכֶם וְכֹי וַיֹּעֶנוּ בְּנֵי חַת וְכֹי שָׁמְעָנוּ אָדָני נָשִׂיא אָלָקִים אַתָּה בְּתוֹכֵנוּ וְכֹי שָׁאַבְרָהָם אָבִינוּ עַלְיוֹ הַשְׁלוּם רְצָח בָּזָה לְקַבֵּל בְּחִינַת בְּרוֹת שָׁאָמֵר לוֹ הַשָּׁם יְתַפְּרֹךְ וְהָם קְיוּ רְשָׁעִים לֹא רְצָח שָׁעֵל יְקִי זָה בְּלִבְדֵּךְ יְהִיא נְחַשֵּׁב לוֹ בְּרוֹת וְעַל פָּנֵי אָמַרְוּ לוֹ נָשִׂיא אָלָקִים אַתָּה בְּתוֹכֵנוּ וְכֹי

#### [NOTE Summary

Rabbi Meir of Premishlan explains the exchange between Avraham and the children of Cheis when seeking a burial plot for Sarah. Avraham identified himself as a “stranger and resident” — indicating his desire to secure the *berus* (formal status or citizenship) promised by Hashem. The people of Cheis, however, were wicked and refused to grant this status merely through the purchase of a grave. Instead, they elevated him with words — “You are a prince of G-d in our midst” — but withheld the essential legal recognition he sought. This shows the subtle opposition of the wicked: offering honor in words while denying true spiritual or practical benefit.

#### Practical Takeaway

Sometimes, people will praise you to avoid giving you what you actually need. One must discern between flattering words and genuine assistance, ensuring that honor does not distract from pursuing real, lasting spiritual or practical gains.

#### Chassidic Story

Rabbi Meir of Premishlan once sought to help a struggling Jewish family secure a permanent home in their village. The local officials, unwilling to grant the legal right, instead invited him to a public gathering and lavished him with compliments, calling him a “light of the city.” Rabbi Meir smiled but pressed gently, “I thank you for your kind words — but they cannot keep out the cold.” His persistence eventually moved the

# Rabbi Meir of Premishlan

## Divrie Meir

### Parshas Chaya Sarah

officials to grant the family their rightful home, teaching that honor without action is an empty gift.  
**END NOTE]**

**וַיִּמְהַר וַיַּעֲרֵר כִּדֵּה אֶל הַשְׁקָת וַתַּרְצֵן עַד אֶל הַבָּאָר לְשַׁאַב וַתַּשְׁאַב לְכָל גָּמְלָיו כֵּד, כ**  
**And she quickly emptied her jug into the trough, and ran again to the well to draw water, and she drew for all his camels (Bereishis 24:20)**

In the name of the righteous Rebbe, our master, “The Light of Our Eyes,” Rabbi Meir of Premishlan, of blessed memory, I heard: “And she drew for all his camels” — meaning, that he and his sons drew for all the acts of loving-kindness.

בשם קרבן הצדיק אַרְמוֹר מַאיָּר עַיִּינָנוּ מִפְרִימְשָׁלָן  
 זצ"ל שמעתי ותshaב לכל גמליו כיינו ששהוא ובני  
 שאבו לכל ה gemilot חסדים

#### [NOTE Summary]

Rabbi Meir of Premishlan interprets Rivkah’s act of drawing water for all of Eliezer’s camels as an allusion to drawing forth all forms of *gemilus chasadim* (acts of loving-kindness). He explains that “he and his sons” — referring to spiritual heirs — continually draw from the wellspring of kindness, distributing it to all who need it. Rivkah’s physical act reflects a deeper spiritual flow of generosity.

#### Practical Takeaway

True kindness is not a one-time act but an ongoing flow. Like Rivkah, one should “draw water” repeatedly — seeking out opportunities to help others, and involving family or community so the kindness becomes a shared legacy. **END NOTE]**

**וַיֵּצֵא יַצְחָק לְשֹׁוחַ בָּשָׂדָה לְפָנֹת עָרֵב וַיִּשְׁאַל עַיִּינוֹ וַיַּרְא וְהַנֶּה גָּמְלִים בָּאִים. וַתַּשְׁאַר בְּקָה אֶת עַיִּינָה וַתַּרְא אֶת יַצְחָק וַתִּפְלֶל מִעַל הַגֶּמֶל כֵּד, סג-סד**

**And Yitzchak went out to pray in the field toward evening, and he lifted his eyes and saw, and behold, camels were coming. And Rivkah lifted her eyes and saw Yitzchak, and she fell from upon the camel (Bereishis 24:63-64)**

“And behold, camels were coming” — seemingly it should have said that he saw Rivkah his wife coming. However, the intent is that Yitzchak Avinu, peace be upon him, foresaw with his holy spirit the essence of his offspring that would come from Rivkah Imeinu, peace be upon her. Then he saw, “And behold, camels were coming,” in the sense of *gomlim* — the people of Israel who bestow kindness.

והנה גמלים באים לכואורה קונה ליה למימר כי רואה  
 ביאת רבקה אשתו, אבל הכוונה כי יצחק אבינו עליו  
 השלום צופה ומבטיח ברום קדשו את עקר תולדותינו  
 שיצאו מן רבקה אמנו עליה השלום, אז ראה והנה  
 גמלים באים לשון גומלים, עם בני ישראל גומלי  
 חסדים

# Rabbi Meir of Premishlan

## Divrie Meir

### Parshas Chaya Sarah

And once, Rabbi Meir of Premishlan said in jest about what the uncircumcised call Israel — “*shad'eah farsheve'eh*” [a leprous Jew], because one who has *garav* (scabies) is called so. And *garav* is an acronym for “*gomlim, rachmanim, bayshanim*” — these three are the traits of Israel.

ופעם אמר רבי מאיר מפרימישלאן דרכך צחות מה שקורין קערלים את יישראל “שׁקָּעַ פָּאָרְשָׁעָוּ” [יהודי מצרע] כי מי שיש לו גָּרְבָּנָרָה, ו “אָרְבָּה רָאשִׁי תְּבָות גּוֹמְלִים רְחַמְנִים בִּישְׁנוּם, שָׁלֵשׁ אֶלְהָ מְדֹת יִשְׂרָאֵל

#### [NOTE Summary

This teaching explains that when Yitzchak saw “camels coming” (Bereishis 24:63-64), it was not merely the physical sight of Rivkah approaching, but a prophetic vision. With *ruach hakodesh*, he foresaw the essential qualities of his descendants from Rivkah — the Jewish people — as “*gomlim*,” those who bestow kindness. Rabbi Meir of Premishlan added, with a touch of humor, that even derogatory terms sometimes used by non-Jews conceal truth: the word *garav* (scabies), which they mockingly applied, can be read as an acronym for “*gomlim, rachmanim, bayshanim*” — the three core traits of Israel.

#### Practical Takeaway

One should train themselves to see the inner essence beyond the surface. Even words or events meant to belittle can contain a hidden truth or a reminder of noble qualities, if viewed through the lens of holiness. **END NOTE]**

**In the name of my holy uncle, our teacher, Rabbi Meir, may the righteous be remembered for a blessing, of Premishlan — who said about this, that Yitzchak saw “camels coming,” that he looked to see what good deeds came with her, and he saw “camels,” meaning the trait of bestowing kindness was within her, just as she had done for Eliezer, giving him and his camels to drink.**

And when she saw Yitzchak in his holiness, she diminished herself in her deeds before his deeds and before the holiness of his service. Rivkah the righteous knew and recognized him, and this is the meaning of “and she fell from upon the camel” — meaning she cast herself down, to make small her deeds, and nullified herself before Yitzchak, like a candle before a torch.

בשם דודי הקדוש מוריינו הרב מאיר זצלה”ה מפרימישלאן שאמר על זה שיצחק ראה גמלים באים, שהסתכל לראות מה מעשים טובים באו עמה, וראה גמלים, פרוש מזת גמליות חסדים היה בה, וכמו שעשתה לאלייעזר להש��תו ולגמליו.

והיא אפשר ראה את יצחק בקדשו, נתבעה זה במעשיך נגיד מצחיו ונגיד קבשת עבוקתו, ורבקה הצדקת קימת יוזעת ומכירה בז, וזה פרוש ותפל מעיל הגמל, פרוש הפילה עצמה להגיטין במעשיך, נתבעה זה יצחק בבר נגיד אבוקה.

# Rabbi Meir of Premishlan

## Divrie Meir

### Parshas Chaya Sarah

And for this, Rashi explained “and she was awed before him,” and “she lowered herself, leaning toward the ground but did not reach the ground” etc. (see there). The meaning is that she did not nullify her deeds entirely, for this path too is very great, as it is the trait of Avraham Avinu. Only that she knew within herself that his deeds were greater than hers, all the more so since she was a woman and did not have even in this the great understanding to make the great rectification like Avraham Avinu, peace be upon him. Therefore she made herself small before him — and it is easy to understand.

ולזה פרש רשות זיל ומונחא מפנוי, והשמייה עצמה הנטה לאָרֶץ ולאָהָגִיע עד הַקְּרָחָע וכו', עין שם.  
פרוש שלא בטעלה את מצעיתה מכל וכל, כי גם קזרה כזו גדול מאד, כי הוא מדת אברם אבינו, רק שידעה בטעמה שמעשינו גדולים ממשען, ומה גם כי היא אשה ונין לה אפלו בזיה הגדולה לשונות מקומו הגדול כמו אברם אבינו עליו השלום, וכן הקטינה את עצמה ברגדו, וקל להבין.

#### [NOTE Summary

Rabbi Meir of Premishlan teaches that when Yitzchak saw “camels coming,” he was looking deeper — not merely at Rivkah’s physical arrival, but at the spiritual content she brought with her. He discerned that she possessed the trait of *gemilus chasadim* (bestowing kindness), as seen when she gave Eliezer and all his camels water. Upon seeing Yitzchak’s holiness, Rivkah humbled herself, recognizing that his deeds were on a higher plane. “She fell from the camel” thus means she diminished her sense of her own accomplishments, nullifying herself before him like a candle before a torch. Rashi’s comment that she “was awed before him” and leaned toward the ground without reaching it underscores that she did not entirely negate her own path of kindness — a path rooted in Avraham’s trait — but acknowledged that her deeds could not match the scope of Yitzchak’s service.

#### Practical Takeaway

True humility is not self-erasure, but an honest recognition of one’s place relative to another’s greatness. One can continue their own service while admiring and respecting another’s higher achievements, letting that awareness deepen their own commitment.

#### Chassidic Story

It is told that Rabbi Meir of Premishlan was once approached by a man who was considered pious in his town. The man asked how to remain humble despite constant praise. Rabbi Meir pointed to a small candle burning on his desk and then to the bright sunlight streaming through the window. “See,” he said, “the candle still gives light — but it does not compare itself to the sun. It shines where it can, and it is happy.” The man understood that true humility means to continue doing one’s good, without measuring oneself against the greatness of others, but with admiration that inspires.

**END NOTE]**

# Rabbi Meir of Premishlan

## Divrie Meir

### Parshas Chaya Sarah

וְלֹבֶן הַפְּלִגְשִׁים אֲשֶׁר לְאַבְרָהָם נָטוּ אַבְרָהָם מִתְנָתָן וַיְשַׁלְּחֵם מַעַל יַצְחָק בֶּןּוּ בַּעֲזָנוֹ חַי קָדְמָה אֶל אָרֶץ קָדָם  
כ"ה, ו'

**And to the sons of the concubines that belonged to Avraham, Avraham gave gifts and sent them away from Yitzchak his son while he was still alive, eastward to the land of the east (Bereishis 25:6).**

And to the sons of the concubines that belonged to Avraham, he gave them gifts and sent them away from Avraham, from Yitzchak his son, while he was still alive, toward the land of the east.

In Rashi there it is written with a deficient spelling, for there was only one concubine, namely Hagar — she is Keturah.

Rashi also wrote: “wives with a ketubah, concubines without a ketubah.” And it seems puzzling — what is Rashi coming to teach with this distinction?

The Sifsei Chachamim was forced to explain that Rashi was bothered: if the concubine mentioned here is Hagar, why earlier does the Torah call her “wife”?

One may say that she was called “wife” because she had a ketubah like a wife, and called “concubine” here because he did not take her for the sake of full marriage.

And I heard in the name of my master and teacher, Rabbi Meir of Premishlan, an explanation according to what is said in the holy books.

When a man marries a woman with a ketubah, then the Divine Name Havayah is present in full: the letters Vav-Hei in the word “Ketubah,” and Yud-Hei in the word “Bi’ah.”

But a concubine has no ketubah, and therefore she has only half of the Name, for the Vav-Hei are missing from “Ketubah.”

Therefore, “pilagshim” is written defectively, for “pilagshim” is a notarikon of “pileg shem” — split name — meaning the Divine Name is incomplete.

And this is the intent of Rashi’s words: “wives with a ketubah” (meaning the Name Havayah is complete), and “concubines without a ketubah” (meaning the Name is incomplete).

ולבני הפלגשים אשר לאברהם נטו הם מפנות  
וישלחם מעל אברהם יצחק בן בעזנו שי אל ארץ  
קדם.

ברש"י שם חסר כתיב שלא היה אלא פילגש אחת  
היא הגר היא קטורה

עוד במב רש"י נשים בכתבה פילגשים בלבד כתבה,  
ולקאורה הוא פמוק, מה בא רש"י להשלימינו בזיה

והשפטמי חכמים נזחק לפרש שהיה קשלה לרש"י  
דلفי זה שהפלגש דכתיב הכא היא הגר, הרי לעיל  
הרא לה אשה

ויש לומר שה דקרה לה אשה הוא מפמי שהיה לה  
כתבה כמו אשה, והוא דקרה לה פילגש שלא לשם  
אישות

ושמעתי בשם מורי ורבי רבי מאיר מפרמישלאן  
לפרש על פי המבאר בספרים

כשאדם נושא אשה בכתבה, אז השם הינו"ה במלואו,  
הינו וזה בתבנת כתבה, יה בתבנת ביאה

והפלגש אין לה כתבה, ועל כן היא רק חצי השם כי  
קסר וזה מפתת כתבה

וליה כתיב הפלגשים חסר, כי פילגשים נוטרים  
פילגשים, שאין השם במלואו

וזה פונת רש"י נשים בכתבה ופלגשים בלבד  
כתבה, כי חסר וזה מפתת כתבה

## Rabbi Meir of Premishlan

### Divrie Meir

### Parshas Chaya Sarah

#### **[NOTE Summary]**

Rashi comments that Avraham gave gifts to “the sons of the concubines,” and our sages explain that this refers to Hagar—also called Keturah. Rashi notes a difference between “wives with a ketubah” and “concubines without a ketubah.” Rabbi Meir of Premishlan reveals a profound inner meaning: a marriage with a ketubah contains the full Divine Name Havayah. The letters יְהִי (Yud–Hei) are found in *bi’ah* (union), and the letters הַבָּ (Vav–Hei) in *ketubah* (marriage document). When holiness unites fully in a sanctified bond, the complete Name of Hashem dwells between them. But in a concubinage without ketubah, the union lacks the written covenant of sanctity — symbolically missing the הַבָּ — and thus the Divine Name appears only in part, as if “split.” The word *pilagshim* (concubines) itself hints to *pileg shem*, “a divided Name.”

This teaches that a bond with Hashem must include both aspects — emotion (יְהִי, spiritual union) and commitment (הַבָּ, written covenant). Avraham’s “gifts” to the concubines symbolize partial lights — holy sparks given to those distant from full Divine unity, while Yitzchak inherits the complete covenant of Havayah in its wholeness.

#### **Practical Takeaway**

Holiness in life is not just about inspiration or emotional connection (יְהִי), but about structure and covenant (הַבָּ) — commitment that gives shape to love. A relationship with Hashem, like a true marriage, must combine passion with written dedication: Torah, mitzvos, and the enduring “ketubah” of faithfulness. Partial connection without this form may have light, but lacks the full Divine Name.

#### **Chassidic Story**

Once, Rabbi Meir of Premishlan saw a young man praying with fiery passion but living without moral boundaries. Rabbi Meir gently said, “My son, your heart burns with Yud–Hei — with love and yearning — but your deeds lack the Vav–Hei that make the fire holy. Without the ketubah, the flame consumes instead of warms.” The man wept, began studying Torah daily, and rebuilt his life in full sanctity. Rabbi Meir later said, “Now the Name of Hashem rests whole within him.”

#### **END NOTE]**