

Rabbi Meir of Premishlan
Divrie Meir
Parshas Tazria & Metzora

<p>(וְהִתְגַּלַּח וְאֵת הַנֶּחֱמָק לֹא יִגְלַח וְהַסֹּגִיר הִכְהִין אֶת הַנֶּחֱמָק שִׁבְעַת יָמִים שְׁנִיַּת (וַיִּקְרָא יג, לג And he shall shave himself, but the infection he shall not shave, and the priest shall quarantine the infection for seven days a second time. (Leviticus 13:33)</p>	
Once, there came to Rabbi Meir'l of Premishlan, of blessed memory, a Jew who was coughing very severely, and he requested that the Rabbi pray that he should have a complete healing.	פעם הגיע להרבי ר' מאירל מפרימישלאן ז"ל ליהודי שנהיה משתעל מאד חזק, ובקש שהרבי יתפלל שתהיה לו רפואה שלמה.
Rabbi Meir'l, of blessed memory, listened to his request and said to him: It is written in the Torah in Parashas Tazria the word "וְהִתְגַּלַּח" with an oversized letter Gimel.	הרבי ר' מאירל ז"ל הקשיב לבקשתו ואמר לו: כתוב בתורה בפרשת תזריע התבה "וְהִתְגַּלַּח" עם גימ'ל רבתי.
For what reason must there be an oversized Gimel? Explain it to me. Tell me, is it true that you live in proximity to a "galach" (a priest)?	לשם מה צריך להיות גימ'ל רבתי? הבה לי: האם אמת? [הוא שאמה גר בשכנות עם גלח] כמר
The Jew answered: Yes, Rebbe, indeed in the third house from mine lives the galach.	ענה היהודי: כן רבי, אכן בבית השלישי מביתי גר הגלח.
If so, it is already understood why it says a large Gimel — because from the one word "וְהִתְגַּלַּח" two words could be formed if necessary, as in this situation: this word divides into two words and is interpreted completely differently — "וְהִתְ" (you coughed) and "גַּלַּח" (the galach).	אם כן, כבר מובן: לכה כתוב גימ'ל רבתי, בכדי שמהתבה האחת "וְהִתְגַּלַּח" יוכלו להיות שתי תבות אם יצטרכו, כמו עכשו — תבה זו תחלק לשתי תבות "וְהִתְ" ו"גַּלַּח".
Meaning: the coughing is connected to the galach and not to you.	הנהיגים [השעול] שיהי לגלח ולא לה.
With this healing, the Jew traveled home and became completely healed.	עם רפואה זו נסע היהודי לביתו, ונהיה בריא לגמרי.

[NOTE: Summary

A Jew who was suffering from a severe cough approached **Rabbi Meir'l of Premishlan** for a blessing of healing. The Rebbe responded by referencing the verse in Parshas Tazria that contains the word "**וְהִתְגַּלַּח**" with an enlarged letter **Gimel**. Rabbi Meir'l hinted that this oversized letter alludes to the fact that the man lived near a **Galach** (a Christian priest), and spiritually, the illness was not intrinsically his, but somehow related to that negative proximity. By reinterpreting the Torah word to split into two — "**וְהִתְ**" (you coughed) and "**גַּלַּח**" (the priest) — the Rabbi subtly indicated the sickness was connected to the spiritual impurity of his neighbor, not to the Jew himself. Upon hearing this and receiving the blessing, the Jew returned home and recovered fully.

Practical Takeaway

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- **Spiritual environments matter greatly.**
The spaces and people surrounding us can have real influence not only on our spiritual well-being but even on our physical health. We must strive to live in uplifting environments, keeping our spiritual surroundings pure and sanctified.
- **Torah letters contain hidden, healing powers.**
Even the size of a single letter in the Torah holds deep significance. Paying attention to Torah nuances — "every crown and stroke" — can reveal hidden truths and channels of blessing.
- **Trust in Tzaddikim.**
Sometimes healing comes not just from medical advice but from the deep, spiritual insight of a tzaddik who sees beyond the physical into the spiritual roots of illness.

Chassidic Story Connection

This story is part of a broader pattern found in the lives of Chassidic masters like **Rabbi Meir**'l of Premishlan, the **Baal Shem Tov**, and others:

Tzaddikim often diagnosed illnesses not merely by symptoms but by understanding the soul's surroundings and the hidden factors affecting a person's life.

In a famous parallel story, the **Baal Shem Tov** once instructed a sick man to move houses because the negativity of his neighbor was spiritually poisoning him, leading directly to his illness. Upon relocating, the man too was healed. **END NOTE]**

<p>(וַיְדַבֵּר ה' אֶל מֹשֶׁה לֵאמֹר. זֹאת תְּהִי־הָתוֹרָה הַמִּצְוָה בְּיוֹם טְהוֹרָתוֹ וְהוֹבִיֵּא אֶל הַכֹּהֵן. (ויקרא יד, א-ב)</p> <p>And Hashem spoke to Moshe, saying: This shall be the law of the metzora on the day of his purification, and he shall be brought to the priest. (Leviticus 14:1-2)</p>	
And Hashem spoke to Moshe, saying. This shall be the law of the Metzora.	וַיְדַבֵּר ד' אֶל מֹשֶׁה לֵאמֹר. זֹאת תְּהִי־הָתוֹרָה הַמִּצְוָה
I once heard that there came before Rabbi Meir [of Premishlan], of blessed memory, a woman crying because her son had been conscripted [drafted into the army].	שְׁמַעְתִּי פַעַם אַחַת בָּא אֶל הָרַב רַבִּי מְאִיר מִפְּרִמִּישְׁלָאן ז"ל אִשָּׁה אַחַת בְּבִכְיָה כִּי בָנָה נִעְשְׂתָה אֶטְנִטִירֵט
And he opened his holy mouth then, since it was Parshas Metzora, and said: "And Hashem spoke to Moshe saying" —	וּפְתַח אֶת פִּי הַקְּדוּשׁ אֲזַ שְׁהִיָּה בְּפִרְשַׁת מִצְוָה וְאָמַר: וַיְדַבֵּר ד' אֶל מֹשֶׁה לֵאמֹר
for Moshe is called the tzaddik of the generation according to the words of the holy Zohar (Tikkunei Zohar 114b), "for the extension of Moshe is in every generation,"	כִּי מֹשֶׁה נִקְרָא הַצַּדִּיק הַדּוֹר עַל פִּי דְבָרֵי הַזֹּהַר הַקְּדוּשׁ (תיקו"ז קי"ד). כִּי אֲתַפְשׁוּתָא דְמֹשֶׁה בְּכָל דָּרָא וְדָרָא
and he said that Hashem speaks to each tzaddik of the generation to declare his advice and decree on every matter,	וְאָמַר כִּי דִיבַר ה' אֶל כָּל צַדִּיק שְׁבִדוֹר שְׁיֵאמַר עֲצָתוֹ וּגְיָוָתוֹ עַל כָּל דְּבָר

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and this is the meaning of "And Hashem spoke to Moshe" — that he, the tzaddik of the generation, shall say regarding each matter his advice.	וְנָהוּ פְרוּשׁ וַיְדַבֵּר ה' אֶל מֹשֶׁה וְשֵׁהוּא הַצַּדִּיק הַדּוֹר לֵאמֹר שִׂיאֵמַר עַל כָּל דְּבַר וַדְּבַר עֲצָתוֹ.
Therefore, Meir said: "This shall be the law of the Metzora" — meaning "this" (זאת) for this trouble shall be the advice: the law of the Metzora,	עַל כֵּן מְאִיר אָמַר: זֹאת תִּהְיֶה תּוֹרַת הַמְצַרֵּעַ פְּרוּשׁ: "זֹאת" אֵל צָרָה הַזֹּאת תִּהְיֶה הָעֲצָה תּוֹרַת הַמְצַרֵּעַ.
that the son of this woman shall become a Metzora and thus be freed [from conscription].	שִׂיעֵשָׂה בֶן הָאִשָּׁה הַזֹּאת לְמְצַרֵּעַ וַיֵּצֵא לְחֶפְשִׁי.
But on the day of his purification — meaning, on the day he is released to freedom, his purification will be, meaning he will be healed from his leprosy.	אָבַל בְּיוֹם טְהָרָתוֹ פְּרוּשׁ בּוּ בְיוֹם שִׂיעֵצָא לְחֶפְשִׁי יִהְיֶה טְהָרָתוֹ פְּרוּשׁ יִטְהַר מִמְצַרְעוֹתוֹ.
And so it was.	וַכֵּן הָיָה.

[NOTE: Summary

A woman once came crying to **Rabbi Meir of Premishlan**, pleading for help because her son had been forcibly conscripted into the army — a tragic event feared greatly among Jews of Eastern Europe.

It was then Parshas Metzora. Rabbi Meir opened his holy mouth and connected the situation to the beginning of the Torah portion:

"And Hashem spoke to Moshe, saying." — "וַיְדַבֵּר ה' אֶל מֹשֶׁה לֵאמֹר"

Based on the **Zohar** (Tikkunei Zohar 114), which teaches that in every generation the tzaddik is an extension of Moshe Rabbeinu, Rabbi Meir explained that Hashem grants the tzaddik of each generation the power to **decree and advise** on earthly matters.

Thus, **Rabbi Meir** interpreted the words:

- "זֹאת תִּהְיֶה תּוֹרַת הַמְצַרֵּעַ" — meaning, *this trouble* (זאת) has a "Torah" (a solution): that the boy would become like a Metzora.
 - A Metzora (someone afflicted with tzaraas) was traditionally **exempt** from army service because of ritual impurity.
 - And the phrase "בְּיוֹם טְהָרָתוֹ" — *on the day of his purification* — hinted that after his release to freedom, he would also be **healed** from the affliction.
- Indeed, it happened exactly as the Rabbi had said: the boy was released and healed.

Practical Takeaway

- **The Power of a Tzaddik's Decree:**
A true tzaddik does not simply "pray" — he is granted by Heaven the capacity to declare outcomes and influence realities. Their words are channels for G-d's will.

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- **Finding Torah in Every Life Crisis:**
 Even moments of deep distress ("תּוֹבָה" – *this trouble*) can be transformed into a solution through the wisdom and perspective of Torah.
 When facing struggles, seek out advice from Torah sources and righteous individuals who see beyond the surface.
- **Faith in Process:**
 Sometimes the path to salvation is strange — temporary affliction (becoming a Metzora) leads to ultimate freedom and healing.
 Trust that Hashem's salvations are often disguised within what initially seems like hardship.

Chassidic Story Connection

This story echoes a broader truth found throughout Chassidic tradition:

The Baal Shem Tov, the Tzemach Tzedek, the Divrei Chaim of Sanz, and others taught that the tzaddik's mouth is a "mouthpiece of Heaven."

One story tells of the **Divrei Chaim** who, when asked to bless someone who had been sentenced unfairly, said:

"Go in peace — you are already free."

Even though there was no natural way for the man to be freed, events suddenly shifted, and the man was released — because the decree of a tzaddik reshapes the decree of Heaven. **END**

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