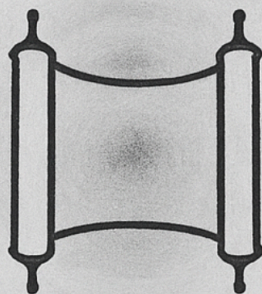


בס"ד

Reb Meir of Premishlan

Divrie Meir

Parshas Pinchas



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פִּינָחָס בֶּן אֱלָעָזָר בֶּן אַהֲרֹן הַכֹּהֵן הָשִׁיב אֶת חֲמָתִי מֵעַל בְּנֵי יִשְׂרָאֵל בְּקִנְאוֹ אֶת קִנְאָתִי בְּתוֹכָם וְלֹא כָלִיתִי אֶת בְּנֵי יִשְׂרָאֵל בְּקִנְאָתִי. לָכֵן אָמַר ה' הִנְנִי נֹתֵן לּוֹ אֶת בְּרִיתִי שְׁלוֹם. (במדבר כ"ה:י"א–י"ב)

“Pinchas, the son of Elazar, the son of Aharon the Kohen, turned back My wrath from upon the Children of Israel, when he zealously avenged My vengeance among them, so that I did not destroy the Children of Israel in My vengeance. Therefore, say: Behold, I give him My covenant of peace.” (Numbers 25:11–12)

I heard from my teacher and Rebbe, Rabbi Meir of Premishlan, that he asked a question on the verse “Therefore say”: Is the word “say” not seemingly extra? Why did it not simply write, “Behold, I am giving him My covenant of peace”?

נִשְׁמַעְתִּי מִמּוֹרֵי וְרַבֵּי רַבִּי מֵאִיר מִפְּרִי־שְׁלָאן לְהַקְשׁוֹת עַל פָּסוּק 'לָכֵן אָמַר' — הֲלֹא תֵּבַת 'אָמַר' הִיא מִתְּהֵרָה, וְלָמָּה לֹא נִכְתַּב 'הִנְנִי נֹתֵן לּוֹ אֶת בְּרִיתִי' שְׁלוֹם?

However, it is well known that when a person performs a mitzvah and is deserving of a reward, or when he has received a promise from a certain tzaddik, he must come before the tzaddik of the generation, who must affirm and approve that this reward or promise should indeed be granted to him.

אִךְ יָדוּעַ שְׁמִי שֶׁעָשָׂה אֵיזָה מַצָּוָה וּמִגִּיעַ לוֹ שְׂכָר, אִי שֶׁיֵּשׁ לְאָדָם אֵיזָה הִבְטָחָה מִצַּד צַדִּיק אֶחָד — אִי צָרִיף לְהִיּוֹת אֵצֶל צַדִּיק הַדּוֹר שֶׁיִּסְכְּמִים עַל יָדוֹ לְשַׂכָּר אוֹ לְהִבְטָחָה זוֹ.

Therefore, the verse elaborates and says, “Therefore say.” Since Pinchas performed the mitzvah on his own initiative and turned away My wrath from upon the Children of Israel, he was certainly entitled to receive his reward. Nevertheless, Moshe had to affirm and approve that this reward be granted to him, namely, that he and his descendants after him should receive the covenant of an everlasting priesthood.

וְעַל כֵּן הִרְחִיב הַכָּתוּב הַדְּבוּר וְאָמַר 'לָכֵן אָמַר' — כִּי־וְנִשְׁפָּחַס עֲשֵׂה מַעֲצָמוֹ הַמַּצָּוָה וְהָשִׁיב אֶת חֲמָתִי מֵעַל בְּנֵי יִשְׂרָאֵל, וּבְדִין הוּא שֶׁיִּטּוֹל שְׂכָרוֹ, אִךְ מִשָּׁה הֵיא צָרִיף לְהִסְכְּמִים עַל הַשְּׂכָר שֶׁיִּהְיֶה לוֹ וּלְזֶרְעוֹ אַחֲרָיו בְּרִית כְּהֻנָּה עוֹלָם.

Therefore Hashem said to Moshe: “Therefore say”—meaning you must declare it and agree to it, and then I will give him My covenant of peace.

וְאָמַר הַקָּדוֹשׁ בְּרוּךְ הוּא לְמִשָּׁה 'לָכֵן אָמַר' — אֵתָּה. תֹּאמַר וּתְסַכְּמִים, וְאִי 'הִנְנִי נֹתֵן לּוֹ אֶת בְּרִיתִי שְׁלוֹם'.

[NOTE Summary

This teaching from Rabbi Meir of Premishlan focuses on the unusual phrase “לָכֵן אָמַר” (“Therefore, say”) in the Torah’s account of Pinchas. Although Pinchas took bold action on his own to halt a deadly plague among the Israelites—an act which earned him divine reward—the Torah insists that Moshe Rabbeinu be the one to verbally declare the covenant of peace. Rabbi Meir asks: Why must Moshe say anything? Isn’t the reward already justified?

He answers that even when a person performs a mitzvah with great self-sacrifice and earns a reward, that reward—especially if it is eternal or impacts future generations—must be ratified by the Tzaddik of the generation. In this case, although Pinchas acted courageously, the covenant of everlasting priesthood for him

Rabbi Meir Premishlan

Divrie Meir

Parshas Pinchas

and his descendants needed the agreement of Moshe. Hence Hashem commands Moshe: “Therefore, say”—you must affirm this promise, and then I, Hashem, will grant it.

This underscores the Chassidic idea that the Tzaddik haDor is the channel through which divine blessings and decrees are finalized in the world.

Practical Takeaway

Even when we serve Hashem with sincerity and self-sacrifice, the flow of blessing often passes through the Tzaddik haDor. His agreement and spiritual leadership are vital for our efforts to be elevated and sealed Above. Seek the guidance and approval of a true Tzaddik—his words can open gates of reward not only for today but for generations.

Chassidic Story

Once, a desperate woman came to Rabbi Meir of Premishlan, weeping over her child who lay gravely ill. She had fasted, prayed, given tzedakah—yet the child worsened. Rabbi Meir closed his eyes and said: “In Heaven, your prayers reached a place of judgment. But they were awaiting a signature.” He paused. “Now I give my ‘אמר’—I say it shall be good.” That evening, the child opened his eyes and began to recover. **END NOTE]**

צו את בני ישראל ואמרת אליהם את קרבני לחמי לאשי ריח ניחתי תשמרו להקריב לי במועדו. במדבר כ"ח:ב'

“Command the Children of Israel and say to them: My offering, My bread for My fire-offerings, a pleasing aroma to Me, you shall be careful to offer to Me at its appointed time.” (Numbers 28:2)

The holy Rabbi Meir of Premishlan, of blessed and saintly memory, said: “My offering, My food for My fire offerings” teaches that in a time when the Beis HaMikdash is no longer standing, a person's offering is to give of his own bread.

Whatever he would have offered as a sacrifice to God, he should instead offer to people by providing food for guests and those in need.

אמר הרב הקדוש רבי מאיר מפרימישלאן
זצלה"ה: 'את קרבני לחמי לאשי' – שהקרבן הוא
בזמן שאין בית המקדש קיים, שיתן לחמו – מה
שצריך להקריב לקרבן לאשי – לאנשים, לאורחים

Just as it says in the Gemara (Berachos 54b): “Whoever extends his table—his days and years are extended.”

כמו שאמרו בגמרא (ברכות נד:) כל המאריך שולחנו
– מאריך לו ימיו ושנותיו.

[NOTE Summary

Rabbi Meir of Premishlan explains the verse “My offering, My bread, for My fire-offerings” (Numbers 28:2) in a time when the Beis HaMikdash no longer stands. He interprets it not as referring to literal sacrifices, but as a call to spiritual and practical generosity. Just as korbanos were once offered with fire upon the altar, today we offer “our bread”—our sustenance—by sharing it with others, especially with guests and those in need.

Rabbi Meir Premishlan

Divrie Meir

Parshas Pinchas

This act becomes our korban. Feeding others is likened to placing bread on the altar for Hashem. Rabbi Meir reinforces this with the Talmudic teaching: “Whoever extends his table, his days and years are extended” (Berachos 54b). A person’s kitchen table, generously shared, becomes a spiritual altar that draws down blessing and long life.

Practical Takeaway

In the absence of the Beis HaMikdash, your hospitality becomes your altar. Open your table to others—whether friends, guests, or the needy—and you are fulfilling the korban of today. Your food becomes Hashem’s offering, and your kindness brings blessing and longevity.

Chassidic Story

Rabbi Meir of Premishlan was known for never turning away a guest, even when he had little to serve. Once, late at night, a poor man knocked at his door. The Rebbetzin whispered, “But we have only one small loaf left.” Rabbi Meir smiled and said, “Then it will be enough for three.” He served the guest joyfully. Later that week, a generous donation arrived unexpectedly. Rabbi Meir said, “When you give your last piece of bread to another, Hashem prepares your next feast.” **END NOTE]**