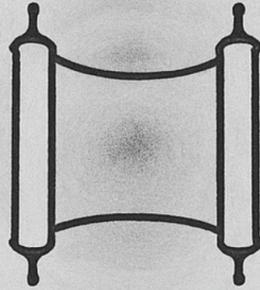


בס"ד

Reb Meir of Premishlan

Divrie Meir

Parshas Beshalach



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Divrie Meir
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וַיֹּאמְרוּ מַה זֶה עָשִׂינוּ כִּי שְׁלַחְנוּ אֶת יִשְׂרָאֵל מֵעֲבָדְנוּ יָד, ה

And they said: What is this that we have done, that we have sent Israel from our service (Exodus 14:5)

And they said, What is this that we have done, that we have sent Israel from our service (Exodus 14:5). וַיֹּאמְרוּ מַה זֶה עָשִׂינוּ כִּי שְׁלַחְנוּ אֶת יִשְׂרָאֵל מֵעֲבָדְנוּ יָד, ה

What is this that we have done, that we have sent Israel from our service. I heard from Rabbi Meir מַה זֶה עָשִׂינוּ כִּי שְׁלַחְנוּ אֶת יִשְׂרָאֵל מֵעֲבָדְנוּ. שְׁמַעְתִּי מֵרַבִּי מֵאִיר

of Premishlan, who explained that it is difficult: what, behold, did he have to do, since he was compelled מִפְּרָמִישְׁלָאן שְׁפָרַשׁ דְּקָשָׁה מְאִי הָרִי לָהּ לְמִיעֲבֹד, הָא הִיָּה מְכָרַח

to send them. And he answered that Pharaoh was a great sorcerer, and he knew that Israel needed לְשִׁלְחָם. וְתַרְזֵן דְּפָרְעָה מְכַשְׁף גְּדוֹל הִיָּה וְיָדַע שִׁישְׁרָאֵל

to be in Egypt four hundred years, only because of the hardness of the bondage there were צָרִיכִים לְהִיּוֹת בְּמִצְרַיִם אַרְבַּע מֵאוֹת שָׁנָה, רַק מִחֲמַת קָשִׁי הַשְּׁעָבוֹד לֹא הָיוּ

only two hundred and ten years to me, and this is what he said, What is this that we have done, רַק רַד"ו שָׁנָה לִי, וְזָהוּ שְׁאָמַר מַה זֶה עָשִׂינוּ

that we imposed upon them the hardness of the bondage, for by this we sent Israel from our service, שְׁטַמְנוּ עָלֵיהֶם קָשִׁי הַשְּׁעָבוֹד, כִּי בְּזָה יִשְׁלַחְנוּ אֶת 'יִשְׂרָאֵל מֵעֲבָדְנוּ

for without the hardness of the bondage the children of Israel would still be in Egypt. דְּבֵלָא קָשִׁי הַשְּׁעָבוֹד הָיוּ בְּנֵי יִשְׂרָאֵל עֲדִין בְּמִצְרַיִם

[NOTE Summary:

The verse “What is this that we have done, that we have sent Israel from our service” is not an expression of surprise that Israel was released, since Pharaoh was compelled to do so, but a realization about causation. Rabbi Meir of Premishlan explains that Pharaoh, skilled in sorcery, knew that Israel was destined to remain in Egypt for four hundred years. However, the extraordinary severity of the bondage compressed the exile to two hundred and ten years. Pharaoh’s regret was that by imposing crushing labor, Egypt itself accelerated Israel’s departure. The intensified suffering became the very mechanism that ended Egyptian control sooner than intended.

Practical Takeaway:

When pressure becomes excessive, it often shortens processes rather than strengthening them. In leadership, education, or self-discipline, pushing beyond endurance can hasten collapse or escape instead of producing lasting growth. Sustainable progress requires measured intensity, not relentless strain.

END NOTE]

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ה' וְלַחֵם לָכֶם וְאַתֶּם תִּתְקַדְּשׁוּן יָד, יָד

The Lord will fight for you, and you shall be silent (Exodus 14:14)

The holy rabbi, Rabbi Meir of Premishlan, said: “The Lord will fight for you,” אָמַר הַרְבֵּי הַקְּדוּשָׁה הָרַב רַבֵּי מַאִיר מִפְּרִימִשְׁלָאן ה' וְלַחֵם לָכֶם

פרוש ה' יתן לכם לחם, אף ואתם תתקדשון פִּירוּשׁ: the Lord will give you bread, but “and you shall be silent,”

“Will fight,” שִׁיתְקַדְּשׁוּ וְיִזְרְעוּ לָכֶם לֶחֶם, יְלַחֵם לָשׁוֹן לֶחֶם, שֶׁהַקְּדוּשָׁה בְּרוּךְ הוּא

is an expression of bread, that the Holy One, blessed be He, מְמַצִּיא לְאָדָם כָּל מַחְסוּרוֹ וְהַצְטָרְכוֹתוֹ, וְלִבְסוּף

provides a person all his lack and his need, and in the end אַתֶּם אוֹמְרִים יִתְקַדְּשׁוּן, שְׂאֵתֶם מְחַשְׁבִּין דְּרַךְ

you say “you shall be silent,” that you calculate a way אֵיךְ לִקַּח פְּרִנְסָה, יִתְקַדְּשׁוּן לְשׁוֹן

how to take livelihood. “You shall be silent” is an expression of thought, as it is said: one who plows iniquity. מְחַשְׁבָּה כְּמוֹ שֶׁנֶּאֱמַר חֹרֵשׁ עֵוֹן

[NOTE Summary:

On the verse “The Lord will fight for you, and you shall be silent,” Rabbi Meir of Premishlan reads the words as a teaching about livelihood and trust. “The Lord will fight for you” is interpreted as “the Lord will give you bread,” since the word “fight” is linked linguistically to “bread.” The message is that all sustenance ultimately comes from the Holy One, blessed be He, who provides every person with what they lack and need. Yet the verse concludes with “and you shall be silent,” which Rabbi Meir understands not as passivity but as thoughtful calculation. A person must still engage the mind, plan a path, and think how to obtain livelihood. Divine provision and human planning coexist within the same process.

Practical Takeaway:

Trust in divine provision does not cancel human responsibility. One must rely on God as the true source of sustenance, while simultaneously engaging in thoughtful effort and planning. Silence here means inner composure, not inaction, the ability to think clearly without panic while doing one’s part. **END NOTE]**

עֲזִי וְזִמְרַת יְהוָה וַיְהִי לִי לִישׁוּעָה זֶה אֱלֹהֵי וְאַנְוָהוּ אֱלֹהֵי אָבִי וְאַרְמְמָנָהוּ טו, ב

My strength and song is Yah, and He became for me salvation; this is my God and I will beautify Him, the God of my father and I will exalt Him (Exodus 15:2)

This is my God and I will beautify Him, the God of my father and I will be silent toward Him. זֶה אֱלֹהֵי וְאַנְוָהוּ אֱלֹהֵי אָבִי וְאַרְמְמָנָהוּ

Rabbi Meir of Premishlan, of blessed memory, said: for one who does not rely אָמַר הַרְבֵּי מַאִיר מִפְּרִימִשְׁלָאן [ו'ל כי מי שאינו סומך

on the righteousness of his father, but he himself investigates the investigation of God על צדקת אביו רק הוא בעצמו חוקר חקר אלוה

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in the aspect of “Know the God of your father” (I Chronicles 28:9), and this man

בבחינת ידע את אלקי אביו (דה"י א כח, ט), וזה האיש

is able to say “This is my God”; regarding him the verse says “and I will beautify Him.”

, 'יוכל לומר זה אלי, עליו הכתוב אומר ואננהו

But one who does nothing himself in the service of the blessed Name,

אבל מי שאינו עושה בעצמו כלום בעבודת השם יתברך

but relies only on this that he is of lineage and that he is a righteous man's son,

רק סומך על זה שהוא מניחם והוא בן צדיק

and he says only “the God of my father,” that his father was righteous, holy,

והוא אומר רק אלקי אבי' שאביו היה צדיק קדוש

and pure, while he himself the son is only ignorant, then regarding him it is said

וטהור והוא הבן בעצמו בור רק, אזי עליו נאמר

“and I will be silent toward Him,” from the language of exaltation, meaning

ואדממנהו מלשון התרוקמות, פרוש זאת הוא

this is only simple arrogance, foolishness, and coarseness of spirit, and nothing more.

רק גאונה פשוטה, שוטה וגם רוח ולא יותר

[NOTE Summary:

Rabbi Meir of Premishlan explains the verse “This is my God and I will beautify Him, the God of my father” as drawing a sharp distinction between personal spiritual work and inherited merit. One who does not rely on the righteousness of his father, but instead investigates and comes to know God through his own effort, is able to say truthfully “This is my God.” About such a person, the Torah says “and I will beautify Him,” meaning that his relationship with God is alive, refined, and expressive, the result of inner labor and conscious attachment. In contrast, one who does nothing himself in the service of God and relies entirely on lineage, saying only “the God of my father,” may appear elevated but is in fact empty of substance. Rabbi Meir interprets the alternate wording “ve'adomamenu” not as praise, but as a subtle rebuke. This elevation is not genuine growth, but hollow self-importance. It is pride built on ancestry rather than transformation, arrogance without inner work, and spiritual identity without effort.

Practical Takeaway:

Inherited inspiration can open a door, but it cannot replace personal avodah. True spiritual standing comes only from one's own engagement, struggle, and understanding. Relying on family background without inner effort leads not to elevation, but to inflated self-image and stagnation.

Chassidic Story:

A young man once came to a rebbe boasting of his lineage. He listed generations of righteous ancestors and expected immediate recognition. The rebbe listened patiently, then asked him to read a short passage and explain its meaning. The young man faltered and fell silent. The rebbe said gently, “Your fathers' lamps lit their

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own rooms. If you wish for light, you must strike your own match.” The room was quiet, but the message was clear: ancestry can point the way, but only personal effort brings illumination. **END NOTE]**

וּבְרוּחַ אֶפְיֵה נִעְרְמוּ מַיִם נִצְבּוּ כְמוֹ גֵד נִזְלִים קָפְאוּ תְהִמַּת בְּלֵב יָם טו, ה

And by the breath of Your nostrils the waters were piled up; the flowing waters stood like a heap, the depths congealed in the heart of the sea (Exodus 15:8)

In the name of the rabbi, Rabbi Meir of Premishlan, may his merit protect us, on the verse

בְּשֵׁם הַרְבֵּי ר' מַאִיר'ל מְפָרְעֵמִישְׁלָאן זְכוּתוֹ יִגְן עָלֵינוּ
עַל הַפְּסוּק

“And by the breath of Your nostrils the waters were piled up,” and in the Targum Onkelos

וּבְרוּחַ אֶפְיֵה נִעְרְמוּ מַיִם', וּבְתַרְגוּם אֲנְקֵלוֹס

“the waters became wise,” and he questioned this: what wisdom was here?

חֲפִימוּ מֵיָא'. וְהַקֹּשֶׁה עַל זֶה, אֵיזָה חֻכְמָה הִיָּתָה כָּאן

And he answered that it is known that the Holy One, blessed be He, made a condition

וּתְרַץ דִּידוּעַ שְׁתַּנְאִי הַתְּנָה הַקְּדוֹשׁ בְּרוּחַ הוּא

with the works of Creation, as the teaching of our Sages on the verse

עִם מַעֲשֵׂי בְרָאשִׁית, כְּדָרְשַׁת חֲזו"ל עַל הַפְּסוּק

“And the sea returned toward morning to its strength,” to its condition

'וַיָּשָׁב הַיָּם לְפָנוֹת בִּקְרַ לְאִיתְנוּ' לְתַנְאוּ

(Genesis Rabbah 5:5), truly it is difficult: where is this condition hinted

בְּר"ר ה, ה) מ.ב. בְּאַמַּת קוֹשֶׁה אֵיפֶה מְרַמֵּז הַתַּנְאִי

in the works of Creation? However it is written, “Let the waters be gathered”

(הִזָּה בְּמַעֲשֵׂי בְרָאשִׁית: אוֹלָם פְּתִיב (בְּרָאשִׁית א, ט

“from under the heavens to one place, and the dry land shall appear,”

יָקוּוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל מְקוֹם אֶחָד וְתִרְאֶה
, הַיִּבְשָׁה

seemingly “and the dry land shall appear” is extra language, for it is understood

לְכַאוּרָה הָאִי וְתִרְאֶה הַיִּבְשָׁה' הוּא לְשׁוֹן מִיָּתֵר, כִּי

by itself that if the waters are gathered, the dry land will appear; rather the meaning is thus: “let the waters be gathered to one place,”

מוּכָן מְאֵלֵיו שְׂאֵם יִתְאַסְפוּ הַמַּיִם אֶל מְקוֹם אֶחָד

and in that very place where the waters gather, there the dry land shall appear

מִמִּילָא תִרְאֶה הַיִּבְשָׁה. אֵלָא מִשְׁמַעוֹת הַעֲנִין כִּד הוּא

יָקוּוּ הַמַּיִם אֶל מְקוֹם אֶחָד', וּבְאוֹתוֹ מְקוֹם שִׁיתְאַסְפוּ

when the Children of Israel, those leaving Egypt, will need it;

הַמַּיִם שְׂמָה תִרְאֶה הַיִּבְשָׁה' כְּשִׁיִּצְטָרְכוּ בְּנֵי יִשְׂרָאֵל

and behold this is the hint in the Torah that the Holy One, blessed be He,

יּוֹצֵאֵי מִצְרַיִם לְכֹד, וְהִנֵּה הִרְמֵז בְּתוֹרָה שֶׁהִתְנָה

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made a condition with the works of Creation that the sea would split

הַקְדוֹשׁ בְּרוּךְ הוּא עִם מַעֲשֵׂי בְרֵאשִׁית שְׂיִבְקַע יָם

for Israel, and here we see the wisdom of the sea, that it knew

בְּשִׁבִיל יִשְׂרָאֵל, וְכֵן אֲנִי רוֹאִים חֲכָמַת הַיָּם,

how to align with the hint in the Torah.

שְׂיָדַע לְכוּן הַרְמֵז בַּתּוֹרָה

[NOTE Summary:

Rabbi Meir of Premishlan addresses the Targum Onkelos on the verse “And by the breath of Your nostrils the waters were piled up,” which renders the phrase as “the waters became wise.” At first glance, this is puzzling. What wisdom did the sea display? Rabbi Meir explains that the wisdom of the sea lies in its fulfillment of a primordial condition embedded within Creation itself. Our Sages teach that the Holy One, blessed be He, made a condition with the sea at the time of Creation that it would one day split for Israel. The question, however, is where this condition is hinted in the account of Creation.

Rabbi Meir points to the verse “Let the waters be gathered to one place, and the dry land shall appear.” The phrase “and the dry land shall appear” seems redundant, since dry land naturally appears when waters gather. Rather, its deeper meaning is that the very place where the waters gather will, at a future time, reveal dry land when Israel will need it upon leaving Egypt. This embedded directive is the condition itself. The sea’s “wisdom” was its awareness of, and precise alignment with, this Torah-encoded condition. When the moment arrived, the sea acted not as a passive element but as a knowing participant in the divine plan.

Practical Takeaway:

Wisdom is not only intellectual insight but faithful alignment with one’s purpose. True wisdom lies in recognizing the role assigned to you within a larger design and responding at the right moment. When a person lives attuned to divine intention, even moments of upheaval become acts of fulfillment rather than disruption.

Chassidic Story:

It is told that a disciple once asked his rebbe how to know when to act boldly and when to remain still. The rebbe replied with a parable: “A river flows calmly for years, yet when it reaches the place prepared for a bridge, it narrows and deepens so that others may cross. The river does not decide on the day of crossing; it follows the path laid for it from the beginning.” Rabbi Meir’s teaching reflects this idea. The sea did not improvise at the moment of the Exodus. It revealed what had been planted within it from Creation itself. So too, a person’s task is to live with awareness of the deeper calling already woven into their life, and to respond when the moment arrives. **END NOTE]**

וַתִּקַּח מִרְיָם הַנְּבִיאָה אֶחָת אֶהְרָרִן אֵת הַתֵּף בְּיָדָהּ וַתֵּצֵאן כָּל הַנְּשִׂיִם אַחֲרֶיהָ בַּתְּפִים וּבַמְּחֹלֶת טו, כ

And Miriam the prophetess, the sister of Aaron, took the drum in her hand, and all the women went out after her with drums and with dances (Exodus 15:20).

And Miriam the prophetess, the sister of Aaron, took the drum in her hand. And Rabbi Meiril

וַתִּקַּח מִרְיָם הַנְּבִיאָה אֶחָת אֶהְרָרִן אֵת הַתֵּף בְּיָדָהּ.
וְאָמַר רַבִּי מֵאִירִיל

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of Premishlan said: why did she take a drum, and was it that without a drum

מִפְּרִי־שִׁלְאֵן] לָמָּה לָקַחְתָּ תֶּרֶם, וְכִי בְלֹא תֶרֶם]

she was not able to say song. However, when Miriam the prophetess saw

לֹא הִיְתָה יְכוּלָה לִזְמֹר שִׁירָה. אָמְנָם בְּשִׁמְרָיִם הַנְּבִיאָה

the great miracle of the splitting of the Sea of Reeds, her heart began

רָאִתָּה אֶת הַנֵּס הַגָּדוֹל שֶׁל קְרִיעַת יַם סוּף הַתְּחִיל לְהִתְלַהֵב לְבָבָהּ

to become inflamed within her to say song in a loud voice, only behold it is established for us (Berakhot 24a) “the voice of a woman is nakedness,”

בְּקִרְבָּהּ לִזְמֹר שִׁירָה בְּקוֹל גָּדוֹל, רַק

, 'הִיא קְנוּמָא לֵן (ברכות כד.) 'קוֹל בְּאִשָּׁה עֲרוּנָה

therefore she took a drum in her hand, and she was crying song and

לְזָאת לָקַחְתָּ תֶּרֶם בְּיָדָהּ וְהִיְתָה צוֹעֶקֶת שִׁירָה

she was striking the drum that was in her hand, in order that her voice

, וְהִיְתָה מְכָה בַתֶּרֶם שֶׁבְּיָדָהּ כְּדֵי שֶׁלֹּא יִהְיֶה נִשְׁמָע קוֹלָהּ

would not be heard, and the words of the mouth of a wise person are grace.

וְדַבְּרֵי פִי תִקָּם חַן

[NOTE Summary:

Rabbi Meir of Premishlan focuses on the detail that Miriam took a drum in her hand before leading the women in song. He asks why this was necessary. Could she not have sung without an instrument? He explains that when Miriam the prophetess witnessed the overwhelming miracle of the splitting of the Sea of Reeds, her heart became intensely inflamed with inspiration, driving her to burst forth in song with a powerful voice. However, the halakhic principle that “the voice of a woman is ervah” required restraint. To resolve this tension between overflowing spiritual emotion and halakhic sensitivity, Miriam used the drum. By striking it while singing, her voice would not be distinctly heard. In this way, the drum served as a vessel that allowed her prophetic inspiration to be expressed without violating boundaries.

Practical Takeaway:

Authentic spiritual passion must be guided by wisdom and structure. Intensity alone is not enough. The highest form of avodah is finding the right כְּלֵי, the right vessel, through which powerful emotion can be expressed appropriately. When inspiration is paired with discipline, it becomes enduring and elevated rather than uncontrolled.

END NOTE]

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Divrie Meir

Parshas Beshalach

וַיֹּאמֶר אִם שָׁמוּעַ תִּשְׁמָע לְקוֹל ה' אֱלֹהֶיךָ וְהִנָּשְׂר בְּעֵינָיו תַּעֲשֶׂה וְהִאֲזַנָּה לְמִצְוֹתָיו וְשָׁמְרָתָּ כָּל חֻקָּיו כָּל הַמִּחְלָה אֲשֶׁר שָׂמְתִי בְּמִצְרַיִם לֹא אֲשִׁים עָלֶיךָ כִּי אֲנִי ה' רַפָּאָךְ טו, כו

And He said: If listening you will listen to the voice of the Lord your God, and what is upright in His eyes you will do, and you will give ear to His commandments, and you will keep all His statutes; all the illness that I placed in Egypt I will not place upon you, for I am the Lord your Healer (Exodus 15:26).

I heard in the name of my teacher and my rabbi, Rabbi Meir of Premishlan, that there are two aspects in the traveling of a person to the righteous one. One aspect is the chosen one: the wise man, whose eyes are in his head.

שְׂמַעְתִּי בְּשֵׁם מוֹרֵי וְרַבִּי [רַבִּי מְאִיר מִפְּרֵמִישְׁלָאן שְׂיֵשׁ ב' בְּחִינּוֹת בְּנִסְיַת הָאָדָם לְהַצְדִּיק, בְּחִינָה אַחַת וְהוּא הַמְבַחֵר, הַחֻקִּים עֵינָיו בְּרֹאשׁוֹ

And before any stumbling block or any illness, God forbid, comes into his house, he travels to the righteous one of the generation and gives him for redemption, saying: Praise to God, I have livelihood with expansion.

וּבְטָרָם תָּבוֹא עָלָיו אֵיזָה מְכֻשׁוֹל אוֹ אֵיזָה חֲלֵי חַס וְשָׁלוֹם לְתוֹךְ בֵּיתוֹ הוּא נוֹסֵעַ לְצַדִּיק הַדּוֹר וְנוֹתֵן לוֹ עַל פְּדִיוֹן, בְּאֶמְרוֹ תִּהְיֶה לְקַל יָשׁ לִי פְרִנְסָה בְּהַרְחֵקָה

And also the Lord blessed me with children like olive shoots around my table, and peace to them in their bodies and in their possessions, and he requests from the righteous one to pray that the thread of success not be severed, God forbid.

וְגַם בְּרַכְנֵי ה' בְּבָנִים כְּשִׁתְּלֵי זֵיתִים סָבִיב לְשִׁלְחָנִי וְשָׁלוֹם לָהֶם בְּגוֹפָם וּבְמִמּוֹנָם, וּמִבְקֵשׁ מִהַצְדִּיק לְהַתְּפַלֵּל שְׁלֹא יִנְתַּק פְּתִיל הַהַצְלָחָה חַס וְשָׁלוֹם

And that no stumbling block come into his house. Such a redemption is very pleasing to the righteous one, and he prays to the blessed Name that no stumbling block come into his house, and the prayer of the righteous one is accepted with favor before Him, blessed be His Name.

וְלֹא יָבוֹא שׁוֹם מְכֻשׁוֹל לְתוֹךְ בֵּיתוֹ, וּפְדִיוֹן כְּזֶה מְאֹד יַעֲרֹב לְהַצְדִּיק וּמִתְּפַלֵּל לְהַשֵּׁם יְתִבְרַךְ שְׁלֹא יָבוֹא שׁוֹם מְכֻשׁוֹל לְתוֹךְ בֵּיתוֹ, וְתִפְלַת הַצְדִּיק נִתְקַבֵּל בְּרָצוֹן לְפָנָיו יְתִבְרַךְ שְׁמוֹ

But one who is not in this aspect, to have his eyes in his head to travel to the righteous one before the stumbling block or illness comes into his house, and when, God forbid, some illness comes into his house, he first seeks physicians and scatters much money on remedies.

אָבֵל מִי שְׂאִינּוֹ בְּבְחִינָה זוֹ לְהִיּוֹת עֵינָיו בְּרֹאשׁוֹ לְנִסְעַ לְהַצְדִּיק טָרָם שְׂיָבוֹא הַמְכֻשׁוֹל אוֹ הַחֲלֵי לְתוֹךְ בֵּיתוֹ, וְכֹאשֶׁר בָּא חַס וְשָׁלוֹם אֵיזָה חֲלֵי לְתוֹךְ בֵּיתוֹ יִדְרֹשׁ תַּחֲלָה בְּרוֹפְאִים וּמְפַזֵּר מַעוֹת הַרְבֵּה עַל רְפוּאוֹת

And when he sees that no healing arose from the physicians, then he is compelled to travel to the righteous one and to request from him that he pray to the blessed Name to save him from the distress of his soul, and in the merit of the prayer of the righteous one the sick person is healed.

וְכֹאשֶׁר הוּא רוֹאֶה שְׁלֹא עָלְתָה אַרוּכָה מִהַרְוֹפְאִים אֲזִי מִקְרָח לְנִסְעַ לְהַצְדִּיק וּלְבַקֵּשׁ מֵאִתּוֹ שִׁתְּפַלֵּל לְהַשֵּׁם יְתִבְרַךְ לְהוֹשִׁיעוֹ מִצַּרְתִּי נַפְשׁוֹ, וּבִזְכוּת תִּפְלַת הַצְדִּיק נִתְרַפָּא הַחֲלָה

And this is the explanation of the verse: "All the illness that I placed in Egypt I will not place" upon this man. And why "upon you," like "upon your hand," meaning for your sake, that you pray for him that illness not come into his house.

וְזֶה פְרוּשׁ הַפְּסוּק כָּל הַמִּחְלָה אֲשֶׁר שָׂמְתִי בְּמִצְרַיִם לֹא אֲשִׁים עַל הָאִישׁ הַזֶּה, וְלָמָּה, עָלֶיךָ, כְּמוֹ עַל יָדְךָ, רְצָה לוֹמַר עֲבוּרָךְ, שְׂאִתָּה מִתְּפַלֵּל עָלָיו שְׁלֹא יָבֹא מִחְלָה לְתוֹךְ בֵּיתוֹ

Rabbi Meir of Premishlan

Divrie Meir

Parshas Beshalach

And regarding the second aspect, even though he first sought physicians, nevertheless he will have complete healing, for I am the Lord your Healer, a faithful and compassionate Healer, who heals the sick in the merit of the prayer of the righteous, so that they will recognize and know that there is God in Israel.

ועל הבחינה הב' שלא בא בתחלה להצדיק רק דרש
ברופאים תחלה, בכל זאת יהיה לו רפואה שלמה, כי
אני ה' רפאד' רופא נאמן ורחמן ומרפא את החולה
בזכות תפלת הצדיק למען יכירו וידעו כי יש אלקים
ב'שאל

[NOTE Summary:

Rabbi Meir of Premishlan explains the verse “All the illness that I placed in Egypt I will not place upon you, for I am the Lord your Healer” as referring not only to divine healing after illness, but to prevention before illness arises. He teaches that there are two distinct approaches in how a person relates to a tzaddik. The higher approach is that of the wise person whose eyes are in his head. Before any trouble, illness, or disruption enters his home, he travels to the tzaddik, gives a pidyon, and asks that the flow of blessing not be interrupted. Such a request is deeply pleasing to the tzaddik, who prays that no harm should come at all, and this prayer is accepted with favor Above.

The second approach is reactive rather than proactive. A person waits until illness or difficulty enters his home, first turning to doctors and exhausting material remedies. Only afterward does he come to the tzaddik and ask for prayer. Even in this case, Rabbi Meir teaches that healing still comes through the tzaddik’s prayer, for God is a faithful and compassionate Healer. However, the verse “I will not place upon you” applies primarily to the first type, the one who seeks protection before harm appears. The illness is not merely healed; it is never placed upon him in the first place.

Practical Takeaway:

There is a fundamental difference between living reactively and living with foresight. Spiritual wisdom means seeking alignment, prayer, and protection before crisis strikes. While divine compassion heals even after failure or delay, the higher path is to cultivate connection and blessing proactively, so that disruption never needs to arrive.

Chassidic Story:

A chassid once came regularly to his rebbe with small gifts and requests for blessing, even when life was calm and prosperous. Others mocked him, saying he was wasting time when nothing was wrong. Years later, a sudden wave of illness spread through the town, affecting many families. The chassid’s household was spared entirely. When asked why he had always come earlier, he replied, “When the roof is strong, rain cannot enter. I came to reinforce the roof, not to fix it after it collapsed.” This reflected Rabbi Meir’s teaching: the greatest healing is the illness that never comes. **END NOTE]**