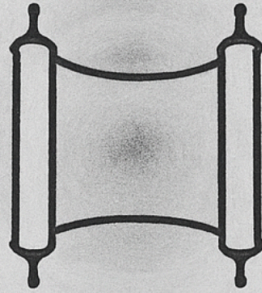


בס"ד

**Reb Meir of Premishlan**

**Divrie Meir**

**Parshas Behaalosecha**



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### Introduction

This discourse presents a reflection on the verse “וַיַּעַשׂ כִּן אַהֲרֹן” — “And Aharon did so” — as explained by Rashi: “*To tell the praise of Aharon, that he did not change.*” At first glance, this seems puzzling: what kind of praise is it to simply not deviate from instructions? Rabbi Meir of Premishlan, a renowned 19th-century tzaddik known for his profound humility and miraculous life, offers a penetrating insight. He reveals that the true greatness of a tzaddik is not only in rising to spiritual heights but in remaining unchanged — simple, humble, and loyal — even after achieving greatness and honor. This teaching invites us to reconsider what “greatness” truly means in a Torah life: not transformation through success, but stability in the face of it.

וַיַּעַשׂ כִּן אַהֲרֹן אֶל מוֹל פְּנֵי הַמְּגוֹרָה הָעֵלְיָה נִרְתִּיבָה פֶּאֶשֶׁר צִוָּה ה' אֶת מֹשֶׁה ה, ג

**And Aharon did so; towards the face of the Menorah he kindled its lamps, as Hashem had commanded Moshe. (Numbers 8:3)**

**"And Aharon did so" etc.** Rashi of blessed memory explains: "To tell the praise of Aharon, that he did not deviate." Until here is his wording. And seemingly, what kind of praise is this for Aharon — that he did not change, etc.?

וַיַּעַשׂ כִּן אַהֲרֹן וְגו'. רש"י ז"ל לְהַגִּיד שֶׁבָחוּ שֶׁל אַהֲרֹן  
שֶׁלֹּא שָׁנָה' עַד כָּאֵן לְשׁוֹנוֹ, וְלְכַאֲרָה מֵה שֶׁבַח הוּא זֶה  
'אַצֵּל אַהֲרֹן שֶׁלֹּא שָׁנָה וְכו'.

And in the name of the holy and righteous Rav, Rabbi Meir of Premishlan, may his light shine: That a righteous person, even when he is exalted from Heaven with honor and glory, nevertheless retains the humility he had beforehand, and does not change.

וּבְשֵׁם הַרַב הַצַּדִּיק וְכו' רַבִּי מְאִיר מְפָרַעַמִּישְׁלָאן גֵּרוּ  
נְאִיר, כִּי הָאָדָם הַצַּדִּיק אֶפְלוּ בַעַת שְׁמֵרוֹמִין אוֹתוֹ מִן  
הַשָּׁמַיִם לְכָבוֹד וּלְתַפְאֲרַת אַף עַל פִּי כֵן עֲנֻתְנוּתָהּ שֶׁהִיא  
לוֹ מִקְדָּם אֵינוֹ מִשְׁנָה

And this is what was said about Aharon, the holy one of Hashem — that even though he was elevated with the crown of priesthood and with the lighting of the lamps (which was more beloved than the offerings of the tribal princes), still, the humility he had from before remained, and he did not change.

וְזֶה אָמַר עַל אַהֲרֹן קְדוֹשׁ ה' שֶׁהִגְבִּה בְּכַתֵּר כְּהֵנָּה  
וּבְהַדְלָקַת הַנְּרוֹת שֶׁהִיא חֲבִיב יוֹתֵר מִקְרָבָנוֹת  
הַנְּשִׂאִים, אַף עַל פִּי כֵן עֲנֻתְנוּתָהּ שֶׁהִיא לוֹ מִקְדָּם לֹא  
שָׁנָה

And this is what Rashi of blessed memory explained: that the praise of Aharon was that he did not change.

וְזֶה פֶרֶשׁ רִש"י ז"ל שֶׁבַח אַהֲרֹן שֶׁלֹּא שָׁנָה

#### [NOTE Summary:

The verse recounts that Aharon followed Hashem's command regarding the lighting of the menorah precisely as he was instructed. Rashi explains this as praise — “שלא שינה,” that he did not alter anything. Rabbi Meir of Premishlan raises a question: Why is this considered praise? Wouldn't anyone fulfill a direct divine command without deviation?

He explains that when a person is elevated — especially by Heaven — to a position of honor and glory, the test is whether they remain as humble and consistent as before. Many people change subtly, even unconsciously,

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when given greatness: their thoughts, behavior, and sense of self may shift. But Aharon, even after being raised to the lofty role of כהן גדול and entrusted with the cherished mitzvah of lighting the Menorah — more beloved than even the tribal offerings — remained entirely unchanged. His original humility and sincerity endured. This constancy in spirit, says Rabbi Meir, is the true praise of a tzaddik: he does not become someone else through greatness.

Thus, “שלא שינה” is not about technical obedience but spiritual integrity. Aharon’s merit was not only in doing what he was told, but in *remaining who he was* while doing it — a true servant of Hashem, unchanged by honor or elevation.

#### Practical Takeaway:

In life, we may find ourselves elevated — whether through career success, community leadership, or spiritual accomplishments. The challenge is not just how to succeed, but how to stay *the same person* we were before: humble, devoted, unpretentious. True greatness is revealed not in dramatic gestures but in quiet consistency. Like Aharon, our test is to remain rooted — not to let spiritual or social advancement make us forget our beginnings.

Ask yourself: Have my achievements changed my tone, my attitude, or my simplicity? If so, the praise of Aharon offers a quiet call to return — to serve G-d with the same humility we had before the light shone on us.

#### Chassidic Story: Rabbi Meir of Premishlan's Ladder

One winter day, a man from Lemberg came to visit Rabbi Meir of Premishlan. The path to the Rebbe's home led up a steep icy hill, and the visitor, well-dressed and skeptical of “miracle workers,” was astonished to see old Rabbi Meir climbing the slick path alone, without slipping once. No cane. No help. No struggle.

“Rebbe,” he asked in bewilderment, “How do you do it? It’s sheer ice and you walk like it’s dry ground!”

Rabbi Meir smiled and replied, “When a person is tied *above*, he doesn’t fall *below*.”

This simple yet profound answer encapsulated his life. Despite the spiritual heights he reached, Rabbi Meir never lost his footing because he was always bound to Heaven — not through ego, but through humility. Like Aharon, he didn't change. The same Rabbi Meir who carried heavy burdens for others when young was the one who performed miracles later — without ever claiming credit, changing his walk, or looking down.

END NOTE]

וְזֶה מַעֲשֵׂה הַמִּנְרָה מִקֶּשֶׁה זָהָב עַד יְרֻכָה עַד פְּרִתָּהּ מִקֶּשֶׁה הִיא כַּמְרָאָה אֲשֶׁר הִרְאָה ה' אֶת מֹשֶׁה בְּן עֲשָׂה אֶת הַמִּנְרָה ה, ד  
**And this was the workmanship of the Menorah: hammered out of gold, from its base until its  
flower it was hammered; according to the vision that Hashem showed Moshe, so he made the  
Menorah. (Numbers 8:4)**

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**“Until its base and until its flower”** I heard from my dear friend, the pious and restful one, our teacher the Rav Shmuel Tzvi Dektir, peace upon him, in the holy name and tradition of Rabbi Meir of Premishlan:

עד ירכה עד פְּרֻחָהּ, שְׁמַעְתִּי מִיַּדֵּי הַחֲסִיד הַמְּנוּחַ  
מִזְרְנוּ הָרַב שְׁמוּאֵל צְבִי דְּעַכְטִיר עָלָיו הַשְּׁלוֹם בְּשֵׁמוֹ  
הַקְּדוֹשׁ וְשֵׁל רַבֵּי מְאִיר מִפְּרֵמִישְׁלָאן

He said: All the confusions and difficulties that a person has — or that arise in his heart — regarding Hashem, are only “until its base” — meaning, until he rectifies the holy covenant, which is called the thigh (ירך).

שְׁאֵמַר כִּי כָּל הַפְּרֻכּוֹת וְהַקְּשִׁיּוֹת שֶׁיֵּשׁ עַל הָאָדָם אוֹ בְּלֵב  
הָאָדָם עַל הַשֵּׁם יִתְבָּרַךְ הוּא רַק עַד יָרְכָה, עַד שְׁמַתְקַן  
בְּרִית קְדוֹשׁ הַנִּקְרָא יָרֵךְ

And this is “until its base” — meaning, only until there. Then there will be “its flower” — flowering; there are perplexities and difficulties. But the words of the wise are gracious.

וְזֶה עַד יָרְכָה הִנֵּה רַק עַד, אִזּוֹ יֵשׁ פְּרֻחָהּ, יֵשׁ פְּרֻכּוֹת  
וְקְשִׁיּוֹת, וְדַבְּרֵי כִּי חֲכָם תִּזְן

### [NOTE Summary:

The verse describes the Menorah being hammered from gold “from its base to its flower,” emphasizing a seamless structure from bottom to top. Rabbi Meir of Premishlan, through the tradition of Rav Shmuel Tzvi Dektir, explains this spiritually: the “base” (ירך — thigh) alludes to the human faculty of *Yesod* — the power of connection, particularly associated with sexual purity.

He teaches that all perplexities and emotional or intellectual doubts regarding Hashem arise *only up to the thigh* — meaning, they are rooted in an imperfection in the covenant, the *Bris Kodosh*. Once this foundational point is purified and restored, the rest of the Menorah — the symbolic “light” of divine understanding — naturally “flowers.” In other words, doubt and confusion are not philosophical issues, but spiritual ones.

The play on words — פְּרָחָה (blossom) and פְּרֻכָּה (difficulty) — illustrates that once one works on their inner holiness, what previously appeared as questions (פְּרֻכּוֹת) now becomes blossoming insight (פְּרֻחָה). The Menorah, symbol of divine illumination, is thus both a technical object and a metaphor for the spiritual journey: unity from base to bloom, from struggle to clarity.

### Practical Takeaway:

This teaching reminds us that inner confusion — particularly in matters of faith — is not always solved by more study or logic. Often, it reflects an internal spiritual blockage. When a person returns to purity, especially in areas of the covenant, they often find that the fog lifts and the light begins to shine.

If you're experiencing doubt, numbness, or estrangement from holiness, don't only reach outward. First examine the integrity of your personal foundation — how you speak, how you relate, what you expose your soul to. From there, the blossom will come.

### Chassidic Story: Rabbi Meir and the Mikvah on Ice

It was a bitterly cold morning in Premishlan. The river, usually used as a mikvah for purification, was entirely frozen over. Townspeople had stayed home, unwilling to brave the ice. But Rabbi Meir of Premishlan —

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barefoot, his beard catching frost — walked out quietly toward the river. Without a word, he stepped onto the ice and gently struck it with his stick. Miraculously, a perfect mikvah-sized hole opened up.

A student, astonished, asked: “Rebbe, how did you know where to strike?”

Rabbi Meir replied: “When the heart is pure, the ice yields to the flame.”

This was not a miracle of spectacle, but of connection. The Rebbe had aligned himself so fully with the Bris Kodesh and the inner purity of the Menorah’s light that even nature itself made way. Like the teaching above, once the foundation is sanctified, the barriers — even those as hard as ice — break open into a mikvah of clarity and warmth. **END NOTE]**

**וּמִבֶּן חֲמִשִּׁים שָׁנָה יָשׁוּב מִצָּבָא הָעֲבֹדָה וְלֹא יַעֲבֹד עוֹד, כֹּה**

**And from the age of fifty years he shall withdraw from the service corps, and shall serve no more.**  
**(Numbers 8:25)**

“**And from the age of fifty years he shall withdraw from the service corps, and shall serve no more.**” The holy Rav, Rabbi Meir of Premishlan, of blessed memory, heard from the holy Rav, Rabbi Mordechai of Kremnitz, of blessed memory:

He explained its meaning as follows: “He shall return from *manufactured* service (עֲבֹדָה צְבוּעָה) — and shall no longer serve with such work.”

וּמִבֶּן חֲמִשִּׁים שָׁנָה יָשׁוּב מִצָּבָא הָעֲבֹדָה וְלֹא יַעֲבֹד עוֹד. הָרַב הַקְּדוֹשׁ רַבֵּי מְאִיר מִפְּרֵמִישְׁלָאן ז"ל שָׁמַע מִפִּי הָרַב הַקְּדוֹשׁ רַבֵּי מֹרְדְּכַי מִקְרַעַמְנִיץ ז"ל

אָמַר פְּרוּשׁוֹ שְׁיָשׁוּב בֵּין גִּיפְאָרְבֹטֶע עֲבֹדָה [עֲבֹדָה צְבוּעָה] וְלֹא יַעֲבֹד עוֹד עֲבֹדָה כְּזוֹי

**[NOTE Summary:**

The verse states that a Levite must retire from service at age fifty. But Rabbi Meir of Premishlan shares a deeper insight he received from Rabbi Mordechai of Kremnitz: the “withdrawal” is not just from physical labor, but from *Avodah Tzevuah* — painted or colored service, meaning externally-decorated, showy, or artificial religious behavior.

This phrase — *Avodah Tzevuah* — hints at a form of service that may appear beautiful and polished on the outside but lacks sincerity or inner truth. As a person matures in years and spirit, they must *return* — not merely retire — from this stylized, superficial worship. The verse is teaching: *withdraw from painted service*, and do not serve with it anymore.

The word “*Yaashov*” (he shall return) takes on an added spiritual dimension: he shall return to purity, to a simpler and more honest connection with G-d, shedding the outer layer of self-image, ego, or performance. What might have once been necessary — perhaps even inspiring — must now be left behind for the sake of truth.

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#### Practical Takeaway

This teaching challenges us to examine the nature of our spiritual routines. Is our prayer real? Is our mitzvah observance infused with inner sincerity or shaped by how we want to be perceived?

The “Avodah Tzevuah” — the painted, artificial worship — can creep in unnoticed. As we grow older and wiser, our service must become more silent, more internal, more true. External enthusiasm and grandeur are not bad — but they must be rooted in truth, not painted on for effect.

This verse gently urges: return from that colored service. Don't serve G-d with imitation. Instead, strip away the layers and return to a direct, simple, and heartfelt connection.

#### Chassidic Story: Rabbi Meir and the Disguised Scholar

A wealthy man once visited Rabbi Meir of Premishlan, dressed in grand garments, quoting Zohar and Talmud fluently. He was clearly seeking honor and recognition. The people around admired his knowledge. But Rabbi Meir remained silent.

Later, the visitor asked: “Rebbe, do you not see that I am a Talmid Chacham?”

Rabbi Meir looked at him kindly and said, “Yes, but your Torah is still wearing makeup.”

The man was stunned. “What do you mean?”

Rabbi Meir answered, “There comes a time in life when even Torah must be washed of its pride, its polish, its need for applause. Real Torah glows — it does not glitter.”

The man wept. He later became one of Rabbi Meir’s quietest and most faithful Chassidim, studying in a hidden corner, no longer seeking eyes, but seeking G-d. **END NOTE]**

וְהָאִישׁ אֲשֶׁר הוּא טָהוֹר וּבְדָרָהּ לֹא הָיָה וְתִדּוּל לַעֲשׂוֹת הַפֶּסַח וְנִכְרְתָה הַנֶּפֶשׁ הַהוּא מֵעַמִּיּוֹ כִּי קָרְבַּן ה' לֹא הִקְרִיב בְּמַעֲדוֹ  
הַטָּאוֹ יִשָּׂא הָאִישׁ הַהוּא בַּמַּדְבָּר ט, יג

**And the man who is pure and was not on the road and refrained from making the Pesach— that soul shall be cut off from its people, for the offering of Hashem he did not bring in its appointed time, that man shall bear his sin. (Numbers 9:13)**

**A man who always travels to distant places, etc.—already**

**אִישׁ הַנוֹסֵעַ תָּמִיד לְמִקְוֵי וְכוּ' כָּבֵר**

was spoken about by the holy righteous Rebbe, our master, the holy Rabbi Meir of Premishlan, of blessed memory—may his merit shield us and all Israel:

אָמַר עָלָיו הָרַב הַצַּדִּיק הַקְּדוֹשׁ מוֹרְנוּ הָרַב רַבֵּי מֵאִיר  
מִפְּרֵמִישְׁלָאן זָצַק"ל זְכוּתוֹ יִגְוֹ עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל

For it is hinted in the verse, “And a man who is pure and on the road...” — that is, one who constantly travels from his home to distant roads,

כִּי נִרְמַז בְּפֶתוּב: “וְאִישׁ אֲשֶׁר הוּא טָהוֹר וּבְדָרָהּ” —  
הֵינּוּ: מִי שֶׁהוּא נוֹסֵעַ תָּמִיד מִבֵּיתוֹ לְדָרָהּ מִקְוֵי

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and nevertheless he is pure from nocturnal emission, וְנָעַם כָּל זֶה הוּא טָהוֹר מִמִּקְרָה לִילָה  
 the verse informs us: know that this thing did not happen יּוֹדִיעֵנוּ הַכָּתוּב: דַּע כִּי לֹא הָיָה הַדְּבָר הַזֶּה מִדְּרָף הַטָּבֵעַ  
 naturally, — כִּי קוֹשֶׁה הַדְּבָר מְאֹד  
 for this matter is very difficult— לְהִיּוֹת טָהוֹר.  
 to be pure.

**[NOTE Summary:**

Rabbi Meir of Premishlan interprets the verse "וְהָאִישׁ אֲשֶׁר הוּא טָהוֹר וּבְדָרְף לֹא הָיָה" not only in its literal legal context about neglecting the Korban Pesach, but as an allegorical teaching. He identifies a deeper meaning: the verse alludes to a person who is constantly traveling—always on the road, always away from home—and yet remains spiritually pure. Rabbi Meir highlights how astonishing such a condition is. For a person to live a life of constant movement and exposure to the physical world, yet remain untouched by impurity, is not natural; it is an exceptional spiritual feat. The Torah hints that such purity under such conditions is a great wonder and not to be taken for granted.

**Practical Takeaway:**

Even in a life of distraction, travel, and instability—where it’s easy to lose focus or slip spiritually—one can maintain purity and closeness to Hashem. But this takes deliberate effort and divine assistance. If you find yourself "always on the road," whether physically or emotionally, this teaching reminds you that staying spiritually grounded in such times is both rare and precious. Don’t take it for granted—cherish it, work for it, and know that Heaven recognizes the struggle. **END NOTE]**

**עֲשֵׂה לָךְ שְׁתֵּי חֲצוֹצְרוֹת כֶּסֶף מִקֶּשֶׁה תַעֲשֶׂה אֹתָם וְהָיוּ לָךְ לְמִקְרָא הַעֲדָה וּלְמִסַּע אֶת הַמִּחֲנֹת בַּמִּדְבָּר י, ב**  
**Make for yourself two silver trumpets — of a single piece you shall make them — and they shall be for you for the summoning of the assembly and for the departure of the camps.**  
**(Numbers 10:2)**

**The holy Rabbi Meir of Premishlan, of blessed memory, said** **הַרְבֵּה הַקְדוֹשׁ רַבִּי מְאִיר מִפְּרִימִשְׁלָאן זצ"ל אָמַר**  
**to my master, my father, my grandfather —** **— לְאֲדוֹנָי אָבִי זַקְנִי**  
 that is, he said to my master, my father, grandfather and teacher **— זַקְנִי וְרַבִּי צְבִי הִירֵשׁ מְלִיֶּסְקָא זצ"ל**  
 Rabbi Tzvi Hirsch of Liska, of blessed memory — **— “עַם שְׁטִיטֵיט אִין פֶּסוּק: “עֲשֵׂה לָךְ שְׁתֵּי חֲצוֹצְרוֹת כֶּסֶף**  
 It is written in the verse, “Make for yourself two silver trumpets,” **אִין אֵינְנֵם בְּלֹאזְט מְעַן הָעֵרִיין, אִין אַנְדֶּערֶען בְּלֹאזְט**  
 in one you blow inward, and in the other you blow outward. **מְעַן הָעֵרוּס.**  
 Giving — you may give to anyone; **גְּעֵבֶען מְעַן אִיטְלִיכֶען**  
 taking — you should not take from just anyone. **גְּעַהמְעַן דֶּארף מְעַן נִיכְט פֶּאן אִיטְלִיכֶען.**

## Rabbi Meir of Premishlan Divrie Meir Parshas Behaalosecha

[In one they blow into it, and in the other they blow out of it— to give, one may give to anyone, but to take, one should not from anyone.]

[באחת נופחים לתוכה, ובאחרת נופחים מתוכה, לתת] [מתן לכל אחד, לקחת לא צריכים מכל אחד]

**[NOTESummary:**

Rabbi Meir of Premishlan interprets the verse about making two silver trumpets as a moral metaphor. He notes that one trumpet is for blowing inward, the other for blowing outward. From this, he derives a lesson: **giving** is something that should be done freely—"you may give to anyone." But **receiving**, taking from others, must be done with care—"do not take from just anyone." The message is that generosity should be broad and inclusive, while accepting gifts or influence should be cautious and discerning. Not every source is worthy of receiving from.

**Practical Takeaway:**

Live a life of openhearted giving, but be careful about what—and from whom—you receive. Whether it's money, advice, praise, or influence, not every gift is pure or beneficial. The Torah teaches balance: be generous outwardly like the trumpet that gives, but protective inwardly like the trumpet that does not take indiscriminately. **END NOTE]**

ובקהיל את הקהל תתקעו ולא תריעו במדבר י, ז

**And when assembling the congregation, you shall blow—but not sound a broken blast.  
(Numbers 10:7)**

**And afterward concluded and said the holy Rabbi, our teacher, Rabbi Meir of Premishlan, to my grandfather, the holy rabbi of Lanzhut:**

ואחר כך סיים ואמר הרב הקדוש מורנו הרב רבי מאיר מפרימישלאן לזקני הרב הקדוש מלאנצהוט

This is what I have said until now to the young married men and the youth who are beginning in the service of Hashem, may He be blessed:

זהו אמרתי עד כה לאברכים וצעירים המתחילים בעבודת ה' ותברך

Indeed, a leader of Israel—if he makes his struggles known to others and says that he is a sinner—

אמנם מנהיג ישראל אם יודיע צערו לאחרים ויאמר פי חוטא הוא

then they too will make light for themselves to sin.

אזי גם הם יקלו לעצמם לחטא

And he will also no longer have strength to rebuke them,

וגם לא יעצר פתח עוד להוכיחם

and he will not be able to lead them properly.

ולא יוכל להנהיגם כראוי

Therefore, it is said in the Torah to Moshe Rabbeinu, peace be upon him, the leader of the generation and those like him in our generations:

על פן נאמר בתורה למשה רבנו עליו השלום, מנהיג הדור והדומה לו בדורותינו

“And when assembling the congregation” — that is, before the congregation, in their presence —

ובקהיל את הקהל” — הינו לפני הקהל לעיניהם

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“you shall blow” — you must be in a state of *tekiah*, whole and beautiful,

תתקעו” — תקייתו בבחינת תקיעה, שלם ויפה

“and not sound a broken blast” — not in a state of *teruah* and shattering into fragments.

ולא תריעו” — בבחינת תרועה ושבר לרסיסים

### [NOTE Summary:

Rabbi Meir of Premishlan interprets this verse as guidance for spiritual leaders. The Torah commands that when gathering the people, *you shall blow* (a clear, solid *tekiah*)—*but do not sound a broken blast* (*teruah*). From this, he learns that a leader must present himself before the community as spiritually whole and upright. If a leader publicly confesses his own spiritual failings or sins, others may use that as a license to lower their own standards. Furthermore, such a leader loses the moral strength to rebuke or guide others. Thus, the Torah instructs that a leader must be a model of wholeness and strength in public, like a perfect *tekiah* blast—not broken like a *teruah*.

### Practical Takeaway:

Whether as a parent, teacher, or community figure, your personal example carries tremendous influence. While humility and honesty are virtues, there is a time and place for personal vulnerability. When guiding others, especially those just beginning their spiritual journey, model confidence, clarity, and integrity. Your inner struggles may be real—but in public leadership, present yourself with strength and steadiness so others are uplifted, not discouraged. **END NOTE]**

והאספסוף אשר בקרבם התאוה וישבו ויבכו גם בני ישראל, ויאמרו מי יאכלנו בשר במדבר י"א, ד

**And the mixed multitude that was among them craved a craving, and the Children of Israel also turned and wept, and said, “Who will feed us meat?” (Numbers 11:4)**

I heard from my holy father-in-law, Rabbi Meir—may his merit shield us—of Premishlan,

שמעתי מחותני הקדוש רבי מאיר, זכותו יגן עלינו, מפרימשלען

on the verse “And the mixed multitude that was among them craved a craving”

”על פסוק” והאספסוף אשר בקרבם התאוה תאוה

the explanation is: if a person’s soul has not yet been purified,

הפריש: אם עדין נפשו לא מטהרה,

and there still remains within him a mixture of good and evil,

ועדין יש בתוכו תערובות טוב ורע

he falls into evil desires, may the Merciful One protect us.

נופל לתאוות רעות, רחמנא לצלן

“And the Children of Israel also turned and wept”

”וישבו ויבכו גם בני ישראל”

meaning, even though at times they do *teshuvah* and weep,

פריש: אף על פי שלפעמים עושין תשובה ובוכים

that it should be said they are called “Children of Israel,”

”שיהיה נקרא בשם” בני ישראל

that is, they want to be Jewish

היגו: שרוצה להיות יהודי

nevertheless, because they have not been completely purified

אמנם מפני שלא נטהרו לגמרי

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from mixtures of good and evil, מתערובות טוב ורע  
 they fall into lusts. נוֹפְלִים לְתַאוֹת.

And this is “And they said, ‘Who will feed us meat?’” וְיִאמְרוּ מִי יֵאָכְלֵנוּ בָּשָׂר.

And one must strengthen himself in this, וְצָרִיד לְהִתְחַזֵּק בְּזֶה,  
 and pray before Hashem, may He be blessed, וְלִהְיוֹת לְפָנָיו יְהִי רַחֵם,  
 with awe and fear of Hashem all day long בְּיָמֶיהָ וּבְיָרְאֵת ד' כָּל הַיּוֹם.

and “one who comes to purify—they assist him.” (Shabbat 104a) (וְהִבָּא לְטָהֵר מְסִיעֵין לוֹ. (שבת ק"ד א

**[NOTE Summary:**

Rabbi Meir of Premishlan offers a penetrating interpretation of this verse. He explains that the “mixed multitude” (אֶסְפָּסָף) represents the part within a person that has not yet been fully purified—where good and evil are still intermixed. When someone remains internally conflicted and impure, they are prone to fall into negative desires (תאוות רעות). Even if such a person sometimes weeps and wishes to be counted among the “Children of Israel” (i.e., live a spiritually honest Jewish life), their unresolved inner confusion can lead them to sin again. The cry of “Who will feed us meat?” symbolizes a relapse into physical cravings when spiritual clarity is lacking. Thus, the verse speaks to the real struggle of those who wish to grow, but are still pulled by internal contradictions.

**Practical Takeaway:**

Spiritual growth requires not only moments of inspiration or repentance, but deep internal refinement—removing the “mixture” of good and evil inside. Don’t be discouraged if you fall again after sincere teshuvah; it may simply be that the inner work is not yet complete. But take heart: with consistent effort, heartfelt prayer, and awe of Hashem throughout the day, one can overcome these struggles. As Chazal teach, “*One who comes to purify—they assist him.*” Don’t give up—the help will come. **END NOTE]**

הֲאֵנֹכִי הָרִיתִי אֶת כָּל הָעָם הַזֶּה? אִם אֲנֹכִי יִלְדֵתִיהוּ, כִּי תֹאמַר אֵלַי שְׂאֵהוּ בְּחִיקָךְ כַּאֲשֶׁר יִשָּׂא הָאִמּוֹן אֶת הַיֵּנֶקָה, עַל הָאֲדָמָה  
 אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְתָּיו? בַּמַּדְבָּר י"א, י"ב

**Have I conceived this entire people? Did I give birth to them? That You say to me, “Carry them in your bosom like a nurse carries a suckling,” to the land that You swore to their forefathers? (Numbers 11:12)**

**From the aforementioned tzaddik, Rabbi Meir of Premishlan** מֵהַצַּדִּיק הַזֶּה, רַבֵּי מֵאִיר מְפָרִים מְשֻׁלָּאן

on the verse: “Have I conceived this entire people... Carry him in your bosom.” בְּפִסְקוֹ: “הֲאֵנֹכִי הָרִיתִי אֶת כָּל הָעָם הַזֶּה... שְׂאֵהוּ בְּחִיקָךְ.”

And it is difficult: where did Hashem say to Moshe, “Carry him in your bosom”? See Rashi z”l. וְקוּשָׁה: הֵיכֵן אָמַר ה' לְמֹשֶׁה: “שְׂאֵהוּ בְּחִיקָךְ?” עֵינַי בְּרַש"י ז"ל

However, Moshe Rabbeinu was a great tzaddik, אַמְנָם מֹשֶׁה רַבֵּינוּ הָיָה צַדִּיק גָּדוֹל

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and for anyone who was lacking something—whether in livelihood or in children

ולמי שְׁהִינָה חֶסֶר אִיזוּה דְבָר, הוּא בְּפִרְנָסָה וְהוּא בְּבָנִים

they would turn to Moshe Rabbeinu, peace be upon him,

הָיוּ מְבַקְשִׁים לְמֹשֶׁה רַבֵּינוּ עָלָיו הַשְּׁלוֹם

and he would pray for them and promise them, and they would have salvation.

וְהִתְפַּלֵּל עֲלֵיהֶם, וְהִבְטִיחַ לָהֶם, וְהִיָּה לָהֶם יְשׁוּעָה

And when they had children, just as Moshe had promised them,

וְכַאֲשֶׁר הִיָּה לָהֶם בָּנִים, כְּמוֹ שֶׁהִבְטִיחַ לָהֶם מֹשֶׁה רַבֵּינוּ עָלָיו הַשְּׁלוֹם

they brought the children to Moshe and said, “Behold, these children are yours.”

לָקָחוּ אֶת הַיְלָדִים וְהִלְכוּ אַצֵּל מֹשֶׁה רַבֵּינוּ, וְאָמְרוּ לוֹ: הִנֵּה הַבָּנִים הָאֵלֶּה שְׁלֶךְ הֵם

And Moshe Rabbeinu said to Hashem:

וְאָמַר מֹשֶׁה רַבֵּינוּ עָלָיו הַשְּׁלוֹם לַה' יִתְבָּרַךְ

“Have I conceived this entire people? Did I give birth to them? That You say to me, ‘Carry him in your bosom’?”

הֲאֵנֹכִי הָרִיתִי אֶת כָּל הָעָם הַזֶּה? אִם אֲנֹכִי יִלְדַתִּיהוּ, כִּי־? “תֹּאמַר אֵלַי: שְׂאֵהוּ בְּחִיקָךְ

Meaning: they are all saying to me “Carry him in your bosom”

”פְּרוּשׁ: שְׁכַלְמֵם אוֹמְרִים עָלַי: “שְׂאֵהוּ בְּחִיקָךְ

meaning: since they are yours, you carry them.

פְּרוּשׁ: הֲלֹא שְׁלֶךְ הֵם — לָכֵן תְּשֵׂא אֶתְהֶם אוֹתָם

And Hashem said to Moshe Rabbeinu, peace be upon him:

וְאָמַר ה' יִתְבָּרַךְ לְמֹשֶׁה רַבֵּינוּ עָלָיו הַשְּׁלוֹם

Not as you think. Rather, like a nurse carries a suckling

לֹא כַּאֲשֶׁר חֹשֶׁבֶת — אֵלֶּיךָ: “כַּאֲשֶׁר יִשֵּׂא הָאִמָּן אֶת —” הַיֶּנֶק

that is, the wet nurse who holds the nursing child and gives into his hand an apple or other item,

פְּרוּשׁ: הָאוֹמָנָת, הַמְחַזֶּקֶת אֶת הַיֶּלֶד הַיּוֹנֵק, וְדֹרְכָה לְתַתּוֹ, בְּיַד הַיֶּלֶד תְּפִיחַ אוֹ דְבַר אַחֵר

and she holds the child’s hand with the apple and says to her master,

וּמְחַזְקָת אֶת יַד הַיֶּלֶד עִם הַתְּפִיחַ, וְאוֹמְרָת לְבַעַל הַבַּיִת: שְׁלֶה

“See how the child can hold the apple.”

”רְאֵה שֶׁהַיֶּלֶד יָכוֹל לְהַחֲזִיק אֶת הַתְּפִיחַ”

And even though she is the one holding it together with the child,

— וְאִם עַל פִּי שֶׁהִיא מְחַזְקָת אֶת יַד הַיֶּלֶד עִם הַתְּפִיחַ

still, it is attributed to the child.

עִם כָּל זֹאת נִקְרָא עַל שֵׁם הַיֶּלֶד

So too, even though I (Moshe) am doing all of this,

— כְּמוֹ כֵּן: אִם עַל פִּי שֶׁאֲנִי עוֹשֶׂה אֶת כָּל זֹאת

nevertheless, it is called in Your name.

אִם עַל פִּי כֵּן, נִקְרָא עַל שְׁמִי

And the words of the wise are graceful.

וְדַבְרֵי פִי חֲכָמִים חֲנוּ

### [NOTE Summary:

Rabbi Meir of Premishlan interprets Moshe’s plea—“Have I conceived this entire people... ‘Carry them in your bosom’ like a nurse carries the suckling”—as highlighting the depth of Moshe’s care and Hashem’s response. Moshe argued that if they are truly “his,” then the onus of caring for them lies with him. Hashem, however,

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clarified: like a wet nurse who gently holds and supports a child (even steering his hand to take an apple), Moshe's role was to enable and elevate them, but the merit and recognition always belonged to Hashem.

#### **Practical Takeaway:**

As leaders, mentors, or parents, we may invest tremendous effort in guiding and supporting others. Yet, it is vital to remember who truly creates change. Like the nurse who facilitates but doesn't get credit for the child's achievements, our role is to enable others, not overshadow the Divine Source behind their growth. Our tools, care, and effort matter—but the ultimate outcome is from Above.

#### **Chassidic Story:**

Here's a classic story from the chassidic tradition (though not about this specific verse) that beautifully illustrates Rabbi Meir of Premishlan's profound influence and trust in Hashem:

#### **\*\*Rabbi Meir and the Slippery Path\*\***

Rabbi Meir regularly traversed a treacherously icy path straight to the mikveh, without hesitation, while others found it too dangerous. Curious, a visitor asked how he never slipped. Rabbi Meir replied:

**“If a man is bound up on high, he doesn't fall below; Meir'l is bound up on high.”**

The story teaches: when our souls are firmly connected to Heaven, even the most precarious situations become safe. Similarly, Moshe's “carrying” was not mere effort—it was carried out with the strength of divine backing.

**END NOTE]**