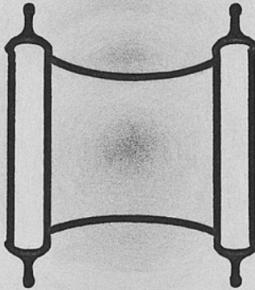


ב"ס"ג

Reb Meir of Premishlan

Divrie Meir

Parshas Vayieshev



Dedicated To:

לע"ג

רבי דוב בער בנו רבי אברהム

שמעון בנו ישראַל

ויקח הגאלת של בעל התגניה

To find more Maamarim and to dedicate one visit:

ChassidusNow.com

Rabbi Meir of Premishlan

Divrie Meir

Parshas Vayeishev

וַיְהִי כִּי-יּוֹם הַזֶּה וַיָּבֹא הַבִּתָּה לְעַשׂוֹת מְלָאכֹת וְאֵין אִישׁ מִאֲנַשֵּׁי הַבִּית שֶׁם בְּבִית
(בראשית לט, יא)

And it was on this day, and he came into the house to do his work, and no man from the men of the household was there in the house (Bereishis 39:11)

“And he came into the house to do his work.” Rashi explains that the image of his father’s likeness appeared to him. And the holy Rabbi, our teacher Rabbi Meir of Premishlan, may his merit shield us, said that Yaakov Avinu, peace be upon him, held firmly to the path of Yisrael Saba.

As the Chasam Sofer said, “The new is forbidden by the Torah” (Kiddushin 38b). And Yosef the Righteous imagined in his mind that even if he curls his hair and adjusts his clothing, he can still be God-fearing and sin-fearing.

And now that the great test came upon him — and even though the foundation of a tzaddik — he stood in the test, nevertheless the image of his father’s likeness appeared to him, as in the Gemara, Chullin, chapter “Kol HaBasar” (108b).

That is to say, it appeared to him that the path of Yisrael Saba is the straight path, “and lips he shall kiss” (Mishlei 24:26).

וַיָּבֹא הַבִּתָּה לְעַשׂוֹת מְלָאכֹת. פָּרָשָׁה ר' ש"י ז"ל
שְׁגָרָאֵית לוֹ קְמוֹת דִּיוֹקָנוֹ שֶׁל אָבִיו. וְאַמְרֵר הָרָב
הַקְדוֹשׁ רַבִּי ר' מַאֲיר מִפְרִימִישָׁלָן זָכָרְתָּנוּ גָּגָן עַלְינוּ
שְׁיַעֲקֹב אָבִינוּ עָלָיו הַשְׁלוֹם קָדוֹשָׁק בְּדָרֶךְ יִשְׂרָאֵל
סְבָא,

כַּאֲשֶׁר אָמַר הַחַתְּמָן סְוִיפָר הַקְׁדֵשׁ אֶסְוֶר מִן הַתּוֹרָה
(קִידּוּשׁוֹן לְחָ), וַיּוֹסֶף הַצָּדִיק דָּמָה בְּנֶפֶשׁוֹ אֶפְ אָמַר
אָמָלֵל בְּשַׁעַרְוּ וּמַתְקֹן בְּגָדוֹ גַּם כֵּן יוֹכֵל לְקַיּוֹת יְרָא
שְׁמִים וַיֵּרֶא חָטָא

וְכַעַת שָׁבָא לוֹ הַגְּסִיּוֹן הַגָּדוֹל וְאֶפְ שִׁיסּוֹד צָדִיק עַמְּדָה
בְּגָסִיּוֹן, עַמְּ כָּל זֹאת גְּרָאָה לוֹ קְמוֹת דִּיוֹקָנוֹ שֶׁל אָבִיו
(כְּהִגְמָרָא חָלֵן פָּרָק כָּל הַבְּשָׂר זֶה ק"ח (ע"ב

גְּרָאָין דָּבָרִי רַבִּי, כָּלּוֹמֵר גְּרָאָה לוֹ שְׁדָרֶךְ יִשְׂרָאֵל
סְבָא הִיא הַדָּרֶךְ הַיְשָׁרָה, וְשִׁפְתָּם יִשְׁקָה

[NOTE Summary]

This teaching from Rabbi Meir of Premishlan focuses on the episode where Yosef resisted the temptation of Potiphar’s wife. Rashi explains that in that moment, Yosef saw the image of his father, Yaakov. Rabbi Meir expounds that Yaakov embodied the “path of Yisrael Saba,” the unchanging, straight tradition of holiness. Even though Yosef appeared outwardly polished, curling his hair and dressing well, he believed one could maintain deep fear of Heaven while engaged in worldly refinement. When faced with the ultimate trial, the vision of Yaakov reminded him of the unwavering, pure path, enabling him to stand firm. The Chasam Sofer’s dictum, “The new is forbidden by the Torah” (Kiddushin 38b), underscores that the timeless path of our forefathers is the true safeguard against sin.

Practical Takeaway

Spiritual strength in moments of trial comes from deep connection to the unbroken chain of our forebears. By keeping alive the image, teachings, and path of our spiritual ancestors, we gain the clarity and courage to reject temptation and remain steadfast in our values, regardless of circumstance.

Rabbi Meir of Premishlan

Divrie Meir

Parshas Vayeishev

Chassidic Story

It is told that Rabbi Meir of Premishlan once encountered a wealthy man who prided himself on his fine clothing and perfect grooming. The man asked, “Is it possible to live as a true yerei Shamayim while indulging in such finery?” Rabbi Meir replied with a smile, “If Yosef HaTzaddik, dressed in royal garments and adorned with curls, could still be the most righteous man in Egypt, then yes — but only if, like Yosef, your garments never distract you from seeing your father’s face.” He meant that one must keep the spiritual vision of their heritage so alive that it guards them in every test.

END NOTE]

כִּי גָּנַבְתִּי מִאָרֶץ הָעָבָרִים וְגַם פֵּה לֹא עָשָׂיתִי מִאוֹמָה כִּי שְׁמָוֹ אָתִי בְּפֹורְ בְּרָאשָׁתְ מָ, טו

**For indeed I was stolen from the land of the Hebrews, and also here I have done nothing,
for they have put me into the pit (Bereishis 40:15)**

“For indeed I was stolen from the land of the Hebrews, and also here I have done nothing, for they have put me into the pit.” Our master, Rabbi Meir of Premishlan, of blessed memory, analyzed why it says “they have put me” (plural form), whereas earlier it states, “And the master of Yosef took him and placed him in the prison” — indicating that only his master put him into the pit. Why then did Yosef say “they have put me” in the plural? And our holy master said: It is known from the holy writings that the covenant of the tongue corresponds to the covenant of the organ. Whoever guards his mouth and tongue is preserved in his holiness and will not be blemished in his covenant, Heaven forbid. Behold, the holy brothers, the tribes of Hashem, suspected him that he was not guarding, Heaven forbid, the covenant of the tongue — that he spoke lashon hara about them. Therefore, they cast him into a pit without water, only snakes and scorpions (Shabbos 22a), which bite without incantation those who speak lashon hara. As explained in Midrash Chukas (Bamidbar Rabbah 19:22): “Let the snake, who began with lashon hara, come and exact payment from those who speak lashon hara.” And since Yosef truly guarded the covenant of the tongue, he was saved from them in the pit.

כִּי גָּנַבְתִּי מִאָרֶץ הָעָבָרִים וְגַם פֵּה לֹא עָשָׂיתִי
 מִאוֹמָה כִּי שְׁמָוֹ אָתִי בְּפֹורְ. וְדַיְקָה רַבְנָנוּ רַבְבָּי
 מַאיָּר מִפְּרִימִישְׁלָאוּ זֶל מָה זְכָתִיב שְׁמָוֹ לְשׁוֹן רַבִּים,
 וְלֹעֲלֵל מִפְּנָה כְּתִיב וַיְקַח אָדָן יוֹסֵף אֶתְוֹ וַיַּתְנַהֵּה אֶל בֵּית
 הַסְּהָר, הָרִי כִּי אָדָן לְבַד נַתְנָנוּ בְּפֹורְ, וְלֹאָה אָמַר כִּי
 שְׁמָוֹ אָתִי בְּפֹורְ לְשׁוֹן רַבִּים

וְאָמַר רַבְנָנוּ הַקָּדוֹשׁ, הַן יְדֹועַ מִן הַסּוּכָּרִים הַקָּדוֹשִׁים כִּי
 בְּרִית הַלְּשׁוֹן מִכְּנָנוּ נְגַד בְּרִית הַמָּעוֹר, וְשָׁמֹר פִּיו
 וְלְשׁוֹנוֹ נְשָׁמָר בְּקַצְבָּתוֹ וְלֹא יִפְגַּם בְּבִרְיתָו חַס וְשְׁלוֹם.
 וְגַם הַאֲחִים הַקָּדוֹשִׁים שְׁבָטִים יְהִי חַשְׁדָהוּ שָׁאַנוּ
 שָׁוּמָר חַס וְשְׁלוֹם בְּרִית הַלְּשׁוֹן, שָׁמַדְבָּר הַוָּא לְשׁוֹן
 הַרְעָעָלִילָם, וְלֹכִן הַשְּׁלִיכָוּהוּ לְבֹור שָׁאַנוּ בּוּ מִים רַק
 גַּנְעָשִׁים וְעַקְרָבִים (שְׁבַת כָּבֵ). אֵר אַשְׁר יִשְׁכַּן בְּלֹא
 לְחַשׁ לְבַצְלִיל לְשׁוֹן הַרְעָעָ, פְּמַבָּאָר בְּמַזְרָעָת (בְּמַיְ'ר
 יַט, כָּבֵ) יָבָא נְחַשׁ שְׁהַתְּחִיל בְּלֹשִׁון הַרְעָעָתְחַלָּה וַיַּפְרַע
 מְמַסְּפָרִי לְשׁוֹן הַרְעָעָ, וְכִיּוֹן דְּבָאָמָת נְטַר יוֹסֵף בְּרִית
 הַלְּשׁוֹן גַּאֲלָל מִפְּנָם בְּפֹורְ

Rabbi Meir of Premishlan

Divrie Meir

Parshas Vayeishev

And also in Egypt they suspected him of blemishing the covenant of the organ, Heaven forbid, though in truth he had done no evil at all, Heaven forbid. This is the meaning of “and also here” — just as in the land of the Hebrews he was suspected regarding lashon hara, so too here, regarding the suspicion of blemishing the covenant, “I have done nothing.” And the phrase “for they have put me into the pit” means — to test me. And I was saved there and found favor in the eyes of God and man.

ונם במצרים חשודהו בפוגם ברית המוער חס ושלום, ובאמת לא עשה שום רעה חס ושלום. וזהו ונם פה, כמו בארץ העברים בחשד לשון הרע, כן גם פה בחשד פוגם הברית לא עשיתי מזומה, והאות כי שמי את בבור לבחן אותי, ונצלת שם ומצאתי חן בעניינו: אלhim ואדם

[NOTE Summary

Rabbi Meir of Premishlan explains Yosef's words, “for they have put me in the pit” (Bereishis 40:15), noting the plural form “they.” In truth, only Potiphar placed Yosef in prison. The plural hints that Yosef referred to two separate accusations in his life. First, his brothers suspected him of violating the “covenant of the tongue” by speaking lashon hara about them. For this they threw him into a pit without water, filled with snakes and scorpions (Shabbos 22a), symbolizing punishment for slander, as in Midrash Chukas (Bamidbar Rabbah 19:22): “Let the snake... exact payment from speakers of lashon hara.” Yosef was innocent and thus saved. Later, in Egypt, he was suspected of blemishing the “covenant of the organ” with Potiphar’s wife. Again, he was blameless, and his imprisonment served only as a test, from which he emerged vindicated and found favor before God and man.

Practical Takeaway

Guarding both speech and moral purity is essential for divine protection. By preserving the sanctity of one’s words and actions, a person can withstand false accusations and trials, emerging with integrity and favor in the eyes of both Heaven and people.

Chassidic Story

It is told that Rabbi Meir of Premishlan once advised a young merchant who was mocked by rivals spreading lies about him. The merchant sought to publicly defend himself, but Rabbi Meir said, “Yosef HaTzaddik was twice suspected of sins he never committed — once with his mouth, once with his body — and both times his silence and innocence brought him deliverance. If your hands and tongue are clean, the Almighty will make the truth shine without your shouting it.” In time, the slanderers’ own words exposed their malice, and the merchant’s reputation soared.

END NOTE]