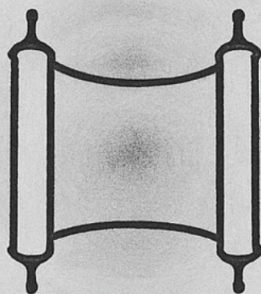


בס"ד

**Reb Meir of Premishlan**

**Divrie Meir**

**Parshas Vayieshev**



*Dedicated To:*

לע"נ

רבי דוב בער בן רבי אברהם

שמעון בן ישראל

ויום הגאולה של בעל התניא

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## Rabbi Meir of Premishlan

Divrie Meir

Parshas Vayeishev

וַיְהִי כִּהְיוֹם הַזֶּה וַיָּבֹא הַבֵּיתָה לַעֲשׂוֹת מְלָאכְתּוֹ וְאֵין אִישׁ מֵאֲנָשֵׁי הַבֵּית שָׁם בְּבֵית  
(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.

וַיָּבֹא הַבֵּיתָה לַעֲשׂוֹת מְלָאכְתּוֹ. פֶּרֶשׁ רַשִׁי ז"ל שֶׁנֶּרְאִית לּוֹ דְמוּת דִּיּוֹקְנֵוֹ שֶׁל אָבִיו. וְאָמַר הָרַב הַקְדוֹשׁ רַבֵּי ר' מַאִיר מִפְּרִימִישְׁלָאן זְכוּתוֹ יִגַּן עָלֵינוּ שֶׁיַּעֲקֹב אָבֵינוּ עָלִיו הַשְּׁלוֹם הִתְחַזֵּק בְּדֶרֶךְ יִשְׂרָאֵל סָבָא,

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.

כַּאֲשֶׁר אָמַר הַחֲתָם סוֹפֵר הַתּוֹרָה שֶׁהַחֲדָשׁ אָסוּר מִן הַתּוֹרָה (קִידוּשִׁין ל"ח:), וַיֹּסֶף הַצַּדִּיק דְּמָה בְּנִפְשׁוֹ אֶף אִם מְסַלֵּס בְּשַׁעֲרוֹ וּמִתְקַן בְּגָדוֹ גַּם כֵּן יוּכַל לִהְיוֹת יִרְאָה שְׁמַיִם וִירְאָה חֲטָא,

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).

וְכַעַתָּה שָׁבָא לּוֹ הַנִּסְיוֹן הַגָּדוֹל וְאֵף שֶׁיִּסּוֹד צַדִּיק עֲמִד בְּנִסְיוֹן, עִם כָּל זֹאת נִרְאָה לּוֹ דְמוּת דִּיּוֹקְנֵוֹ שֶׁל אָבִיו (בְּהַגְמָרָא חֲלִין פֶּרָק כָּל הַבְּשָׂר דֶּף ק"ח ע"ב),

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).

נִרְאִין דְּבָרֵי רַבֵּי, כְּלוּמַר נִרְאָה לּוֹ שֶׁדֶּרֶךְ יִשְׂרָאֵל סָבָא הוּא הַדֶּרֶךְ הַיִּשְׁרָה, וְשִׁפְתָּיִם יִשָּׁק.

### [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 גִנַּב גִּנְבָתִי מֵאֶרֶץ הָעִבְרִים וְגַם פֹּה לֹא עָשִׂיתִי מְאוּמָה כִּי שָׁמוּ אֹתִי בְּבוֹר בְּרֹאשִׁית מ, 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 גִנַּב גִּנְבָתִי מֵאֶרֶץ הָעִבְרִים וְגַם פֹּה לֹא עָשִׂיתִי מְאוּמָה כִּי שָׁמוּ אֹתִי בְּבוֹר. וְדִיק רַבְּנוּ הָרַב רַבִּי מְאִיר מִפְּרִימִישְׁלָאן ז"ל מֵה דְּכָתִיב שָׁמוּ לְשׁוֹן רַבִּים, וְלַעֲיֵל מִנֶּה פְתִיב וַיִּקַּח אֲדֹנָי יוֹסֵף אֹתוֹ וַיִּתְּנֵהוּ אֶל בֵּית הַסֵּהר, הָרִי כִּי אֲדֹנָי לְבַד נִתְּנוּ בְּבוֹר, וְלָמָּה אָמַר כִּי שָׁמוּ אֹתִי בְּבוֹר לְשׁוֹן רַבִּים:**

וְאָמַר רַבְּנוּ הַקְדוּשׁ, הֵן יָדוּעַ מִן הַסְּפָרִים הַקְדוּשִׁים כִּי בְּרִית הַלְשׁוֹן מְכֻוֶּן נֶגֶד בְּרִית הַמַּעֲוֶר, וְשִׁמּוֹר פִּי וְלִשְׁוֹנוֹ נִשְׁמָר בְּקִדְּשׁוֹ וְלֹא יִפְגַּם בְּבְרִיתוֹ חֵס וְשְׁלוֹם. וְהִנֵּה הָאֲחִים הַקְדוּשִׁים שִׁבְטֵי יִשְׂרָאֵל חָשְׁדוּהוּ וְשָׁאִינוּ שׁוֹמְרֵי חֵס וְשְׁלוֹם בְּרִית הַלְשׁוֹן, שֶׁמִּדְּבַר הוּא לְשׁוֹן הָרָע עָלֵיהֶם, וְלָכֵן הִשְׁלִיכוּהוּ לְבוֹר שָׁאִין בּוֹ מֵיִם רַק נְחָשִׁים וְעַקְרָבִים (שְׁבַת כב.), צָר אֲשֶׁר יִשְׁכּוּ בְּלֹא לֶחֶשׁ לְבַעֲלֵי לְשׁוֹן הָרָע, כְּמִבְּאֵר בְּמִדְרַשׁ חֻקַּת (במ"ר יט, כב) יְבֹא נֶחֶשׁ שֶׁהִתְחִיל בְּלִשְׁוֹן הָרָע תִּתְחַלֵּה וְיִפְרַע מִמֶּסְפָּרֵי לְשׁוֹן הָרָע, וְכֵיוֹן דְּבִאֲמַת נֹטֵר יוֹסֵף בְּרִית הַלְשׁוֹן נִצָּל מִמֶּנָּם בְּבוֹר:



## Rabbi Meir of Premishlan

Divrie Meir

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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.

וגם במצרים חשדוהו בפגם ברית המעור חס ושלום, ובאמת לא עשה שום רעה חס ושלום. ונהו וגם פה, כמו בארץ העברים בחשד לשון הרע, כן גם פה בחשד פגם הברית לא עשיתי מאומה, והאות כי שמו אתי בבור לבחן אותי, ונצלתי שם ומצאתי חן בעיני אלהים 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]**