

Rabbi Meir of Premishlan

Divrie Meir

Parshas Tetzaveh

וְהַטּוֹר הַשְׁלִישִׁי לְשֵׁם שְׁבֹו וְאַחֲלָמָה (כח, יט)

And the third row: **Leshem, Shevo, and Achlamah.** (Exodus 28:19)

<p>"Leshem, Shevo, and Achlamah." Sometimes a man comes to seek counsel whether to take a groom for his daughter who has a brother who has committed sins, God forbid, and he is told: "It is explicitly written: 'Leshem Shebo'—specifically, and 'Ach Lamah' (why a brother?)." For one only needs to check the maternal brothers.</p>	<p>"לְשֵׁם, שְׁבֹו וְאַחֲלָמָה." לְפָעָמִים בָּא אִישׁ לְהַתִּיעַצֵּע עָמֹד לְזָקָן חֶתֶן לְבָתוֹן שִׁישׁ לוֹ אֶח נְפָנֶם בְּעִבְרוֹת רְחִמָּנוֹ לְאֶלְן, וְאָמָר: כִּתְיֵב מְפַרֵּשׁ הָא 'לְשֵׁם שְׁבֹו' דַּיְקָא וְאֶח לְמָה?'" פִּי אֵין צָרִיכִין לְבָדָק רָק בְּאֶחָי אָמָן.</p>
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[NOTE: One should refer to *Sichas Chullin shel Talmid Chacham HaChadash*, Part 2, Section 1: "A man sought the counsel of the Gaon Rabbi Ephraim Zalman Margolis, zt"l, of Brody, through a letter. He had received an honorable marriage proposal for his daughter with an outstanding Torah scholar, complete in virtues. However, this scholar had a brother who was a scoundrel, a wicked man of evil deeds. The man asked whether it was proper to proceed with the match and disregard the brother's wickedness or to refrain. The Gaon's response was: '*Leshem Shebo V'Achlamah*'—meaning, '*Leshem Shebo*', look at the individual himself, at his own name and character, and '*Ach Lamah*'—why should his brother matter? If the young man himself is noble, marry into his family."

Similarly, see *Shoshanas Ha'Amakim*, Part 3, Section 254: "Once, the father-in-law of the *Chidushei HaRim*, zt"l, came to seek his holy advice regarding a match proposed for his son. It was an excellent match, except that there was a significant blemish in the family—the groom's brother had strayed from Judaism. This occurred during the week of *Parshas Tetzaveh*, and the *Chidushei HaRim* ruled that the match should proceed, citing the explicit words in the weekly portion: '*Leshem Shebo V'Achlamah*.' He explained, '*Leshem Shebo*'—look at the groom himself, and '*Ach Lamah*'—why do you care about the brother? He further explained that a family's *root* remains intact even if a single *branch* falls away. The root—meaning the father, mother, grandparents, and ancestors—remains pure, but one stray branch does not define the entire lineage." **END NOTE]**