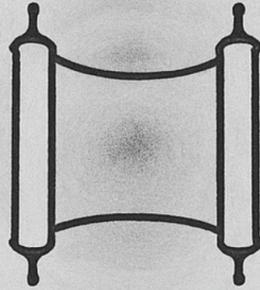


בס"ד

**Reb Meir of Premishlan**

**Divrie Meir**

**Parshas Tetzaveh**



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## Rabbi Meir of Premishlan

Divrie Meir

Parshas Tetzaveh

וְהָטוֹר הַשְּׁלִישִׁי לְשֵׁם שְׁבוּ וְאַחְלָמָה (כח, יט)

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

“Leshem, Shevo, and Achlamah” (Exodus 28:19).

"לְשֵׁם, שְׁבוּ וְאַחְלָמָה"

Sometimes a man comes to consult with him whether to take as a groom for his daughter one who has a brother who has turned inward in transgressions, Heaven forbid.

לְפָעַמִּים בָּא אִישׁ לְהַתְיַעֵץ עִמּוֹ אִם לֹקַח חַתָּן לְבִתּוֹ שֵׁשׁ לוֹ אָח נִפְנֵם בְּעֵבְרוֹת רַחֲמָנָא לְצַלּוֹ.

And he said: “It is written explicitly, ‘Leshem Shevo’ specifically, and ‘why brother?’”

וְאָמַר: "כְּתִיב מְפֹרָשׁ הוּא 'לְשֵׁם שְׁבוּ' דְּוָקָא וְ'אָח' לְמָה?"

For one needs only to examine the brothers of the mother.

כִּי אֵין צְרִיכִין לְבַדֵּק רַק בְּאֲחֵי אָם.

**[FOOT 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 *Parashas 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 FN]**

### [NOTE Summary

This teaching from Rabbi Meir of Premishlan centers on the verse listing the third row of gemstones on the High Priest's breastplate: "Leshem, Shevo, and Achlamah" (Exodus 28:19). He creatively reinterprets these names homiletically to address a real-life halachic dilemma: whether to judge a prospective groom by his brother's character flaws. The words are read as a hint—"Leshem Shebo", meaning focus on *his* name and merits, and "Ach Lamah", "why [consider] the brother?" The conclusion is that one need not evaluate the paternal brothers when determining a groom's worth; only the groom himself matters, specifically through the maternal line.

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This approach is echoed by Torah authorities such as Rabbi Ephraim Zalman Margolis of Brody, who advised focusing on the individual himself, not his brother's misdeeds. Likewise, the Chidushei HaRim used this exact verse to support accepting a match even when there was blemish in the groom's family, explaining that a fallen branch doesn't corrupt the tree's roots.

**Practical Takeaway**

Don't disqualify people based on the sins of their relatives. In Torah, character is individual. A person should be judged by their own deeds and essence—not their family's failures.

**Chassidic Story**

The father-in-law of the Chidushei HaRim once approached him during Parshas Tetzaveh with a question about a shidduch (match) for his son. The proposed groom came from a fine lineage, but one brother had veered far from Yiddishkeit. The Chidushei HaRim responded, pointing to that week's Torah portion—"Leshem, Shevo, and Achlamah"—and interpreted: "Leshem Shebo"—look at his name, his own merits. "Ach Lamah"—why care about the brother?" The shidduch proceeded, and the family was richly blessed. **END NOTE]**