

# PARSHAS TZAV



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SHIUR PRESENTED IN 5780

*\*special shiur (part 1 of shidduch series from 5780)*

IN HONOR OF OUR PARENTS  
ALFRED & ESTHER HARARY  
BY THEIR  
CHILDREN & GRANDCHILDREN

## THE PROPER CONDUCT IN SHIDDUCHIM

### PLAYING DECEITFUL GAMES

The *parshah* of *shidduchim* is one of those *parshiyos*, where most people have no idea what to do, and they don't even think that it's something that a person should have an idea about what to do. That's what boggles my mind. People who have no *kabbalah*, no *mesorah*, claim they have *shitos* on what you have to do and how you find a *shidduch*. They claim they know what steps to take, what investments to make. Today, it got to the point that you have to take pictures for the resumes. It used to be pictures for the girl. Now it's pictures for the boy. You've got to go to professional *tipshim* who think they're resume writers. One *chacham* says not to put any information on your resume. You know why? Because you might give away the truth and people will run from you. So what should you do better? Don't give any information, so the people will be able to imagine that you are whatever they're seeking. I mean the ridiculousness of this is beyond the pale.

Let's say a girl wants to marry a boy who is going to work. What's wrong with the girl writing on the bottom page of her resume that she is a very nice girl who's looking for a boy who is not learning full-time? Instead of *dreying de kup* with ten *shidduchim* suggestions and after each one they ask, "Oh, by the way, do you want a learning boy?" "No." Flush. If she wrote that right away, it wouldn't be *nogea* to offer those *shidduch* suggestions.

I can't understand these things. Let's say there's a girl who wants to *bedavka* live in Chicago. I've come across cases like this. They go out with boys. It is so wrong, so deceitful, so dishonest to go out with a boy from another place and then *drey* them along. It's like a fishing rod. You fish the guy onto your hook and then at the end you say, "You know, I think I have to live in Chicago." Somone should think twice about *redting* that girl a *shidduch* again because she's a deceitful person.

I've asked girls this question many times. The first thing I ask a girl is, "Where do you want to live?" If they say, "I want to live in Eretz Yisrael," I say to them, "Is that *lechatchilah* or *bedieved*?" If they say it's *lechatchilah*, I tell the boy, this girl wants to *lechatchilah* go to Eretz Yisrael or this is a girl that insists on going to Eretz Yisrael. How can you get married to a guy without being open and telling him that? And usually the norm is that a girl follows the boy. That was the *alter minhag* in Klal Yisrael. Even in the *frei* world it was like that. But today, a girl decides that she wants to live in a particular place. So why are girls going out with boys without telling them that? They should write that in big bold letters on their resumes! That's called being honest and not deceitful. If she deceives him in this, she'll deceive him in everything.

#### "I WANT A BOY WITH A PLAN"

I know girls who say, "I want a learning boy," but they don't say what a learning boy means to their understanding. Does it mean that the boy should learn from the time he's engaged until he gets married, or does it mean that the day they get into an apartment she wants to see him getting a job? Let her write that also on the bottom of her resume! "I want a boy with a plan." Is that a terrible thing to say? If she's that kind of person who wants somebody in particular, she should put that on her paper. Why does she have to *drey* people? And then she wants to know why a *shadchan* doesn't ever call her back! She wants to know why a *shadchan* doesn't want to call her in the first place. Because she's never honest. It's totally dishonest. If you are a parent who knows that your daughter wants somebody who has these criteria, write that in! That's not a bad thing. You would save so much *tirchah* and the *shidduchim* would go easier. But, no - they keep *dreying a kup*, okay maybe yes, maybe I'll move here, maybe I'll move there, maybe I'll go here, maybe I'll go there. I consider that extremely deceitful and dishonest. And even though people will say, "In *shidduchim* you have to do that," that's not the way *Yiddishe Torahdike shidduchim* should be.

## STEP 1: BE HONEST

The first thing you have to know is that people don't care what they're supposed to do. They'll do whatever it is they want. If some lady read a popular magazine and she got tips over there on the best way to snag a *shidduch*, so that becomes her *moreh hora'ah*. But pretense is not an ingredient for a good *shidduch*. Honesty, openness is the right way to go.

Let's say a girl says, "I don't want to really live the Lakewood lifestyle. The Lakewood lifestyle is a little too *yeshivish*." So write that on your resume. "I'm a *frum* girl who is a little open minded. I have a modern perspective. I don't think I could adapt to the Lakewood lifestyle." So you won't get a *bachur* who wants the Lakewood lifestyle. But if there's some *bachur* in Lakewood who says he can't handle the Lakewood lifestyle either, so we'll get a guy with round glasses, a guy who maybe has a little thing in his ear, you'll go out with him. You could enjoy the rest of your life. He likes a little "modern touch," but he's a very frum boy. He puts on *tefillin* every day. He *davens*.

Just say what you want. Don't go out with guys and then say, "He's too *frum*. He's too spiritual. He's too materialistic. He's not materialistic enough." What *nuschaos* I've heard. I said. "Why didn't you say that up front? You're looking for a materialistic boy. So say that!"

## HISHTADLUS BEFORE HONESTY

So, in *shidduchim* you've got to be open and honest. Now, the first step in *shidduchim*, before you decide to be honest, is *hishtadlus*. The *hishtadlus* in *shidduchim* is the biggest issue, where I find that most people are misinformed and have a distorted understanding. Some people say, "You definitely need *hishtadlus*." We can argue that point. But I can tell you one thing: their understanding of *hishtadlus* is totally *treif*, and I'm saying this knowing quite well that I'm going to ruffle some feathers. I do want to explain myself here. Before you hang up (or put down the booklet), please listen to what I'm saying first.

You have to ask people, "Why do you think you need *hishtadlus*? What's the purpose of *hishtadlus*?" I believe that most people think that if you're *meshtadel* - that's the way to get the right *shidduch*. That's the way to get a better *shidduch*. Through your *hishtadlus* you can effectuate, or you could make something happen. You can get one person to pester that person and another person to pester that person and then a third person to pester that person. And do you know what the person afterwards is seeing? My *hishtadlus* worked! I made this *shidduch* happen.

Anybody who thinks that is a *kofer*. You don't believe in Hashem. You should put on your resume, "My family doesn't have *emunah* in *hashgachah pratis*. We don't believe that Hashem runs the world." Oh, He could run the world. But human beings believe they could also run the world. And they believe that, "I'm going to make something happen." *Hishtadlus* may be something to do, but it has no bearing on the outcome. This is a great principle in the Chovos Halevavos that many people do not realize.

## A HEAVENLY DECREE

There's an open *gemara* in *Moed Katan* (18b).<sup>1</sup> The *gemara* says: Rav taught a teaching in the name of Rabbi Reuven bar Itstrabuli. He said: מן התורה מן הנביאים ומן הכתובים, from every *chelek* of the Torah this message is shouted. If you're a Torah Jew, listen up. If you're a *nevi'im* Jew, listen up. If you're a *kesuvim* Jew, listen you *kesuvim* Jews! מה' אשה לאיש - *the decree that a specific woman is destined to be married to a specific man comes from Hashem*. And then it goes and proceeds to bring three *pesukim*.

Now, you have to understand the question of this *gemara*. Do you know why? Doesn't everything come from Hashem? הכל מן השמים, the *gemara* says (Berachos 33b) - there's nothing that happens in the world that's not מן השמים.<sup>2</sup> Everything is מושגח מפי ה'. *Gezeiras elyon*. So what in the world does the *gemara* mean here that *shidduchim* are from Hashem?

So what this means is that *hishtadlus* really doesn't help a *ki hu zeh klal*. Your *hishtadlus* will not make one difference in the outcome of the *shidduch*. Your *shidduch* will come from Hashem. I'm not talking yet if you could make *hishtadlus* or if you even should make *hishtadlus*. I'm just telling you now that the *hishtadlus* will accomplish zilch, *gornisht*, nada. It won't help. Because מה' יצא הדבר.

<sup>1</sup> הכי אמר רב משום רבי ראובן בן אצטרובילי מן התורה ומן הנביאים ומן הכתובים מה' אשה לאיש מן התורה מן הנביאים ומן הכתובים מה' יצא הדבר מן הנביאים דכתיב ואמו לא ידעו כי מה' היא מן הכתובים דכתיב בית והון נחלת אבות ומה' אשה משכלת  
<sup>2</sup> ואמר רבי חנינא: הכל בידי שמים, חוץ מיראת שמים. שנאמר: "ועתה ישראל מה ה' אלהיך שואל מעמך כי אם ליראה" (רש"י): הכל בידי שמים - כל הבא על האדם ביד הקב"ה כגון ארוך קצר עני עשיר חכם שוטה לבן שחור הכל בידי שמים הוא אבל צדיק ורשע אינו בא על ידי שמים את זו מסר בידו של אדם ונתן לפניו שני דרכים והוא יבחר לו יראת שמים) עשיר חכם שוטה לבן שחור הכל בידי שמים הוא אבל צדיק ורשע אינו בא על ידי שמים את זו מסר בידו של אדם ונתן לפניו שני דרכים והוא יבחר לו יראת שמים)

Now, does that mean - as somebody told me - “Oh, so you want everybody to stay in the basement and lock their kids up with a padlock and Hashem is going to bring them a *shidduch*?” The basement!? Do you think I’m nuts? But they can’t hear those words that I’m saying, so they go to the other extreme. What you should do is, fix your daughter up. Go buy her nice clothing. Go get her a nice haircut and then let her live her life as an *erlicher bas Yisrael*. There’s no question about doing that. Hashem knows where she’s at, and Hashem knows who He chose for her and Hashem knows who is her *bashert* and you just need to let Hashem bring it.

### WRONG HISHTADLUS

Do you know what *hishtadlus* means? Let me first tell you what is the wrong *hishtadlus*. Somebody calls you on the phone and they say, “I have a very, very nice boy for your girl,” and you say, “Who are you? Did my *shadchan* call you? Did my *shadchante* call you? Where did you get my number from? Why are you calling me?” The person tells you, “I’m calling because I heard you have a nice daughter and I know of a nice boy and I thought it would be a nice *shidduch*. From the things I heard about your daughter, I thought of the *shidduch*.”

Now what should a regular person say now? “Wow, Hashem! מיהו יצא הדבר!” But you know what they say? “Oh, it’s probably not going to work out. Let me speak to my *shadchan*.” What are they trying to do? Do they think they can control the *shidduch*?! Didn’t *yad Hashem* bring them this potential *shidduch*? That’s

Hashem. That was directly *mipi elyon*. “No, but I have to be in control.” You see, they don’t even give it a chance. They don’t give it a shot. But if the *shadchan* that they want has that name - *hashadchan* - then it’s different. Don’t get me wrong, he may be a very nice person. But if he’s the *shidduch* who you want and *hashadchan* calls you with a suggestion, then you’re all ears! Do you know why? Because now you feel that you can start to look into it. Now you start your *hishtadlus*. They want to know is it our type of family? Is it our type of boy? And so on. I hear from parents who don’t even know the type of daughter they have. They have no idea. The *shidduch* process reflects what they want their daughter to be. They’re looking for a certain *shidduch* but that’s not their daughter. But Hashem knows your daughter and Hashem arranged that *shidduch*. There is nothing that you could do to make a *shidduch* happen.

Even when it comes to monetary issues - where we all know that there is a concept of *hishtadlus* - every single *sefer* across the board says that *hishtadlus* is not *ma’aleh umorid*. *Hishtadlus* doesn’t affect the bottom line whatsoever. How much money you’re going to earn is decided on Rosh Hashanah, and even if you have to do *hishtadlus*, it doesn’t make a difference what *hishtadlus* you’re going to make in this area. And if you believe that your *hishtadlus* will affect your outcome, you don’t have a Torah mind. You don’t have a Jewish mind in this area. You don’t believe that Hashem is *mashgiach on parnasah* and that Hashem is the only One who is *zan umefarnes es hakol*. Hashem is also *meshdadech hakol*. There is nothing that you can do to affect this. So this is an answer to anybody who believes it’s a *chiyuv* to do *hishtadlus* - which I don’t believe in. Why should there be a *chiyuv* of *hishtadlus*? If you believe that Hashem chose that *shidduch*, if you believe that *hishtadlus* doesn’t make a difference, so also by *parnasah* you have to ask that question.

The *Chovos Halevavos* explains the reason. Not everybody is built the same. There is nothing wrong with doing something you enjoy, where you have natural talents to do it; nothing wrong with that. But it’s not going to affect your bottom line. But here by *shidduchim* people think it will affect their bottom line, that their *hishtadlus* is going to determine what kind of *shidduch* they get. That’s *kefirah*. There’s no *sefer* in the world that says such a *shtus* and such a *hevel*. The only place you’re going to hear such thoughts being sold as *emes* are in conservative and reform temples and maybe in the *cloister* down the block. That’s the only place you’re going to hear such foolishness.

### HISHTADLUS: A CHOICE OR A CHIYUV?

Now, the question is, can you make *hishtadlus* or must you make *hishtadlus*? So one guy brings me a *ra’ayah* from a *sefer*. “Oh, there’s a *Peleh Yoetz*. He says you should do *hishtadlus*.” I ask people, “Have you seen this *Peleh Yoetz* lately?” You know what the problem is? He doesn’t talk about the *hishtadlus* that people are doing today. He doesn’t say to get yourself a nice photographer and get your daughter a nice beautiful picture that’s not a real picture, that looks nothing like her. Because you know what happens? When the boy goes on a date and asks the girl, “Oh, when was this picture taken?” the girl says, “Oh, my mother said I’m like Sarah Imeinu. I took that picture when I was 7 years old.” The guy says, “But now you’re 28! What’s the *shaychus*?” Or she may say, “Well, this is my high school picture. We went on a picnic when I was in 10<sup>th</sup> grade. I found a nice picture and pulled it out.” Again, what *shaychus* does she have to this picture now? But, no, they have to get a professional photographer who knows how to stand on a chair and look down at her when she’s posing on the floor. The photographer will

take a picture with an exaggerated pose and makes her look like somebody who even her own mother wouldn't recognize! I'm serious. It's a *peleh*. We live in a sick world because people think this is *hishtadlus*.

### STEPS 2 & 3: DAVEN AND LEARN

Now I'm going to tell you what the *Peleh Yoetz* says you should do. He says you should be *marbeh meod betefilah*. That's the *hishtadlus*. Don't stop *davening*.

Way before I was into *shidduchim* somebody *redt* me a *shidduch*. I looked older than my age, and somebody *redt* me a *shidduch*. My *rebbe* (Rav Meir Halevi Soloveichik, zt"l) said to me, "Are you *davening* for a *shidduch*?" I said, "No, I'm not in the *parshah* yet." He said, "Begin *davening* right now. Right now begin *davening*." I said, "How often?" He said, "At least three times a day." I said, "Where is that from?" I was a *mechutzaf*. I should have said, "Rebbi if you say..." But I wanted to know where it says that. He said it's a *Chazal* (Brochos 8a; see Rashi)<sup>3</sup> which explains the *pasuk* from Tehillim (32:6): על זאת יתפלל כל חסיד - every *chassid* should daven for this. What does every *chassid* daven for? To become a *malach*, grow wings and fly in *shamayim*? Maybe he should be able to daven and fast for forty days? To have a *mikveh* in his house? What is this *pasuk* telling me to *daven* for? לעת מצוא, the *pasuk* says. *Zugt* the gemora - you know what (one of the meanings of) "לעת מצוא" is? זו אישה, it's his wife. My *rebbe* told me, "You should *daven* all the time for a wife." That's number one.

Number two, my *rebbe* told me, "Be *mechazek* (strengthen) your learning. Learn even *shtarker*. If you're learning well, learn even stronger - because this will also help in your *shidduchim*. It's a good *hishtadlus* and a great *segulah*."

### A "GOLDEN TOUCH" OR WORSE?

Now, it doesn't say anywhere to go talk to a *shadchan*. It doesn't say anywhere that certain *shadchanim* are given a certain *koach* by Hashem. You know, people tell me, "You see certain people in Lakewood, are *gevaldige*, very nice *shadchanim* who have a touch. They're blessed." I tell them, "You know what you are? You're the exact *oved avodah zarah* from the time of Avraham Avinu! In the time of Avraham Avinu you know what people said? Hashem gave a *koach* to the sun. It's all Hashem's *koach*. The whole sun comes from Hashem, it's all His *koach*. Hashem imbued His *koach* into the sun. So I want to hook up with the sun. I want to worship the

sun. I appreciate the sun. If you did that, you would be classified as an *oved avodah zarah*, on the other side of the world from Avraham Avinu. So if you believe that this person, called a *shadchan*, was granted a special *koach* from Hashem to make *shidduchim*, you've got big problems on your hands.

### BROADCASTING THE SHORTCOMINGS

Now, what's proper *hishtadlus* in *shidduchim*? Does it mean you don't have to do anything? So I say the following. You don't live in Alaska. You're not a *shaliach* in New Mexico. If you're a Chabad *shaliach* in New Mexico and your daughter never left New Mexico, bring her to the *kenes hashluchim* so she should meet some other Jews and maybe get a *shidduch*. That would be a wonderful *hishtadlus* on your part. But if you live in Lakewood, you have cousins, you have brothers, you went to a school, you went to a seminary. Everybody knows you. You have friends who are getting married who are thinking about each other. Do you think that's not enough *hishtadlus* for you to get married? I can't imagine you need more than that. That's not called locking yourself in a box and having your father nail it down. That's not what we're talking about. Every one of your aunts, every one of your cousins, every one of your neighbors, every one of your mother's friends already heard about your daughter.

Now if you spilled the beans and told these groups of people about your daughter's problems then maybe find a new neighborhood. Unfortunately, some mothers broadcast all the *chesronos* of their daughters: "My daughter is giving me a hard time. She's a *mechutzaf*. She's independent. She fights about *tznius*. She fights about going places. She's this. She's that." Then the friend will think, "Well, that's not exactly the kind of girl I'm looking for, for my son." You know what I mean? If they have a son who also has his challenges it might be a good *shidduch*, but under regular circumstances, broadcasting your daughter's shortcomings does not bring *to'eles*. It doesn't make a difference what kind of family the girl comes from. The formula is the same, even if it is a family that had a divorce. *מַעֲשֵׂיךָ קָרְבֵיךָ וּמַעֲשֵׂיךָ יָרְקֵיךָ* - *your own deeds will cause you to be near, and your own deeds will cause you to be far* (Mishnah Eduyot 5:7). A person himself lays the foundation for what he will merit through his own actions.

<sup>3</sup> "על זאת יתפלל כל חסיד אלך לעת מצוא", אמר רבי חנינא: "לעת מצוא" זו אשה, שנאמר: "מצוא אשה מצוא טוב וכו'", לעת מצוא זו תורה וכו', לעת מצוא זו מיתה וכו', לעת מצוא זו קבורה וכו', לעת מצוא זה בית הכסא" (רש"י: יתפלל לעת מצוא - יתפלל שיהו מצויין לו כשיצטרך



## A LESSON FROM THE FIRST SHIDDUCH

I tell people, “If you want to know about *shidduchim*, look in the Torah.” Look at the first *shidduch* the Torah makes a fuss about. That was the most *pagumdi* family you could possibly find. The *shver* was an *oved avodah zarah*. The *shvogger*? The guy was an *oved avodah zarah* and a *ramai*. He was a mafioso guy. He was a known rip off, a con artist. *Aleh ma'alos*. And they took this little girl from there. They took her out of there. You know why? Because that little girl was very special. Just because the family sometimes is *pagum*, doesn't mean the *shidduch* should also be not relevant.

But you know what the problem is? You're an arrogant person. “I can't take somebody from such a family. It wouldn't *shtim* (it wouldn't be fitting).” Wouldn't *shtim* with what? With your *kavod*? Ask them, “Why doesn't it *shtim* with you?” and listen to their answers. “Oh, you know...” No, I don't know - please tell me. Or let's say they find some health issue. “No, I'm not getting near it.” Why not? “Well, you know, they're not our type of people.”

### STEP 4: DON'T COMPETE WITH HASHEM

So now you want to know why you're sitting and *kratzing* (scratching) around for *shidduchim*? The delay comes about because you're competing with Hashem! You're fighting with Hashem and you're saying to Hashem, “I can't allow You to guide us in *shidduchim*. I'll accept Your guidance, if You make sure that this is the right *shidduch*.” This is the biggest mistake that people make. If you want to go to a *shadchan*, fine. Go to a *shadchan*. I didn't say it's *asur*. If you want to feel that you did something to help your daughter and you think that it's only Hashem that's bringing the *shidduch* and not the *shadchan* - that's fine.

If you think the *shadchan* is bringing you the *shidduch*, I'm telling you, you're slowing down the process. But if you acknowledge that it's Hashem who is bringing the *shidduch*, go to a *shadchan*, and then sit back and wait.

But I'll prove to you that even if you do that you really don't believe that it's Hashem in charge, because two weeks later you'll call the *shadchan*. “I haven't heard from you yet. I haven't heard from you yet.” So you start to call a few times a day. Finally the guy puts your number on his phone's blacklist and when your call comes, he doesn't accept your calls anymore. He locks you out of his phone, as if to say, “Hello, hello, did you think I was Hashem? If I have a *shidduch* for you, you think I'm not going to call you? Obviously, I don't have a *shidduch* for you. Hashem did not send you a *shidduch*.”

### STEP 5: LOOK FOR BA'ALAS CHESSED

It's also very important to look at what the Torah values in a *shidduch*. Is someone a *ba'alas chessed*? The problem is, like my grandfather (Rav Avigdor Miller, zt"l) said, “Today, those values are only relegated to history. It's only in the storybooks.” To find a *ba'alas chessed* who's willing to do a *me'ein* of what Rivka Imeinu did, is virtually impossible. Try to picture a *rosh yeshivah* coming with his family to a *yeshivah* for Shabbos, and there will be a young girl. The *rosh yeshivah* would go over to the young girl and say, “Excuse me. We just came from a long road trip. Could you maybe bring us some water?” And she says, “Sure.” And then *rosh yeshivah* says, “You know, we're thirty people, so we'd like thirty bottles of water.” She would roll her eyes and run inside! And then if they ask, “How about some water for our cars because the radiators are overheating.” “Mister, there's a mechanic down the road from here. You want to go to Marc's? Go to the grocery. Go find yourself water for yourself and your kids. We don't give water.” And they're not asking for soda. They're asking for water. “I can't give it to you. I can't give you the water. It's way too much.”

Now, you definitely can often find a lot of people today who, at least, are not anti-*chessed*. I've encountered this many times. “Oh, I don't mind doing *chessed* when it's comfortable for me. When it's convenient. But I don't like surprises. I can't let anybody in my house. I can't open my door for strangers.” So who are you going to do *chessed* with, your neighbor? What kind of *chessed* is that?

A person has to know, if you find a *ba'alas chessed* you're a very lucky man. My grandfather used to say, “Try to somehow find somebody who has the same goals as you and hopefully that will bring you together and keep you together for the length of the journey.”

### NOT A YIDDISHE ZACH

What involvement should the *chossan* have with the *kallah*? Today it's disgusting. A mother calls me up, “My son would like to see a picture of the *kallah*.” I said, “He would!? *Zei gezunt*. Where did you ever hear that? Show me a picture of the

*kallah!*” The mother should be the one looking at the picture.

And today there’s a new *meshugas*. The *kallah* says to me I want a picture of the *chosson*. I said, “What? What religion do you come from? What society do you come from? Where did you learn that *mehalech*?” Some modern *shadchante* thought she would streamline things and she put a picture online for you and sent you a nice little thing that you could put on your computer at home and you could watch all the pictures of this *kallah* or this *chosson*, a whole collage of different pictures.

You don’t get pictures. It’s not a *Yiddishe zach*. It’s not. It has nothing to do with *Yiddishkeit*.

My *rebbe* told me: “Yitzchak wasn’t a baby. Yitzchak was already 40 when he got married. He was an older man already. Yaakov was an old man. Yitzchak was younger; he was 40. ויהי יצחק בן ארבעים שנה בקחתו את רבקה (Bereishis 25:20). Now, a 40 year old man, even in the olden days, wasn’t exactly a baby. Yitzchak didn’t say a peep regarding what he was looking for. He didn’t say a thing out of his mind. They didn’t say, “Oh, by the way, “Yitz, what do you want? Eliezer is here, he’s going on the *shlichus* to go find a *shidduch* for Avraham.” Eliezer could have stopped by and said, “Yitz, let me give you a heads up. I’m going out to look for a *shidduch* for you. Tell me what you like. Dark complexion? High cheekbones? Low cheekbones? Little noses? Uprturned noses? What do you like? What kind of hair do you like? What kind of build? Tell me the truth. Me you could tell. I’ll keep my eyes open. That’s what it’s all about.”

#### STEP 6: TEMIMUS AND TORAH IDEALS

But everything is a bluff. My *rebbe* showed me the *Chazal* that says: תומת ישרים תנחם - *the integrity of the upright guides them* (Mishley 11:3). It wasn’t the *zechus* of Avraham Avinu that made the *shidduch* come about. It was the *temimus*, the *bitachon* of Yitzchak. He knew Hashem was going to send him the right *shidduch*. He knew his father was the right *shaliach* for this. Parents are a *shaliach* for this. He trusted Hashem implicitly, and Hashem said תנחם, that’s what’s going to pave the *derech* and the road for the *shidduch* to come to you - your total non-involvement.

You have to be aware of another important thing when a *shidduch* takes place. Do you know what Eliezer said? “I want you to know that my boss and the one I’m bringing the *shidduch* for are very wealthy. Major wealth.” And he brought a lot of gold bracelets, nose rings, all kinds of things, and you’re thinking that he wanted to flatter her. But if you look in Rashi (Bereishis 24:22) from *Chazal*, every one of those objects alludes to Torah.<sup>4</sup> He impressed upon this family that this is a *shidduch* that’s for Torah. There may be money there, there may be a lot of wealth in this family, but this is a *shidduch* for Torah. The ideals in this home are Torah ideals. *Shnei luchos habris, aseres hadibros, bein adam lechaveiro, bein adam laMakom*, it goes on and on. He wanted that message to get across.

Now, a lot of girls would say, “That sounds too *frum* for me.” Okay. So in that case, you’ll find a nice boy from Lavan’s city. I’m sure he’ll marry you. He won’t care if you’re not interested in Torah and you don’t have a Torah ideal. But Hashem says, “You’ve got to be upfront with them about that. You have to say that.”

#### STEP 7: HOW NOT TO DAVEN

Now the *gemara* (Moed Katan 18b) says that sometimes a person who is very pushy could *daven* for a specific *shidduch* and he can get that *shidduch*, but the *gemara* says the guy is going to discover it’s the biggest mistake he could possibly make.<sup>5</sup> The *gemara* says there was a fellow, and the fellow decided he fell in love. It was his *bashert*. He met his *bashert*.

The *gemara* says that this man started to *daven* for that girl. Hashem said, “You want this girl? It’s not for you.” מה’ אשה - Hashem will bring it. If it’s the right girl, it’s coming to you. “No, Hashem, I want this one. I know in my heart. I know better than You Hashem. I know what’s for me.” So he got the *shidduch*.

A little while later, Rava heard the guy *davening* in the *shul*. He was in the *shul* with his big *tallis* on and he was going, “Oy, oy, oy.” So Rava strained his ears to hear what the guy was *davening* for. He wanted to hear if the guy was saying *modim anachnu lach* Hashem that You answered my *tefilos*. No, that’s not what the guy was *davening*. You know what he was *davening*? “Hashem, either let me die or let her die, but we can’t live

<sup>4</sup> יהי כאשר כלו הגמלים לשתות ויקח האישי נום זהב בקע משקלו ושני צמידים עלידיה עשרה זהב משקלם (רש"י ד"ה: בקע. רמזו לְשִׁקְלֵי יִשְׂרָאֵל בְּקַע לְגִלְגָּלֶת; ד"ה ושני צמידים. רמזו לְשִׁנֵי לוּחֹת מִצְפֵּימוֹת; ד"ה עשרה זהב משקלם. רמזו לְעֶשְׂרֵת הַדְּבָרוֹת שֶׁבָהֵן)  
<sup>5</sup> כי הא דרבא שמעיה להווא גברא דבעי רחמי ואמר תזדמן לי פלניתא אמר ליה לא תיבעי רחמי הכי אי חזיא לך לא אזלא מינד ואי לא כפרת בהי בתר הכי שמעיה דקאמר או איהו לימות מקמה או איהי תמות מקמיה אמר ליה לאו אמינא לך לא תיבעי עלה דמילתא (עי' חדושי הר"ן שם)

together.” Rava said, “Didn’t I tell you not to daven for her?” We see that that’s not the way to *daven* for a shidduch.

What am I telling you this story for? You know why? That’s what a person can expect to end up with, if he approaches shidduchim in the wrong way, and he marries a girl that he made Jewish and he thought she was a *yefas toar*, וחשקת בה, or he thinks that he knows what and who is best for him.

There was a fellow that came to me a number of years ago. He had a beard, a very *frum*-looking fellow. He told me a story, that his wife and his kids turned against him like I never saw anybody turning against a person this way before. I mean it was horrendous. I spoke to the guy for 45 minutes. I saw he was *taka* a very nice gentleman. He was a very nice fellow. A *ba’al middos*. I said, “Are you a *ka’asan*?” He said, “I never lose it. I never hit anybody.” He didn’t look like the type. A really soft guy. I said, “Why would Hashem do it to you? I can’t imagine.” So I’m thinking and I’m thinking. I remember sitting outside on the lawn thinking. All of a sudden, I said, “I wonder if she was a *yefas toar*.” I said, “Where is your wife from?” “Oh, my wife? Oklahoma.” Oklahoma?! Is that from the Sioux Indians? Who comes from there? Which Indian tribe was in Oklahoma? What country is that? Isn’t that Mormon country? What’s there? He said, “I was

there and I met her. I brought her home and I converted her, לקחת אותה לאשה. She was a very nice girl.” I said, “My friend, do you know what it says in the Torah? That if you go to war and you find a *yefas toar* and you bring her home and she converts, you know what the end is going to be? She is going to hate your guts. You’re going to hate her guts. She’s going to be a *senuah* and your kids are going to be *ben sorer umorehs*, הורדו לה כי טוב.” I told the guy. “You proved the Torah right, *mamash*. When you learn that *parshah* in the Torah, tell everybody: ‘I did it. I tried it.’” *Baduk umenusah*. The Torah says so. This is a very important thing to realize.

The best thing to do for a *shidduch* is to strengthen your *emunah* that מה' אשה לאיש. It’s going to happen with your *hishtadlus* and without your *hishtadlus*. Remember one thing: it never said anywhere there’s a *gezeirah* of בזעת אפך to get a *shidduch*. The only curse that Hashem made was on *parnasah*. I don’t know why you’re even allowed to do *hishtadlus* because if there’s no *gezeirah* to do *hishtadlus* in shidduchim, I don’t know how it’s *mutar* to do *hishtadlus*. But the Brisker Rav said that it’s *mutar* to do *hishtadlus*, so we can do so.

Why is it *mutar*? The Brisker Rav said a very interesting insight. He said, “Hashem permitted it, because He knew people, and understood that people have to calm their nerves down. They have to feel they’re doing something. They have to feel that they’re playing the game.” So Hashem allowed them to do *hishtadlus*, make a few phone calls, make more than a few phone calls. It’s not going to help, but do what you want. However, make sure that your own weakness does not further the *shidduch* from you. *Ad kan* part one.<sup>6</sup>

### THE BOTTOM LINE

While making *hishtadlus* or utilizing *shadchanim* are certainly permissible practices in shidduchim, we have to realize and accept the fact that neither of these determines the final outcome. Moreover, the unfortunate delays in the process often occur because we are the ones who slow it down. We so-to-speak “compete” with Hashem by inserting our egos and foreign *hashkafos* into the process. This coming week, if I or my children are currently in shidduchim, I will review the above steps and take the following suggestions to heart: being honest and transparent about what I want, intensifying davening and learning, not “competing” with Hashem, and, looking for *ba’al* or *ba’alas chesed*, a person with *temimus* and true Torah ideals. If a friend or even a total stranger calls me with a suggestion, I will stop and listen, because I truly believe that מה' יצא הדבר. In the *zechus* of making these changes in my *hashkafah* and conduct, IY”H, I will be *zoiche* to meet my true *zivug b’karov*!

<sup>6</sup> If you would like to read the next shiur (Part 2), titled “The Real Shidduch Crisis,” on Parshas Eikev from 5780 - please request it via email [ytatorah@gmail.com](mailto:ytatorah@gmail.com) or download the PDF directly by clicking on this [link](#).