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SHABBOS MENU

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CONVERSATION

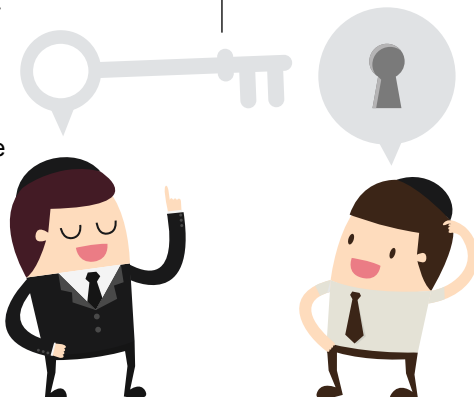
PART OF THE CCHF SHABBOS TABLE MACHSOM L'FI PROGRAM . SHABBOS PARSHAS BAMIDBAR 5780 . ISSUE 191

NOT WHAT YOU HAD IN MIND

Sometimes a friend is looking for a shidduch, a business partner or an employee, and you think you've got just the right person. The only thing is, the person you have in mind doesn't have the traits your friend says he requires. Should you mention that when suggesting the connection?

THE DILEMMA

Your brother has been dating for several years and hasn't yet found his bashert. He has clearly stated that he wants a very intellectual and well-read girl who also has a Master's degree and a well-paying profession. You know a wonderful young woman with sterling *middos* but who is not particularly brilliant; in your opinion, she is really what your brother needs. May you push the match despite her non-intellectual nature if you think it might work?



Reviewed by Rabbi Moshe Mordechai Lowy. For discussion only; actual halachic decisions should be made by a rav or halachic expert on a case-by-case basis.

THE HALACHAH

When suggesting a relationship, a person has to avoid transgressing the prohibition against "putting a stumbling block before the blind," which *Chazal* interpret as offering unsound advice. If someone has clearly stated a preference, you are in fact required to tell him that the relationship you are suggesting varies from that preference.

*See Sefer Chofetz Chaim,
Be'er Mayim Chaim,
examples at the end of
Hil. Rechilus*

PARTICIPANTS SPEAK

We love the program and the newsletter! We read half on Friday night and the other half on Shabbos day. It always creates a lively and meaningful ensuing discussion. I visited my parents last Shabbos and read the newsletter there and it was very well received.

Dovid Brotsky
Cincinnati, OH

CINCINNATI

FOR QUESTIONS AND COMMENTS, EMAIL

Shabbosmenu@cchfglobal.org

"One who habitually
refrains
from loshon hora will eventually
be free
of all transgressions
between man and his fellow."

- Shmiras Haloshon, Shaar HaZechirah ch. 1

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sage advice

At first she shone with a radiant smile DON'T GRAB THE DOG'S EARS

One of the most direct and outspoken *gedolim* of the 20th century was Rav Avigdor Miller, *zt"l*. He gave countless *shiurim* that were recorded, offering thousands of Jews even today the benefit of his straight, true and undiluted Torah insights.

At one point, in a question-and-answer session, someone asked Rav Miller his opinion about a conflict that had developed between two Torah leaders. His answer provides timeless guidance for anyone who wishes to keep *machlokes* out of his life.

"I'll tell you what I say," replied Rav Miller. "I say keep out of it. Keep out of it! That's all. If somebody has something to say, a *gadol*, that's his business. Another *gadol*, OK [he might have a purpose in answering]. But if I would go into it, it's just *yetzer hara*. That's all it is. And therefore I say, keep out of it. That's all."

Rav Miller looked to the Torah's account of Korach's rebellion for support. Those who steered clear of the conflict that Korach fomented against Moshe were saved.

Further, he cited the words of Shlomo HaMelech (*Mishlei* 26:17), who said, "Like one who grabs the ears of a dog, so too is the one who gets excited about a dispute that is not his." Why this comparison? The reason is that once a person seizes the ears of an angry dog, he's stuck there. If he lets go, the dog will attack him. Likewise, when people become involved in a conflict that's not theirs, there is no way out. They can only get hurt.

Trying to make peace between two people immersed in a dispute is a noble pursuit when it's possible. However, no matter how much our hearts are moved by a conflict between two people, becoming a combatant can only bring us harm.

TALK ABOUT IT

Sometimes, a person who wants to make peace between two people who are in conflict ends up taking a side. How can the peacemaker avoid stumbling into this situation?

When Mrs. Ruth Klugman *a"h* was *niftar*, it was the end of an era. For decades the Klugman home had been a beacon of light, a bastion of *chesed* that emanated sunshine and joy to all who came into its orbit.

A model of goodness and steadfast loyalty, the Klugmans' overriding asset was their modesty, the private way in which they accomplished their acts of kindness.

Mrs. Hindy (Tabak) Housman, a longtime Monsey resident, was walking down Lane Street on Shabbos Parshas Zachor on her way home from shul when she encountered Rabbi and Mrs. Gordon staring at an oversized dwelling being constructed at the site of the former Klugman home.

"Are you marveling at what has been built here?" Mrs. Housman asked.

"Yes," Mrs. Gordon sighed. "I was just thinking that the total of all the *chesed* that will emanate from the eighteen apartments being built here probably won't equal the amount of *chesed* that the Klugmans alone did."

Mrs. Housman had known the Klugmans, longtime Monsey *askanim*, for years, but these words highlighted what she had always sensed and jolted her into action. You see, just days earlier someone had suggested one of Mrs. Klugman's granddaughters for Mrs.

SHIDDUCH INFO

Housman's son.

"I knew it was a good idea, but after hearing that comment I realized that it was a great idea," Mrs. Housman recalls. "I got the ball rolling right after Shabbos, and the couple was engaged a few weeks later. The next time I met Mrs. Gordon she gave me a big mazel tov, and I surprised her by saying, "You didn't know it, but you were practically the *shadchan* here!"

Who can fathom the power of a gut vort, the strength of a pithy observation?

Excerpted with permission from an article in Yated Ne'eman by C. B. Weinfeld

TALK ABOUT IT

Why did Mrs. Gordon's comment kick-start the *shidduch*, even though Mrs. Housman already knew of the Klugman family's reputation for *chesed*?

Hosted by Rabbi Yosef Pruzansky



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