

Chinuch HaBanos

In the Yated Ne'eman's Pesach Edition 5778 they addressed the following question to Rav Reuven Feinstein:

What about *chinuch habanos*?

Rav Reuven answers:

"We have a crisis that this caused. No, it is not the *shidduch* crisis. The *shidduch* crisis is *sheker*. Whoever believes it may be a *kofer b'ikkar!* The *Gemara*¹ says *bas ploni leploni*. Hashem was *gozer* who every girl will marry. There is no *shidduch* crisis. What we do have is an education crisis. In the *Bais Yaakovs*, they teach that the girls should only marry the *gadol hador*. You have 1,000 girls, and there are maybe 20 to 30 potential *gedolim*. Now, there are 50 girls for every boy. All of a sudden, there's a *shidduch* crisis! *Chassidim* don't have a *shidduch* crisis. The Modern Orthodox don't have a *shidduch* crisis. Why do we have a *shidduch* crisis? Because we are teaching the girls the wrong thing. There are plenty of *ehrlische bochurim* out there. All those boys should be in the same market as the rest of the *metzuyanim*. The girls would be very happy with these boys. They will take care of their wives. They will spend time with them and will be *koveia ittim*. They will be *frum baalei batim* and raise good children."

"I remember reading a letter from a seminary teacher," recalls Rebbetzin Feinstein, "who wrote that she feels she is sentencing the girls in her class to a life of not being married. Her school insists that she teach them that they must only marry a *ben Torah* who will learn for a long time, and they are supposed to support and build Torah through their marriage. She goes on to write that she feels that 'not all the girls can accept this, and they feel that they must. What can I do? My job is to teach this!' I read that letter and I understood her concern.

"My mother-in-law used to give the following *beracha* to girls," the *rebbetzin* continues. "She would say, '*Im yirtzeh Hashem*, you should marry a *talmid chochom*. Even if he has to go to work, but Torah should be the most important thing in your house!' The biggest compliment that my father-in-law would give is '*ehr iz zeiyer an ehrlicher*.'"

"I tell the *bochurim* in *yeshiva* all the time," the *rosh yeshiva* adds, "that some of them are *baalei batim*. They are *koveia ittim*. If you come to *seder* on time and leave on time, but you don't learn extra, then you are just a regular *koveia ittim*. There are many fine *baalei batim* who have *seder* in learning. But if they have a day off from work, they walk around bored. Why don't they learn? 'Well, now it's not the time for learning.' He is only *koveia ittim*. But if it's not time for learning, he doesn't learn. A true *ben Torah* always has Torah on his mind. He would learn all the time, but what should he do? He has to make *parnassah*. The moment he has a free minute, he's back at the *Gemara*. That's a *ben Torah*."

¹ *Mo'ed Katan* 18b. See also *Sotah* 2a.