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product. "Sounds Interesting" he said, can I see a sample? "Sure," I said, let me get your email address, and I will send you a few pictures of what I have to offer. I emailed him the files, and within what seemed like just minutes I got the call back "Agreed"-thank you for contacting us and we would love your product.

Whether it's buying or selling, shipping, emailing pictures or information, booking flights or just checking the weather, the internet has made life much simpler and more convenient. What then, are some people getting so worked up about? Can't they just realize that the world is a new, better place than it used to be and adapt to this new reality?

When I was younger, I was obsessed with professional sports. I used to play "NBA Initials" with a friend of mine. Simply put, one of us would say the initials of any player, and the other would respond with the player that has those initials. I believe I was very good, and did not get "out" often. When I got a little older, I unfortunately also knew the names of the current movie and television stars, of course from watching the shows.

Baruch Hashem as I got older and became more Frum, these things no longer mattered to me in the least. I am proud to say for around 5 years, I had no clue nor interest who won the NBA finals, the World Series, nor did I care which movies are coming out, or who acted in them. The reason why I did not know or care about this, is because I became more Frum.

Right? Right. Until a couple of years ago - when everything changed. What happened? Did I become less Frum? Absolutely not. I became much more Frum, and certainly look much more Frum than I did. So what happened? The "Internet Age" happened. While I got up early for Shul and added a few new Chavrusas, I also of course needed to be updated on the news. But of course the news doesn't come from a few Frum papers anymore. Now the Frum people get their news from Google news, Ynet, Haaretz, Daily News, NY Post etc. The Yeshivish people? YES the Yeshivish people! But wait a minute! They would never bring a Daily News into their home-what is different about the Daily News website? That is a good question. I don't know, and I highly doubt anyone does.

But wait-by Shidduchim don't they say "No T.V.?" Sure they do. So what is different about watching the same shows on Youtube? I don't know, and I doubt they do either. But if they say "No TV and no English music" of course they wouldn't bring filthy magazines into their house would they? I should hit you over the head for even suggesting such a thing! How can you dare imagine a Frum Yeshivishe family would bring filthy magazines into their home! What if the filthy magazine also had Divrei Torah and they said they won't turn to the filthy pages? Stop asking me such silly questions! But what is different about the internet? I am quite puzzled by the same question, and I would love to know the answer myself.

But what if they get a filter with a password? This way when a dirty site comes up they need to type the password first... Isn't that a wonderful solution? Or what if they are really sincere, and give someone else the password? Can they just "uninstall" the filter at the click of a button? They can, but let's stick our heads in the sand about that one, can we? What if the guidelines of the filter are chosen by people with very different guidelines than us? People who spend their summers on the beach and read all papers and watch all movies? What if us Frum Yeshivishe people let our "Filter" only filter out the very most horrific things and conform to the standards of the world around us - will that be good? Of course not. So what can I do? You can pay for a white list that has just the sites you need. Is it free? No it isn't. Forget it. I will just use the joke filter because it's free, and tell people my internet in "filtered". It's ok-you are unfortunately in good company.

Back to my musings: Did you know that last year the Miami Heat won the Championships? They have a star player L.B., or LeBron James. He was in Cleveland for many years, and left to Miami to play with Duane Wade and another All Star-they are called the "Big Three" I can continue but I will stop as I want this article printed J Did you know who the big music star is these days? I do. I won't say his name but his initials are J.B.

So have I become less Frum and therefore know this information? NO!! I am much more Frum than I was! You should only see me. So what happened? The same thing that is happening to a very large number of Frum Jews. We have almost lost the battle. The Yetzer Hara and the evil Bloggers are rubbing their hands in glee, gloating over the destruction of the fabric of our community, the respect for our Gedolim, and purity of a Jewish family.

A few years ago Rav Matisyahu Salomon Shlita tried to do something about it. Awareness was raised, and for the first time, we all publically acknowledged and admitted to the evils that this "innovation" is causing. It is time to take the next step. Keep your internet by all means, but get a white list filter-only including the few sites you really need. There are so many reasons to do so that, I have not even touched upon. A few: 1: Waste of time 2: Yetzer Hara to view inappropriate pictures 3: Getting us into a world where we do not belong, in a culture we do not belong 4: Horrible Lashon Hara and Rechilus 5: A complete loss of all respect for our Gedolim.

Please "Cut the cord" for the rest of your life, and live your life to the fullest. Talk to real people, get your news once a day or once a week not every 5 minutes, spend more time with your children, make yourself a better marriage, become more productive and more. It's time to cut the cord and never look back.

A resident of our community who already has done what the final paragraph suggests.

Scared to Death

I would like to share a terrible experience that I recently had from a recent phone call. Last week I received a phone call from someone pretending they are from the INVESTIGATION REVENUE SERVICES (IRS) from # 202-239-6259. They told me that they had to do some investigating because I had some issues filing my taxes years ago. They then began to ask questions that were not related to tax issues, and because I believed them I answered. I told them that what they were saying was not true. They then told me because of this I am going to be arrested in two hours. I was shaking for days. Afterwards, I spoke to people and googled the #. I found out that a lot of people received the same call. They were told to wire money to some account and their case will be dropped. If they did not follow instructions they will be deported, have their drivers license suspended, lose their job and many other threats.

Please be aware of this scam. Do not answer the phone if you see this # on the caller ID. If you answered do not talk to them, especially if they introduce themselves as an agent from the IRS (sometimes they have a heavy Indian Accent). Do not answer any questions and hang up. Report it immediately to the FEDERAL TRADE COMMISSION at WWW.FTC.GOV and file a complaint.

Please pass this to everyone and be scam free.

Dina M.

FJJ Repeats

To "Frum in Flatbush" re- FJJ repeats. I'm happy to see that there are people that are really following my column. The repeats are because the paper circulates to new venues, Lakewood, 5 towns etc and these are topics that I've been asked to cover, and truth be said, we all need reminders.

Thank you again for reading and remembering.

Chana Rose

Let's Stop Relying on Rav Alleh!

The next time you attend a *simcha* ask the people at your table, "Do you know who gives the supervision at this hall?" I am willing to bet that most have no idea. They will say, "Well, everyone I know makes affairs here, so it must be fine!" Or "The *baal simcha* is religious and *ehrlische*, so it must be fine!" These responses indicate that people are relying on "Rav Alleh" - Alleh Essen Du (Everyone eats here).

However, shouldn't one know if the person or organization giving the supervision is reliable? Are their standards the same as yours? Yet invariably many behave in a manner that indicates they do not seem to care.

Recently I received an invitation to a *yeshiva Melava Malka* scheduled to take place in a well-known Brooklyn hall. When I called the *yeshiva* and asked, "Who gives the supervision?" there was silence. Clearly the person I was speaking to had no idea, so she transferred me to someone else. This person responded to my query about the supervision of the

hall with, "Many of my friends have made *Simchas* at this place." I pointed out that this meant she was relying on Rav Alleh and explained what I meant by this. She agreed and told me someone else would get back to me with the information.

The next day I received a call from someone associated with the *yeshiva* who provided me with the name of the *rabbi* who supervises this hall. When I asked the person I was speaking with for further details, he informed me that he had been at a number of affairs at this hall. However, he himself had never asked about the *hashgacha*, since he knew many people whom he respected who ate at this place. (Here again was someone relying on Rav Alleh!) He did admit that the *yeshiva* should have determined whose supervision the place was under *before* booking their *Melava Malka* there.

The fact of the matter is that before we go to any *simcha* or eat in any restaurant or hotel we should call up the establishment and ask some questions, such as: "Who gives your supervision? Is the owner observant? Is there a full-time *Mashgiach* on the premises? Whose meat and chicken do you use? Where do the baked goods come from? What is the story with checking vegetables?" The reader may think this is a bother, and it is. Perhaps those making *Simchas* could help out somewhat by listing on the invitation who supervises the place where the *simcha* will be held. Also, the *baal simcha* should make sure that at a *shul Kiddush* or other event, a sign be posted giving the name of the caterer and the person or organization that is supervising this event.

And what about the products for sale at the various "Kosher" supermarkets in Brooklyn? Is every product under a Hashgacha that you consider reliable? Who determines which products are offered for sale and which are not? Furthermore, I know first hand of a "Kosher" supermarket that sells bread, rolls and *challah* bearing a label saying that these products are under the strict personal supervision of the *rabbonim* who supervise this supermarket, when in fact these baked goods come from bakeries that are *not* under their direct supervision. I think this is misleading labeling, and the label on these products should clearly indicate who actually supervises the bakeries that the products are produced in.

Take a look at the ads for the dinners appearing in the "frum" newspapers. Virtually none of them indicate the *kashrus* supervision of the food that will be served. Why not? Could it be because people are really not concerned and are willing to rely upon Rav Alleh?

Look at the ads for food products that appear in the "frum" newspapers. Many do not indicate whose supervision they are under. And for those that do the symbol is often so small that one cannot discern what it says. Could it be because people are really not concerned and are willing to rely upon Rav Alleh?

When was the last time you received an invitation to a *Simcha* containing in-

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formation regarding the *kashrus* of the affair? This is basically unheard of. Why? Because people rely upon Rav Alleh!

Different *kashrus* supervising organizations and *rabbonim* have different standards. Unless one investigates, how is one to know if the standards of the establishment or caterer coincide with one's own personal standards? Relying on "So and so made a *simcha* there or eats there, and he is an observant fellow," does not guarantee that your particular standards are being adhered to.

I believe that one of the reasons we have *kashrus* chaos in Brooklyn is because people do not make inquiries. The public must demand high standards. If they do, then the supervisory organizations may well end up agreeing upon guidelines that virtually everyone is comfortable with. Indeed, it could even lead to the replacement of all these organizations by one umbrella communal organization that all of us feel can be trusted.

"Wait a minute," you say, "this is Brooklyn, and such a thing cannot be!" If so, then are the calls for *achdus* merely meaningless mouthing's? I certainly hope not!

Let's get rid of Rav Alleh!

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Solution to Shoveling

The non-stop snowfall this winter has been a burden for homeowners who are required by law not only to shovel but to maintain that their sidewalks are free of snow and ice. Councilman Greenfield's proposal that the city charge \$250 (or more) for shoveling is an extreme solution to those who are unable to clear their sidewalk. A better idea is that the *frum* community organize school boys both young and teenagers, and encourage them to go around the neighborhood and offer to shovel sidewalks for a token fee. Or better yet, since we have organizations which help motorists in distress, why can't the *frum* community help those who can't shovel their sidewalks, (i.e. elderly) and have an organization which upon a phone call, clear one's sidewalk for free. There should be a patrol in *frum* areas that if a sidewalk is icy, then the patrol will place both sand and salt to provide melting and traction to prevent people slipping and falling. This is a big *mitzvah*.

Pincus B. Katz

Orthodox Hunter

The Orthodox Jewish hunter attempts to justify himself, however he absolutely misquotes the Noda B'yehuda. The Noda B'yehuda definitely prohibits hunting for entertainment. See Noda B'yehuda MahaduraTanina Yoreh Deah Siman yud.

For additional sources prohibiting sport hunting see;

Or Hachaim Parshas Achrei Mos 17:11
Shealt V'tshuva Shemesh T'zidakah
Yoreh Deah siman 18 and 57

Rav Ovadiah Yosef, Yechava Daas vol. 3 siman 66

I do not know of any *halachic* authorities who allow hunting for entertainment. It is clearly *assur*. If Jewish hunter considers himself Orthodox, he must follow the *halacha*.

P.A., Brooklyn NY

Dangerous and Unacceptable: Tefillin for Women

I would like to write this letter to discuss an important issue that affects our community. In the last number of months, two Orthodox institutions announced that they would allow their female students, at least under certain circumstances, to wear Tefillin publicly. There are also rumors that certain other Orthodox institutions are considering such a policy.

As such, it is important to realize just how dangerous and unacceptable such a policy is, as explained by many great Rabbanim. Firstly, the Rema *paskens* in Shulchan Aruch (O.C. 38:3) explicitly that we must protest if a woman wants to wear Tefillin. The greatest of Sefardic Poskim throughout the generations (including the Chida ZT"L, the Kaf Hachaim ZT"L, the "Ben Ish Chay" ZT"L and Chacham Ovadiah Yosef ZT"L) have also spoken (and *paskened*) very strongly against this practice.

In addition, besides the *halachic* prohibitions involved, Gedolei Harabbanim have said that since this practice (of women wearing Tefillin) has only been accepted and practiced by non-Orthodox movements, therefore it is incumbent upon us to distance ourselves from it. We learn this from the many things which Chazal tell us to do (or not do) in order "Lehotzi Miliban Shel Tzidokim". Even things that were in and of themselves admirable and perhaps Hiddurim, were shunned and disallowed in order to clearly show how we separate ourselves from Tzidokim, who deny Torah She'Baal Peh. {Daf Yomi participants relatively recently encountered one of these issues, in which Chazal required the Kohen Gadol to become Tamei as a Tevul Yom, so as not to show credence to the Tzedokim, who disallowed the Kohen Gadol to become Tamei Tevul Yom.} Nowadays, the non-Orthodox movements are the Tzedokim of our generation, and it is incumbent upon us to distance ourselves from their pernicious philosophies and actions which come from a denial of the Ikarim of our faith, including a denial of Torah She'Baal Peh.

For those interested, the following are some sources to read up on the opinions of some of the Gedolei Harabbanim: In "DailyHalacha.Com" (2/27/14), one can see an article from Rav Mansour Shlita about this topic, in which he explains the *halachic* and philosophical reasons to prohibit the practice of women wearing Tefillin. One of the interesting sources quoted by Rav Mansour Shlita, is the opinion of the Targum Yonasan Ben Uziel, who said that women wearing Tefillin is actually an Issur De'orayah of Levush Ish. This opinion is one of the reasons that the "Ben Ish Chay" *paskens* that it is forbidden for women to wear Tefillin.

In YWN (Tue. 2/11/14) one can see a Teshuva (translated into English) written by Rav Hershel Schachter Shlita (Maggid Shiur of Yeshivas Rav Yitzchok Elchonon

- R.I.E.T.S) in which he writes strongly against this practice. In this Teshuva, Rav Schachter quotes, among other authorities, his *rebbe*, Rav Yosef Dov Soloveitchik ZT"L (Rosh Yeshiva of Yeshivas Rav Yitzchok Elchonon) who *paskened* around forty years ago that this practice was forbidden, based upon the explicit *pesak* of the Rema (quoted above). Rav Schachter Shlita elaborates upon the concept of "Lehotzi Miliban Shel Tzidokim" mentioned previously. He also quotes the Rambam as saying that the Minhag of Klal Yisroel is one of the important things (an Amud) in terms of Pesak Halacha. Since the Minhag in Klal Yisroel for Doros, throughout the Torah communities, was for women not to wear Tefillin, therefore this is another reason to prohibit it, even if theoretically we could have had reasons to allow such a practice.

In the *zechus* of following in the *mesorah* of Torah She'Ball Peh and the Gedolei Yisroel and Gedolei Morei Horaah, may we soon see the coming of Moshiach Tzidkenu speedily.

Yossi Levi

FJJ and The Value of Life

I would like to thank the FJJ for printing the letters warning about the dangers of hospice care. This is a very real issue which is (sadly) very common, and thus needs to be addressed. [If the reader is skeptical of this, I suggest that he does his own informal survey. Ask a random five acquaintances what they've heard of hospice care; you may be surprised at the answers.]

The Torah teaches us that *pikuach nefesh* overrides Shabbos and all the *mitzvos*. We are commanded to be *mechalel* Shabbos to save someone's life whether that person will subsequently live for 50 healthy years or just for one minute of non-'quality life'. A question of shortening someone's life even by a small time is a question of *dinei nefashos* and must be treated as such. Hospice care very often will shorten the patient's life. This is a serious *halachic* question.

I would like to point out that it seems that there is absolutely no disagreement on these points. FJJ seems to have an open forum, and I imagine that if someone would have written to dispute the original claims, their letter would have been printed. It would seem that no one made that claim. Actually, more and more letters came in supporting 'A Grieving Community Member'. Even the letter writers who seem to feel that hospice care may have some possible advantages, didn't dispute or even address the issues raised.

All the talk about both life and death being controlled only by Hashem, is very true and should be constantly reviewed. After all, Emunah is the basis of everything. However, this has no bearing whatsoever on the issue at hand. Actually, Hashem Himself is the One who commands us to do everything in our power to save lives.

The *passuk* in Parshas Noach states that Hashem will avenge a suicide just as He will avenge a homicide. Similarly, a person is not permitted to inflict wounds on his body. A person's body and life are

not their own; they belong to Hashem. Therefore, our goal is not to 'understand the patient as they were when they were well', and end of life care does not have to be consistent with 'how life was lived through life'. As Torah Jews we know that the one and only decisive factor in every situation is what the Torah dictates. It must be stressed that both life and death are governed by Halacha and all issues pertaining to life or death must be decided solely by Halachic authorities. [Obviously, a serious and competent Halachic authority would only render a decision if they feel that they have at their disposal all the relevant medical information].

While the previous letter writers understandably had an agenda and deliberately diverted the reader's attention away from the main point, this week's article by C. Fingerer was probably written in all innocence. It is very nice that she shares with us some of the material she was taught in her nursing course. As she says, she is a student. A good student. A student who parrots the medical knowledge that she was taught with total disregard for *halacha*. However, FJJ readers are interested in the Torah's approach to life and death, and need to know what *halacha* requires, not what the medical textbooks profess.

The whole letter reflects the anti-Torah attitude of today's society and the modern medical community. They are the self-appointed judges of who's life is 'quality life' and who's is not. They decide who has the right to live or the right to die.

I quote: "Artificial nutrition and hydration can cause complications such as infections, pain and over hydrating the patient thereby causing breathing problems as a result". Well, wouldn't she agree that eating real food and drinking real drinks for a healthy person is also a challenge? Eating may lead to overeating, which may lead to obesity, which can cause all kinds of life threatening problems. (Not to mention the acute pain of stomach aches.) What to eat is also an issue. Many foods are dangerous and can 'do more harm than good'. May we suggest that people should just stop eating and drinking so as not to cause complications and pain? Of course not! If, according to *halacha*, even a person whose days are numbered is considered just as alive as anyone else, how can artificial nutrition and hydration 'do more harm than good' if it provides him or her with more days or minutes of life?!

Nobody wants to have 'painful injections', 'uncomfortable blood pressures' or 'intrusive diagnostic procedures', but would any rational person refuse such treatment if they need it for their health? Does the Torah permit us to refuse such treatment if it is medically necessary? To refuse such treatment to a patient that is terminally ill is a question of *pikuach nefesh*. Such a question must be posed to, and answered by, a qualified Rov; not by a nursing student, a director of a division of palliative care, a director of cultural sensitivity at a hospice, or a chaplain (or anyone else).

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