



"Most people in the generation today are like a *tinok shenishbah*, "captured children" who don't know any better, because they don't recognize the evil. But anyone who learns Torah in-depth today must become very clear about the war that is taking place in our generation.

The avodah, and the way to be saved from it, is already the second step, but the first and elementary step is to simply recognize what this evil in all intensity is, to become very, very clear about this - what the evil in the final generation is, which is what we need to deal with."

QUESTION 1: What about those who aren't connected to pnimiyus, how can all this be explained to them? What about working people who feel like they need to have it?

RAV'S ANSWER: There is no one single answer to this question because certainly all those who have it are not the same level. There are those who have it for work, and prominent people who have it for certain reasons which they decided are valid reasons to have it - I don't know if Heaven will accept their excuses or not, I don't know at all - but, it's hard to hold them guilty for this, since there's a total moreh heter (powerful rationalization which one rules for himself) which people come up with to have it. Certainly if a person would feel a burning desire for kedushah and for staying away from the evil, then he wouldn't have it, but there is still a big place to be dan l'kaf zechus others who have it [since they don't recognize the problem]. When it comes to viewing others who have it, we can be dan l'kaf zechus them, but of course when it comes to ourselves then it's different.

QUESTION 2: Do we have to talk to each person according to his soul-root, meaning we should only rebuke others who are more pnimi? **RAV'S ANSWER:** Even a person with a high level soul doesn't necessarily recognize this evil, because it's not obvious to everyone that it's evil. Any person today may simply view it as a new device that's simply a test of the generation, a challenge to deal with, but he doesn't have the understanding that it's really representing the very level of the generation which is being revealed through this device.

QUESTION 3: Maybe it depends on one's soul-level, like if one is born with a higher level soul and he is naturally more pnimi so he understands naturally that we shouldn't have it but if he was born with a lower-level soul and he isn't that spiritual, then he thinks that it's part of life.

RAV'S ANSWER: Certainly there are those with a higher level soul and they naturally separate from it, but even one with a higher-level soul, if he is born into a family where there is an environment of laxity in Torah and yiras shomayim (fear of Heaven) then he won't recognize the issue, and even if he does, he would have to be very, very strong-minded in order to separate himself from it, since he is surrounded all day with internet-devices in his house. And especially if he is growing up in a shul where the Rav there has a smartphone. He will have great difficulty even absorbing what's going on here, and it's very difficult for him to attain any clarity about this.

QUESTION 4: Everything the Rav said here is true about this device in particular or is true about every aveirah?

RAV'S ANSWER: In the final generation, the novelty of the evil that exists is that the evil makes one pulled after every single aveirah, and that has never been the case in any other generation. There were always aveiros which pull one after committing another aveirah and another, but in this generation there's a device that pulls one after every single aveirah all at once, because this is a generation where the concept of "all-inclusiveness" is dominant.

QUESTION 5: What about using a computer if there is no way to connect to Internet on it? **RAV'S ANSWER:** Creation is not built in a way where everything is either "yes" or "no". Rather, everything has become a mix of good and bad because of eating from the Eitz HaDaas Tov V'Ra which was a mixture of good and bad. This device [a computer] is therefore no different than any other mixture of good and evil on our world, since everything on the world is affected by the Eitz HaDaas. If we wouldn't be allowed to use anything that's a mixture of good and evil, then we wouldn't be allowed to use anything on the world, and that's not possible. Therefore, it is something that has to

be thought about carefully before using it. If something on it isn't totally forbidden to use, then one has to weigh it out if he should use it not. And that changes with each person, since each person is on a different level, so there is no one answer to this question. There are certainly great Torah scholars using computers and it helped them a lot, and a tremendous amount of Torah has come to our generation because of computers, but there are also others who were completely ruined by computers. So it needs to be thought about by each person, because there's certainly a danger in it. Certainly there's reason to say not to use it and that it contains a risk, because it can cause a person to get dragged after all kinds of not-good things when he uses a computer. A person has to weigh the gains versus the risk and dangers he may have from it, because we know that even very great people fell low from using it. We cannot say it is forbidden or permitted to use, rather that each person has to think about it carefully if he should use a computer or not, to weigh it out very carefully what the gains and dangers from it are, and if the dangers outweigh the gains from it or not, and vice versa.

QUESTION 6: If a person is using this device [smartphone] to do mitzvos with it and for holy purposes, is he also holding onto all the kedushah in the world? **RAV'S ANSWER:** It is a mixture of good and evil, so he is holding onto all of the good, and all of the evil, at once.

QUESTION 7: Even if he is a pure person who strives for kedushah (holiness)? **RAV'S ANSWER:** Today, in the final generation, every person, even the purest person, is born into a state of impurity that surrounds us. Even if he has holiness too, he is still holding onto a tremendous impurity when he uses this device. This doesn't mean that a person can't be connected to holiness and purity at all today chas v'shalom. Of course a person can be connected strongly to holiness today, but there's also a strong evil today that people are easily pulled towards.

QUESTION 8: What about e-mail? **RAV'S ANSWER:** I am not a person who can get into all the details of what to do practically, and the difference between what it's like in Eretz Yisrael versus America, of all the changing updates on the matter, and it's not in my interest to get involved with this, because I don't have all the knowledge of these details and I don't want to. I have already said many

times that a Rav who knows everything that goes on in our world today cannot be a true Rav.

QUESTION 9: But every single place is running on internet connection, either directly or through a second or third party. **RAV'S ANSWER:** Certainly, yes, and that is why this is a profound exile, because we can't totally separate. The matter is so complex, from every direction.

The simple advice would be to set up a place where only goyim will use it when a person needs something from it, and even this service should only be used when a person has no other choice, because it is said in the name of Rav Chaim Kanievsky said that it's forbidden even for a gentile to use. If one doesn't have a choice, then he can use a goy for it.

QUESTION 10: Is there an equal counterbalance now between the good and the evil, or will the equally powerful holiness to this evil only come after Mashiach's arrival? **RAV'S ANSWER:** That is a very good question. Certainly there is always an equal counterbalance between good and evil. There is an equally powerful amount of good that is here in our world, and it is not in some faraway place from us, it is here right with us. It is just that the evil in our world is concealing it. The good is not simply found somewhere else in some faraway place, it's found here - it's just covered over. For example when we cover the challos on Shabbos by Kiddush, the challos are not elsewhere, they are here on the table and they are just covered. The good is here, it is just covered. If one is moser nefesh though, his soul becomes purified from this and he can easily access the good that's here.

QUESTION 11: Does the impurity affect every person equally? Are there those who are more affected when they are growing up around these devices? **RAV'S ANSWER:** It is clear that every person is influenced by it on a different level. We can see how two people growing up in the same home are affected by it on different levels. Everyone gets negatively affected by it, but it affects each person differently, according to the degree of his personal spiritual level.

QUESTION 12: So if a person is more pnimi can he decide to separate from it completely and be completely unaffected by it? **RAV'S ANSWER:** Generally, yes, but if a person tries to separate too much then he's acting above his

level and the results will be detrimental. Something on it that's entirely forbidden is out of the question, and one must separate from it. But if it is merely about separating from something that can possibly be impure and possibly be a danger to him, and he wants to separate to avoid those possible issues, then he will do this sensibly, that is, to separate from it calmly, in a way that doesn't disorient him and not to go to an extreme about separating from the possible dangers. It's very a subtle matter, and it is different with each person.

QUESTION 13: Can any good or tikkun be said about these devices because there are so many shiurim available through it? **RAV'S ANSWER:** If a person does a mitzvah with something and he also does an aveirah with it, does that give a tikkun to what he did since he also did mitzvos with it? Torah that comes from an aveirah cannot last. All of the tzedakah coming from using these devices is coming from an impure source and it will not have good results. Every average yeshivah gets donations from internet devices, where did they find a sanction to do this, since it is all started from someone doing an aveirah? Though "An aveirah doesn't extinguish a mitzvah", the Torah doesn't either extinguish the aveirah involved. Nothing good can come from an aveirah.

QUESTION 14: But the Ramchal explains how even ra (evil) can become turned into tov (good) if something good ends up coming from the evil, that rectifies the evil. **RAV'S ANSWER:** The Ramchal's words about evil being turned into good does not apply to the "50th gate of impurity", which is like heresy that becomes attached to the person long after he has committed the sin, continuing to influence him. The 50th gate of impurity is an evil that can't be corrected, and it cannot be touched without becoming negatively influenced by it.

QUESTION 15: What about all the inspiration that comes from the Torah shiurim available through these devices? Is it all fake and not real inspiration? **RAV'S ANSWER:** This is a very good question. We can't say that there was no inspiration at all that came from it. Rather, it was a mixture of good and evil. The good that came from it was also mixed with evil. The good that was in it caused people to be inspired and change for the better. But, let me ask you – do those good changes last?

QUESTION 16: There are people who say that all of these Torah shiurim from internet/smartphones changed their lives completely. **RAV'S ANSWER:** There are many people too who say that learning the secular wisdom of the nations also changed their lives.

QUESTION 17: So the Rav is saying that all of the Torah that comes from it is fake ruchniyus? **RAV'S ANSWER:** It's dovor v'hipucho, it contains two opposite elements that are taking place at once. On one hand, it is like a parah adumah (red heifer) which "purifies the impure, and contaminates the pure". But at the same time it is also like the hog, which sticks out its kosher-looking hooves and says "I am kosher." Part of the mistake that people are making with it is that it presents itself as offering us ruchniyus, and that is exactly part of its falsity. If it would only offer us impurity (indecenty) and no one would be inspired from any of the Torah that comes from it, then everyone would clearly see it as evil and it would be obvious that we need to separate from it. But since people say that they do grow from it, that is part of the challenge with it, and it's being like the hog that presents itself as kosher.

I knew many people who were involved with Internet for Torah purposes and in the end of the day, the only place of heter for Internet use is for kiruv richokim, meaning those who aren't Torah observant or for those who fell so low who are using it anyway, there is a place to say that the internet can be used for them for Torah purposes. But at a later point people reasoned to me, "Today everyone is like a tinok shenishbah, and we need to be mechazek (strengthen) everyone with Torah..." So they want to turn this heter of using Internet for kiruv rechokim all into a heter for everyone to use Internet for Torah purposes.

I want to ask you a simple question: Using Internet for Torah purposes – would you say that it's mostly bad with a little good involved in it, or that it's mostly good with a little bad in it? It is clearly something that is mostly bad and with only a little good that came out of it. Most people using Internet for Torah purposes – did they really use the Internet for bad or for good because of this? They certainly used it for bad purposes along the way. Most people who used Internet to hear Torah shiurim on it – what happened with them? They used it for To-

rah purposes and eventually they found themselves on all kinds of other places on the Internet from this. It's insensible to allow it for Torah purposes.

We can't say of course that there's no good sparks of holiness in it all, and certainly there are people who got chizuk from using Internet for Torah purposes, and there was certainly a very few amount of people in the world who came closer to kedushah by using Internet for Torah purposes, but we for ourselves just cannot rely on that minority of cases in order to allow it for ourselves. It's like a medication which has a 99% chance of killing us and a 1% chance of saving our lives – according to halachah, are we allowed to use such a medication...?

QUESTION 18: If there is a Torah shiur that I can hear either through internet or through telephone, is the fact that it's live-streaming on the Internet a sign that I shouldn't be listening to such a Torah shiur even when it's heard through a telephone? **RAV'S ANSWER:** It means that the Torah shiur is being clothed in something impure and it's coming to us by way of that evil and therefore the one listening to will be affected by that impurity to some level. The more direct the connection to the Internet is, the more one listening to it is affected by the evil of the Internet. The second-hand and third-hand parties getting from the Internet connection are not as affected by those who are online listening to it, but everyone is affected by it on some level if it's coming from the Internet. If a person has the option to hear it on telephone it's definitely preferable to hear it on the phone. (On a very subtle level, even telephones today involve internet connection and therefore it's not even clear anymore if a telephone today is merely a just a telephone anymore. That's part of the problem. But it's far less impactful on us because the Internet connection that's involved is only very subtle). Anything that comes to us through internet will have impurity mixed in with it and that impurity will affect us. How much impurity? There are levels to how much impurity it can be.

QUESTION 19: Is that the 'reason' (sibah) not to use it, or is that merely the sign (siman) not to use it? **RAV'S ANSWER:** It is the reason, not merely a sign, that we can't use it - because anything that comes to us through Internet is contaminated by the Internet and has an impure effect

on us. Without even a doubt. When I say impurity (tumah) I don't mean that the lesser level of tumah which requires a person to immerse in the mikveh and also wait until sundown in order to be purified. This tumah is rather an avi avos hatumah, a grandfather of impurity, which requires Parah Adumah (red heifer) in order to be purified, and anyone who has become contaminated from it will need to wait for Mashiach who will come purify all of us with the 10 special Parei Adumah that will be in the future.

QUESTION 20: What can we tell someone who uses it either way, but right now he doesn't own such an internet-device, but he plans on soon buying one to have it only for business purposes? **RAV'S ANSWER:** Tell him that he won't make even a dollar from it, there's no real profit that comes from it. If one has real emunah peshutah, he believes in Hashem and that livelihood comes from Hashem, then he knows that he can't gain anything from going against Hashem's will. Of course, it seems to everyone that there is financial gain to be had through using these devices, and that's exactly part of the challenge and the mistake that the world is being fooled with, and this is all so that people can have the bechirah (free will) of choosing how they will act about it. Does the person seriously think that he will financially gain from it...?

QUESTION 21: What about if he won't buy the smartphone, he will just borrow it from someone else and use it for business every day. **RAV'S ANSWER:** There is no one who uses it who won't be negatively affected by it. His ruchniyus definitely won't be the same anymore after this. It's obviously a lot worse if he goes to the store and buys one. This is something which the Mesilas Yesharim discussed in the chapter about mishkal ha-chassidus, when we have to weigh the pros and cons of something when it's not clear to us. We can't have a clear answer to every single question in life, it requires us to weigh out the pros and cons of something. For example in Eretz Yisrael there are offices where you can't come down there in person and you have to use Internet in order to speak with them. These are cases where there's no clear-cut answer for everyone and each person has to think about it well, considering the pros and cons of it, so that we can know how to act practically in day-to-day living.