



**QUESTION 22:** Is this [Smart Phone] device the very source of all tumah in the world, or is it merely just another means that enables one to access all tumah in the world just like any other thing that enables one to get closer to doing aveiros. **RAV'S ANSWER:** It is not the source of the tumah in the world, it is rather the container (kli) that enables one to connect to the root of all tumah (impurity), and that root is the "50th gate of impurity".

**QUESTION 23:** So the Internet is the root of all the tumah? **RAV'S ANSWER:** A media-device is the "container" that holds the root of the evil, which is the "50th gate of impurity" within it, but the root of all the evil is the 50th gate of impurity, which stands on its own.

**QUESTION 23:** If a person has to go somewhere where he will have to use it then what should he do, does he need to first think about it before he goes to such places? **RAV'S ANSWER:** We are all surrounded by it everywhere, it is impossible to never make use of it as long as we live in civilization, and this is the reality that we live in today, and the only real solution to get out of it is to have a goy use it for us when we need to make use of it. Unless a person goes to the outskirts of another country where he can live without it, but that's not realistic because what will he do when he gets bitten by a wild dog there? If one lives in civilization he can't completely separate and never use it at all, and if he tries to live this way then he will ruin his shidduchim and won't be able to start a family. A person has to live in society and be sensible about how much he will separate from using it. There's no way to live in society and totally separate from it, and the only way to never use it is to go live in the desert.

**QUESTION 24:** Does everyone have to use it at some point? **RAV'S ANSWER:** Everyone who lives in society will have to use it at some point, that is the reality, I am not saying anything new here.

**QUESTION 25:** But we don't see today that the 50th gate of

tumah is active everywhere. **RAV'S ANSWER:** Certainly, but this device is the main container that holds the root of the evil - the 50th gate of impurity. We can see manifestations and parts of the 50th gate of impurity being revealed in our world today, but one single zone which connects one to all of the evil is only found in internet-devices.

**QUESTION 26:** Since this is the final generation, we are in the final sorting process which is showing how much each Jew is loyal to Hashem, and this is the final test which is establishing one's level for all of his eternity. **RAV'S ANSWER:** Yes but one's eternity is not being established by simply separating from these devices, it is by becoming connected to the "50th gate of holiness". If one only separates from these devices and he doesn't keep the mitzvos and doesn't learn any Torah, then it's just a nice spiritual quality [to stay away from internet-devices] but it won't be enough. One has to be "separated from the entire world, and designated only to me" (designated for Hashem.) So it involves two opposite aspects of being passive and proactive - to passively separate from the evil, and to proactively connect oneself to holiness.

**QUESTION 27:** Is it possible to explain that in the final generation which is either entirely worthy or entirely guilty, a person in this generation is able to take the middle road between these two sides? **RAV'S ANSWER:** Within the generation itself, each individual's true level is becoming clarified individually. It is possible to explain it as you said, but the reality that we are in now is different and therefore it won't help for a person to take the middle road between the two extremes.

**QUESTION 28:** Should a person let his spouse and family members know that if they need to use internet, they should use a third-party service for this? **RAV'S ANSWER:** Technically yes, but a person also has to work with the level that his family [spouse] is on. It is certainly the right and sensible thing to do, but the question is if it's practical or not

to actually do this, if one's family members aren't always on the level of doing this. If it was only those who don't keep the Torah who are careless about Internet use, then it would be obvious to everyone what the right thing to do is, and though it would still be tragic for the non-observant that they are doing the wrong thing, at least the Torah-observant are doing the right thing. But it's the important people who have it. A child in the house sees it, he sees that the Rav in the shul has it, how does he deal with the confusing reality he is seeing? Each person is fighting his own battle and every person is raising a family and telling them we can't have it, and then he sees it everywhere, how can he deal with this? I once had to bring my son for something in a prominent yeshiva in Eretz Yisrael and they told me I need to download something from the yeshiva's website. (It seems that the tzibbur here isn't that fazed by this.) But this is a prominent yeshiva in Eretz Yisrael, one of the greatest yeshivos, telling me that I need to use their website regularly. How can we tell our families to stay away totally from using internet and then they see us using it when we need to? What are they supposed to think? Everyone has free will of course, but can anyone raise a family like this where the children have to deal with such a confusing, reality that they grow up seeing? And to be extreme with the family is not either recommended because most people who take an extreme approach when raising the family are not successful. This is a very sensitive matter. We can certainly explain to our family what the approach has to be and we can tell them about where truth is and where falsity is -

**QUESTION 29:** There are organizations in Eretz Yisrael where people can use a goy for all their internet needs. **RAV'S ANSWER:** Can anyone raise a successful Jewish home like this? I'm not an expert, but I'm assuming that there is one here and one there that could. If we look at all the cases in which people took an extreme approach in their homes, how many of them succeeded? Some of the children make compromises, and other children go in the opposite direction in order to rebel against the extreme approach they are being raised with. Do we need to tell them what the true clear hashkafah is? Clearly, yes. Do we need to enforce it all the time when we are dealing with the family? It is not clear that this helps. The problem is coming from a

whole different direction - that there are prominent Torah organizations and yeshivos using it. Can a 15 year old bochur or 17 year old girl have the strength to go against every person who says it's fine to use, to go against every Rav who signs that it's fine to use, especially when even some of the Chashuvim (dignified people) are not only permitting it to be used but they themselves own it and use it...?

**QUESTION 30:** Are those people who have it really Chashuvim (prominent people)? Are they real tzaddikim? **RAV'S ANSWER:** Of course they can be Chashuvim, they can be tzaddikim. I'm not getting into what they are called, that's not for me to say. I'm talking about the nisayon, the challenge that it's presenting us, of how everyone is seeing this and how hard it is to deal with this reality that we see when we are being raised that we must stay away from it and yet very dignified people have it and use it, when you tell your children it's forbidden they can pull out a whole list of very prominent Rabbonim who say it's okay and who use it themselves. It's a very complicated situation, and that's why it's so difficult and that's the depth of the nisayon.

**QUESTION 31:** But if we go extreme with this when raising our family, how can we teach them to stay away from it when the whole generation is taking a different direction than what we are telling them? **RAV'S ANSWER:** Exactly, that's the point here. Giving over clarity to them about this matter is our duty to them, but actually knowing how to deal with it practically with our family requires a true Talmid Chochom to navigate it.

**QUESTION 32:** How do we deal with this contradiction? **RAV'S ANSWER:** We have to understand that it's a very complex situation we are dealing with, there's a lot of hester (concealment) and that's exactly the problem. We are in a situation where it is basically impossible for us to bring up the family in the right way.

**QUESTION 33:** So how is our generation different from every other generation before it, where there was a lot of confusion about a new issue that came, and they only got clarity much later. **RAV'S ANSWER:** Certainly every generation had its test, and there was idol worship everywhere in the times of King Menasheh. Each generation grappled with a certain aspect of evil that challenged them, and our gen-

eration too has a challenge, so in that way our generation is similar to what all other generations went through. But the difference between our generation and all other generations before us is that there is not just one aspect of evil that's threatening part of our Yiddishkeit, it's rather every single aspect evil all together which is challenging the entirety of our Yiddishkeit all at once.

**QUESTION 34:** How should we look at those who have it, especially the Chashuvim who have it? **RAV'S ANSWER:** You don't have to look at anyone. "Do not judge a person until you reach his place." Who put you on the Heavenly Court to decide who's guilty? Why judge people? You are not sitting on the Heavenly Court. You aren't a boy in shidduchim checking out the level of a girl to get married to her. Why should it be of interest to you?

**QUESTION 35:** So the attitude has to be "Don't judge your friend until you are in his place"? **RAV'S ANSWER:** No, don't judge at all! It should have no interest to you. The only issue to deal with when it comes to this is that when you are raising your family, it's hard to explain about it to them that it's forbidden and that we need to separate from it, when they see that even prominent people have it too, and that's the only difficulty you need to be dealing with when it comes to this point. But do not busy yourself with the actual people who have it, that's none of your business, don't get involved with anything that's not your place to get involved in, just focus on raising your family in the right way.

**QUESTION 36:** But when we internalize these words about Internet-devices are then we get a disgust for this device, so naturally we look down on anyone who has it and it's hard to respect any Chashuvim who have these devices. **RAV'S ANSWER:** There are two choices you have for this. Either you can tell yourself that they are not really Chashuvim since they have it, or, you can be so clear about the matter and in this way you aren't influenced by them. We can't go around belittling everyone in our minds. If it would only be 2 Rabbonim in a city of idol worshippers who have it, then it would be easy to dismiss them and say they're not really dignified people. But since it's everywhere, so we can't belittle everyone who has it.

**QUESTION 37:** On one hand we have to be clear about

this, on the other hand I have to be normal, so how do we balance this? **RAV'S ANSWER:** I didn't say here that you shouldn't be normal. It's very clear - towards our family we have to act sensibly about it, to teach them how to be in a place where even though these devices are everywhere that doesn't mean we have to go along with the flow of everyone around us. We can teach our family to protect themselves from it and withstand the challenges and to keep strongly to what they are taught. As for oneself, what difference should it make to me if the rest of society is going down in this area and I am remaining from the 2% that's still normal? We don't have to go yelling about it in the streets, though there are those who do deal with it in this way. For ourselves, it should be enough for us to just have to have clarity about it. We don't have to be not normal about it, yet we are able to maintain our resolve about it at the same time.

**QUESTION 38:** But can a person maintain his resolve about it when he knows that at some point he is going to have to use it? **RAV'S ANSWER:** One should always place himself in the most ideal situation possible where there's the least chance of having to use it.

**QUESTION 39:** So is that the person's obligation? **RAV'S ANSWER:** The main and fundamental obligation that we have is to be clear about it, and as for how to act practically about it, one just has to place himself in a situation where it's the least possible for him to have to come on to using it, and to use common sense in how realistically far he can go with this.

**QUESTION 40:** There is a psak given by Rav Vosner with guidelines about it, shouldn't we at least let our family know about it? **RAV'S ANSWER:** Firstly, when Rav Vosner gave the psak, there were those who disagreed with it. But what difference should the psak make for us right now, when we see what's going on today and what the results were? Did the kedushah of people get better from it or not? It's very clear what happened. We can see that all those who used it, did their yiras shomayim get better or did it weaken afterwards? Did it make them grow closer to Hashem or grow further from Hashem? The tzibbur had to be dealt with then, but what difference should that make to us individually now who are wondering how to

take it from here? What are the 'two sides of the matter' here?

**QUESTION 41:** But shouldn't we at least tell the family about the psak of Rav Vosner, so they should know about it.

**RAV'S ANSWER:** Why do that, when we have an upright path to go in right now? Why hold them back from having clarity on the matter?

**QUESTION 42:** If a person comes to the Rav and asks what to do when it comes to this matter, what would the Rav answer?

**RAV'S ANSWER:** The answer is very clear, open up a Me-sillas Yesharim, he says in the beginning of the sefer that anything which distances you from Hashem you should run from it no less than how you're running away from a fire, and anything which brings you closer to Hashem you should run towards it. It's very clear to us that those who used these devices, in almost all cases, didn't become closer to Hashem through it and they only went down because of it.

**QUESTION 43:** But how do we guide our family about it?

**RAV'S ANSWER:** Our duty is to give over the clarity about it to our family, and whatever our family will choose to do is their choice. We anyway can't force them to do anything. All we can do is give them clarity about it.

**QUESTION 44:** If one is in a situation where he has no choice but to use it and there's no way for him to completely separate from it – which is the whole basis of the heter to use it – how far should he go about this?

**RAV'S ANSWER:** When it comes to using it in a way that's completely forbidden for him to use it, he must separate totally. But how far does he need to go? For that he can turn to the guidelines given by Rav Vosner who established how far one needs to go with this. But it's also clear that if Rav Vosner would be here today, he would oppose his own psak, by seeing what's going on today. He had to deal with the tzibbur so he gave the heter. I don't know if Rav Vosner would say the same guidelines that he said, if he would be here today and he would see what's going on today, because the situation today is far worse than it was when he originally gave his psak. I don't know what Rav Vosner knew or what he didn't know, but this anyway doesn't make a difference

now to us, because the reality in front of us has shown us what has happened, it is clear to us how using the psak only caused people to become further from Hashem.

**QUESTION 45:** Can we say that if one has the clarity on this matter and he has to use internet for something, will that clarity make it that he's not really "holding onto the all the tumah at once" even as he uses it, or is he still holding to all of the tumah in the world even when he has the clarity about this matter and even when he needs to use it?

**RAV'S ANSWER:** If he has clarity about the matter and he uses it then only for a few seconds for what he needs and where he needs to use it, then yes [this is not called holding onto all of the tumah], but if he just uses it openly in public and he is also "clear" about this topic, then his actions are contradicting his thoughts.

**QUESTION 46:** When one is using it when he has to, is that called "touching it yet not touching it [he's merely touching the tumah but he's not holding onto it]?"

**RAV'S ANSWER:** When he has to use it when he needs to, he is merely touching it and not holding onto all the tumah, but it's certainly having some negative effect on him even when he's merely touching it [using it for those few seconds that he needs that needs to].

### May Hashem save us, with His help.

*"There are some of you who might find this ... a bit odd but you have to keep in mind two things. The first is that the Rav comes from a different background from most of us. He never read a secular book in his life. Secondly, we have a lot of problems. We are very mixed up- we were raised very far from kedusha and even the best of us have been infected and affected by things that are not pure Torah. Sometimes we come across a view that's expressed from that perspective of pure Torah by a contemporary person. So, not coming from a perspective of pure Torah, hearing something that comes from pure Torah does not always click."*

Rav Moshe Weinberger, Shlit"a  
in "Getting to Know Your Self"