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vegetables. Unfortunately, many from people took them, thinking “what could be wrong with raw fruits and vegetables?” In chutz la’aretz they’re right, but they didn’t realize that you can’t eat Israeli fruits and vegetables without a hechsher.

1- If there’s no hechsher, then trumos and maasros were probably not taken.

2- The vegetables were in a plastic bag that said “heter mechira.” Heter mechira is a heter given by the Rabbanut to eat shmita products that were “sold” to Arabs. This is a bedieved and the majority of from people don’t hold from it - it’s a way to “get around” the hilchos shmitta.

E.M.

Lakewood

Avdus is Good

Reb Chatzkel said that the *avoda* (purpose) of Pesach is *emmuna* (belief in God); however, his Rebbi, Rav Yeruchom Levovitz, corrected him and said that it is *avdus* (subjugation).

The maximum, “Maasa avos siman lebanim (acts of the fathers are a sign for the children).” means that whatever happened to our forefathers will befall their descendants. A different angle of what that means is, whatever your father does (any good sign) try to do like him. The Torah gives an example of this, if my father waited 24 hours between meat and milk then I, at my level, must wait six hours.

Today it’s not fashionable to go in your fathers’ good ways or even to keep his *minhagim*; for instance, some children put on tefillin during chol Hamoed or wear *techeilis*; even though their father doesn’t. I’m not preaching that someone has to be like Rav Chaim Kanievsky or the son of the Sfas Emes who listened to their father without question; however, to throw off your father’s *minhagim* is going too far and is also a problem of contradicting and shaming him.

It says in the Zohar that at the end of days people will be on the fiftieth level of *tuma* (impurity). How can that be if it was necessary to redeem us from Mitzrayim before this level? The answer is that since we have the Torah it is possible to be at that level and still be redeemed. The Jews left Mitzrayim because they didn’t separate from the community and surely not from their father which means that doing so would have been the fiftieth level. Torah learning by itself is not a redeeming factor if it’s not practiced. At the end of days, the practice of *avdus* will be lacking.

David Geltzer

Cellphones

In a recent edition of the FJJ, So Disappointed wrote a letter about how some people with kosher phones were talking on their phones while driving. She felt this was hypocritical.

While clearly it is not right to drive in an unsafe manner, I feel the overall tone of the letter showed a terrible lack of respect to the Bnai Torah and *erliche* Yidden who are *moser nefesh* for the *inyan* of Shemiras Ainayim and following the *pesak* of our Gedolei Yisroel to avoid smartphones.

Let me give a *mashal*: Let us say that 100 years ago in America, when there was a big *nisayon* of Shemiras Shabbos, someone was *moser nefesh* to keep Shabbos, even though they had to lose their job every week. However, they didn’t spend the Shabbos properly and spoke some Loshon Hora and were *mevateil* Torah. Would anyone think to condemn such people for not spending their Shabbos properly? The first thing to do is to realize the *gevaldige mesirus nefesh* they did, overcoming the greatest *nisayon* of that generation. Of course, afterwards, someone could also give Chizuk to this person to additionally spend their Shabbos properly. However, the first thing to realize is how they overcame one of the biggest *nisyonos*. It is obvious that the Loshon Hora they spoke didn’t take away from their *gevaldige zechus* in overcoming the *nisayon hador* in Shemiras Shabbos.

Let us return to the *nimshal*. Our Gedolim (such as the Mashgiach, Rav Matisyahu Solomon Shlita) have told us that the *nisayon* of technology is the *Nisayon HaDor*, the test of our generation. If anyone overcame this *nisayon*, they deserve great accolades and *yasher koach*, realizing the accomplishment they did. If they happened to speak on their phones when they shouldn’t have, then that is a separate *aveirah* that has to be dealt with. However, it doesn’t take away from the unbelievable *zechus* they have acquired.

Since Klal Yisroel is still reeling from the petirah of Rav Chaim Kanievsky *zt”l*, it is fitting to mention that Rav Chaim spoke in the strongest terms about this issue. He even said that having a smartphone without a filter is *Yaihareig veal yaavor*, someone that one has to allow his life to be taken in order to avoid! For sure Rav Chaim would not want anyone to negate the *chashivus* of this *inyan* in any manner, *chas veshalom*.

As Klal Yisroel is in such a precarious situation in so many areas, we are *mispalel* that the *zechus* of being *omed benisayon* about how to deal with technology properly, with the *gedarim* our gedolim have told us, should stand for us to merit

refuos, yeshuos and the ultimate *geulah shelaimah bekarov beyameinu Amen*.

Rabbi Moshe Boylan

To Each Their Own

Someone sent a letter last week speaking against the Kasher l’Pesach pretzels. He said that if those pretzels would have been around at the time the *chachomim* issued the *issur* on *kitniyos*, they too would have been banned. Then he says that for the *chinuch* of our children we have to teach them that we don’t need to buy everything that has a KFP label. Excuse me. Who are you to argue with the rabbonim of the *hashgacha*? (And you said it’s a good *hashgacha*) Do you think you know better? Of course, it is always good to *machmir* and not buy these things. But who are you to speak against it? There are better things to teach the children. And no not everyone was brought up the same way as you. So, you want to be *machmir*, good for you. But don’t start telling people what they could or can’t or should or shouldn’t eat or buy. Keep it to yourself and let everyone make their own judgment based on where they are holding and if they have questions, they can go to their Rov.

DC

Yeshiva Dilemma

The Hochul NYSDOE is bent on attacking our yeshiva and our *chinuch* in particular, ergo, let us ask ourselves the following three questions. 1) Why ought the NYSDOE show any concern for our Jewish youth beyond the point of ascertaining that their reading, writing, arithmetic, and computer skill proficiencies are up to par. 2) Does the NYSDOE also want to render Chatzkel proficient in its *toavah* studies? 3) Why do these sodomites pick on us yidden with a vengeance and leave the other religions and other denominations of schools, relatively speaking to proceed in their own ways? The terse response to all the above questions is that we are dealing with a modern day *dor haflaga* that wants our kids to adopt their way of seeing things and his means eventually uprooting the entire *chinuch* system of ‘*sonayhem shel yosroel*’; and should the parents not submit to these fascists then as already stated these parents will be jailed until they submit.

Plan of action - our Williamsburg, Boro Park, Flatbush, Monsey, Kiryat Yoel, etc. Yidden must withdraw their allegiance to their parents’ party and vote Republican, starting with the Governor, State Legislature,

and Council races, as well as insert Jewish parents into the local school boards!!

AJL

Shocked at FJJ

I was shocked once again to see something inappropriate in the Flatbush “Jewish” Journal. A cartoon with crosses definitely doesn’t belong in any Jewish home. This is not the first time that an inappropriate cartoon was published. If it’s too hard to screen the cartoons before you print them, then just remove the cartoon section and don’t print any cartoons.

Proud to have a Jewish home

Synthesizing the Seder and Sefirah

How does one synthesize the messages of the Seder and Sefirah? On the one hand they seem to carry a similar philosophy regarding life progression: it must be slow, deliberate and in steps. One puts forth a 15-step plan and another a 49-step plan. But the Seder also features the idea of a hastening and hurriedness. It seems salvation can come in an instant and there must be preparedness for that as well.

There’s no question that changing traits, acquiring the *middot* necessary to become a *talmid chacham* and building learning stamina requires a process and a plan. However, the famous Gemara (Sanhedrin 98a) brings down the story of one who asked, “When will Mashiach come?” and he was answered, “Today.” The questioner waited until the evening and was disappointed when the redemption didn’t materialize. Then they explained to him that the word was taken from the verse, “Indeed it will come today, if you hearken unto the voice of G-d.”

Therefore, there’s a double requirement in our faith. We count today is the next day of the Omer to slowly ready ourselves for the Torah and *middot* progression. But since we are also tasked to continually await the *geulah*, we must “count: “Today is the day that the *geulah* might come.”

Steven Genack

LETTERS TO THE EDITOR 

Email letters to
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pre-publication

The FJJ reserves the
right to edit letters due
to space constraints or
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