

**OBSERVING HALACHA  
JEWISH LAW DURING  
COVID 19 PANDEMIC  
Book 151  
MOSHE SISELENDER**

A CARDINAL PRINCIPLE IN HALLACHA IS THAT PEKUACH NEFESH DOCHE KOL HATORAH KULO SAVING HUMAN LIFE TRUMPS ALL LAWS.

SAVING HUMAN LIFE TRUMPS ALL NEGATIVE LAWS. ONE IS PERMITTED TO VIOLATE EVERY NEGATIVE COMMANDMENT WITH THE EXCEPTION OF IDOLATRY INCEST AND MURDER TO SAVE HUMAN LIFE. ACCORDING TO BESHOMAYIM ROSH THE SON OF THE ROSH ONE CAN EVEN VIOLATE THE ABOVE THREE CARDINAL SINS TODAY WHEN THERE EXISTS NO SANNEHDRIN TO SAVE HIS OWN LIFE.

THE REASON IS BECAUSE WHEN A PERSON IS PRESENTED WITH THE CHOICE OF VIOLATING ANY OF THE THREE CARDINAL PRINCIPLES OR

PAGE 2

GETTING KILLED HIMSELF THIS IS A QUESTION OF LIFE AND DEATH. QUESTIONS OF LIFE AND DEATH CAN ONLY BE DECIDED BY THE SANEHDRIN AT THE TIME THAT THE HOLY TEMPLE EXISTED IN JERUSALEM . WHEN THE SANEHDRIN CEASED TO OFFICIATE 40 YEARS BEFORE THE SECOND TEMPLE WAS DESTROYED BY THE ROMANS 144 YEARS BEFORE THE YEAR 1 IN THE GREGARIAN CALENDAR USED TODAY THEN ALL CASES OF MURDER NO LONGER WERE TRIED. THUS ONE NO LONGER IS OBLIGATED TO ELECT TO BE KILLED RATHER THAN VIOLATE THE THREE CARDINAL SINS. WITH OUT THE RULING OF THE BESHOMAYIM ROSH THE SON OF THE ROSH RAMBAM RULES THAT IF ONE IS FORCED TO VIOLATE ONE OF THE THREE CARDINAL SINS AND HE /SHE

ELECTS TO VIOLATE THE

CARDINAL SIN RATHER THAN DIE THE  
INDIVIDUAL CAN NOT BE PUNISHED. ONE ONLY  
DESERVES PUNISHMENT WHEN ONE WILFULLY  
ON HIS OWN VOLITION WITH OUT OTHERS  
FORCING HIM/HER TO SIN PERFORMS THE  
SIN;NOT WHEN ONE IS FORCED.

CERTAINLY ONE IS EXEMPT FROM OBSERVING  
ALL POSTIVE COMMAMDMENTS IF  
OBSERVANCE ENDANGERS OR COMPROMISES  
HUMAN LIFE. THUS ONE IS EXEMPT FROM  
OBSERVING ALL THE MITZVOT ASSES POSITIVE  
COMMAMDMENTS IF OBSERVING THEM

PAGE 4

POSSES A THREAT NO MATTER HOW REMOTE  
EVEN A FRACTION OF 1% ACCORDING TO THE  
RULING OF RAV MOSHE FEINSTEIN THE  
LEADING POSEKDECISOR OF JEWISH LAW  
IN THE 20<sup>TH</sup> CENTURY.

HOWEVER IF ONE WANTS TO OBSERVE THE  
MITZVOT THE QUESTION ARISES IS IT IN  
ACCORDANCE WITH HALLACHA JEWISH LAW  
TO OBSERVE THE MITZVOT VIRTUALLY  
REMOTELY USING ZOOM OR USING  
TELEPHONE RADIO OR TELEVISION?

CAN A MINYON BE FORMED WHERE THERE  
ARE NOT 10 PARTICIPANTS IN ONE ROOM?

THEY ARE CONNECTED ONLY BY ELECTRICAL

DEVICES ? DOES ONE HEARING THE MEGILLAH  
BY ELECTRICAL INSTRUMENT OBSERVE THE

PAGE 5

MITZVAH? IS THE SOUND ONE HEARS  
TANTAMOUNT TO THE SOUND ONE HEARS  
FROM THE READER?

RAV MOSHE FEINSTEIN IN IGROSOS MOSHE

**ORECH CHAYIM BOOK 2 CHAPTER 108  
RULES THAT HEARING SOUNDS FROM  
A MICROPHONE IS TANTAMOUNT AS  
ONE HEARING THE SOUND FROM THE  
READER. ALTHOUGH IN IGROSMOSHE  
ORECH CHAYIM BOOK 4 HE  
ADMONISHES NOT TO USE THIS  
LENIENT RULING IF AT ALL POSSIBLE  
SINCE MANY OTHER DECISERS ARE  
OPPOSED USING NEWLY DISCOVERED  
INSTRUMENTS FOR MITZVOT  
HOWEVER TECHNICALLY WHEN  
THERE EXISTS**

NO OTHER SOLUTION ONE IS PERMITTED.

RAV MOSHE FEINSTEIN DRAWS ATTENTION TO HIS LENIENT RULING BECAUSE HEARING THE READING OF THE MEGILLAH IS ONLY RABBINICAL NOT MEDURAI SAH GOD GIVEN.

THUS HE MAY NOT HAVE RULED THE SAME WAY IF THE QUESTION WAS ABOUT HEARING THE BLOWING OF THE SHOFFER ON ROSH HASHANA . OF COURSE ON ROSH HASHANA THERE EXISTS OTHER PROBLEMS OF USING ELECTRICAL INSTRUMENTS.

HOWEVER THERE EXISTS DIFFERENCES OF OPINION IN THE TALMUD GAONIM RISHONIM AND ACHRONIM AS TO WHAT SOUNDS CONSTITUTE THE “TRUAH” AND” SHVORIM “. SINCE THERE ARE CONFLICTING OPINIONS THE

PAGE 7



CUSTOM ADOPTED IS TO BLOW IN ACCORDANCE WITH EACH VARIANT SCHOOL. THUS WE BLOW 30 SOUNDS BEFORE WE RECITE THE SILENT MUSAF AMIDA SMONAH ESREI AND 30 SOUNDS AFTER COMPLETING THE SILENT PRAYER OF MUSAF AND THE CANTOR REPEATS THE MUSAF OUT LOUD.

NOW THERE EXISTS A PRINCIPLE ENUNCIATED BY RAMBAM LAWS OF ISUREI BIAH AS WELL AS LAWS OF TUMAH MES THAT WHENEVER DOUBTS EXIST ABOUT ANY DIVINE LAW WHAT AND HOW IT IS TO BE INTERPRETED THE EXISTENCE OF A DOUBT NEGATES ITS DIVINE CHARACTER. IT THUS LOSES ITS SANCTITY AND CHARACTER AS DIVINE MEDURISA AND IS RECHACTERIZED AS RABBINICAL MEDARABONEN. THE ANTHOLOGICAL SEFER

PAGE 8

SEDEI CHEMED CITES NIMEROUS OTHER COMMENTATORS THAT SUBSCRIBE TO THE SAME PRINCIPLE AS RAMBAM .

THUS SINCE THERE EXIST S CONTRADICTING OPINIONS AS TO WHAT SOUNDS CONSTITUTE TRUAH AND SHVORIM AND THE CUSTOM IS TO ACCOMMODATE ALL THE CONFICING OPINIONS OUR CUSTOM OF THE BLOWING OF THE SHOFRER IS RABBINICAL NOT DIVINE . CONSEQUENTLY ONE CAN APPLY THE DISPENSATION FROM RAV MOSHE FEINSTEIN AND HEAR THE SOUNDS BY ZOOM IF ZOOM WAS PLACED BEFORE ROSH HASHANA AND WAS NOT TOUCHED DURING ROSH HASHANA

INTERESTINGLY , THE DISPENSATION OF RAV  
MOSHE FEINSTEIN ALSO COVER OTHER  
INSTANCES LIKE HEARNG HAVDALLAH AFTER  
SHABBOT OR HOLIDAYS BY USING ELECTRICAL  
INSTRUMENTS.

LIKEWISE HEARING THE READING OF THE  
TORAH ON WEEK DAYS USING ZOOM  
TELEPHONE RADIO TELEVISION.

ALL THESE DISPENASTIONS CAN BE USED ONLY  
WHEN IT IS NOT POSSIBLE TO BE PRESENT IN  
THE SAME ROOM AS THE ONE READING THE  
MEGILLAH MAKING HAVDALLAH OR READING  
THE TORAH ON WEEKDAYS.

HOW ABOUT ON SHABBOT OR HOLIDAYS IF  
ONE LEAVES ZOOM RUNNING THE WHOLE

## SHABBOT OR HOLIDAYS?

SEFARDIC RABBIS IN ISRAEL AND THE USA PERMITTED USING ZOOM THAT WAS STARTED BEFORE THE HOLIDAY AND NOT TOUCHED DURING THE ENTIRE PASSOVER HOLIDAY IN ORDER TO PARTICIPATE WITH FAMILY AND FRIENDS IN A SEDER PASSOVER EVE BECAUSE OF THE CORONA PANDEMIC IN 2020 .

THE SAME WOULD ALSO BE PERMITTED FOR ROSH HASHANA YOM KIPPUR AND OTHER HOLIYDAYS AND SABBATH.

ASHKENAZI RABBIS QUESTIOED THE DISPENSATION AND WOULD NOT AGREE.

IT MUST BE NOTED THAT IT IS NOT PERMITTED TO COUNT 10 MALES OVER 13

YEARS TO FORM A MINYON UNLESS ALL OF THEM ARE PRESENT IN ONE ROOM. HOWEVER IF 10 MEN ARE PRESENT IN ONE ROOM OTHERS NOT PRESENT IN THE ROOM CAN PARTICIPATE BY ANSWERING AMEN RECITE THE KADUSHA AND SAY KADDISH.

ARUCH HASHULCHON ORECH CHAYIM 55:23.

THUS IN OUR PRESENT CORONA PANDEMIC IF THERE EXISTS A MINYON OF 10 MEN THEY THEN CAN BOADCAST VIA ZOOM TELEHONE RADIO TELEVISION ON A WEEKDAY .

ON THE SABBATH OR HOLIDAY IF THE ZOOM IS PREPARED BEFORE THE SABBATH OR HOLIDAYS BEGINS AND RUNS ALL DAY AND IS NOT TOUCHED OTHER INDIVIDUALS CAN PARTICIPATE IN THE MINYON.

PAGE 1 2

IN ALEXANDRIA EGYPT 2500 YEARS AGO THEY HAD A GIGANTIC SYNAGOGUE. INDIVIDUALS SITTING IN THE BACK WERE NOT ABLE TO HEAR THE SERVICES AND THE BLESSINGS.

THE OFFICIALS WAVED FLAGS TO ANNOUNCE A BLESSING WAS MADE AND ONE WAS TO ANSWER AMEN BABYLONIAL TALMUD SUCCOT PAGE 52A OR NEAR 52A .

THIS EPISODE IS USED AS A PRECEDENT FOR PEOPLE WHO PHYSICALLY ARE LOCATED REMOTLY FROM THOSE SAYING THE BLESSINGS OR READING THE MEGILLAH OR TORAH NEVERETHELESS CAN PARTCIPATE.

THIS PRECEDENT AND THE RULING OF

RAV MOSHE FEINSTEIN CAN BE USED AS A DISPENSATION TO ENABLE INDIVIDUALS CONFINED TO THEIR HOMES TO PARTICIPATE IN MITZVOT.

I HAVE AN OBSERVATION REGARDING FORMING A MINYON USING ZOOM WHEN THERE ARE 10 PEOPLE ONLY WHEN COUNTING THE PARTICIPANTS STANDING IN THEIR OWN HOMES NOT ALL IN ONE THE SAME ROOM

WHAT HAPPENS IF 100 PEOPLE OR 1000 PEOPLE ARE IN THE STREET. THEY WISH TO FORM A MINYON. ARE THEY PROHIBITED BECAUSE THEY ARE NOT IN A HOUSE?

I WOULD ARGUE THAT THEY ARE PERMITTED. THE LAWS THAT LIMIT A MINYON ONLY TO

THOSE PRESENT IN A ONE ROOM APPLY IF THE PEOPLE ARE IN A ROOM SURROUNDED BY WALLS. HOWEVER WHEN PEOPLE ARE OUTSIDE THEY EXISTS NO BOUNDARIES.

BECAUSE OF THE ADVANCE OF SCIENCE AND TECHNOLOGY GOD HAS ENDOWED MAN WITH KNOWLEDGE HOW TO CREATE A BOUNARYLESS SPACE BY USING ZOOM.

THUS IT IS MY POSTION THAT AMINYON CAN BE ORGANIZED COUNTING THE PARTICIPANTS IN A ZOOM PRAYER SESSION. PROVIDING THE ZOOM WASOPERATIOANL BEFORE SABBATH AND HOLIDAYS AND WAS NOT TOUCHED DURING THE SABBATH AND HOLIDAYS.

FURTHERMORE ALL PRAYER IS RABBINICAL.LAWS FORMING A MINYON IS



ALSO RABBINICAL.

RAMBAM CONTENDS THAT PRAYER IS DIVINE. PRAYER NOT BOUND BY TIME. BOTH MEN AND WOMEN ARE OBLIGATED TO PRAY ALL TIMES ANY TIME. THERE EXISTS NO SPECIAL ORDER AND TEXT. EACH INDIVIDUAL CAN COMPOSE THEIR TEXT IN THE LANGUAGE THEY UNDERSTAND. ONE CAN PRAY AS MUCH OR LITTLE AS ONE ELECTS.

RAMBAM SEFER HAMITZVOT

RAMBAN HOWEVER HOLDS THAT THERE EXISTS NO DESIGNATED MITZVAH TO PRAY. PRAYER WAS ELECTED BY RABBINICAL DECREE.

THE RABBIS INSTITUTED THE TIMES WHEN PRAYER IS RECITED AND INSTITUTED THE TEXT.

RAMBAN ON SEFER HAMOTZVOT.

ARUCH HASHULCHON LAWS PRAYER ORECH  
CHAYIM 89:4,5,6 RECONCILES RAMBAM AND  
RAMBAN .

HE STATES THAT RAMBAN ALSO AGREES THAT  
PRAYER IS DIVINE. HOWEVER IT IS NOT  
ASCRIBED A SPECIAL MITZVOH. IT IS THE SAME  
AS ONE IS FORBIDDEN TO BE PRESENT IN  
HIS/HER STORE ON SABBATH AND ENGAGE IN  
COMMERCE. ALTHOUGH IT IS DIVINELY  
MEDURAIISA FORBIDEEN IT NEVER THE LESS  
DOES NOT FALL UNDER THE SAME  
PROHIBITION AS MAKING A FIRE ON SABBATH  
OR COOKING ON SABBATH.

THE SAME IS THE INTENTION OF RAMBAN  
WHO CLAIMES THAT IT IS NOT DIVINELY

PAGE 17

ORDAINED TO BE ASSIGNED A SPECIAL  
MITZVAH , HOWEVER IT IS NEVERTHELESS  
DIVINE.

MAY IT BE THE WILL OF GOD THAT  
ALLINDIVIDUALS SURVIVE THE PANDEMIC AND

ALL BE ABLE TO PARTICIPATE PHYSICALLY IN  
PLACES OF WORSHIP AND WE NEED NOT HAVE  
TO RELY ON DISPENSATIONS.

THE NUMBER 18 HAS THE HEBREW NUMERICAL  
VALUE OF CHAI LIFE MAY ALL HUMANS BE  
INSCRIBED IN THE BOOK OF LIFE.

PAGE 18

FORMATION OF  
MINYON WITH ZOOM  
SANCTIONED BY  
HALACHA

–JEWISH LAW

BOOK152

MOSHE SISESENDER

PAGE 19

# PROOF

THE PROOF COMES FROM THE ANALYSIS OF THE HALLACHIC ATTITUDE OF THE USE OF ELECTRICAL INSTRUMENTS AND ELECTRICITY ON THE SABBATH .

RAV SHLOMO GORIN CHIEF AZKENAZI RABBI OF ISRAEL 50 YEARS AGO IN HIS BOOKS RESPONSA MILCHOMO

[WAR ] WRITES THE FOLLOWING REGARDING THE ABOVE MATTER.

THE 39 MLOCHOS FORMS OF “WORK”

FORBIDDEN MEDURISA BY DIVINE LAW  
WERE MELOCHOS "WORK"  
UNDERTAKEN TO BUILD AND MAINTAIN  
THE MISHKON THE HOLY TABERNACLE  
WHEN THE JEWS WERE WANDERING IN  
THE SINAI DESERT 3500 YEARS AGO.

GOD DECREED IN THE TORAH THAT  
JEWS ARE FORBIDDEN TO PERFORM ANY  
SUCH MELOCHO "WORK" DURING THE  
SABBATH .

THUS LIGHTING A FIRE COOKING

PLANTING CUTTING WHEAT OR FRUIT  
WRITING ARE FORBIDDEN ON THE  
SABBATH.

PAGE 21

HOWEVER THIS APPLIES ONLY BY  
EMPLOYING INSTRUMENTS THAT  
EXISTED 3500 YEARS AGO .

ELECTRICITY DID NOT EXIST 3500 YEARS  
AGO THEREFORE BY DEFAULT  
EMPLOYING USING ELECTRICAL  
INSTRUMENTS EVEN PUTTING ON  
ELECTRICAL LIGHTS ON THE SABBATH IS  
NOT FORBIDDEN MEDURAIISA BY DIVINE  
LAW ON THE SABBATH.

IT STILL IS FORBIDDEN MEDARABONEN  
RABBIICALY. BECAUSE IT IS MAASE

CHOL A WEEKDAY ACTIVITY.

WE WANT TO REFRAIN FROM  
ENGAGING IN ACTIVITIES WE PERFORM  
DURING THE WEEK.

RAV GORIN CITES EVIDENCE TO THIS  
LAW FROM MOGEN AVROHOM ON  
SHULCHAN ARUCH ORECH CHAIM LAWS  
OF SABBATH AND RESPONSA  
CHSAM SOFFER

IT IS RABBINICALLY NOT MEDURISA  
BY DIVINE LAW FORBIDDEN TO PLACE  
WHEAT IN A BIN OF A WIND OR WATER  
MILL BEFORE THE SABBATH THAT IT



SHOULD GRIND ON THE SABBATH.

WHY IS IT FORBIDDEN ONLY

RABBINICALLY AND NOT MEDURISA?

THE ANSWER IS BECAUSE JEWS AT THE

TIME WHEN GOD GAVE THE TORAH

AND DECREED HIS PROHIBITION OF THE

39 DIFFERENT MELOCHOS "WORK"

FORBIDDEN ON THE SABBATH. JEWS DID

NOT EMPLOY WIND OR WATER MILLS.

THIS EXPLANATION ALSO IS CONFIRMED

BY RESPONSA CHSAM SOFFER.

PAGE 24

SIMILARLY THE OPENING AND USING AN UMBRELA ON SABBATH IS FORBIDDEN ONLY RABBINICALLY BECAUSE UMBRELLAS DID NOT EXIST AT THE TIME GOD DECREED THE 39 MELOCHOS FORBIDDEN ON SABBATH.

LIKEWISE USING ELECTRICITY PUTTING ON A LIGHT OR USING ELECTRICAL INSTRUMENTS ON THE SABBATH IS ONLY FORBIDDEN RABBINICALLY NOT MEDURAS DIVINELY BECAUSE THE USE OF ELECTRICITY LIGHTING COOKING

PAGE 25

AND USING ELECTRICAL INSTRUMENTS  
DID NOT EXIST WHEN GOD GAVE THE  
TORAH 3500 YEARS AGO.

ANYTHING NOT FORBIDDEN BY  
DEFAULT IS PERMITTED.

THUS EMPLOYING SUNLIGHT TO HEAT  
AND COOK ON SABBATH IS NOT  
DIVINELY FORBIDDEN BECAUSE IT WAS  
NOT BANNED BY GOD WHEN HE GAVE  
THE TORAH.

LET US SEE AND EXAMINE IF WE CAN  
USE AND APPLY THE SAME REASONING  
AND USE THE SAME LOGIC TO FIND A

DISPENSATION TO FORM A MINYON A QUORUM OF 10 MEN OVER THE AGE OF 13 YEARS BY UNITING 10 MEN BY ZOOM TO RECITE KADISH SAY KEDISHA PRAY WITH A MINYON RECITE THE BLESSINGS AND READ THE TORAH ON WEEKDAYS SABBATH AND HOLIDAYS .

OF COURSE ZOOM WILL BE PUT ON BEFORE SABBATH AND HOLIDAYS AND NOT TOUCHED DURING SABBATH AND HOLIDAYS .

IT MUST BE NOTED THAT RAV MOSHE FEINSTIEN THE GREATEST POSEK DECISOR OF JEWISH LAW IN THE 20<sup>TH</sup>

PAGE 27

CENTURY RULED THAT USING A MICROPHONE ON THE SABBATH IS NOT A DIVINE PROHIBITION IF IT WAS OPERATIONAL BEFORE SABBATH .

IT IS PROHIBITED RABBINICALLY.

THE DIFFERENCE IS THAT IN THE CONTINGENGECY OF HUGE DURESS AND EMERGENCY THE RABBINICAL PROHIBITION IS TRUMPTED.

MISHNEI BRURA IN BAER HALACHA CITING RASHBA LAWS OF SABBATH CHAPTER 318. I FOUND THE SAME IN COMMENTARIRES ON

BABYONIAN TALMUD YUMA .

DIVINE PROHIBITIONS CAN BE TRUMPTED ONLY TO SAVE HUMAN LIFE EVEN IF THERE EXISTS A DOUBT LESS THAN A FRACTION OF ONE PERCENT ACCORDING TO RULING OF RAV MOSHE FEINSTEIN.

CONSEQUENLY IT IS PERMISSABLE TO USE ZUM THAT BECOMES OPERATIONAL BEFORE SABBATH IN OUR SITUATION OF THE CORONA VIRUS .

PEOPLE ARE FORCED TO REMAIN AT HOME TO AVOID CATCHING THE

VORONA VIRUS THAT CAN BE LETHAL.

TO PROHIBIT JEWS FROM ENGAGING IN RELIGIOUS ACTIVITY IS A SITUATION THAT CAUSES GREAT DURESS AND SUFFERING. THIS IS A SITUATION THAT EFFECTS A MULTITUDE OF JEWS NOT ONE INDIVIDUAL. WE MUST ENDORSE THIS DISPENSATION IN ORDER TO ALLEVIATE AN IMPOSSIBLE SITUATION.

IT MUST BE POINTED OUT THAT RAV MOSHE FEINSTIEN RULED THAT PUTTING ON A LIGHT AND USING ELECTRICAL INSTRUMENTS ON THE SABBATH IS NO MORE THAN

PAGE 30

RABBINICAL NOT DIVINELY  
PROHIBITED.

RAV MOHE FEINSTEIN RULED THAT NO  
ONE REALLY KNOWS THE NATURE OF  
ELECTRICITY HOW IT WORKS AND  
THEREFORE CAN NOT REALLY APPLY  
HALACHIC LAWS .

THE OPINION OF SCIENTISTS KEEP  
CHANGING AND THERE EXISTS NO  
DEFINITIVITY.

UNDER SUCH A SITUATION WE APPLY  
THE RULING OF RAMBAM IN LAWS OF  
ISSURE BIAH AND TUMAI MES THAT



WHEN EVER DOUBTS EXIST AS TO WHAT THE FACTS ARE OR WHAT IS THE APPLICATION OF JEWISH LAW TO THE FACTS THE PROHIBITION IS RECHARACTERIZED TO A RABBINICAL PROHIBITION.

ONLY WHEN THERE EXISTS CERTAINTY DOES ONE TRANSGRESS DIVINE PROHIBITIONS .

USING ZOOM ON SABBATH WOULD THEREFORE BE PERMITTED IN OUR PRESENT SITUATION OF COVID 19.

IT IS AT MOST RABBINICALLY PROHIBITED. IN SITUATION OF GREAT

PAGE 32

DURESS OR SUFFERING OR MEDICAL  
NEEDS EVEN IF IT IS NOT LIFE SAVING  
ONE CAN TRUMP RABBINICAL  
PROHIBITIONS.

THIS DISPENSATION DOES NOT EXTEND  
WHEN COVID 10 EMERGENCY BECOMES  
HISTORY.

WE THEN WOULD PROHIBIT ITS USE ON  
SABBATH OR HOLIDAYS.

ONLY IN EMERGENCY SITUATIONS  
WHEN JEWS EXPERIENCE GREAT DURESS  
AND HARDSHIPS OR MEDICAL NEEDS

PAGE 33

EVEN IF NOT LIFE SAVING WILL WE  
PERMIT USE OF ZOOM.

I WISH TO ELUCIDATE THAT RAV  
SHLOMO AUERBACH IN HIS RESPONSA  
MINCHOS SHLOMO CITES HALLACHIC  
EVIDENCE TO DISPUTE THE  
PROHIBITIONS OF THE USE OF  
ELECTRICITY LIGHTING AND COOKING  
AND USING ELECTRICAL INSTRUMENTS ON  
SABBATH PROPOUNDED BY CHAZON ISH  
AND RAV CHAIM OZER GRUZOFKY.  
BOTH TORAH GIANTS CLAIM THAT  
THERE EXISTS DIVINE PROHIBITIONS.  
RAV SHOMO AUERBACH A LEADING

PAGE 34

TORAH AUTHORITY IN ISRAEL DISPUTES  
THEIR POSITION. HIS POSITION IS  
SHARED BY RAV HENKIN FROM NEW  
YORK CITY RAV FRANK FROM ISRAEL  
RAV TZVI FRUMER IN RESPONSA  
ERETZ TZVI RAV YISROEL PIKARSKI  
ROSH YESHIVA AND ONE WHO  
ORDAINED STUDENTS AT LUBAVITCH  
AND HALACHIC ADVISOR TO  
LUBAVITCHER RABBI.

HOWEVER IN NORMAL SITUATIONS ONE  
IS PROHIBITED FROM PUTTING ON THE  
LIGHT AND USING ELECTRICAL  
INSTRUMENTS ON THE SABBATH AND

PAGE 35

HOLIDAYS.

RASHBAH ADDS IF THERE EXISTS ADDITIONAL ONE OR TWO DISTINCT DOUBTS OR ONE PERFORMS THE ACTIVITY WITH A SHINU DIFFERENTLY THAN NORMAL ONE IS PERMITTED AB INITIO. THUS IF ONE PUTS ON THE SWITCH USING HIS/HER ELBOW RATHER THAN ONE'S HAND ONE IS PERMITTED UNDER EMERGENCY SITUATIONS TO PUT ON THE LIGHT ON SABBATH.

LET US PRAY THAT THERE BE NO EMERGENCY SITUATIONS AND ALL OF US OBSERVE THE PROHIBITION OF

PAGE 36

PUTTING ON LIGHT COOKING AND  
USING ELECTRICAL INSTRUMENTS ON  
THE SABBATH AND HOLIDAYS.

LET US RETURN TO THE THEME OF THIS  
ESSAY . PROOF THAT GATHERING 10  
MEN OVER THE AGE OF 13 IS PERMITTED  
BY ZOOM.

WE WILL USE THE RATIONAL EMPLOYED  
BY MOGEN AVROHOM AND CHSAM  
SOFFER WHY GRINDING WHEAT ON  
THE EVE OF THE SABBATH IS  
PROHIBITED ONLY RABBINICALLY AND  
NOT DIVINELY.

THE REASON IS BECAUSE WINDMILLS  
AND WATER MILLS WERE NOT USED BY  
JEWS AT THE TIME THE TORAH WAS  
GIVEN MY GOD 3500 YEARS AGO.

SO TOO AT THE TIME THE RABBIS  
ENACTED THE PROHIBITION OF  
COUNTING MEN OUTSIDE OF A ROOM  
**FOR A MINYON ZOOM**  
**DID NOT EXIST.**

PAGE 38

ANY THING NOT FORBIDDEN  
BECAUSE IT DID NOT EXIST AT  
THE TIME THE PROHIBITION IS  
MADE BY DEFAULT IS  
PERMITTED. WOULD THE  
RABBIS HAVE WANTED TO  
PROHIBIT ZOOM THEY SHOULD  
HAVE STATED THAT IN THE  
CONTINGENCY SCIENCE  
WOULD DEVELOP MEANS OF



SEEING AND COMMUNICATING  
WITH PEOPLE OUTSIDE OF A  
ROOM IT STILL IS PROHIBITED.  
SINCE NO SUCH LAW EXISTS IT  
MEANS THAT THE RABBIS HAD  
NO INTENTION OF BANNING  
ZOOM.

THIS IS SIMILAR TO WHAT IS  
WRITTEN IN BEGINNING OF  
BABYLONIAN TALMUD

PAGE 40

AVODAH ZORA THAT IT IS  
PERMITTED TO ENGAGE IN  
COMMERCE WITH PAGANS  
WHEN A FAIR OCCURS AND  
ONE WOULD HEAVY FINACIAL  
LOSSES IF ONE DOES NOT  
PARTICIPATE ON THEIR  
HOLIDAYS . BECAUSE AT THE  
TIME WHEN THE RABBIS  
ENACTED THE PROHIBITION OF  
ENGAGING IN COMMERCE

PAGE 41

WITH PAGANS ON THEIR  
HOLIDAY THEY EXEMPTED IF A  
FAIR EXISTED . THIS IS ASSUMED  
SINCE IT WAS NOT EXPLICITLY  
PROHIBITED THUS  
SOMETHING NOT PROHIBITED  
IS BY DEFAULT PERMITTED. SO  
TOO IN OUR CASE BY NOT  
PROHIBITING A FUTURE  
INVENTION LIKE ZOOM BY  
DEFAULT IT IS PERMITTED.

PAGE 42

THEREFORE THEIR  
PROHIBITION DOES NOT APPLY  
TO ZOOM JUST LIKE THE  
PROHIBITION OF THE 39  
MELOCHOS WORK DIVINELY  
PROHIBITED ON THE SABBATH  
DOES  
NOT APPLY TO  
PUTTING ON A LIGHT OR USING  
ELECTRICAL INSTRUMENTS ON

THE SABBATH .

ANYTHING NOT PROHIBITED  
BECAUSE IT DID NOT EXIST BY  
DEFAULT IS PERMITTED.

PAGE 44

PROOF MINYON CAN  
BE COMPOSED  
ACCORDING TO  
HALLACHA –JEWISH  
LAW OF TEN MEN  
OVER 13 YEARS BY  
MEANS OF ZOOM  
BOOK 153 MOSHE  
SISESENDER  
PAGE 45

ARUCH HASHULCHON ORECH  
CHAIM CHAPTER 125  
REGARDING ANSWERING  
AMEN WHEN ONE IS UNABLE  
TO HEAR THE BLESSING STATES  
THE FOLLOWING :

IF ONE NEEDS TO OBSERVE A  
MITZVAH AND ANSWERS AMEN  
IN ORDER TO BE INCLUDED  
AND COVERED BY THE

BLESSING FOR THE MITZVAH  
ONE MUST KNOW PRECISELY  
THAT THE BLESSING RECITED  
PERTAINES TO THAT MITZVAH.  
OTHERWISE ONE MUST MAKE  
THE BLESSING HIMSELF  
/HERSELF .

HOWEVER IF ONE HAS NO  
PERSONAL NEED FOR THE

PAGE 47



BLESSING ONE CAN ANSWER  
AMEN AND RECEIVES THE  
REWARD FOR ANSWERING  
AMEN. ONE WHO ANSWERS  
AMEN IS IN FACT TESTIFYING  
THAT THEY BELIEVE THAT GOD  
ORDERED THE MITZVAH . OR  
THAT GOD ORDERED THAT  
JEWISH MEN/WOMEN  
OBSERVE WHAT THE RABBIS

**ORDAINED.** THEY THEN MERIT AND WILL GET A PORTION OF OLEM HABO THE EVER LASTING LIFE AFTER THEY DIE . RAMBAM LAWS OF TSUVOH CHAPTERS 8 AND 9

EXAMPLES: LIGHTING CANDLES ON EVE OF THE SABBATH READING MEGILLAH RECITING PRAYERS DURING THE TIME ORDAINED BY THE RABBIS .

WHEN ONE IS ON ZOOM ONE DOES KNOW WHAT MITZVAH THE PRAYER PERTAINS.

PAGE 49

THEREFORE ARUCH  
HASHULCHON MUST AGREE  
THAT ONE HAS OBSERVED THE  
MITZVAH AND MET THEIR  
REQUIREMENT OF SAYING A  
BLESSING TO ACCOMPANY THE  
MITZVAH WHEN THIS IS  
ACCOMPLISHED ONLY BECAUSE  
ONE IS ON ZOOM.

BEFORE ZOOM WAS INVENTED

PAGE 50

---

ONE COULD NOT HAVE DONE THIS. THANK GOD THAT HE GAVE THE INSIGHT TO MEN TO DISCOVER ZOOM AND ALL THE OTHER INVENTIONS THAT MADE ZOOM POSSIBLE .

LIKEWISE , BECAUSE OF DISCOVERY OF BRAILE A BLIND PERSON IS ABLE TO READ .

BECAUSE OF DISCOVERY OF SIGN LANGUAGE A DEAF

PAGE 51

PERSON CAN UNDERSTAND .

A DEAF MUTE IS ABLE TO  
COMMUNICATE THANKS TO  
NEWLY DISCOVERED  
INVENTIONS.

THE HALACHIC LAWS  
DISABLING A BLIND PERSON  
FROM MITZVOT THAT REQUIRE  
ONE TO SEE OR THOSE LAWS  
REQUIRING ONE TO HEAR

OTHERWISE ONE IS NOT  
OBLIGATED BY DIVINE LAW TO  
OBSERVE THE MITZVAH  
CHANGE BECAUSE THE PERSON  
NO LONGER IS DISABLED. TRUE  
ONE CAN NOT READ WITH  
THEIR EYES HOWEVER ONE  
CAN READ BY USING THEIR  
HANDS AND FEELING THE  
LETTERS . TRUE ONE CAN NOT

HEAR WITH THEIR EARS BUT  
ONE CAN READ THE SIGN  
LANGUAGE. ONE WHOSE BOTH  
HANDS ARE CUT CAN TRAIN  
THEMSELVES TO PLAY THE  
PIANO WITH THEIR TOES.

IN EFFECT THE  
ADVANCEMENT OF SCIENCE  
ELIMINATES DISABILITIES AND  
ENABLES INDIVIDUALS TO  
BECOME INTEGRATED IN

PAGE 54

SOCIETY.

RAV MOSHE FEINSTEIN IS ONE  
OF A GREAT NUMBER OF  
HALLACHIC AUTHORITIES WHO  
RULES THAT THESE  
INDIVIDUALS USING THE  
INVENTIONS MENTIONED ARE  
IN FACT OBSERVING THE  
MITZVOT DIVINELY, NOT  
RABBINICALLY AS PREVIOUSLY  
WITH OUT THE BENEFIT OF THE  
PAGE 55



INVENTIONS. SEE MY BOOK 4A ABOUT  
HALLACHA OF DISABLED JEWS

LIKEWISE ARUCHHASHULCHON RULES  
THAT A GET JEWISH DIVORCE TYPED OUT  
AND THEN PRINTED INSTEAD OF HAND  
WRITEN IS KOSHER . EVEN HOEZER LAWS  
OF WRITING A GET .

AGREEMENT BY THE HUSBAND TO HAVE A  
GET WRITTEN CAN BE

PAGE 56

TELEGRAPHED . IT NEED NOT BE GIVEN ORALLY WITH THE HUSBAND PHYSICALLY PRESENT.

PREVIOUSLY THE RABBIS MADE A DISPENSATION THAT A GET CAN BE MAILED BY THE HUSBAND TO A BET DIN RABBINICAL COURT WHO IN

PAGE 57

TURN WOULD ACT AS THE AGENTS OF THE HUSBAND TO HAND IT TO THE WIFE.

THEREFORE IT DOES NOT REQUIRE A GREAT LEAP TO ADVANCE THE DISPENSATION THAT A MINYON CAN BE CREATED BY USING ZOOM THAT UNITES 10 JEWISH MEN OVER THE AGE OF 13 YEARS .PAGE 58

ALL THE MITZVOT THAT  
REQUIRE A MINYON ALL THE  
BLESSINS RECITED ONLY WHEN  
A MINYON IS PRESENT AND  
THEN BE RECITED. IT IS NOT  
UTTERING THE NAME OF GOD  
IN VAIN. WHEN ONE RECITES  
THE BLESSINGS IN A  
SYNAGOGUE WHEN THERE  
EXISTS NO MINYON THAT CAN  
PAGE 59

ONLY BE RECITED ONLY WITH  
A MINYON ONE IS IN  
VIOLATION OF RECITING THE  
NAME OF GOD IN VAIN.

HOWEVER AS I STIPULATED  
PREVIOUSLY IN MY BOOKS THE  
DISPENSATION ONLY APPLIES  
WHERE THERE EXISTS DIRE  
HARDSHIP LIKE THE CORONA  
VIRUS OR AN OTHER

*page 60*

---

EMERGENCY.

LET US PRAY THT GOD  
ENLIGHTEN US WITH THE  
WISDOM OF DISCOVERING A  
VACCINE TO PREVENT CARONA  
VIRUS AND ALL OTHER  
DISEASES ESPECIALLY ALL TYPES  
OF CANCER.

OUR DISPENSATION OF  
PERMITTING TO USE ZOOM TO

*page 41*

FORM A MINYON NO LONGER  
WILL EXIST.

ONCE THE EMERGENCY OF  
CORONA VIRUS BECOMES  
HISTORY THE DISPENSATION OF  
FORMING A MINYON WITH THE  
USE OF ZOOM LIKEWISE  
BECOMES HISTORY.

HOWEVER , IF A SYNAGOGUE  
IS UNABLE TO FIND 10 JEWISH  
MEN OVER THE AGE OF 13 AND

A RESULT THE REMAINING  
MEMBERS WILL GO  
ELSEWHERE AND THE  
SYNAGOGUE WILL SUFFER  
GREAT FINANCIAL LOSS

THIS SYNAGOGUE CAN USE  
ZOOM IN ORDER TO FORM A  
MINYON AND PREVENT GREAT  
FINANCIAL LOSS.

PAGE 63

SIGNED

RAV MOSHE SISELENDER  
AUTHOR AND PUBLISHED  
153 BOOKS AND  
ESSAYS .

THANK GOD THAT HE HAS  
GIVEN ME THE INSIGHT TO  
LEARN AND PUBLISH ALL THESE  
BOOKS AND ESSAYS . I PRAY

*page 64*



THAT I SHALL REACH 1000  
BOOKS AND ESSAYS. PAGE 64

PAGE <sup>65</sup>