

Halachos of shemiras einayim

Posted by davidt - 01 Feb 2024 15:18

The following is from the "Doeihu | Daily Halacha" email series

Shemiras Einayim - Part 1

Below is a short overview of the *halachos* of *shemiras einayim*.

1. It is forbidden for a man to **gaze** at a woman. One who does so transgresses the prohibition of “*V’nishmarta mikol davar ra*, you must guard yourself from every improper thing” (*Devarim* 23:10). In many instances, he also transgresses the prohibition of “*Lo sasuru acharei levavchem v’acharei eineichem*, you may not turn after your hearts and after your eyes” (*Bamidbar* 15:39). (*Berachos* 61a; *Shulchan Aruch* EH 21:1 and OC 75; *Mishnah Berurah* 75:17)
2. According to the letter of the law, if one merely **glances** a woman incidentally, without intention to gaze at her, he has not transgressed any prohibition. (The *poskim* write that the prohibition against looking at a woman only applies when one gazes at her, i.e., while concentrating and analyzing her features. However, if one merely glances at a woman superficially, without analyzing details or focusing on what she looks like, this is permitted according to the letter of the law. It is possible for one to know of the other person’s features after glancing at them many times. However, in this case, knowing the features is the result of glancing, rather than gazing.) (*Yam Shel Shlomo*, *Kesubos* ch. 2; *Pri Megadim* MZ 76:1; *Mishnah Berurah* 76:7; *Igros Moshe* OC 1:40; see *Chut Shani* EH p. 42)
3. From a *mussar* perspective, however, a man should avoid even glancing at a woman, certainly when that could lead to improper thoughts. (*Mishnah Berurah* 75:1 and :7; see *Chut Shani* EH p. 42)

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Re: Halachos of shemiras einayim

Posted by davidt - 29 Mar 2024 15:33

[Heeling wrote on 29 Mar 2024 15:25:](#)

[davidt wrote on 29 Mar 2024 15:20:](#)

[Heeling wrote on 29 Mar 2024 14:06:](#)

[davidt wrote on 29 Mar 2024 13:44:](#)

A Boss's Responsibility

21. In order not to transgress the prohibition of "*Lifnei iver lo sitein michshol*, do not place a stumbling block in front of a blind person" (i.e., do not cause another person to sin), as well as the prohibition of "*Mesayeia l'dvar aveirah*, helping another person sin," and, if many people work for the company, the prohibition of "*machshil es harabbim*, causing many people to sin," it is the responsibility of a business owner or company manager to make sure that every device used by his employees is equipped with a good filter. He must install the filter even it costs him money. He should not give the workers unfiltered devices with the assumption that they will install filters on their own.

It is worthwhile to note that this does not only apply to computers. It is equally applicable to other devices that are internet-capable, such as tablets, phones, etc.

Why not?

Please explain your question...

In today's halacha, it says that a boss has a responsibility to filter company-owned devices but then it is noted that it does not apply to computers.

Why doesn't it apply to computers?

Sorry if it's not clear... read again

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Re: Halachos of shemiras einayim
Posted by Heeling - 29 Mar 2024 15:37

[davidt wrote on 29 Mar 2024 15:33:](#)

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Please send today halacha to my boss at *****@*****.com

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Re: Halachos of shemiras einayim
Posted by davidt - 01 Apr 2024 13:23

Posting Immodest Pictures on a Website

21. One may not post immodest or otherwise inappropriate pictures on a website that he uses to market and sell his products (even if he personally does not post the pictures and has it done

by non-Jewish workers or a non-Jewish company). Even if he doesn't actually own the website, but just uses it to sell his products (e.g., Amazon), he may not post inappropriate content so as not to transgress the prohibitions of "*Lifnei iver lo sitein michshol*," "*Mesayeia l'dvar aveirah*," and *chillul Hashem*. Even if the majority of visitors to the website are non-Jews, these prohibitions apply because it is always possible that Jewish customers will visit his website. (Rav Yechiel Michel Steinmetz *shlita*, as well as many other contemporary *poskim*)

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Re: Halachos of shemiras einayim
Posted by davidt - 02 Apr 2024 16:51

Inquiring About the Filter During a Job Interview

22. Before one accepts a job, it is very important to inquire about the filtering system in place at the office. One should find out whether the devices are filtered, as well as what type of filter is used. One should only accept the position if he ascertains that the company employs the use of good filters. If one's only employment opportunity is in an office that uses a weak filter, he should consult with a competent *posek* before accepting the job.

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Re: Halachos of shemiras einayim
Posted by davidt - 03 Apr 2024 13:54

Paying for a Filter

23. If one has a filter at work, but it is possible to obtain a better filter, he should install the better filter even if it costs more and he would have to cover the expense.

24. If one finds the cost of upgrading to a stronger filter prohibitive, or if he is having a hard time coming up with the funds, one may use *maaser* money for this expense. (Heard from Rav Yechiel Michel Steinmetz *shlita*. Other leading contemporary *poskim* concur in *teshuvos* that are in the property of the *Maareches*. The rationale behind this *heter* is based on various factors pertaining to the *halachos* of *maaser*.)

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Re: Halachos of shemiras einayim
Posted by Heeling - 04 Apr 2024 15:35

I hope all is okay with the Rav, its the first time 65 days that he missed the shiur.

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Re: Halachos of shemiras einayim
Posted by chooseurname - 04 Apr 2024 15:41

They didn't send out an email today, idk why.

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Re: Halachos of shemiras einayim
Posted by iyh2023 - 04 Apr 2024 16:51

[chooseurname wrote on 04 Apr 2024 15:41:](#)

They didn't send out an email today, idk why.

Did you check your spam?

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Re: Halachos of shemiras einayim
Posted by chooseurname - 04 Apr 2024 20:06

Huh, good call. This is the first time the Doehu email went to spam for me.

Must be hashgacha pratis because today's was about buying a filter for your work computer if they don't supply one. Hit pretty hard...

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Re: Halachos of shemiras einayim
Posted by davidt - 08 Apr 2024 12:51

In the upcoming posts we will discuss a number of aspects of the internet and their practical implications so people will know what must be taken into consideration before using them.

We remind our readers that the fact that we will be discussing specific platforms is not an endorsement, nor should it be taken as permission to use them. We are merely addressing the facts of the matter and everyone should speak with their Rav for their own personal guidance before using of any of these platforms.

Zoom Part 1

Facts:

Zoom and other videoconferencing platforms have become very popular in the past few years. It is worthwhile to note the following points about these platforms:

1. A person tends to dress less formally at home than in public or at work. This can often lead to non-Jewish or non-religious women to be dressed less modestly on a Zoom call than they would in a place of business. This could potentially lead to problems of seeing forbidden sights.
2. In regular circumstances, when a man and woman meet in person for a business meeting, it is natural to feel uncomfortable to look each other directly in the eye. People generally tend to glance to the side rather than make direct eye contact. During Zoom meetings, however, when the camera is focused directly on one's face and no one can tell what the other participants are looking at, there is a bigger challenge to avoid looking directly at the other person.
3. Furthermore, when people are not speaking face-to-face, the natural shyness they would usually feel is decreased and they tend to be less guarded and more casual.

See tomorrow regarding "Practical Guidelines".

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Re: Halachos of shemiras einayim
Posted by davidt - 09 Apr 2024 11:14

Zoom Part 2

Practical Guidelines:

1. When a man has to use Zoom to communicate with a woman, he should keep the Zoom window hidden behind another window while he is speaking with her. Alternatively, he can minimize the Zoom tab (by clicking on the minimize button at the top right corner of the screen). In this way, he will avoid the inclination to look at her. (See *Shu"t Radvaz* regarding walking behind a female)
2. When a woman must communicate with a man through Zoom, she should try to position the camera in a way that it is not directly showing the front of her face; rather, it should only show the side. If possible, she should turn off the camera on her Zoom and participate only through audio. This way, she will not be seen on the conference.
3. One should keep in mind that the *halachos* of maintaining appropriate boundaries between men and women also apply when communicating via phone, email, or any other communication platform, including Zoom. Therefore, one must remember to be very careful to adhere to the *halachos* of interactions between men and women. The conversations should be kept formal and businesslike.

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Re: Halachos of shemiras einayim
Posted by davidt - 10 Apr 2024 13:05

Groups and Chats

Facts:

In the business world, it is very common for people to communicate through groups and chats.

There are a number of relevant points that should be clarified:

1. People often misuse groups and chats to waste time by sending and receiving nonsensical and pointless material that serves no constructive purpose. Often, this content is actual *leitzanus* (mockery of serious matters), which leads a person astray from Torah and pure, unadulterated *emunah*. Accordingly, one who uses such groups and chats runs the risk of transgressing the prohibition of being part of a “*moshav leitzim*.” (as explained in length in the previous posts)
2. Furthermore, such groups and chats often foster an atmosphere of casualness and lightheadedness. This is especially detrimental when men and women belong to the same group or chat and send each other all types of images, emojis, and the like. For this reason, using such platforms often involves the inherent risk of transgressing the prohibitions of *s’chok* and *kalos rosh* (mockery and levity) with a member of the opposite gender.

Practical Guidelines:

1. If one does not have a need for groups or chats, he should not use them at all.
2. Even if one needs to use groups or chats, he may not be part of a group that engages in *leitzanus* or other forms of foolishness that lead a person away from *emunah* or cause him to simply waste time. (as explained in length in the previous posts)
3. If a workplace uses chats for business purposes, it is certainly ideal that separate chats be utilized for men and women. If this not possible, everyone should be very careful to keep the conversations businesslike and formal. Any images, emojis, or the like that have the opposite effect should certainly not be sent in order to avoid transgressions of *s’chok* and *kalos rosh* with a member of the opposite gender. (as explained in length in the previous posts)

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Re: Halachos of shemiras einayim
Posted by davidt - 11 Apr 2024 14:19

LinkedIn Part 1

Facts:

It has become very common in the business world to use the LinkedIn platform to network with the goal of fostering connections, attracting new clients, arranging meetings, etc. Below are a

few important points about this platform:

1. Much of what was mentioned regarding groups and chats applies to LinkedIn as well. As much as they present themselves as being a strict business platform, the reality is that LinkedIn often contains an element of frivolity and lightheadedness, as well as informality between men and women. Usage of LinkedIn very often borders on the prohibition of *s'chok* and *kalus rosh*.

2. When people try to create connections with new clients, it is common to use very friendly, informal terminology, which is the complete opposite of formality. This can border on the transgression of *s'chok* and *kalos rosh*, and also creates a feeling of closeness between members of the opposite gender, which is one of the severe prohibitions of *k'reivah l'arayos*. It can also often lead to having improper thoughts.

3. It is also common for LinkedIn users to receive videos of women giving lectures, reports, etc. This could border on the prohibition against seeing forbidden sights.

4. When a man listens to a woman deliver a lecture or report, he may be transgressing the prohibition of "*kol b'ishahervah*." As we explained previously, *poskim* say that the prohibition of *kol ishah* could apply to a woman giving a lecture, since one who delivers a speech usually does so in a way that is aimed at captivating the audience. This is especially relevant on a platform like LinkedIn, which is specifically geared to promoting businesses and attracting new clients and customers. Since this is the purpose of the platform, companies specifically post videos of lectures delivered in an attractive way, which can often border on the prohibition of *kol ishah*.

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LinkedIn Part 2
Posted by davidt - 12 Apr 2024 13:22

LinkedIn Part 2

Practical Guidelines:

1. If one has to use LinkedIn, he must be very careful to adhere to the *halachos* of interactions between men and women. The conversations should be formal and businesslike. No personal matters should be written or discussed.
2. The user must be very careful to avoid seeing any forbidden sights. As we explained, the prohibition of looking at women applies equally when looking at a woman on a screen. Even if she is dressed modestly, it is still prohibited to gaze at her (one may only “glance” at her, as we explained in the laws of *shemiras einayim*), and according to the teachings of *mussar*, one should try to not even glance at her. If she is not dressed modestly, as is usually the case with a non-Jew or a non-religious Jew, it is definitely forbidden to even glance at her.
3. A man who uses LinkedIn must be careful to avoid the prohibition of *kol islah*.
4. It is worthwhile to note that, in most instances, one is subjected to fewer potential dangers when using the LinkedIn website, which is usually better filterable, rather than the app, which in many cases cannot be filtered for the most part.

We remind our readers that the fact that we will be discussing specific platforms is not an endorsement, nor should it be taken as permission to use them. We are merely addressing the facts of the matter and everyone should speak with their Rav for their own personal guidance before using of any of these platforms.

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