

Short answer

Yes. I can run a **BITE-style analysis of Satmar as a high-demand religious community**, using the available material and distinguishing documented evidence from inference. The evidence supports describing Satmar as having **strong high-control features**, especially in information control, social boundaries, gender roles, and emotional pressure. But BITE alone cannot scientifically prove that Satmar is a “cult,” and it would be unfair to treat every Satmar member or every religious practice as coercive.

A kleine hakhne: the question is not simply “Is Satmar religious?” but rather “How much control does the system exercise over members’ autonomy, information, relationships, and emotions?”

B — Behavior control

Observed or reported patterns

Available descriptions of Satmar and related Haredi systems indicate regulation of:

- dress and modesty;
- gender separation;
- education and employment;
- technology and internet access;
- marriage and family life;
- participation in protests or public political activity;
- relationships with the outside world.

In the AI speech, Rabbi Aaron Teitelbaum urges the community to restrict access to AI, including through supposedly “kosher” phones, and frames technological access as a dangerous spiritual temptation. A separate report describes him instructing followers not to participate in certain protests. [[ppl-ai-file-upload.s3.amazonaws](#)][[ynetnews](#)]

The broader material also describes schools and rabbinical institutions as important mechanisms for maintaining communal norms. Some sources report that non-compliance with rabbinical decisions can result in social ostracism or exclusion from communal institutions, although the extent and consistency of this varies between communities and individuals. [[grokipedia](#)]

BITE assessment

Strong evidence of behavioral regulation, particularly concerning:

- technology;
- dress;

- gender boundaries;
- education;
- communal participation.

The key question is whether these rules are voluntary commitments that members can leave without severe consequences, or whether disobedience produces coercive penalties. BITE analysis becomes much stronger when rules affect housing, employment, marriage prospects, custody, family contact, or access to children.

I — Information control

This is probably the strongest BITE category.

Observed or reported patterns

The sources describe:

- restrictions on unfiltered internet and smartphones;
- reliance on approved or filtered devices;
- limited access to secular media;
- educational systems that prioritize religious learning and may minimize secular subjects;
- concern about former members' narratives;
- use of hotlines as an important channel for distributing approved content;
- encouragement to report people who access AI or prohibited information.

Frieda's video explains that many people access recordings through phone hotlines because radio, cloud recordings, and ordinary media may not be readily available. She also presents Rabbi Teitelbaum's speech as a warning that even a kosher phone can become a gateway to AI. [[ppl-ai-file-upload.s3.amazonaws](#)]

The speech's treatment of AI is especially revealing. It does not merely say, "AI can be dangerous." It presents AI as a spiritually contaminating force and advocates a community-wide response based on restriction, vigilance, and warning.

The reported instruction to report people connected to AI adds a surveillance element. [[israelnationalnews](#)]

BITE assessment

High indication of information control, especially if the following are widespread and enforced:

- blocking outside sources;
- limiting access to critics and former members;
- allowing information only through approved channels;
- treating unsupervised information as morally contaminating;

- encouraging members to report one another.

There is, however, an important distinction between:

“Children should not have unrestricted access to AI.”

and:

“Members must not access AI, must not discuss it independently, and should report those who do.”

The first is parental safeguarding. The second is much closer to information control and internal surveillance.

T — Thought control

Observed or reported patterns

The AI speech uses a strongly binary moral vocabulary:

- AI is described as a new *Satan* or *yetzer hara*;
- technology is associated with impurity and spiritual corruption;
- exposure is portrayed as something that can permanently change a person;
- young people are described as vulnerable “innocent sheep” who may fall into a spiritual pit;
- the prescribed response is framed as a communal religious battle.

This is not merely a technical debate. It places technology inside an absolute moral universe: Torah versus temptation, purity versus contamination, safety versus spiritual destruction.

Satmar ideology also commonly uses strong separation between the community and the outside world. External culture may be described as dangerous, sexually corrupting, spiritually threatening, or assimilating. That type of worldview can make criticism of the community appear not merely mistaken but morally dangerous.

BITE assessment

Moderate-to-strong evidence of thought-shaping, especially through:

- loaded religious language;
- black-and-white categories;
- moralization of doubt;
- framing outside ideas as spiritually dangerous;
- presenting leadership-approved interpretation as the safe interpretation.

But this category must be handled carefully. Every religion teaches a worldview and uses moral language. “AI may damage spiritual life” is a theological claim, not automatically thought control. The BITE concern increases if members are discouraged or punished for questioning the claim, consulting outside sources, or forming independent interpretations.

E — Emotional control

Observed or reported patterns

The AI speech makes extensive use of:

- fear of hell;
- fear of spiritual corruption;
- fear for children;
- parental guilt;
- shame concerning impurity;
- urgency and catastrophe;
- emotional vocal performance, including crying and appeals to *gevald* and *oy vey*.

Frieda specifically observes that Rabbi Teitelbaum uses *koach hadibur*—the power of speech—to move the audience emotionally, including by inspiring tears. She also notes that she personally finds the warning understandable in relation to children’s unsupervised access to AI, even though some of the language is extreme.[ppl-ai-file-upload.s3.amazonaws.com]

Other material concerning people who leave high-demand Haredi communities describes possible family, social, and economic consequences, including estrangement, loss of community support, and difficulty building an independent life.

These consequences vary, and they should not be assumed to apply identically to every Satmar family.[[thelehrhaus](https://thelehrhaus.com)][[clcihub](https://clcihub.com)]

BITE assessment

Strong emotional-control indicators are present in the rhetoric:

- fear of hell;
- fear of spiritual contamination;
- fear of harming one’s children;
- guilt about failing to obey;
- fear of social and familial loss.

The decisive question is whether these emotions are used simply to encourage religious commitment or to make independent thought and exit psychologically or socially impossible.

Overall profile

Domain	Preliminary level	Main reasons
Behavior	High	Rules concerning technology, dress, gender, education, and communal conduct.
Information	High	Filtering, restricted media, approved channels, limited outside exposure, possible reporting.
Thought	Moderate–high	Loaded language, spiritual binaries, authority-centered interpretation.
Emotion	High	Fear of hell, impurity, guilt, shame, and consequences of disobedience or exit.

This is not a numerical scientific score. It is a structured qualitative assessment.

Does this prove “cult”?

No—not by itself.

The word **cult** is disputed and often used rhetorically. BITE is better used to ask whether a group operates along an **influence continuum**, from ordinary religious commitment to authoritarian control. Critics argue that BITE’s indicators are broad enough to fit many disciplined religious or ideological organizations and that its scientific validation remains contested.[\[cesnur\]](#)[\[inner-compass-counseling\]](#)

A stronger conclusion would require evidence about actual enforcement:

- Are members free to disagree with rabbis?
- Can they leave without losing family contact?
- Are dissenters publicly shamed or privately pressured?
- Are marriages, education, employment, or housing controlled?
- Are members monitored by one another?
- Are former members treated as morally dangerous?
- Can women and men independently access education and employment?
- Is there meaningful institutional accountability?
- Can leaders be challenged without retaliation?

The available material gives substantial evidence of **high-demand and high-control mechanisms**, but not a complete, independently verified sociological audit of every Satmar institution.

Final assessment

My careful conclusion would be:

Satmar can reasonably be analyzed as a **high-control or high-demand religious community** under Steven Hassan's BITE framework. The strongest indicators concern information restriction, technological boundaries, behavioral regulation, fear-based emotional pressure, and social consequences for nonconformity or exit. The AI speech by Rabbi Aaron Teitelbaum is a particularly clear example of these mechanisms in operation: it combines spiritual threat language, restrictions on information access, behavioral demands, and a possible duty to report fellow members. [[ppl-ai-file-upload.s3.amazonaws.com/\[israelnationalnews\]](https://ppl-ai-file-upload.s3.amazonaws.com/[israelnationalnews])]

But the statement:

“Satmar is definitively a cult”

goes beyond what BITE alone can establish. A more precise formulation is:

Satmar exhibits significant high-control characteristics, and some of its institutional practices can be interpreted as coercive under the BITE model; the label “cult” remains a contested conclusion requiring broader evidence.

In plain Yiddish: *s'iz nit pashut*—it is not simple. There are genuine religious commitments, strong communal solidarity, and meaningful support on one side, and potentially restrictive, fear-based, and autonomy-limiting mechanisms on the other. Both sides must be examined without turning the analysis into either *hasbara* or a caricature.

Yes, you can apply the BITE model to Rabbi Aaron Teitelbaum's speech—but you cannot responsibly conclude from this video alone that he is a “high-control cult leader.” A fairer formulation would be: the speech displays several *high-control rhetorical mechanisms*, especially around information, fear, and reporting, while the broader leadership system would require much more evidence. *Nu, let's be precise.*

What the video shows

According to Frieda Vizel's translation and contextual analysis, Rabbi Teitelbaum presents AI as a new *yetzer hara*—an evil inclination or spiritual temptation—and calls it a threat more serious than earlier technologies. He describes AI as something that can corrupt the soul, lead young people toward “hell,” and drain them of Torah, religious feeling, and fear of God. He also says that even a “kosher” phone may provide access to AI.[[ppl-ai-file-upload.s3.amazonaws](https://www.amazonaws.com/ppl-ai-file-upload.s3)]

A separate report reproduces the most consequential instruction: people who know that someone is connected to AI should report that person to the relevant institution, and failing to report may itself be considered sinful.[[israelnationalnews](https://www.israelnationalnews.com)]

That last point is analytically more important than the dramatic language alone. Strong religious warnings are not automatically coercive. The issue is what the warning asks people to do.

BITE analysis

BITE category	Evidence or possible mechanism	Preliminary assessment
Behavior control	Discouraging or prohibiting devices and AI access; urging families and institutions to monitor use; potentially reporting users.	Strong indication of behavioral regulation.
Information control	Restricting access to internet-connected devices, AI chatbots, and outside information; framing access itself as spiritually dangerous.	Strongest BITE category in this speech.
Thought control	Presenting AI primarily as <i>satan</i> , impurity, and a path away from Torah; narrowing the acceptable interpretation of the technology.	Possible thought-shaping, but religious moral interpretation alone is not proof of mind control.
Emotional control	Repeated use of <i>oy vey</i> , <i>gevald</i> , spiritual ruin, hell, corruption, fear for children, and parental guilt.	Strong emotional pressure, particularly fear and guilt.

The speech therefore scores as **high on observable control rhetoric**, especially in the categories of behavior, information, and emotion. It is less conclusive regarding actual thought control, because that requires evidence of how members are punished or prevented from questioning the official interpretation.

The reporting instruction

The call to report fellow members is the most troubling feature from a BITE perspective.

It can create:

- surveillance by members of one another,
- fear of discovery,
- pressure to conceal curiosity,
- institutional enforcement of technological boundaries,
- a moral obligation to inform on others,
- reduced trust within families and peer groups.

In Yiddish-inflected terms, this is not merely *a shmuess*—a discussion or warning. It potentially turns the community into an informal monitoring network. If reporting leads to punishment, expulsion, loss of schooling, marriage consequences, family ostracism, or loss of livelihood, the control mechanism becomes much more serious.

However, we should distinguish between:

“Parents should protect children from unsupervised AI.”

and:

“Members must report other members, and failing to report is sinful.”

The first may be ordinary safeguarding. The second is much closer to institutional surveillance and moral coercion.

Is it a “cult”?

That conclusion requires caution. “Cult” is a contested term and is often used polemically. BITE was developed to describe methods used by authoritarian or exploitative systems, but it is not a clinical diagnosis or a simple scoring test. A speech may contain BITE-like mechanisms without proving that the entire community is a cult or that its leader meets every criterion of a high-control leader.[\[cdn2.psychologytoday\]](#)[\[caage\]](#)

To make that stronger claim, we would need evidence about the wider system:

- Can members openly disagree with the Rebbe?
- Are dissenters punished or shunned?

- Can people leave without losing family, marriage prospects, education, housing, or employment?
- Are outside media and information systematically blocked?
- Does the leadership control personal decisions beyond religious practice?
- Are accusations of spiritual danger used to silence criticism?
- Is there accountability or independent oversight?
- Are reporting systems used to enforce conformity?

The video gives us evidence about **rhetoric and proposed norms**, not the full consequences of obedience or disobedience.

A balanced conclusion

My careful assessment would be:

Rabbi Aaron Teitelbaum's AI speech contains substantial BITE-relevant elements: behavioral restrictions, information restriction, fear-based emotional pressure, and an apparent duty to report fellow members. It is reasonable to describe the speech as authoritarian or high-control in its rhetoric. It is not sufficient, by itself, to establish that Rabbi Teitelbaum is definitively a cult leader or that the entire Satmar community is a cult.

Frieda's own interpretation is also more nuanced than a simple denunciation: she finds the warning understandable in relation to children's unsupervised access to AI, while acknowledging that the language is extreme. She describes the speech as both a warning against technology and an example of how rabbinic authority uses *koach hadibur*—the power of speech—to move and shape the audience.[\[ppl-ai-file-upload.s3.amazonaws.com\]](https://ppl-ai-file-upload.s3.amazonaws.com)

So, *a guter distinction*: **the speech may be high-control without proving the leader is a high-control cult leader**. That is the intellectually honest middle ground.

AI threatens the Hasidic community; a fiery speech by Rabbi Aaron Teitelbaum



[Frieda Vize](#)

138 000 prenumeranter

16 aug. 2026 [Medlemmar först den 12 augusti 2026](#)

In this video, I provide a translation and analysis of a powerful Yiddish speech by the Grand Rabbi of the Satmar Hasidic sect, Rabbi Aaron Teitelbaum. He addresses what he describes as the "new Satan" threatening today's generation: Artificial Intelligence. I offer a unique context as someone who grew up in the community. I share personal stories, including a poignant encounter at my son's opsherin, to illustrate the complex relationship between Hasidic leadership, tradition, and the relentless march of technology. In this video, we explore: -The Rabbi's Warning: How AI is viewed as a "mutation" of past technological temptations like computers and smartphones. -The "Kosher Phone" Dilemma: Why even filtered devices are now seen as gateways to unsupervised access to the world. -Cultural Preservation: The community's ingenious and sometimes desperate tactics for balancing modern necessity with spiritual isolation. -A Personal Journey: I reflect on how the internet changed my own life and why I find the Rabbi's cautionary stance more logical than many might expect. Timestamps: [00:00](#) Introduction: My background and the significance of the speech [01:18](#) Personal story: Meeting Rabbi Aaron Teitelbaum [08:24](#) The Hasidic community's "dance" with technology [11:52](#) The Recording Begins: The "Flaming Speech" against the new Satan [17:09](#) Why AI is seen as a mutating evil inclination [21:05](#) The history of Hasidic solutions: Filters and bans [25:22](#) The "woe to us" dilemma: Why the Rabbi chose to speak out [30:25](#) How AI chatbots are accessed via kosher phone numbers [33:50](#) My reflections: Is the Rabbi's warning extreme or insightful? Join the conversation: How do you think we should manage the influence of AI on children and vulnerable communities? Does the Hasidic approach offer any lessons for the secular world, or is it too extreme? Share your thoughts in the comments below.



Frieda Vizel

[138 000 prenumeranter](#)

Kapitel 1: Introduction: My background and the significance of the speech

0:00

0 sekunder

Hello everyone. My name is Frieda Vizel. I am a Jewish YouTuber based in Brooklyn. I come

0:05

5 sekunder

from the Satmar Hasidic community. My first language is Yiddish. And something I love to

0:11

11 sekunder

do is unpack various artifacts from the Hasidic community that are amazing sociological examples

0:20

20 sekunder

that you wouldn't be able to access without a translator and someone to explain it for you.

0:26

26 sekunder

Today I want to share with you a 20 minute speech, a fascinating speech given by the grand rabbi of

0:33

33 sekunder

the Satmar sect, Rabbi Aaron Teitelbaum, in which he rails about the dangers of the times

0:41

41 sekunder

which are to him artificial intelligence. This speech was something that I found so interesting

0:48

48 sekunder

that I listened to it several times and I decided to try to just play it for you and translate as we

0:56

56 sekunder

go along and explain some things. So, two things I want to say before I get started. This is the

1:03

1 minut, 3 sekunder

timestamp (13:40) of when the actual recording begins. If you want to go straight ahead to the recording,

1:09

1 minut, 9 sekunder

just jump on towards that timestamp. But first, I want to say two things.

1:14

1 minut, 14 sekunder

as a way of contextualizing this recording to me. First of all, I grew up in Kiryas Joel and Rabbi

Kapitel 2: Personal story: Meeting Rabbi Aaron Teitelbaum

1:22

1 minut, 22 sekunder

Aaron Teitelbaum was my Rav my entire life as far as I knew. So when I was a kid, the grand

1:28

1 minut, 28 sekunder

rabbi of the Satmar sect was the father of Rabbi Aaron Teitelbaum. The Beirach Moshe

1:34

1 minut, 34 sekunder

or Moses Teitelbaum lived in Williamsburg. And so satellite communities get their local rabbi, which

1:42

1 minut, 42 sekunder

is usually a family member of the dynastic family. So the son of the grand rabbi, Rabbi Aaron

1:50

1 minut, 50 sekunder

Teitelbaum, was our rabbi. It was our rav. That was the name. It was the local rabbi. Despite the

1:57

1 minut, 57 sekunder

fact that I passed his house all the time and his wife, the Rebbetzin (wife of the Rebbe), would come to school and give

2:04

2 minuter, 4 sekunder

us gifts at graduations, milestones, and I sort of would move through the realm with the royal

2:13

2 minuter, 13 sekunder

leadership family. I only met Rabbi Aaron Teitelbaum one time. So when I lived in the hasidic

2:22

2 minuter, 22 sekunder

community my experience of the rabbis were that they were like royalty. They were leaders who

2:27

2 minuter, 27 sekunder

were more ceremonial than actually the ones who led the flock. Meaning they were the ones who

2:37

2 minuter, 37 sekunder

were at the helm of ceremonies more like the royal family than puppeteers who pulled the strings of

2:44

2 minuter, 44 sekunder

the community going-ons. It's not to say that they didn't have power and they weren't leaders,

2:50

2 minuter, 50 sekunder

but rather my feeling were that their roles were largely ceremonious or ceremonial. At the

2:57

2 minuter, 57 sekunder

same time, there were a lot of politics around succession and leadership that some people took

3:03

3 minuter, 3 sekunder

a great interest in, especially men, and that was something I had no interest in whatsoever.

3:09

3 minuter, 9 sekunder

So there were some people who were talking and heated and extremely, extremely into the roles

3:15

3 minuter, 15 sekunder

of rabbis and they would go to see the rabbis and go for blessings and the rabbis were a big deal. There were a lot of people who were like meh, we call a Kalte Hasid, a cold hasid which actually

3:25

3 minuter, 25 sekunder

feels like an oxymoron because by definition a hasid is a follower but it's like someone who's

3:30

3 minuter, 30 sekunder

not very engaged and excited about the leadership. And this is very common for women because the

3:37

3 minuter, 37 sekunder

rabbis are in male spaces. The women don't really have access. And so we were just living our lives. We were doing our thing. We were walking the street going to weddings and talking about

3:48

3 minuter, 48 sekunder

teachers and and our dresses. We weren't really interested in the rabbis. The one time I got to

3:54

3 minuter, 54 sekunder

see the Rabbi was actually when I was I think 22 or 23 when my son had his Upsherin. So an upsherin

4:02

4 minuter, 2 sekunder

is a three-year-old's birthday and first haircut. So, by the time my son turned three, I was still in

4:10

4 minuter, 10 sekunder

the community and my son was in the school system. But by then my life was unraveling. Basically, I

4:18

4 minuter, 18 sekunder

had written a blog that caused me to change and caused me to want to change my family and

4:24

4 minuter, 24 sekunder

it became very, very tense and family members were involved. My relatives were not happy with

4:35

4 minuter, 35 sekunder

me and so there was a lot of friction that was going on at the time and at the same time my son

4:40

4 minuter, 40 sekunder

was my baby. I was super excited about his third birthday. I was hosting it in my house. I made all

4:47

4 minuter, 47 sekunder

sorts of things. I wanted it to be perfect and I taught him the Alef Beis (Hebrew Alphabet). So it was a

4:53

4 minuter, 53 sekunder

very bittersweet intensely conflicting moment and I really wanted to cherish it with my baby, with

5:00

5 minuter

my son, and I wanted it to be special but somehow it was decided that we would go to the grand rabbi

5:08

5 minuter, 8 sekunder

the whole family, my parents and my in-laws and my various relatives we'd go to the grand rabbi

5:16

5 minuter, 16 sekunder

for the rabbi to make the first cut of the hair and then we would go back home to finish my son's

5:23

5 minuter, 23 sekunder

haircut, curl the side curls, put on a yarmulke (skullcap) and the tzitzis (fringes garment) and do the party.

5:31

5 minuter, 31 sekunder

I had never been to the rabbi's house, inside the rabbi's house, although I had gone outside past it

5:37

5 minuter, 37 sekunder

many times. So, I remember going in with my mother and my mother-in-law to the women's waiting room.

5:46

5 minuter, 46 sekunder

There was like a doctor's office style waiting room. We sat there until we were called into a huge room with a really long dining room table and the rabbi was at the very end of the table sitting

5:56

5 minuter, 56 sekunder

at the head of it. And my son went over to him. The rabbi gave him a lollipop, did a little snip,

6:01

6 minuter, 1 sekund

wished everyone Mazel Tov (congratulations) and I was very anxious. I was very nervous. There was a lot of tension

6:08

6 minuter, 8 sekunder

in the air and I just wanted to go home. And instead, just as we were done, the rabbi said,

6:15

6 minuter, 15 sekunder

"Mazel tov to everyone. May you see a lot of nachas (joy and pride) and so on and so forth. May this be joyous and turning point for

6:21

6 minuter, 21 sekunder

your child as he grows up." He said, "I would like for the mother to stay." I was like, "Me?" "Yeah,

6:28

6 minuter, 28 sekunder

the rabbi wants to talk to you." So everyone left and that was a little embarrassing.

6:35

6 minuter, 35 sekunder

My mother, my mother-in-law, everyone left. It was just me and the rabbi said, "I hear," basically he said,

6:43

6 minuter, 43 sekunder

"he hears there are problems. He wants me to go home and be happy."

For me, that was my one

6:54

6 minuter, 54 sekunder

experience I had with him and I was quite hurt. It was first of all humiliating for me and also

7:06

7 minuter, 6 sekunder

it was, it was very, it felt a little bit like taking away from a very special moment for me.

7:16

7 minuter, 16 sekunder

It's interesting for me to look at his artifacts today, his speeches and his leadership because I

7:24

7 minuter, 24 sekunder

see a different side. I see what seems to be a complicated man. Not just someone who is at the

7:34

7 minuter, 34 sekunder

head of ceremonies holding a silver walking stick and reciting speeches that are pre-rehearsed,

7:39

7 minuter, 39 sekunder

but someone who is actively playing a role in shaping the community during covid especially. He

7:47

7 minuter, 47 sekunder

took some, he made some calls and said some things that were not in line with what the wisdom

7:55

7 minuter, 55 sekunder

of the government was and with what everyone in the community, mostly that the community Hatzalah (Hasidic volunteer EMS), EMS

8:03

8 minuter, 3 sekunder

leadership were saying and I realized that to some degree he is a man who has his own leadership and

8:14

8 minuter, 14 sekunder

that's been really interesting to see and this is a good example of that. So that's one piece

8:19

8 minuter, 19 sekunder

to this artifact that I find interesting. The other is the community's role with technology.

Kapitel 3: The Hasidic community's "dance" with technology

8:27

8 minuter, 27 sekunder

It's been really interesting to see the Hasidic community deal with technology intuitively very differently. A new technology comes in for us. We download it, we integrate it, we become adept

8:38

8 minuter, 38 sekunder

at using it in our lives. We don't even think about it while in the Hasidic community it sets off a natural completely different trajectory of things. And I've always been really interested in

8:48

8 minuter, 48 sekunder

that because I've tried to be a very mindful user of technology to at least be very aware

8:54

8 minuter, 54 sekunder

of how technology shapes me as it changes very, very quickly. And that to me feels like a very

9:02

9 minuter, 2 sekunder

interesting and important thing to keep an eye on. How the hasidic community deals with technology

9:10

9 minuter, 10 sekunder

provides us with a different example than the one we take for granted as the default inevitable way.

9:16

9 minuter, 16 sekunder

Well, it's not inevitable. There is a different option and so that can give us a lot of food for

9:22

9 minuter, 22 sekunder

thought. In my own life, I have gone through so much changes in technology. When I started,

9:29

9 minuter, 29 sekunder

my journey started my leaving the hasidic community started when I was 21 and I had internet and that

9:36

9 minuter, 36 sekunder

opened the world to me and led to all of these frictions that caused me to need to leave.

9:46

9 minuter, 46 sekunder

When I started my channel, my son and I both had flip phones, basic phones, and I lived a

9:52

9 minuter, 52 sekunder

fairly luddite (someone who shuns excessive technology) life. By now, my life is so integrated with technology that there is literally a person

9:59

9 minuter, 59 sekunder

that I know that doesn't speak English and I only speak to them through technology,

10:05

10 minuter, 5 sekunder

machine translation. It's just so amazing what technology makes possible, but also how

10:11

10 minuter, 11 sekunder

everything I say is now recorded. every aspect of my life is being recorded and is being handled by

10:16

10 minuter, 16 sekunder

machines, is being packaged and reframed by machines. It's just amazing. The medium is

10:24

10 minuter, 24 sekunder

driving my life and is shaping me and it's just so much and pausing and saying how can things be done

10:33

10 minuter, 33 sekunder

differently? How is my mother doing it? My sister is doing it, is really interesting and for me very,

10:39

10 minuter, 39 sekunder

very valuable. And so this particular speech which is about the threat of AI in this community is a

10:51

10 minuter, 51 sekunder

very good example of a different approach and I am going to play it. This recording I got from

11:00

11 minuter

a hotline which is a phone number I called. it was recorded there. This is very common. And a lot

11:07

11 minuter, 7 sekunder

of hasidim don't have access to radio and they don't have access to recordings on the cloud and

11:13

11 minuter, 13 sekunder

so they will call phone numbers and that's where a lot of their content is stored on hotlines,

11:19

11 minuter, 19 sekunder

phone lines and that's where I picked up this particular recording. So it's audio only. If

11:25

11 minuter, 25 sekunder

I ever get the video I'll obviously share that but for now I'll just play the audio, translate

11:31

11 minuter, 31 sekunder

as we go along and explain things. Reef arein text 845-60... So this is as soon as I called I was given

11:41

11 minuter, 41 sekunder

an ad. This is what funds these hotlines, it's a text spot. It's the phone number you can call for whatever the service is.

11:51

11 minuter, 51 sekunder

Now here it begins. It says, "Tzi hern di flam fierdige divrei koydesh fin Rabbeyni shlita." which is to hear the the flaming, the impassioned speech of the grand rabbi.

Kapitel 4: The Recording Begins: The "Flaming Speech" against the new Satan

12:08

12 minuter, 8 sekunder

against the new Satan of today's generation which is a refrain. Every generation has their own temptations, evil temptations,

12:18

12 minuter, 18 sekunder

their own pitfalls and this speech is against today's pitfall.

12:31

12 minuter, 31 sekunder

The new temptation of the AI telephone numbers. Press 422 from the main menu. Pressing...

12:48

12 minuter, 48 sekunder

Okay.

12:52

12 minuter, 52 sekunder

Now they say someone is introducing it by saying these are the holy words and the date when it was given the speech.

13:04

13 minuter, 4 sekunder

Okay. Now it begins the speech. So this is basically a shiur, this is a study session in

13:10

13 minuter, 10 sekunder

the synagogue for men I believe for unmarried boys (bochurim=unmarried males, usually teenagers) that the rabbi gives on a weekly basis.

13:18

13 minuter, 18 sekunder

And he starts with a piece of the study segment that they're going to study. And because I'm a

13:28

13 minuter, 28 sekunder

woman and I wouldn't attend these things, I'm not so familiar with the verses he begins with, but

13:35

13 minuter, 35 sekunder

he uses it as a leading path to get to the crux of the of the real issue he's going to get to.

14:04

14 minuter, 4 sekunder

It's interesting. There seems to be almost like an audio watermark where they're they're murmuring

14:09

14 minuter, 9 sekunder

into the recording that this is in memory of someone. So this must be the sponsorship. But

14:16

14 minuter, 16 sekunder

the basic thing that it opens to, I'm not going to translate everything he says, but he's citing

14:22

14 minuter, 22 sekunder

a verse and he is translating it and he says where what verse it is and he says it'll be like this

14:42

14 minuter, 42 sekunder

So he says, "The Talmud says that the evil temptation

14:50

14 minuter, 50 sekunder

of a person strengthens over him every day." I think it kind of is

14:56

14 minuter, 56 sekunder

like a way of saying it renews its power, its hold every day.

15:18

15 minuter, 18 sekunder

So again, he is citing verse and translating from Hebrew or I think it's Hebrew to Yiddish.

15:24

15 minuter, 24 sekunder

He's saying if God wouldn't help man to overcome his evil inclinations and desires,

15:34

15 minuter, 34 sekunder

then a person wouldn't be able to overcome. And he's using the term Yetzer horah (evil inclination) I'm not exactly sure how to translate it. I've gotten flak on my channel before for how I translated it. To us,

15:44

15 minuter, 44 sekunder

the Yetzer horah was always the evil inclination basically. But we always used the term

15:49

15 minuter, 49 sekunder

as a very embodied inclination. It was that physical character that sits

15:58

15 minuter, 58 sekunder

on your shoulder and tells you to do bad things. That's how we envisioned it.

16:10

16 minuter, 10 sekunder

So he says there's a version in the Gemara (Talmud) and again he's citing so again this is a way of

16:15

16 minuter, 15 sekunder

talking this is a style of speech where you're weaving verses together to make a larger point

16:32

16 minuter, 32 sekunder

so he brings brings now a new verse. Now again I'm not versed in how

16:39

16 minuter, 39 sekunder

learning thinking works so I'm not the expert on translating this particular thing but basically

16:45

16 minuter, 45 sekunder

he is bringing a different verse. You can often use the same verse with different interpretations

16:50

16 minuter, 50 sekunder

but in a different verse he's saying that the evil inclination is renewed every day.

Kapitel 5: Why AI is seen as a mutating evil inclination

17:09

17 minuter, 9 sekunder

So he says the power of technology renews itself every day. Meaning that is the Satan that every

17:15

17 minuter, 15 sekunder

day reinvents itself. It's almost like it mutates and reappears in a new guise so that you

17:24

17 minuter, 24 sekunder

always have to be on edge and careful because it's never the same face. It renews itself every day.

17:45

17 minuter, 45 sekunder

There's always new things coming out. Through these devices,

17:51

17 minuter, 51 sekunder

the power of the evil inclination renews itself

17:57

17 minuter, 57 sekunder

with a new power. With a new power, every day, daily it renews itself. There's a need to wage

18:10

18 minuter, 10 sekunder

the battle against the evil inclination with all your powers in order to save the Jewish people

18:23

18 minuter, 23 sekunder

and especially the young children, young Jewish children which means both sons

18:29

18 minuter, 29 sekunder

and daughters. Jewish children they shouldn't,

18:36

18 minuter, 36 sekunder

They shouldn't end up in hell in the pit of the pits. In the past, there were also evil inclinations...

18:48

18 minuter, 48 sekunder

Let's take the the evil inclination of computers. It was a difficult battle. It was a big battle against this evil inclination.

19:00

19 minuter

So there was a solution, not to bring a computer into the house

19:10

19 minuter, 10 sekunder

and even those who need it for business and they need a computer in the business.

19:16

19 minuter, 16 sekunder

There's also a solution that you could put a filter to clean the computer

19:27

19 minuter, 27 sekunder

and through this thousands of Jews

19:39

19 minuter, 39 sekunder

either stop themselves from bringing a computer into their homes or they put a filter if they use it at work in their shop or so on.

19:54

19 minuter, 54 sekunder

And so it's possible to say that a good thousands of Jews were saved from the evil inclination of

20:05

20 minuter, 5 sekunder

getting to Shel Tachtis (the pit of hell) which is becoming rotten. There was another evil inclination of technology

20:16

20 minuter, 16 sekunder

that it's called video smartphone.

20:24

20 minuter, 24 sekunder

There was also a way out, a solution for everyone god-fearing person for every pious Jew

20:36

20 minuter, 36 sekunder

not to bring this device into their house by not bringing it into the

20:42

20 minuter, 42 sekunder

house. They were saved. Thousands of Jews were saved. God-fearing Jews

20:54

20 minuter, 54 sekunder

And thank God.

20:59

20 minuter, 59 sekunder

And so there were, thank God, holy pious protected homes. What I find really interesting about

Kapitel 6: The history of Hasidic solutions: Filters and bans

21:07

21 minuter, 7 sekunder

this is his narrative about technology which is very self-aware and I have to

21:13

21 minuter, 13 sekunder

say similar to my own video about the Hasidic community and technology which is a story of

21:18

21 minuter, 18 sekunder

a community confronting step-by-step new threats to its cultural makeup from a technology that

21:28

21 minuter, 28 sekunder

threatens to completely remake it and then wages a battle and comes up with an inventive solution

21:35

21 minuter, 35 sekunder

that is often surprising, is quite ingenious and allows for the juggling of innovation,

21:44

21 minuter, 44 sekunder

of adaptation while also limiting the adaptation. So it's never yes technology no technology. We're

21:51

21 minuter, 51 sekunder

not staying in buggies without technology. We're saying how can we embrace it without embracing it

21:58

21 minuter, 58 sekunder

in a way that we consider corrupting to the soul. And that's the key of where I am so impressed with

22:04

22 minuter, 4 sekunder

the hasidic community that it's not all or nothing. It's always a dance, a complicated dance without

22:12

22 minuter, 12 sekunder

a clear resolution from the beginning but one that is designed to lead the

22:19

22 minuter, 19 sekunder

community to come up with the kinds of solutions he talks about like computers. When I was a kid, we had a computer in our house. It did nothing. You could just play snake on

22:27

22 minuter, 27 sekunder

it. But then when computers became more smart, there was that dance that he speaks of and the

22:33

22 minuter, 33 sekunder

computer we had in our house disappeared, right? It went away. And so all

22:39

22 minuter, 39 sekunder

of these, the history of hasidic Jews and technology he tells I think very accurately and self-aware and I found that really interesting and I think it's better than my video.

22:52

22 minuter, 52 sekunder

But now is the pain of every pious Jew. There is a new evil inclination,

23:05

23 minuter, 5 sekunder

much worse than the previous ones. This evil inclination is called AI

23:15

23 minuter, 15 sekunder

with every phone in the house or a cell phone, even a kosher phone.

23:25

23 minuter, 25 sekunder

you can connect and get attached to this evil inclination. And this

23:33

23 minuter, 33 sekunder

evil inclination is a terrible pull. It's very addicting. It's very strong and very powerful.

23:47

23 minuter, 47 sekunder

When we talk about this, there are two categories of AI. The two

23:51

23 minuter, 51 sekunder

issues. There's one kind that relates to business for people who are in business.

24:05

24 minuter, 5 sekunder

This also needs to have a great amount of protection and care. But I don't want to talk about that now. Only from the of the second kind.

24:23

24 minuter, 23 sekunder

This is an expression. Woe for us. Woe to us if we talk about it. Woe to us if we don't

24:29

24 minuter, 29 sekunder

talk about it. In other words, he is saying this is something that is very sensitive

24:34

24 minuter, 34 sekunder

to talk about. Basically, he's spelling out a problem that by spelling it out,

24:41

24 minuter, 41 sekunder

he's creating intrigue among those who don't know about the problem. Like when I've been talking about this video recording on my Instagram, people have said, "I know of Hasidim who had

24:52

24 minuter, 52 sekunder

no idea about AI and found out about AI through this speech." So he is cognizant of the fact that

24:59

24 minuter, 59 sekunder

talking about this is making people aware. People are like, "Ooh, what is this thing? Let me go

25:04

25 minuter, 4 sekunder

check it out." But at the same time, if he doesn't talk about it, that's a problem as well. So he's

25:11

25 minuter, 11 sekunder

expressing a dilemma. Oi Li woe is us if we talk about it and woe is us if we don't talk about it.

Kapitel 7: The "woe to us" dilemma: Why the Rabbi chose to speak out

25:22

25 minuter, 22 sekunder

We can't anymore hide the subject.

25:31

25 minuter, 31 sekunder

All the young children be they sons or daughters know of this and everything is open to them.

25:44

25 minuter, 44 sekunder

and to our pain.

25:48

25 minuter, 48 sekunder

With every phone that there is,

25:53

25 minuter, 53 sekunder

you can connect and talk with an explanation.

26:04

26 minuter, 4 sekunder

All kinds of inappropriate sexual and inappropriate stuff. Everything that

26:11

26 minuter, 11 sekunder

you're not allowed to do and you're not allowed to say is discussed

26:18

26 minuter, 18 sekunder

and explained and unpacked in a very open way without any without any embarrassment, God forbid.

26:35

26 minuter, 35 sekunder

This pulls sadly the heart. It excites the desire... young people, young innocent sheep, a terrible way. So I have to say in

26:49

26 minuter, 49 sekunder

the hasidic community there's a very big very important milestone line between marriage and

26:56

26 minuter, 56 sekunder

un and pre-marriage. Those who are not yet married are considered Tzo-in kadoshim (innocent sheep) really the young,

27:04

27 minuter, 4 sekunder

the vulnerable, the ones who are potentially so much more easily corrupted. And marriage

27:10

27 minuter, 10 sekunder

is that moment when you become mature enough to be able to be considered able to handle work,

27:20

27 minuter, 20 sekunder

going out in the world, married life, independence. And so there's a lot

27:24

27 minuter, 24 sekunder

more there is a lot more freedom and leeway for married people. Married people are the ones that

27:32

27 minuter, 32 sekunder

generally work. And so when he talked about two kinds, he was talking really about, as I see it,

27:39

27 minuter, 39 sekunder

the the married people who are out working and have AI. He's not worried about them. That's not

27:45

27 minuter, 45 sekunder

the topic. He's really concerned mostly about unmarried people, Meidlech and Yinglech, boys and girls, which here

27:52

27 minuter, 52 sekunder

is used for unmarried, unwed males and females or very young, newly married men is what he mentions.

28:05

28 minuter, 5 sekunder

It leads them off the path into the pit, into hell,

28:09

28 minuter, 9 sekunder

God forbid. It like takes them off the right way. Many, many Souls

28:19

28 minuter, 19 sekunder

are the victims.

28:26

28 minuter, 26 sekunder

Many victims. There are many victims in this.

28:34

28 minuter, 34 sekunder

It could be with every landline or cell phone at home. You can connect with that with that evil

28:42

28 minuter, 42 sekunder

stuff in one second. Not you can connect but sadly, sadly you connect you actually connect

28:53

28 minuter, 53 sekunder

people are actually connecting, they're pious parents, god-fearing parents don't have and

29:04

29 minuter, 4 sekunder

can't have any, any oversight over this because even a kosher phone,

29:12

29 minuter, 12 sekunder

filtered phone you can use AI. The situation is terrible. Terrible. Absolutely terrible.

29:25

29 minuter, 25 sekunder

And with a heavy heart,

29:29

29 minuter, 29 sekunder

I scream out. A terrible heartfelt scream. Gevald! (Woe!) Where where do we stand?

29:43

29 minuter, 43 sekunder

Sadly, sadly, there are many, many victims, both unmarried boys, young unmarried boys and closer

29:56

29 minuter, 56 sekunder

to marriage boys. No, so in the women's partition, women, girls, and even young, newly married men.

30:12

30 minuter, 12 sekunder

There's pain. You connect to this, this terrible source. You fall down and you go down into the

30:23

30 minuter, 23 sekunder

pit. So basically he's talking about phone numbers that you can call or text to communicate

Kapitel 8: How AI chatbots are accessed via kosher phone numbers

30:33

30 minuter, 33 sekunder

with AI. And there are new numbers generated by the day. Just like you can get these spam

30:40

30 minuter, 40 sekunder

calls from all sorts of numbers. The same way you can call all sorts of numbers for AI. One

30:46

30 minuter, 46 sekunder

gets blocked, another one crops up. There is an infinite number of these numbers that you

30:51

30 minuter, 51 sekunder

can call, text. Like you can send a photo and say please edit this or you can communicate.

30:57

30 minuter, 57 sekunder

And this is incredibly electric and exciting. I can put myself in the shoes of these hasidic

31:03

31 minuter, 3 sekunder

youths and see how this is a gateway to the whole world. You can talk about anything to a machine.

31:09

31 minuter, 9 sekunder

When I was a kid, we had a hotline called Tell Me. And I remember how addictive that

31:15

31 minuter, 15 sekunder

was even though it just gave us a couple of options, weather, movies, horoscopes, etc. And I didn't understand much of it and it didn't do anything that AI does.

31:25

31 minuter, 25 sekunder

So it's really something that I can see being very, very electric and exciting

31:31

31 minuter, 31 sekunder

to those who find this avenue of accessing the world through these kosher technologies.

31:40

31 minuter, 40 sekunder

I want to say one more thing. Kosher phones until recently would block the internet but wouldn't

31:46

31 minuter, 46 sekunder

block any phone numbers. And even when they began to block phone numbers, there are so many phone

31:51

31 minuter, 51 sekunder

numbers that they could be a kosher phone and you could still contact AI.

31:59

31 minuter, 59 sekunder

You get empty. You had emptied out of every little crumb of of warmth and fear to God.

32:10

32 minuter, 10 sekunder

every, every energy, excitement to learn the Holy Torah,

32:16

32 minuter, 16 sekunder
you lose every closeness to the Holy Torah.

32:30

32 minuter, 30 sekunder
It brings all of the impurities into the heart.

32:41

32 minuter, 41 sekunder
Woe to the ears that hear this, every phone, even a simple phone, even a kosher phone

32:52

32 minuter, 52 sekunder
has become a device of temptation. It can cause the rot to the soul of a Jew.

33:05

33 minuter, 5 sekunder
So, how do you wage a battle against this, this evil inclination? There's

33:11

33 minuter, 11 sekunder
only one solution to talk to the public to explain

33:18

33 minuter, 18 sekunder
to raise, to inspire people and to cry, to inform.

33:33

33 minuter, 33 sekunder
both with the men and with the women for both the young and the old the great danger we're in

33:44

33 minuter, 44 sekunder
with a broken heart. I had to skip some of this because apparently how I recorded the

Kapitel 9: My reflections: Is the Rabbi's warning extreme or insightful?

33:51

33 minuter, 51 sekunder
audio left with a ton of sound and at some point it wasn't even usable anymore.

33:59

33 minuter, 59 sekunder

It picked up the ambient sound around me. But the important parts of the speech are there.

34:04

34 minuter, 4 sekunder

One of the very interesting revealing parts of the speech is the role of the order in the

34:11

34 minuter, 11 sekunder

rabbi. The rabbi is not just giving a speech. He's supposed to use Koach Hadibur, which is power of speech

34:18

34 minuter, 18 sekunder

to move people. And he seems aware of it. It actually has a very strong effect on me as well.

34:25

34 minuter, 25 sekunder

The crying, there's a kind of a performance of stirring you. Just like someone can

34:35

34 minuter, 35 sekunder

be a storyteller and try to get you to move you or an actor or try to get to move you to tears, his

34:42

34 minuter, 42 sekunder

role is to awaken in your heart by inspiring you to tears. And he says it in his own words.

34:50

34 minuter, 50 sekunder

What is there to do except to cry and inspire? And the role of this kind of power of speech

35:00

35 minuter

in shaping things I think is something I didn't really appreciate and I can see so much more in

35:07

35 minuter, 7 sekunder

this particular recording. I find it altogether personally... I don't find it to be extreme. I find

35:14

35 minuter, 14 sekunder

it to be very insightful. I find it to be logical with a community's perspectives and it

35:24

35 minuter, 24 sekunder

makes sense to want to limit children from being able to text with AI chatbots. I'm not sure why

35:31

35 minuter, 31 sekunder

when I published an excerpt of this on my second channel, people had a very extreme reaction to it.

35:38

35 minuter, 38 sekunder

To me it's not illogical and I find it quite congruent and in line with a challenge of this

35:48

35 minuter, 48 sekunder

new technology which children being able to access AI unsupervised has definitely caused problems in

35:55

35 minuter, 55 sekunder

society at large. We've had children who had relationships with AI that has led to terrible

36:01

36 minuter, 1 sekund

things. And I can see why caution would be an approach that would be warranted even though some

36:09

36 minuter, 9 sekunder

of his language of course is very extreme. Also the sense the view that exposure to these things

36:19

36 minuter, 19 sekunder

will permanently change you is not something I disagree with. My own life was permanently

36:24

36 minuter, 24 sekunder

changed by exposure to the internet. I would say for the better. I would prefer to have had the

36:31

36 minuter, 31 sekunder

information I got. But I think many people would say not necessarily for the better. I

36:38

36 minuter, 38 sekunder

also think I have seen in my years things on the internet that I would love to unsee that in many ways I have acquired information and seen things I can never unsee. I've changed

36:47

36 minuter, 47 sekunder

in ways I can never unchange myself. And I think it would have been better if I hadn't.

36:53

36 minuter, 53 sekunder

So the idea of trying not to ever see these things in the first place resonates with me

37:00

37 minuter

and it's logical and I think there is a lot here that I'm quite impressed with. Maybe

37:09

37 minuter, 9 sekunder

he's a notch away from the person that the impression I had on my son's upsherin

37:16

37 minuter, 16 sekunder

day. This gives me maybe a more favorable impression. In any event, I would love to

37:23

37 minuter, 23 sekunder

hear your thoughts. I was thinking of exploring more of AI technologies from different maybe more secular perspectives on my channel as it's something that interests me. So, please share

37:33

37 minuter, 33 sekunder

your thoughts, your ideas, and I look forward to reading them. Okay, be well everyone. Bye.

Alla

Från Frieda Vazel