LETTERS

Warning About Children and Post-COVID

Don't wait if you see symptoms

Dear Editor:

I just wanted to raise awareness about some very concerning issues presenting in children post-COVID. My son began to have ringing in his ear and hearing loss after his bout with COVID. Unfortunately, it took many visits to the doctor before he was finally sent for a hearing test, which showed that he had 48% hearing loss in that ear!

The audiologist sent us to Columbia, where we saw Drs. Grunstein and Golub, both highly recommended. My son received three injections of steroids over the course of a week. It has been a long ride, with MRIs, oral steroids and many doctor's visits, but baruch Hashem, at our last hearing evaluation, we learned that much of his hearing has been restored.

If your child or teen is complaining of tinnitus or fullness in the ear, *do not wait!* There is a crucial period of only four weeks when injections can be given; after that, not much can be done. All the ENTs I've spoken to said they are seeing a big spike in sudden hearing loss in teens following a bout of COVID. Time is of the essence.

A neighbor's child now has raised inflam-



matory markers, joint pain and a trending upward white blood count. They took him to a rheumatologist, who ruled out Lyme disease and arthritis. A cardiologist ruled out rheumatic fever. Their next appointment is with an infectious disease doctor. All of these professionals are seeing patients with previously unheard-of ailments most likely linked to the coronavirus.

May Hashem remove this machalah from our midst and send us Moshiach speedily.

Leah Tzion

Not Just a Bad Relationship

Don't minimize abuse
In reference to "Perspective,"
Issue 494

Dear Editor:

It is critical for those who are trying to help a friend or relative in an abusive relationship to realize that what they observe is not simply a "bad" relationship, and that there are not two equally valid sides to the story.

Due to a vast gap in education and awareness in regard to identifying what abusive behavior looks like, it is easy to unintentionally contribute to the abuse or to minimize the victim's experiences. The confusion is intensified if the victim has been manipulated by the abuser to believe that there is nothing problematic, let alone abusive, going on—and if there is, it's not that bad, and at any rate, it is the person's own fault.

All of this denial, minimization, and justification erodes not only a person's self-esteem but his or her perception of reality, leading them to feel responsible for how they are being treated and powerless to leave. They become so worn down that they don't think they are worth being treated with dignity and respect.

When people are driven by power and control, that is an individual issue. That is





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not a relationship issue, because they take that mindset with them wherever they go. This is the main reason couple's counseling makes narcissistic people worse, not better. You have one person, the victim, who is making him/herself even more vulnerable by being open, honest, sincere, and solution-oriented, while the controlling partner gathers information about the victim's concerns, fears, and insecurities, all of which will be used against the victim later on.

It is advisable and safer for the victim to seek out therapy with a trauma-informed therapist trained to understand psychological and emotional abuse.

Rosie Steiner Specialist Counselor in Emotional and Psychological Abuse and Trauma Recovery B. Couns, GCBCI

A Letter of Correction

...about an interview
In reference to "Between Brothers,"
Issue 496

Dear Editor:

Your interview with the gaon Rav Reuven Feinstein was brought before me. In it, the Rav stated that neither he nor his brother the gaon [Rav Dovid], zt"l, pasken on the issue of hazra'ah malachutis. The reason he gave was that their father, the gaon [Rav Moshe], zt"l, proscribed even particularly

יום ז' דחנוכה תשפ"א

הובא לפני מאמר הנדפס בעתונכם ראיון עם הרב הגאון ר' ראובן פיינשטיין שליט"א בו התבטא הרב שעל אף שהוא וגם אחיו הגאון ז"ל נמנעים מלהורות בענין הזרעה מלאכותית משום שאביו הרב שעל אף שהוא וגם אחיו הגאון ז"ל להתיר הגאון זצ"ל הזהיר שאף רב היותר מבוהק לא יתיר זה, רבני סאטמאר סומכים על אביו ז"ל להתיר הדבר.

למען האמת ושלא יצא ח"ו מכשול, מחויב אני לפרסם, שרבינו, רבן של ישראל הגה"ק מסאטמאר זצ"ל, אסר זה בהחלט, וכל רבני סאטמאר כפופים הם לכל הגה שיצא מפיו, מכ"ש בדבר זה שכתב זצ"ל, אסר זה בהחלט, וכל רבני סאטמאר כפופים הם לכל הגה שיצא לדינא המביאים כו' עוברים על להלכה למעשה בשו"ת דברי יואל (אבע"ז סי' ק"ז-ק"ט). וז"ל "נמצא לדינא המביאים כו' עוברים על איסורי עריות של איסור כריתות רח"ל והאשה נאסרת על בעלה והולד ממזר" ע"כ. היעלה על הדעת שדבר שנצטער בו אותו צדיק יכשלו בו תלמידיו, וינטו מדרך הסלולה להם מרבם הגה"ק.

ישתקע הדבר ולא יעלה על דעת שום אדם בישראל לסמוך להקל בדבר חמור כזה.

ין נשאן משלו אהדון פריימאן שלישון, ראלף התאחדות התנים



proficient *rabbanim* from being lenient in this matter. Nevertheless, he said, the Satmar *rabbanim* do rely on [Rav Moshe] to permit it.

For the sake of truth and so that nothing detrimental should come of it, chas v'shalom, it is my obligation to publicize that our Rebbe, rabban shel Yisrael, the Satmar Rebbe, zt"l, unequivocally forbade this. All rabbanim of Satmar are subject to every utterance of his mouth, and certainly in this matter, which he explicitly forbids in Shu"t Divrei Yoel (Even Ha'ezer 107-109), writing that those who engage in this practice "are transgressing issurei arayos of issur krisus, and the woman is forbidden to remain with her husband, and the child is a mamzer."

