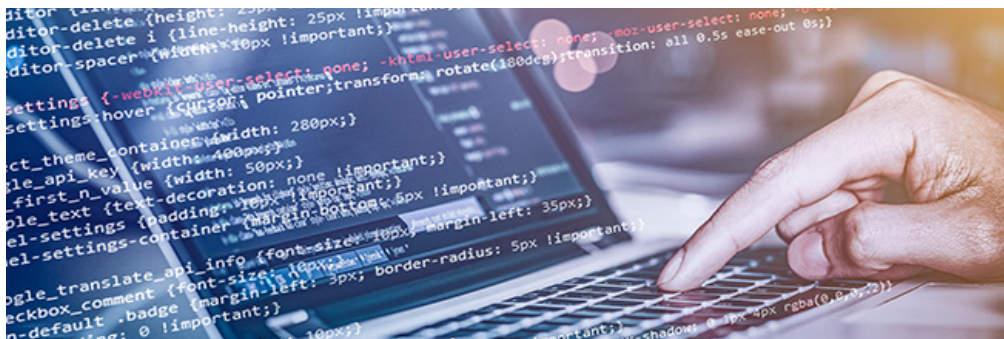


THE BAIS HAVAAD

# HALACHA JOURNAL

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## FREEDOM OF INFORMATION: PAYING RANSOM TO CYBERTHIEVES

Adapted from the writings of Dayan Yitzhak Grossman

On May 7, Colonial Pipeline, an oil pipeline system that carries gasoline and jet fuel, suffered a ransomware cyberattack—the largest cyberattack on an oil infrastructure target in the history of the United States—that impacted computerized equipment managing the pipeline. Colonial Pipeline paid the ransom (75 bitcoin, worth \$4.4 million) within hours. Colonial's CEO Joseph Blount explained that he authorized the ransom payment because executives were unsure how badly the cyberattack had breached its systems or how long it would take to bring the pipeline back:

I know that's a highly controversial decision...I didn't make it lightly. I will admit that I wasn't comfortable seeing money go out the door to people like this.<sup>1</sup>

### REDEEMING CAPTIVES FOR "MORE THAN THEIR VALUE"

The Mishnah declares that we do not redeem (hu-

man) captives for "more than their value,"<sup>2</sup> and the Gemara gives two reasons for the prohibition:

1. To avoid excessively burdening the community.
2. To avoid incentivizing additional seizures.

Most *poskim* accept the latter reason as normative,<sup>3</sup> although some consider the matter unresolved.<sup>4</sup>

Does the Mishnah's prohibition apply to paying ransom to cyberattackers?

### VOLUNTARY REDEMPTION

The Gemara explains that a point of divergence between the two rationales is where an individual voluntarily offers an excessive ransom for his relative: The former rationale does not apply, but the latter does.<sup>5</sup>

A business paying a ransom for the decryption of

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<sup>1</sup> Collin Eaton, Colonial Pipeline CEO Tells Why He Paid Hackers a \$4.4 Million Ransom. The Wall Street Journal. <https://www.wsj.com/articles/colonial-pipeline-ceo-tells-why-he-paid-hackers-a-4-4-million-ransom-11621435636>.

<sup>2</sup> Gittin 45a.

<sup>3</sup> Yad Hachazakah *Hilchos Matnos Aniyim* 8:12; Radvaz *ibid.*; Kesef Mishneh *ibid.*; Ramban and Rashba to Gittin *ibid.*; Shulchan Aruch Y.D. 252:4.

<sup>4</sup> Ran *ibid.* Cf. Shu"t Bnei Vanim *cheilek 1 siman 43* os 2 pg. 150 for an exhaustive list of the opinions of the *Rishonim* on this question.

<sup>5</sup> Gittin *ibid.* and Rashi there.

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PARSHAS BEHA'ALOS'CHA  
**WHO'S ASKING?**  
 Excerpted and adapted from a shiur by  
 Rav Yosef Greenwald

And those people said to him, "We are ritually unclean [because of contact] with a dead person; [but] why should we be excluded so as not to bring the offering of Hashem...?"

Bemidbar 9:7

According to the Sifri, the phrase "those people" teaches that they asked the question about bringing the *korban* Pesach to Moshe themselves. The Panim Yafos explains that many of the people may not have been *tamei*, since only a person who carries the majority of the weight of a corpse becomes *tamei*, but one who helps to carry it with others (*me-sayeia*) does not. Because they all asked together, Moshe ruled that they were all *tamei* to account for those who were certainly *tamei*.

The same conclusion would seem to emerge from the Gemara (Pesachim 10a) that states that if two people walk on two separate paths, one of which is known to be *tamei*, but it is uncertain which one, both individuals are *tahor*, because each

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Q&A from the  
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### The Right of Return

**Q** We normally cook cholent in a crock pot with a foil *blech* placed between the base and the crock. This week we forgot the *blech*, but the cholent was fully cooked before Shabbos. Not realizing there was no *blech*, my son took some cholent Friday night and returned the crock to the base. May we eat the cholent during the day?

**A** Five conditions must be met to permit *chazarah* (returning food to the flame) on Shabbos:  
 1. The flame must be covered with a *blech*.  
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its data is presumably considered voluntary payment, insofar as management is acting in the interests of the shareholders, as their fiduciaries. The same would apply to a governmental agency ransoming its own data, if it considers this to be in the best interests of the public. It would seem, then, that the former rationale is not applicable, while the latter might be, if the concern for the incentivization of kidnapping can be extended to the incentivization of ransomware attacks.

### DATA ARE NOT PEOPLE

While there has been a great deal of halachic discussion about the parameters of the Mishnah's prohibition and its application to various modern scenarios (particularly those involving political terrorism), these scenarios have all involved human captives (usually living ones, and occasionally their remains); I am not aware of any discussion of paying ransoms for the decryption of data.

On the one hand, perhaps the concern for the incentivization of crime does not apply, since cyberattacks are not as terrible as kidnappings. Although ransomware attacks on hospitals have been linked to deaths,<sup>6</sup> these links are tenuous and indirect, and it seems difficult to argue that halacha would consider such attacks to be the equivalent of kidnapping, given that halacha treats captivity as a fate worse than death by natural causes, death by the sword, and death by famine!<sup>7</sup>

But on the other hand, given the relative ease with which such attacks can be perpetrated; the global reach of cyberattackers; the deep, society-wide vulnerability to such attacks; and the very real possibility of future attacks causing grave societal harm, including death, it can easily be argued that it is indeed imperative to avoid incentivizing such attacks.

### RANSOMING ONESELF

Tosafos maintains that even the latter rationale applies only to the ransoming of others, but one is always permitted to ransom oneself, since *Chazal*

never forbade someone from giving up whatever he has to save his life;<sup>8</sup> this position is codified in the Shulchan Aruch. It can be argued, then, that according to either rationale of the prohibition, a business is still entitled to pay whatever ransom it wants on its own behalf. Perhaps, though, this dispensation is only when one's very life is at stake (as per the language of Tosafos) and does not extend to paying ransom to avoid nonlethal harm.

### THE VALUE OF DATA

A final consideration in the application of the Mishnah's prohibition to ransomware attacks is that the prohibition is only against redeeming captives for "more than their value." In the original context of human captives, one interpretation of the "value" of a captive is his value on the slave market, and if there is no local slave market, we estimate his value to a slaver who would transport him to a locale where there is such a market.<sup>9</sup> Others interpret the "value" in light of the need to avoid incentivizing future seizures, and understand that the problem is with overvaluing Jews relative to non-Jews, since this will cause kidnappers to specifically target Jews, but there is apparently no prohibition against paying even excessive ransoms in general.<sup>10</sup>

With respect to the former definition of value in the classic sense of worth in the market, much has been written about the business value of data, from the various perspectives of legitimate businesses,<sup>11</sup> subjects of the data,<sup>12</sup> and the criminal underworld.<sup>13</sup> Depending on the nature of the data in question and which perspective is adopted, it will be more or less feasible to arrive at a concrete valuation of a particular collection of data.

According to the latter perspective, paying ransom to cyberattackers would be generally permitted,

8 Tosafos ibid. s.v. *Delo legarvu velaisu* (alluding to *lyov* 2:4).

9 Shu"t Maharam Lublin *siman* 15.

10 Shu"t HaRadavaz *cheilek* 1 *siman* 40. Cf. Pis'chei Teshuvah ibid. s.k. 5, and Bnei Vanim ibid. at length.

11 The world's most valuable resource is no longer oil, but data. The Economist. <https://www.economist.com/leaders/2017/05/06/the-worlds-most-valuable-resource-is-no-longer-oil-but-data>; Data Valuation—What is Your Data Worth and How do You Value it? Open Data Science. <https://medium.com/@ODSC/data-valuation-what-is-your-data-worth-and-how-do-you-value-it-b0a15c64e516>.

12 Hanna Kozłowska. How much is your data worth? Quartz. <https://qz.com/1655610/how-can-you-measure-the-worth-of-your-data/Pauline-Gilkman-Nicolas-Glady-What-is-The-Value-Of-Your-Data?TechCrunch>. <https://techcrunch.com/2015/10/13/whats-the-value-of-your-data/>.

13 Brian Krebs. How Much Is Your Identity Worth? Krebs on Security. <https://krebsonsecurity.com/2011/11/how-much-is-your-identity-worth/>; Brian Krebs. How Much is Your Gmail Worth? Krebs on Security. <https://krebsonsecurity.com/2013/06/how-much-is-your-gmail-worth/>.

6 William Ralston. The untold story of a cyberattack, a hospital and a dying woman. Wired UK. <https://www.wired.co.uk/article/ransomware-hospital-death-germany>;

Nsikan Akpan. Ransomware and data breaches linked to uptick in fatal heart attacks. PBS Newshour. <https://www.pbs.org/newshour/science/ransomware-and-other-data-breaches-linked-to-uptick-in-fatal-heart-attacks>;

Brian Krebs. Study: Ransomware, Data Breaches at Hospitals Tied to Uptick in Fatal Heart Attacks. Krebs on Security. <https://krebsonsecurity.com/2019/11/study-ransomware-data-breaches-at-hospitals-tied-to-uptick-in-fatal-heart-attacks/>.

7 Bava Basra 8b.

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has a *chazakah* that he is *tahor*. However, if they ask the question together, they are declared *tamei*, because two simultaneous rulings cannot contradict each other.

Tosafos there notes that this halacha is only *mid'Rabanan*, but *mid'Oraisa*, both persons are *tahor*. If so, it is difficult to understand how the Panim Yafos uses a similar idea to explain a *pasuk*. Perhaps the answer is that in the case in Pesachim, each person asks his own *shailah* about his own experience, albeit simultaneously. In the Pesach *Sheini* case,

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- The food must be fully cooked.
- The food must still be warm.
- The pot must have not been put down.
- The person must have removed it with the intention of returning it.



DAYAN YEHOSHUA GRUNWALD

(Ex post facto, there are some exceptions to the last two conditions.) In your case, the first condition was not fulfilled, so it was forbidden to return the cholent to the fire.

May the cholent now be eaten? The *Biur Halacha* (318) writes that if one violated an *issur de-Rabanan* by mistake, he may benefit from it, even during Shabbos. However, the Mishnah Berurah (353:35) writes that the *issur de-Rabanan* of *chazarah* is more stringent in this regard. But it is only forbidden to eat if it was improved by remaining on the fire, and it is only forbidden to the violator but permitted to others. (The Chazon Ish (37:27) writes that if the average person wouldn't consider the food improved, it is permitted to everyone.) It would appear that even a cholent that some enjoy at night is generally considered to be improved by the additional overnight cooking and would therefore be prohibited. But to whom? We often find that family members of a violator are in the same halachic category as the violator, so the cholent would be forbidden to the entire family. A solution would be to swap cholents with a neighbor.

except for where this would engender the perception that Jews and their businesses are especially attractive targets.

they all participated in the same activity of carrying a body, so perhaps they would all be *tamei* even *mid'Oraisa*.

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