

Shailos with Rabbi Willig #160

- 1) May one wear a security bracelet, that a hotel or building requires to enter, on Shabbos without an eruv
- 2) If someone is found in a place where he can't keep chumras or practices that he is used to, for example one who only eats shmura is a guest at a house where there is no shmura, can he be lenient, does he need hataras nedarim?
- 3) Is separating mishabeyrach/kel maleh tefillos for men and women, din, minhag, or without basis?
- 4) someone travelling on Friday motzei Pesach this year ordered challos from a kosher bakery owned by a non-Jew on Tuesday, erev last days of Pesach. Their motivation was fear of not having lechem mishnah when they returned home on Friday. They were asked for and provided a credit card in order to pay on Tuesday, although the challah was not baked until Friday morning, so it would be fresh. Did this person own chametz on Pesach? Would it have made a difference if the item was already baked, i.e. ordering a cake for motzei chag that was in a display case? Would it have made a difference if they paid by debit card/zelle where the payment is more immediate, as opposed to a credit card?
- 5) What is the halacha regarding haircuts (&/or shaving) this Friday for those who "hold" the first 33 days of sefira? - ie Mishna Berura - re Rosh Chodesh - Erev Rosh Chodesh/Erev Shabbos?
- 6) If someone has always held "regular tzeis" (50 minutes?) for melacha on Motzei Shabbos, and moves to a community/city where the prevalent practice is Rabbeinu Tam (72 minutes) - does one have to adopt this "minhag hamakom" or can one follow his/her regular long-time practice?
- 7) This coming Shabbos Rosh Chodesh, if the tzibbur finishes the weekly parsha and then realize they forgot to take out a 2nd sefer, are they allowed to take one out then or should they roll the Torah to pinchas? what if they realized during the laining that they forgot, would the halacha be different?
- 8) Follow up from pesach: The lomdushe husband of the nauseous woman who ate the matza and vomited it and did not bentsch asked what she was supposed to do about the third kos, since it is not being said on a kos shel bracha. b. On the night of the seder, someone bentsched and forgot yaaleh v'yavo. He did not remember this until after he already drank the third kos. What should he do now when he bentsches again- fill up another kos and bentsch over it? Drink it when he finishes bentsching?
- 9) On chol hamoed, my grandson spit up on my pants. Can I spot clean it? If he spit up all over my yom tov suit, am I allowed to dry clean it for the last days?
- 10) If one has many guests over the course of chol hamoed and has run out of clean linen, is he allowed to wash the linen?
- 11) After pesach. someone mistakenly bought chametz from a Jewish owned store that did not sell its chametz to the best of the local rabbanim's knowledge. What should he do with the chametz now? May he return it to the store? A rav told him it was a mekach taus and he could return it which he did. If that was an incorrect psak, what should he now do with the money he received when he returned the chametz?

12) a. A baal habus who was out of a job just b"h got a job as a lawyer in a courtroom and started this week. They are very makpid on dress and appearance there. He keeps the nehugei aveilus starting from rosh chodesh. He wants to know if he is allowed to shave daily during sefirah.

b. In general, is it an acceptable leniency to shave during sefira every erev shabbos l'kavod shabbos?

13) a. At a shiva house, what is the proper way to say Hamakom- while sitting down or after one gets up and stands near the avel? b. If there is only one avel, is it more appropriate to say hamakom yenachem oscha or to use the usual formula of eschem? c. Is an avel supposed to answer amen?

14) May an avel during shiva say tehillim for a choleh? What if he has a daily routine of completing tehillim every month? b. If an avel has his regular daily learning "chovos", may he learn his 2 mishnayos a day, page of kitzur or his daf yomi? What about if he usually learns a portion of shnayim mikra v'echad rashi every day?

15) A chiyuv who is not a member of the shul comes to daven as shliach tzibur since currently there is no member who is a chiyuv. The tzibur is complaining since he is tone deaf and it seems to bother some of the members. Four members of the shul who don't usually complain have already expressed their strong reservations to his davening for the amud, and I am sure that there are more. What should I do to try to navigate this situation?

16) If one has prepared cold tea essence for shabbos, how does he actually make the tea with water from a hot water urn: a. pouring a little essence into a mug and then pouring from the hot water urn onto the essence? b. pouring hot water from urn into a mug first and then adding the cold essence? c. putting essence into one mug, and hot water into a different mug and pouring that hot water from the second mug onto the cold essence in the first mug? [Is the latter preferable from a bishul and tzoveya perspective?]

17) May one play magnatiles with a young child on shabbos?

18) can a boy under bar mitzvah make a siyum bechorim for the tzibur ? or in a camp for allowing to eat meat during the 9 Days?

19) My new Shul just put up a beautiful custom made Paroches on Erev Pesach after 2 years of using a curtain. It gives me and the Mispallelim much simcha to see it. Should we have made a Brocho of Secretary or Hatov Vhametiv and if so, is it still possible to make that brocho now?

20) I got a Torah sheet on Pesach with the word G-d spelled properly and the Rav told me it was the his position that it did not need to be put in shaimos. What does Rav Willig hold ?

21) The Rama in Orach Chaim 307:1 quotes from the Terumat HaDeshen that one may not discuss news and world events on Shabbat unless one enjoys such discussions. A local college student learned this recently, and asked me about it. I am concerned that she will alienate her family by refusing to participate in such discussions at their Shabbos table. Is there room for her to be lenient and participate in the conversations because she enjoys being with her family, even though she doesn't enjoy the topic itself and feels uncomfortable discussing it on Shabbos?

22) A woman wants to get a ring for a friend, and to engrave on the ring some version of שויתי ה' לנגדי or תמיד לא עליך המלאכה לגמור ולא אתה בן חורין ליבטל ממנה or תמיד. She realizes that the friend will likely wear it uncovered in the bathroom. Unlike the "Thank you Hashem" hat Rebbe discussed in a previous call, this is clearly meant to reference Torah. Is there any version of these inscriptions which would be ok, for example if she just wrote לגמור המלאכה עליך or לא עליך תמיד?

23) Despite the issur hanaah for flesh from a dead body, Rav Moshe is lenient regarding bone grafts from non-Jews because of great medical need (Igrot Moshe Yoreh Deah 1:229:6). I can understand why that would permit the patient to receive the graft, and the surgeon to perform it. But is the surgeon permitted to accept payment for this, given the issur hanaah?