

## Shailos with Rabbi Willig #166

- 1) A caterer asked the following question. When he does an event for 100 people , he generally will bring food for minimally 150 people . When food is left after the event, what is the caterers and what is the "baal simcha" entitled to take home. This could be relevant to things that are in the kitchen but were not yet served , could be bottles of wine that were on a buffet but not opened, etc?
- 2) A woman is redoing her kitchen with granite counters and asks whether sealing the counter top surface with sealant (consisting of water, ethanol and some other chemicals) would render the countertop non kasher able for pesach.
- 3) Someone had a permanent shoe insert, and discovered at shul on shabbos that it had become too tight and was hurting his feet. The insert was attached with a long term adhesive glue and typically stays for several months. After it is removed, it is typically thrown out and not re-attached. There was an eruv. Are there any concerns of removing it on Shabbos with respect to soseir, korea, tikkun kli, or anything else? What about attaching an insert or insole on Shabbos?
- 4) Is there any concern with making early shabbos this year on Shavuot? (1st day going into 2nd). In general, are there any solutions for a single man who usually lights candles to make early shabbos with a plag compliant minyan? Does it matter if he's eating out and can perhaps 'chip in' with the candle lighting in the home he is eating? How should he do that? Eating at home?
- 5) I was on a shabbaton and they had a musical havdala ceremony. The person making havdala played his guitar and sang havdala over a microphone since it was a large room with hundreds of teenagers there. Is this halachically acceptable? And is it advisable from a chinuch perspective? A couple of rebbeim were not happy about it and made their own havdala afterward; should I have joined them?
- 6) On shabbos, may an adult play with a child with a matchbox car which is rubbed on the ground and springs forward when released from one's grip?
- 7) If one had to go to the bathroom in the middle of davening and took off his talis and tefillin, when he puts them back on, does he make a bracha on them? Is there a difference if he just urinated or defecated? Or if he used a urinal or a stall in a bathroom room?
- 8) It seems that there is a custom in a yeshiva that I learn in that after washing one's own hands after coming out of the bathroom, you fill up the washing cup for the next person. Someone asked me if there is any problem with using water that is left open in the washing cup to wash their hands before davening? What if they are in a place where there is no such custom [like a shul] and they happen to find a filled cup? Is it better to spill out the water so you know for sure that there are no problems or is that wasting the shul's money?
- 9) If someone takes a nap during the day, may he take his tzitzis off? If yes [or if he took them off for a shower and took a nap right after], when he puts them back on, does he make a new bracha? [How long is considered a hefsek/ heisach hadaas?]

10) a. A person puts on a pair of tzitzis on Friday morning and knows that he will change into his shabbos pair. What should he have in mind when he makes the bracha in the morning [just the first pair or also the second] and does he make a new bracha on his shabbos pair?  
b. A person usually puts on his talis gadol and has in mind his talis katan. He plans on taking a shower on erev shabbos and changing his talis katan to his shabbos pair. On Friday morning, what is the best for him to do- have in mind only for his weekday pair and make a bracha on the shabbos pair when he puts them on OR have both in mind and no need for a new bracha?

11) a. On shabbos, is it preferable not to scoop out ice cream [or tuna fish] with a scooper [and not with a spoon] if one's intention is to make the food look more presentable? [rama end of siman 321] A similar question arises if one wants to put frosting on the top of a cake on shabbos and has dual intentions to spread it all over the top so everywhere has the flavor and also to make it look very presentable.  
b. On shabbos, is it permissible to serve ice cream on top of a hot/warm piece of pie/cake which will cause it to melt?

12) On shabbos, is one allowed to put leftover chicken soup into a container into the freezer? [Is there an issue of molid/nolad or hachana or anything else] Is the halacha different on yom tov?

13) My new son-in-law has a family minhag that even if he is yotzei with someone else's kiddush or lechem mishne, he still makes his own bracha of borei pri hagefen and hamotzi before drinking or eating the wine or challah. Is there a basis to this? He said that if I thought it was a not proper minhag, he would either not say the bracha out loud [confusing other younger family members or guests] or not at all. What should I tell him?

14) What is the basis for the prevalent custom of children not attending a second marriage of a parent? Is there any part of the chasuna that the children can participate in? Does it make a difference if the parent who is remarrying after the divorce or death of their first spouse? What if the parent really wants their child to attend?

15) Is there any basis for the custom of standing for the chassan and kallah as they walk down the aisle? If not, should one still stand up so as to not be poreish min hatzibur?

16) Is it permissible to poke out the hole from a floating wick so as to be able to insert the wick on leil yom tov sheini or must one prepare it in advance?

17) On shabbos, can one take medium rare meat out of the refrigerator and place it on an Israeli plata or in a warming drawer [totally separate from the oven and only used to warm up food]?

18) A storage shed has two doors which open out and close on the door posts making it impossible to put a mezuzah in the doorway where normally would. Where is it better to put it - on the inside or outside of the shed?

19) A college student works in an OHEL-run home on Shabbat. A resident has significant developmental and physical disabilities, including being blind, but the resident enjoys music from a battery-powered radio she carries with her. If she doesn't have the radio, she becomes agitated and upset, but there is no apparent threat to her health.

Occasionally, the resident drops the radio, and the batteries pop out. The resident is not capable of re-inserting the batteries herself, and in general the staff on Shabbat are all Jewish. The student asked about re-inserting the batteries on Shabbat.

I have suggested to the student to secure the battery compartment with tape before Shabbat. But if the batteries did pop out, would the student have any heter to put the batteries back in with a shinuy?

20) In footnote 30 in the Dirshu Mishnah Brurah for Siman 131, hilchos nefilas apayim, it quotes Rav Shlomo Zalman Auerbach as allowing the skipping of tachanun while davening in the hall for a seudas bar mitzvah. Looking in Halichos Shlomo, which is cited (Hilchos Tefillah 11:9, footnote 23), it justifies it as "vaday zman simcha hu." Is this psak commonly followed in the United States? Would nafka minas be if: (a) a siyum is taking place; or perhaps (b) if the seudah is taking place bo bayom of the bar mitzvah? Could one extend this to a seudahs bas mitzvah that takes place bo bayom? How do we understand "zman simcha...?"

21. (Not Halacha lmaaseh..I would understand if this does fit into these questions .) if a kohen hedyot married to an almanah s being considered to be kohen gadol, would he need to divorce his wife or is the issur to marry an almanah once having rh position?

22. A member asked to house a family Sefer torah in our shul's Aron. Should the shul host a hachnasas Seder torah with all its pomp, or is it sufficient merely to place it in the Aron as its not the shul's Torah