

Shailos with Rabbi Willig #167

Follow up questions:

1. A married woman moved her older parents to live on the first floor apartment of their two family house. Her mother suffers from dementia and was approved for a 24 hour aide [although they only currently have an aide daily for 12 hours]. The elderly father wants to make early shabbos and his son in law willingly drives him to the early minyan. What can he do for lighting [his wife can not light anymore]? The married daughter does not want to make early shabbos. Can she light downstairs for her father, having in mind that it is only for her parents? Should she make a bracha? Or is there a different option? [The father is not always able to daven mincha gedola. Even if he can, if he would light himself after plag and then go to shul, he would probably arrive in the middle of maariv]
2. If the floating wicks all come with the holes not poked out [just perforated so it is easy to gently push out the hole], would that be a more serious issue that one must avoid and prepare before yom tov?
3. The intention of the person heating up the medium rare meat on the Israeli plata is NOT to cook it more. He just wants to heat it up. He is aware that it might cook more and although he does not like his meat cooked more, he is willing to put it on so that it will be hot. Is it allowed for him to put the medium rare meat on the plata on shabbos?
4. Regarding havdalla over the microphone, if the leaders of the shabbaton are not willing to do any part not over the microphone, should one be yotzei with the public havdala made over the microphone or have in mind not to be yotzei and make it later by himself?

NEW QUESTIONS

- 1) A woman in her 50s, who says she no longer has periods, has a non-hormonal IUD removed. She bleeds for 2-3 days. She says her doctor told her she would likely bleed for that long due to injury when the IUD was removed. The doctor is Jewish but not observant. The blood was seen on colored garments. Is this woman a niddah, whether due to the IUD removal or due to the subsequent bleeding?
- 2) May one use a 3-D printer to produce a small image of a dragon, or a doll in the shape of a person, for children to play with?
- 3) I was asked about taking Flonase on Shabbat. According to the company website, Flonase is an over-the-counter nasal spray for people with allergy symptoms, including nasal congestion, itchy or watery eyes, sneezing, and a runny nose. It reduces inflammation by inhibiting production of inflammatory substances. These symptoms don't seem to rise to the level of חולה שאין בו סכנה. Could one permit this medication on the basis of the Taz's heter for medication that only treats symptoms and does not cure illness? Alternatively, could one permit taking it prophylactically, before symptoms develop? That seems to be implied in Igrot Moshe Yoreh Deah 4:13:2 (regarding asthma), but I'm not sure I'm reading it correctly.
- 4) On Shabbos, is one permitted to soak strawberries or any other vegetables in soapy water as part of the process to check for and remove any insects?

5) Should a cancer patient who finished treatment bentch Gomel? He will be moderated over the coming year. If the patient is a teenager who does not want to bentch Gomel, should he be encouraged to do so?

6) I am a Spanish speaking actress who plays a role in a daily soap opera on Mexican television. I live in LA and the show is filmed in LA and my job is important to me. My character is Catholic on the show (as is almost everyone) and we occasionally have scenes in churches (actually TV studios, of course). It is all acting. Someone told me that this is prohibited and I should quit my job (which I do not want to do). Is filming a scene in a pretend church or playing a Catholic person on TV doing Catholic things from Christmas celebrations to Eucharist prohibited? Can you give guidelines if needed.

7) Rebbe frequently discusses shiurim, and uses terms like makil shiurim and machmir shiurim for matza, or brachos or bentching. Can Rebbe tell us what are his halacha lemaseh shiurim, neither makil nor machmir? Is Rabbi Aharon Notis' book on Shiurim, which presents archeological evidence of shiurim persuasive? Should evidence like that change our views in this area?

8) How should we react hashkafically to the recent allegation of sexual abuse in Israeli prisons? What should we think or do if some of them turn out to be sometimes true?

9) I have a congregant who is completely frum in all of his conduct with a frum family as well, but as an academic he has views on revelation of Torah, the dating of the Universe and creation and more that he has published that seem to be kefirah. He does not bring them into shul at all and he is a wonderful mitpalel who comes to shul almost every day. I do not want to distance him from our shul. Should I? Must I? He never speaks to me about his academic life.

10) With Shavuos being Friday and Shabbos, we will be behind Eretz Yisrael for the parshiyos for a number of weeks . If someone is making a bar mitzvah in those intervening weeks before they catch up (or any of the other times that this happens), whose responsibility would it be to be aware of this scenario, the father of the Bar Mitzvah, the Rav of the shul, the Bar Mitzvah teacher? It could also have happened this past shabbos Parshas Bamidbar and the boy was taught the Haftarah of Bamidbar instead of Machar Chodesh?

11) This is relevant fo rhtis coming shabbos. A family of 6 Leviyim, with 4 Yisrael sons-in-law, is going to have its own minyan on Shabbos. How should they navigate aliyos for Shabbos morning? Do they call a Yisrael first and then rotate between Leviyim and Yisraelim?

12) If a woman in the shul is coming to say kaddish and no one else is saying kaddish, what does Rebbe recommend to do ? what should one do if they find themselves at a minyan where the only person saying kaddish is a woman, should they say kaddish (provided they are able to) ? should they answer the kaddish?

13) For people who need to carry their IDs to gain entry to buildings on Shabbos in an area without an Eruv, is it acceptable to put it inside a plastic pouch and make it part of a key belt loop like people do for with their keys and tie it around their waist?

14) A - I am the Baal Koreh and most weeks there is no one available to do Maftir except for me. I gave myself the Aliya of the tochacha as is the minhag and then gave myself Maftir as-well. Was this the correct thing to do?

B - What should I do on first day Shavuot with the Aseres Hadibros. Is giving that Aliyah to the Rav enough of a reason to facilitate getting 2 Aliyas?

C- a few weeks ago a Levy prepared the Maftir and then it turned out he was the only Levy in Shul. As he spent a lot of time preparing, I did not want to upset him and take it away from him and give it to myself so I gave him 2 Aliyas rather than sending him out and giving the Cohens get 2 Aliya's. How is it best to handle such situations ?

15) A mother took out a life insurance policy on her life, but in the name of her (adult) children; the children are the legal owners of the policy, their names are the only ones on it. The children should be the ones paying the premiums, but every year the mother gave them the premium amount as a gift. While technically the children could have used that money for whatever purpose they chose, they know their mother would have been very upset if it went for anything other than the premium. The mother is BH still alive, but the children have decided to sell off the policy now, keeping the proceeds. When it comes to calculating maaser kesafim, are they able to count the premiums as their own cost, reducing the amount on which they pay maaser? Or is that not acceptable, because their mother was really the one paying the premium?

16) This has been discussed in the past, but can we please review how security cameras can be used in shul on shabbos and yom Tov? Can cameras be installed in the sanctuary and batei medrash where people learn and daven? Security officials recommend them so that they can be accessed by law enforcement in the case of an emergency. Would it be preferred that they not record any sound? What about using outside security cameras that record in a higher resolution when someone walks past the camera? When no one is walking by they record using a lower resolution. It saves money and energy for them to only record in higher resolution when someone walks past them. Lastly, can a shul security team have a monitor/tv screen set up in a room in shul where they can view all the shul cameras on shabbos?

17) The Rama writes that the inyan to eat dairy on shavuos is only on the first day of shavuos. Why is that specifically for the first day and not the second day? Many people in practice have dairy on both the first and second day of shavuos. Being that this year the second day is shabbos, is it preferred to only have meat on the second day because it is shabbos? In general, even on the first day, is it best to follow the Rama's recommendation to begin the meal with dairy and then transition to meat, to fulfill the inyan of having Bassar for simchas yom tov?

18) The Mishnah Berura at the very beginning of Hilchos Tefillah (89, 1) cites the pri megadim (in Siman 494) who says that on the morning of the first day of shavuos, one can daven shemoneh esrei even before Neitz hachama. He just recommends not reciting Krias shema prior to Mee sh'yakeer. Can this be relied upon, or should it be avoided? The advantage of following this eitzah is that Shacharis would be much earlier than waiting for neitz which could allow for more people to stay up learning Leil shavuos and also having more concentration when they daven.

19) On erev rosh chodesh sivan, there is a minhag to say the tefilas hashelah. This year, erev rosh chodesh fell out on shabbos. Was one supposed to say it on Thursday? If he did not, was he allowed to say it on shabbos?

20) On shavuos morning, sometimes the appointed sleeper does not make it to the early minyan and everyone stayed up all night. L'maaseh, should we say birchas hatorah in the morning [seeming machlokes between the mishna brura and aruch hashulchan]? And what should we do about the other birchos hashachar?

21) If someone napped erev shavuos, should he have in mind to be yotzei with ahavas olam at night? If he did not, can he rely on rabbi akiva eiger's m'mah nafshach and make a birchas hatorah himself in the morning? If he did, does that ruin the m'mah nafshach?

22) About a month after Pesach, a bottle of bourbon whisky was purchased from Costco, a store which the local va'ad assesses to be not Jewish-owned. The bottle of whisky was later discovered to have been produced by a distiller that is assumed to be Jewish-owned, and which does not sell its *chametz* for Pesach. This whisky thus appears to be *chametz sh'avar alav ha-Pesach*. May the bottle be returned to Costco for a refund, perhaps on the assumption that the sale was a *mekach ta'us*? Or would receiving a refund for the bottle be *assur*, on the grounds that it is a form of *hana'ah*? Does it make any difference here that bourbon whisky, though certainly made partly from grain and thus *chametz*, is by definition distilled from at least 51% corn?

23) Is it better to daven in a mincha minyan that does heichi kedusha or a minyan that says full chazarat hashatz that gets upto chazara while he isn't finished with his shemonei esreh (he misses chazara)?