Shailos with Rabbi Willig #169

Follow Up Questions from last Shiur:

1. Is the married daughter who is lighting candles for her father who is making early shabbos and she is not accepting shabbos herself supposed to make a bracha when she lights for him or not?

2. a. Should one generally choose a hearing aid that works with batteries [a fresh battery lasts about 3 days] over a rechargeable hearing aid? When it would be difficult for the elderly person to put in batteries, is that sufficient reason to choose the rechargeable type?

b. A rechargeable hearing aid holds its charge for 24 hours but since you are wearing it on Friday, and it takes about 4 hours to charge, you will have to charge it every Friday night [unless you don't wear it on Friday] Is it still okay l'chatchila to buy the rechargeable type?

c. Would it be better to set a timer and put the hearing aid on the charging station only when it is off and only remove it when it is fully charged in the morning after it is off?

3. When is the latest time to say hamapil- before alos or before hanetz hachama? The men who stay up all night and get three hours of sleep went to sleep at 5 am shavuous night, and woke up at 8 am so as to get to minyan at 8:30.

4) 1. The following is a series of additional shailos related to the non-alignment of parshiyos between Eretz Yisroel and Chutz La'aretz:

This coming Shabbos, with those in Eretz Yisroel reading parshas Chukas and those in Chutz La'aretz reading parshas Korach-

a. Can a ben Eretz Yisroel be the ba'al korei in Chutz La'aretz for parshas Korach?

b. Conversely, can a ben Chutz La'aretz be the ba'al korei in Eretz Yisroel for parshas Chukas?

c. Can a ben Eretz Yisroel receive one of the seven aliyos (zayin kreuim) for parshas Korach in Chutz La'aretz?

d. Conversely, can a ben Chutz La'aretz receive one of the seven aliyos (zayin kreuim) for parshas Chukas in Eretz Yisroel?

e. Can a ben Eretz Yisroel receive the maftir aliyah and read the haftorah for the tzibbur for parshas Korach in Chutz La'aretz?

f. Conversely, can a ben Chutz La'aretz receive the maftir aliyah and read the haftorah for the tzibbur for parshas Chukas in Eretz Yisroel?

g. Does the answer to any of the above questions change if the ben Eretz Yisrorel arrived in Chutz La'aretz or the ben Chutz La'aretz arrived in Eretz Yisroel, as applicable, before Shavuos — *i.e.*, prior to the non-alignment of parshiyos — and has remained there since that time.

New Questions

1) Can a Kohein—
a. Attend medical school?
b. Dentistry school?
c. Volunteer in a hospital to discern if they want to go into medicine?

2) Under what circumstances is an induction at the end of pregnancy allowed? Would an extreme case of puppp rash suffice if the Dr supports it?

3) If one is walking on the street and there is a scaffolding above him which is doing construction for a church, is one allowed to walk under it ?

4) a person who is married buys a summer home : Do they both recite hatov vehametiv or rather shechiunu?
If it's a mortgage would the Halacha be the same ? Should the children also say the bracha ?

5) a. in a bungalow colony is schiras reshus necessary from the caretaker who lives there if the colony bought him the appliances and technically own his bungalow? if yes, how is it done?
b. What needs to be said to the gentile and which kinoyonim are necessary ?
c. For eiruv chatzeros for the yidden where is the preferred place for it to be?
d. Being that people will come all year round and if its in the rovs bungalow that's locked they won't be able to get it on a week he is not there

6. a child needs stitches on shabbos may a Jewish doctor do it? what about butterfly bandage or glue ?

7. if one's crockpot went off on shabbos can we apply the bal haitur the rema brings in siman 276 ?

8) 1. Retinol patches are a non-prescription skincare product, applying a form of Vitamin A to skin to reduce routine signs of aging as well as fight acne. They are supposed to be effective for men and women, but most of the marketing is toward women. Might this be problematic for men as תיקון נשים, both because of the focus on beautification and because it seems to be a product mostly used by women?

9) Reuven received a shidduch resume from a family friend, Sarah, and B"H the shidduch was successful. Afterward, when planning to give shadchanus gelt, the young man learned that Sarah volunteered for a shidduch agency and obtained the resume from the agency's database. But Sarah never said anything about the agency when suggesting the shidduch, and did not go through agency

channels in suggesting the shidduch. To whom should Reuven give shadchanus gelt?

10)Can a double oven be used for dairy and meat simultaneously uncovered

11) large wash room with washer and dryer also has shelving for detergents etc need a mezuzah ? What about a boiler room ?

12) Brachos question. Someone was eating dinner and his son came and needed a ride to a friends house , the father drove him to the friends house, when he comes back what is he supposed to do?

a) New Bracha Rishona?
b) Make Bracha Acharona before he leaves and new Bracha rishona when come back. (He had eaten Haadama and Shehakol).
c) Would the halacha be different if he washed and there were other people still at the table when he came back?

13) The Mishnah Berurah (40:13) writes that there is a debate regarding sitting on a bench when there is a shelf for tallis and tefillin beneath the bench. He adds that everyone permits it if there is a טפח פנוי(although a baal nefesh should still avoid it). He also says that if the bench is nailed to the wall then one certainly may sit on it, despite the shelf beneath it. Here are four questions:
a) If a shul is purchasing new chairs, may it rely on the lenient view brought at first in the Mishnah Berurah, permitting a shelf without a טפח פנוי, in order to save money?
b) An article in צהר(Vol 12) quotes Rav Chaim Kanievsky equating sefarim with tefillin for this halachah. Is that Rebbe's view as well?
c) Is the טפח פנוי measured from the top of the sefarim to the bottom of the seat? Or is it sufficient if the entire airspace of the shelf is a tefach, even though some of that is occupied by sefarim?
d) If the seating arrangement is a set of chairs which are joined to each other and are normally left in position, but they could be separated (such as for Simchas Torah), is that like a bench nailed to the wall?

14) a) Is there any issue in cutting a flower [made from frosting] on top of a cake on Shabbos?
b) L'halacha, is there a problem with cutting between script letterson Shabbos ?
c) If before shabbos one made a line through the letters written on top of the cake, does that solve any problems?

15) If one gives his maaser money using a Donor Fund card or credit card, the recipient organization has to pay a percentage to the fund [let's say for argument's sake 2%].
a) If one gave $100 to tzedaka, may he count the entire $100 as his maaser or only $98?
b. Someone attends a dinner from a yeshiva and the seat is $500, and for IRS tax purposes it is considered only $400 since he received "goods or services of $100". How much is he considered to have given for maaser?

16) Is it permissible to put a baby's bottle of milk on the table when eating a fleishig meal?

17) a) If a son and daughter in law are at the bedside of his father at the time of his passing, are they supposed to rip kriyah then?
b. If a different relative who is not obligated in aveilus is present in the room at the time of ptira, should he rip kriyah then or later?
c. If a frum doctor is in the room of a patient when he dies, does he rip kriyah?

18) I was asked about a couple who has a large walk in closet (bigger than 4x4) off their master bedroom. The closet has a mezuzah but there is no door/ curtain etc closing it off from the bedroom. Is it appropriate/ required to put up some type of covering to the doorway for the couple to be together?

19) Soliciting tzedakah pledges on Shabbat is permitted, but are flyers for a fundraising campaign muktzeh, if their sole purpose is to convey the campaign website?

20) An attic is larger than 16 square amot, with two entrances. Air conditioning ductwork in the attic between the two entrances splits the attic in half, making it difficult (but not impossible) to access the entire attic from either entrance. As a result, each entrance only has unfettered access to a space of less than 16 square amot. Should we still consider each entrance as entering the full space of more than 16 square amot because the full attic is technically accessible? Or should we say that since no one would go from one part of the attic to the other (it's much easier to just use the other door), these are two small rooms? Or should we apply rules of mechitzah (height, עומד מרובה, לבוד) to calculate whether the intervening ductwork constitutes a halachic division of the attic into two rooms?

21) A section of a wooden wall is removable to go from one room into the next. There is no "doorway" – it's literally just a piece of the wall that one may remove in order to go from room to room. Normally the wall is intact; when someone wishes to access the next room, they pull out that piece of wall, and then return it when done. Is a mezuzah required?

22) I own a painting company — we paint interior and exteriors of homes and buildings and the like. We give rewards to our employees who bring in painting jobs (5% of the value of the job give or take). About 1/3 of our employees are frum, 1/3 are not and1/3 are not Jewish. One of our non-Jewish employees referred us to his church, which needs to have both its interior and exterior painted. Can I do the work? Of course, we all wear painters unforms and look like painters when we work and could not be mistaken for anything other than painter. Of course, we only paint when worship is not taking place.

23) My in-laws like having hot soup for Shabbat lunch. Can I put the hot-plate on a timer and put the soup on the hot plate Shabbat morning when the timer is off? Should I not eat this soup or is fine.

24) My father married a non-Jewish woman and had me; she eventually converted (as did I as a child) and we are now all shomer mitzvot and living an Orthodox life. My father is a levi and people reasonably assume I am also. Last week, when I went to visit my father's shul (a rare event), I was called up as a levi for the second aliyah (without warning), since the gabbi assumed I am a levi. I took

the aliyah as I was embarrassed. I wrote to the rabbi explaining the situation after shabbat. Was my conduct correct?

25) What guidance can be provided to shuls in Chutz La'aretz as to when the security situation in Eretz Yisroel warrants that Tehillim be said publicly after davening:

a. during yemei chol?

b. on Shabbos?