Shailos with Rabbi Willig #173

1) Rabbi Willig was asked about UberEats and I had a two-sided follow up. First, when the questioner asked about "watch the ubereats on their phone," what I think they meant is that one can see the route the driver is taking, from picking up to driving to one's house with no stops, and not actually seeing the driver. Is that טביעת עיין? Is there no risk of switching due to being the route being watched? Second, I was confused about what is טביעת עיין for any restaurant order. One orders from a kosher restaurant (for example) chicken nuggets, a hamburger and a hotdog and that is what was delivered. Is the fact that the same food that was ordered was the food delivered alone called טביעת עיין? What is gained by calling the proprietor, as Rabbi Willig suggested, since the owner will tell you that the food you ordered was the food sent, and you know that?

The next 3 questions are on the same topic, split into 3 for ease of reading and answering :

2) Now that New York permits medical aid in dying, I was hoping Rebbe might share his view on how involved a Jewish doctor, nurse, or pharmacist may be in the process.

Rav Moshe discusses this issue in several places. In Igrot Moshe, Yoreh De'ah II:174, anaf 3, and Choshen Mishpat II:73:3, he discusses the case of R. Chanina ben Teradyon and the executioner who hastened his death. Then, in Choshen Mishpat II:74:2, Rav Moshe explicitly raises the possibility that "בן נח אינו אסור ברציחה שהוא לטובת הנרצח"—that perhaps a Noahide is not prohibited from killing when the killing is genuinely for the benefit of the person being killed.

How should we understand that suggestion? Does Rav Moshe actually mean that euthanasia, or assisting in death to relieve severe suffering, may not be prohibited for a Gentile? Does Rabbi Willig agree with this?

3) More practically, suppose a non-Jewish terminally ill patient is suffering greatly and wishes to use New York's medical-aid-in-dying law? What level of involvement would be permissible for a Jewish health-care professional?

a. May a Jewish doctor evaluate the patient and approve the request?

b. May the doctor prescribe the lethal medication?

c. May a Jewish pharmacist dispense it?

d. May a Jewish nurse prepare it or hand it to the patient, knowing that the patient intends to take it in order to die?

4) New York law itself requires the patient to self-administer the medication. But I am also interested in the underlying halakhic question:

a. if the law did permit a physician or nurse actually to administer or inject the lethal dose (like it does in some states), would Rav Moshe's suggestion concerning a Ben Noach have any application to a Jewish medical professional who directly causes the death of a non-Jewish patient?

b. Or is there a fundamental distinction between assisting the patient in obtaining and self-administering the medication and personally performing the act that causes death?

c. Finally, how should we reconcile Rav Moshe's suggestion in CM II:74:2 with his apparently more restrictive discussion in CM II:73:3?

5) When the ba'al tefillah recites kiddush in Shul on Yomtov, which includes She'hechiyanu, does he recite she'hechiyanu again at home? It seems that for kiddush the chazzan can repeat, but should not for havdalah at home, after reciting it at shul... Is this due to the fact that everyone is yotzei havdalah at shul but not yotzei kiddush in shul? Does that apply to she'hechiyanu?

6) If someone is going to visit their children (who made aliyah) in Israel for Sukos. are the children allowed to do melacha for the parents on day 2 ? Can the parents ask their children to do for them ?

7) a. Is it permissible for a woman to smell the esrog after fulfilling the mitzva of daled minim on Succos?

b. May one pick up and smell the esrog on shabbos? In either of these cases, if allowed, is a bracha required?

8) If it rained on shabbos or yom tov, when it stops and the schach is still very wet, may one dab the moisture on the schach with a towel to absorb it so he can sit in his succa without it dripping down?

a. After it stops raining, if wet schach is dripping from the wind blowing, is that considered mitztaer and exempt from succa?

b. How does one evaluate how much dripping exempts one from his succa- based on if he would leave his dining room if he had another room to eat in or if he would leave to go to someone else's house?

9) If it started raining and one moved everything inside and then it stops raining, what exempts one from going back out- only if he actually started eating, if he set up to eat, or it is enough that he moved everything out of the succa?

10) If there is a bee flying around in one's succa and it is really shterring simchas yom tov [women and children are screaming and men are very uncomfortable], what is one allowed to do- trap it with a cup? kill it?

11) a. Is one allowed to use someone else's hoshanos l'chatchila or must he get his own set?

b. Should women take the aravos and beat them as well? If yes, what exactly should they say if they can't say everything?

c. Can they use their husband's or father's aravos?

12) a. Is it permissible on Simchas Torah night to make kiddush and eat mezonos to enable one to have strength to dance more?

b. If one made kiddush and said shehechiyanu, does one make the shehechiyanu if he repeats kiddush at home?

c. Would the halacha be different if he was making kiddush just for himself or also for others?

d. What if he was only making it for his wife and she already said shehechiyanu when she lit candles?

e. Is the halacha different this year when it is on motzei shabbos?

13) What is the best way to be yotzei shalosh seudos when yom tov falls out on shabbos - to break up the day meal into two or to eat shalosh seudos later in the day?

14) Must / should one be careful to hold the lulav in the right hand and the esrog in the left or may he hold both in one hand? especially when going around by the hoshanos?

15) Is there any basis to waving the lulav by ana hashem in hallel to a different direction for every syllable and not two for each of the 3 words?

16) A. At what point should one get a replacement set of aravos [if the leaves are drooping but are still moist? if the leaves are dried up? some other point?]

b. If the aravos are still fine, would it still be hiddur mitzvah to get a new set or is it better to use the same set for as long as they are kosher since they were used for the mitzvah?

17. Full-size seforim are too heavy to commute with, but pocket editions strain my eyes. May I cut a full-size sefer into smaller, portable sections? Would it help or be required to get those individual sections rebound or covered?

18. A new kallah was advised by her kallah teacher to put a dab of Vaseline on a bedikah cloth if it would be difficult otherwise. May this be done on shabbos? What if the Vaseline is placed on the cloth before shabbos?

19. If someone has mosquito bites on sukkos and is uncomfortable, may he/she use a Benadryl spray to reduce the swelling and itching?

20. Typical "tankless" / "instant" hot water heaters will ignite a fire when the hot faucet is activated, which is a problem on yom tov. However, many houses have a "recirculation line", where the hot water is regularly pumped automatically through the pipes, and is intermittently heated by the tankless heater to keep the water in the pipes hot, even if no hot water faucet is on. (The manufacturers designed this to ensure instant hot water throughout the house.)

A. If the pump and flame are designed to intermittently turn on and off, may one turn the faucet on yom tov, if he does not know whether it is on or off?

B. If the pump and flame are known to be on, may one turn the faucet on yom tov, thereby causing the pump and flame to continue for longer?

C. There is an article suggesting that the pump must be on for the entire yom tov, but the flame is classified as grama:

"by turning on the hot water, all you are doing is syphoning off some hot water from the recirculation line, which then causes some cold water to be reintroduced into the recirculation line downstream, which will then be heated up by the system. All of this is not instantaneous and is therefore classified as a grama, which is permissible on Yom Tov."

https://www.monkeywrenchplumbers.com/tankless-water-heater-on-yom-tov/

Does rebbe agree with this position?