Shailos with Rabbi Willig #174

Follow up:

1) In the last call, Rabbi Willig endorsed as correct Rav Moshe's view that euthanasia is permitted for gentiles, as Rav Moshe considers in *Igrot Moshe*, Choshen Mishpat 2:74. Under this view, a non-Jew may perform a mercy killing for a person who wishes to die. Does Rabbi Willig therefore think that a Jew who is suffering from terrible, agonizing pain that cannot be adequately treated or managed, and who is dying from an illness, may travel to Canada—where an authorized physician or nurse practitioner may directly administer a lethal substance to cause the patient's death—and seek out a righteous gentile physician willing to end his life? Would this be analogous to the case of Rabbi Chanina ben Tradyon, who permitted the executioner to hasten his death?

2) On leil simchas torah, a man was yotzei kiddush/havdalla in shul [he heard it from someone else and ate mezonos]. When he comes home and wants to make kiddush for his wife who did not hear kiddush or havdalla, can he say the full regular nusach of kiddush and havdalla [yaknahaz] for her or does she have to say some or all of the nusach?

New questions

1) Someone wants to use leftover esrogim to create a "room diffuser" fragrance. Typically the peel may be dried, then is soaked for several days in oil or alcohol, then strained out, and the oil or alcohol is put in a bottle with reeds to diffuse the smell into the room.

According to MB 116:32 and piskei teshuvos 116:4, this could be a concern of a safek bracha, either from the esrog peel, the straining, or both. What bracha would Rebbe recommend when smelling this room fragrance?

Would Rebbe recommend being machmir to leave some of the peel (now designated for smelling) inside the liquid per MB 116:32, and if so does it matter how much?

2)it seems from the ש״ך in סימן קיח סעיף קטן לב That ונכנס יצא is only a heter bidieved. If we are any way relying on the store owner that he is erlich to allow lechatchilah would a hashgacha be necessary on a store that you personally know the owner as a frum person

3) there is a very popular product on the market called Zyn which is a nicotine pouch that helps people to stop smoking is one permitted to deliberately suck them on shabbos by pressing thier lip or is it a problem of sechitah?

4) Many rabbonim and kashrus agencies advised to *not tie the schach with wire or synthetic strings, but rather they should use cotton or hemp string*. My understanding is that this would be to address a maamid issue, am i correct? If that is the case, in a situation where the schach stays on the sukkah in normal circumstances, (ruach metzuya) and only needs the support of plastic zip ties for a severely

windy day, a ruach she'eino metzuya, would there be any reason to not use zip ties? if so, do you know why so many advise to specifically use cotton or hemp string without giving this important disclaimer?

5) A man wears a wedding band, which he never removes, including for netilas yadayim. On Succos he heard that this was a problem of hefsek for his lulav, and he removed it for lulav. Has removing it for lulav created a situation in which it is now a hefsek for netilas yadayim?

6) As I understand בל תאחר, once a person designates funds for tzedakah, they are obligated to give it to the first worthy recipient they encounter. If so, how do Jewish organizations facilitate Donor Advised Funds for tzedakah, in which people distribute their maaser over periods of years?

7) Mincha shabbos erev Rosh Chodesh can one rely on the opinions that allow a אל מלא ?

8) where should a mezzuzah be placed on a archway that 99 inches from the top and 60 inches from where it starts to curve

9) With Rosh Chodesh this past week, I was asked as we begin a leap year, if someone forgets to say ולכפרת פשע in your silent Musaf, do you have to repeat the Musaf?

10) When is opening the door of an oven permitted:

1. On Shabbos to remove something placed there before Shabbos begins?
2. On Yom Tov – to put something in / to take something out?

11. Must one wait to see if the heating element is already ignited? What if that can't be determined from the outside of the oven?

12. What is the need / improvement that the OU/GE "Shabbos Keeper" provides?

13. Can it be achieved through the standard Shabbos mode that is present on GE Ovens?

14) a. On motzei shabbos simchas torah, after saying havdalla in his shemone esreh, someone added the nusach for shabbos throughout his shemone esreh. Is he yotzei?

b. Is there a difference if he also said shabbos in the chasimah of the bracha or if he realized his mistake mid bracha [after shem Hashem] and just said mekadesh yisrael v'hazmanim?

15) If a parent was niftar on yom tov and the burial is on chol hamoed, what is the status of the aveil during chol hamoed:

a. is a seudas havraah given?

b. may he learn torah on chol hamoed?

c. if he usually wears tefillin on chol hamoed, does he put on tefillin on day of burial after the burial? (Can Rebbe also speak to the phenomenon that in the past many years, fewer and fewer people wear tefilin on chol hamoed in general ?)

d. If people see him in shul, what can/ should they say to him regarding nichum?

16) When rosh chodesh falls out on motzei shabbos [as this past week], if one comes home minutes before shkiya, and eats before and after, halacha l'maaseh, what should he insert into his birchas hamazon- just r'tzei, just yaaleh v'yavo, or both? I know that l'chatchila one should avoid this situation but what exactly should one not eat and when? Is the only problem eating challah [hamotzi] or anything eaten after the nighttime? And when is it considered nighttime for this?

17) a. A baal teshuva tried to be mekarev his siblings but failed and one married a non Jewish spouse, and the other married Jewish [totally secular] but is planning on being cremated. Is he chayiv in kriyah and aveilus when they pass away?

b. What is the halacha [regarding kriyah, shiva etc.] achar meah v'esrim regarding his parents who will be buried- his father continued his secular ways and was not in anyway moved by his son's new lifestyle, even belittling him in front of his frum family. His mother was more understanding but also remained totally secular.

18) a. Is there any justification for seemingly healthy people who eat cake and coffee before shabbos morning davening?

b. Would the fact that they will be able to concentrate better during davening and / or stay more focused for leining justify their practice?

c. Would it be justified if they said berachos or part of davening before eating? If yes, what exactly should be said?

19) Must one keep his feet together after taking his three steps back at the end of shmone esreh? If there is no one standing near him, can he walk over a couple of steps and pick up a sefer to learn while waiting for chazaras hashatz?

20) Someone told me that he heard that if you have a double name, you are supposed to say three psukim at the end of your shmone esreh- the first with the first and last letter of your first name, the second with the first and last letter of your second name, and third with first letter of your first name and last letter of your second name. He insisted that this third passuk should be said even if your first and second name end with the same letter [you should say a different passuk than your first pasuk]. Is

there any basis to this?

21) Is it permissible to blow bubbles on shabbos [soapy water with a wand] either by blowing or waving the wand?

22) A congregant has a “tefillin thermos” which keeps the tefillin inside safe and protected. He puts the tefillin shel rosh in on the bottom and the tefillin shel yad on top. Is this acceptable? If he puts it the other way, he will encounter the shel rosh first.

23) A kohen's father was buried at the end of the cemetery. The mother purchased the adjacent plot. Since then many people have been buried, and access would involve walking next to those kvarim. Can the kohen son be metame on the way in and on the way out?

24) Under what circumstances is it forbidden to turn one's back to a *Sefer Torah* held by someone walking, standing, or sitting in the same *reshus*? How does this apply to the *Ba'al Koreh*, *Oleh*, or *Maftir* when a second Torah is held behind them? What angle to the side is sufficient to avoid the issue, for someone seated or walking by?

25) At a sheva Brachos during Shalosh Seudos, where Benching will take place after Shekia, what is the proper procedure for the Borei Pri Hagafen? Is it made at that time, and if yes, who should drink the wine? Or is it better to delay the Bracha until after Maariv and then use the Kos for Havdalah, as well?

26) Sadly, many of our regular kohanim go away for yomtov and we have one kohen left in Shul. He is not at all learned but claims he is a kohen. His last name is Cohen. He remembers living upstairs from a Shul in his native Morocco. He doesn't know how to hold his hands during birkas kohanim and since he's hard of hearing, literally needs someone to stand right next to him to very loudly tell him the words of the bracha, and he often does not get them correct. We've tried to print a transliteration of the bracha prior to yomtov and he forgets his glasses. One of our kohanim made a video for him so he can practice. Nothing seems to really work. what complicates matters is that most people are not looking and are likely under their talleisim so they're not seeing what is going on. Assuming he's a kohen, should we have duchening when he's the only kohen? The members are losing patience. I feel that kohanim are meant to be helped by the Shaliach Tzibur literally telling them what to say word for word, because being a lamdan is not a litmus test for birkas kohanim, but it's difficult to help this particular individual?

27) This past Sukkos we were able to eat a meal in the Sukkah on the second day of Sukkos, despite the nor'easter, but as we were about to bentsch, it started raining hard and we went inside. As we arrived inside to bentsch, I realized that mitzta'er patur min haSukkah, but that may not necessarily apply to reciting birkas hamazon in the place where we ate? Should we have made an effort to either wait or return to the sukkah where we ate? No t'nai was made when we made hamotzi and Leishev baSukkah.

28) If a man, who is growing in his Yiddishkeit and coming regularly to shul to daven, is married to a non-Jew, is he automatically invalidated from receiving aliyots and other kibbudim? Would giving him an aliyah fall under m'chazaeik l'ovrei aveirah? Would it matter if they were living together without having ever married, r'l? Does it matter if they have children together or not? What about such an individual who divorced/broke up with a non-Jew?