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SCROLL CALL:

May One Hear the Megilla by Electronic Means?

Adapted from a shiur by Rav Eliezer Gewirtzman

ANSWERING THE CALL

One Purim some years ago, I was about to begin the Megilla reading when a man approached and placed a cell phone on the *bima*. He explained that his father lived in a place with no Megilla reading; could he listen to ours by phone?

The Halachos Ketanos (2:276) discusses the case of a man *laining* the Megilla inside a cave while another man some distance from the cave listens to the echo. He rules that the echo is not the voice of the reader, and the listener does not fulfill the mitzva. In a parenthetical note, the publisher observes that the same logic would apply to hearing the Megilla by phone. This inference is echoed by the Maharsham in Da'as Torah (O.C. 689).

Minchas Elazar (2:72) is inclined to say that mitzvos other than shofar—where the Mishna (Rosh Hashana 3:7) specifically excludes hearing an echo because one must hear the shofar directly—can be fulfilled telephonically. Neta Sha'ashuim (4), a disciple of the Minchas Elazar, rejects the view of the Halachos Ketanos, because he maintains that a phone transmits the speaker's actual voice. He further says that his teacher, the Minchas Elazar, only prohibited hearing shofar by phone because phone audio quality in his time was very poor.

It would seem that with digital communication, like cellular phones or some landlines, these authorities would agree that what the

listener hears is not the speaker's voice and no possibility of mitzva fulfillment exists.

R' Tzvi Pesach Frank in Mikra'ay Kodesh (Megilla 11) cites a different responsum of the Halachos Ketanos (2:45) where he says the hearing impaired may listen to the Megilla with ear trumpets. Asks R' Tzvi Pesach: Doesn't this contradict the ruling of the Halachos Ketanos about the cave? Some answer that the difference lies in the distance that the sound must travel.

But R' Shlomo Zalman Auerbach (1:9) establishes that the sound that emerges from telephones, microphones, and hearing aids is a new one that cannot be attributed to the speaker. The Tzitz Eliezer agrees in many places, but the Igros Moshe (O.C. 2:108) and Chazon Ish do not, although R' Moshe permits only reluctantly in case of need. (Their argument in favor would appear to pertain to digital technology as well.) Some posit that a hearing aid wearer who can hear minimally without assistance, and uses the devices only for amplification, can fulfill mitzvos with a hearing aid. If he can position himself near enough to the *ba'al kora* that he could hear at least something unassisted, he should do so to avoid the Halachic controversy.

One who is *laining* only for a hearing aid-dependent person should do so without a *bracha*.

One who must hear the Megilla by phone should also not make a *bracha*. R' Moshe holds that a telephone is inferior to a microphone or hearing aid due to the distance the signal must traverse.

One may not taste food at night until after Megilla, unlike other mitzvos that only prohibit a full meal prior to their fulfillment. The Shulchan Aruch rules that if one cannot hold out fasting that long, it is better that he *lain* as early as *plag haMincha*—1.25 Halachic hours

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Adapted from a shiur by Rav Yosef Greenwald on Parshas Tzav

The Difference Between Taste Absorption of Korbanos and Pesach

כל אשר יגע בבשרו יקדש (ויקרא ו:כ)

Based on this *pasuk*, a piece of a *korban chatas* that touches a *korban shelamim* causes the *shelamim* to absorb the *chatas* taste, and it is all treated like a *chatas*:

Eaten only by male *Kohanim* in the *Beis HaMikdash*

Eaten for one day only

Chazal derive from here that hot forbidden food absorbed in a mixture forbids the whole mixture (if not *batel b'shishim*). Is this rule, known as *ta'am k'ikar, deoraisa*?

Many *rishonim* and *Shulchan Aruch* (Y.D. 98) – Yes.

Rashi (*Chullin* 97b) – No, it is *derabanan* except for *Kodashim*. *Mideoraisa*, it is *batel b'rov* (in a

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GENERAL HALACHA

Halachos of Matanos L'evyonim

By Rav Yehoshua Grunwald



- The Mishna Berura (594:2), based on the *Ritva*, says that a *peruta* must be given to each of the *evyonim*. This would be no more than 25 cents in value.

- Many authorities, based on the *Maharsha* in *Megilah*, say that the gift must be a respectful amount. Rabbi Shmuel Kaminetsky, *shlit" a*, says that according to this approach one must give a dollar to each *evyon*. See also *Moadim U'zmanim* vol. 6:107, who cites the *Sheiltos*, that one should follow this view.

- The *Shaarei Teshuva* (ibid. 1) says in the name of the *Chida* that one must give an amount that is sufficient to purchase at least "3 eggs worth" of bread. See the *Kaf Hachaim* 11 who notes that nowadays a *peruta* can't buy anything and as such is insufficient.

- The *Sefer Mo'adei Yeshurun* says in the name of Rabbi Moshe Feinstein, *zt" l* that nowadays in America the minimum gift is \$1.00. The *Kuntres Shiurei Halacha* says that he heard in the name of R' Moshe that one must give an amount that the *evyon* can use to buy a donut or bagel and a tea or coffee. Rabbi Shmuel Felder, *shlit" a*, told me based on this that the minimum is currently \$1.00. Rabbi Forscheimer, *shlit" a*, also told me that the amount in America today is \$1.00.

- The *Sefer Yismach Yisroel* says that Rabbi Shmuel Vosner, *zt" l*, said that nowadays one

must give five shekels (i.e. slightly more than \$1.25). He also writes in the name of Rabbi Nosson Gestetner, *zt" l*, that nowadays one must give 10 shekels (i.e. slightly more than \$2.50).

Common Laws of Inebriation

By Rav Shmuel Honigwachs

THERE ARE THREE LEVELS OF INEBRIATION:

Someone who drank a *revi" s* of wine and is able to talk respectfully in the presence of a king.

Someone who is inebriated to the extent that he is unable to talk respectfully in the presence of a king, yet is fully conscious and aware.

One who is inebriated to the extent that he is unaware of what he is doing.

PRAYING WHILE INEBRIATED:

One who drank a *revi" s* of wine (or more) should not pray the *Shemona Esrei*.

If he is worried that the *zman tefilah* will pass he may pray, as long as he would be able to speak respectfully in the presence of a king.

If he is inebriated to the point that he is unable to talk respectfully in the king's presence, he is prohibited from praying.

Should he disregard this prohibition and pray, his prayer is not valid and he is obligated to pray when the inebriation passes.

According to some opinions, if he is able to say all the words while reading from a siddur, he is permitted to daven.

One should preferably not rely on this opinion; however, if he davened, his *tefilah* is valid.

MAKEUP PRAYER:

If a person misses a prayer deliberately, he is not allowed to make up the prayer.

However, if he missed the prayer by accident he is obligated to make up the prayer by praying twice consecutively during the next prayer time.

Therefore, if a person began drinking many hours before the end of the *zman tefilah* and was confident that he would be able to sober up by the time that he is obligated to pray,

then he is obligated to make up the prayer.

If he should have known that it would be impossible to become sober before the prayer deadline, he wouldn't make up the prayer.

COUNTING A DRUNK FOR A MINYAN:

If nine men are sober and the tenth is inebriated to the extent that he is unable to talk respectfully in the presence of a king, he may nevertheless be counted as the tenth man according to many *acharonim*.

However, one shouldn't count more than one drunk for a *minyan*, and this has been quoted as being the prevalent custom.

The same would apply to the law of *zimun*; one inebriated individual would be counted as a tenth man.

If the tenth man is inebriated to the extent that he is unaware of what he is doing, he should not be counted for a *minyan* that has *chazaras hashatz*.

According to some opinions, he may be counted for a *minyan* for *maariv* (which doesn't have *chazaras hashatz*).

BLESSINGS:

One who is unable to talk respectfully in the presence of a king may make blessings before and after eating.

However, if he is unable to talk respectfully in the presence of a king, he shouldn't *bentch*.

If he is concerned that he will forget to *bentch* he may ask someone else to *bentch* and answer *amen*.

KERIAS SHEMA:

The law of *kerias shema* is subject to a dispute whether it is comparable to davening or blessings; one should be stringent and refrain from reciting it unless he will miss the deadline.

Sobriety:

If one feels that he has regained sobriety, or if his friends think that he has regained sobriety, he is permitted to do all of the above.

Vomiting:

If one vomits before reciting the *beracha acharona*, he should not recite it unless he is fairly certain that some food has remained.

MATTERS OF INTEREST

AVISSAR FAMILY RIBBIS AWARENESS INITIATIVE:

Favors for the Lender

A RIDE TO A WEDDING

A few friends are seeking a ride to a wedding. If the driver happens to owe money to any of them, may he offer the lender a ride?

May he give the lender preference over other people if there isn't enough room for everyone?

The driver is allowed to give the lender a ride,

since he probably would have done so regardless of the loan. If he is not friends with the lender, he would not be allowed to do so.

It is quoted in the name of Rav Elyashiv *z" l* that if he is friends with the lender, he may even give him preference over the others if there is not enough room for everyone, provided he is not doing it because of the loan rather out of friendship.

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majority).
Rashi (and Ra'avad) - If ta'am kikar

were *deoraisa*, then if less than a *kezayis* of *treif* meat dissolves into soup and is not *batel b'shishim*, one is *chayav* for eating a *kezayis* of soup (without *kezayis* of *treif*).

Reason: The whole soup is *assur*.

Most *rishonim* - *Treif* taste is not *batel* because it has *chashivus*. Therefore, one is *chayav* only

for eating a *kezayis* of *treif*.

There are certain *chumras* unique to *chametz* on Pesach beyond the regular rules.

Chametz is *assur b'mashehu* (forbidden in any amount, even 1:60) if it is mixed on Pesach with non-*chametz*.

Yavesh B'yavesh (mixture of two dry items) - Even if it got mixed before Pesach, it is *assur b'mashehu*.

Two pots - Usually do not transfer taste, but on Pesach we're *machmir*. Therefore, we must

kasher the stove grates on which we put pots.

Nosen taam lfgam (the taste detracts from the *ikar*) normally permits food cooked in a *kli* more than 24 hours after use for *treif*. But on Pesach it's a *machlokes*:

Rema (O.C. 447) -- *Assur*.

Shulchan Aruch - *Mutar*.

If someone cooked a Pesach meal in a clean (not *ben yomo*) *chametz* pot on Pesach, *Sefardim* permit the food, and *Ashkenazim* forbid it.

OU DAILY LIVING

Weekly Questions

LAWS RELATED TO BRACHOS



Are women obligated to recite one hundred brachos daily?

Many *poskim* write that women are exempt from this mitzvah. As evidence, the *Shevet Ha-Levi* (5:23) points out that the *Rishonim* who list the hundred *brachos* recited each day include the *brachos* that are recited on *Tallis* and *Tefillin*. Since women do not recite these *brachos*, this would indicate that these *Rishonim* did not consider this obligation to apply to women. *Teshuvos V'Hanhagos* (2:129) adds that since the one hundred *brachos* must be recited each day, according to some opinions this qualifies the mitzvah as a time-bound obligation, which women are not required.

Is there a bracha that should be recited on a hurricane?

Yes. *Shulchan Aruch* (OC 227:1) writes one may recite either *Oseh Maasay Bereishis* or *Shekocho Ugvuuroso Molay Olom* for thunder, lightning or "great winds that blow with rage".

Common practice is to recite *Oseh Maasay Bereishis* for lightning (this *bracha* speaks of the wonders of creation), and *Shekocho Ugvuuroso Molay Olom* for thunder (this *bracha* refers to the awesome power of *Hashem*) [Mishna Berura 227:5]. The *Mishna Berura* also writes that the blessing of *Shekocho Ugvuuroso Molay Olom* - "That His power and strength fills the world" is only said on a wind that howls with such intensity that it can be heard across the world (until the horizon) similar to thunder. Since we are not proficient in delineating what exactly is a "wind that blows with rage", we do not recite this blessing. Instead, we recite the blessing of *Oseh Maasay Bereishis*. Although a hurricane would seemingly qualify as "a wind that blows with rage" the custom is to avoid the issue by always reciting *Oseh Maasay Bereishis* which can be recited on any dangerous gust of wind.

The Daf in Halacha
Bring the Daf to Life!

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RAV YOSEF GREENWALD
Dayan, Bais HaVaad

RAV AVRAHAM YESHAYA COHEN
Rosh Kollel of Kollel Ohel Yitzchok of Lakewood

RAV MOSHE ZEEV GRANEK
Member Kollel Zichron Gershon

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דף ק"טז Chicken & Milk
דף ק"יז Tumah & Tahara Tidbits
דף ק"יח A Different Type of "Hechsher"
דף ק"יט KaBeitzah for Tumas Ochlin
דף ק"כ Juice in Halacha
דף ק"כא Can Live Animals Become Tamei?

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before sunset—than eat something before reading. The Pri Chadash disagrees, saying that the Megilla must not be read before *tzais ha-kochavim* (the emergence of the stars) under any circumstances.

What if a doctor will be in surgery until late at night and will have great difficulty fasting until after a very late Megilla reading? According to the Magen Avraham, rather than hearing Megilla early, he should eat a snack to tide him over, even though he hasn't yet heard the Megilla. Because, as we have seen, hearing the Megilla from the hospital by phone would be problematic, this would be a better option.

Nursing home residents who won't be awake after *tzais* should hear Megilla after *plag haMincha*.

A *frailichen* Purim to all.

EVENTS & HAPPENINGS

AT THE BAIS HAVAAD



Bais HaVaad Medical Halacha Center Hosts Standing Room Only Symposium For Rabbanim

On Monday, March 11, close to 70 local Rabbanim attended a seminar at the Bais HaVaad Medical Halacha Center. The program began with a shiur from Rav Shmuel Felder, *shlita*, senior *Posek* in Bais Me-drash Govoha, followed by esteemed local periodontist, R' Manis Berger, who spoke about modern dental procedures and oral applications, and the related *shailos*. Then, after an introduction by Rav Yosef Fund *shlita*, *Posek* in BMG and one of the Medical Halacha Center's leading halachic authorities, to the topic of "General Medical Devices: Practical Presentation & Implications of Assorted Medical Devices" an extremely informative PowerPoint was presented by Rabbi Daniel Roth MD, member of the Medical Halacha Center and co-author of *Sefer Refuas Yisroel*.

When the Plaintiff is in Cleveland, the Defendant is in Florida.

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