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## Yeshivat Ateret Yerushalayim

IN THE HEART OF THE OLD CITY OF JERUSALEM

### On the Air with Ha-Rav Shlomo Aviner

From Ha-Rav's weekly radio programs in Israel

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#### Wigs

Q: What is Ha-Rav's opinion regarding women covering their hair with wigs?

A: There is a dispute among halachic authorities. Some permit covering a woman's hair with a wig and some forbid it. The Mishnah Berurah (75:15) does not prohibit it nor does the Kaf Ha-Chaim (ibid.). The conclusion: if one's rabbi says that it is forbidden – it is forbidden. If one's rabbi says that it is permissible – it is permissible. And if one does not have a particular rabbi – she may wear it. But one must pay particular attention that even those who permit wearing a wig rule that one should not go overboard. Some have wigs which are eye-catching. The halachic authorities prohibit wigs which are too long, too wavy, which cover the eyes, etc... This is a general principle that a person's attire should not be eye-catching. Just as all clothing should be modest, a wig must also be modest.

#### The Prayer for the State of Israel

Q: Should we recite the Prayer for the State of Israel when the State is acting improperly, since it says, "And send Your light and truth to its leaders, ministers and counselor and provide them with good counsel before You" and they do not possess the light, truth or good counsel?

A: If the leader, ministers and counselors are following an improper path we should recite the Prayer of the State of Israel twice! They need more illumination and more good counsel, since they are currently the leaders of the State. If we do not recite the Prayer for the State of Israel it does not mean that there will be a change of leadership. It is similar to flying in an airplane and it is not flying well. The people check out what is wrong and it turns out that the pilot does not know how to fly. What do you suggest? Sitting next to him, insulting and cursing him. The plane will then almost certainly crash. On the contrary, we encourage him, "be careful here," "do you want tea?" etc... He is currently the pilot. There is no choice. Since we currently have certain leaders – whether they are suited to be the leaders or not – we need to pray that they perform their jobs the best way possible.

One who forgot to wash "netilat yadayim" and already recited "Hamotzi"

Q: What should one do if he recited "Hamotzi" and then remembers that he did not wash "netilat yadayim"?

A: He must wash and recite the blessing and it is not considered a break between the blessing and eating since it is considered essential for the blessing. After all, one is obligated to wash "netilat yadayim" before eating bread. This is similar to the case in the Gemara Berachot (40a and brought in Shulchan Aruch, Orach Chaim 167:6) of one who recites "Hamotzi" and before eating says: "Please pass the salt." This is not considered a break since the salt is needed for the blessing. Another example is brought in the Gemara there: The Torah says (Devarim 11:15), "I will give grass in your field for your animals and you shall eat and be satisfied." We learn from this verse that first the animals need to eat and then humans. If a person recites "Hamotzi" and then realizes that he did not feed the cow, he can say: "Please prepare food for the cow." It is not a break, it is part of the necessarily conditions for eating. On Shabbat night as well, he say the blessing over the wine and then the Kiddush and it is not considered a break between the blessing and the drinking. And when one does not have wine, he says the Kiddush over the bread. He recites "Hamotzi," then Kiddush and then eats. Therefore, if a person recite "Hamotzi" and then realizes that he did not wash "netilat yadayim," he should wash and recite the blessing since it is necessary for "Hamotzi."

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