



On the Air with Rav Aviner - #93

From Ha-Rav's weekly radio program in Israel

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Minchah after candle lighting on Shabbat

Q: Is it permissible for a woman to daven Minchah after lighting Shabbat candles?

A: The Mishnah Berurah (263:43) rules that she may not since when she lights the candles she has accepted Shabbat. How then can she daven the weekday Minchah? The majority of halachic authorities, however, say that even though she accepted Shabbat, it is still possible to daven the weekday Minchah. We see in the Mishnah in Shabbat (2:7) that it is permissible to perform certain acts after sundown on Shabbat since we accept "Tosefet Shabbat" (adding to Shabbat) but not Shabbat itself. Others write that one may not daven weekday Minchah after the community accepts Shabbat, but an individual may daven it after accepting Shabbat on his/her own. Therefore even though this appears as "Tartei De-Satrei" (two contradictory acts – lighting Shabbat candles and then davening weekday Minchah), various authorities permit it. See Piskei Teshuvah (Hilchot Shabbat vol. 3, p. 40-41) for the authorities who allow it. This is not only a question for a woman but for a man who arrives at shul late after sundown. It is permissible for him to daven the weekday Minchah.

An interruption during Bircat Ha-Mazon

Q: I work in a mini-market by myself. I am occasionally in the middle of the Bircat Ha-Mazon when a customer comes in. Is it permissible for me to put the items in a bag and take the money without speaking? When I signal to wait, some people get upset, throw down the items and leave.

A: If there is no choice, it is permissible to stop reciting the Bircat Ha-Mazon without speaking, take the money, print a receipt, give him the item and nod your head politely, and then continue reciting the Bircat Ha-Mazon. If you are after "Ve-Al Yechasrenu," it is permissible to speak since it is after the fourth blessing and what comes after are later additions.

"Mehadrin" Bus Lines

Q: What is Ha-Rav's opinion about "Mehadrin" bus lines where men and women sit in different sections?

A: It is a personal choice. "Mehadrin" buses where men and women are separate is obviously more modest. This is particularly true since sometimes women on the bus are not dressed modestly. Also buses are sometimes crowded, people are standing on one another, pushing against one another, etc. On the verse "And close your eyes from seeing evil" (Yeshayahu 33:15), the Gemara in Baba Batra (57b) discusses a man walking by the river where women do laundry. The women rolled up their shelves to their elbows and hiked up their skirts above their knees. It is therefore not modest. It is permissible to pass there? The Gemara says that if he could have chosen a different path, he is wicked. Why did you go there? Choose a more modest path. But if there is no other path, he is "anoos" (forced). He has no choice and he must exert himself not to look. Therefore, if there is the option of a separate bus, it is preferable. If it is not possible, however, it is permissible to ride on a regular bus just as it is permissible to walk in the street and one must exert effort not to look at immodest things.

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