



The Transition From Shabbat Into Tisha B'Av

Question: Could you please explain how to handle the transition from Shabbat into Tisha B'Av (when it falls on *Motzaei Shabbat*) regarding *se'uda shlishit*, *Havdala*, and changing clothes?

Answer: *Se'uda shlishit*: The *baraita*, quoted in Ta'anit 29a says that one may eat as extravagant a meal as he wants on Shabbat even if Tisha B'Av falls on that day or the next. The Tur (Orach Chayim 552) cites customs that one is allowed and would do best to curtail the Shabbat meal. This is especially so at *se'uda shlishit*, which is, in effect, the *se'uda hamafseket*. However, these considerations are countered by the need to avoid displaying mourning on Shabbat. Therefore, there are no real restrictions, even at *se'uda shlishit* (Shulchan Aruch, Orach Chayim 552:10). However, the mood should somewhat reflect the coming of Tisha B'Av, as long as it does not bring on clearly noticeable changes (Mishna Berura

552:23). One important halachic requirement is that one must finish eating before sunset (Rama ad loc.).

Havdala: One says *Havdala* in *Shemoneh Esrei*. *Havdala* over a cup of wine is done after Tisha B'Av (Shulchan Aruch, Orach Chayim 556:1). Despite these facts, if one forgot to mention *Havdala* in *Shemoneh Esrei*, he does not repeat *Shemoneh Esrei*. Rather, the declaration of *HaMavdil*, which enables one to do actions that are forbidden on Shabbat, suffices (Mishna Berura 556:2). Unlike *Havdala* during the Nine Days, where we try to give the wine to a child rather than an adult (Rama, Orach Chayim 551:10), after Tisha B'Av, an adult can freely drink the *Havdala* wine (Mishna Berura 556:3). The *beracha* on *besamim* is not recited this week because it is always recited only on *Motzaei Shabbat*, and on Tisha B'Av it is not appropriate because it is supposed to serve as a pleasure that revives the soul.

The *beracha* on the fire is specific to *Motzaei Shabbat*, is not a pleasure, and does not require a cup. Therefore, the *minhag* is to recite it in *shul* toward the end of *davening*,

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The Orthodox Union - via its website - fields questions of all types in areas of kashrut, Jewish law and values. Some of them are answered by Eretz Hemdah, the Institute for Advanced Jewish Studies, Jerusalem, headed by Rav Yosef Carmel and Rav Moshe Ehrenreich, founded by HaRav Shaul Yisraeli zt"l, to prepare rabbanim and dayanim to serve the National Religious community in Israel and abroad. Ask the Rabbi is a joint venture of the OU, Yerushalayim Network, Eretz Hemdah... and OU Israel's Torah Tidbits.



before the reading of Eicha (*Mishna Berura* 556:1). There are those who say that a woman should, in general, avoid making *Havdala*. This is because of the doubt whether a woman is obligated in the *beracha* on the fire, which is not directly related to Shabbat and thus is a regular time-related *mitzva*, from which women are exempt (*Bi'ur Halacha* 296:8). Therefore, if one's wife will not be in *shul* at the time of the *beracha*, it is better for the husband not to fulfill the *mitzva* at that time, but to make the *beracha* on the fire at a time that his wife can hear it (Shemirat Shabbat K'hilchata 62:(98)).

Taking off shoes: As we mentioned, one may not do a noticeable act of mourning before Shabbat is over. While finishing to eat before sunset or refraining from washing need not be noticeable, taking off shoes is. There are two *minhagim* as to when to take them off: 1) One waits until after Shabbat is out, says *HaMavdil*, and then changes clothes and goes to *shul*. One can do so a little earlier than the regular time listed for Shabbat being out, which is usually delayed a little bit beyond nightfall to allow for a significant adding on to Shabbat at its end. The exact time is not clear and depends on the latitude of one's location. It is advisable to start *Ma'ariv* a little late in order to allow those who take this approach to make it to *shul*

(Shemirat Shabbat K'hilchata 62:40; Torat HaMo'adim 9:1). (If the rabbi has ruled that everyone should take the following approach, all should conform, and there is no need for such a delay). 2) One takes off his shoes after *Barchu* of *Ma'ariv*. One who takes the second approach should bring non-leather footwear and *Eicha/Kinot* books to shul before Shabbat to avoid the problem of *hachana* (preparations for after Shabbat). However, if one uses these *sefarim* somewhat in *shul* before Shabbat is out, he can bring them with him on Shabbat (Shemirat Shabbat K'hilchata *ibid.* 41). ■

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