



The Transition from Shabbat into Tisha B'av

לעילוי נשמת
 יואל אפרים בן אברהם עוזיאל זלצמן ז"ל

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*, 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 them somewhat in *shul* before Shabbat is out, he can bring *sefarim* with him on Shabbat (Shemirat Shabbat K'hilchata ibid. 41). ■

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