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Yeshivat Ateret Yerushalayim

IN THE HEART OF THE OLD CITY OF JERUSALEM

Ha-Rav Shlomo Aviner on...

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Tisha Be-Av Which Falls on Sunday

[opening remarks to last night's radio show]

Since we do not mourn on Shabbat, we celebrate Shabbat as usual. But the question is: until what time is Shabbat? According to Halachah, "Bein Ha-Shemashot" (twilight) is a period of doubt and it is unclear whether it is Shabbat or Tisha Be-Av. We are therefore strict during this period for both possibilities.

On Shabbat, there is no "seudat mafseket" (concluding meal before the fast which usually includes an egg, no more than one cooked-food, etc...). We eat meat and drink wine until sundown. During twilight, we do not eat and drink. This is not recognizable mourning on Shabbat, since people generally do not continually eat on Shabbat. We also do not sing zemirot during this time.

Regarding Torah learning, there is a custom during a regular year only to learn Torah which is permissible to learn on Tisha Be-Av from noon on Erev Tisha Be-Av. Some follow this ruling even this year, but there are authorities who say that this does not apply when Erev Tisha Be-Av falls on Shabbat.

Regarding wearing leather shoes, we can obviously only wear Shabbat shoes or Tisha Be-Av shoes. We cannot be strict in both directions. In this case, Shabbat takes precedence. We do not wear non-leather Tisha Be-Av shoes on Shabbat, since this is recognizable mourning.

Today, some people have non-leather shoes which they wear on Shabbat. If someone has such shoes, he may wear them on Shabbat.

After reciting Havdalah, we change into our Tisha Be-Av shoes. But where are we at this time? We are in shul. The problem is that we cannot bring our Tisha Be-Av shoes to shul on Shabbat since it is forbidden to prepare on Shabbat for a weekday (this is in a place with an eruv). We also cannot bring our kinot to shul for the same reason. We can bring them on Friday, but most people will not remember. Also, if we change our shoes in shul, the shul will be filled with shoes. For the cohanim to take off their shoes for a short time to duchan is one thing, but here the entire shul is removing their shoes. Our solution is that instead of davening maariv right at "Tzeit Ha-Cochavim," when it is definitely night fall, we should daven ten-fifteen minutes later. At nightfall, we say Havdalah including the blessing over the candle (not the wine or spices), put on Tisha Be-Av shoes, take our kinot and go to shul.

After Tisha Be-Av, we say Havdalah with just the wine.