



Overview

Halacha Highlight

Changing shoes after Shabbos

Rema Siman 553 Seif 2
חולצים לאחר ברכו

We remove our shoes after ברכו

Rema (סעי' ב') writes that when Tisha B'Av falls on Motzai Shabbos one does not remove his leather shoes until after ברכו. The reason is that it is prohibited to demonstrate any aspect of mourning on Shabbos. Therefore, although the other restrictions begin at bein hashemashos (עי' מ"ב ס"ק שם), since removing one's shoes is an overt act of mourning, it may not be done while it is yet Shabbos. Rav Shlomo Zalman Auerbach (שמירת שבת כהלכתה פ"ח הע' ה') explains that Rema was referring to those places where they would daven ma'ariv before tzeis hakochavim. For that reason it was prohibited to remove their shoes before davening ma'ariv since that would constitute a display of mourning on Shabbos. For those who daven ma'ariv after tzeis hakochavim, one should remove his shoes after tzeis hakochavim even though he has not yet recited ברכו. In other words, when tzeis hakochavim arrives one should declare לחול בין קדש לחול, remove his Shabbos shoes as well as his other Shabbos garments. He should put on weekday clothing (i.e. those that he wore before Shabbos) and his Tisha B'Av shoes and then go to the bais haknesses for ma'ariv, Eicha and kinos.

Others disagree with the assertion that Rema's ruling is limited to those people who daven ma'ariv early. They contend that when the laws of Tisha B'Av were originally formulated it was decided that when Tisha B'Av begins after Shabbos, the restriction against wearing leather shoes (and the obligation to sit on the floor) would not begin until after the recitation of ברכו. Accordingly, there are those that have the custom to bring their Tisha B'Av shoes to shul before Shabbos and change into them immediately after the recitation of ברכו. Changing out of Shabbos clothing can be done after Shabbos even before the recitation of ברכו. (פסקי תשובות אות א').

- ❖ Even if erev Tisha B'Av falls on Shabbos one should not study Pirkei Avos after chatzos. (M.B. 9)
- ❖ Taz questions this halacha that restricts one from studying Torah on Shabbos and concludes that one who studies on Shabbos after chatzos does not lose his reward and it appears that one may rely on this opinion. (M.B. 10)

Siman 553 Seif 1:

Even though one ate the seudah hamafsekes it is permitted to eat afterwards unless one explicitly accepted that he would not eat any more that day. Mentally accepting the fast is not binding; the acceptance must be verbalized.

- ❖ The same is true if he verbalizes that he is accepting the fast. (M.B. 1)
- ❖ Bach and Gra maintain that a mental acceptance is binding and all the restrictions except for wearing shoes become binding. If one merely thought that he would not eat any more he is permitted to eat but it is best to stipulate, verbally or mentally, that one is not accepting the fast until bein hashemashos. (M.B. 2)

Siman 553 Seif 2:

The night of Tisha B'Av is the same as the day and one may only eat while it is yet day. It is prohibited to eat during bein hashemashos similar to Yom HaKippurim. It is permitted to wash, anoint and wear shoes until bein hashemashos. During the week the custom is to remove one's shoes before ברכו but on Shabbos they are not removed until after ברכו except for the shaliach tzibbur who removes his shoes before ברכו but should first declare המבדיל וכי. The custom is not to study on erev Tisha B'Av after chatzos anything other than topics that one may study on Tisha B'Av. Therefore, if Tisha B'Av falls on Shabbos one does not study Pirkei Avos. One should also not take a stroll on erev Tisha B'Av.

- ❖ This is true for bein hashemashos at the outset and end of the day. (M.B. 3)
- ❖ Maharil writes that one should remove his shoes before walking to the bais haknesses but they should at least be removed before bein hashemashos. (M.B. 5)
- ❖ It is prohibited to demonstrate mourning on Shabbos. One should avoid touching his shoe so that he should not have to wash his hands. If he did, he should wipe his hands on a surface that will clean them. (M.B. 6)
- ❖ This is so he should not become confused. In order to refrain from demonstrating suffering on Shabbos he should first declare המבדיל without Hashem's Name. (M.B. 7)
- ❖ The primary reason is that one could study topics that are permitted on Tisha B'Av. Many later authorities question this custom, therefore there is no reason to protest against one who wishes to be lenient. (M.B. 8)