

3 Weeks in 10 Minutes

A Summary of Timely Laws
In a Clear and Simple Style

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❖ The Three Weeks

The Three Weeks commemorate many tragedies that occurred throughout our history - most notably events pertaining to the destruction of the first and second Batei Mikdosh (Temples). They are sandwiched between the fast days of Shiva Asar B'tamuz - The 17th of Tamuz, and Tisha B'Av - the 9th of Av.

Throughout this time, specific activities are forbidden - either as a sign of mourning or because they are associated with danger and this is an ominous time for the Jewish People. The limitations increase in three basic stages: The Three Weeks, The Nine Days and Tisha B'Av. These are detailed below.

❖ **Shiva Asar B'Tamuz – The Seventeenth of Tamuz**

The 17th of Tamuz is a fast day that marks the many tragedies that occurred on that day: The golden calf was worshipped and as a result, the Luchos (Tablets) were broken. A few hundred years later, the walls of Yerushalayim were breached, and an idol was erected in the Beis Hamikdosh.¹

- This fast day begins at dawn and concludes 50 minutes after sunset (in North America).²
- Tasteless medicine may be taken with a minimal amount of water. Regarding medicine that has an enjoyable taste, a rabbi should be consulted.³
- Pregnant, nursing, elderly or infirm people that find it difficult to fast should consult a rabbi.⁴
- Even those who are exempt from fasting may not eat particularly tasty foods or treats.⁵

❖ **Restrictions of The Three Weeks**

Although the fast of Shiva Asar B'tamuz begins in the morning, the restrictions of The Three Weeks ordinarily begin the evening before. In extenuating circumstances, a rabbi should be consulted.⁶

Music

Playing and listening to music for recreation is prohibited.⁷

- It is permitted to play music for young children but this should not be done publicly.⁸
- Non-recreational music is permitted. Therefore:
 - One may play music as a source of income such as to tutor young children or to benefit non-Jews.⁹ (Note that this becomes forbidden during the Nine Days.)
 - Rhythmic music that is necessary for exercise is permitted.¹⁰
 - Passively hearing music as it is played for children, while on hold during a phone call or shopping in a store is permitted.¹¹
- It is questionable whether “A Cappella” style music is permitted. One should consult his or her rabbi regarding its status.
- Dancing (without music) is generally not allowed but is permitted at a Sheva Brachos celebration.¹²

Haircuts and Shaving

Haircuts and shaving are not permitted during this time.¹³

- If not shaving could cause someone to lose a job or incur a significant financial loss, it is permitted to shave at least until The Nine Days begin.¹⁴ See ❖ **The Nine Days** regarding shaving during that time.
- A mustache that interferes with eating may be trimmed.¹⁵
- Brushing or combing hair is permitted.¹⁶
- Women are also restricted from taking haircuts¹⁷.
 - Nonetheless:
 - Tweezing is permitted¹⁸, women of marriageable age may shave body hair¹⁹, and married women who have hair growing by their temples may remove it for *tznius* purposes.²⁰
 - Cutting and/or washing a sheitel is permitted until The Nine Days begin.²¹
- It is questionable if children can receive a haircut during this time.²²
- It is permitted to cut hair in extenuating circumstances.²³
For example, if a child gave himself a haircut it would be permitted to even it out so that the child looks normal.

- If a bris occurs during the Three Weeks, the parents, mohel and sandek (the one who holds the baby during the circumcision) are allowed to take a haircut and shave that day²⁴ in honor of the mitzvah.²⁵ This is not permitted during the week in which Tisha B'Av occurs.

Shehechyanu

During the Three Weeks, activities that require recitation of a Shehechyanu are avoided. Therefore, those who recite the Shehechyanu when wearing new, important clothing (such as an expensive suit), may not wear such clothing at this time. The same would be true for eating an enjoyable, seasonal fruit or vegetable for the first time since its season began.²⁶

- These activities are permitted on Shabbos²⁷.
(See ❖ **The Nine Days** regarding wearing new clothes on Shabbos during that time.)
- One who wishes to buy a car, house or significant new appliance during this time should consult a rabbi for proper guidelines.²⁸

Dangerous Activities

Potentially dangerous activities are avoided during the Three Weeks since it is an ominous time of year.²⁹

❖ The Nine Days

The Nine Days begin at the start of the Jewish month of Av. Since the destruction of the Batei Mikdosh occurred during this month, it carries an increased level of mourning. The mourning further intensifies during the week in which Tisha B'Av falls.

General Restrictions

- Home improvements such as building, painting or planting are generally not allowed.³⁰
 - If these activities are of an urgent nature they may be performed.³¹
 - Construction through a contractor that began before the Nine Days may continue. If one is in the position to persuade the contractor (monetarily or otherwise) to postpone work until after the Tisha B'Av, it is virtuous to do so.³²
- Since this time of year is beset with misfortune, it is advisable not to schedule elective surgeries or court cases during this time. If possible, these should be postponed until Elul (the next month in the Jewish calendar).³³
- Even those who were permitted to shave for financial reasons during The Three Weeks should refrain from doing so during The Nine Days.
 - During the week in which Tisha B'Av occurs the prohibition to shave is more severe. If shaving is financially unavoidable, a rabbi must be consulted.³⁴
- Cutting nails is permitted until the week in which Tisha B'Av occurs. During that week, cutting nails is only permitted for Shabbos and any other mitzvah need (such as preparing for the mikvah).³⁵
- Becoming engaged is permitted but it may not be celebrated with a meal.³⁶
- Musical instruments are not played, even on a professional basis.³⁷
- It is commendable to avoid making purchases that bring one joy.³⁸

Clothes, Towels and Linen

- **Purchasing**
New clothing, towels or linen may not be purchased during this time.³⁹

- These items may not be purchased even if they are intended to be used after The Nine Days.⁴⁰ In cases of necessity, a rabbi should be consulted.⁴¹
- It is permitted to repair garments during this time unless the repair will be so extensive that the garment will look like new or if the garment will need to be cleaned in order to repair it.⁴²

– **Washing/Ironing**

Clothing, towels or linen may not be washed or ironed⁴³ during the Nine Days irrespective of when they will be used.⁴⁴

- These items may not even be given during this time to a non-Jew for immediate cleaning and laundering.⁴⁵
- Small stains may be removed.⁴⁶
- Children’s clothing that constantly become dirty may be washed⁴⁷ but only in a discreet manner.⁴⁸
- If someone has no clean clothes to wear, a rabbi should be consulted.⁴⁹

– **Using**

Neither new⁵⁰, nor freshly laundered clothes, towels or linen may be worn or used during The Nine Days.⁵¹ For these items to be permitted, they must have already been worn or used at least one time since they were last washed.

Note that even after wearing something for a short time⁵² it is no longer considered new/freshly laundered. Therefore, it is advisable to wear a number of changes of clothing for short time-periods before the Nine Days begin so that these no longer new/freshly laundered - but still clean - clothes will be available for The Nine Days.

Since the restriction does not apply on Shabbos, this preparation may also be done on Shabbos during the Nine Days. Be aware that this is only permitted for garments that could potentially be suitable for Shabbos.⁵³ In addition, when preparing on Shabbos this intent may not be verbalized or apparent.⁵⁴

- Children who are too young to comprehend the concept of mourning or who are constantly dirtying themselves are not subject to this restriction.
- For Shabbos, freshly laundered clothes and towels are permitted but bed linen remains restricted.⁵⁵
- Houseguests that arrive during the Nine Days may be given fresh linen.⁵⁶
- If a bris occurs during the Nine Days, the parents, mohel and sandek are allowed to wear freshly laundered clothes in honor of the mitzvah.⁵⁷

Showering, Bathing and Swimming

Unnecessary showering, bathing or swimming is forbidden during this time.⁵⁸

- Showering to remove dirt or sweat is permitted.⁵⁹ The showering time must be limited to what is necessary and the water may only be as hot as is needed to remove the dirt or sweat.⁶⁰
- For mitzvah purposes (such as for women’s mikvah preparation) showering and bathing with hot water is permitted⁶¹.
 - According to many opinions, this includes taking a shower as usual in honor of Shabbos.⁶²
- Men who use the mikvah every Friday may use it this week as well⁶³ as long as the mikvah is not hot.⁶⁴
- One who needs to swim for therapy should consult a rabbi.⁶⁵

- Children under the age of six may swim in a “kiddy pool” or run through a sprinkler but this may not be done as a group or in a public location.⁶⁶

Food Limitations

Wine, grape juice, beef, fowl and any of their derivatives may not be consumed during this time.⁶⁷

- In this context, the definition of “derivatives” is if the meat flavor would be enough to make a consumer fleishig, and if the wine’s taste is discernible.⁶⁸
- These foods are permissible at a meal honoring a mitzvah such as the Shabbos meals, a bris or pidyon haben⁶⁹.
- These foods should not be fed to children.⁷⁰
- If these foods are essential for one’s health and no substitute is available, they are permitted.⁷¹
 - Even in this instance, if fowl is an option it is preferred over beef.⁷²

Siyum

A siyum is a meal that celebrates a completion of a significant book of Torah. This includes a Gemara tractate, a seder of Mishna, or a book of Tanach that was studied with the Rishonim (early commentaries).⁷³ Since this meal celebrates a mitzvah, it may include meat and wine.⁷⁴

- One should neither rush, nor deliberately delay regular studies in order to make a siyum specifically during this time. It is also inappropriate to celebrate with a festive meal if one does not normally celebrate this way the rest of the year.⁷⁵ On the other hand, there is nothing wrong with studying something new and scheduling it in order to make a siyum during this time.⁷⁶
- Up until the week in which Tisha B’Av falls, all guests that would normally be invited throughout the year may participate.⁷⁷
- During the week in which Tisha B’Av falls, only those who have completed the texts, their immediate family and an additional minyan of men may be included⁷⁸. Organizations which usually have large groups eating together (such as a camp) may include everyone in the siyum meal during this time.⁷⁹

Havdalah

During The Nine Days, the wine or grape juice used for havdalah is preferably given to a young child to drink⁸⁰. If no child is available, the one who recites Havdalah drinks the wine himself.⁸¹

Several rules apply:

- The child should be an age that he/she is too young to be expected to mourn but old enough to comprehend the concept of making brachos .⁸² This is approximately six years old⁸³.
- The child does not recite his own brachah before drinking but relies on the *Hagafen* that was mentioned during havdalah.
- Some avoid the issue of drinking wine during The Nine Days by reciting Havdalah over coffee, tea, or beer.⁸⁴

❖ Tisha B'Av

Tisha B'Av commemorates the burning of both the first and second *Batei Mikdash*. In addition, many other tragedies throughout our history have occurred on this day.⁸⁵

In order to assist us with feelings of remorse and repentance, we are not allowed to eat or drink on Tisha B'Av. In addition, it is forbidden to: wash any area of the body, smear oils, creams or lotions on any area of the body, wear leather footwear and have marital relations.⁸⁶

The restrictions begin at sunset Tisha B'Av eve⁸⁷, continue through the entire following day and conclude fifty minutes after sunset (for those living in North America).⁸⁸

Note: As with every day in the Jewish calendar, there are points in time that vary by location. On Tisha B'Av, two important times to be aware of are: "shkiya" (sunset) and "chatzos" (midday). Consult www.myzmanim.com to see what these times are in your area.

❖ A Postponed Tisha B'Av

This year (5778-2018), the 9th of Av falls on Shabbos and the fast is postponed from Motz'ei Shabbos through Sunday evening. Because of this, some unusual laws apply.

– Seudah Hamafsekes

On a regular year, a mourner's meal called the 'Seudah Hamafsekes' is eaten during the afternoon before the fast starts. Since this meal would be unbecoming to the honor of Shabbos, it is not eaten. Instead, all Shabbos meals are eaten normally.⁸⁹ Be careful however that the third meal concludes well before sunset which is the time that the fast begins even though it is still considered as Shabbos in all respects.⁹⁰ Extra company should not be invited for Shalosh Seudos but it may be eaten with any usual guests.⁹¹

– Removing Leather Shoes

As soon as the time for Shabbos concludes, one recites the words "*boruch hamavdil bein kodesh lechol* /Blessed is the One who separates between holy and mundane" and removes his or her leather shoes.⁹²

Most shuls will begin Ma'ariv later than usual so that people can put on their Tisha B'Av clothing and shoes after Shabbos has concluded.

– Havdalah

On Saturday night, only the brachah over fire is recited without any introductory verses and additional brachos.⁹³ In some communities it is recited at shul before Eicha is read.⁹⁴

- As with every time Havdalah is recited, women are not obligated to hear or recite this brachah.⁹⁵
- See ❖ **Tisha B'Av Conclusion** for the Havdallah at the conclusion of the fast.

❖ Restrictions

Eating and Drinking

Tisha B'Av is a stringent fast day - second only to Yom Kippur.⁹⁶ As a general rule, even those who are ill, weak, nursing or pregnant are supposed to fast but a rabbi should always be consulted.⁹⁷

Nonetheless:

- It is *forbidden* to fast if it could put one's life at risk.⁹⁸
- Women who are within thirty days after childbirth do not have to fast on Tisha B'Av;⁹⁹ within seven days of childbirth, they are not *allowed* to fast.¹⁰⁰
- Necessary pills and medication should be swallowed without liquid. If this is not feasible, a rabbi should be consulted.¹⁰¹

- Even those who are not fasting may not eat especially tasty foods or treats. This includes children under bar/bas mitzvah who are old enough to understand the concept of mourning.¹⁰²
- This year, since Tisha B'Av falls immediately after Shabbos, all adults who will be eating on Tisha B'Av must first say Havdalah (as is described in **Tisha B'Av Conclusion**).¹⁰³
 - One should consult a rabbi regarding the type of beverage to use for this Havdalah.¹⁰⁴
 - Children do not listen to Havdalah before they eat on Tisha B'Av.¹⁰⁵

Bathing and Washing

Washing any part of the body with water of any temperature is included in this restriction.¹⁰⁶

Following, are exceptions to the rule:

- It is permitted to clean dirt or germs but the washing must be limited to the affected area.¹⁰⁷ If the dirt or germs are spread out, the general area may be washed.¹⁰⁸
- Washing for medical purposes is allowed.¹⁰⁹
- In the morning, hands are washed in the usual alternating manner but only up to the joints where the fingers attach to the palm.¹¹⁰ The usual brachah is not recited until after one washes from using the bathroom.¹¹¹
 - After one's hands are dried, even though they are somewhat moist, one may rub his or her eyes. Any glutinous discharge may be washed away with water.¹¹²
 - It is also permitted to wash one's hands in this manner before mincha,¹¹³ or after leaving a cemetery.¹¹⁴
- If it is necessary to wash an object (such as food for a child), one does not need to worry about inadvertently getting his or her hands wet.¹¹⁵

Leather Footwear

Footwear containing leather may not be worn on Tisha B'Av.¹¹⁶

- This restriction applies to children once they are old enough to understand the concept of mourning. Common practice applies it to younger children as well.¹¹⁷
- Leather inserts which are necessary for a medical condition may be worn.¹¹⁸

Anointing

Oils, alcohol, lotions, creams or perfumes may not be rubbed onto any part the body.¹¹⁹

- Spreading these items is permitted for a medical purpose.¹²⁰
- It is permissible to use deodorant on Tisha B'Av¹²¹ (in contrast to Yom Kippur¹²²).

Marital Relations

Marital relations are forbidden on Tisha B'Av. All interactive limitations that apply when a woman is a niddah are also in effect throughout the evening of Tisha B'Av.¹²³

Additional Restrictions

- Since studying Torah generates joy, the only Torah subjects that may be studied on this day are those related to mourning, tragedy or Tisha B'Av. This prohibition also applies to teaching children.¹²⁴
- Until midday, one may not sit on a seat that is higher than twelve inches.¹²⁵

- This does not apply to those have physical limitations due to age or infirmity¹²⁶ or in cases of necessity such as when riding in a vehicle or using the bathroom.
- Activities that could be distracting from the mournful spirit of the day are forbidden at least until midday. Some examples of this group are going to work, any general skilled labor, cleaning the house and yard work.¹²⁷
 - If a significant financial loss will result from not working, a rabbi should be consulted.¹²⁸
- When sleeping during Tisha B'Av evening, it is proper to reduce one's comfort such as removing a pillow or sleeping on the floor.¹²⁹ This behavior is not relevant for the aged or infirm.¹³⁰
- We do not greet others on Tisha B'Av. If someone mistakenly greets you, reply in a subdued fashion and if sensitively possible, inform them of their mistake.¹³¹
 - This is particularly relevant when answering the telephone since the usual greeting of "hello" is not permitted. A practical suggestion is to answer a call with saying "yes", or "this is ...".
- Other than tzedaka, we do not give gifts on Tisha B'Av.¹³²
- Tallis and tefilin are not worn until the mincha but the smaller tzitzis garment is worn as usual.¹³³
 - It is questionable if a brachah should be recited when putting on the tzitzis garment in the morning.¹³⁴ To avoid any issue, it is best to leave them worn throughout the night of Tisha B'Av (although this is not obligatory).¹³⁵

❖ Tisha B'Av Conclusion

When breaking the fast on Sunday night, eating or drinking is generally not allowed until after hearing Havdalah. This Havdalah consists of the brachah over wine and the brachah of "Hamavdil bein kodesh l'chol". (The usual, introductory verses and the brachos over spices and fire are omitted.)¹³⁶

As with every Havdalah:

- It is permitted to drink water before hearing Havdalah.¹³⁷
- A woman should ideally hear it recited by a man (or boy over bar mitzvah) who has not yet fulfilled his obligation. Otherwise, she recites it herself¹³⁸ and drinks the wine or grape juice¹³⁹.
- One who dislikes wine or grape juice - especially after a fast - should consult a rabbi for which other beverages may be used.¹⁴⁰
- If at least three ounces of wine are consumed, the after-brachah *al hagefen* is recited. This is true even if a bread meal is about to begin.¹⁴¹ (Unless more wine will be drunk during the meal. Then, the *al hagefen* is not recited.¹⁴²)
- Hamotzi or Mezonos food that is in front someone who is reciting Havdalah must be covered – similar to what is done when reciting Kiddush.
- One who forgot to recite the *al hagefen* and already started to eat a bread meal should have specific intention that the Birchas Hamazon after the meal be for the wine as well.¹⁴³

❖ Post Tisha B'Av

Since the Batei Mikdosh continued to burn through the tenth of Av, restrictions usually continue through the day following Tisha B'Av.¹⁴⁴ This year however, since Tisha B'Av was postponed, the only restrictions that remain in effect are listening to music, and consuming meat, wine or grape juice¹⁴⁵ (with the exception of Havdalah¹⁴⁶). These activities become permitted the morning after Tisha B'Av.

❖ Tisha B'Av Prayers

Tip: Be Prepared!

We sit on a low seat or the floor until midday.¹⁴⁷ One who doesn't want to sit on the floor, should be sure to bring along a cushion or low seat.

On Tisha B'Av, there are a number of changes from the usual prayers. It is highly recommended to buy a *kinnos* (described below) that includes the adapted prayers for Tisha B'Av.

Kinnos

Additional texts called *kinnos* are recited on Tisha B'Av primarily during the daytime.¹⁴⁸

Tip: *Kinnos* are not found in the siddur but in a specific book called a "*kinnos*". The books are usually available at the synagogue but if you prefer a translated version, you will likely need to bring your own.

- The purpose of reciting *kinnos* is to arouse feelings of mourning which is accomplished by reading them in a meaningful way. Unfortunately, due to their difficult, antique Hebrew style and the general stress of Tisha B'Av, many synagogues read the *kinnos* quite fast. In this case, it is proper to say them independently of the congregation.
- One who has limited time should ask a knowledgeable person which items should be prioritized.
- It is perfectly fine to recite a translation of the texts instead of the original Hebrew.

Ma'ariv

Tip: Ma'ariv is immediately followed with the reading of the Book of Eicha (Lamentations) and a few *kinnos*.¹⁴⁹ The entire service usually lasts about an hour.

- Even in synagogues that the chazzan usually wears a tallis for ma'ariv, he does not wear one the night of Tisha B'Av.

Eicha

- Lights in the shul are dimmed during the reading of Eicha.¹⁵⁰
- When the reader concludes Eicha, a specific verse (noted in most printed editions) is read in unison by the congregation.
- After the reading concludes, the first few *kinnos* are recited.¹⁵¹ (The second one in the list is only recited on Saturday night.)
- Women are not obligated to hear the reading of Eicha.¹⁵²
- A man who is praying without a minyan also recites Eicha and *kinnos*.¹⁵³
- Under ordinary circumstances, one who is "sitting shivah" has a minyan in his home and does not come to the synagogue.¹⁵⁴ On Tisha B'Av however, since the entire community is in mourning, mourners come to the synagogue as well.¹⁵⁵
- In Eretz Yisroel, the chazzan customarily reads Eicha from a scroll and also recites a brachah before the reading.¹⁵⁶

Shacharis

Tip: Shacharis together with all the *kinnos* usually lasts a few hours. One who needs to leave early, should bear in mind that until midday it is forbidden to do activities that are distracting from the mournful spirit of the day (see: "**Additional Restrictions**" above).

- The tallis and tefilin are not worn during shacharis. As mentioned above, although the tallis is not worn, the smaller tzitzis garment is.¹⁵⁷

- The chazzan's repetition has a few changes that are noted in the siddur. Nothing needs to be repeated if these changes were omitted.¹⁵⁸
- Many communities in Eretz Yisroel have the custom to read the book of Eicha after Shacharis (this time without a brachah).¹⁵⁹

Mincha

Tip: Expect mincha to last at least twice as long than usual.

- The tallis and tefilin are worn during mincha (regardless of whether one is praying with a minyan).¹⁶⁰
- Shmoneh Esrei is recited with two insertions (one in the brachah "*V'yerushalayim*" and one in "*Shma Koleinu*".) If the insertions were omitted, Shmoneh Esrei is not repeated.¹⁶¹

Concluding Tisha B'Av

- After ma'ariv at the conclusion of Tisha B'Av, *kidush levanah* is recited if the moon is visible.¹⁶²
 - It is preferable to break the fast before reciting *kidush levana*¹⁶³ but not if it will cause one to miss saying *kidush levana* with a minyan.¹⁶⁴
 - Regular shoes should be worn when reciting *kidush levana*.¹⁶⁵ (To ensure that one will not miss reciting *kidush levana* with a minyan, one should plan ahead and bring the shoes with him to maariv.)

¹ Ta'anis 26a

² Igros Moshe Orach Chayim volume 4 #62

³ See Halichos Shlomo Chapter 13 D'var Halacha 8

⁴ See Shulchan Aruch 550:1

⁵ Mishna Berura 550:5

⁶ See Mishna Berurah Mahaduras Dirshu (chadasha) 551:18 note 31

⁷ Mishna Berura 551:16

⁸ Shiurey Halacha of Rabbi Shmuel Felder

⁹ Biur Halacha 551 "Me'matim; see Igros Moshe Orach Chayim volume 3 #87

¹⁰ Shiurey Halacha of Rabbi Shmuel Felder

¹¹ Shiurey Halacha of Rabbi Shmuel Felder

¹² Shiurey Halacha of Rabbi Shmuel Felder

¹³ Rema 551:4

¹⁴ Igros Moshe Orach Chayim volume 4 #102

¹⁵ Shulchan Aruch 551:13, Mishna Berura 551:80

¹⁶ Mishna Berura 551:20

¹⁷ Mishna Berura 551:79. In extenuating circumstances, a woman may take a haircut see Igros Moshe Yoreh Deiya volume 2 #137

¹⁸ Halichos Shlomo Chapter 14 D'var Halacha note 9

¹⁹ A Summary of Halachos of the Three Weeks II B 5

²⁰ Mishna Berura 551:79

²¹ Shiurey Halacha of Rabbi Shmuel Felder

²² Mishna Berura 551:81,82

²³ Shiurey Halacha of Rabbi Shmuel Felder

²⁴ If the shaving/ haircut will cause the bris to be postponed, it may be done the night before. See Shiurey Halacha of Rabbi Shmuel Felder in the name of the S'dey Chemed

²⁵ See Sha'ar Hatziyun 551:4; Shiurey Halacha of Rabbi Shmuel Felder

²⁶ Shulchan Aruch 551:17

²⁷ Mishna Berura 551:98

²⁸ See Igros Moshe Orach Chayim volume 3 #80, Shiurey Halacha of Rabbi Shmuel Felder and Laws of Daily Living: The Three Weeks pgs. 42-43

²⁹ Shulchan Aruch 551:18 see Shiurey Halacha of Rabbi Shmuel Felder

³⁰ Shulchan Aruch 551:2

³¹ Shulchan Aruch 551:2, Mishna Berura 551:13

³² Mishna Berura 551:12

³³ Shulchan Aruch 551:1

³⁴ See Igros Moshe Orach Chayim volume 5 24:9

³⁵ Mishna Berura 551:20

³⁶ Shulchan Aruch 551:2; see Mishna Berura 551:16

³⁷ Biur Halacha 551 "Me'matim; see Igros Moshe Orach Chayim volume 3 #87

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- ³⁸ Sha'ar Hatziyun 551:13
³⁹ Rema 551:6
⁴⁰ Shulchan Aruch, Rema 551:7
⁴¹ See Mishna Berura 551:46
⁴² See Igros Moshe Orach Chayim volume 3 #79
⁴³ Igros Moshe Orach Chayim volume 3 #83
⁴⁴ Shulchan Aruch, Rema 551:3
⁴⁵ Shulchan Aruch, Rema 551:3
⁴⁶ See Shiurey Halacha of Rabbi Shmuel Felder
⁴⁷ Rema 551:14
⁴⁸ Mishna Berura 551:83
⁴⁹ See Halachos of the Three Weeks III D 11
⁵⁰ Rema 551:6
⁵¹ Rema 551:3
⁵² There is no hard-fast definition of a "short time". It is long enough that the clothes no longer feel freshly laundered.
⁵³ Halachos of the Three Weeks III D 10
⁵⁴ See Shiurey Halacha of Rabbi Shmuel Felder
⁵⁵ Halachos of the Three Weeks III D 10; see Mishna Berura 651:33
⁵⁶ Laws of Daily Living: The Three Weeks pg 88
⁵⁷ Rema 551:1
⁵⁸ Rema 551:16
⁵⁹ Igros Moshe Even Haezer volume 4 84:4, see also Mishna Berura 613:2
⁶⁰ See Shiurey Halacha of Rabbi Shmuel Felder, Halachos of the Three Weeks III F 1, 2
⁶¹ Rema 551:16, Biur Halacha 551 "Uletzorech"
⁶² Halachos of the Three Weeks III F 7, 8
⁶³ Mishna Berura 551:95
⁶⁴ Sha'ar Hatziyun 551:98
⁶⁵ Mishna Berura 551:88
⁶⁶ Shiurey Halacha of Rabbi Shmuel Felder
⁶⁷ Shulchan Aruch 551:9,10 Mishna Berura 551:58
⁶⁸ Mishna Berura 551:63, Shiurey Halacha of Rabbi Shmuel Felder
⁶⁹ Rema 551:9
⁷⁰ Mishna Berura 551:70
⁷¹ Mishna Berura 551:64
⁷² Mishna Berura 551:64
⁷³ Igros Moshe Orach Chayim volume 1 #157
⁷⁴ Rema 551:10
⁷⁵ Mishna Berura 551:73
⁷⁶ See Mishna Berura Mahaduras Dirshu on Mishna Berura 551:73 note 89
⁷⁷ Rema 551:10, Mishna Berura 551:75
⁷⁸ Rema 551:10, Mishna Berura 551:77
⁷⁹ Halachos of the Three Weeks III C 9
⁸⁰ Rema 551:10
⁸¹ Rema 551:10
⁸² Mishna Berura 551:70
⁸³ Mishna Berura 128:123
⁸⁴ Oruch Hashulchan 551:26 (there only beer is mentioned but see Halachos of the Three Weeks V B 5)
⁸⁵ Mishna Berura 549:2
⁸⁶ Shulchan Aruch 554:1
⁸⁷ Shulchan Aruch 553:2
⁸⁸ Igros Moshe Orach Chayim Volume 4 #62
⁸⁹ Shulchan Aruch 552:10
⁹⁰ Rema 552:10
⁹¹ Mishna Berura 552:23
⁹² See Rema 553:2 what is written here is the common custom
⁹³ Shulchan Aruch 556:1
⁹⁴ Mishna Berura 556:1
⁹⁵ Biur Halacha 296 "lo yavdilu"
⁹⁶ Shulchan Aruch 554:5
⁹⁷ Shulchan Aruch 554:5, Rema 554:6, see Mishna Berura ad. loc
⁹⁸ Mishna Berura 554:6
⁹⁹ See Halachos of the Three Weeks V B 2
¹⁰⁰ Mishna Berura 554:13
¹⁰¹ Laws of Daily Living: The Three Weeks 7 C 2
¹⁰² Mishna Berura 550:5

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- ¹⁰³ See Mishna Berura Mahaduras Dirshu 556 note 5 for more on this subject
- ¹⁰⁴ See Mishna Berura Mahaduras Dirshu 556 note 5 for more on this subject
- ¹⁰⁵ See Mishna Berura Mahaduras Dirshu 556 note 5 for more on this subject
- ¹⁰⁶ Shulchan Aruch 554:7
- ¹⁰⁷ Shulchan Aruch 554:9
- ¹⁰⁸ Mishna Berura 613:1
- ¹⁰⁹ See Mishna Berura 554:26
- ¹¹⁰ Shulchan Aruch 554:10
- ¹¹¹ Mishna Berura 554:21
- ¹¹² Shulchan Aruch 554:11
- ¹¹³ Mishna Berura 554:21
- ¹¹⁴ Laws of Daily Living: The Three Weeks 7 B II 13
- ¹¹⁵ See Mishna Berura 554:19
- ¹¹⁶ Shulchan Aruch 654:16
- ¹¹⁷ See Shiurey Halacha of Rabbi Shmuel Felder
- ¹¹⁸ Shmiras Shabbos Kehilchasa (new) 39:37
- ¹¹⁹ Shulchan Aruch 554:1, Mishna Berura 554:28
- ¹²⁰ Shulchan Aruch 554:15
- ¹²¹ Biur Halacha 554 "Secha"
- ¹²² Shulchan Aruch 614:1
- ¹²³ Mishna Berura 554:37
- ¹²⁴ Shulchan Aruch 554:1
- ¹²⁵ Shulchan Aruch 559:1; Halachos of the Three Weeks V G 6
- ¹²⁶ Oruch Hashulchan Yoreh Dayah 387:3
- ¹²⁷ Rema 554:21, Mishna Berura 554:45; see Oruch Hashulchan 554:21
- ¹²⁸ see Oruch Hashulchan 554:21
- ¹²⁹ Rema 555:2
- ¹³⁰ Rema 555:2
- ¹³¹ Shulchan Aruch 554:20
- ¹³² Mishna Berura 554:41, Kaf Hachayim 554:91
- ¹³³ Shulchan Aruch 555:1
- ¹³⁴ Mishna Berura 555:2
- ¹³⁵ This is implied in the Mishna Berura 555:2. See also Mishna Berura Mahaduras Dirshu note 3.
- ¹³⁶ Shulchan Aruch 556:1
- ¹³⁷ Shulchan Aruch 299:1
- ¹³⁸ Mishna Berura 286:36
- ¹³⁹ Mishna Berura 286:35
- ¹⁴⁰ See Biur Halacha 296 "Im Hu"
- ¹⁴¹ See V'zos Habracha page 84
- ¹⁴² See Mishna Berura 299:26 and 174:8
- ¹⁴³ See V'zos Habracha page 84
- ¹⁴⁴ Shulchan Aruch and Rema 558:1
- ¹⁴⁵ See Rema 558:1 regarding meat and wine
- ¹⁴⁶ Mishna Berura 556:3
- ¹⁴⁷ Shulchan Aruch 559:3
- ¹⁴⁸ Rema 559:3
- ¹⁴⁹ Rema 559:2
- ¹⁵⁰ Shulchan Aruch 559:3
- ¹⁵¹ Shulchan Aruch 559:2
- ¹⁵² Mishna Berura Mahaduras Dirshu (Hachadash) 559 note 5
- ¹⁵³ Mishna Berurah 559:5
- ¹⁵⁴ Rema Yoreh Deiya 393:3
- ¹⁵⁵ Shulchan Aruch 559:6 See Mishna Berurah ad loc. who debates whether this applies to a mourner during the first three days of shiva as well. He concludes that during the evening this mourner should stay at home and during the day he should attend the synagogue.
- ¹⁵⁶ Mishna Berura Mahaduras Dirshu (Hachadash) 559 note 2
- ¹⁵⁷ Shulchan Aruch 555:1
- ¹⁵⁸ Shulchan Aruch 557:1, Mishna Berurah 557:3, see Rema 119:4, Mishna Berura 119:19
- ¹⁵⁹ Mishna Berura Mahaduras Dirshu (Hachadash) 559 note 2
- ¹⁶⁰ Shulchan Aruch 555:1
- ¹⁶¹ Mishna Berurah 557:3
- ¹⁶² Mishna Berurah 426:11
- ¹⁶³ Mishna Berurah 426:11
- ¹⁶⁴ Sha'ar Hatziyun 426:9
- ¹⁶⁵ Mishna Berurah 426:11