

# 3 Weeks in 10 Minutes

A Summary of Timely Laws  
In a Clear and Simple Style

---

❖ Restrictions of The Three Weeks	2
Music	2
Haircuts and Shaving	2
Shehechyanu	2
Dangerous Activities	2
❖ The Nine Days	3
General Restrictions	3
Clothes, Towels and Linen	3
Showering, Bathing and Swimming	4
Food Limitations	4
❖ Tisha B'Av The 9 <sup>th</sup> of Av	5
❖ When Shabbos is the 9 <sup>th</sup> of Av	5
❖ Tisha B'Av Restrictions	6
Eating and Drinking	6
Bathing and Washing	6
Leather Footwear	6
Anointing	7
Marital Relations	7
Additional Restrictions	7
❖ Tisha B'Av Conclusion	7
❖ Post Tisha B'Av	8
❖ What to Expect in Shul	8
Be Prepared!	8
Kinnos	8

---

Designed for fully observant Jews

Basic

Detailed

By Rabbi Yochanan Schnall  
[timelytorah@gmail.com](mailto:timelytorah@gmail.com)

# 3 Weeks in 10 Minutes

By: Rabbi Yochanan Schnall

## ❖ Restrictions of The Three Weeks

### Music

Playing and listening to music for recreation, is prohibited.<sup>1</sup>

- It is permitted to play music for young children but this should not be done publicly.<sup>2</sup>
- Non-recreational music is permitted. Therefore:
  - One may play music as a source of income to tutor young children or to benefit non-Jews.<sup>3</sup> Note that this becomes forbidden during the Nine Days.
  - Rhythmic music that is necessary for exercise is permitted.<sup>4</sup>
  - Passively hearing music as it is played for children, while on hold during a phone call or shopping in a store is permitted.<sup>5</sup>
- It is questionable whether “A Cappella” style music is permitted. One should consult his or her rabbi regarding its status.
- Most authorities permit singing without musical accompaniment.<sup>6</sup>
- Dancing without music is generally not allowed but it is permitted at a Sheva Brachos celebration.<sup>7</sup>

### Haircuts and Shaving

Haircuts and shaving are not permitted during this time.<sup>8</sup>

- 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.<sup>9</sup> See ❖ **The Nine Days** regarding shaving during that time.
- A mustache that interferes with eating may be trimmed.<sup>10</sup>
- Brushing or combing hair is permitted.<sup>11</sup>
- Women are also restricted from taking haircuts.<sup>12</sup>
  - Nonetheless: Tweezing is permitted<sup>13</sup>, women of marriageable age may shave body hair<sup>14</sup>, and married women who have hair growing by their temples may remove it for *tznius* purposes.<sup>15</sup>
  - Cutting and/or washing a sheitel is permitted until The Nine Days begin.<sup>16</sup>
- It is questionable if children can receive a haircut during this time.<sup>17</sup>
- It is permitted to cut hair in extenuating circumstances.<sup>18</sup>  
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 day<sup>19</sup> in honor of the mitzvah.<sup>20</sup>

### Shehechyanu

During The Three Weeks, activities that require recitation of the Shehechyanu blessing are avoided. Therefore, if one would recite the Shehechyanu blessing when wearing new, important clothing (such as an expensive suit), it is not permitted to begin wearing 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.<sup>21</sup>

- These activities are permitted on Shabbos<sup>22</sup>.  
(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.<sup>23</sup>

### Dangerous Activities

Potentially dangerous activities are avoided during The Three Weeks since it is an ominous time of year.<sup>24</sup>

By: Rabbi Yochanan Schnall

## ❖ 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.<sup>25</sup>
  - If these activities are of an urgent nature they may be performed.<sup>26</sup>
  - 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.<sup>27</sup>
- 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).<sup>28</sup>
- Even those who were permitted to shave for financial reasons during The Three Weeks should refrain from doing so during The Nine Days.
  - If shaving is financially unavoidable, a rabbi must be consulted.<sup>29</sup>
- Cutting nails is usually restricted during the week in which Tisha B'Av occurs. This year, Tisha B'Av falls on Sunday and no restrictions are applied.
- Becoming engaged is permitted but it may not be celebrated with a meal.<sup>30</sup>
- Musical instruments are not played, even on a professional basis.<sup>31</sup>
- It is commendable to avoid making purchases that bring one joy.<sup>32</sup>

### Clothes, Towels and Linen

#### – Purchasing

New clothing, towels or linen may not be purchased during this time.<sup>33</sup>

- These items may not be purchased even if they are intended to be used after The Nine Days.<sup>34</sup> In cases of necessity, a rabbi should be consulted.<sup>35</sup>
- 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.<sup>36</sup>

#### – Washing/Ironing

Clothing, towels or linen may not be washed or ironed<sup>37</sup> during the Nine Days irrespective of when they will be used.<sup>38</sup>

- These items may not even be given during this time to a non-Jew for immediate cleaning and laundering.<sup>39</sup>
- Small stains may be removed with some water.<sup>40</sup>
- Children's clothing that constantly become dirty may be washed<sup>41</sup> but only in a discreet manner.<sup>42</sup>
- Regarding someone who has no clean clothes to wear, a rabbi should be consulted.<sup>43</sup>

#### – Using

Neither new<sup>44</sup>, nor freshly laundered clothes, towels or linen may be worn or used during The Nine Days.<sup>45</sup> For these items to be permitted, they must have already been worn or used at least one time since they were last washed.

# 3 Weeks in 10 Minutes

By: Rabbi Yochanan Schnall

After wearing something for a short time<sup>46</sup> 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.<sup>47</sup> In addition, when preparing on Shabbos this intent may not be verbalized or apparent.<sup>48</sup>

- 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.<sup>49</sup>
- Houseguests that arrive during The Nine Days may be given fresh linen.<sup>50</sup>
- 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.<sup>51</sup>
- One who is meeting a prospective date for the first time and is stuck without anything presentable, should consult a rabbi.<sup>52</sup>

## Showering, Bathing and Swimming

Unnecessary showering, bathing or swimming is forbidden during this time.<sup>53</sup>

- Showering to remove dirt or sweat is permitted.<sup>54</sup> 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.<sup>55</sup>
- For mitzvah purposes (such as for women's mikvah preparation) showering and bathing with hot water is permitted<sup>56</sup>.
  - According to many opinions, this includes taking a shower as usual in honor of Shabbos.<sup>57</sup>
- Men who use the mikvah every single Friday may use it this week as well<sup>58</sup> as long as the mikvah is not hot<sup>59</sup>.
- One who needs to swim for therapy should consult a rabbi.<sup>60</sup>
- 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.<sup>61</sup>

## Food Limitations

Wine, grape juice, beef, fowl and any of their derivatives may not be consumed during this time.<sup>62</sup>

- 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.<sup>63</sup>
- These foods should not be fed to children.<sup>64</sup>
- These foods are permissible at a meal honoring a mitzvah such as the Shabbos meals, a bris or pidyon haben<sup>65</sup>.
  - Before Shabbos begins, it is permitted to feed children meat or chicken from the Shabbos meal.
- If these foods are essential for one's health and no substitute is available, they are permitted.<sup>66</sup>
  - Even in this instance, if fowl is an option it is preferred over beef.<sup>67</sup>

## Havdalah

During The Nine Days, the wine or grape juice used for havdalah is preferably given to a young child to drink<sup>68</sup>. If no child is available, the one who recites Havdalah drinks the wine himself.<sup>69</sup>

- 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 blessings.<sup>70</sup> This is approximately six years old<sup>71</sup>.

# 3 Weeks in 10 Minutes

By: Rabbi Yochanan Schnall

- The child does not recite his own blessing 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 beer.<sup>72</sup>

## 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)<sup>73</sup>. Since this meal celebrates a mitzvah, it may include meat and wine.<sup>74</sup>

- 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.<sup>75</sup>
  - There is nothing wrong with studying something new and scheduling it in order to make a siyum during this time<sup>76</sup>.
- All guests that would normally be invited throughout the year may participate.<sup>77</sup>
- In a regular year, the week in which Tisha B'Av falls is more restricted regarding whom may be invited to join the siyum. This year, Tisha B'Av is on Sunday and this added restriction is not applicable.

## ❖ Tisha B'Av The 9<sup>th</sup> of Av

On Tisha B'Av, both the first and second *Batei Mikdosh* (Temples) began to burn. In addition, many other tragedies throughout our history have occurred on this day.<sup>78</sup>

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<sup>79</sup>.

The restrictions begin at sunset Tisha B'Av eve<sup>80</sup>, continue through the entire following day and conclude fifty minutes after sunset (for those living in North America)<sup>81</sup>. When the 9<sup>th</sup> of Av falls on Shabbos, the fast day is postponed to Saturday night through Sunday.

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 sunset and "chatzos" (midday). Consult [www.myzmanim.com](http://www.myzmanim.com) to see what these are in your area.

## ❖ When Shabbos is the 9<sup>th</sup> of Av

This year (5776-2016), the 9th of Av falls on Shabbos and the fast is postponed from Motz'ei Shabbos (Saturday Night) through Sunday evening. Because of this, some unusual laws apply.

- **Seudah Hamafsek**  
On a regular year, a mourner's meal called the 'Seudah Hamafsek' 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.<sup>82</sup> 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).<sup>83</sup> Extra company should not be invited for the third Shabbos meal but it may be eaten with any usual guests.<sup>84</sup>
- **Single Restriction**  
Since the Shabbos preceding Tisha B'av is the true 9<sup>th</sup> of Av, marital relations are not allowed on Friday night<sup>85</sup>(unless it is the 'mikvah night'<sup>86</sup>).
- **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/her leather shoes.<sup>87</sup>

# 3 Weeks in 10 Minutes

By: Rabbi Yochanan Schnall

- **Havdalah**

On Saturday night, only the blessing over fire is recited (without any introductory verses and additional blessings).<sup>88</sup> In some communities it is recited at shul before Eicha is read.<sup>89</sup>

- As with every time Havdalah is recited, women are not obligated to hear this blessing.<sup>90</sup>
- See ❖ **Tisha B'Av Conclusion** for what is recited for when the fast concludes.

## ❖ Tisha B'Av Restrictions

### Eating and Drinking

Tisha B'Av is a stringent fast day - second only to Yom Kippur.<sup>91</sup> As a general rule, even those who are ill, weak, nursing or pregnant are supposed to fast but a rabbi should always be consulted.<sup>92</sup>

- It is *forbidden* to fast if it could put one's life at risk.<sup>93</sup>
- Women who are within thirty days after childbirth do not have to fast on Tisha B'Av.<sup>94</sup> Within seven days of childbirth, they are not *allowed* to fast.<sup>95</sup>
- Necessary pills and medication may be swallowed without liquid.<sup>96</sup> If this is not feasible, a rabbi should be consulted.<sup>97</sup>
- 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.<sup>98</sup>
- 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**).<sup>99</sup>
  - One should consult a rabbi regarding the type of beverage to use for this Havdalah.<sup>100</sup>
  - Children do not listen to Havdalah before they eat on Tisha B'Av.<sup>101</sup>

### Bathing and Washing

The restriction includes washing any part of the body with water of any temperature.<sup>102</sup>

Following, are exceptions to the rule:

- It is permitted to clean dirt or germs but the washing must be limited to the affected area.<sup>103</sup> If the dirt or germs are spread out, the general area may be washed.<sup>104</sup>
- Washing for medical purposes is allowed.<sup>105</sup>
- In the morning, hands are washed in the usual alternating manner but only up to the joints where the fingers attach to the palm.<sup>106</sup> The usual blessing is not recited until after one washes from using the bathroom<sup>107</sup>.
  - 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.<sup>108</sup>
  - It is also permitted to wash one's hands in this manner before praying mincha<sup>109</sup> or after leaving a cemetery<sup>110</sup>.
- 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.<sup>111</sup>

### Leather Footwear

Footwear containing leather may not be worn on Tisha B'Av.<sup>112</sup>

- 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.<sup>113</sup>
- Leather inserts are permitted if they are necessary for a medical condition<sup>114</sup>.

By: Rabbi Yochanan Schnall

## Anointing

Oils, alcohol, lotions, creams or perfumes may not be rubbed onto any part the body.<sup>115</sup>

- Spreading these items is permitted for a medical purpose.<sup>116</sup>
- It is permissible to use deodorant on Tisha B'Av.<sup>117</sup>

## 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.<sup>118</sup>

## 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.<sup>119</sup>
- Until midday, one may not sit on a seat that is higher than twelve inches.<sup>120</sup> This obligation does not apply to those have physical limitations due to age or infirmity.<sup>121</sup>
  - This is permissible 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.<sup>122</sup>
  - If a significant financial loss will result from not working, a rabbi should be consulted.<sup>123</sup>
- 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.<sup>124</sup> This behavior is not relevant for the aged or infirm.
- 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.<sup>125</sup>
  - 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 charity, we do not give gifts on Tisha B'Av.<sup>126</sup>
- Tallis and tefilin are not worn until the mincha prayers but the smaller tzitzis garment is worn as usual.<sup>127</sup>
  - It is questionable if a blessing should be recited when putting on the tzitzis garment in the morning and it is omitted.<sup>128</sup> To avoid any issue, it is ideal to leave them worn throughout the night of Tisha B'Av.<sup>129</sup>

## ❖ 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 blessing over wine and the blessing of Hamavdil bein kodesh l'chol. (The usual, introductory verses and the blessings over spices and fire are omitted.)<sup>130</sup>

### As with every Havdalah:

- It is permitted to drink water before hearing Havdalah.<sup>131</sup>
- 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 herself<sup>132</sup> and drinks the wine or grape juice<sup>133</sup>.
- If one does not like wine or grape juice, a rabbi should be consulted for which other beverages may be used.<sup>134</sup>
- If at least three ounces of wine are consumed, the after-blessing *al hagefen* is recited. This is true even if a bread meal is about to begin.<sup>135</sup> (Unless more wine will be drunk during the meal. Then, the *al hagefen* is not recited.<sup>136</sup>)
- One who forgot to recite the *al hagefen* and already started to eat a bread meal should have specific intention that the Birkas Hamazon after the meal cover the wine as well.<sup>137</sup>

By: Rabbi Yochanan Schnall

## ❖ Post Tisha B'Av

Since the Batei Mikdosh (Temples) continued to burn through the tenth of Av, restrictions usually continue through the day following Tisha B'Av.<sup>138</sup> 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 juice<sup>139</sup> (with the exception of Havdallah<sup>140</sup>). These activities become permitted the morning after Tisha B'Av.

## ❖ What to Expect in Shul

### Be Prepared!

We sit on a low seat or the floor until midday. If you don't want to sit on the floor, bring along a cushion or low seat.

### Kinnos

Additional texts called *kinnos* are recited on Tisha B'Av (primarily during the daytime). These 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. It is highly recommended to buy a *kinnos* that includes the adapted prayers for Tisha B'Av.

The purpose of reciting *kinnos* is to arouse feelings of mourning which can only be accomplished when they are read slowly, with understanding and meaning. Unfortunately, due to their difficult, antique Hebrew style and the general Tisha B'Av stress, 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 advisable to find this out in advance of Tisha B'Av.)
- It is perfectly fine to use a translated version and recite them in a familiar language.

### Ma'ariv

Ma'ariv is immediately followed with the reading of the Book of Eicha (Lamentations) and a few *kinnos*. 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.
1. Regular *ma'ariv* prayers are recited up to - but not including - *aleinu*.
  2. The Book of Eicha (Lamentations) is read. Lights in the shul are dimmed during the reading.
  3. When the reader concludes Eicha, a specific verse (noted in most printed editions) is read in unison by the congregation.
  4. After the reading concludes, the first few *kinnos* are recited.
  5. Prayers continue with *v'atah kadosh* (the second paragraph that is said before *aleinu* in *ma'ariv* at the conclusion of Shabbos), kadish is recited followed by *aleinu*.
    - The phrase beginning with "*tiskabel*" is omitted from this kadish.

### Shacharis

Shacharis together with all the *kinnos* usually lasts a few hours. If you need to leave early, bear in mind that until midday it is forbidden to do activities that could distract someone 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. Its tzitzis are not kissed during prayers.
- 1. Prayers through *shmoneh esrei* are said as usual. The chazzan's repetition has a few changes that are noted in any siddur. Nothing needs to be repeated if these changes were omitted.



# 3 Weeks in 10 Minutes

By: Rabbi Yochanan Schnall

2. *Tachanun* is not recited and the Torah is taken out. There is a specific reading and haftorah for Tisha B'Av.
3. After the Torah reading, *kinnos* are recited.
4. After *kinnos*, *ashrei* is recited, *lamenatzayach* is omitted and the prayer "*uva letziyon*" is recited but the second verse is skipped. *Aleinu* is recited and the *shir shel yom* is delayed until mincha.

## Mincha

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).
- Mincha begins with the *shir shel yom* followed by the mourner's *kadish*.
- *Ashrei* is recited followed by a half-*kadish*.
- The Torah is then removed and read from with the usual fast-day reading.
  - Three verses are read aloud by the congregation ahead of the reader.
  - The standard haftorah for fast-days is read with its accompanying blessings.
- After the Torah reading, Shmoneh Esrei is recited with two insertions (one in the blessing "*V'yerushalayim*" and one in "*Shma Koleinu*".)
  - If the insertions were omitted, Shmoneh Esrei is not repeated.
- *Tachanun* is skipped.

## Concluding Tisha B'Av

- At the conclusion of Tisha B'Av, *ma'ariv* is recited as usual.
- If there is a moon, *kidush levana* is said.
  - It is preferable to break the fast before reciting *kidush levana* but not if it will cause one to miss saying the *kidush levana* with a minyan.
  - Regular shoes should be worn when reciting *kidush levana*. (One who wishes to ensure that he will not miss reciting *kidush levana* with a minyan should plan ahead and bring them with him to maariv.)

---

### אשירה לד' כי גמל עלי

- I am indebted to my wife for all the patience and support she continues to have for me.
  - Thank you my dear reader, for without your interest this pamphlet would not exist.
- The purpose of this pamphlet is to be a quick review of some pertinent laws relevant to this time of year.
  - It was formulated for those who do not have the opportunity or resources to study the laws in detail.
- Many of the laws and sources are from the following seforim: Halachos of the Three Weeks by Rabbi Shimon D. Eider זצ"ל קונטרס, שיעורי הלכה מתוך שיעורים של רב שמואל פעלדער שליט"א, Laws of Daily Living: The Three Weeks by Rabbi Simcha Bunim Cohen שליט"א
  - Please share your feedback with me at: [TimelyTorah@gmail.com](mailto:TimelyTorah@gmail.com).
  - Feel welcome to make copies of this pamphlet for free distribution. Tammuz 5775

<sup>1</sup> Mishna Berura 551:16; see Laws of Daily Living: The Three Weeks pg 35  
<sup>2</sup> Shiurey Halacha of Rabbi Shmuel Felder  
<sup>3</sup> Biur Halacha 551 "Me'matim; see Iggras Moshe Orach Chayim volume 3 #87  
<sup>4</sup> Shiurey Halacha of Rabbi Shmuel Felder  
<sup>5</sup> Laws of Daily Living: The Three Weeks pg 36  
<sup>6</sup> A Summary of Halachos of the Three Weeks page 2  
<sup>7</sup> Laws of Daily Living: The Three Weeks pg 36  
<sup>8</sup> Rema 551:4  
<sup>9</sup> Iggras Moshe Orach Chayim volume 4 #102  
<sup>10</sup> Shulchan Aruch 551:13, Mishna Berura 551:80  
<sup>11</sup> Mishna Berura 551:20  
<sup>12</sup> Mishna Berura 551:79. In extenuating circumstances, a woman may take a haircut see Iggras Moshe Yoreh Deiya volume 2 #137  
<sup>13</sup> Laws of Daily Living: The Three Weeks pg 32; see also Mishna Berura Mahaduras Dirshu 551:79  
<sup>14</sup> A Summary of Halachos of the Three Weeks page 4  
<sup>15</sup> Mishna Berura 551:79  
<sup>16</sup> Shiurey Halacha of Rabbi Shmuel Felder  
<sup>17</sup> Mishna Berura 551:81,82  
<sup>18</sup> Shiurey Halacha of Rabbi Shmuel Felder  
<sup>19</sup> 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  
<sup>20</sup> See Sha'ar Hatziyun 551:4; Shiurey Halacha of Rabbi Shmuel Felder  
<sup>21</sup> Shulchan Aruch 551:17  
<sup>22</sup> Mishna Berura 551:98  
<sup>23</sup> See Iggras Moshe Orach Chayim volume 3 #80, Shiurey Halacha of Rabbi Shmuel Felder and Laws of Daily Living: The Three Weeks pgs. 42-43  
<sup>24</sup> Shulchan Aruch 551:18 see Shiurey Halacha of Rabbi Shmuel Felder  
<sup>25</sup> Shulchan Aruch 551:2  
<sup>26</sup> Shulchan Aruch 551:2, Mishna Berura 551:13  
<sup>27</sup> Mishna Berura 551:12  
<sup>28</sup> Shulchan Aruch 551:1

<sup>29</sup> See Iggras Moshe Orach Chayim volume 5 24:9  
<sup>30</sup> Shulchan Aruch 551:2; see Mishna Berura 551:16  
<sup>31</sup> Biur Halacha 551 "Me'matim; see Iggras Moshe Orach Chayim volume 3 #87  
<sup>32</sup> Sha'ar Hatziyun 551:13  
<sup>33</sup> Rema 551:6  
<sup>34</sup> Shulchan Aruch, Rema 551:7  
<sup>35</sup> See Mishna Berura 551:46  
<sup>36</sup> See Iggras Moshe Orach Chayim volume 3 #79  
<sup>37</sup> Iggras Moshe Orach Chayim volume 3 #83  
<sup>38</sup> Shulchan Aruch, Rema 551:3  
<sup>39</sup> Shulchan Aruch, Rema 551:3  
<sup>40</sup> Laws of Daily Living: The Three Weeks pg 77  
<sup>41</sup> Rema 551:14  
<sup>42</sup> Mishna Berura 551:83  
<sup>43</sup> See Halachos of the Three Weeks III D 11  
<sup>44</sup> Rema 551:6  
<sup>45</sup> Rema 551:3  
<sup>46</sup> There is no hard-fast definition of a "short time". It is long enough that the clothes no longer feel freshly laundered.  
<sup>47</sup> Halachos of the Three Weeks III D 10  
<sup>48</sup> See Shiurey Halacha of Rabbi Shmuel Felder  
<sup>49</sup> Halachos the Three Weeks III D 10; see Mishna Berura 651:33  
<sup>50</sup> Laws of Daily Living: The Three Weeks pg 88  
<sup>51</sup> Rema 551:1  
<sup>52</sup> See Shiurey Halacha of Rabbi Shmuel Felder  
<sup>53</sup> Rema 551:16  
<sup>54</sup> Iggras Moshe Even Haezer volume 4 84:4, see also Mishna Berura 613:2  
<sup>55</sup> See Shiurey Halacha of Rabbi Shmuel Felder, Halachos of the Three Weeks III F 1, 2  
<sup>56</sup> Rema 551:16, Biur Halacha 551 "Uletzorech"  
<sup>57</sup> Halachos of the Three Weeks III F 7, 8  
<sup>58</sup> Mishna Berura 551:95  
<sup>59</sup> Sha'ar Hatziyun 551:98  
<sup>60</sup> See Mishna Berura 551:88 but many Achronim differentiate between the importance of the therapy  
<sup>61</sup> Shiurey Halacha of Rabbi Shmuel Felder  
<sup>62</sup> Shulchan Aruch 551:9,10 Mishna Berura 551:58

<sup>63</sup> Mishna Berura 551:63, Shiurey Halacha of Rabbi Shmuel Felder  
<sup>64</sup> Mishna Berura 551:70  
<sup>65</sup> Rema 551:9  
<sup>66</sup> Mishna Berura 551:64  
<sup>67</sup> Mishna Berura 551:64  
<sup>68</sup> Rema 551:10  
<sup>69</sup> Rema 551:10  
<sup>70</sup> Mishna Berura 551:70  
<sup>71</sup> Mishna Berura 128:123  
<sup>72</sup> Oruch Hashulchan 551:26  
<sup>73</sup> Iggras Moshe Orach Chayim volume 1 #157  
<sup>74</sup> Rema 551:10  
<sup>75</sup> Mishna Berura 551:73  
<sup>76</sup> See Mishna Berura Mahaduras Dirshu on Mishna Berura 551:73 note 89  
<sup>77</sup> Rema 551:10, Mishna Berura 551:75  
<sup>78</sup> Mishna Berura 549:2  
<sup>79</sup> Shulchan Aruch 554:1  
<sup>80</sup> Shulchan Aruch 553:2  
<sup>81</sup> Iggras Moshe Orach Chayim Volume 4 #62  
<sup>82</sup> Shulchan Aruch 552:10  
<sup>83</sup> Rema 552:10  
<sup>84</sup> Mishna Berura 552:23  
<sup>85</sup> Rema 554:19  
<sup>86</sup> Mishna Berura 554:40  
<sup>87</sup> See Rema 553:2 what is written here is the common custom  
<sup>88</sup> Shulchan Aruch 556:1  
<sup>89</sup> Mishna Berura 556:1  
<sup>90</sup> Biur Halacha 296 "lo yavdilu"  
<sup>91</sup> Shulchan Aruch 554:5  
<sup>92</sup> Shulchan Aruch 554:5, Rema 554:6, see Mishna Berura ad. loc  
<sup>93</sup> Mishna Berura 554:6  
<sup>94</sup> See Halachos of the Three Weeks V B 2  
<sup>95</sup> Mishna Berura 554:13  
<sup>96</sup> Ba'er Heiteiv 554:7  
<sup>97</sup> Laws of Daily Living: The Three Weeks 7 C 2  
<sup>98</sup> Mishna Berura 550:5  
<sup>99</sup> See Mishna Berura Mahaduras Dirshu 556 note 5 for more on this subject  
<sup>100</sup> See Mishna Berura Mahaduras Dirshu 556 note 5 for more on this subject  
<sup>101</sup> See Mishna Berura Mahaduras Dirshu 556 note 5 for more on this subject  
<sup>102</sup> Shulchan Aruch 554:7

<sup>103</sup> Shulchan Aruch 554:9  
<sup>104</sup> Mishna Berura 613:1  
<sup>105</sup> See Mishna Berura 554:26  
<sup>106</sup> Shulchan Aruch 554:10  
<sup>107</sup> Mishna Berura 554:21  
<sup>108</sup> Shulchan Aruch 554:11  
<sup>109</sup> Mishna Berura 554:21  
<sup>110</sup> Laws of Daily Living: The Three Weeks 7 B II 13  
<sup>111</sup> See Mishna Berura 554:19  
<sup>112</sup> Shulchan Aruch 654:16  
<sup>113</sup> Laws of Daily Living: The Three Weeks 7 IV C  
<sup>114</sup> Shmiras Shabbos Kehilchasa (new) 39:37  
<sup>115</sup> Shulchan Aruch 554:1, Mishna Berura 554:28  
<sup>116</sup> Shulchan Aruch 554:15  
<sup>117</sup> Biur Halacha 554 "Secha"  
<sup>118</sup> Mishna Berura 554:37  
<sup>119</sup> Shulchan Aruch 554:1  
<sup>120</sup> Shulchan Aruch 559:1; Halachos of the Three Weeks V G 6  
<sup>121</sup> Oruch Hashulchan Yoreh Dayah 387:3  
<sup>122</sup> Rema 554:21, Mishna Berura 554:45; see Oruch Hashulchan 554:21  
<sup>123</sup> see Oruch Hashulchan 554:21  
<sup>124</sup> Laws of Daily Living: The Three Weeks pg 149  
<sup>125</sup> Shulchan Aruch 554:20  
<sup>126</sup> Mishna Berura 554:41, Kaf Hachayim 554:91  
<sup>127</sup> Shulchan Aruch 555:1  
<sup>128</sup> Mishna Berura 555:2  
<sup>129</sup> This is implied in the Mishna Berura 555:2. See also Mishna Berura Mahaduras Dirshu note 3.  
<sup>130</sup> Shulchan Aruch 556:1  
<sup>131</sup> Shulchan Aruch 299:1  
<sup>132</sup> Mishna Berura 286:36  
<sup>133</sup> Mishna Berura 286:35  
<sup>134</sup> See Biur Halacha 296 "Im Hu"  
<sup>135</sup> See V'zos Habracha page 84  
<sup>136</sup> See Mishna Berura 299:26 and 174:8  
<sup>137</sup> See V'zos Habracha page 84  
<sup>138</sup> Shulchan Aruch and Rema 558:1  
<sup>139</sup> See Rema 558:1 regarding meat and wine  
<sup>140</sup> See Rema 558:1 regarding meat and wine