

3 Weeks in 10 Minutes

A Summary of Timely Laws
In a Clear and Simple Style

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Designed for fully observant Jews



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❖ Restrictions of The Three Weeks

Music

Playing and listening to music for recreation, is prohibited¹.

- It is permitted to play music for young children but this should not be done publicly.²
- Non-recreational music is permitted. Therefore:
 - One may play music as a source of income (to tutor young children or to benefit non-Jews).³ (Note that this becomes forbidden during the Nine Days.)
 - Rhythmic music that is necessary for exercise is permitted.⁴
 - Passively hearing music as it is played for children, while on hold during a phone call or shopping in a store is permitted.⁵
- 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.⁶
- Dancing without music is generally not allowed but it is permitted at a Sheva Brachos celebration.⁷

Haircuts and Shaving

Haircuts and shaving are not permitted during this time.⁸

- 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.⁹ See ❖ **The Nine Days** regarding shaving during that time.
- A mustache that interferes with eating may be trimmed.¹⁰
- Brushing or combing hair is permitted.¹¹
- Women are also restricted from taking haircuts¹².
 - Nonetheless:
Tweezing is permitted¹³, women of marriageable age may shave body hair¹⁴, and married women who have hair growing by their temples may remove it for *tznius* purposes.¹⁵
 - Cutting and/or washing a sheitel is permitted until The Nine Days begin.¹⁶
- It is questionable if children can receive a haircut during this time.¹⁷
- It is permitted to cut hair in extenuating circumstances.¹⁸
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 day¹⁹ in honor of the mitzvah.²⁰ This is not permitted during the week in which Tisha B’Av occurs.

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.²¹

- These activities are permitted on Shabbos²².
(See ❖ **The Nine Days** regarding wearing new clothes on Shabbos during that time.)

- An opportunity that will not last until Shabbos and will no longer be available after The Three Weeks may be fulfilled.²³
- One who wishes to buy a car, house or significant new appliance during this time should consult a rabbi for proper guidelines.²⁴

Dangerous Activities

Potentially dangerous activities are avoided during The Three Weeks since it is an ominous time of year²⁵.

❖ 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.²⁶
 - If these activities are of an urgent nature they may be performed.²⁷
 - 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.²⁸
- 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).²⁹
- 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.³⁰
- 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).³¹
- Becoming engaged is permitted but it may not be celebrated with a meal.³²
- Musical instruments are not played, even on a professional basis.³³
- It is commendable to avoid making purchases that bring one joy.³⁴

Clothes, Towels and Linen

– Purchasing

New clothing, towels or linen may not be purchased during this time.³⁵

- These items may not be purchased even if they are intended to be used after The Nine Days.³⁶ In cases of necessity, a rabbi should be consulted.³⁷
- 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.³⁸

– Washing/Ironing

Clothing, towels or linen may not be washed or ironed³⁹ during the Nine Days irrespective of when they will be used.⁴⁰

- These items may not even be given during this time to a non-Jew for immediate cleaning and laundering.⁴¹
- Small stains may be removed with some water.⁴²
- Children's clothing that constantly become dirty may be washed⁴³ but only in a discreet manner.⁴⁴
- Regarding someone who has no clean clothes to wear, a rabbi should be consulted.⁴⁵

– **Using**

Neither new⁴⁶, nor freshly laundered clothes, towels or linen may be worn or used during The Nine Days.⁴⁷ 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 time⁴⁸ 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.⁴⁹ In addition, when preparing on Shabbos this intent may not be verbalized or apparent.⁵⁰

- 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.⁵¹
- Houseguests that arrive during The Nine Days may be given fresh linen.⁵²
- 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.⁵³
- One who is meeting a prospective date for the first time and is stuck without anything presentable, should consult a rabbi.⁵⁴

Showering, Bathing and Swimming

Unnecessary showering, bathing or swimming is forbidden during this time.⁵⁵

- Showering to remove dirt or sweat is permitted.⁵⁶ 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.⁵⁷
- For mitzvah purposes (such as for women's mikvah preparation) showering and bathing with hot water is permitted⁵⁸.
 - According to many opinions, this includes taking a shower as usual in honor of Shabbos.⁵⁹
- Men who use the mikvah every single Friday may use it this week as well⁶⁰ as long as the mikvah is not hot⁶¹.
- One who needs to swim for therapy should consult a rabbi.⁶²
- 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.⁶³

Food Limitations

Wine, grape juice, beef, fowl and any of their derivatives may not be consumed during this time.⁶⁴

- 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.⁶⁵
- These foods are permissible at a meal honoring a mitzvah such as the Shabbos meals, a bris or pidyon haben⁶⁶.

- These foods should not be fed to children.⁶⁷
- If these foods are essential for one's health and no substitute is available, they are permitted.⁶⁸
 - Even in this instance, if fowl is an option it is preferred over beef.⁶⁹

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)⁷⁰. Since this meal celebrates a mitzvah, it may include meat and wine.⁷¹

- 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.⁷²
 - There is nothing wrong with studying something new and scheduling it in order to make a siyum during this time⁷³.
- Up until the week in which Tisha B'Av falls, all guests that would normally be invited throughout the year may participate.⁷⁴
- 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 included⁷⁵. In institutions that large groups usually eat together (such as a camp,) all may participate in the siyum meal even during this time.⁷⁶

Havdalah

During The Nine Days, the wine or grape juice used for havdalah is preferably given to a young child to drink⁷⁷. If no child is available, the one who recites Havdalah drinks the wine himself.⁷⁸

- 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.⁷⁹ This is approximately six years old⁸⁰.
- 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.⁸¹

❖ Tisha B'Av The 9th 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.⁸²

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 relations⁸³.

The restrictions begin at sunset Tisha B'Av eve⁸⁴, continue through the entire following day and conclude fifty minutes after sunset (for those living in North America)⁸⁵. When the 9th 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 to see what these are in your area.

❖ Because Shabbos is the 9th of Av

This year (5775-2015), 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 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 three Shabbos meals are eaten normally. 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). Extra company should not be invited for the third Shabbos meal but it may be eaten with any usual guests.

– Single Restriction

Since the Shabbos preceding Tisha B'av is the true 9th of Av, marital relations are not allowed on Friday night (unless it is the 'mikvah night').

– Removing Leather Shoes

All who are praying ma'ariv with a minyan first answer the "Borchu" response before removing their leather shoes. For those who are not praying ma'ariv with a minyan, once the time for Shabbos has concluded, they recite the words "*boruch hamavdil bein kodesh lechol*" (Blessed is the One who separates between holy and mundane- the statement that is recited to conclude Shabbos) and only then they remove their leather shoes.

*Important: those who wish to change into non-leather shoes at the synagogue, must bring these shoes there before the beginning of Shabbos. For on Shabbos itself it is forbidden to do any apparent preparation for another day.

– Havdalah

On Saturday night, only the blessing over fire is recited (without any introductory verses and any other blessings).

When breaking the fast on Sunday night, eating or drinking is not allowed (with the exception of water) until after the following two blessings are recited: The blessing over wine and the last, longer blessing of Hamavdil bein kodesh l'chol (these are recited without any introductory verses).

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 begin⁸⁶.

- The only exception to this rule is if more wine will be drunk during the meal. Then, no *al hagefen* is said.⁸⁷
- 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 cover the wine as well.⁸⁸

❖ Restrictions

Eating and Drinking

Tisha B'Av is a stringent fast day - second only to Yom Kippur.⁸⁹ As a general rule, even those who are ill, weak, nursing or pregnant are supposed to fast but a rabbi should always be consulted.⁹⁰

- It is *forbidden* to fast if it could put one's life at risk.⁹¹
- Women who are within thirty days after childbirth do not have to fast on Tisha B'Av.⁹² Within seven days of childbirth, they are not *allowed* to fast⁹³.

- Necessary pills and medication may be swallowed without liquid.⁹⁴ If this is not feasible, a rabbi should be consulted.⁹⁵
- 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.⁹⁶

Bathing and Washing

The restriction includes washing any part of the body with water of any temperature.⁹⁷

Following, are exceptions to the rule:

- It is permitted to clean dirt or germs but the washing must be limited to the affected area.⁹⁸ If the dirt or germs are spread out, the general area may be washed.⁹⁹
- Washing for medical purposes is allowed.¹⁰⁰
- In the morning, hands are washed in the usual alternating manner but only up to the joints where the fingers attach to the palm.¹⁰¹ The usual blessing is not recited until after one washes from using the bathroom¹⁰².
 - 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.¹⁰³
 - It is also permitted to wash one's hands in this manner before praying mincha¹⁰⁴ or after leaving a cemetery¹⁰⁵.
- 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.¹⁰⁶

Leather Footwear

Footwear containing leather may not be worn on Tisha B'Av.¹⁰⁷

- 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.¹⁰⁸
- Leather inserts are permitted if they are necessary for a medical condition¹⁰⁹.

Anointing

Oils, alcohol, lotions, creams or perfumes may not be rubbed onto any part the body.¹¹⁰

- Spreading these items is permitted for a medical purpose.¹¹¹
- It is permissible to use deodorant on Tisha B'Av.¹¹²

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.¹¹³

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.¹¹⁴
- Until midday, one may not sit on a seat that is higher than twelve inches.¹¹⁵ This obligation does not apply to those have physical limitations due to age or infirmity.¹¹⁶
 - 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.¹¹⁷
 - If a significant financial loss will result from not working, a rabbi should be consulted.¹¹⁸

- 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.¹¹⁹ 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.¹²⁰
 - 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.¹²¹
- Tallis and tefilin are not worn until the mincha prayers but the smaller tzitzis garment is worn as usual.¹²²
 - It is questionable if a blessing should be recited when putting on the tzitzis garment in the morning¹²³. To avoid any issue, it is best to leave them worn throughout the night of Tisha B'Av.¹²⁴

❖ 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.¹²⁵ This year however, since Tisha B'Av was postponed, the only restrictions that remain in effect are consuming meat, wine and grape juice and listening to music. These are only forbidden the evening after Tisha B'Av and become permitted the next morning.

❖ 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. (The second one is only recited on Saturday night.)
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.
 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.

Feel welcome to make copies of this pamphlet for free distribution. Tammuz 5775

¹ Mishna Berura 551:16; see Laws of Daily Living: The Three Weeks pg 35

² Shiurey Halacha of Rabbi Shmuel Felder

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

⁴ Shiurey Halacha of Rabbi Shmuel Felder

⁵ Laws of Daily Living: The Three Weeks pg 36

⁶ A Summary of Halachos of the Three Weeks page 2

⁷ Laws of Daily Living: The Three Weeks pg 36

⁸ Rema 551:4

⁹ Igros Moshe Orach Chayim volume 4 #102

¹⁰ Shulchan Aruch 551:13, Mishna Berura 551:80

¹¹ Mishna Berura 551:20

¹² Mishna Berura 551:79. In extenuating circumstances, a woman may take a haircut see Igros Moshe Yoreh Deiya volume 2 #137

¹³ Laws of Daily Living: The Three Weeks pg 32

¹⁴ A Summary of Halachos of the Three Weeks page 4

¹⁵ Mishna Berura 551:79

¹⁶ Shiurey Halacha of Rabbi Shmuel Felder

¹⁷ Mishna Berura 551:81,82

¹⁸ Shiurey Halacha of Rabbi Shmuel Felder

¹⁹ 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

²⁰ See Sha'ar Hatziyun 551:4; Shiurey Halacha of Rabbi Shmuel Felder

²¹ Shulchan Aruch 551:17

²² Mishna Berura 551:98

²³ Shulchan Aruch, Rema 551:17

²⁴ 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

²⁵ Shulchan Aruch 551:18 see Shiurey Halacha of Rabbi Shmuel Felder

²⁶ Shulchan Aruch 551:2

²⁷ Shulchan Aruch 551:2, Mishna Berura 551:13

²⁸ Mishna Berura 551:12

²⁹ Shulchan Aruch 551:1

³⁰ See Igros Moshe Orach Chayim volume 5 24:9

³¹ Mishna Berura 551:20

³² Shulchan Aruch 551:2; see

Mishna Berura 551:16

³³ Biur Halacha 551 "Me'matim; see Igros Moshe Orach Chayim

volume 3 #87

³⁴ Sha'ar Hatziyun 551:13

³⁵ Rema 551:6

³⁶ Shulchan Aruch, Rema 551:7

³⁷ See Mishna Berura 551:46

³⁸ See Igros Moshe Orach Chayim

volume 3 #79

³⁹ Igros Moshe Orach Chayim

volume 3 #83

⁴⁰ Shulchan Aruch, Rema 551:3

⁴¹ Shulchan Aruch, Rema 551:3

⁴² Laws of Daily Living: The Three Weeks pg 77

⁴³ Rema 551:14

⁴⁴ Mishna Berura 551:83

⁴⁵ See Halachos of the Three Weeks III D 11

⁴⁶ Rema 551:6

⁴⁷ Rema 551:3

⁴⁸ There is no hard-fast definition of a "short time". It is long

enough that the clothes no longer feel freshly laundered.

⁴⁹ Halachos of the Three Weeks III D 10

⁵⁰ See Shiurey Halacha of Rabbi Shmuel Felder

⁵¹ Halachos the Three Weeks III D 10; see Mishna Berura 651:33

⁵² Laws of Daily Living: The Three Weeks pg 88

⁵³ Rema 551:1

⁵⁴ See Shiurey Halacha of Rabbi Shmuel Felder

⁵⁵ Rema 551:16

⁵⁶ Igros Moshe Even Haezer

volume 4 84:4, see also Mishna Berura 613:2

⁵⁷ See Shiurey Halacha of Rabbi Shmuel Felder, Halachos of the Three Weeks III F 1, 2

⁵⁸ Rema 551:16, Biur Halacha

551 "Uletzorech"

⁵⁹ Halachos of the Three Weeks III F 7, 8

⁶⁰ Mishna Berura 551:95

⁶¹ Sha'ar Hatziyun 551:98

⁶² Mishna Berura 551:88

⁶³ Shiurey Halacha of Rabbi Shmuel Felder

⁶⁴ Shulchan Aruch 551:9,10

Mishna Berura 551:58

⁶⁵ Mishna Berura 551:63, Shiurey

Halacha of Rabbi Shmuel Felder

⁶⁶ Rema 551:9

⁶⁷ Mishna Berura 551:70

⁶⁸ Mishna Berura 551:64

⁶⁹ Mishna Berura 551:64

⁷⁰ Igros Moshe Orach Chayim

volume 1 #157

⁷¹ Rema 551:10

⁷² Mishna Berura 551:73

⁷³ See Mishna Berura Mahaduras

Dirshu on Mishna Berura 551:73

note 89

⁷⁴ Rema 551:10, Mishna Berura

551:75

⁷⁵ Rema 551:10, Mishna Berura

551:77

⁷⁶ Halachos of the Three Weeks III C 9

⁷⁷ Rema 551:10

⁷⁸ Rema 551:10

⁷⁹ Mishna Berura 551:70

⁸⁰ Mishna Berura 128:123

⁸¹ Oruch Hashulchan 551:26

⁸² Mishna Berura 549:2

⁸³ Shulchan Aruch 554:1

⁸⁴ Shulchan Aruch 553:2

⁸⁵ Igros Moshe Orach Chayim

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⁸⁶ See V'zos Habracha page 84

⁸⁷ See Mishna Berura 299:26 and

174:8

⁸⁸ See V'zos Habracha page 84

⁸⁹ Shulchan Aruch 554:5

⁹⁰ Shulchan Aruch 554:5, Rema

554:6, see Mishna Berura ad. loc

⁹¹ Mishna Berura 554:6

⁹² See Halachos of the Three Weeks V B 2

⁹³ Mishna Berura 554:13

⁹⁴ Ba'er Heiteiv 554:7

⁹⁵ Laws of Daily Living: The Three Weeks 7 C 2

⁹⁶ Mishna Berura 550:5

⁹⁷ Shulchan Aruch 554:7

⁹⁸ Shulchan Aruch 554:9

⁹⁹ Mishna Berura 613:1

¹⁰⁰ See Mishna Berura 554:26

¹⁰¹ Shulchan Aruch 554:10

¹⁰² Mishna Berura 554:21

¹⁰³ Shulchan Aruch 554:11

¹⁰⁴ Mishna Berura 554:21

¹⁰⁵ Laws of Daily Living: The Three Weeks 7 B II 13

¹⁰⁶ See Mishna Berura 554:19

¹⁰⁷ Shulchan Aruch 654:16

¹⁰⁸ Laws of Daily Living: The Three Weeks 7 IV C

¹⁰⁹ Shmiras Shabbos Kehilchasa

(new) 39:37

¹¹⁰ Shulchan Aruch 554:1, Mishna

Berura 554:28

¹¹¹ Shulchan Aruch 554:15

¹¹² Biur Halacha 554 "Secha"

¹¹³ Mishna Berura 554:37

¹¹⁴ Shulchan Aruch 554:1

¹¹⁵ Shulchan Aruch 559:1; Halachos of the Three Weeks V

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¹¹⁶ Oruch Hashulchan Yoreh

Dayah 387:3

¹¹⁷ Rema 554:21, Mishna Berura

554:45; see Oruch Hashulchan

554:21

¹¹⁸ see Oruch Hashulchan 554:21

¹¹⁹ Laws of Daily Living: The Three Weeks pg 149

¹²⁰ Shulchan Aruch 554:20

¹²¹ Mishna Berura 554:41, Kaf

Hachayim 554:91

¹²² Shulchan Aruch 555:1

¹²³ Mishna Berura 555:2

¹²⁴ This is implied in the Mishna

Berura 555:2. See also Mishna

Berura Mahaduras Dirshu note 3.

¹²⁵ Shulchan Aruch and Rema

558:1