



Halachos of
THE THREE WEEKS



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Please note that the material presented is not meant to be a comprehensive guide to the halachos of the Three Weeks.

In any case of question or doubt a Rabbi should be consulted.

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Day 1

Introduction: The three weeks, beginning the 17th of Tammuz and culminating with Tisha B'av, are a time of extra focus on the absence of the Beis Hamikdash. The halachos that govern our conduct during this period of time are meant to foster a sense of mourning and loss over the Beis Hamikdash. At times, one may feel that the halachos of this period are challenging and somewhat limiting. It is important to remember that the Beis Hamikdash is the focal point of our connection to Hashem and that its absence is the source of all sadness and misfortune in the world. Chazal teach us that whoever mourns properly over the destruction of Yerushalayim will merit to see in its consolation with the rebuilding of the Beis Hamikdash. May it be speedily in our days, **אמן כן יהי רצון**.

The halachos of the three weeks are many and varied. Our learning will continue beyond the duration of the three weeks, although it is our hope that these halachos will not be relevant next year.



Day 2

The three weeks are a period of national mourning over the loss of the Beis Hamikdash and the tragedy of the Jewish people in exile. Consequently, one should avoid reciting the joyous *bracha* of שהחיינו during this time (to be continued).

שו"ע ס' תקנא סי"ז מ"ב סקצ"ח



Day 3

One must recite the *bracha* of שהחיינו upon donning new clothing (of significance) for the first time. One who has this practice may still purchase clothing during the three weeks but may not begin wearing it. The purchase is permitted because the *bracha* שהחיינו is not recited at the time of the purchase. Wearing the clothing is prohibited, because it would necessitate reciting שהחיינו. On Shabbos, one may don new clothing and recite שהחיינו even during the three weeks.

הליכות שלמה פי"ד ס"א



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Day 4

Some have a *minhag* not to purchase new clothing of significance during the three weeks. (Regarding purchasing new items during the nine days, see below.)

קיצור שו"ע ס' קכב ס"ב



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Day 5

During the three weeks it is prohibited to listen to music. Listening to music has the capacity to bring a person to a state of happiness which is out of sync with the mood appropriate during this time. One is not required to avoid going to a place where they will hear music playing (to be continued).

קובץ הלכות פי"ד סי"ז-י"ח



Day 6

One does not need to change the ringtone on their phone to avoid listening to music during the three weeks (to be continued).

קובץ הלכות פי"ד סט"ו



Day 7

One who is driving and feels drowsy is permitted to listen to music in order to stay awake.

קובץ הלכות פי"ד סי"ד



Day 8

During the three weeks it is the *minhag* of Ashkenazim not to get a haircut or shave any part of the body. The prevalent *minhag* among Sefardim is to prohibit these activities only during the week in which Tisha B'Av falls out (known as שבוע שחל בו).

שו"ע ורמ"א ס' תקנא ס"ד, ערוה"ש שם סל"א (מלבד לצורך טבילה-
הליכות שלמה פי"ד דבר הלכה ס"י)



Day 9

Extra care should be taken during the three weeks to avoid engaging in dangerous behavior. Taking a flight is not considered dangerous behavior and is permitted during the three weeks.

עפ"י שו"ע ס' תקנא סי"ח, קובץ הלכות פ"ז ס"ג



Day 10

Rosh Chodesh Av ushers in what are known as the “nine days”. During this time the halachos of mourning increase in their severity. The *minhag* of Ashkenazim is not to do laundry during the nine days. For Sefardim, doing laundry is only prohibited during the week in which Tisha B’av falls out (to be continued).

שו"ע ורמ"א ס' תקנא ס"ג



Day 11

It is permitted to drop off clothing at a non-Jewish dry cleaner prior to the nine days, even though they intend to clean the clothing during the nine days (to be continued).

רמ"א ס' תקנא ס"ג



Day 12

One may not drop off clothing at the dry cleaners during the nine days. However, clothing that was dropped off before the nine days may be picked up during the nine days (see below regarding wearing freshly laundered clothing). One need not be concerned that people will suspect them of giving the dry cleaners the clothing during the nine days.

רמ"א ס' תקנא ס"ג, קובץ הלכות פי"א ס"ד



Day 13

It was previously mentioned that the *minhag* of Ashkenazim is to prohibit doing laundry beginning Rosh Chodesh Av. One may put in a load of laundry on the afternoon before Rosh Chodesh even if it will not be completed until after nightfall. Once the load is finished, one may put the wet laundry into the dryer, even though the nine days have already begun. This is because drying wet clothing is not included in the prohibition of laundering.

קובץ הלכות פי"א ס"א-ב'



Day 14

It was previously mentioned that laundering is prohibited during the nine days.

Nonetheless, it is permitted to clean a stain on a garment. Cleansing one part of an article of clothing does not constitute laundering.

הליכות שלמה פי"ד סט"ו



Day 15

One may not wash a *shaitel* during the nine days. Additionally, one may not have a *shaitel* set/cut/dyed/repaired during the nine days even if it will only be worn after the nine days. A wet *shaitel* may be blow-dried.

קובץ הלכות פי"א ס"ח, פי"ג סי"א-י"ד



Day 16

It is permitted to polish silver during the nine days.

קובץ הלכות פ"ח ס"ג



Day 17

Although laundering during the nine days is generally prohibited, nonetheless the laundering of clothing of young children who consistently dirty their clothing is permitted. When doing a load of laundry of such clothing, one may not add clothing of an adult or older child to the load.

רמ"א ס' תקנא סי"ד, קובץ הלכות פי"א סט"ו



Day 18

During the nine days, one may not use freshly laundered items. This includes;

- a) wearing freshly laundered clothing
- b) using freshly laundered towels
- c) using freshly laundered bedding and linen etc.

(to be continued).

שו"ע ס' תקנא ס"ג



Day 19

Halacha considers an article of clothing freshly laundered if it has yet to be worn since it was washed, even if it was washed a long time ago. Therefore, any garments that one intends to wear during the nine days must be worn before the onset of the nine days. Once the clothing has been worn for a moderate duration of time (about an hour), it is no longer considered freshly laundered and may be worn during the nine days.

קובץ הלכות פי"א סכ"ו, הליכות בת ישראל פכ"ה הערה ט"ז



Day 20

On Shabbos during the nine days one is permitted to wear freshly laundered clothing (to be continued).

רמ"א ס' תקנא ס"ג ומ"ב סקל"ב



Day 21

On Shabbos during the nine days it is permitted to use a freshly laundered table cloth. Freshly laundered linen and bedsheets are not permitted to be used.

רמ"א ס' תקנא ס"ג מ"ב סקל"ג



Day 22

During the nine days it is prohibited to take clothing to a seamstress or tailor to perform alterations and the like. Additionally, one may not have their shoes repaired.

שו"ע ורמ"א ס' תקנא ס"ז



Day 23

It is prohibited to buy clothing or significant items that their purchase engenders joy during the nine days. This includes even items that are of minor significance and are intended for use after the nine days (to be continued).

רמ"א ס' תקנא ס"ז



Day 24

It was previously mentioned that one may not make purchases during the nine days. Nonetheless, if during this time one finds a bargain or has an uncommon purchasing opportunity that does not usually present itself, the item may be purchased.

קובץ הלכות פי"ב ס"ב-ג'



Day 25

Although the purchasing of new items is prohibited during the nine days, one is permitted to go “window-shopping” or peruse a catalogue in order to determine what they intend to purchase following the conclusion of the nine days.

קובץ הלכות פ"ח ס"ב



Day 26

One may not sew a new garment during the nine days. However, it is permitted to sew a tear in a garment or to fasten a button that fell off of a piece of clothing.

שו"ע ס' תקנא ס"ח, קובץ הלכות פי"ג ס"א



Day 27

Planting flowers during the nine days is prohibited. Watering or trimming flowers that were previously planted is permitted. One may plant vegetables or fruits during the nine days.

שו"ע ס' תקנא ס"ב, קובץ הלכות פ"ח סי"ח



Day 28

Swimming is prohibited for Ashkenazim during the nine days. Even children under the age of bar/bas mitzvah may not go swimming. There are those who permit children to play in a sprinkler system and the like during the nine days. For Sefardim, these halachos only apply to the week that Tisha B'av falls out in.

קובץ הלכות פי"ד ס"ג



Day 29

Nail-cutting is permitted during the nine days. In the week of Tisha B'Av itself, there is a difference of opinion if nail-cutting is permitted. On erev Shabbos one may certainly cut their nails.

מ"ב ס' תקנא סק"כ



Day 30

Ashkenazim do not eat meat during the entire nine days. Even children under the age of *chinuch* should not be fed meat during this time. There are various *minhagim* among Sefardim as to when the custom of not eating meat begins. Every family should follow its personal *minhag*.

מ"ב ס' תקנא סק"ע



Day 31

The prohibitions of laundering and taking a haircut remain in effect until midday of the tenth of Av.

מ"ב ס' תקנא סקל"ז



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Mazel Tov
on completing a month
of Halacha Yomi!