Shloshim/Shana

Frequently Asked Shaylos

Shloshim

Are there restrictions about how I greet others?
Yes, people should not greet the avel with the words 'shalom aleichem. The avel may greet others.[1] One can use a colloquial greeting like good morning after shiva.[2] One can wish mazal tov[3] or shake the avel's hand.[4]

What about on Shabbos?
One may greet an avel with 'shalom aleichem' on Shabbos.[5]

Can we go on a business trips?
The Avel should avoid even business trips for the entire shloshim. After shloshim for a parent, if the avel is pressured by friends they may go.[6]

What about vacations?
Vacations which induce simcha and which are with friends should be avoided. Family vacations for a person to recuperate and a mental health break are allowed.[7]

Can I take a shower?
The Sephardim allow this.[8] Technically the Ashkenazim disallow it all 30 days,[9] but the practice today is to allow functional bathing and avoid pleasure bathing.[10]

Can I wear freshly laundered clothes?
An avel may not wear freshly laundered clothes for the shloshim according to Ashkenazik tradition. Sephardik tradition allows freshly laundered clothes.[11] This does not include undergarments.[12] Some are lenient regarding weekday clothing which do not give one special pleasure. One should wear out one's wardrobe.

Can I take a haircut?
An avel may not take a haircut or shave during the shloshim. After shloshim a regular avel may cut hair immediately. An avel for a parent must wait till someone tells them they need a haircut after the shloshim.[13] Shaving is allowed after shloshim even without an external reminder.[14] A non-Jew may give the reminder.[15]

May women wax or shave bodily hair after shiva?
Yes. The do not need to wait until shloshim for this.[16]

Can women dye their hair?
Yes.

What about cutting nails?
An avel cannot cut their nails till after shloshim. One may bite or pull off hanging edges but cannot use a clipper.[17] One can also file a rough edge.

Do I need to change my seat in shul?
Ashkenazim have the custom to change their seat for all 12 months even on Shabbos. Sephardim change their seat but not on Shabbos.[18]

When does the shloshim end?
Shloshim is counted from the day of burial (even for aveilim who started shiva early because of not attending the funeral. It is only in force until the morning of the 30th day not the whole day.[19]

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[1] Shulchan Aruch YD 385:1
[2] Aruch Hashulchan YD 385:2
[3] Gesher Hachaim 21:7:7
[4] Responsa Har Zvi YD 290
[5] Shulchan Aruch YD 385:3
[6] Shulchan Aruch YD 380:25
[7] Kobetz Teshuvos II:63
[8] Shulchan Aruch YD 381:1
[9] Ramo YD 381:1
[10] Shiras Devora, Aveilus page 246
[11] Shulchan Aruch, Ramo YD 389:1
[12] Pischei Teshuva YD 389 sk 2
[13] Shulchan Aruch, Ramo YD 389:4
[14] Pischei Teshuva YD 389 sk 4
[15] Responsa Maharshag II:214
[16] Ramo 389:5
[17] Shulchan Aruch YD 389:7
[18] Shulchan Aruch, Ramo YD 393:4
[19] Shulchan Aruch YD 395:1

Rabbi Ya'akov Trump

When should we make the shloshim meal?
Best to have it on the day of the shloshim, either the night going into it or the evening going out of it.

What if Yom Tov fell out during shiva?
Shiva is cut short and not completed afterwards. In terms of the shloshim, the shiva counts as 7 days, and the Yom Tov also counts as 7 days which are deducted from the remaining shloshim. So if Yom Tov cancels shiva, this is when the shloshim will end:

Pesach	7 Iyar
Shavuos	22 Sivan
Rosh Hashana	9 Tishrei
Yom Kippur	14 Tishrei
Sukkos/Shmini Atzeres	1 Cheshvan

Laundry is allowed from midday. Bathing, changing clothes and leather shoes are allowed from plag hamincha.[20]

What if Yom Tov fell out during shloshim?
Shloshim is cut short for everything[21] except hair cutting when mourning for a parent. The chiyuv to daven for the amud and the time to commemorate the shloshim ceremony still remains at 30 days mapping the journey of the soul which is still 30 days. One may cut hair (not when mourning for a parent) and bathe after plag hamincha.[22]

12 Months

Why is there no 12 months of aveilus for aveilim who are not children?
The default aveilus is 30 days. That is for siblings, spouses and children. When a child mourns for a parent, there is an added element of kibud av v'eim which requires the child to express aveilus in a more extended fashion.

Can we have meals with friends?
It it forbidden for an avel during shloshim for all relatives, and during the 12 months for parents, to invite others for a meal or be invited by friends to a meal.[23]
However, on Shabbos the avel may accept an invitation from or extend an invitation to friends they would usually eat with on Shabbos.[24] This should be in a meal with less than 2 other couples.

An avel may attend Seuda Shlishis at shul on Shabbos, even if it extends after Shabbos.[25]

Can we just go out for a family meal at a restaurant?
Eating in a restaurant should be no different to eating at home. However, if one is going at a popular time to a popular restaurant, it inevitably turns into a social because one sees friends and goes over to hang out. So restaurants with family are fine at less crowded times and places.

Can I give an avel a gift?
One may not give an avel a gift, except on Shabbos.[26]

Can a husband give his wife who is aveilus a birthday/anniversary gift or visa versa?
One should not give one's spouse a gift during the year of aveilus, unless they would not understand and become upset with their spouse because of this.

Can I wear new clothes?
For regular aveilim for 30 days and aveilim for parents for 12 months one may not wear new clothes.[27] This refers to buying or wearing already bought new clothes. It is clothes that give one pleasure and one would say shehehiyanu on. New regular weekday clothes are allowed.[28]

Is fancy clothing allowed?
During the weekday one should not wear fancy Shabbos clothing during aveilus.[29]

Can I listen to music?
An avel may not listen to music.[30] This means intentional not incidental music. Playing for parnasa is allowed. This includes recorded music.[31]

What about for a simcha?
Parents are allowed to wear fancy clothing to the simcha of their children.[32]

Can I go to a simcha?

Event	Shiva	Shloshim/12 months (for parent)
Bris	An avel may not attend the bris. The parent may leave the house	An avel may attend the bris ceremony. They may not attend the meal unless they

[20] Mishna Berura OC 548 sk 40
[21] Shulchan Aruch OC 548:8
[22] Ramo OC 548:8
[23] Taz, YD 385:sk 1
[24] Chukei Chaim 391:57, Gesher Hachaim 21:7:9
[25] Chukei Chaim 391:57
[26] Ramo YD 385:3
[27] Shulchan Aruch 389:3
[28] Chukei Chaim 389:15
[29] Ramo 389:3, Pnei Baruch 23:4
[30] Shulchan Aruch YD 389:1
[31] Halichos Shomo 14:3
[32] Pischei Teshuva YD 389 sk 3

	to attend in shul. They may not partake in the meal.[33] If it is in the house, they may eat the meal but in a different room.[34]	are the parents/grandparents .[35]
Pidyon Haben	An avel may not attend unless for their child	An avel may attend.
Kiddush for baby girl	An avel may not attend.	An avel may attend.
Bar Mitzva	The party should be postponed till after shiva.[36]	If it is bo bayon or the bar mitva boy is giving a dvar Torah, one may attend but not for music. [37]
Weddin g	An avel may not attend a wedding.[38] The parent/grandpare nt of the bride and groom may attend the wedding during shiva.[39]	**Kabbolas Panim** – it is a problem since there is music and lots of food.[40] **Choson's Tisch** – avel is allowed to go in to say mazal tov. **Chuppa** – depends where it is. If it is the same room as the meal, an avel should not enter. If it is a separate room, the avel may attend until the singing and dancing right after the chuppa. [41]For non family members of the baalei simcha, this can only be after shloshim. Meal – the avel may not enter unless they have a job. If they have a job they may enter the room but may not eat there.[42]
Sheva Brachos	An avel may not attend sheva brachos.	An avel may not attend sheva brachos but if they are the panim chadashos or make up the minyan, they are allowed.[43] Shabbos Sheva brachos are allowed for family members and close friends whose absence would be otherwise understood to be because of aveilus.[44]
Siyum	An avel may not attend a siyum.	An avel may attend a siyum but must step out for music.[45]
Concert	An avel may not attend a concert.	An avel may not attend a concern unless he plays for parnasa.[46]
Shabbo s meal invitatio n	An avel may not accept.	An avel may accept.
Standin g Kiddush	An avel may not attend	An avel may attend.

When does the aveilus finish?
The aveilus ends after 12 months. It is counted from the day of burial. It will go till the end of the day unlike the end of shiva and shloshim.

What if there is a leap year?
The aveilus goes until the end of 12 months even if the date of the yahrzeit may be 13 months after the burial.

Why is the year of aveilus structured as it is?
Yes. There are many reasons for the structure of aninus, shiva, shloshim and the 12 months. One is that it reflects the journey of the soul. The soul undergoes a process of cleansing which is towards the beginning of the aveilus. Each waystation reflects a reprieve the soul is experiencing at that stage.

Additionally, the year of aveilus is structured in such a way that it is anti-climatic. The practices of aveilus

[33] Shach YD 393 sk 4
[34] Pnei Baruch 20:4:5
[35] Ramo YD 391:2
[36] Nitei Gavriel II:26:12
[37] Nitei Gavriel 26:9
[38] Shulchan Aruch YD 391:2
[39] Igros Moshe YD II:169
[40] Responsa Shevet Halevi X:219:4
[41] Shulchan Aruch, Ramo YD 391:3
[42] Ramo YD 391:3
[43] Rabbi Akiva Eiger YD 391:3
[44] Pnei Baruch 20:16
[45] Pischei Teshuva YD 391 sk 5
[46] Pnei Baruch 20:31

diminish over the course of the year. That is because Chazal were balancing 2 values which are in tension:

a. How can one possibly go on with life when someone so precious just passed away.
b. One must continue with life because there is so much on one's shoulders, and the departed would have wanted that.

If we were left to manage balancing those values from the day of death we would be a mess. Some days we would just not get out of bed. Some days we would get busy and then feel guilty. What Chazal did was to set up a structured system which to give full focus on the deceased at the beginning and slowly return to life with reminders that life is not normal which diminish over time.