

CHAPTER SEVEN

THE THIRTY-DAY MOURNING PERIOD (*SHLOSHIM*)

Reminder: This book isn't meant to be a substitute for consulting with a qualified rabbi, especially when compelling circumstances arise.

Checklist: Shiva Restrictions That Don't Apply to Shloshim

- The mourner is no longer confined to the shiva house.
- The torn shiva garment is no longer worn.
- Leather shoes may be worn.
- Sitting on chairs of normal height is permitted.
- Showering for basic hygiene is permitted.
- Mourners may greet others in the usual manner.
(However, others should still not greet the mourner in the usual manner.)
- Work is permitted.
- Torah study is permitted.
- Marital relations are permitted.

Checklist: Shiva Restrictions That Apply during Shloshim

- Bathing for pleasure is still prohibited.
- Haircuts and shaves are prohibited. However, a groom may shave and get a haircut on his wedding day. (A woman who regularly removes bodily hair may do so after shiva.)
- Cutting nails is prohibited. If the mourner breaks a nail, which causes him or her discomfort, the rest of that nail can be cut. (A woman going to the mikvah may prepare herself in her regular manner.)
- Wearing new or freshly laundered clothes is prohibited. (This restriction applies only to outer garments.) If a non-mourner wears the garment even briefly, it is no longer considered freshly laundered.
- Cosmetics and makeup may not be worn. (This rule is relaxed for married and dating women).
- Jewelry may not be worn. (This is relaxed for married and dating women).
- Listening to music is prohibited.
- Attending parties and social gatherings are prohibited.
- One may not receive gifts from others.
- Major purchases that are pleasurable in nature, such as buying a new car or house, are not permitted, barring a true necessity.

- Minor purchases for functional use are permitted, but not for aesthetic reasons alone, unless the purchase is made to enhance Shabbat or festivals. (Dayan Fuerst recommends delaying these purchases, as well.)
- A person should not marry during these thirty days. If postponing the wedding will entail a great financial loss and hardship, a rabbi knowledgeable in this area should be consulted.
- Weddings epitomize the type of joyous events that a mourner should not participate in. Nonetheless, a mourner may attend their child's or grandchild's wedding. Regarding other close relatives, a mourner may be able to attend parts of the wedding, depending on various criteria.
- A mourner should not sit in his customary seat in the synagogue and should not lead the services on Shabbat or holidays.