Mourning and Festivities

Cancellation of the Seven Days (Shiv'a)

The days of the holiday also count toward the thirty-day mourning period (Sheloshim), with one exception: when mourning for a father or mother, the full thirty days must be completed before the mourner may shave or get a haircut.
Calculation of the Sheloshim – Pesach:

The days of mourning observed before Pesach count as seven days.
The eight days of Pesach are added to that count.
Fifteen additional days remain to complete the thirty.

Shabuot:

- The mourning observed before the holiday counts as seven days.
- The first day of Shavuot counts as another seven.
- The second day of Shavuot is counted as day fifteen.
- Fifteen additional days remain to complete the thirty.

Sukkot:

- The mourning observed before the holiday counts as seven days.
- The seven days of Sukkot are added.
- The day of Shemini Atzeret counts as an additional seven days.
- Simchat Torah marks day twenty-two.
- Eight additional days remain to complete the thirty.

Rosh Hashanah:

- The mourning practiced before Rosh Hashanah is counted as seven days.

- At the end of Yom Kippur, the thirty days are completed.

Yom Kippur:

- The mourning practiced before Yom Kippur is counted as seven days.
- At the end of Shemini Atzeret, the thirty days are completed.

Cancellation of the Thirty Days (Shloshim):

If one is in the thirty-day mourning period (after completing the seven days of Shiva) for a relative who is not a father or mother, the start of a major festivity cancels the thirty-day mourning. In this case, the mourner (Avel) is allowed to shave or get a haircut before the holiday, on the eve of the festivity. However, for a father or mother, the thirty days must be fully counted by the mourners before they may shave or cut their hair.

If the death occurred during the holiday (on Yom Tov), the seven days begin to be counted only once the holiday ends.

During the holiday, the laws of Onen and the usual mourning prohibitions (Avelut) do not apply. However, the mourners must observe the norms of private mourning as they would on Shabbat during the seven days.

When Death or Burial Occurs on Chol HaMoed:

If a person passes away or is buried during Chol HaMoed (the intermediate days of Pesach or Sukkot), the burial is carried out as usual, including performing the tearing (Keria). However, upon returning home, the mourners must change out of their mourning clothes, as mourning during these days is private, similar to the rules for Shabbat during the seven

days.

The Seudat Havra’ah (meal of condolence) should still be held, but instead of the usual foods (like eggs or lentils), coffee or tea with cookies or pastries should be served. After this meal, mourning is suspended until the holiday concludes. Only then does the seven-day mourning period begin.

If the burial occurs during Chol HaMoed of Sukkot, Shemini Atzeret counts as one day toward the calculation of the thirty days. Although mourning is not observed on Yom Tov Sheni Shel Galuyot (the second day of Yom Tov), it is still counted as the first of the seven days of mourning.

When thirty-one days have passed after the burial of a father or mother during Chol HaMoed and there is social reproach, the mourner may shave or cut their hair during Chol HaMoed.