

***TAHARA GUIDE***  
***FOR***  
***THE MEN'S AND WOMEN'S***  
***CHEVRA KADISHA***  
***OF***  
***CONGREGATION KEHILATH JESHURUN***

## TABLE OF CONTENTS

<b>Title Page .....</b>	<b>1</b>
<b>Table of Contents .....</b>	<b>2</b>
<b>Dedication.....</b>	<b>3</b>
<b>Tahara Guide Introduction.....</b>	<b>4</b>
<b>List of Required Items.....</b>	<b>5</b>
<b>Men's Minhagim.....</b>	<b>6-9</b>
<b>Women's Minhagim.....</b>	<b>10-16</b>
<b>Tefilla Recitations.....</b>	<b>17-25</b>
<b>Problem Solving.....</b>	<b>26-27</b>
<b>Additional Information.....</b>	<b>28-29</b>
<b>Bibliography.....</b>	<b>30-31</b>
<b>Funeral Home Information.....</b>	<b>32</b>
<b>Glossary.....</b>	<b>33-34</b>
<b>Diagrams.....</b>	<b>35-39</b>

## DEDICATION

To the men and women who service the K.J. Community in an ultimate act of chesed and who maintain the traditions with honor, devotion, and dignity throughout the generations.

## INTRODUCTION

A Chevra Kadisha is a Holy Society, an organization which looks after the needs of a deceased person (a *mais*).

In life, a person is an integrated whole, composed of body and soul. The soul, while not visible, is nevertheless the essence, the source of all human feelings and personality, residing within the living body.

At death, the two parts are separated. The body is respectfully buried, while the soul, the *neshamah*, prepares to enter Eternity. We believe that the *neshamah* remains near the body until burial.

Our treatment of the deceased is governed by the principle of *kovod ha mais*, respect for the body. Just as the ark in a synagogue acquires holiness from the Torah placed within its walls, so does the human body become a holy vessel because it contains the soul, a spark of the Divine in every person. Accordingly, Judaism requires that we uniquely respect the body of the deceased in our every action. Those who choose to prepare the body for burial, the **Chevra Kadisha**, perform a great *mitzvah* and take on the unique responsibility of seeing that all the accepted rituals and practices are followed and that the sanctity of the body is maintained.

Every member of the **Chevra Kadisha** should be well versed in the laws and customs of the task he/she will be called upon to perform. The rules and regulations that govern the activities of the **Chevra Kadisha** are widely scattered throughout *Halakhic* literature. Customs have been transmitted from one generation to the next, and they frequently vary in details from one community to another. Many of these differences have a sound basis in Jewish law and tradition. The following outline is meant to serve as a guide for the Kehilith Jeshurun Men's and Women's **Chevra Kadisha**.

## List of Items Which Should Be Prepared Beforehand

Chucks  
Nail Polish Remover  
Manicure Sticks/ Tooth Picks  
Monsols Solution  
Surgical Pads for Packing  
Cotton  
Scissors  
Cut Sheets for Cleaning  
Full Sheets for Drying  
Small Pans or Pails to facilitate washing  
Water Buckets

**Shrouds**

**Casket**

**Pottery Shards**

**Earth From Israel**

**Hebrew Name of the Deceased**

Bas or Ben Fathers Name

For Men: Tallis and Kittel

## Customs (MINHAGIM) OF THE MEN'S CHEVRA KADISHA

### *PREPARATION FOR THE TAHARA:*

Before starting the **Tahara** process, make sure the necessary supplies needed are in the **Tahara** room. (see page 5 for the list of items to prepare beforehand).

### **Kovod Ha Mais: actions to be carried out in a dignified and respectful manner**

- 1) A candle is lit and placed near the head of the **mais** where possible or at the feet.
- 2) The private parts and the face of the **mais** are kept covered at all times to the degree possible
- 3) The only conversation should pertain to the purification and **tahara**. There should be no idle chatter.
- 4) Nothing is passed over the **mais**. Passing is done around the **mais**.
- 5) The **mais** is handled in a gentle and sensitive manner.
- 6) If possible, the **mais** is taken in and out of the **tahara** room feet first.
- 7) Never place the **mais** face down.
- 8) Blood is saved and collected in a plastic bag to be replaced at the foot of the **aron** under the sheet, along with identification tags that came with the body. (for additional information with regard to blood see page 28).

### *PREPARATION FOR WASHING*

- 1) After all preliminary preparations are completed we don plastic gloves, gowns, and booties and then wash our hands (with gloves on). When the **mais** is infected with AIDS or other infectious diseases, double gloves, surgical caps, head coverings and masks are to be added to participants in the **tahara**.
- 2) Buckets are filled with lukewarm water for washing.
- 3) Sheets are cut for cleaning the **mais**. The **chamol** prayer is recited by all participants. (see pages 17/18/19).
- 4) To undress the **mais**, the clothing is cut off with a razor or a pair of scissors. Cover the body. Inspect for wounds, dried or oozing blood (for additional information with regard to blood see page 28). Recite "**Vayaan vay omer...**" while performing the above. (see page 20).

### **THE ORDER OF WASHING**

- 1) Start on the right side from the top of the head, including the ears and nose, the neck, right arm including the hand, the upper right torso, the lower torso and the right leg and foot. Repeat this procedure on the left side, starting at the head. One person pours, while another person washes and cleans. Incline the **mais** on its left side at the hips, so that the right back and side of the body is washed. Cross the legs at the ankles to facilitate turning. Repeat for the right side so that the washing process is completed for the left side of the **mais**.

- 2) The head should rest on the head piece and the eyes should remain closed, if possible. The inside of the mouth is not washed. Avoid water in the mouth to prevent purging.
- 3) The face is washed with a moist cloth. Never pour water directly over the face, but over the side of the head. Clean the nails and toenails with tooth picks, first the right hand, then the left; right foot then the left foot.
- 4) Recite the prayer "**Roho kesem paz...**" while the **mais** is being washed. Upon completion of the washing process, the **mais** is thoroughly dried and then covered with a dry fresh sheet. (see page 20.)

## THE TAHARA

### At Riverside

- 1) Hands are ritually washed and dried
- 2) Fill three buckets with cold water. Pre-wet the **tahara boards** with the **tahara** water from the buckets. Place the boards under the **mais** to elevate him from the table. (Make certain the drain pipe is over the sink).
- 3) Recite the prayer "**Amar Rebbe Akiba...**" (page 21).
- 4) Three men each hold a bucket of water at the head of the **mais** (make sure the table is over the sink before the pouring of the **tahara** water begins. Simultaneously, the other buckets begin over the shoulders and proceed pouring straight down the **mais**).
- 5) Upon completion of the pouring of the water, every participant should recite the prayer "**tahor hu**" three times.
- 6) Cover the **mais** , dry the table thoroughly and then the **mais**.

### At Plaza

- 1) Hands are ritually washed and dried.
- 2) Fill the **Mikvah** with cold water, to the indicated line by opening the faucet. (This can be done while performing tasks related to the **tahara** procedure by opening the floor cover. By using the long rod mechanism, lock the drain by turning the housing clockwise to lock and counter-clockwise to drain the water.
- 3) Immerse the pulley rack in the **mikveh** using the electronic device to raise, move and lower the board before placing the prepared **mais** upon the pulley board. Recite "**Amar Rebbe Akiba**"
- 4) Electronically, immerse the **mais** feet first into the **mikveh**. It is appropriate to apply a slight amount of pressure at the chest to prevent the **mais** from floating from the rack, enabling immersion to be complete. The immersion is done (3) three times. Recite the prayer "**Tahur Hu**" three times when the **mais** is lifted from the **mikveh**.
- 5) The rack is placed on the table, which is then dried as in the preceding section.

## DRESSING THE MAIS

### The Order

- 1) The head covering is put on first (the **mitznefes**).
- 2) The pants are put on next (the **michnasayim**).
- 3) The shirt is then put on (the **k'toneth**). (when the pants are put on first, the shirt is not tucked in. If the shirt is put on first, then you must tuck the shirt into the pants.).
- 4) The **kittel** is put on next. Remove all metal snaps or buttons.
- 5) The band at the waist is put on. (see diagram) It is twisted three times by two people who count aloud **aleph, bet, gimmel**. Make a slip knot and form a **shin** pointing toward the head by separating the two loops and bringing the ends under the belt also pointing towards the face. (see diagram page 35 A-G).
- 6) A smaller band is tied at each ankle in a similar fashion. Right ankle first.
- 7) The **gartel** is tied around the waist thirteen times by two people who count out loud until the Hebrew letter **yud gimmel**. This **gartel** is tied with a loop forming a **shin**. It will be 3 loops facing the head as well as the ends of the head facing the feet to form a **dalet and a yud**. (see page 35 H).

## PLACING THE MAIS IN THE ARON

(after the **mais** has been dressed, turn the table around before bringing the casket into the room so that the **Chevra** can place the **mais** in the casket to remove the casket in the proper manner, feet first).

- 1) Remove and discard the excess straw from the **aron**. Place a small amount of straw in the bag to form a pillow provided with the shroud set at the wide part of the **aron**.
- 2) Place the **tachrichim** sheet inside the **aron** in a diagonal fashion, leaving enough material overlapping at the head to enable folding over the entire head and face.
- 3) A **tallis** with one of its **tzitsis** removed, is placed length wise in the **aron** so it can be wrapped around the **mais** in the **aron**. The removed **tzitsis** is put at the foot of the **aron**. It is preferable to place a draw sheet under the torso and midsection of the **mais** to facilitate placing the deceased in the **aron**. One member holds the head, another the feet, two other members each hold one side of the draw sheet, which is then pulled, carrying the **mais** from the table to the **aron** which is momentarily parallel to the table. The draw sheet is then removed from the **aron**. The **mitznefeth** is lifted so that the **shards** are placed over each closed eye as well as the mouth. Place earth on the genital area. Sprinkle earth over the **shroud** in which the **mais** is dressed.
- 4) The **mais** is then wrapped totally in the **tallis** as well as the **sovev**.
- 5) The **mais** is removed from the **tahara** room feet first. The cover is placed on the casket. Place the I.D. card that was attached to the toe of the deceased on the lid of the casket. Place the K.J. cover over the **aron**. Remove to refrigerator or chapel room prior to funeral as is appropriate.

**MEN'S TACHRICIM CONSIST OF THE FOLLOWING GARMENTS:**

<b>ARON</b>	The casket or coffin of pine with a hole(s) in the bottom
<b>AVNET/CHARURAH</b>	A sash or <b>gartel</b> which is wound around the body over the <b>KITTEL</b> .
<b>THE BOWS</b>	Method of forming the bows (slip knots) Forming <b>SHIN</b>
<b>KITTEL</b>	An upper garment extending to the thighs or knees with a collar and sleeves, preferably which the deceased wore during his lifetime. This may either be the pullover type as the <b>K'TONETH</b> or an open type as a shirt, opening in front.
<b>K'TONETH</b>	A chemise with sleeves reaching to the waist.
<b>MITZNEFETH</b>	A head dress which fits over the head, covering the entire face and the back of the head to the neck. This is a garment for men.
<b>MICH'NA'SAIM</b>	Trousers with closed feet which reach to the waist. The band around the waist is tightened and tied in a <b>SHIN</b> .bands are tied at the ankle. Right ankle first.
<b>PILLOW</b>	A small linen bag to be filled with small quantity of straw and used as a headrest.
<b>SOVEV</b>	A linen sheet to be wrapped around the entire body.
<b>TACHRICIM</b>	A <b>SHROUD</b> or garment for dressing the deceased. This is made of white linen without binding, seams, knots or pockets. When dressing the body, only slip knots or bows are tied.
<b>TALLIS</b>	A <b>tallis</b> , preferably one which the deceased wore during his lifetime. All metal ornaments are removed.



## CUSTOMS (*Minhagim*) OF THE WOMEN'S CHEVRA KADISHA

*Kavod ha mais*: actions must be performed in a dignified and respectful manner.

- 1) The Women's *Chevra* does not use a candle.
- 2) The private parts of the *mais* are kept covered except for the *Tahara*.
- 3) Discussions during the *Tahara* should relate only to procedures.
- 4) If the *mais* has had a contagious disease, comes from the burn unit of a hospital or has had an autopsy, consult the Rabbi for proper procedure.
- 5) The Women's *Chevra* does not use vinegar or egg white on the hair. The hair is not combed or brushed when the *mais* is dressed. It is neatly gathered under the cap.
- 6) The Women's *Chevra* uses earth in the casket, on the private parts and on the chest over the heart, as well as in the corners of the eyes, in appropriate quantities.
- 7) The Women's *Chevra* uses boards or the *mikveh* during the *Tahara* procedure. We don't stand the *mais* up for the *Tahara*, as is the custom of many *Chevras*.
- 8) It is preferable to do the *Tahara* as close to the funeral as possible, but the convenience of the *Chevra* should be taken into consideration.
- 9) Nothing is passed over the *mais*, only around the *mais*.
- 10) The Hebrew name of the *mais* [name of deceased] *bas* [father's name] should be ascertained and used during the appropriate prayers at the *Tahara*.
- 11) If possible, the *mais* should be taken in and out of the *Tahara room* feet first

## PROCEDURES AND PREPARATION FOR THE TAHARA Of the Women's Chevra Kadisha

- 1) It is preferable for the members of the *Chevra* to be observant, meaning *Shomrei Shabbat* and *shomrei mitzvot*. The rabbi is to be consulted for approval of new *Chevra* members of the *Chevra*.
- 2) A group of 5 or 6 women should gather for a *Tahara*. Division of responsibilities is desirable to insure smooth running of the *Tahara*. It is useful to have a leader to help guide the group. This group should consist of at least one medical person who is knowledgeable about medical problems and three women who observe or have observed the laws of *mikveh*. It is preferred that three persons who are not *nidot* pour *Tahara* water. Appropriate prayers are included in this booklet, but are also found posted on the wall of the *Tahara* rooms at both Plaza Memorial and Riverside.
- 3) Upon arrival, wash your hands. Each hand, beginning with the right hand, is washed three times by pouring water on the hand from a vessel, alternating from right to left hand. No blessing is recited and the hands are not dried. Put on gowns, booties and gloves. Then prepare and wash the water buckets and small handled. Fill the pails with lukewarm water.
- 4) The boards are washed prior to filling the pails, which have been prepared with *Tahara* water. The boards are then washed in the *Tahara water* prior to placing them under the *mais*. Cut the sheets in preparation for covering and washing the *mais* during the *Tahara*. Make sure there are small pieces of sheets for covering the face as well as for washing. Ascertain which casket and shroud are to be utilized. Recite the initial prayers. The prayer "*Chamol*" is recited by all present. Then recite "*Ribbono shel olam, chamol al.*" In this prayer, the name of the deceased and that of her father is inserted at the appropriate point.
- 5) **Preparation of the casket:** One person can prepare the casket, placing earth around it. The sheet is then placed in the casket, the centerfold along the middle of the casket lengthwise, leaving a greater amount of flap at the top. Lay out the garments along the casket, but over the sheet, in the order in which they are going to be used: the pillow (remove the ties), the two blouses one on top of another (the blouse with the collar beneath the blouse without the collar), the pants, the ties for below the knee and the *gartel* for the waist over the top *blouse*, the cap and the face cloth. Recite the appropriate prayers.
- 6) When burial is in Israel, the body is prepared in the usual fashion. The casket to be used is metal, not the traditional pine coffin with a hole at the bottom. The *mais* is dressed and wrapped in the *sovev* and placed in the metal box, which is then sealed by the funeral home. A *chevra kadisha certificate* is then filled out by the coordinator of the Women's *Chevra*, which attests to the proper fulfillment of the *Tahara*. This certificate is placed with the other papers necessary to accompany the *mais* to Israel. The certificates can be found in the office of the funeral home. The office staff is responsible for the completing of all other paper work for burial, whether in America or in Israel.

## THE TAHARA

### General rules and preparation for washing:

- 1) We begin at the head and work toward the feet.
- 2) The right side takes precedence over the left side.
- 3) The front takes precedence over the back.
- 4) At no time should the body be placed facing downward.
- 5) Wash the ma'is with lukewarm water.
- 6) Tahara water is cold water.

### At Plaza-Memorial:

Extra gowns, gloves, sheets and boxes with the shrouds are found in the closet opposite the rear elevator. If the closet is locked, the key can be found hanging on a hook or on the small light box located at the top left hand corner of the closet. The leader should call the funeral home in order to inform them about the time of the *Tahara*, to request that the shroud and other items be set out. The leader should also obtain the Hebrew name of the ma'is and that of her father from the synagogue office for use while reciting the prayers.

If the *Tahara* room is not ventilated, find the thermostat located in the room in which the coffins are displayed. A thermostat is located on the wall to the right of the door at the entrance to the *Tahara* room and in the *Tahara* room at Riverside. Make sure to ventilate the room.

The boards for the *Tahara* are found in the K.J. locker. The K.J. kit containing scissors, tape, nail polish remover, combine pads, monsols solution, a small plastic bag for placing blood stained items and pads is kept with the leader who organizes the *Tahara*. She will bring the kit with her to the *Tahara*.

If the Woman's *Chevra* chooses to use the *mikveh*, the following instructions are provided on how to use the *mikveh*. The *mikveh* is an alternative to using the traditional boards. Using the long rod mechanism, lock the drain by turning the housing (found on the floor under the metal disk near the head of the *mikveh*) clockwise to lock the drain and counter-clockwise to unlock the drain. Fill the *mikveh* to the line. The *Tahara* rack is immersed in the *mikveh*, as one would wash the *Tahara* boards. Position the ma'is on the *Tahara* rack, securing the straps onto the board and the hoist. Using the controls, the ma'is is hoisted up and over the *mikveh*. In order to properly lower the ma'is into the *mikveh* using the hoist, a member of the *Chevra* stands at the feet, at the head and at the

middle of the *mais* to assist in lowering the *mais* into the *mikveh* feet first while gently pressing on the rib cage during the immersion process. The words *Tahara hee* are recited three times. If there is skin deterioration or wound damage or any open wounds that would produce extensive additional uncontrollable bleeding prior to dressing the *mais*, a rabbinical opinion is in order or, if a rabbi is unavailable, then a consensus of the *Chevra* should decide what to do. Upon completion of the *Tahara* using the hoist, lift the out of the *mikveh*, bringing it for placement on the table for dressing. Our current practice is to use the boards.

Whether the *Chevra* uses the *Mikvah* or uses the boards for the *Tahara*, after the Chevra has completed dressing the *mais* on the table, turn the table (before bringing in the *aron*) so that the head of the *mais* is at the end of the room near the sink. The feet are then facing the door before the *aron* is brought into the *Tahara* room, facilitating proper egress of the *aron* from the *Tahara* room. Bring in the *aron*, place the *mais* in it, recite the appropriate prayers, ask *Mehila*, and cover the *aron*. Place the *aron* in the refrigerator if necessary so that the feet will exit the refrigerator as is prescribed or accompany to the room in which the funeral will take place.

#### *Specific rules for washing the mais:*

1) Place the *mais* on its back on the table or the *Tahara board*, with the feet facing the door (often this has been done by the funeral home). If it is not possible to have the feet facing the door, the *Tahara* should proceed nevertheless. Elevate the head of the table by tilting the table up while stepping on the cross bar underneath the table and pulling upwards. This keeps fluids from purging and facilitates the drainage of water used during the washing. Unwrap and undress the *mais* and cover with a sheet. Place the head upon a headrest. Recite the prayer "*Vayaan vayomer....* Carefully survey and inspect for blood and other oozing body fluids, as well as abrasions and condition of the skin.

#### *Announce problems and plan accordingly:*

1) Blood and bloodstained material is to be collected for burial in a plastic bag to be placed in the casket at the foot under the *sovev*. Identification tags are also to be placed in the coffin at the foot. Make sure the outside of the casket is properly marked with an identification tag in order to avoid confusion as to which *mais* is being buried at the time of the funeral. Also, make certain that the casket cover is properly and securely closed. It is desirable and preferable but not always possible to place the K.J. cover over the *aron*.

2) Remove polish on the finger and toenails, with polish remover on cotton before proceeding with the washing. As the entire head is washed, recite the paragraph "*Rosho kesem paz....*". Start the washing procedure with the head and the hair. Water is not poured directly on the face. The hair is washed first. A wet cloth is used on the face, at the eyes and around the ears and nose. The head should then remain on the headpiece while further washing continues. The right side of the body is then washed, followed by

the left. If a full complement of women is in attendance, both sides can be washed simultaneously, with women working in pairs, as long as the right side of the *mais* is started first. The fingernails and toenails are cleaned with a wooden implement (toothpicks) after washing the limbs and body. It is only necessary to do this once. Care should be taken to see that the fingers and other joints of the body do not bend or close. Make sure that the table with the drainage hole is over the sink so the water used for washing or during the *Tahara* empties into the sink.

3) To incline the *mais* to wash each side of the back, cross the legs at the ankles so the *mais* can be turned easily to facilitate washing. Start with the right side. Remember to hold the head firmly. The head is very pliable so do not be concerned about holding it firmly in a straight position. Holding the head straight is desirable to prevent seepage of fluids. Wash the table down before repeating the procedure for the left side, reversing the crossing of the legs and the washing down of the table. Cleaning of the rectum may be necessary with a hose. Wash the table again.

4) Before pouring the *Tahara* water and dressing the *mais*, rinse the pails. Fill them with cold water three quarters of the way. Wash the *Tahara* boards in the *mikveh* water.

5) At this time, continue to recite appropriate prayers. Remove gloves and wash again. Don fresh rubber gloves once again. Place washed boards under the *mais* at the buttocks, under the shoulders, at the ankles and a cross board under the elbows if necessary. To place the board under the buttocks, lift the legs high. Then slide the board under the buttocks. Then, lift the arms (hold the head), and place the board under the shoulders. Remove the covering from the *mais* for pouring of the water. *Tahara* water (nine *kavim*, or approximately 24 quarts in total) is then poured in the following manner:

6) The three women who pour the *Tahara water*, recite the words "*tahara hee*" three times. The water is poured simultaneously and finished together. The person responsible for pouring water at the head and over the middle portion of the *mais* starts first. The two women responsible for either side of the *mais* start at the shoulders at the time when the first "*hee*" of the *tahara hee*" is recited. Make sure the mouth of the *mais* is closed during the pouring of the *Tahara* water. During the pouring the water, "*Amar Rabbi Akiva....*" is recited.

7) Wipe and dry the table as thoroughly as possible. Gently remove the boards under the *mais* or remove the *mais* from the *mikveh* rack. Cover and dry the *mais*.

#### *Specific order of dressing of the mais*

Dress the *mais* in the following manner. There are never any knots or ties in the traditional secular sense. The ties are wound around one another four times until *dalet*, except for the *gartel*, which is wound around thirteen times until *yud gimmel*. Each time a shin knot is made, starting with the shin knot for the cab, the shinn knot for the for the ties at the neck on the shirts, for the pants, for the shin knot below the knee, as well as

with the shin knot for the **gartle** recite **el shadai e tain lach rachamim**. A **shin** is then made, in a slipknot style, something like the demonstration in the enclosed diagram. To facilitate winding the ties, two people can participate performing this task. The hair is gathered under the cap, but not combed. Upon completion of dressing the **mais**, recite the prayer "**sos assis Hashem...**"

The **cap (mitznefes)** is put on first. Gather the cap at the back and cross the ties. Bring the ties to the front of the neck to form a **shin** slightly to the right under the chin. Remember to recite **el Shadai etain lach rachamim** Tie the bonnet under the chin at the neck.

**The blouse with out the collar.** This first **blouse** is tucked into the pants. To put on the **blouse**, place it on top of the **mais** front side facing up. Remember that in order to facilitate putting on both **blouses**, place your hand through the sleeves going down to the bottom opening of the **blouse** in order to grab the hand or wrist of the **mais**. Lift the arms high in the air while someone holds the head to facilitate putting the head through the opening. Place the head through the opening of the **blouse**. Adjust the seams of the garment well under the armpit. This facilitates adjusting the **blouses** on the **mais**. Pull down the **blouse**. (A diagram is enclosed demonstrating this procedure along with a suggestion of how to do the ties and make the **shin** bows) Remember to cross the legs in order to turn the **mais** to facilitate the pulling down and straightening of the **blouse** so the first **blouse** can be tucked into the pants neatly. Remember to recite **el shadai etain lach rachamim** when making the **shin**.

**The pants (mich'nasayim)** are put on next. Gather the pants at the waist before dressing to prevent the ties from disappearing when dressing the **mais**. If we dress **mais** with the pants first, tie the pants before putting on the shirt. Then put on the shirt and do not tuck it into the pants **OR**; If we dress the **mais** with the shirt first, then tuck the shirt into the pants. The smaller ties are tied just under the knee after the first blouse is put on. The tie is wound four times to **yud** of the alphabet. Remember to recite **el shadai etain lach rachamim** when making the **shin**.

**The blouse with the collar** is put on in the same manner as the first blouse. Push the **gartel** under the **mais** when she is turned for proper straightening of the garment. The **gartel** is tied around the waist thirteen times by two people who count out loud until the Hebrew letter **yud dalet**. The **gartel** is tied slightly to the left. Remember to recite **el shadai etain lach rachamim**. At this point, each participant in the **Tahara** should stuff a small amount of straw to help make the **headrest** and recite "**zachor kafar anachnu.**"

The **headrest**, or small linen bag, is filled with a bit of straw, together with some earth from Israel, and is placed in the **aron** as a headrest. "**V'hu rachum...**" is recited.

***Placement of the mais in the coffin (aron):***

Remove and discard excess straw from the ***aron***. Recite the prayer “*v’lo yavo’u....*” while placing the ***mais*** in the ***aron***. Raise the table to the level of the ***aron*** to facilitate easy transfer of the ***mais*** to the casket by pumping the handle under the table (this is located toward the head of the table at the base). Place the ***aron*** along side the table. The head is held firmly, while the shoulders, the buttocks and the feet are placed in the ***aron***. (A diagram is also enclosed.) In the case of a heavy ***mais***, place the ***sovev*** under the ***mais*** in order to facilitate transfer into the ***aron***. Four people then assist in the transfer to the ***aron***. One person holds the head, one person holds the feet and one person holds either end of the draw sheet. Placement or transfer of the ***mais*** to the ***aron*** is then performed. The leader of the group should also ascertain whether a larger size ***halakhic casket*** is available if necessary. Placement of earth to the body of the ***mais*** is done once the ***mais*** is placed in the ***aron***. Recite “*V’chiper admaso amo....*”. Straighten and arrange the ***tachrichim***, the ties and the shins. Place an appropriate amount of earth at the private parts, over the heart, and in the corners of each eye. Place the face cloth properly, tying at the top of the head. Place the ***shards*** over the closed eyes and the mouth. Fold the cover sheet well and neatly starting with the head, then from left to right, the opposite of the washing procedure. Upon escorting the ***mais*** from the ***Tahara*** room, recite “*U’vinsoah h’miscayn yodido oto....*”

Secure the cover, along with proper external identification. Place the K. J. cloth cover on the casket. Either refrigerate or accompany the ***aron*** upstairs to room where the funeral will be conducted, as is appropriate at the time.

## Chamol - Men

For men, the following *tefilla* is recited after washing the hands.

The names of the *mais* and his father are inserted in the appropriate spaces

רבונו של עולם המול על \_\_\_\_\_ בן \_\_\_\_\_ המת הלז שהוא בן אברהם  
יצחק ויעקב עבדיך ותנוח נפשו ונישמתו עם הצדיקים כי אתה מחיה  
המתים וממית חיים. ברוך אתה מוחל וסולח לחטאים ולעונות ממתי עמך  
ישראל בתחנונים. ובכן יהי רצון מלפניך יי אלהינו ואלהי אבותינו שתסבב  
מלאכי רחמים לפני המת שהוא עבדך בן אמתך. ואתה יי אלהינו ואלהי  
אבותינו משפיל אל דל מלטהו מפל צרה ומיום רעה ומדינה של גיהנם. ברוך  
אתה גדול החסד ובעל הרחמים. ברוך אתה העשה שלום במרומינו לעבדיו  
וליראי שמו. ברוך פודה עמו ישראל ממיני פורעניות ברחמים.  
ובכן יהי רצון מלפניך יי אלהינו ואלהי אבותינו שתזכור וזכות ברית קודש  
שבבשרו ויהיה פדיון לו משרפת גיהנם ותחלצהו. ברוך אתה פורת הברית  
ברחמים ברחמים. ברחמים הסתר והעלם פשעי המת הזה עבדך משרפת אש  
תחליצהו שהוא צריך לרחמיך הרבים. ואתה יי אלהינו טוב וסלח לכל  
קוראיך. ברוך אתה גדול העצה ורב העלילה ברחמים. עם רגלי צדיקים בגן  
עדן ידרוך פי מקום ישרים הוא רגלי חסידיו ישמור. ברוך אתה הנותן רחמים  
גדולים ורוב תחנונים למתי עמו ישראל אמן בן יהי רצון.



## Chamol - Women

For women, the following *tefilla* is recited after washing the hands.  
The names of the *mais* and her father are inserted in the appropriate spaces

רבונו של עולם חמול על \_\_\_\_\_ בת \_\_\_\_\_ המתה הלזו שהיא בת  
אברהם יצחק ויעקב עבדיך ותנוח נפשה ונישמתה עם הצדיקים פי אתה  
מחיה המתים וממית חיים. ברוך אתה מוחל וסולח לחטאים ולעונות ממתים  
עמך ישראל בתחנונים. ובכן יהי רצון מלפניך יי אלהינו ואלוהי אבותינו  
שתסבב מלאכי רחמים לפני המתה שהיא אמתך בת אמתך. ואתה יי אלהינו  
ואלהי אבותינו משפיל אל דל מלטה מפל צרה ומיום רעה ומדינה של גיהנם.  
ברוך אתה גדול החסד ובעל הרחמים. ברוך אתה העשה שלום במרומו לעבדיו  
וליראי שמו. ברוך פודה עמו ישראל ממיני פורעניות ברחמים.  
ברחמים הסתר והעלם פשעי המתה הזאת אמתך משרפת אש תחליצה שהיא  
צריכה לרחמיך הרבים. ואתה יי אלהינו טוב וסלח לכל קוראיך. ברוך אתה  
גדול העצה ורב העלילה ברחמים. עם רגלי צדיקים בגן עדן תדרוך פי מקום  
ישרים הוא רגלי חסידיו ישמור. ברוך אתה הנותן רחמים גדולים ורוב  
תחנונים למתי עמו ישראל אמן כן יהי רצון.

Translation (for both men and women)

Master of the universe! Have compassion for \_\_\_\_\_, the son/daughter of \_\_\_\_\_, this deceased, for he/she is the descendent of Abraham, Isaac, and Jacob, Your servants. May his/her soul and spirit rest with righteous, for You are He who revives the dead and brings death to the living. Blessed are You who pardons and forgives the sins and trespasses of the dead of Your people, Israel, upon petition. Therefore, may it be your will, Lord our God and God of our fathers, who concerns Himself with the poor, save him/her from all misery, from a day of evil and from judgment to Hell.. Blessed are You, great in loving kindness and Master of mercy. Blessed are You who makes peace in His heights for His servants and for those who revere His name. Blessed is He who mercifully redeems His people Israel from all kinds of suffering. (The following two sentences are omitted for women) Therefore, may it be Your will, Lord our God and God of our fathers, to remember the merit of the sacred covenant which is in his flesh, and may deliver him. Blessed are You who establishes the merciful covenant with mercy. Through mercy hide and disregard the transgressions of this departed, Your servant. Deliver him/her from consumption by fire, for he/she needs Your great mercy, and You, Lord our God, are good and forgiving to all who call upon You. Blessed are You, great in counsel and mighty in achievement in mercy. May he/she tread with righteous feet into the Garden of Eden, for that is the place of the upright, and God protects the feet of the pious. Blessed are You who gives great mercy and abundant grace to the departed of His people Israel. Amen. So may it be His will.

*Vaya'an Vayomer and Rosho Kessem Paz*

As the *mais* is uncovered, the following is said:

וַיַּעַן וַיֹּאמֶר אֶל הָעוֹמְדִים לְפָנָיו לֵאמֹר, הִסִּירוּ הַבְּגָדִים הַצּוּאִים מֵעָלָיו. וַיֹּאמֶר  
אֵלָיו רֵאשִׁית הָעֵבֶרְתִּי מֵעֲלֶיךָ עוֹנֶה וְהִלְבַּשׁ אוֹתְךָ מַחֲלָצוֹת.

*Zecharaya 3:4*

And he (the angel of God) raised his voice and spoke to those who were standing before him saying "Remove the soiled garments from him (the High Priest)," and he said to him, "Behold, I have removed your iniquity from you and I will clothe you in fine garments.

While washing the *mais*, the following is said:

רֵאשׁוּ כַּתֵּם פִּז קוֹצוֹתָיו תִּלְתְּלִים שְׁחֹרוֹת כְּעוֹרֵב. עֵינָיו כִּיּוֹנִים עַל אִפְיָקֵי מַיִם  
רוֹחְצוֹת בְּחֵלֶב יוֹשְׁבוֹת עַל מְלֵאת. לְחָיו כְּעֵרוֹגַת הַבּוֹשֶׂם מִגְדְּלוֹת מְרֻקְחִים,  
שְׁפֹתוֹתָיו שׁוֹשְׁנִים נוֹטְפוֹת מִזֶּרֶךְ עוֹבֵר. יָדָיו גְּלִילֵי זָהָב מִמְּלֵאִים בְּתַרְשִׁישׁ, מֵעֵיו  
עֶשֶׂת שָׁן מְעֻלְפֹת סְפִירִים. שׁוֹקִיו עֲמוּדֵי שֵׁשׁ מִיּוֹסְדִים עַל אֲדָנֵי פֶז, מְרֵאָהוּ  
כְּלִבְנוֹן בְּחֹר פְּאֲרָזִים. חִכּוֹ מִמְּתָקִים וְכֹל מִחֲמָדִים, זֶה דוֹדֵי וְזֶה רְעֵי בָנוֹת  
יְרוּשָׁלָיִם.

*Shir HaShirim 5:11-5:16*

His head is like the finest gold: his heaps of curls are black as a raven.  
His eyes are like doves beside the brook, bathing in milk and fitly set.  
His cheeks are like a bed of spices, towers of sweet herbs.  
His lips are like roses dripping with flowering myrrh.  
His arms are golden cylinders set with beryl.  
His body is like polished ivory inlaid with sapphires.  
His legs are pillars of marble set upon foundations of fine gold.  
His appearance is like Lebanon, as select as the cedars.  
His mouth is most sweet and he is altogether precious.  
This is my beloved and this is my friend, daughters of Jerusalem.

*Amar Rebbe Akiba*

אמר רבי עקיבא אשריכם ישראל לפני מי אתם מטהרין ומי מטהר אתכם  
אביכם שבשמים שנאמר וזרקתי עליכם מים טהורים וטהרתם מפל  
טמאותיכם ומפל גלוליכם אטהר אתכם. ואומר מקוה ישראל יי, מה המקוה  
מטהר את הטמאים אף הקדוש ברוך הוא מטהר את ישראל.  
מעין גנים באר מים חיים וגוזלים מן לבנון. אם רחץ יי את צואת בנות ציון  
ואת דמי ירושלים ידח מקרבה ברוח משפט וברוח בער. וזרקתי עליכם מים  
טהורים וטהרתם מפל טמאותיכם ומפל גלוליכם אטהר אתכם.

Before the *Tahara* the following is said

*Yuma 8:9, Yechezkel 36:25 Yirmiyahu 17:13, Shir HaShirim 4:15 Yeshayahu 4:4.  
Yechezkel 35: 25*

Rabbi Akiva said, "You are fortunate, Israel before whom do you purify yourselves and who purifies you? Your father in heaven". As it is said "And I will pour upon you pure water and you will be purified from all your defilements and from all your abominations I will purify you". And it says, "God is the reservoir of Israel. Just as the reservoir of the ritual bath purifies the impure, so does the Holy One, blessed be He, purify Israel".

A fountain for gardens, a well of living waters and flowing streams from Lebanon. And the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by a spirit of judgment and with a searing breath. And I will pour upon you pure water and you will be purified of all of your defilement's and from all your abominations I will purify you.

## Sos Assis

After putting on the *gartel* and dressing is completed, the following is said:

שׁוֹשׁ אֲשִׁישׁ בְּיָי תִּגַּל נַפְשִׁי בְּאֱלֹהֵי כִּי הִלְבִּישְׁנִי בְּגָדֵי יִשְׁעֵי מַעֲלֵי צְדָקָה יַעֲטֵנִי.  
כָּחָתָן יִכְהֵן פָּאָר וְכִכְלָה תַעֲדָה כְּלִיָּהּ. וְאוֹמֵר יִשְׁימוּ צְנִיף טְהוֹר עַל רֹאשׁוֹ  
וְיִשְׁימוּ הַצְּנִיף הַטְּהוֹר עַל רֹאשׁוֹ וְיִלְבְּשׁוּהוּ בְּגָדִים וּמִלְאָךְ יִי עוֹמֵד. כִּי כְּאָרֶץ  
תּוֹצִיא צְמָחָה וּכְגִנָּה זְרוּעִיהָ תִצְמִיחַ כֵּן יִי אֱלֹהִים יִצְמִיחַ צְדָקָה וְתִהְלֶה נֶגֶד כָּל  
הַגּוֹיִם. וְנִחַךְ יִי תְּמִיד וְהִשְׁבִּיעַ בְּצַחְצְחוֹת נַפְשֶׁךָ וְעֲצֻמוֹתֶיךָ יִחְלִיץ וְהָיִיתָ כְּגֹן  
רֶוַח וּכְמוֹצָא מַיִם אֲשֶׁר לֹא יִכָּזְבוּ מֵימֵיו.

*Yeshayahu 61:10, Zecharya 3:5, Yeshayahu 61:11, 58:11*

I will greatly rejoice in the Lord, my soul shall be joyful in my God, for He has clothed me with the garments of salvation. He has covered me with the robe of righteousness as a bridegroom puts on priestly glory and as a bride adorns herself with jewels. And I said, "Let them set a pure headdress upon his head," and they set the pure headdress upon his head, and they clothed him with garments, and the angel of the Lord stood by. For as the earth brings forth, so the Lord God will cause the righteousness and praise to spring forth before all the nations. And the Lord will guide you continually and satisfy your soul in time of drought, and make strong your bones, and you shall be like a watered garden, and like a spring of water whose waters never fail.

(The men's Chevra Kadisha does not say the verses below)

If linen *tachrichim* are used, the following verses are recited while the appropriate part of the body is dressed.

When placing the *mitznefes*:

וּבְמִצְנֶפֶת בֵּד יִצְנוּף

And he shall be attired in a linen headdress

When putting on the *michnasayim*:

וּמִכְנֵסֵי בֵד יִהְיוּ עַל בְּשָׂרוֹ

And linen breeches shall be upon his flesh

When putting on the *ksones*:

כְּתָנֹת בֵּד קֹדֶשׁ יִלְבֹּשׁ

He/she shall don a holy linen tunic

When placing the *gartel* over the *kittel*:

וּבְאַבְנֵט בֵּד יִחְגוֹר

And he shall be girded with a linen sash  
*Vayikra 16:4*

Procedures at Plaza. After the **mais** has been dressed, turn the table around before bringing the casket into the room so that the **Chevra** can place the **mais** in the casket to remove the casket in the proper manner, feet first.

## Hinay Mitaso

After the *aron* is closed, the following is said:

הִנֵּה מִטַּתוֹ שֶׁלִּשְׁלֹמֹה שְׁשִׁים גְּבוּרִים סָבִיב לָהּ מִגְּבוּרֵי יִשְׂרָאֵל. כָּלֶם אַחֲזֵי חֶרֶב  
מִלְמַדֵי מִלְחָמָה אִישׁ חָרְבוּ עַל יָרְכוֹ מִפֶּחַד בְּלִילוֹת. יְבָרְכֶךָ יְיָ וַיִּשְׁמְרֶךָ, יְאֹר  
יְיָ פָּנָיו אֵלֶיךָ וַיַּחֲנֶנְךָ, יֵשָׂא יְיָ פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם. יִלְכוּ יוֹנְקוֹתָיו וַיְהִי  
כְּזֵית הוֹדוֹ וְרִיחַ לוֹ כְּלַבְנוֹן. רְאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כְּלָה וְגִלָּה עַל רֹאשָׁה  
וְשִׁבְעָה נְרוֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוֹצְקוֹת לְנֵרוֹת אֲשֶׁר עַל רֹאשָׁהּ. וְשָׁנִים  
זֵיתִים עָלֶיהָ אֶחָד מִיָּמִין הַגִּלָּה וְאֶחָד עַל שְׂמֹאלָהּ.  
מִי אַתָּה הַר הַגְּדוֹל לְפָנָי זְרַבְבָּל לְמִישׁוֹר וְהוֹצִיא אֶת הָאֶבֶן הָרֹאשָׁה תְּשׁוּאוֹת חֵן  
חֵן לָהּ. וְעַתָּה יִגְדַל נָא כַּח אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לְאֹמֵר. וְאוֹלָם חַי אֲנִי וַיִּמְלֵא  
כְבוֹד יְיָ אֶת כָּל הָאָרֶץ.

*Shir HaShirim 3:7-8, Barmidbar 6:24-26, Hoshea 14:7, Zecharaya 4:2,3,7,  
Barmidbar 14:17, 21*

Behold it is the couch of Solomon. Sixty mighty men are about it, of the mighty men of Israel. They are all swordsmen and expert in war. Each man has his sword on his thigh because of dread in the night. May the Lord bless you and protect you. May the Lord shine His face upon you and be gracious to you. May the Lord lift his countenance unto you and give you peace. His branches shall spread and His beauty shall be as the olive tree, and His fragrance as Lebanon. Who are you, O mighty mountain? Before Zerubavel you shall become plain, and he shall bring forth the key stone with shouts of "Grace, grace" upon it. And now, may the might of the Lord be great, as You have spoken saying, "But as truly as I live, the glory of the Lord shall engulf all the earth."

## Uvinsoa Hamishkan

As the *aron* is carried out of the room, the following is said:

ובנסוע המשכן יורידו אותו הלוים ובחנות המשכן יקימו אותו הלוים והזר  
הקרב יומת. ויהי בנסוע הארון ויאמר משה, קומה יי ויפוצו איביך וינוסו  
משנאיך מפניך. כי מלאכיו יצוה לך לשמרך בכל דרכיך על פפים ישאונך  
פן תגוף באבן רגלך. לא תאנה אליך רעה ונגע לא יקרב באהלך. יי איש  
מלחמה יי שמו. יי ילחם לכם ואתם תחרשון.

*Bamidbar 1:51, 10:35, Tehillim 91:11-12, Sh'mos 15:3, 14:14*

And when the Tabernacle sets forward, the Levites shall take it down.

And when the Tabernacle is to be pitched, the Levites shall set it up.

And the stranger who approaches shall be put to death.

And when the ark set forward Moses would say, "Rise up, O Lord, and let  
Your enemies be scattered, and let those who hate You flee before You."

For He will give His angels charge over you to watch you in all your paths.

They shall bear you upon their hands, lest you dash your foot against a stone.

The Lord is a warrior, the Lord is His name.

The Lord will fight for you and you shall hold your peace.



## GUIDELINES FOR THE FOLLOWING PROBLEMS

### *Where an AUTOPSY has been performed:*

**Ask a Rabbinic opinion**

**Use double gloves, hats, masks, goggles and all special precautions.**

**Do not remove sutures or staples.**

**Wash and dress.**

**Remove any tubing and catheters.**

**Use of *mikveh*, if possible**

**Use chucks to cover Y incision .**

### *Where the deceased had AIDS.*

**Ask a Rabbinic opinion.**

**Use masks and double gloves and all other precautions.**

**Place deceased in the *aron* in a pouch.**

**Lay *tachrichim* over body in order of dress if regular prescribed dressing is not feasible.**

### *Decomposition: as in the case of AIDS.*

#### **Punctures:**

**Use double gloves and appropriate precautions.**

**Plug or tape holes; use paper combines**

#### *Bedsore:*

***Apply chucks; fold edges and tape.***

***Tubes and Catheters:***

***Carefully remove as follows:***

**Gently remove any tape holding them in place.**

**Carefully cut and remove any stitches while holding the catheter in place.**

**While holding the catheter in place, clean and dry the area thoroughly.**

**Fold a cotton square over the point where the catheter enters the skin.**

**While pressing on the cotton, carefully pull out the catheter.**

**Waterproof surgical tape is then firmly placed over the cotton to hold it in place to prevent further bleeding.**

**If there is blood inside the catheter, the part containing the blood is cut off and placed in the *aron* in the plastic bag with the rest of the blood.**

***Bedsore and open wounds:***

**Inspect wounds and sores. Assess the situation and keep covered as is appropriate with a surgipad.**

***Tachrichim* should not be soiled as a result of unprotected sores or wounds.**

## ***ADDITIONAL TAHARA INFORMATION***

**BLOOD BEFORE OR AT TIME OF DEATH, NOT SAVED.**

DAM NEFESH IS SAVED.

BLOOD MIXED WITH BODY WASTE IS CONSIDERED PUTRID  
BLOOD SO IT IS NOT SAVED.

TO CLEAN BLOOD FROM FACE AND OTHER PARTS OF THE BODY,  
USE A DAMP OR DRY CLOTH

HAVE A SMALL PLASTIC BAG IN WHICH TO COLLECT BLOOD.  
ANY RAGS WITH BLOOD FROM WASHING THE BODY ARE  
PLACED IN THIS BAG. BLOOD ON SHEETS WHICH HAS OOOZED  
FROM THE BODY WOUNDS DURING THE TAHARA, IS CUT FROM  
THE SHEET AND PLACED IN THE BAG, WHICH IS THEN PLACED  
AT THE FOOT OF THE COFFIN.

WHAT DO WE REMOVE?

remove bandages, stitches for catheter as well as catheter,

TUBES TO STAY; UPPER CHEST TUBES

cut stitches and clean the area in the neck or groin area. Chest tubes, broviacs or hickman tubes: Clamp the tube close to the body, then tie or knot the tube as close to body as possible. Prepare monsels solution on a q-tip. Then cut and permit the tube to recede into the body. Pack the monsols saturated q-tip against the puncture.

**DO NOT REMOVE STAPLES**

BURNS: wrap that body part to do the Tahara. If the maais has come from the burn unit of a hospital because of infectious disease or burns, consult the Rabbi.

HEART SURGERY HOLES: cover with combine dressing or packed cotton from a roll

TO REMOVE TAPE FROM FACE OR TAPE WHICH HAS BEEN LEFT FROM TUBES; use a damp cloth with soap. Leave soap on face on area for a few minutes where tape was placed, then gently wash.

TO REMOVE DESITIN OR OTHER OINTMENTS place soap on the area, leave for a minute or two, then wash with a damp cloth and water.

**PERMIT THE FLUIDS FROM THE NOSE AND MOUTH TO FLOW. THESE FLUIDS DO NOT NEED TO BE SAVED.**

FALSE TEETH are to be left in the mouth and buried with the ma'is.

A WIG OR A FALSE EYE are to be buried

LIMBS are buried.

A FETUS FULLY FORMED OR A STILL BORN requires burial with name. If the fetus is a male, different customs prevail, but a bris is usually performed. A Halachic authority should be consulted.

## BIBLIOGRAPHY

*This is a suggested reading only, not an endorsement of the books*

- Concern for the Living* Feldheim Chaim Press (1990) \$11.85
- Death and Bereavement* Avner Weiss K'tav (1991) \$11.85
- Jewish Way in Death and Mourning* Maurice Lamm (1969) \$10.15
- Jewish Reflections on Death* (paper back) Schocken (1975) Books Rabbi J.B. Soloveitchik \$10.00
- Kaddish* Artscroll Rabbi Nosson Scherman (1980) ( hard cover) Beacon Press \$ 6.75
- Kaddish* Artscroll Rabbi Nosson Scherman (soft cover) (1980) \$ 4.20
- Kaddish: The Unanswered Cry* Rabbi Kenneth Chelst,(paper back) \$ 5.00
- Learning to say Good-bye-When a Parent Dies* Macmillan, Eda LeShan  
( paper back) (1976) \$ 6.95
- Living When a Loved One has Died* Beacon Press Grollman(paper back) \$ 8.95
- Straight Talk about Death for Teenagers* Beacon Press Grollman(paper back) \$ 8.95
- Mourning in Halacha* (hard cover) Rabbi Chaim B. Goldberg \$24.95
- Mourning in Halacha* (soft cover) Rabbi Chaim B. Goldberg \$19.95
- Mourning and Mitzvah,* (hard cover) Brenner \$19.95
- On Death and Dying* Macmillan Elisabeth Kubler-Ross (1969, paperback) \$10.00
- Time of Death in Jewish Law.* David Bleich \$13.55
- To Comfort the Living* Rabbi Moshe Goldberger (1986) Staten Island
- When Good-bye is Forever: Learning to live Again After the Loss of a Child*  
John Bramblett Ballentine Books (1991) \$10.00
- Why Me?-Coping with Grief, loss,, and Change* Bantam Books  
Rabbi Pesach Krauss (1988; paperback) \$ 4.99

## Additional Reading Material

Jewish Sacred Society of Chicago, Regulations and Procedures, including traditional prayers and translations 1971

New Haven Chevra Kadisha, Tahara Guide

Chevra Kadisha of Toras Emes Academy of Miami, Guidelines to Tahara Procedures  
Rabbi Kalman Baumann (1990)

Rabbi Marvin B. Pachino, Toward an Understanding of Jewish Funeral and Mourning Practices, published by the Union of Orthodox Jewish Congregations of America

Rabbi Peretz Steinberg, "Procedures of the Chevra Kadisha of the Young Israel of Queens Valley"

Rabbi Elchonon Zohn, "Respect for a Sacred Society"

A laminated card for use at the cemetery of appropriate prayers at time of burial

A laminated card with the appropriate prayer to be recited to the mourner upon departing the visit to a house of Shiva

Many of these books are available at Z. Shaps Judaica 68-20 Fleet Street, Forrest Hills  
(718)-263-0604: (718)-520-0280

Feller's Judaica 1205 Lexington Avenue (212) 472-2300

### Talmudic Sources

Moed Katan 27A-B - Treatment of Corpse

Menachos . 41A - Tzitzit on Body

Succah 49B - Involvement in this Mitzvah

## **FUNERAL HOME INFORMATION**

Plaza Memorial Chapel, 630 Amsterdam Avenue (91st Street) 212-769-4400: Contact persons: Andy Fier or Eddie D. Yarmus . If after hours, call the regular number to ask either Andy or Eddie to call you at the number you leave. Eddie can be reached directly at home after hours at 201-384-8928. At night, if the office is closed, call John after 9:00 p.m. at 212-769-4811.

Riverside Memorial Chapel, 80 West 76th Street (Amsterdam & 76th Street)  
212-362-6600. Contact person: Monty or Ray coordinate the Tahara room

## GLOSSARY

<b>ALPHABET</b> <i>(Numbers)</i>	Aleph (1); Bet (2); Gimmel (3); Dalet (4); Hey (5); Vav (6); Zayin (7); Chet (8); Tet (9); Yud (10); Yud Aleph (11); Yud Bet (12); Yud Gimmel (13).
<b>ARON</b>	A casket or coffin, preferably of pine, with a hole or holes in the bottom
<b>AVNET/CHAFURA</b>	A sash wound around the <b>KITTEL</b> .
<b>BLOUSE</b>	Fits over most of the body and is tied with a slipknot at the neck.
<b>EARTH SACK</b>	A headrest into which straw and earth from Eretz Yisrael is placed.
<b>FACE COVER</b>	Covers the face is tied around the top of the head.
<b>HAIR CAP</b>	To fit over the hair, tied at the top with a slip knot.
<b>KITTEL</b>	Similar to the <b>BLOUSE</b> , but with a collar and is longer.
<b>MAIS</b>	The body of the deceased.
<b>MINHAGIM</b>	Customs
<b>METAHERES</b>	The group leader
<b>MECHILA</b>	To ask forgiveness of the <b>MAIS</b> , expressing the hope that the <b>Tahara</b> was performed in a dignified manner. <i>(our Chevra Kadisha does not do this, as a group, however, some members may do this individually)</i>
<b>MIKVEH</b>	A Ritual bath.
<b>PANTS</b>	Are footed and fit over the feet and legs until the waist. There is a band in the waistline that is gathered and tied. Bands are tied just below the knees for women and at ankles for men.
<b>SHERBLACH</b>	
<b>SHARDS.</b>	Pieces of pottery that are placed over the eyes and the mouth
<b>SOVEV</b>	The linen sheet in which the body is wrapped.



***TACHRICIM***

**A shroud contains the garments for dressing the deceased, is made of white linen and is hand sewn without binding, seams, knots or pockets. When dressing the *MAIS*, only slip knots or bows are tied.**

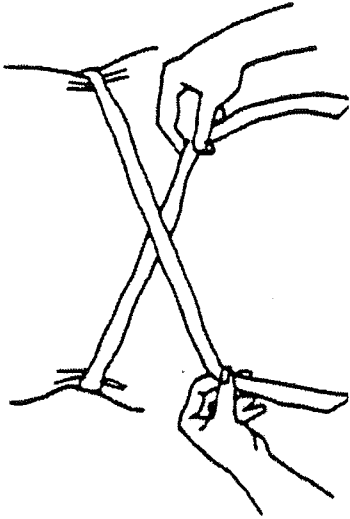
***TISHA KAVIM***

Twenty-four quarts of water divided equally into three equal pails.

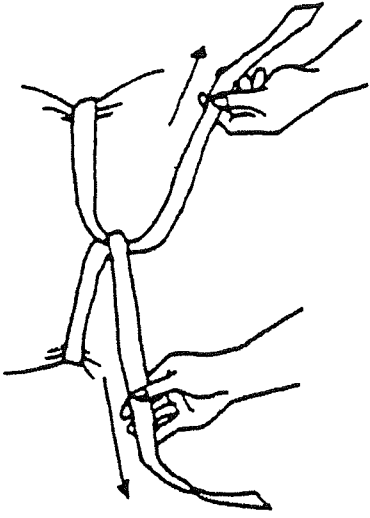
**F - Diagram for knots**

The following diagrams illustrate the procedure for tying the knots.

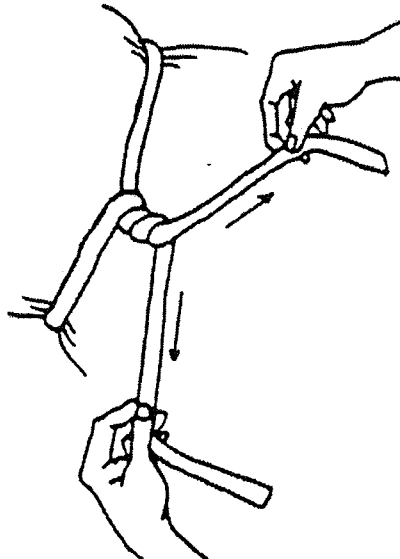
A. Starting position for tying bands (twists).



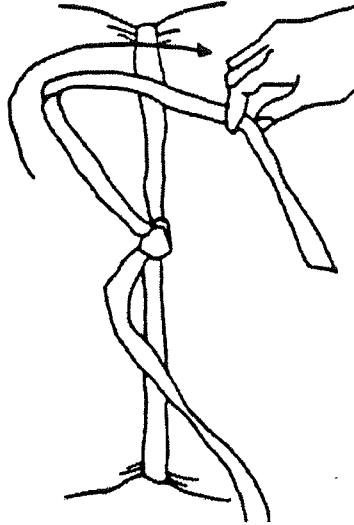
B. Turn "aleph" first of three twists for men, four twists for women.



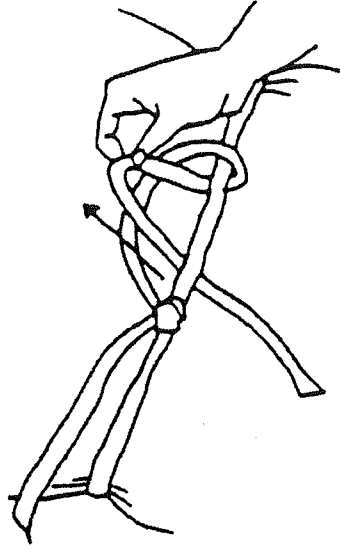
C. End of twisting, tightened.



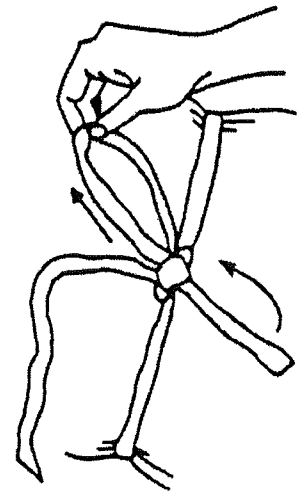
D. Step one of loop; lies over previous horizontal band.



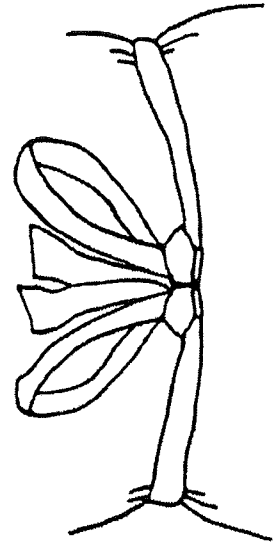
E. Step two; under and up through.



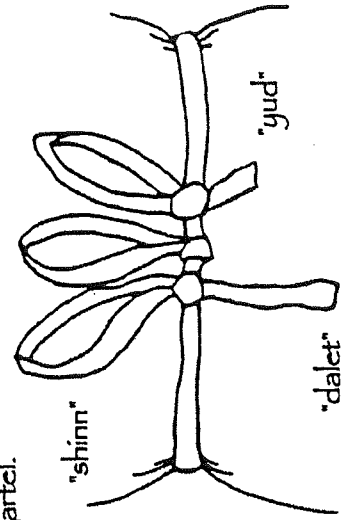
F. Tightening a finished loop, which extends upward.



G. Finished knots, with ends turned up. This is the completed "shin" for the pants and ankles.



H. This is the completed "shaddai" for the gartel.

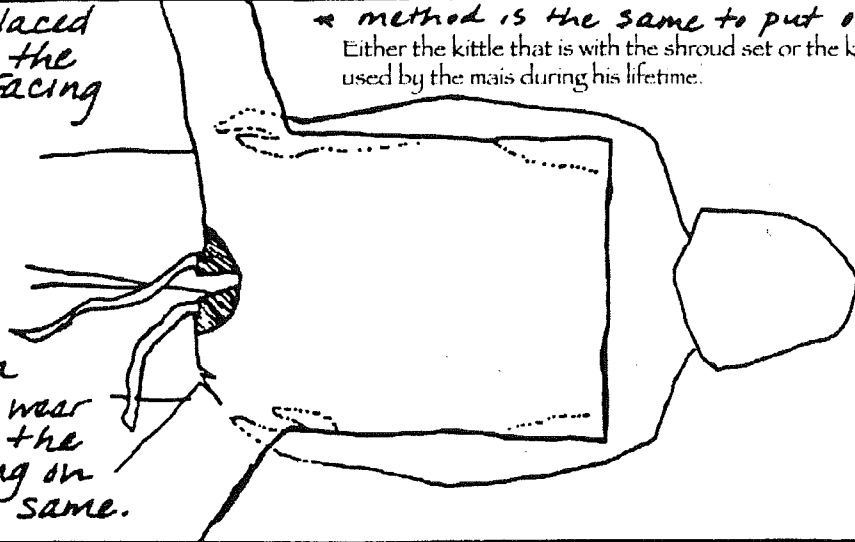


E PUTTING ON THE KSONES \*

A. The ksones is placed over the torso of the mais, backside facing upwards.

\* method is the same to put on Kittel. Either the kittel that is with the shroud set or the kittel used by the mais during his lifetime.

This diagram shows the mais, a man, wearing a mitznefes. Women wear no mitznefes, but the method of putting on the ksones is the same.



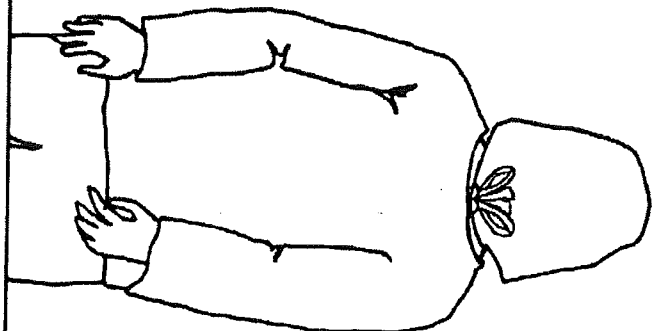
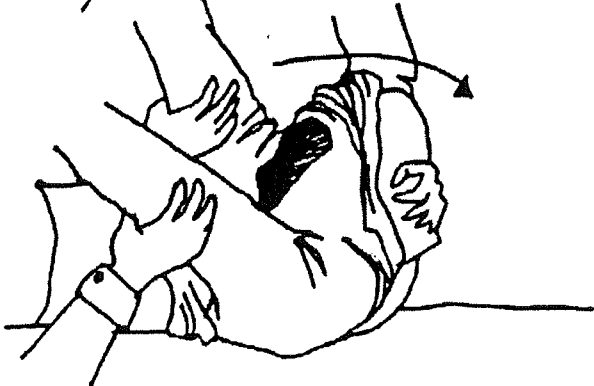
B. one person on each side of the mais places their hand thru the sleeve and the torso of the ksones and takes the respective hand of the mais.

C. Each person pulls the sleeve down onto the arm of the mais, both arms are raised, and the ksones is bunched up near the head.



D. A third person raises the head and the back of the ksones is then pulled over the head.

E. The ksones is then pulled down over the torso of the mais. Loops are made at the neck.



## G - PLACING THE MAIS IN THE ARON

I. If the top of the *aron* is removable, the following suggestions may be helpful:

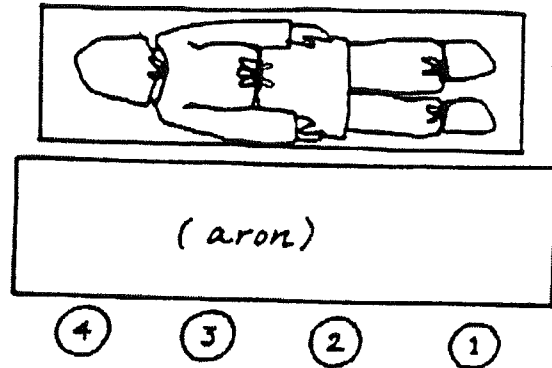
A. Method I in the following diagram:

1. Move the *mais* to the edge of the table.
2. Place the *aron* parallel to and touching the table.
3. Adjust the height of the table to just above the height of the *aron*.
4. All participants should stand alongside the *aron*, opposite the table.
5. The participants stretch across the *aron* and gently slide the *mais* into the *aron*.

Method I.

A. All participants stand alongside the *aron*, opposite the table.

Option:  
Stand at either sides of the coffin.



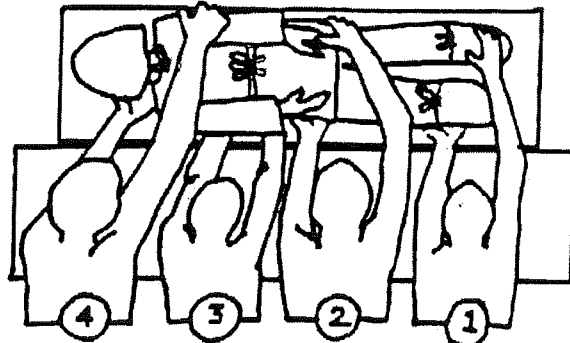
B. The participants stretch across the *aron* and slide the *mais* into the *aron*.

Participant (3) supports the legs of the *mais*;

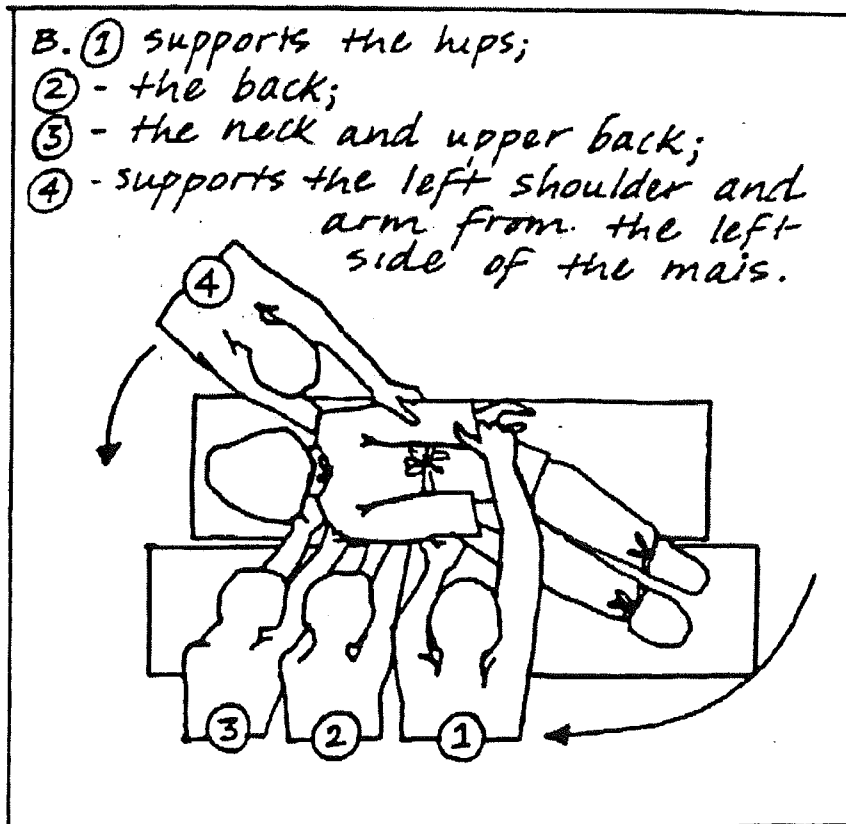
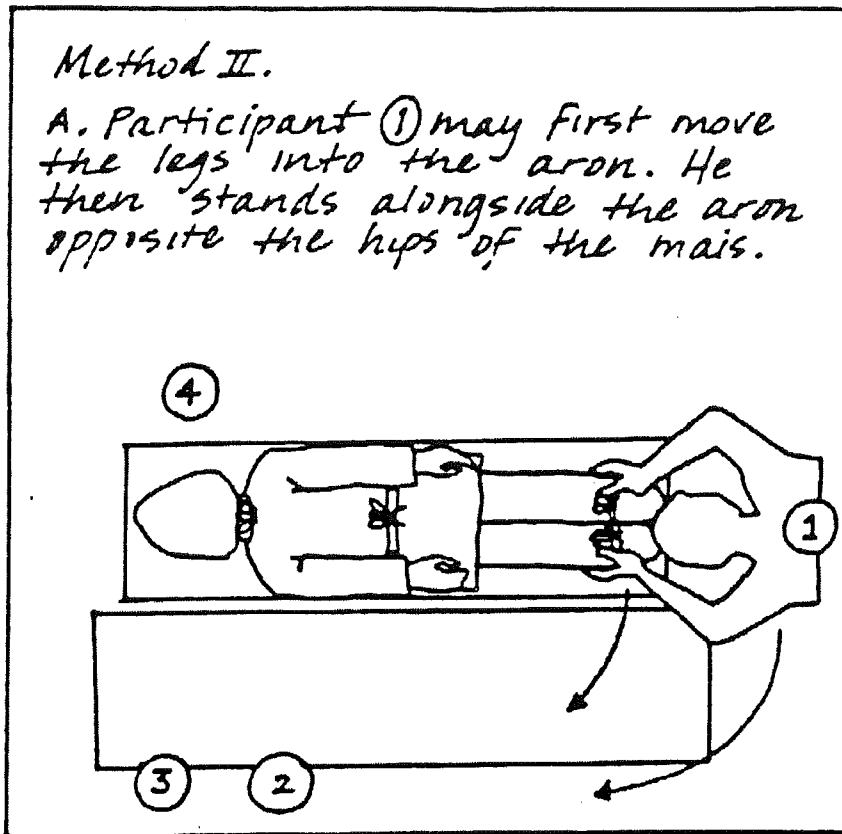
(2) - the hips;

(3) - the back;

(4) - the neck and left arm.

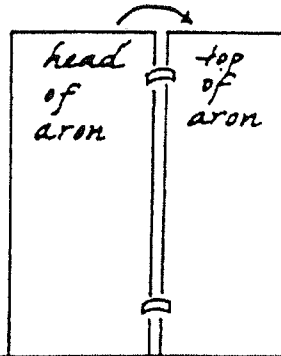
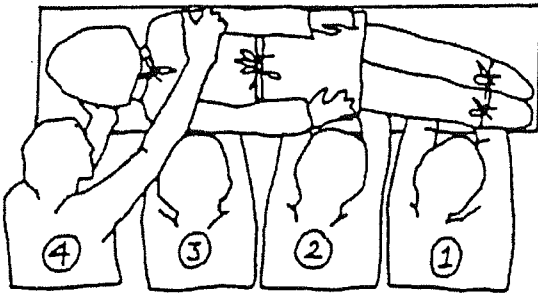


Method II in the following diagram. This may be especially helpful if the *mais* is heavy.

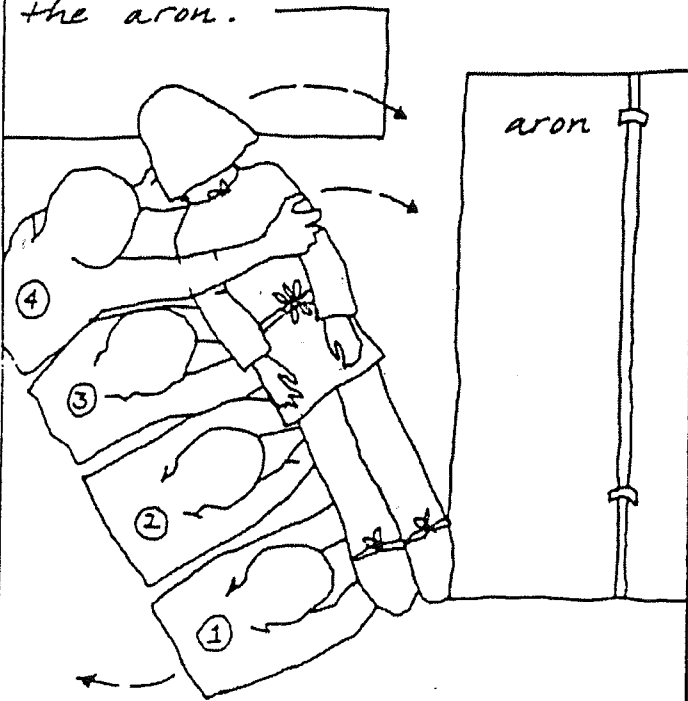


- II. If the top of the *aron* is not removable, that is, it is attached by hinges (when standing at the foot of the *aron*, the hinge is on the right side), the following suggestions may be helpful:
- Move the *mais* to the edge of the table on the *mais*' right side.
  - Place the *aron* perpendicular to the table, with the head of the *aron* near the foot of the table and with the *aron* opening towards the *mais*.
  - All the participants stand alongside the table on the *mais*' right side.
  - All the participants place their hands under the *mais*.
  - The participants lift the *mais* from the table, walk to the *aron*, and gently lower the *mais* into the *aron*.

A, B, C, and D. Placement of *mais*, *aron*, participants and their hands.



E. Participants lift the *mais* from the table and walk to the *aron*.



E. Lowering the *mais* into the *aron*.

