

Oemacha Diemnga

Part 2

Customs by illness and death

According to the Amsterdam Portuguese tradition

**Translated by Google translate with
manual corrections by JBS, a non native speaker**

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There are numerous laws (Halachot, הלכות) and customs (Minhagim, מנהגים) concerning illness and death. Much has been written about this, including in Dutch; see, for example, various editions of Sefer Chaim Lanefesj, the most recent of which, by Mr. A.W. Rosenberg, dates from 1989. These books, however, are not specifically focused on Amsterdam's Portuguese traditions and are limited in scope. The following notes are very specifically focused on our traditions and address topics not described elsewhere. Nevertheless, even this treatise is likely not exhaustive. In special cases, or when in doubt, one should consult the Rabbinate.

Ir. J.B. Sondervan, December 2024 (translation: January 2026)

A list of terms used can be found on page 230. Where necessary and useful, the reference is given in square brackets [xxx] (see page 231).

Illness

Offertas (מי שברך)

Someone who is ill can have Offertas (מי שברך) made at Snoge (the Synagogue), preferably during the Parasah. Alternatively, Offertas can be recited at the Hechal when returning the Sefer. The text reads:

מי שברך
...NN *que Deus ihe conceda uma saúde perfeita*
שמתנדב(ת) מתנה...

(*That God may grant him/her complete healing*), where NN is the name of the sick person.

It will be clear that the request must come from the patient himself. If the request comes from someone else, it will have to be replaced by, for example,

מי שברך
...NN *que Deus ihe conceda uma saúde perfeita*
שפלוני(ת) מתנדב(ת) מתנה...

Where פלוני(ת) is the name of the person at whose request the Offertas is made.

Hagomeel (הגומל)

When the seriously ill person has recovered, he or she should recite the Hagomeel (הגומל) (see page 106), followed by the Offertas (מי שברך) by the Chazzan. This Beracha (ברכה) can be recited after called to the Torah or before the open Hechal, for example, after the service. In order to recite the Hagomeel, a Minyan must be present. A woman who recites the Hagomeel comes down after the service. She opens the Hechal herself for the recitation of the Beracha. After reciting the Hagomeel, the Chazzan will make the Offertas (מי שברך), after which the woman closes the Hechal again.

Rogativa (מצלאין לחולה)

If someone is seriously ill, one may request that the prayer for the seriously ill (the Rogativa, מצלאין לחולה) be said (see page 108), with or without a name change (שינוי השם). This can be done during any service, including Shabbat and Holidays, at the designated times. With the permission of the Parnassim and the Rabbinat, in exceptional circumstances, such as during epidemics, the Rogativa can also be said outside of the service.

Confession (וידוי)

Before undergoing life-threatening surgery or if the inevitable is imminent, the sick person is asked to recite the confessional prayer (Vidui, וידוי) (see page 118). If the sick person is unable to recite this prayer himself, another person can recite it with them. It is also possible to recite a shortened text; see page 120. Extreme care should be taken in all of this to avoid disturbing the sick person.

Dying

For questions regarding permissible or prohibited medical procedures related to dying, one should contact the Rabbinat. A few rules of thumb, formulated by three Dutch Orthodox physicians, are that the patient should not suffer pain. One need not prolong life, but one may not shorten it. Furthermore, it is not obligatory to initiate every treatment, but once started, one may not discontinue it.

When signs indicate that the end is near, the sick person should no longer be left alone. It is wise to contact the office of the Portuguese-Jewish Community or the Jewish Funeral Service (JBW) around this time. These organizations can provide practical advice regarding death and the Jewish manner of laying out. Care should be taken to ensure that this goes unnoticed by the sick person.

For Kohanim, this is the time to leave the premises where the dying person lies. This does not apply if the dying person is one of the relatives for whom the Kohanim is required to mourn, namely his non-divorced wife (חופה ולא גט), his mother, his father, his son, his daughter, his brother, and his unmarried paternal sister. A Cohen's daughter (בת כהן) may remain present.

When the sick person is dying, those present should recite the "Shemang" (שמע, page 122) in the traditional manner, so that the last words are spoken at the moment the soul departs from the body (יציאת הנפש). After the death, mourners should recite the Tsiduk Hadin (צידוק הדין – the acknowledgment of God's justice), and those present should stand and tear their garments (p. 124).

Tearing the garments (קריעה)

ויקרע יעקב שמלותיו וישם שק במתניו ויתאבל על בנו ימים רבים (בראשית ל"ז ל"ד)
And Jacob rent his clothes and observed mourning for his son many days.
(Bereshit 73, 34)

After death, the grieving family members should recite the Beracha (page 124, with translation):

ברוך אתה יי אלהינו מלך העולם דיין האמת

Baroech ata Adonai Eloheeno melech hangolam, dajan ha'emet.

One must mourn for "seven relatives" (שבע קרובים): father, mother, (half) brother and sister, son, daughter, and spouse from whom one is not divorced (חופה ולא גט).

Then, they stand and tear their garments (קריעה Keringa) on their left side. If the tearing did not occur immediately after the death, it should be done later. This can be done, for example, immediately after the Tahara (ritual washing, טהרה) or in the Jadrich (mourning chamber, currently located at Ter Kleef) between ברכו and נועם. [RJBS] Women are advised to wear a T-shirt under their clothing to cover the body after tearing the outer garment. The torn clothing must be worn for the entire mourning week (שבועה, Shibnga), except

on Shabbat. The tear may be repaired after 30 days, but never for children mourning their parents.

Now one shall contact the office of the Portuguese Jewish Community or the Jewish Funeral Service (Het JBW) for further instructions. They will assist with the burial according to Jewish tradition.

In the event that Het JBW cannot be reached in time, we have listed some rules below to follow. Please note that this is merely a "first aid kit", instructions which can be followed by any (lay person) present.

After the death has been confirmed (approximately 20 minutes after passing away), the deceased's eyes and mouth are closed. If necessary, a towel may be used to keep the mouth closed, or the chin may be supported with a pillow. One may not remove the clothes from the deceased. The legs should be straightened and the arms should be stretched out beside the body. The entire body should be covered with a cloth or a sheet. Eating or drinking near the deceased is not permitted. No further action is taken and instructions from the appropriate Jewish authorities are awaited.

It is customary to remain near the deceased body (שמירת המת) from the time of death until the burial. It is also customary to keep a "Yahrzeit candle" (נר נשמה) burning from the time of death until the end of the year.

Phases of mourning

The period of mourning until the funeral (אנינות)

Immediately after death, the first phase of mourning (Aninut אנינות) begins for the "seven relatives" (see page 214 under "Tearing"). During this period, mourners are exempt from all commandments, but not from the prohibitions. They may not drink wine, eat meat or have marital relations. They do not recite Ameen (אמן) and do not go to Snoge.

If a Shabbat or Holiday falls during this period, the signs of mourning are waived, with the exception of having marital relations, which remains prohibited. One may, of course, attend Snoge, but one may not be called to the Torah or say Kadish. [RBS/KST 709] If the mourner is the only Cohen or Levite, he may be called. The Cohen may not say Duchan and must temporarily leave the Snoge (before רצה). [HT, 22-07-2021]

The above rules also apply if the mourning period falls in the intermediate days of the Festivals (Medianos).

This mourning period ends when the coffin is covered with earth.

The funeral (מצוה)

The funeral (מצוה) should take place as soon as possible. Before the funeral, the Lavadores/Lavadrices will perform the ritual washing (Tahara, טהרה) at Ter Kleef. Once the Lavadores/Lavadrices have finished, mourners may come to put socks on the deceased. Other Jewish attendees may enter later and sprinkle Terra Santa (sand from Israel) into the coffin. After the Tahara, the coffin is placed in the Yadrach and covered with a black cloth with two burning candles on it. Afterwards, or later, a short ceremony will take place (see page 126), during which, among other things, Tehilim (psalms) are read in turn by men. In many cases, the tearing of the garments (קריעה) will take place during this ceremony between ברכו and ויהי נועם. After the Chazzan calls out "Vamos Senhores" (Let us go, gentlemen), the coffin is carried to the car.

The deceased is escorted by walking a few steps behind the coffin.

Upon arrival at Beth Haim in Ouderkerk aan de Amstel, the Beracha אשר יצר אין אתכם בדין is said (see page 210), and the coffin is brought to the Casa dos Rodeamentos. If the deceased is male, seven processions (הקפות) are made around the coffin. For both female and male deceased, one or more eulogies (הספדים) may be delivered. On days when no Supplications (תחינות) are said (page 146), such as Friday afternoon and Rosh Chodesh, there are no processions or eulogies, and one goes directly to the grave. The male mourners throw two handfuls of sand from the box onto the coffin in the grave, three times. If there are only female mourners, they may do so. The further covering of the coffin is done, after several prayers, in order and at the direction of the Parnaas or Lavador, by gentlemen who, one by one, throw three shovels of sand onto the coffin, after which the grave is temporarily covered with a plank. Further covering of the grave, if necessary, is done later by the funeral service. All prayers can be found starting on page 146. A phonetic transcription has been provided for some prayers, including the Kadish (see pages 233-238). Before leaving the grave, the bier is tilted as a sign of trust in the coming of the Mashiach, after which there will be no more deaths.

At both Ter Kleef and Ouderkerk, Kohanim, unlike mourners as mentioned on page 214, paragraph 2, must be seated in the designated Kohanim area. This is no longer necessary on the way back from the grave.

The 7 days of mourning (Shibnga, שבועה)

ויעש לאביו אבל שבעת ימים (בראשית נ י)

And he (Joseph) observed a mourning period of seven days for his father.

(Bereshit 50, 10).

This period of intense mourning (Shibnga, שבועה) begins immediately after the covering of the coffin and lasts seven days. This period applies to all "seven relatives" (see page 214). After the burial (מצוה), mourners proceed to the Rodeamentos House. Mourners remove their shoes and **only they** sit on the low bench for the צידוק הדין and Hashkabet for the deceased and his/her deceased seven relatives (see page 214).

The cemetery is now left. All present, except non-mourning Kohanim, must wash their hands without reciting the Beracha.

Mourners usually eat their first meal (סעודת הבראה) at Beth Haim. If the meal is eaten elsewhere, one must ensure it is provided by someone else. The food may not come from the mourners (אבלים) themselves. This meal traditionally consists of bread and a hard-boiled egg. It is customary to bring food to the mourners throughout the week. One must be careful to show signs of mourning before sunset. If not, the day is not counted as the first day of mourning. Signs of mourning include removing shoes, sitting low, or eating the meal.

On Medianos (Chol Hamoged, חול המועד, the intermediate days between Pesach and Sukkot), the meal is given but mourners do not sit low. On Medianos of Sukkot, one should eat the meal in a Sukkah (סוכה) at Beth Haim if there is one, or otherwise at a location with a Sukkah. On Pesach, one serves matzah with an egg. Mourners must wash their hands, and after the meal, Bircat Hamazon will be recited by the Chazzan (Besam - לברכה המזון לאבלים - page 98).

During the Shibnga, one may not leave the house, must sit low, and Torah study is prohibited. It is forbidden to wash, change into clean clothing, or wear leather shoes. It is forbidden to cut nails, shave, cut hair, or have any of these

done. Marital relations and work are also forbidden. On the day of the funeral, mourners do not put on Tefillin (תפלין), even after the funeral. If there was a Shabbat between the death and the funeral, and the funeral takes place no later than Tuesday afternoon, then after the funeral, but before the meal, one should make Havdalah (הבדלה) over a cup of wine ("sobre ó vaso"). If Hallel and/or Musaf (מוסף) is read on the day of the funeral, mourners should read Hallel and/or Musaf after the funeral, provided it is still daytime. If the funeral is during the Omer season (עומר), and the mourners therefore skipped one or more Omer counts, they should count after the funeral without a Beracha. The mourners then continue counting without a Beracha, unless the funeral took place on the day of the death or a day later, and the mourners therefore missed no, or only one count with a Beracha. On Purim, the Megillah will be read for them.

Because mourners are not allowed to leave the house, Services (Minjan, מנין) will be held, as much as possible, in the house where the mourners are present, usually the home of the deceased. The Services can be found elsewhere in this book (see pages 12-96). If it is not reasonably possible to hold Services in the mourners' house, they may, accompanied by an attendant, go to a Service in Snoge or elsewhere and sit on a low chair. In the Snoge, there is a special low bench for this behind the Tebah. The Service will then be the same as the regular Snoge Service. Mourners will however not say the Techinot (supplications) or the phrase "ואני זאת בריתי." After the Service, the Tsiduk Hadin (צדיק אתה) etc. is said, as would be done in the mourner's house (see page 80).

A mourner is not called to the Torah during the Shibnga. This also applies to a Cohen or Levi, even if no other Cohen or Levi is present. If called by mistake, he must go. A Cohen will not perform Duchan and must temporarily leave the Snoge (for רצה).

On Shabbat, public signs of mourning are not permitted. Therefore, mourners must exchange their torn clothes for Shabbat clothes just before Shabbat. Showering is not permitted, but refreshing with cold water is permitted. Everything is the same as on a regular Shabbat, except that marital relations and washing are prohibited. The mourners will sit in a different place in Snoge than usual, but not low.

If the burial took place at Beth Haim in Ouderkerk aan de Amstel, then on Shabbat, after the Parashah, the "Long Hashkabah" will be recited with the Offertass (... שמתנדב... מי שברך ...) for relatives of the deceased and (... מתנדב um ...) for friends. On Shabbat Medianos, this is only done for those buried before the Holiday, but if the 8th day of Pesach falls on Shabbat, it is done for everyone. [SH 179L & 180L] Immediately after Shabbat, all mourning regulations as described above are resumed. Mourners should exchange their Shabbat clothing for the torn clothing and sit low again, etc. before the evening service.

On the Shabbat conclusion, one makes Habdalah in the house of the mourner, including the Besamim (בשמים). However, this Beracha should not be recited by mourners (see page 72).

On Rosh Chodesh, Chanukah, the 5th and the 28th of Iyar, Hallel is said during morning prayers in the mourners' house, but without singing, as is done on Rosh Chodesh Ab. [TKP page 243]

If Purim falls during this period, the same rules apply as on Shabbat. [Mbl2-38-4] Chanukah does not change the rules of mourning.

During Shibnga, the Birkat Hamazon for the Mourners (Besam - ברכת המזון - לאבלים page 98) is said, even if the mourning period falls on Rosh Chodesh, Chanukah, or Purim.

On Shabbat, Purim, and Medianos, this Birkat Hamazon is said only if a maximum of three mourning men are present. If there are also non-mourners or more than three mourners at the meal, the usual Birkat Hamazon is said.

End of the 7 days

The seven days (Shibnga, שבעה) end in the morning of the 7th day, with the day of the funeral counting as the first day, even if mourning lasted only briefly after the Mitzvah, till "night."

After the morning prayers (שחרית), the uplifting of the mourning will take place, with the mourners sitting low. After the recitation of the לא יבא (see page 164) and any Offertass for the mourners, the male mourners are "lifted" by the Chazzan, and the female mourners by a lady. This concludes the Shibnga mourning period. Torn clothing is removed, and mourners are permitted to wash, wear leather shoes, and have marital relations.

If the funeral took place on Sunday, the Shibnga ends on Shabbat morning. However, since public mourning is not permitted on Shabbat, the Shibnga ends Friday afternoon shortly before Shabbat. One may not wash, but one may put on clean clothing and wear leather shoes. The uplifting of the mourning will now take place before the Parasha of the Morning Prayer (שחרית). Mourners will gather in front of the Hechal. The mourning period is now lifted by the Offertas (מי שברך) in favour of the bereaved. If the funeral took place at Beth Haim in Ouderkerk aan de Amstel, the great Hashkabah will be recited before Musaf, with the Offertas for family and friends, as described on page 219.

If the Shibnga ends due to a shortening on the eve of a Holiday (see page 222), the uplifting of the mourning will take place after the afternoon prayer (Mincha, מנחה) of the eve of the Holiday (see page 227).

If the Shibnga ends on Shabbat due to a shortening (Sunday is the first day of the Holiday), then the uplifting of the mourning will take place before the Parasha of Minchah (see page 227).

The 30 days of mourning (Sheloshim, שלושים)

ויבכו בני ישראל את משה שלשים יום (דברים ל"ד, ח)

And the sons of Israel wept for Moses for thirty days (Devarim 34, 8).

The 30-day mourning period (Sheloshim, שלושים) applies to all seven relatives, similar to the Shibnga (see page 217). This period begins when the coffin is covered and thus overlaps with the seven days of intense mourning, the Shibnga (שבעה). For thirty days, mourners may not shave, cut their hair or nails, listen to music, or attend celebrations.

A mourner will not be called to the Torah during these 30 days. If no other Cohen or Levi is present, the mourning Cohen or Levi may be called. A Cohen may not recite the priestly blessing (Duchan, ברכת כהנים) and must temporarily leave the Snoge (for רצה).

End of the 30 days

The 30-day period ends on the morning of the 30th day, counting from the burial.

The uplifting of the mourning takes place after the morning service (שחרית). The Chazzan recites the Tsiduk Hadin (צידוק הדין) and the Hashkaba (pages 36-40), followed by the Kadish recitation by the mourners (page 34). The Chazzan then orders the mourning sons to shave their beards. This concludes the mourning period.

If the 30th day falls on Shabbat or the Sheloshim are shortened due to the onset of a Holiday (ערב יום טוב, see page 222), the uplifting of the mourning takes place on Friday morning or the morning before the Holiday (see page 228).

If the incoming Holiday falls on the seventh day of the Shibnga, then the Shibnga is terminated after the morning prayer (שחרית) as usual, and the Sheloshim is terminated after the afternoon prayer (מנחה, see page 222). Mourners may shave now, except for children mourning the loss of parents [HT 05-09-2021], for whom no shortening applies. If the incoming Holiday falls on a Shabbat, one may shave in Medianos (Chol Hamonged חול המועד) (see page 228).

The 11 months

For 11 months from the date of death according to the Jewish calendar, sons say Kadish (קדיש) for their parents. If there are no sons, another person, such as a brother, may say Kadish, but in this case there is no obligation and no rights can be derived from it.

End of the 11 months

The termination of the 11 months happens in the same way as the termination of the Sheloshim (see page 228).

The 12 months

The 12-month mourning period applies only to children mourning their parents. The Jewish calendar counts 12 months from the date of death. Because the Yahrzeit is commemorated on the anniversary of the death, in a leap year with 13 months, the mourning period for children will end one month before the Yahrzeit.

During this period, they may not listen to music or attend parties, but they may shave, cut their nails, and trim their hair. They may be called to the Torah, and a Cohen may pronounce the priestly blessing (דוכן, ברכת כהנים Duchan).

It is customary to keep a candle burning for the entire 12 months (נר נשמה). During the 12 months, the mourner will sit at a different location in Snoge, during the week and also on Shabbat. After the year, the mourner returns to the original location. [RJBS]

End of the 12 months

There are no ceremonies at the end of the 12 months. The "Yahrzeit light" can be extinguished and the restrictions on mourners end.

Shortenings of the 7 and 30 days

If one has mourned for at least a short period of time (שעה קלה - not necessarily 60 minutes) of the seven days (שבועה) on the eve of a Holiday, this is considered seven days and the Shibnga mourning period ends, regardless of the actual number of hours or days that have lapsed. Getting up occurs after the midday prayer (מנחה).

If the Shibnga ends on the eve of a Holiday or earlier, the period from rising until the Holiday is considered as the entire 30-day mourning period (שלושים), and the 30-day mourning period ends, regardless of the actual number of hours or days that have elapsed. Getting up from the 30-day mourning period occurs after the afternoon prayer (מנחה). The prohibition for children mourning their parents to shave or cut their hair is never shortened. They are permitted to clip their nails, however, because the 30-day mourning period has been lifted.

Holidays in this context are Rosh Hashanah, Kippur, Sukkot, Pesach and Shabungot.

Special shortenings:

1. One hour of Shibnga before Rosh Hashanah cancels the Shibnga. Kippur cancels the Sheloshim.
2. One hour of Shibnga before Kippur cancels the Shibnga. Sukkot cancels the Sheloshim.

3. One hour of Shibnga before Sukkot cancels the Shibnga. Sukkot counts as 15 days, so that after Simchat Torah, 8 days of Sheloshim must be observed.
4. One hour of Shibnga before Pesach cancels the Shibnga. Pesach counts as 8 days, so that after Pesach, 15 days of Sheloshim must be observed.
5. One hour of Shibnga before Shabungot cancels the Shibnga. Shabungot counts as 8 days, so that after Shabungot, 15 days of Sheloshim must be observed.
6. Chanukah and Purim do not shorten but still count in full.

Here, an "hour" isn't necessarily 60 minutes. It's about a period of conscious mourning.

In the event of the death of a child רחמנא לצילן

In the event of the unfortunate death of children, may G-d protect us, some different rules apply:

- For stillborn children or children who die up to and including the 30th day of their life, there is no Mitzvah, but a modest funeral without ceremonies. There are no mourning periods.
- For children who died between the 31st day and the Bar/Bat Mitzvah, respectively the 13th and 12th year of life [SH Cardozo page 11]:
 - a. The Mitzvah (funeral) is the same as for an adult, but without Hakafot. [processions, KST page 646]
 - b. No Kadish is said during Snoge services because only children say Kadish for their parents. Others, such as fathers or brothers, may say Kadish, but it is not obligatory and no rights can be derived from it.
 - c. During the Shibnga, Tsiduk Hadin is said after the service, but no Haskabah is said. [TKP page 343 בנים קטנים]
 - d. On Shabbat, during the Shibnga, the Long Haskabah is not said.
 - e. Getting up after the seven days is the same as the getting up for adults, but no Haskabah is said. [SH page 210]
 - f. The 7- and 30-day mourning period for parents and any siblings is the same as for adults.
 - g. There are no 11- and 12-month mourning periods.
- From Bar/Bat Mitzvah, or the 13th and 12th years of age respectively, the mourning process is similar to that of adults.

Funeral during Medianos (Chol hamoed - חול המועד)

If the death occurred on a Holiday or in the intermediate days of Pesach or Sukkot (Medianos, חול המועד), the rules of mourning are different.

The period until burial (אנינות)

On Holidays the same mourning rules apply as on Shabbat (see page 215). On the intermediate days (Medianos), the same rules apply as on weekdays (see page 215).

The 7 days of mourning (שבעה)

The seven days of mourning (Shibnga, שבעה) begin after the last day of the Holiday. From the funeral until the end of the Holiday, the mourning rules apply as on Shabbat (see page 215). Although the last day (8th day of Pesach, 2nd day of Shabungot and Simchat Torah) has no public mourning, it is still considered a day of mourning, so one gets up on the morning of the 6th day after the Holiday.

The 30 days, 11 and 12 months

There is no difference for the remaining mourning periods. These last 30 days from the funeral, while the 11th and 12th months are counted from the date of death.

Funeral 2nd day Yom Tob

In very exceptional cases, a funeral can take place on the second or last day of Pesach, Shabungot, or Sukkot. Permission and instructions must be sought from the Rabbinat.

Tombstone (מצבה)

The tombstone (Matseba, מצבה) is preferably placed within the year. At Beth Haim, only horizontal stones are placed. Care must be taken to use the Portuguese naming convention. The inscription on the stone must always be approved by the Rabbinat. The unveiling of a Matseba is only done on days when supplications (Techinot תחינות, page 146) are said. For the ceremony, see pages 166-192.

The Yahrzeit

The Yahrzeit falls every year on the Jewish anniversary of the death. It is customary to light a "Yahrzeit candle" (נר נשמה) on this day. On this day, sons

say Kadish (קדיש) for their parents. If there are no sons, someone else can do so at the family's request. It is customary not to attend celebrations, etc., during the Yahrzeit Day. We have the custom of holding a Meldadura (learning evening) in memory of the deceased, during which, among other things, Mishnayot are learned (see pages 194-208).

It is customary to call upon a son, other relative, or acquaintance of the deceased on the Shabbat of the Yahrzeit or the following Shabbat, so that the Hashkabah can be said. We do not say the Hashkabah before the Yahrzeit, but after it, as a sign of confidence that the Mashiach will come before the Yahrzeit, and the Yahrzeit will then no longer occur. [SH page 173L] It should be noted that some families have the custom of having the Hashkabah said on the Shabbat before the Yahrzeit.

Leap year

If the day of death occurs in a common year in the month of Adar (אדר) or in a leap year in the month of Adar I (אדר א), then in a leap year the Yahrzeit will be in Adar I (אדר א). [SHBC to page 19; see also Heshek Shelomoh, manuscript EH 47 A 20 page 29 and DZB]

If the day of death occurs in a leap year in Adar II (אדר ב), then in a common year the Yahrzeit will fall in Adar (אדר), and in a leap year it will fall in Adar II (אדר ב). [Mbi Part 2 Chapter 36]

If the day of death occurred in a leap year on 30 Adar I (לאדר א), then the Yahrzeit in a regular year will fall on Rosh Chodesh Adar. [RJBS]

The months of Cheshvan and Kieslev can have either 29 or 30 days. If the death occurred on the 30th, then the Yahrzeit is in the 30-day month (חודש מלא) on the 30th and in the 29-day month (חודש חסר) on Rosh Chodesh of the following month. [ש"ע או"ח נ"ה מ"ב סק מה & RJBS]

Visiting Beth Haïm

If one has not been to this cemetery for 30 days, one should say the Beracha אשר יצר אתכם בדין (see page 210). Some have the custom of sprinkling rice on the grave. Upon leaving the cemetery, one must wash one's hands, but without a Beracha. Because Kohanim do not actually enter the cemetery, the above does not apply to them. Only after the burial of one of the relatives,

which they are permitted to attend (see page 214, 2nd paragraph), are Kohanim also required to wash their hands.

Death notice (Shemunga - שמועה)

If notice of death is received before or on the 30th day after the death (שמועה) (קרובה) and the burial has already taken place, then all the rules stated above apply, effective from the moment the notice is received. One must tear one's garments with Beracha, sit full Shibnga and keep full Sheloshim. Of course, the rules of shortening are observed (see page 222). The 11 and 12 months count from the date of death as usual.

If the notice of death is received before the funeral, there are several situations:

- If the mourner attends the funeral, the normal rules apply, as described above (see page 215).
- If the mourner does not attend the funeral and does not sit with the other mourners, the 7 and 30 days of mourning begin for him/her after notification (by phone or otherwise) that the funeral has taken place. [HT, 05-09-2021] The 11 and 12 months count from the date of death as usual.
- If the mourner does not attend the funeral but does sit Shibnga with the other mourners, he joins them for all the mourning periods. The periods of 7 and 30 days are therefore shortened by the number of days until he joined them.

If the message is received after 30 days (שמועה רחוקה) then the above rules do not apply. Because this situation is very uncommon in our time, one is referred to the Rabbinate for instructions in such cases.

Note for the Chazzan

Minyan

If there is no Minyan (מנין - 10 Jewish men), anything may be said except Kadish and Kedushah (קדיש וקדושה).

The funeral

Hespedim (eulogies) and Hakafot (processions) are only done when Techinot (supplications) are being said, so for example not on Friday afternoon (see page 146).

During the Shibnga

All services during the Shibnga conclude with צידוק הדין followed by Hashkabah and בילע המות, optionally concluded with Mishnayot and קדיש דרבנן by the mourners, as can be found elsewhere in this book. If Arbit is read immediately after Minchah, then צידוק הדין etc. are said only after Arbit. On the Shabbat conclusion, צידוק הדין is not said. [TKP page 243] Hallel is said, but not sung.

In principle, if the Mitzvah took place at Beth Haïm in Ouderkerk aan de Amstel, then on the first Shabbat after the burial, before Musaf, the great Hashkabah is said, including the Offertas for family and friends (שמתנדב um).

Conclusion of the Shibnga (Lifting up)

1. If the Mitzvah takes place from Monday to Friday, the Shibnga ends on the 7th day, with the day of the Mitzvah counting as the first day, and a short hour on the 7th day as the entire 7th day.
 - Shacharit as usual with Shibnga, including Hashkabah & צדיק אתה, בילע המות, optionally Offertas, קדיש דרבנן & משניות. For a child under Bar/Bat Mitzvah, no Hashkabah is said. For a person with a title, the צדיק אתה is sung.
 - After Shacharit, sit for a short hour. Then, the Pesukim (לא יבא עוד), page 164).
 - Then getting up. Men are "lifted up" by the Chazzan, women by a lady. The mourners then put on leather shoes and remove their torn garments.
2. If the Mitzvah took place on Sunday:
 - The Shibnga stops just before the start of Shabbat (about an hour) and ends on Shabbat.
 - No Pesukim, no uplifting up as in point 1, but preparing for Shabbat. Washing is not permitted, but clean clothing is. Minchah to Snoge, without any restrictions.
 - On Shabbat morning, the mourners gather before the Parashah in front of the Hechal, where the Chazzan makes the Offertas (מי שברך) for them.

3. Every Holiday ends the Shibnga, even if the Mitzvah was ahead of an incoming Holiday, provided that a short shibnga has been observed. [SH page 210]
 - After the afternoon prayer (מנחה) the Chazzan will pronounce צדיק אתה without בילע המות [SH 180R], followed by Hashkabah and Offertas (מי שברך) for the mourners. The verses “לא יבא עוד שמשך” are not said.
 - If the Holiday falls on Sunday, mourners on Shabbat are called to Hechal before the Parasa of afternoon prayer (מנחה). The Chazzan will make the Offertas (מי שברך) for the mourners.
4. Lifting up through Offertas (מי שברך) for the mourners is also done when the Shibnga ends on:
 - 9 Ab: after the Minchah during the Tassas collection (Sedaca),
 - Purim: during Shacharit, before the Megillah.
5. Lifting up on Chanukah: as usual (point 1 above).
6. Lifting up on Purim: as on Shabbat (point 2, 3 above), so before the Parashah, a Mi Sheberach for the mourners.

Conclusion of the Sheloshim

1. The Sheloshim mourning period ends on the morning of the 30th day from the funeral.
2. During Yishtabach (ישתבח), the Abelim sit low behind the Tebah. After עלינו, the Chazzan turns toward the mourners and says צדיק אתה, followed by Hashkabah (השכבה), Offertas (מי שברך), and ה' צבאות. The mourners then say קדיש יהא שלמא. Finally, the Chazzan tells the mourning sons that they may shave their beards.
3. If the end of the Sheloshim falls on Shabbat, the uplifting of the mourning period is performed on Friday morning in the usual manner, as described in point 2 above.
4. Each Holiday start brings an end to the Sheloshim, except for children mourning their parents.
 - If the Shibnga has already been completed, the uplifting of the Sheloshim for the preceding Holiday takes place in the morning, as described in point 2 above.
 - If the Shibnga has already been completed and the Holiday falls on Sunday, the Sheloshim are uplifted Friday morning. The uplifting is done

as in point 2 above. In this case, one may shave Friday afternoon, but not in Medianos (Chol Hamonged חול המועד).

- If the Shibnga ends ahead of the Holiday, the uplifting of the Shibnga will take place after Shacharit as usual, and the uplifting of the Sheloshim after Minchah is done as for Shibnga (see page 228, point 3, sub 1). In this case, one may shave in the afternoon, but not on Medianos (Chol Hamonged חול המועד).
 - If the Shibnga ends on Shabbat ahead of the Holiday, then the uplifting of the Shibnga is on Shabbat morning after Shacharit and the Sheloshim are lifted after Minchah. In this case, one may shave on Medianos (Chol Hamonged חול המועד), but not on Friday.
5. If both a Shibnga and a Sheloshim end on the same day, one should first uplift the Shibnga and only then the Sheloshim.

Unveiling the Mastebah

The unveiling is not done on days when no Techinot (supplications) are said (see page 146).

End 11 & 12 months

The 11th and 12th months for children over their parents are counted from the Jewish date of death. The uplifting of the 11 month is equivalent to the uplifting of the Sheloshim (see page 228). There is no uplifting for the 12 months.

If this day falls on Shabbat or a Holiday, the uplifting is done on Friday or ahead of the Holiday.

Tzedakah

It is a good custom to give Tzedakah (charity, gifts to the poor) for the spiritual rest of the deceased.

צדקה תציל ממות

Caridade Escapa de Morte

Tzedakah will save from death.

For this reason, two Tzedakah boxes are placed in Ouderkerk during the meal for the mourner(s). It is also customary to place a Tzedakah box in the mourner's home during Shibnga week.

Terms used

For the convenience of the reader, some common terms are explained below.

- Aninout - אנינות: the mourning period between death and burial.
- Abeel - אבל: designation for a Jewish grieving person.
- Abelim - אבלים: designation for several mourners.
- Besam - ברכת המזון: also “benshen”: prayer of thanksgiving after eating bread.
- Beth Haïm - בית חיים: cemetery. Also name of the cemetery in Ouderkerk aan de Amstel.
- Duchan - דוכן, ברכת כהנים: priestly blessing, pronounced on Shabbat and Holiday Morning.
- Habdalah - הבדלה: prayer at the end of the Shabbat.
- Hagomeel - הגומל: a blessing of thanksgiving offered by someone who has been healed, who has made a sea/air journey, or who has been released from prison (according to שו"ע או"ח ריט). This is usually said before the open Hechal, also by women, followed by Offertas for the person concerned.
- Hashkabah - השכבה: a prayer for the repose of the soul of the deceased.
- Hespeed - הספד: a funeral eulogy, delivered at the cemetery on days with Techinot.
- Kadish - קדיש: a prayer to sanctify the name of God, said, among other times, at the funeral and by children mourning their parents.
- Keringa - קריעה: the tearing of outer garments upon (the news of) death.
- Matseba - מצבה: tombstone.
- Medianos - חול המועד - Chol Hamonged: The intermediate days of Pesach and Sukkot.
- Minchah - מנחה: afternoon prayer.
- Mitzwah - מצוה: in this context funeral. In a broader sense, a Mitzwah is a commandment.
- Musaf - מוסף: extra prayer in the morning of Shabbat, Rosh Chodesh and Holidays.
- Ngarbit - ערבית: evening prayer.
- Offertas - מי שברך - Mi Sheberach: blessing for a person, followed by a financial gift.
- Oneen - אונן: designation for the mourner from death to the covering of the grave.
- Parasah – פרשה: (weekly) Torah reading.

- Rodeamentos - הקפות - Hakafot: seven circlings performed at the burial place of a deceased man on days with Techinot.
- Rogativa - מצלאין לחולה – Metsala'in Lacholee: prayer for a seriously ill person.
- Sheloshim - שלושים: 30 days of mourning, counted from the burial.
- Shibnga - שבעה - also called "shivah": seven days of mourning, beginning immediately after the burial.
- Shacharit - שחרית: morning prayer.
- Shemang – שמע: in this context also called "shemot" or "sheimes": prayer said by those present at the time of death.
- Shemunga - שמועה: announcement of death.
- Taharah - טהרה: ritual washing by Lavadores/Lavadrices.
- Techinot - תחינות: supplications, said during morning and afternoon prayers, but not on Friday afternoons, Shabbat, Rosh Chodesh, or other Holidays (see page 146 for the full list).
- Tefillin - תפילין: phylacteries.
- Tziduk Hadeen - צידוק הדין: prayer in which we accept God's justice, including with regard to death.
- Widui - וידוי: confession of sins, said by someone in mortal danger. Also said during Selichot and on Kippur.
- Seven relatives - שבע קרובים - Sheva Kerobim: seven relatives for whom one must mourn, namely: father, mother, brother, sister, son, daughter, and spouse from whom one is not divorced (חופה ולא גט). For a maternal half-brother/sister, a Cohen must mourn, but may not defile himself (מטמא למת – be in the house of the deceased, or enter the cemetery)..

Abbreviations used for sources:

- DZB: Oral by drs D. Zecharja Baruch
- HT: Chacham Toledano
- Mbl: Menasse ben Israel, Thesouro dos Dinim, 1645
- RJBS: Rabbi Serfaty
- SH: Seder Hazzanut Bradon, edition J. Meijer, ca 1950 (L=links, R=rechs)
- SHBC: Seder Hazzanut Bradon, copy A (Bram). Lopes Cardozo, ca 1938
- TKP: Tefilot Kol Pé edition 1928