

CHEVRA KADISHA OF SOUTH FLORIDA

חברה קדישא תורת אמת

UNDER THE AUSPICES OF
TORAS EMES ACADEMY OF MIAMI

GUIDELINES TO TAHARA PROCEDURES

THE FOLLOWING GUIDELINES ARE THE AUTHORIZED PROCEDURES
FOR THE CHEVRA KADISHA OF SOUTH FLORIDA.

The purpose of this guide is to assist the members of our Chevra in standardizing and clarifying our practices. A uniform practice and procedure increases the fulfillment and satisfaction of those who give so much of themselves in the performance of Taharos, and ultimately leads to the goal to which we all aspire – enhancement of Kavod HaMais.

Rabbi Elchonon Zohn

85-18 117 Street
 Richmond Hill, New York 11418
 718-805-2246

Adar 23, 5750

To the Members of the Chevra Kadisha of Toras Emes Academy of Miami,

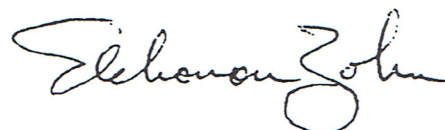
I was asked to review the guidelines Rabbi Kalman Baumann set forth for the Chevra based on my lectures in Miami. I have agreed to do so for two reasons:

1) The need for a Chevra to have a consistent and uniform set of Minhagim and procedures is brought in many Seforim. This is to ensure that all Jews are prepared in exactly the same way in accordance with the Minhagim of their community. This also reduces the need for discussion at the Tahara thus providing for a well-coordinated and efficient Tahara process and ultimately for greater Kavod Hamais.

2) While reviewing the Guidelines and while visiting Miami last month, I was impressed with the complete dedication and devotion shown by many in your Chevra to the great Mitzvah of Chessed Shel Emes. It is therefore a privilege for me to support and to endorse the spirit as well as the contents of these guidelines which were obviously written with great precision and care, reflecting an unusual appreciation and love for the work of the Chevra.

In keeping with these ideas and goals, it is important for every Chevra to have a designated leader to act as a Morah Derech in decisions regarding all questions that pertain to the Chevra. Rabbi Kalman Baumann, who worked closely with me in New York, has a broad knowledge of the Halacha and Minhagim of Tahara as well as a good deal of practical experience. He is also adept at the special techniques and procedures of Tahara that may arise in special instances. It is therefore prudent and proper to turn to him for guidance and direction in all questions relating to Chevra matters.

In the merit of this great Mitzvah, may we all live to see the day when the services of the Chevra Kadisha will no longer be necessary.



Rabbi Elchonon Zohn

CHEVRA KADISHA OF SOUTH FLORIDA

BASIC TAHARA PROCEDURES

A. GENERAL GUIDELINES

- The contents of this guide are based on a four-member Tahara team. If circumstances cause the presence of fewer than four, certain procedures will need to be adapted accordingly.
- A leader – Rosh Metaher(et) – is designated and is in charge of directing the team in an efficient, smoothly executed and correct Tahara. Halachic questions are to be pursued and decided by the Rosh.
- During the entire Tahara there should be **NO TALKING** other than what is necessary for the performance of the Tahara. This means there should be no speculation over the cause of death, and no discussion of scars and wounds other than what is necessary for problem solving.
- Prepare all necessary supplies, obtain Jewish name, and resolve all Shailos (Halachic questions) in advance.
- Tefilos need be said by only one member, while the others proceed with the Tahara procedure.

B. GENERAL PREPARATIONS

- Wash hands with cup; right-left-right-left-right-left. Hands may be dried if helpful (ease of putting on gloves etc.) Hands must be washed before touching Mais.
- Gloves must be worn, put on after washing.
- Apron must be worn.
- Check that all supplies are on hand and laid out before beginning. (Sheets, scissors, gloves, tape, pads, Monsell's (coagulant), Tegaderm, adhesive remover, Tefilos, manicure sticks, Q-Tips, egg, vinegar, Israel earth, pottery).
- Location and accessibility of Casket, Tachrichim and Talis (for man) should be clarified when Rosh first arrives.
- One person cuts sheets into at least 15 - approximately 12"x12" cloths.
- Fill 3 buckets of **LUKEWARM** water (one may be a little warmer, or an extra bucket may be filled with warmer water for special needs).
- Check that the Mikveh (if being used) is full.

C. PREPARATION AND CHECKING OF MAIS

- * The Chevra Kadisha should handle the body from the earliest point possible. *
- A minimum of two members move the Mais into the room.
- All help move the Mais onto the table, gently. If Mais is light, three can move the body onto the table, if necessary. Do not start working with the body before three members are present.
- The table should be adjusted to a comfortable working height, and at an angle with the head higher than the rest of the body, for both halachic and practical reasons. The angle should be just enough to allow the water poured onto the Mais to drain off the end of the table. Position the table so the drain hole is over a sink or bucket.
- The Mais is called by name and mechila (forgiveness) is asked in advance for anything lacking we may do. (Mechila should not be asked in the presence of other Maisim.) (If the person's, or parent's Hebrew name is unknown, they may be called by their English name, the son or daughter of their father. If the parent's name is unknown (even in English), the Mais is referred to as the son/daughter of Avrohom Avinu.)
- * *The first Tefila - CHAMOL - is said at this point, before the Tahara begins.*
- The wraps and clothing are now removed from the Mais.
- * *The Tefila - VAYAAN - is said as the body is being undressed before the Tahara begins.*
- A woman is covered with a sheet; a man needs to have the genital area covered with a large cloth.
- Check name tags for proper name. If no tags, consult director. Place tags in clean dry place for insertion in Aron, at the end of the Tahara.
- Check clothes and wraps that are removed, for blood stains. These need to be saved to be buried with the Mais.
- If cutting clothing, cut on right side.
- Turn the Mais onto the left side, exposing the right back. Cut clothing or wraps can then be pushed under to the other side for removal.
- All blood should be cleaned with **damp** cloth. Even stains of blood that are dry should be cleaned at this time. Announce all existing problem areas of concern; for example – “bedsores on pelvis,” or “puncture in elbow,” or “sensitive skin,” etc.

D. RECHITZA — WASHING

1. GUIDELINES

* **Once all blood flow has been stopped and covered, the Rechitza may begin.**

- The members should be positioned around the table as follows:
 - Two members on right side, two members on left side.
 - Rosh should be washing on right (a designated place to direct from, so the process goes smoothly).
- During washing, the right side always maintains a lead over the left side.

2. PROCEDURE

- On each side, one person pours the water and one person washes. The pouring should be basically continuous and should be poured backhand, if possible. The person pouring should hold extra cloths, separated between his fingers, to be available and easily pulled out. Care should be taken to keep the cloths dry.

* *The Tefila - ROSHO - is now said, preferably as the correlating part of the body is being washed. For this purpose it is helpful to memorize the Tefilos.*

- Begin washing right side of the face; forehead, eye, cheek, nose, mouth, lips, ears. Left side team can be washing simultaneously, but following slightly behind. **Do not pour on face.** For the face, water is poured on the cloth.
- Watch out for wounds while washing.
- Outside of ears should be cleaned now (Internal part better seen and cleaned later, when turning).
- Nose and mouth should only be cleaned in the front area, where you can see – don't poke inside.
- If left side is not finished, the right side should wait for the whole face to be finished before going on to the neck. Throughout the washing procedure, left side should watch and be sure not to get ahead of right side.
- After head, wash the neck, shoulder, underarm, arm, hand, fingers. Nails are usually cleaned later while the body is turned and back is being washed, but they may be cleaned at any available time after that side is cleaned.
- After hands, wash the chest, navel (clean well), groin, thigh, lower leg, foot.
- The area between the toes (and sometimes fingers), the palm and sole, require extra careful washing.

TO TURN THE MAIS:

- *Move the Mais closer to the member who will be washing the back so he won't have to stretch across the table.*
- *Turn right foot over left and right arm across to the other side.*
- *3 members stand on the left side; 1 putting pressure against the shoulder, and 1 putting pressure against the pelvis so the Mais doesn't slide. The 3rd member (who's doing the actual turning) places his right hand on the right shoulder and left hand on the right hip, and in a pivotal action, he turns the body towards himself in a rolling fashion. (Where a Mais is very heavy, the 4th member may help by lifting from other side.) The first 2 members may now leave go of the Mais and continue with the Rechitza.*

NEVER TURN THE MAIS MORE THAN HALFWAY (90 DEGREES) SO THAT THE MAIS IS NEVER FACING DOWNWARD.

- *Be careful that the underlying arm does not get caught underneath the Mais. Where punctures exist in the underlying arm, keep the arm far enough away so as to avoid any pressure on the puncture point.*

WASHING THE BACK

- When washing the back; 2 members wash the back, 1 member holds, and the 4th member cleans the nails - (right hand, left hand, right foot, left foot, or alternatively - right hand, right foot, left hand, left foot, depending on the Mais' position when the nails are being cleaned.) A toothpick or manicure stick should be used. If none is available, one may use metal (for instance - the tip of a scissors with a cloth wrapped around it so it won't accidentally pierce the skin.)
- Now wash the hair well. Wash the hair and scalp making sure that no water goes into ears, mouth or nose.
- Clean ear, preferably with cloth and not Q-Tip. From this angle, you can see well behind the ears, and into the opening of the inner ear. Use a Q-Tip when absolutely necessary, to clean out accumulation of wax and/or dirt by opening to inner ear. Do not clean beyond opening of inner ear.
- After ears, wash the neck, check back of arm, wash back.
- Rectum - wash, clean, pack if necessary. Surgical pads are preferable for packing as they stay in place better than cotton.
- After rectum, wash leg and foot.
- Before putting Mais back down, pour water down the table to wash away any accumulation of dirt.
- Put Mais down carefully, watch the arm and leg.

- Reverse the order to turn and wash the left side of the back in the same manner.
- Finish washing. All water should be poured out. (Water may be poured into sink. It is not necessary to pour over Mais.)
- * *The entire washing process has been done with proper respect for the Mais - Kovod HaMais - and with no nonessential talking.*

E. PREPARATION FOR TAHARA

- Hands are washed again, in the same manner as above, first removing the gloves, washing RLRLRL, and they may be dried to facilitate putting on gloves. (If using same gloves as in washing procedure, they should be washed as well, but it is not necessary to wash three times.)
- Make sure enough sheets are on hand for drying of table and drying of Mais, and for use during Tahara, as will be explained.
- * Tefilos of AWMAR RABI AKIVA and MAAYAN are said before immersing or pouring water.

METHODS OF DOING THE TAHARA IN ORDER OF PREFERENCE

1. STAND MAIS UP
2. IMMERSE IN MIKVEH
3. LIE ON BOARDS

F. THE TAHARA

1. **Stand Mais up** - this procedure should only be attempted under the guidance of some one experienced in its application.
2. **Immerse in Mikveh**
 - a. Positioning the Mais
 - The Rosh is positioned on one side, and the other three members are on the other side; one at the upper back, one at the middle back, and one at the lower back.
 - The member at the middle back turns the Mais towards him, using the same procedure as described by the Rechitza, (with the other two putting pressure on shoulder and hip.) The Rosh positions the backboard, or Tahara board, as far underneath the Mais as it will go, paying attention to the position of the hoist straps, and then the member who turned, gently lowers the Mais onto the board. (Special attention should be given to bed sores or sensitive skin on the back.) All members at this point, at their positions, will lift the Mais from underneath and position the Mais squarely onto the board.

- With the Rosh overseeing the securing of the straps to the hoist, one member positions himself at the head, one by the feet, and the fourth takes the sheet to dry the table. With the Rosh at the hoist controls, and the board being steadied by the members at the head and feet, the Mais is hoisted up and over to the Mikveh, all the while, taking pains to ensure the head is elevated over the rest of the body.

b. The Immersion

- The feet are immersed first, followed by the rest of the body. Once the hoist is lowered enough to allow for complete immersion, while the member at the head elevates the head to keep it out of the water, the member by the feet moves up to the lower back area. His responsibility is to remove the sheet or cloth covering the Mais, and to ensure that the hands and feet are fully immersed along with the rest of the body.
 - The Rosh leaves go of the controls and pushes the Mais under the water with one hand, (push down on the rib cage area, not stomach) while covering the mouth and nose with a cloth, with his other hand.
 - The member at the head, continues to steady the board, and is responsible to lift the board up (just enough for the Mais to emerge above the water surface) after each immersion.
 - The Mais is immersed three times.
 - While the Mais is being immersed, the fourth member is drying the table, and spreading out a clean dry sheet upon which the Mais will be placed after emerging from the Mikveh. (Spreading a dry sheet is optional.)
- * *Tefila - TAHOR HU for man, and TAHORA HEE for woman, is said three times as the Mais is immersed.*

c. Returning Mais to the table

- After last immersion, the Rosh removes the cloth from mouth and nose, takes the hoist control, and raises the board high enough to clear the side of the Mikveh.
- After last immersion, the member by the lower back covers the Mais with the cloth or sheet, and returns to his position by the foot of the board.
- To maneuver the Mais from the board back to the table: the board is lowered so that one-third of the board is protruding over the right side of the table. With the Rosh on one side, and the other three members back to the same positions they had before the tahara, after the hoist straps on the other side have been unfastened, the three members reach and hold the Mais, while the Rosh tilts the board towards the other members, and slowly release the Mais, who is lowered slowly down onto the table as the Rosh removes the backboard or Tahara board. The Mais is now in a turned position; before the members put the Mais back down, they are to make sure that no

straps are caught beneath the Mais. (Where bedsores or sensitive skin are a concern, it is best to lift the Mais off the board without turning, where possible. Positions of members remain the same.)

- The Mais is now ready to be dried.

3. Lying on boards

a. Preparation and positioning of the Mais

- Empty out buckets and refill with cold water. A total of 24 quarts of water is required, in 3 buckets of approximately 8 quarts each.
- Tahara boards should be first washed off and then immersed in the buckets before putting them under the Mais.
- The boards should be placed: under the head (use a headrest or board), under the upper back, the lower back (buttocks), and feet. Two people raise the Mais and one places the boards underneath.
- There is no need to dry the table since the tahara water will wash away the pre-tahara waters.

b. The pouring

- 1 person stands at the head pouring one bucket continuously over the forehead.
- 1 person stands on the right side; 1 person stands on the left side, each pouring out some of the water over the respective shoulders (only where necessary - thereby making sure the bucket is not too heavy to handle) and then shooting the remaining water down the side of the body. (This method is preferable to pouring water up and down the Mais.)
- 1 person (the fourth) says the Tefilos and stands ready to remove the covering sheet right before the tahara pouring. He should have a clean covering sheet ready for after the tahara procedure.
- When both sides are finished, the person at the head shoots what is left in the bucket down the length of the Mais.

** It is not necessary that the water cover every bit of the Mais as long as most of the Mais is covered by the poured water.*

- There should be no break in the pouring of the water. If there was a break and no one was pouring for a split second, then as long as 14 quarts were poured continuously, the tahara pouring does not have to be repeated.

c. Removing the boards

- The boards are removed in the reverse order of being placed, with two people lifting and one person removing, and they are placed on the side.
- The Mais is now ready to be dried.
- * *The Tahara procedure should **NEVER** be repeated unless there was something lacking in the mikveh or the pouring process itself (not some oversight with the washing, for example).*

G. THE DRYING

- While the Rosh attends to the preparation of the Aron, the other three members dry the Mais.
- The drying starts at the head, with the right side first and ahead, and the left side simultaneously and following a little bit behind, as in the washing. The feet and legs may be dried simultaneously, once the head has been started.
- Turn as before to dry the back; first right side and underlying table, and then the left side and underlying table.
- Only sheets or towels are used for drying the Mais. Paper towels may be used to help dry the table, which needs thorough drying, including the sides.
- Where sensitive skin is present, or where sores or punctures exist, dry by patting, not by rubbing. Observe the area you are drying.

H. SETTING UP THE ARON (CASKET)

- The setting up of the Aron may take place at any point during the Tahara that the Rosh or other capable member is not needed by the Mais (e.g. a lot of taping is being done and only three members are needed by the Mais and all other preparations for the tahara are completed). In a problem-free Tahara, this will not occur until the drying.
- The Rosh should make sure to be in charge of setting up the Aron.
- **It is most important to be sensitive to the needs of the funeral home, as regards the casket. Unless specifically directed by a funeral director, the procedure is as follows:**
- The Aron should be either outside the Tahara room, or in a clean part of the room.
- The cover is carefully removed and placed in a secure position, noting which side goes by the head. If putting cover in stand-up position, head should be on top.

- **DO NOT** remove the lining that is designed to go over the Mais, only the lining which is designed to go underneath the Mais. The bulk of the straw is removed. (Avoid getting straw on the floor.)
- Some straw should be around the sides of the casket so that the Mais does not slide around. This is especially important around the head.
- It is preferable that there be at least three small holes on the floor of the Aron. If possible, they should be drilled at this point.
- The Tachrichim (shrouds) are now taken out of their box or wrapping. The pillow (small sack that is part of the Tachrichim set) is well packed with straw, flexible enough to support the head in an upright position. The straw is sprinkled with Israeli earth, and is positioned in the casket so that the head is straight and elevated.
- The Sovev is laid in the Aron on a diagonal, with one corner at the top, one at the bottom, and one at each side. There should be enough left at the top to cover the head, even if that does not leave enough to cover the feet. If 'Vaad' Tachrichim are being used, the Sovev need not be placed diagonally, as the larger Sovev can cover the entire body.
- For a man, place the Talis on top of the Sovev, so that the man will wear it in a normal fashion. Position the Talis so that it will be worn over the shoulders, unless it is known the man wore it over his head, in which case it is positioned that way. The Talis should be made "pasul" (rendered non-kosher) by tying a regular knot at the tip of the Tzitzis and by tying another knot (slip-knot) in one of the four corners/ Tzitzis, and tucking the Tzitzis into the corner 'pocket'. If there is a metal Atara on the Talis it must be removed and returned to the family. Plastic ones, with silver paint or with the Bracha on them, do not need to be removed.
- Using the side of the casket, lay out the Tachrichim in the order they will be put on. The pants (Michnasayim) should be on top, the shirt (K'sones) next, and the Kittel on the bottom. The headpiece, bonnet, and ties, should be positioned separately. It is worthwhile to untie the bows when preparing the garments so as not to risk tearing them later when working quickly.
- Bring the articles of clothing in one at a time, to avoid the risk of something falling.

I. DRESSING

- Once the Mais is completely dried, the dressing begins.
- The egg white and vinegar mixture is put on first. (One part egg white/one part vinegar - shake well)
- Using fingers, apply onto hairline, eyebrows, temple, and also sideburns and area of facial hair for men. This is repeated three times.

* *Tefila – V'ZARAKTI is repeated three times, while applying the egg and vinegar.*

- The headpiece is put on. The man's one-piece headpiece - Mitznefes - is put over the entire head, with the seams at the side. The woman's bonnet is put over the hair on the back of the head and tied at the neck. A temporary face cover is then applied.
- * *Any tying done at or near the face, should be done by only one person so as not to have hands crossing over the face of the Mais.*
- After face and head covering, the pants (Michnasayim) and then the shirt (K'sones) are put on. These two garments can be done simultaneously as long as the pants are started first.
- The foot should be along the bottom of the pants and the heel in the point so the pants lay smoothly. The crease (not the hem) should be over the top of the leg, beginning from the toes.
- To put on the shirt, the dresser's hand goes up and through the sleeve of the shirt, which is then brought through the arm of the Mais. The arms are then raised as high as possible and the material of the K'sones tucked into the underarm in order to lift the shirt over the head. One member raises the head slightly while the other slips the gathered up material over and back under the head of the Mais. At this point, a 3rd member holds the head, and the two members on each side lift the Mais's shoulders by lifting the arms, and then pull down the K'sones as far as possible.
- Turn the Mais to pull the Michnasayim up and to simultaneously pull the K'sones down. Bottom of K'sones goes over the top of the Michnasayim. It is not tucked in.
- * *When turning the Mais by the dressing, the procedure is slightly different from turning during the Rechitza and Tahara, and is as follows:*
 - *There is no need for anyone to put counter pressure by shoulders or pelvis while turning.*
 - The member turning is the one who was on the left side putting on the K'sones. He grasps the right hand by the wrist with his right hand, and the right hip with his left hand. Care is taken that his left hand not impede the proper positioning of the Tachrichim (e.g. - hold by the Mais' skin, underneath the Tachrichim). The Mais is now rolled towards the member on the left. The Mais should not be turned more than 45 degrees. The person on the right now pulls up the Michnasayim, and pulls down the K'sones, over the Michnasayim. The Mais is returned onto his back, and the procedure is reversed. It is repeated as often as is necessary until the pants and shirt are properly positioned. The cloth covering the man's genitals is removed now.

THERE IS NO NEED FOR MORE THAN TWO MEMBERS TO BE INVOLVED IN PUTTING ON THE K'SONES UNLESS FLUIDS HAD BEEN ESCAPING FROM MOUTH OR NOSE, IN WHICH CASE A THIRD MEMBER STEADIES THE HEAD WHILE THE MAIS IS BEING TURNED.

THERE IS NO NEED TO LIFT THE LEGS TO PULL UP THE MICHNASAYIM - THIS IS ACCOMPLISHED WHILE THE MAIS IS BEING TURNED FOR THE K'SONES.

- Once the Tachrichim are positioned properly they are tied as follows:
- Begin at waist, two members (member on right side by Michnasayim moves up, and member on left side by K'sones remains where he is) making the turns.
- At the same time, Rosh moves from right side of K'sones up to tie the neck.
- At the same time, the member on the left side of the Michnasayim goes around to the right side and ties the bendlach (by ankle for men, just below knee for women) beginning with the right leg.

*** AT ALL PLACES, FOUR HALF-TURNS ARE MADE AND THEN A SLIP-KNOT IS TIED, WITH THE TWO LOOPS FACING THE HEAD.**

- The Kittel is put on next, using the same procedure as described for the K'sones.
- Once properly placed, with the Rosh straightening the collar and doing the turns and tying by the neck, two other members slip the gartel across the table, under the neck of the Mais, and in a back and forth motion, bring the gartel into position beneath the waist of the Mais. Care should be taken that the gartel not twist. Four turns are made and the two loops facing toward the head on the left side, and one loop facing the head on the right side, are made.

** Tefila - SOS ASIS - Once Kittel is on, the fourth member says this Tefila.*

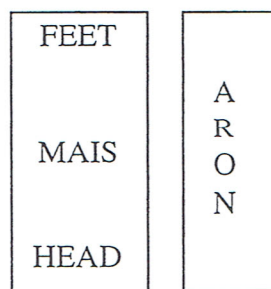
** If some part of the Tachrichim was put on in the wrong order, do not redo!*

J. PLACING IN ARON

- All preparations of the Aron must be completed as outlined in section H.
- Positioning:

A. X3

X3 - moves feet into Aron, leaves go and goes to position next to X2.



X3
X2
X1

X3 - left arm under, right arm over, buttocks

X2 - both arms, palms down, supporting back

X1 - Rosh; left arm under neck, supporting head, right arm supporting back

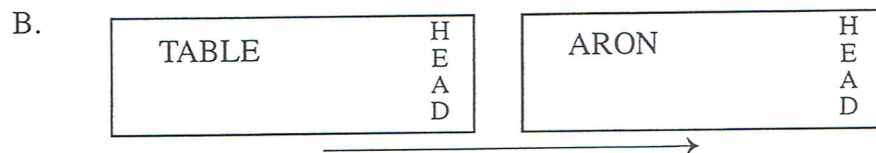
X4 - both hands under left shoulder and supporting left arm, move with Mais to Aron.

X4

TABLE

This method proceeds as follows:

- 1) X3 pivots the legs into the Aron, leaving only from the thighs up, still on the table.
 - 2) X3 moves next to X2, while X4 pushes Mais towards Aron.
 - 3) In a simultaneous action, all four members hold their assigned area of the body and bring the Mais over and gently lower into Aron.
- The above diagrammed method (A) is preferred, as it is the safest. Where the Mais is extremely light, the Mais may be lifted and carried and then placed in the Aron, as in the following diagram:



- In this method, the members either stand two on each side, or all four on one side.
- Another method that can be used with a light person is to lift the Mais and then pivot to the Aron. This is least preferred because the Mais is not going immediately from table to Aron, thereby increasing the chance for a mishap, R'L.

IT IS ESSENTIAL THAT ALL MEMBERS WORK IN UNISON TO SMOOTHLY, EVENLY, AND GENTLY PLACE THE MAIS IN THE ARON. THE FEET ARE PLACED IN FIRST, AND THE ENTIRE TORSO AND HEAD MUST REACH THE FLOOR OF THE ARON IN THE SAME INSTANT - DO NOT LET ONE PART DROP!

* *Tefila - While placing the Mais in the Aron, the following is said: VeLO YAVOU LIROS KeVALA ES HaKODESH VaMAISU", followed by: "VeHU RACHUM YECHAPER AVON VeLO YASHCHIS; VeHIRBO LeHASHIV APO, VeLO YAIR KOL CHAMOSO"*

- Once the Mais is in the Aron, the Mais is to be centered at the shoulders, waist and buttocks. The head is to be squarely on the pillow. The limbs and Tachrichim are straightened and smoothed out to give as neat an appearance as possible.
- Any clothes, cloths, or sheets containing blood are to be wrapped neatly into a package and placed by the feet. The pillow that comes with the Aron should also be placed by the feet. False teeth that were not in the mouth should also be placed by the feet.
- The man's headpiece is lifted away from the face. The woman's temporary face cover is removed. The Rosh sprinkles a tiny amount of Israel earth on the eyes, and a more liberal amount on the chest over the heart, and by the genital area (Bris Milah by men).

* *Tefila - the words "VeCHEEPARE ADMOSO AMO" are said by each body part that is sprinkled upon. For men by the place of the bris, "OS BRIS KODESH" is also said.*

- The Sherblach (broken pottery pieces) which consist of one larger piece for the mouth and two smaller pieces for the eyes, which should have been prepared at some point earlier on in the Tahara, are now placed over the eyes and mouth.

* *Tefila - the words “VeCHEEPARE ADMOSO AMO” are said as each piece is positioned.*

- The man’s face covering is now returned to its proper position. For a woman, the face is now covered with the face covering which is tied at the neck.

K. CLOSING THE ARON

- Two members should be positioning the Mais, while the other two are cleaning up and/or getting the cover of the Aron.
- For a man, the member on the left, places the Talis across the chest, and then the member on the right does the same, with the right side being on top.
- The Sovev is now closed as follows: The member on the left places that side of the Sovev over the Mais, and the member on the right does the same, with the right side being on top. The part of the Sovev that protrudes over the top of the Aron is now placed over the face, over the rest of the Sovev. The same is done by the feet, if the Sovev is long enough.
- The cover is now carefully brought by two members and is gently placed into position. At this point, double check that all items containing blood have been inserted into the Aron. If the cover is in two pieces, the bottom part is put on first.

IF THERE IS ANY REASON TO SUSPECT THAT THE ARON WILL BE REOPENED AT A LATER TIME, IT SHOULD BE CLOSED ‘ON CONDITION’ (AL TNEI), TO AVOID ANY SHEILOS.

- After the cover is on, it’s appropriate for all the members to again call the Mais by name and ask for Mechila (forgiveness) for any improper omission or commission in the performance of the Tahara.
- The Aron is to be left where the funeral director instructs, with the feet facing the door. However, it should be removed from the Tahara room.

L. CLEANING UP

- After completing the Tahara, the Tahara room should be cleaned up thoroughly.
- Be sure that all Chevra supplies are put neatly away in their appropriate place, and take note of what supplies need replenishing, or will need replenishing in the near future. Leave that information when calling the voice mail box.
- Mopping up the floor, picking up straw, and putting dirty sheets in the bin are part of the cleanup.

- We should try to leave the room so the funeral director will find it in the same condition in which he left it, in order to encourage a good working relationship with the funeral homes and directors.
- One should wash up with soap in the Tahara room or a nearby bathroom.
- When leaving, the minhag is to wash RLRRL as before, using a cup. It is preferable to do this outside the funeral home, however, where necessary, one may wash inside as long as they will not pass within four Amos (six feet) of a Mais before leaving the home.

WHEN QUESTIONS OR PROBLEMS ARISE, DO NOT HESITATE TO CALL RABBI BAUMANN ON HIS MOBILE PHONE AT 305-527-4999.

In the unusual event that you cannot reach Rabbi Baumann, a Sheila may be asked of any local Rav, at the Rosh's discretion.

Before leaving the funeral home, it is the responsibility of the Rosh to:

- a) make sure a Tahara certificate is properly filled out and left for the family and*
- b) call in to our dedicated Chevra Kadisha voice-mail number, 786-383-2612, to leave the pertinent information about the Tahara.*

IT IS ALWAYS RECOMMENDED THAT DIFFICULTIES AND SHEILOS BE REVIEWED AFTER THE TAHARA, WITH RABBI BAUMANN, TO ENSURE CONSISTENCY AND A CONSTANT UPGRADING OF OUR STANDARDS AND PRACTICES.

* MAY HASHEM GUIDE US IN THIS MOST HOLY MITZVAH *

TEFILOS

1. RECHITZA – RECITE BEFORE WASHING:

לאיש אומרים:

רבוננו של עולם תמול על פלוני בן פלוני המת הלז שהוא בן אברהם יצחק ויעקב עבדיך ותנוח בפשו ונשמתו עם הצדיקים פי אתה מתייה המתים וממית חיים. ברוך אתה מוחל וסולח לתטאים ולעונות ממתי עמד 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 במרומי לעבדיו וליראי שמו: ברוך פודה עמו ישראל ממיני פורעניות ברחמים: ובכן יהי רצון מלפניך יי אלהינו ואלהי אבותינו שתזכור זכות ברית קדש שבבשרו ויהיה פדיון לו משרפת גיהנם ותחליצהו. ברוך אתה כורת הברית ברחמים ברחמים: ברחמים הסתר והעלם פשעי המת הזה עבדך משרפת אש ותחליצהו. שהוא צריך לרחמיך הרבים: ואתה יי אלהינו טוב וסלח לכל קוראיך. ברוך אתה גדול העצה ורב העלילה ברחמים עם רגלי צדיקים בגן עדן ודרוך פי מקום ישרים הוא רגלי תסידיו ישמור: ברוך אתה הנותן רחמים גדולים ורוב תחנונים למתי עמו ישראל אמן בן יהי רצון:

לאשה אומרות:

רבוננו של עולם תמול על פלונית בת פלוני המתה הלזו שהיא בת אברהם יצחק ויעקב עבדיך ותנוח בפשה ונשמתה עם הצדיקים² פי אתה מתייה המתים וממית חיים. ברוך אתה מוחל וסולח לתטאים ולעונות ממתי עמד ישראל בתחנונים: ובכן יהי רצון מלפניך יי אלהינו ואלהי 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 במרומי לעבדיו וליראי שמו: ברוך פודה עמו ישראל ממיני פורעניות ברחמים: ברחמים הסתר והעלם פשעי המתה הזאת אמתך משרפת אש ותחליצה 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 תסידיו ישמור: ברוך אתה הנותן רחמים גדולים ורוב תחנונים למתי עמו ישראל אמן בן יהי רצון:

2. RECITE WHEN REMOVING COVERING SHEET:

ויען ויאמר אל העמדים לפניו לאמר הסירו הבגדים הצאים מעליו ויאמר אליו ראה העברתי מעליך עונך והלבש אתך מחלצות:⁷¹

3. RECITE BEFORE OR WHILE APPROPRIATE LIMB IS BEING WASHED:

ראשו כְּתָם פּוֹ קְנוּצוֹתָיו מִלְתָּלִים שְׁחֹרוֹת כְּעוֹרָב: עֵינָיו כְּיוֹנִים
עַל אֶפְיָקֵי מַיִם רוֹחֲצוֹת בְּחֶלֶב יוֹשְׁבוֹת עַל מְלֹאת: לְחִיָּו כְּעָרוּגַת הַבּוֹשֶׁם
מִגְדָּלוֹת מְרַקְחִים שְׁפֹתוֹתָיו שׁוֹשְׁנִים נוֹטְפוֹת מוֹר עוֹבֵר: יָדָיו גְּלִילֵי זָהָב
מְמַלְאִים בַּתְּרָשִׁישׁ מְעִיו עֵשֶׂת שָׁן מְעַלְפֵת סְפִירִים: שׁוֹקִיו עֲמוּדֵי שֵׁשׁ
מִיִּסְדִּים עַל אֲדָנֵי פֹּה מְרֹאֵהוּ בְּלִבְנוֹן בְּחֹר בְּאֲרָזִים: חִפּוֹ מִמְתָּקִים וְכֹל
מִחֲמָדִים זֶה דוֹדֵי וְזֶה רְעֵי בְּנוֹת יִרְוֹשָׁלַיִם:

4. TAHARA – RECITE BEFORE OR DURING TAHARA

אָמַר רַבִּי עֲקִיבָא אֲשֶׁרִיכֶם יִשְׂרָאֵל לִפְנֵי מִי אַתֶּם מְשֹׁהָרִין וּמִי
מְטַהֵר אֶתְכֶם אָבִיכֶם שְׁבַשְׁמִים שְׁנֹאֲמַר וְזִרְקָתִי עֲלֵיכֶם מִים טְהוֹרִים
וּטְהַרְתֶּם מִכָּל טְמֵאוֹתֵיכֶם וּמִכָּל גְּלוּלֵיכֶם אֲטַהֵר אֶתְכֶם: וְאוֹמַר מְקוֹה
יִשְׂרָאֵל יְיָ מַה הַמְקוֹה מְטַהֵר אֶת הַטְּמֵאִים אֵף הַקְּדוֹשׁ בְּרוּךְ הוּא מְטַהֵר
אֶת יִשְׂרָאֵל:

מְעִין גְּנִים בְּאֵר מַיִם חַיִּים וְנוֹזְלִים מִן לְבָנוֹן: אִם רָחַץ יְיָ אֶת
צוּאת בְּנוֹת צִיּוֹן וְאֶת דְּמֵי יִרְוֹשָׁלַיִם יְדִיחַ מִקְרָבָהּ בְּרוּחַ מְשַׁפֵּט וּבְרוּחַ
בְּעָר: וְזִרְקָתִי עֲלֵיכֶם מִים טְהוֹרִים וּטְהַרְתֶּם מִכָּל טְמֵאוֹתֵיכֶם וּמִכָּל
גְּלוּלֵיכֶם אֲטַהֵר אֶתְכֶם:

טהור הוא, טהור הוא, טהור הוא

(טהורה היא, טהורה היא, טהורה היא)

5. BEFORE DRESSING, APPLY THE EGG & VINEGAR AND RECITE THREE TIMES:

וְזִרְקָתִי עֲלֵיכֶם מִים טְהוֹרִים וּטְהַרְתֶּם מִכָּל טְמֵאוֹתֵיכֶם
וּמִכָּל גְּלוּלֵיכֶם אֲטַהֵר אֶתְכֶם:

6. HALBOSHO – RECITE BEFORE COMPLETING DRESSING:

שׁוֹשׁ אֲשִׁישׁ בְּנֵי תַגֵּל נִפְשֵׁי בְּאֵלֵהֵי כִי הַלְּבִישְׁנִי בְּגָדֵי יֵשַׁע מְעִיל
צְדָקָה יַעֲטֵנִי בְּחֶטֶן יִכְהֵן פָּאָר וְכַפְלָה תַּעֲדָה כְּלֵיהָ: וְאוֹמַר יִשְׁמֹו צְנִיף
טְהוֹר עַל רֹאשׁוֹ וַיִּשְׁמֹו הַצְּנִיף הַטְּהוֹר עַל רֹאשׁוֹ וַיִּלְבִּישׁוּהוּ בְּגָדִים
וּמְלֹאָךְ יְיָ עוֹמֵד: כִּי כְּאֶרֶץ תּוֹצִיא צְמֻחָהּ וּכְגִנָּה יִרְוַעֶיהָ תַּצְמִיחַ בֶּן יְיָ
אֱלֹהִים יַצְמִיחַ צְדָקָה וּתְהַלֵּה נֶגֶד כָּל הַגּוֹיִם: וְנִחַךְ יְיָ תָמִיד וְהַשְׁבִּיעַ
בְּצַחְצָחוֹת נִפְשֶׁךְ וְעַצְמוֹתֶיךָ יִחַלֵּץ וְהֵייתָ כְּגֵן רְנָה וּכְמוֹצָא מִים אֲשֶׁר
לֹא יִכְנָבוּ מִמֵּיו:

7. RECITE WHILE PLACING BODY IN CASKET:

וְלֹא יִבּוֹאוּ לְרֹאוֹת כְּבֹלַע אֶת הַקְּדוֹשׁ וּמֵתוֹ:
וְהוּא רַחוּם יִכְפֹּר עִוֹן וְלֹא יִשְׁחִית, וְהִרְבֵּה לְהַשִּׁיב אָפוֹ,
וְלֹא יַעִיר כָּל חַמְתּוֹ.

8. RECITE WHILE PLACING ISRAEL EARTH ON EYES & HEART
RECITE WHILE PLACING SHERBLACH ON EYES & MOUTH

וְכִפֵּר אֲדָמְתוֹ עִמוֹ

9. RECITE WHILE PLACING ISRAEL EARTH ON BRIS: אֹת בְּרִית קְדֹשׁ -- וְכִפֵּר אֲדָמְתוֹ עִמוֹ