

**HONOR FOR A VESSEL:
LIVE AND DIE AS JEWS**

A Basic Introduction to the Last Great Commandment:
Kavod Hamet

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ABSTRACT:

Kavod Hamet (honor and respect for the dead) is considered a higher command and included in the precepts of Guemilut Hasidim (charity or acts of kindness). In Judaism, life is regarded in high esteem the same way is of great value respect for the corpse which is considered the vessel containing the divine essence or essence of G-d in man - the soul - Rituals and processes with respect to death in Jewish life they are given by the halachic, biblical tradition and livelihood; Chevra Kadisha the (Holy Society) is the bulwark on which rests the responsibility for compliance with this precept. That is why as part of keeping our customs, fulfill the precepts, in response to the needs of the community and in the absence of Jewish funeral that ensure the services within the Jewish context Chevra Kadisha was created our; And given the fact in 40 years formed our congregation had not organized the brotherhood as part of its establishment was considered the importance of guiding and teaching assistants and community members the basics of this precept. It will be an educational project with the main objective to educate and arouse interest in Jewish practices about death, for which a workshop consisting of a conference presentation in power point, distribution of brochures, pamphlets with a discussion session, questions and answers was created and scheduled. Keywords: Kavod Hamet, Jewish tradition, ritual, death, meit/ah.

INTRODUCTION:

In 1970 the Israeli Knesset defined as Jewish a person who was born of a Jewish mother or who has converted to Judaism and is not a member of any other religion; therefore it is understood that follows the culture, customs, religion and traditions Jewish town. With respect to the tradition it says Rabbi Akiva "tradition is a fence for the Torah defensive". Rabbi Stuart Kelman in his book A guide for the bereaved K'vod Hamet says "we believe That Jewish burial and mourning practices are so wise; That comforting and psychologically sound we can all benefit from them Regardless of Where we place ourselves on the religious spectrum ". It is not what our side whether Orthodox, Conservative, Reform, Reconstructionist or unaffiliated, it is to be Jews not because of our nationality, not by our conversion, not our ideals, but what makes us different from others peoples - our tradition and rituals - as Psalm 147 says: 19-20 "the declared his words Ya'akob statutes and judgments to Israel. Did not do so for any other people and they do not know such judgments "and as we profess in the Alenu at the end of each service" For He did not make us like the other peoples of other countries, nor put us as other families of the earth. He did not put our portion as theirs and our destiny as their crowds "G-d was careful to give teachings, commandments and precepts to fulfill them as his people and declare section. And in the words of Rabbi David Tabachnik in his book On the Roads of Eternity: "The tradition of our fathers remains latent Jewishness and the strength of our customs, give us force to confront us with irreparable".

The body representing the vessel made the image and likeness of G-d made of clay, whose interior contains the divine essence Life-giving (lamp of G-d is the soul of man, Mishlei 20:27) and as expressed in the Rashi and Onkelos to verse Bereshit 2: 7 Chumash Stone, 2014 Edition Rabbi Sion Levy, which report that the man was made of inferior material (earth) and subject higher (heavenly) soul, including the rational soul that gives power of speech that rises above the animals and gives you the ability and responsibility to use their intelligence in the service of Gd. In several sources including Chesed Shel Emet: the truest act of kindness, we found the solemnity conferred on the body when they mention the reference of the treaty Gesher Hachayim where the body is compared to a Torah scroll and roll remains holy even if already is obsolete and should be buried and the body remains holy even after death.

Death is not only the cessation of the biological functions of the body, death is the separation of soul and breathed that represents the essence of G-d in man and this must occur to prepare for his return to the creator. Although Judaism considers death part of life, no longer a difficult

experience to face painful, physically, emotionally, psychologically and spiritually for some. Judaism in its profound wisdom gives us through the rules relating to death and mourning the elements necessary to channel the pain and anguish, achieve optimal balance, awareness of the situation and reintegrate the circle of life. And since every human being is considered valuable and deserving of dignity even at the end of life have established ways to honor and dignify the body that represents the vessel containing the soul whose essence is considered purely divine, and recalling the halachic concept and biblical state of impurity that acquires the body of a deceased are introduced to the ritual death related to the purification process of deceased body prepares for burial and the meeting of the soul with the Creator. Much of the purification process whose primary sources dating back to the fifth century is rather usual that halachic precept. In Judaism water represents a means of purification, finding several passages from the Torah where the Israelites are commanded to purify water washing your hands, feet, bodies even their previous clothes certain ceremonies, and such use is kept today in the wash hands, immersion in the Mikve and the process of Tahara (purification meit / h), this purification process allows the change of spiritual status as the context requires employee.

Jewish tradition demand that the body be buried allowing natural decomposition in order to become part of the earth. There are several biblical passages that support the creation of man from dust, insertion of the soul and spirit that provide them life and status then return to their origin, body dust and soul to the Creator, among them:

"And Hashem G-d formed the dust of the ground and breathed into his nostrils the soul of life and man became a living being" Bereshit 2: 7.

"In the sweat of your brow you will eat bread until you return to the land of the source from which you were taken: for dust thou art and to dust you will come back" Bereshit 3:19.

"And the dust returns to earth as it was and the spirit returns to G-d who gave it" Kohelet 12: 7.

"You hide your face, lie down, take away their spirit, they expire and return to their dust" Psalm 104: 29.

"Sing to the Lord in my life, my G-d while still alive" Psalm 104: 33.

"My spirit will deal not with man forever" Bereshit 6: 3.

The words Kavod Hamet in Hebrew translated as - Kavod (honor, respect) Hamet (the body, designates meit whether it is male, meitah if female, meit / ah when referring to both, is said meit indicating that it is a body with soul and not body is just a body) is considered the great commandment and given its solemnity is usually done by the Chevra Kadisha (holy society or sacred brotherhood) which has its origins in Talmudic times, and has come to be an important in the development of the entire Jewish community shaft, its functions include the precepts of Guemilut Hasidim (acts of love and charity) including the mitzvah to cheer the couple, visiting the sick, hospitality, respect for the dead and consolation the mourners. The Mishna Pirkei Avot 2 teaches that according Sh'mon just three pillars support the universe: divine service 1- 2- and 3-Torah acts of kindness (Guemilut Hasidim), and there are three categories of duties that man You must meet: 1-2- duties himself duties with G-d and 3- duties with the neighbor and the latter

derived from the precept "Love your neighbor as yourself" because as expressed in Psalm 89: 3 "the universe is sustained by love" (the ability to). The Shul"han Aruch holds that the practice of chesed (kindness) is the basis of life, the foundation of harmonious relations, but its scope is much higher because not only extends the living but also the dead. Traditional Jewish observances surrounding death and mourning aim to maintain the dignity of the deceased and comfort the bereaved. Our sages say a Midrash that when G-d consulted the angels purpose of creation, the angels of peace and truth he advised against that created man but love angel appeared before the throne of the Almighty and said, "Believe it G-d of kindness, as practiced charity on earth and G-d created the man to do the charity on earth "and there is no greater act of love than to give honor and respect to the dead because they can no longer thank him and the soul is comforted to see the treatment given with love and respect for life that was the vessel that contained it.

Rabbi Yishmael son of Rabbi Yosi said that who studies with the intention of teaching, receive the means for the study and teaching; more studying to perform good deeds receives the means to study, teach, observe and practice good deeds. Imparting these teachings seek to stimulate interest and attachment to the practices of our tradition. The book Being Jewish Rabbi Hayim Haley Donin cites the traditional concept that "he who saves one life is considered as if he saved the whole world, what follows that destroys a life is guilty of destroying the world, which stifles a Jewish life is responsible for the suppression of a whole Jewish world. And just who spiritually follows that relives though only Jewish life is his own life is considered as if it had revived spiritually whole Jewish world, and this is our main goal Chevra Kadisha as a new revive the Jewish spirit through knowledge our traditions and rituals compliance with the precepts and keep alive what makes us different, what makes us Jews. While it is true that we must be in harmony with the changes and progress of the times that increasingly require the revision of the established rules or creating new to respond to insurgent needs, it is also true that we are called to be cautious with the compliance and preservation ordinances, standards and mores, I am particularly favor the saying goes: ". If something works do not change ..." and Mishlei 4: 2, 22 tells us my son will not forsake my law, attend to my save them words in thy heart, for they are life to those who find them and health to all their body. May the spirit of survival that keeps the Jewish people and instead pass out every day to strengthen. If we live as Jews we must die as Jews.

KAVOD HAMET

Kavod Hamet (honor and respect for the dead) is considered a major commandment and included in the precepts of Guemilut Jasidim (works of charity or acts of kindness). In Judaism life is considered in high esteem in the same way, it is of great value respect for the body which is considered the vessel that contains the divine essence or the essence of G-d in man - the soul - Rituals and processes With regard to death in Jewish life are given by the halajico, biblical and tradition; The Chevra Kadisha (Sacred Society) constitutes the bulwark on which rests the responsibility of the fulfillment of this precept.

The words Kavod Hamet in Hebrew are translated as - Kavod (honor, respect) Hamet (the body is designated meit if it is male, meitah if it is female, meit / ah when it refers to both, it is meit indicating that it is a body with Soul and not body which is only a body) is considered the great commandment and given its solemnity is usually performed by the Chevra Kadisha (holy society or sacred brotherhood) which has its origins in Talmudic times, and which has become a An important axis in the development of every Jewish community, its functions include the precepts of Guemilut Jasidim (acts of love and charity) which include the mitzvah of cheering the bride and groom, visiting the sick, hospitality, respect for the dead and consolation The mourners.

CARE OF THE DYING

Judaism considers in great value and esteem the life of every human being as deserving of dignity, the Talmud establishes that a person even on his deathbed is considered a person alive in all aspects. Dr. Yechiel Michael Barilan's Jewish Bioethics: Rabbinic Law and Theology in his Social and Historical Contexts defines Gosses as a person who, according to the reasonable judgment of those involved, is actively dying and is estimated to die in less than Two or three days and according to the Shul'han Aruj should not be touched or allowed noises or anything that could precipitate his death and the one that causes his death through any intervention is considered a murderer. The Talmud in (Avoda Zara 17b-18a, Sifra Devarim 307, Semachot 8:12) tells the story of Rabbi Janina Ben Teradion condemned to death by the Romans, the teaching of the Torah and the holding of public meetings despite the Government's prohibition against it. He was burnt wrapped in the scroll of the Torah he had been holding, when he was arrested. Wool-

soaked flakes were placed over her heart so that her death would be prolonged. And "his students said to him," Master, what do you see? "He replied:" The scrolls are burning, but the letters have shot up in the heights. "They told him to open his mouth to let the fire hasten his death, but he said to them," It is better that he who gave [my life] take it and not that I should hurt myself. "At this stage the Bikkur jolim mitzvah enters, a Gosses (dying) should not be alone at any time, he should be provided with assistance and attention at all times; Past or as if the person were not there because it is a very great lack of respect, especially since the Talmud teaches that the Shechrinah (Divine Presence) is next to the head of the Gosses. Means of reading psalms and prayers especially the final confession - Viddui - which differs from the recited in Yom Kippur, both seek to heal the transgressions but in this it is recognized that the cure and death is in the hands of D- And says: "I acknowledge before you Eternal my God and God of my fathers that my cure is in your hands and my death is in your hands, Grant me a complete cure, but if I must die that my death is atonement for involuntary faults , Intentional sins and offenses I committed before you. "If the person cannot pronounce it, he can do it mentally and if this is not possible he is told the formula:" If I do not want to die, may my death expiate all my Faults "and at the moment of the last sighs all present should recite the Shema Israel.

FROM DEATH TO FUNERAL

If we start from the belief that souls were created from the beginning of time and join the body in conception and remain until the moment of death, both establish a symbiotic relationship since without the body the soul cannot lead to (Maimonides Hilkhos De'ot 4: 1), Rabbi Yohanan said about the customs of the East to wash hands And feet that fail to do so is a negligence of the soul (T. Shabbat 25.b) and certain Hasidic Rabbi said "when a small damage occurs in the body great damage occurs in the soul." At the occurrence of death the soul experiences a state of confusion because of the separation of the body so that thoughts dictate that the soul is suspended between the transition of the worlds, being able to hear, see and feel what happens to the body. For these and other beliefs at the time of death, certain rituals are performed, such as: closing his eyes (this is what the son usually does), lighting a candle (as a reflection of the light extinguished), straighten the limbs, the body Is placed on the floor with the feet towards the door, opening a window (not only to enter fresh air but because from ancient times in addition to finding the community of the death mystically helps the soul to look up the way), accompany the Body and not leave it alone at any time, but, due to drastic changes in life, assimilation of other customs, loss of values and identity, resistance to tradition and increasingly a depersonalized lifestyle affected by the plague of denial And the increase of people who die more in hospitals, nursing homes, and technology-dependent hospices cannot always be carried out.

SHMIRA

It is the ritual that consists of accompanying or monitoring the body (meit / ah), traditionally begins from the moment of death to the burial, the person who is in charge of Shomer (if he is a man, shomeret if he is a woman) is not only a guardian Physical (responsible for keeping the body not damaged by animals in ancient times or not to be confused by funeral staff today or any other physical damage); He is also a spiritual guardian because by maintaining a solemn atmosphere by reciting, psalms, prayers, songs helps to comfort the soul that remains close to the body during the process. It is established that the body should never be alone, in fact allowing it violates the dignity of the person who has died; The vigil of the meit / ah not only honors the body but also comforts the soul and serves as preparation on the journey of transition. It is such a special mitzvah that it releases the person from the fulfillment of any other obligation while performing it.

PURIFICATION (TAHARA)

Hillel referred to the tahara as "the washing of the body is as an act of piety, caring for the body which is the vessel of the soul" (Leviticus Rabbah 66, Margalioth ed 23: 3, T. Shabbat 40b); Maimonides wrote that caring for the body is a way of working with G-d, in whose image it has been created. (Betyoseff Gloss on Tier, Orach Chaim 92). We have multiple sources in which the concepts coincide:

In the book Saying Kadish says that it is the physical preparation of the body for the burial, it is the last expression of respect for the physical person.

To midwife to soul: says is the key ritual necessary to help pass the soul from this world to the next.

Chesed Shel Emet: includes the most essential act of cleansing the body through pouring water this act allows us to help the meit / ah to change status.

According to Rabbi Moshe Epstein in Tahara Manuals of Practices: The Tahara ceremony is part of the Almighty's great compassionate vision and this ceremony communicates that the integrity and essence of every Jew who would have lived it once is forever sustained. The customs of the ritual vary according to the different groups of Chevra Kadisha and are adapted to the minhagim of each community, we will try to outline the process from the various sources but based mainly on the Chesed Shel Emet. Judaism stands on three pillars: G-d, the Torah and Israel, all that is tradition and customs for the Jewish people is subject to the covenant of G-d with His people, a pact that is strengthened, maintained and fulfilled Through the fulfillment of a series of ordinances (Mitzvot - which make us its partners in creation and bring the presence of G-d in the world) in addition to the Mitzvot we have other channels of direct connection with the Creator and are the Prayers. The Tahara process is made up of 5 parts:

- 1- Preliminary Prayers
- 2- Physical wash (Rehitzah)
- 3- Washing of purification (Tahara)
- 4- Attire of the Meit/ah (Halbashah) and Placement in the Aron (Halanah)
5. Concluding Prayers

The most important aspect to consider for those who are going to perform a Tahara is the intention of kindness, dignity and respect, remember that this is a sacred act that revolves around the fulfillment of the call the great commandment.

1) Preliminary Prayers

In the Tahara process the prayers are formulated according to the three entities that are understood to be within the Tahara room and are: 1-the Meit / ah and his soul 2-the M'taharim (who perform the Tahara) and Two. It is no secret to anyone the physical, emotional, psychological and above all spiritual benefits that are obtained with the prayers which are part of the identity of the Jew, their customs and the need for constant connection with G-d; The need and the importance are of such magnitude that Judaism provides a prayer or a Blessing for every situation of life. In fact, the prayers recited during the death process, in addition to having a biblical support, have a special connotation because they allow the comfort, liberation, passage and elevation of who and to whom does it because they are directed with Kavanah (and this implies That although they are said collectively by the group there is a feeling of commitment and individual expression of each participant In the opening prayer is asked forgiveness (Mechilah) is spoken to meit / ah hoping to do the right thing in his honor, although the body does not listen , The soul does and that comforts him, in the second sentence (the Chamol), G-d is spoken to in favor of meit / at making a petition of compassion and mercy in merit of his attributes as master of the great universe in kindness and merciful In Ana Elohei, we ask G-d to keep us from any harm for what we do and this prayer clearly expresses a commandment of the Torah (for which it makes us explicitly responsible for carrying out this mandate) Devarim 21: 23, while imitating the acts of G-d, according to the Talmud and Torah, the Holy One Blessed is, buries the dead and as it is written: "He (G-d) buried him (Moshe) in the valley ". Devarim 34: 6Talmud of Babylon (sotah 14a) quoted in the Chesed Shel Emet.

2) Rehitzah (Physical Wash)

It refers to the physical washing of the meit / ah seeking to clean any substance, fluids, secretions adhering or emanating from the body, is a meticulous cleaning even below the nails, hair, etc.; Here we remove the clothes that are brought and put a sheet here is recited the Vayan Vayomer, which quotes Zechariah 3: 4 passage that talks about taking

off his clothes, get his sin, then dressing in luxury clothes, we could compare it when The savanna or clothing with which the meit / ah is received is removed for physical cleansing prior to washing purification.

3) Tahara (Purifying Wash)

It could be said that the Tahara is the last physical process that the body experiences when dying, it produces a spiritual elevation of the same, the scope of the procedure does not depend on the deceased, but on the feelings, perceptions and intentions of those who perform it allowing it to be fulfilled. What is said in the phrase "Mitzvah Goeret Mitzvah" this precept leads us to fulfill another precept. While it is true that the Torah and even the Halakha do not mention the "per se" process of Tahara and its beginnings go back to the fifth century, it came to form part of the Jewish tradition and customs which are a palpable expression of the chapter One of the Mishnah 1 of the Pirkei Avot "and you will put a fence around the Torah." Just as the Torah expresses that the body must be buried the same day, the wise recommend: the majority to be made Tahara immediately, others worried that someone could be declared dead while alive and recommend waiting three hours, others say about 6 Hours and others say as close to burial as possible (this to avoid spills after the process). It is widely known in Judaism the use of water as a purifying agent, death in Judaism a transition we could equate to the time of childbirth when the child is born someone helps him to enter this world, comes naked, his body is washed and Is dressed and is clean and pure to be given to the mother just as it happens with the deceased is washed, is purified and is dressed to be delivered the soul to the life-giving soul and body to the earth (both return to its origin). During the washing a series of passages and declarations are recited to prepare the Neshama for his encounter with the Almighty. Some of these are those extracted from the chanting of songs 5: 11-16 (Rosho Ketem, Peace for Men and 4: 1-7 the Hinach Yafah for women) which express both the beauty of body and soul (Neshama) as they are created in the image and likeness of Gd. At all times the meit / ah remains covered keeping the modesty of the body. This procedure consists of pouring out as a continuous flow the 24 quarts of established water, simulating a continuous stream of water, this process transforms the meit / ah from the state of Tamei (impurity) to Tahor (purity); Although these two terms imply rather a physical point of view, as stated by Maimonides when it is referred to as physical filth in the three Biblical categories of impurity (death, disease, and sexual relations). If, according to the book Chesed Shel Emet, Tahor (pure) is formed by the roots of the letters Tahara (tet-hei-resh) and I do not think it is a coincidence that Tamei and Tumah have the same roots of actions. It can be deduced that the Tahor concept has to be seen as purified, fit, separate to please God and to be in his presence, as well as the high priest who was to be washed / purified before entering the presence of G-d and To be fit before Him, likewise the still meit / ah-Neshama unit; As Tamei is the opposite and it is logical to also name meit before purification with water, because as expressed by Maimonides death is the most powerful source of impurity for physical reasons (decomposition fluids,

processes, etc.) and I believe That also for spiritual reasons because from death, meit cannot praise or serve G-d and all that has been set aside or prevented from serving G-d cannot be fit or fit, so that would be a reason to treat him As impure and requiring purification. At the end of this washing it is said that this pure by means of the procedure and then the pure (Tahor Hu for man) or pure (T'horah hi for the woman) term is used.

4) Clothing Of The Meit / ah (Halbashah) And Laying In The Aron (Halanah)

Once the Tahara is finished, the Meit is dressed with the Tachicrim linen or it can be usually white cotton, without pockets, without decorations, simple and is the same for all, as a sign that we are all Equal through the eyes of creation and the Creator. The root (Chaf-Chaf-Resh) means that it must be maintained, unite, shelter, envelop; According to the Zohar corresponds to the tombs of the wise tissues of the mitzvah that he or she fulfilled in life; On the other hand they also simulate the clothes of the high priest. Here are recited various passages (Zechariah 3: 5; Isaiah 61: 10-11.58: 11) of which the Sos Asis stands out, Zechariah 3: 5 which refers to wearing the meit with clean clothes and a clean turban or diadem (Tachicrim) After the cleansing of the garments and the body to be presented to G-d, the body to return to dust and soul to the Creator. Once completed the dress is proceeded to the Halanah (placing the meit in the Aron) with the kindness with which a roll of Torah is placed in the ark so the body is placed and in allusion to the verse Devarim 32:43 is placed earth of Israel. I could say that in the same way the body was contained-contained before being born in the maternal uterus organ that sustained it in life during pregnancy and before moving on to this world, thus the body returns to be enclosed-content to pass Back to the land from which it comes. A Kosher Aron implies that it should be a pine box, smooth, complete with wood, cannot have metal or other materials, minimally decorated or not decorated, just as with clothing, so that we remember the humility with which we owe Driving without thinking that neither is better than the other.

5) Concluding Prayers

Concluding prayers are recited when fulfilling the physical activity done to the Meit / ah these are of a protective nature asking for the support of the wise in that transition process implying the fear that the soul must feel when separating permanently from its body, also serve for To comfort the M'taharim by assuring them that they have fulfilled their part in the ritual; The first the Hinei Mitato in which the backing of Solomon remembers the savannah with which the meit / ah is wrapped in the Aron. Then the Bircat Kohanim is made because it is the statement to be said to the children of Israel, but at this moment the meit / ah is not told to the soul that experiences feelings of aggressive uprooting of the being to which it had been united and he needs the protective siege for the undertaking of his journey. The passage from Zechariah 4: 7 says whoever it is (for all must be treated in the same way, we are all alike) Oh great mountain on the road to Zerubbabel (carried by the first Jews who returned from Babylon to Judea, I compare it With the M'taharim who

help the return of the Meit / ah and soul to their source) become simple (because they can no longer stand and lie on the Aron to be part of the earth), they will be received with Cries beauty (for to be clean and declared pure, she is clothed in fancy clean clothes, and so for the last time she sees the soul to her vessel, her clean body respected, honored, pure and beautiful.

THE FUNERAL AND BURIAL

The word funeral in Hebrew is Levayah which means accompaniment, is an obligation for the family and a Mitzvah that belongs to the whole community, is the last procession where we accompany the deceased, on the road where there is no return, and confronts us with the reality. The funeral service is brief and consists of three parts: the Hespel or Eulogia, the Malei Rachamin and the Kadish.

Keri'ah

or torn clothing which has biblical sustenance (Joseph, David, Job teared their clothes at the news of death) is made as an expression and show of their pain and loss, in some liberal communities do not tear their clothes If a tape is placed, or a scarf or tie is torn, this will be done at the moment of hearing the news of the death in the home or in the funeral chapel before the funeral service or in the cemetery after the burial and is usually said to do so "Baruch Ata Adonai Eloheinu melech ha-olam, dayan ha-emet". Seven are the relatives forced to do it (children, daughters, father, mother, brother, sister and spouse.

Hespel the Eulogia

It helps to comfort the soul who is listening to everything that is gently told about the body in which it was contained, never said anything inappropriate or to the detriment of the deceased person only concentrates on the positive that had, which in turn The mourners.

The Malei Rachamin

This beautiful prayer invokes one of the attributes of the eternal Compassionate, merciful one to whom we ask with compassion that welcomes that soul and that rests in peace compassion under the wings of the Shechrinah allowing in turn to initiate the process of healing of the mourners for Medium to compassion; Is recited after having lowered the body to start shoveling the earth in the grave where it is believed that the soul and body are separated forever, at this time some use an ancient tradition of spreading on the tomb herbs plucked there some say it is To repel evil spirits and others in representation that he is returning to dust (earth).

Kadish

Prayer and doxology, which enhances the exaltation of the name and majesty of G-d, written in

Aramaic except for the last two lines in Hebrew. Different versions are recited in different contexts: 1- Kaddish of burial (recited at the close of the grave) 2- The mourners (it is the most well-known version, and is recited after burial and services throughout the first year, Then on each anniversary and in each Yizkor) 3- Kaddish of the Rabbi (DeRabannan recited after a course, sermon, or study of Jewish texts) 4- Full Kaddish (Shalem Kadish or Titkabel said at the end of major portions of the service is the same Version that the DeRabannan except for the added line in which we ask that our prayers and prayers be accepted) and 5- Chatzi Kaddish or half Kaddish (it does not have the last two lines of the Kaddish of the mourner and is used to delineate the Start and conclusion of parts of the service). It should be done in the presence of a minyan but if there is not one, the son can do it but only him. The fact that this prayer makes no mention of death and is recited at the point of greatest pain and confusion for the mourner demonstrates once again that the exaltation and recognition of God's omnipotence and holiness brings strength, understanding, peace, Healing and consolation in the same way the meaning of the fact that we are able to exalt our Creator even in the moment of loss recognizing as the verse of the book of Job "He that gave life also removed."

MOURNING

Nichum Aveilim is the act of consoling or comforting the mourners. As it is expressed in the book Mourning and mitzvah of Anne Brener the burial changes the attention of Kavod Hamet (honor by the deceased) to Yekare De'Hayye (the necessities of the alive ones). But we mention it because in addition to being the product of death occurred is a mitzvah. And as it could not have been more beautifully said by Rabbi Stuart Kelman in his book Kavod Hamet "when we comfort the mourners, we bring into this world some of the healing and harmony of the world to come." The consolation of the mourners is not only supported by tradition, by the laws of urbanity and good manners, but also halajica and biblically; Shul'Han Aruj refers that the mitzvah of consoling the Avelin is part of the actions of Guemilut Hesed. The consolation of the mourners is not initiated until after the burial. Tradition describes as mourners the seven close relatives: father, mother, son, daughter, brother, sister, woman for her husband and husband for woman. The duel has five stages: 1-the period between death and burial 2-the first three days following the burial 3-the seven days after the burial (Shiva) 4-the first thirty days after the burial (Sheloshim) and 5-the 12 months following the burial.

SPECIAL MENTION SITUATIONS:

Cremation

The Jewish tradition demands that the body be buried allowing its natural decomposition to return to be part of the earth. There are several biblical passages that support the creation of man

from the dust, the insertion of the soul and spirit that provides life and the status of return to its origin, the body to dust and soul to the Creator, among them:

"In the sweat of your brow you shall eat bread until you return to the land of the fountain from which you were taken: for you are dust and you return to dust" Bereshit 3:19

"And the dust return to the earth as it was and the spirit returns to God who gave it" Ecclesiastes 12: 7

"You hide your face, they lie down, you take away their spirit, they expire and return to their dust" Psalm 104: 29

We are ordered to be non-ashes again the chemical composition and the degradation of both is completely different.

We are called to honor the body not to mutilate it and worse to accelerate not the process of decomposition but of disintegration in the worst possible way, having so recent in our memories and hearts the millions of Jews who died in the Nazi incinerators, The soul is not given time to prepare for its separation and neither are the mourners to process the different stages of the mourning.

Organ donation

Although it is true that the body is considered sacred and that it prohibits mutilation in any part of it even after death, it is considered of the first order to save a life, with the advent of technologies that save a life, it is considered the transplant Of people with brain death which is considered the fact that determines the true time of death and that the organs are salvageable, the other is the transplant from corpses. However there are those who still oppose the donation of organs, especially those of resurrectionist concepts, in all cases you should consult your rabbi.

Autopsies

The controversy revolves just like donation and cremation in the prohibition of mutilation of the body, Jewish tradition rejects autopsies only for the purpose of teaching medical students, because man was created in the image and likeness of give them in their death the body must maintain the uniqueness of their image; There are cases in which it is required under government law as in the case of suspected homicide, suicide, accidental death, abortion, suspected poisoning, the same is considered to consult with his rabbi.

ACHIEVEMENTS / RESULTS:

An educational project based extensive literature review was conducted, the information was synthesized by extracting the basics about the commandment, related rituals, its meaning and sustaining compliance. A curriculum design and Lesson plan corresponding with the objectives set was created.

A presentation was made in Power Point through to which the information was provided orally, the activity was part of the agenda of the meeting of CK on August 6, 2016, at the end of a productive discussion section, questions and comments was held, where there was a good turnout, we also created a brochure with basic points of the topic, printed handouts and a pamphlet containing the body of the conference, the material was distributed manually, all materials and information will be available in the bulletin of the synagogue attendees showed

receptive to the concepts taught and urged us to continue working for the continuous and systematic teaching of these guidelines in the adult class is formalized, and for new members and converts.

CONCLUSION

As the slogan of a local television commercial known saying we understand that times have changed and we too! The adaptation of lifestyles that keep us from our inheritance setting new paradigms based on the "depersonalization" and economic concept (comprising the two extremes those who choose to get a cheap service or those who consider status conferred with an ostentatious funeral very far from our teachings) in the rush to finish quickly with all and opt for a new account, are not merely a reflection of a deep-seated and often unconscious behavior of denial on the subject of death. Amid this situation every day we choose to pursue livelihood strategies that keep us connected to our roots, to our customs, our thinking. The Jew is characterized by a feeling of immeasurable kindness, support and concern for others, not only in life, this feeling goes beyond even beyond death; well considering the fact, being created in the image of G-d, it is the opportunity we have through this precept to see or touch the face of Gd.

Death puts us against the Creator face to return the soul that was given to him to return to the dust from which it was taken; seeing the purification process as a channel of connection with G-d. This great act of kindness is an expression of how you can touch the face of G-d, and this could see it in the Kadish where death is not mentioned, but is a full prayer of exaltation, praise and recognition of omniscience and omnipotence G-d. Fulfill the mitzvah of respect for the dead touches the deepest part of our humanity that confronts us and brings us closer to death, making us appreciate life even more. This is considered the largest and final act of love and respect for someone in a maximum state of disadvantage.

I do not want to conclude without echoing the reformist response on cremation (CCAR response # 100) and refers to the establishment of Chevras Kadishas (CCAR # 5754.8). The first states that "while it is true that no rabbi can refuse to perform a service in which the body was cremated, and although the practice is still permitted, however, for our families. Rabbis can, therefore, choose to discourage the option of cremation. Because this generation because of the Holocaust we are sensitive to the terrible images associated with the burning of a body. However he says religion has the right and duty to demand that their voices be heard on this issue. Religion in general, and the spirit of Judaism especially, has to step forward and claim emphatically that the bodies of our loved ones dead must be treated with decency, with property, seriously; that in the last rites performed at the funerals of mortals, rich and poor alike considered; to avoid all unnecessary pomposity and ostentatious display of wealth on that occasion; that both cremations and burials in, be these religious words remind lifting and duties of life the words of faith and hope, words of comfort and encouragement. And in the second says CK reformers should insist that the principles of honor and respect for the dead are known, the dead Jews are carefully washed and the body to be treated with dignity in preparation for burial, and that although CK according to the principles of reform Judaism has not been part of his general practice; we believe it is highly desirable, we must encourage the community to establish CK or other organizations involving in the funeral and burial arrangements. "

I have to admit that the audience was not as large as expected for several reasons: the weather was not our ally, these are new knowledge, unknown to many, and people tend to reject or fear what they do not know and this season assistance to low temple due to a large number of people vacationing, but the entire group that makes up our CK was present among the members attending, to terminate, during the evaluation I received good feedback through the active part of these during the discussion and questions section. The workshop is ready and start with this first activity and as we continue affirming us as CK established, we will remain standing and persevering so that these teachings are part of the education program for adults and conversion so, keep the spirit those who know the subject and inform new members, and from now on could also create a program for school children covering education and guidance on everything related to the process of death and especially because it is our duty to guide them obedience and attachment to our customs "instructs the child in the way and when large not depart the way." We are all responsible for our communities and the best contribution we can to do to stay true to the instructions. Reaffirming that at the end of the introduction I ask G-d to the spirit of survival

that keeps the Jewish people is strengthened every day consolidating two of the keys to success: perseverance and as expressed Kohelet 3 know that "everything has your time. "

I believe it is our right and duty to fight vehemently behind the trenches of knowledge and study for maintenance and compliance with our customs, traditions, rules and values that allow us to live as Jews and Jews die with dignity.

APPENDICES

DEFINITION OF CONCEPTS

- Soul -depending on its function is thus defined (nefesh is the aspect that resides in the body, is the organic part, Ruach is the divine essence that leaves the body at the moment of death, and Neshama is his thought is the thread Which sustains the spirituality of man with his physical body and which is believed to remain for several days even after death.

- Avelut - mourning begins immediately after the body was buried and the grave covered with earth.
- Avel - are named after the mourners after the body was buried.
- Aninut - Period of time from death to burial
- Aron - Coffin carrying the physical remains of a Jew
- Chesed Shel Emet - Compassionate concern and kindness of the living for a deceased, true goodness.
- The Malei Rachamin - memorial prayer recited at the funeral, when visiting a tomb and during Yizkor services in which the Eternal and Compassionate G-d is asked to rest in peace for the soul of the deceased.
- Gosses - is a person who, according to the reasonable judgment of those involved, is actively dying and is estimated to die in less than two or three days.
- Guemilut Jasidim - Acts of charity or goodness
- Hespel - Praise of homage to a deceased
- Hevra Kadisha - holy society of men or women who are in charge of fulfilling the precept of honoring the dead by washing purification to the body of the deceased according to the Jewish tradition.
- Kavanah - intention, concentration but direct of the heart
- Kavod Hamet - precept of honoring and respecting the deceased body
- K'riah - tearing a pledge of a mourner
- K'vod - Honor - respect.
- K'vurah - The burial of the deceased
- Kaddish - Aramaic prayer of exaltation and praise of God, recited by mourners.
- Meit - deceased body; Meit (if it is male), meitah (if female).
- Minhag - A Jewish custom, which often becomes normative practice.
- Mishnah - C. E. compilation of the Jewish law of the third century.
- Mitzvah - Divine (or rabbinical) corresponds commandment to be fulfilled by the Jews.
- Death - is the cessation of the biological functions of the body, also defined as the separation of the soul inflated.
- Nichum Aveilim - To comfort the mourners after the burial and for the seven days of Shiva.
- Onen - Those who have suffered a loss and become energetic in the period between the occurrence of death and death.
- Seudat Havra'a - food served to mourners upon return from burial of a cemetery
- Shanna - Year. It is applied to the eleven months that the Kaddish is recited.
- Shiva - Seven days before the mourning period begins at the end of the burial.
- Sheloshim - Thirty days continuing mourning period (the seven days of Shiva plus twenty-three days).
- Shmira - Watch the deceased body, accompany him at all times to the grave
- Shomer - The person who accompanies or monitors the body.
- Tachicrim - Covers or clothing worn for the deceased.
- Tahara - Ritual washing of purification of the deceased by Hevra Kadisha

- Yahrzeit - in Yiddish. Anniversary of death.
- Yizkor - I remember. Memorial prayers recited in the service of the synagogue on four Jewish holidays.

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