

1. **Duration:** *Shiva* is for 7 days. Example: If the funeral ended Monday before sunset, *Shiva* terminates Sunday morning. If the *Shiva* began on Sunday, *Shiva* ends Shabbos morning, see #53 below. If the burial was on *Chol Hamoed*, the last day of *Yomtov* is considered the first day of *Shiva* even though the actual *Aveilus* starts *Motzoei Yomtov*. If a *Yomtov* occurs in middle of *Shiva*, consult the “*Madrach*” or your local *Rov*.
2. **Preparing the House:** Cover all mirrors and pictures (not pictures that have the *Rabeim/Rebetzins* in it).
3. **Yohrzait licht:** buy a long-lasting candle that should be lit all the times. Five regular candles needed for *davening*.
4. **Misaskim:** in NYC there is an organization (*Misaskim* 718-854-4548), they bring all the *Shiva* needs: low chairs (up to 24 cm./9.48 inches), chairs for visitors, *siddurim*, *sefer Torah*, list of *Mishnayos*, sign with the wording “*Hamokoim Yenachem...*”, portable A/C, water cooler etc.
5. **Sleeping arrangements:** If in the *Shiva* house there isn't enough room for everyone to sleep, the *Aveilim* may go elsewhere (discretely) to sleep and return in the morning. They should not go outside unaccompanied as an *Oveil* needs *Shmira*.
6. **Matzeiva:** *Minhag Chabad* is to put up the *Matzeiva* the day after *Shiva* is over, i.e. the eighth day. Therefore, the *Nusach* of the *Matzeiva* should be ready by the third/fourth day of *Shiva*. (All the information regarding *Matzeiva* can be found in the *Madrach* or on my website Halochoacademy.org).

What is permitted and not permitted during *Shiva*

7. **Not permitted** – Leather shoes; Showering; Mikva; Haircutting; Laundry; Leaving the house; Applying ointments or creams; Regular nail cutting; Learning *Torah* (see below what is permitted); Sitting on a regular chair (nursing mothers, elderly people etc. don't have to be as stringent); Holding a baby or child for enjoyment; Intimacy; Saying “hello” or “good morning”.
8. **Permitted** - All housework (besides for laundry. The family members who are not *Aveilim* may, but not the clothing of the *Oveil*); Cooking [however, practically speaking, anyway the friends bring food etc. (also for *Shabbos*) so the *Aveilim* can focus on their situation. This food may be taken out from the house during *Shiva* and may be distributed]; Eat meat and drink wine (not excessive); Brushing teeth; Minimal washing (speak to the *Rov* for any question on this); Changing clothing (however, children *Aveilim* cannot change the “teared” garments as they will have to tear whatever they change into); Sleeping on regular beds (no need to tear the pajama's); May wish *Mazaltov*; Writing (like *Chol Hamoed*); Girls of *shiduchim* age may put on makeup; Give someone to make a deposit to “cover” incoming checks; Say (**not learn**) *chitas* and *Rambam* (discretely); Learn *Chassidus*; Learn the laws of *Aveilus*; A nursing mother may go to where the baby is to nurse him; Say the *Brocho* of *Shehecheyonu* (not on clothing).

The customs of Shiva at a glance – Rabbi Levi Y. Garelik – 347-415-1122 – Theonlinerabbi.com.
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9. **Attending a *Bris mila, pidyon Haben, upsherenish, weddings of children and close relatives etc.***
- consult with the Rov.

Nichum Aveilim:

10. In my humble opinion, the *Rebbe's* letters (in Hebrew or in English) should be read in public during *Shiva* at appropriate occasions.
11. *Lechatchila* the *ovel* should be sitting when people say *המקום ינחם וכו' וכו'*, however it may be said if he is standing.
12. The *ovel* does not have to get up for anyone (even for the Rov...)
13. *Nichum Aveilim* may be done through the Telephone, letters, email etc.
14. It is prohibited to say "*What can we do. This is what der Oibershter wanted etc.*" It is a disgrace. Only the positive should be stressed and accept with love what *Hashem* does.
15. The *nusach* is (even to a single person):

המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים

16. The *Aveilim* respond *אמן*.
17. From *אב מנחם ט"ו* the *aveilim* may wish a *חתימה טובה*.
18. Men may by *Menachem oveil* women (and vice-versa) in a discrete way. The *Minhag* is that they stand at the entrance of the room and they say the *Nusach*.

Davening:

19. **If there is no minyan:** if the *oveil* is a *שומר תומ"צ* who normally *davens* 3 times a day etc. it's better that he sit *shiva* in the house even if he cannot put together a *minyan*. However if he is not yet a *שתומ"צ* and going to *Shul* will encourage him (and others) to put on *Tefillin* etc. then he should go to *shul* for *davening*.
20. If there are two *minyonim* in the room, you cannot have 19 people and one moves from one *minyan* to the other...
21. A minimum of 6 *mispaelim* is required, that are up to *Krias Shma* and *shmone esrei* with the *Chazan*.
22. **Shacharis:** *Davening* is regular. Here are the exceptions: 1. No *Tachanun*, 2. No *Birchas Kohanim*. 3. The *ovel* may not read the *Torah* nor get an *Aliya* (if they called him by mistake he should not go up. If he is a *Kohain* or *Levi* he should walk out). 4. *Ovel* may say *Birchas Hagomel*. 5. May do *Hagbah* (and sit on a regular chair) and *Gelila*. 6. **Tehillim:** start with *Kapittel 20*. *Oveil* does not say the end of the *tehillim* out loud (someone else does) and then the *Oveil* says *Kadish Yosom*. 7. Someone else says the *Mishnayos* and the *Oveil* says *Kadish Derabonon*. 8. After *Mishnayos* and *kadish derabonon*, Chapter 49 in *Tehillim* is recited (also in days that no *tachanun* is recited. We **never** say 16). The *ovel* says the end of Chapter 49 out loud and *Kadish Yosom*.
23. **Mincha:** Regular. No *Tachanun*. After *Mishnayos*, *Tehillim* Chapter 49 is recited (even on days that *tachanun* is not recited).
24. **Maariv:** Regular. *Tehillim* chapter 49 is **not** recited.

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25. **Rosh Chodesh:** The *Ovel* does not *daven* for the *Omud*. For *Halel* (in my humble opinion) everyone (besides for the *Ovel*) walks out of the house, they say *Halel* and come back in and the Chazan says *Kadish Tiskabel* and continue the davening.
26. **Chanukah:** *Ovel davens* for the *Omud* but not for *Halel*, someone else goes to the *Omud* [the *Ovel* does say *Halel* privately] and the *Ovel* says *Kadish Tiskabel*. The *Ovel* Lights *Chanukah* candles as regular. [If the *Ovel* didn't light the first night, then he says *Shehecheyonu* the first time he lights].
27. **Purim:** see *Madrach*.
28. **Slichos:** Are said but the *Tachanun* parts are skipped.
29. **The Long *Ovinu Malkeinu*** is recited.
30. **Friday afternoon *mincha*:** it is davened early and chapter 49 (nor 16) is **not** recited. Remind the assembled about **הודו ופתח אליהו**.
31. ***Kidush levana*:** Is recited. The *Ovel* should not walk outside barefoot.
32. **Krias Shma sheal Hamito:** It is said like all days that *tachanun* is not recited.

Erev Shabbos, Shabbos and Motzoei Shabbos

33. ***Mincha Erev Shabbos*:** see above #30.
34. **Preparations for *Shabbos*:** After *Mincha Ktana* (see times on Chabad.org) preparations for *Shabbos* can commence, but the shoes, low chairs and mirror covers are removed prior to *Hadlokas Haneros*.
35. ***Mikvah*:** One who goes to the *Mikva* **every** *erev Shabbos* may go right before or after *hadlokas haneros*.
36. **Polishing shoes:** Permitted. **Make-up/lipstick etc.:** If done every Friday it is permitted.
37. ***Shabbos*** – everything is regular besides for intimate issues and regular *Limud Hatora*. May do **שנים** **מקרא וא' תרגום**. No *Aliya*.
38. ***Nichum Aveilim*:** Is not done on *Shabbos*. **"Gut Shabbos"**: May be said to an *Ovel*.
39. ***Mikvah*:** One who goes to the *Mikvah* **every** *Shabbos* morning, may go today (if possible – should go early).
40. **Davening and Aliya:** An *Ovel* does not make a *minyan* in the *shiva* house for *Shabbos*, does not *Daven* for the *Omud* nor does not get an *Aliya* (unless he has *Yohrzait* during the following week).
41. **Chapter 49:** It is not recited on *Shabbos* after davening.
42. **Maariv Motzoei Shabbos** is done at home. A few minutes after the *zman*, the *Ovel* says " **ברוך** **יהי נועם** **ויהי קדוש לחול** **המבדיל בין קודש לחול**", changes (only) his shoes and *davens* regular *Maariv* (including **ויהי נועם** and **ואתה קדוש**). If the *ovel* makes *Havdolo* he starts from **מרבן** **סברי**, if someone else makes, he starts from the beginning. **Veyiten lecha** is said. After the people leave, the *Ovel* changes into his *Shiva* clothing.

Last day of *Shiva* and “getting up” – weekday and Shabbos (For Erev YomTov – see the “Madrich” or your local Rabbi):

43. Prepare: 1. *mezonos* and *lechaim*; 2. little nails (א טשוואק) for everyone who sat *shiva* and 3. A natural stone (not part of a brick etc.)
44. **Shacharis** is at an earlier time (at least a couple of minutes) than usual.
45. After *Davening* and *tefillin derabenu tam*, we get ready for the “getting up”.
46. The *Menachamim* are *Menachem* the *Aveilim* for the last time.
47. The *Menachamim* walk out of the room for a minute and leave the *Aveilim* by themselves.
48. The *Menachamim* return and all together say “*Hamokoim yenachem etc.*”
49. Then they shout and command to the *Aveilim* - “*shteit oif – shteit oif*” (Get up! Get up!), then all the *menachamim* say together “**המקום יגדור פרצות עמו ישראל**”, and they bless the *Aveilim* באריכות ימים ושנים.
50. Then they say *Lechayim*. *Aveilus* is over (and the clothing may be changed).
51. Someone (anyone) knocks in the nail(s) with the stone (not a hammer) in the place(s) where the *Oveil(im)* sat.
52. The *minhag* is, that the *Aveilim* (all or some) go around the block.
53. Additionally, there is a *Minhag* to go in a store of a *goy*, buy something and leave the change.
54. **Shabbos**: When the last day of *Shiva* occurs on *Shabbos*, #43-53 are not done. *Shiva* ends when the *Aveilim* walk out from *shul* after *Musaf*. Therefore they may receive an *Aliya* at *Mincha*. #51-53 are (seemingly) done on *Motzoei Shabbos*.

והקיצו ורננו שוכני עפר.