

What to do when ל"ר one receives the unfortunate news and he/she is in a different city than the *Niftar/es*

1. There is no difference between men and women in the information on this page, albeit that we use the male format.
2. If one is planning to attend the *Levaya*, this page is **not** for them because they are considered an "***Oinen***" and an *Oinen* will start "*Shiva*" and become an "***Ovel***" after the *Levaya*. They need to get the page of instructions for an "***Oinen***" which is in a separate sheet.
3. Likewise, If one is in the same city as the *Niftar/es* and (for whatever reason) will not attend the *Levaya* – they should consult with their *Rov* whether they can/should start *Shiva* before the *Levaya*.

If the *Oveil* is for sure not going to the *Levaya* then:

- a. If the *Oveil* is NOT in the same city where the *Levaya* is taking place, and he is **certain** that he will not be attending the *Levaya* – he can/should start "*Shiva*" right away.
- b. From the time of the news until the decision, he has the status of an *Oinen* (see separate page for the instructions of an *Oinen*; all the instructions regarding *Berochois*, *Davening* etc.).
- c. Once the decision is made **not** to attend the funeral, it is considered as if the burial just finished. The *Oinen* now changes status to "*Ovel*" and *Shiva* can commence.

There are three basic things that need to be performed:

1. ***Kriah***
2. ***Seudas Havroo***
3. **Start *Shiva***. As follows:

1. *Kriah*: How to do the *Kriah* See the two pages attached (copy from the *Madrich*).

2. *Seudas Havro'o* (the first meal)

After the burial (in this case - after the decision to start *Shiva* has been made), the *Aveilim* may not eat or drink prior to *Seudas Havro'o*.

a. Who supplies the *Seudah*:

1. This meal it is a *Mitzva* that it be brought by neighbors and/or friends. *Aveilim* may not eat the first meal from their own food. In case that there are no neighbors, a child who does not reside with the parents may also bring it. If that is also not available, then any child may bring it.
2. Men bring to men and women bring to women. If there are *Aveilim* both men and women, then anyone can bring for everybody.
3. The meal consists of *Hamotzie* bagels and hard boiled eggs and drinks (any, even wine).
4. If the *Ovel* is in a situation that there are no neighbors or nowhere to get *Hamotzi* bagels (like in many places of *Shlichus*) etc. some have the custom to fast till the evening, but since in most cases its hard to fast, they may eat from their own food like *Mezonos* and fruit etc. but not things that one would be *Kovea Seuda*.

b. The actual *Seudah* (See below par. C the days when the *seudah* is different):

1. ***Havdolo* of *Motzoei Shabbos***: If the meal takes place on Sunday, Monday or Tuesday and the *Aveilim* did not yet hear *Havdolo*, it is recited now, without the *B'somim* nor the candle. The wine of *Havdolo* may belong to the *Aveilim* and does not need to be brought by the neighbors or friends. [If one of the *Aveilim* makes *Havdolo*, he starts from "*Savri moronon*".] [For *Havdolo* of after *YomTov* - ask the *Rov*].
2. ***Netilas Yodaim***: The *Aveilim* wash for this *Seudah*.
3. ***Zimun***: They may sit in groups but each group should have less than ten men so the *Zimun* will not be with "*Elokeinu*". Therefore, if there are less than ten they may have a *zimun*.
4. **Low chairs**: It is eaten when seated on a low stool (besides for *Chol Hamoed* and *Purim*).
5. **Handing over**: There is a custom to give the bagel in the hands of the *Aveilim* (which is not done during the year).
6. **Peeling the eggs**: The *Aveilim* do not peel the egg by themselves rather it is done by someone else.
7. **Eating other things**: After the *Aveilim* ate the bagel and eggs, they may eat other things.
8. **Meat and wine**: The *Aveilim* may eat meat and drink wine (but not to get drunk on it).
9. **Forgot to eat the *Seudas Havro'o***: If someone forgot, and ate of his own before *Seudas Havro'o* he does not need to have *Seudas Havro'o*.
10. **No one brought it**: If no one brought *Seudas Havro'o*, or the *Ovel* is alone in the city, he may eat of his own food.

c. Specific days that *Seudas Havro'o* is different

1. ***Erev Shabbos* and *Erev Yomtov***: The *seudah* is done only until the 9th hour of the day. (If it's afterwards – the neighbors bring some food (fruit, *mezonos* etc. but not a *Seudah*)).
2. ***Rosh Chodesh***: Regular *Seudas Havro'o*.
3. ***Chol Hamoed***: It is eaten at the table (not a low stool) and no eggs just *Mezonos* and coffee. On *Pesach* use *Matzo*.
4. **On a fast day**: No *Seudas Havro'o*. If the *Ovel* cannot fast he may eat of his own food.
5. ***Chanukah***: Regular *Seudas Havro'o*
6. ***Purim***: *Seudas Havro'o* is with bagels, meat and wine (no eggs).
7. ***Erev Pesach***: *Seudas Havro'o* is served only until the *zman* of *issur chometz*. (Afterwards – see *Erev Yom Tov* above).
8. If it is not on the day of the burial – call the *Rov* for instructions.

D. Start *Shiva*:

1. The mourner changes into *Yom Kippur* shoes. 2. He sits on a low stool and someone says to the mourner the traditional המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים. *Shiva* has begun. Kindly obtain our separate document for the customs of *Shiva*. [in NY: call *Misaskim* (718-8544548) for all *Shiva* needs: Low chairs, regular chairs, *Sidurim*, *Sefer Torah* etc.]

והקיצו ורננו שוכני עפר