

## ONEN: BETWEEN DEATH AND THE BURIAL

*The direct relatives of the deceased are considered to be in a condition of Onen, from the moment that news of his or her passing away were received, until the moment the burial takes place, independently of how much time elapses between the former and the latter. The Onen is immerse in a profound state of sadness and in many cases in a serious emotional crisis. His or her first emotional impulses are to deny the death of his beloved one. He is understandably disoriented and not always in complete control over his emotions. In this emotional state, however, he is responsible for the arrangements to funeral, all paperwork for the cemetery, etc. The One is exempt of all regular religious practices until the burial has been finalized.*

1. The direct relatives that are in mourning are seven: Father, mother, son, daughter, brother, sister, spouse.
2. Given that it is their immediate responsibility to take care of all matters concerning the burial of the departed, the Onen is exempt of all the active precepts of the Tora, as it is the Tefila, the Berakha of Hamotsi, Birkat Hamazon (and all the regular Berakhot) and Tefilin. The Abel is not counted as part of a Minyan. It is also a tradition that the Onen does not recite the Kaddish until the end of the burial.
3. The Onen should not wear the Tefilin if the burial took place during the same day of the passing away of his love one. If for any reason the burial did not take place during the Hebrew day of the passing, he wears the Tefilin that day, after the burial, discretely and without saying the Berakha.
4. The Onen should not take a shower or eat meat or wine. If the death happened during Shabat or with little time to make the burial possible on Friday, the Shabat must be strictly kept by the Onen. In this case, the body will be covered with a bed sheet until Shabat ends. During Shabat the Onen can eat meat, drink wine and participate in the Tefilot in the Kehila. Since it is Shabat it is customary in some communities to allow him to recite the Kaddish. The Tefila of Arbit during Motsae Shabbat will be said earlier and the Habdala will be said without Besamim and Meore haEsh.
5. If the death happened during the holiday (Iom Tob) of Pesach, Shabuot, Sucot, Rosh haShana o Iom Kipur please see Chapter 15. Regarding how to

proceed with the Onen in relation of his/her corresponding religious obligations during the Holidays when the death has occurred in a holiday or on its eve without having the necessary time to bury the body the same day, one must consult a rabbinic authority.

