

Mourning for the 30 days and the rest of the year.

1. The mourning periods are different if one is in mourning for his or her parents or for all other relatives. For father or mother, one is in mourning for twelve months, according to the Hebrew calendar, while for other relatives --husband, wife, brothers, children-- is only thirty days. The reason why we kept a stricter mourning period for our parents is because the honors due to them are considered part of the Mitzva of Kibbud Ab vaEm (honoring one's parents) which does not expire when our parents pass away.

2. The most important honors to be rendered for the memory of a dearly departed is the recitation of Kaddish, for which the Abel must participate of the daily Minyanim. Torah studying, participating in courses, classes or study groups, studying by himself, in memory of the deceased is also a way to pay respect to the memory of our loved ones.

It is also meritorious to participate in charity causes, educational and religious volunteer work, etc. All these actions represent, according to our tradition an eloquent homage to the values taught by our parents.

3. During thirty days, counting from the day of burial, it is forbidden for Abelim to shave or cut their hair and the nails (except in honor of a holiday, as it will be explained below). In case of Abelim for father or mother, this period is extended, according to some customs, for one more day. Women who are mourning can fix or cut their hair after the seven days.

4. The Abel should not participate in festive events while the mourning lasts. These events are defined, in most cases, by feasts and occasions where happiness is celebrated with music or the participation of an orchestra.

The prohibition to participate in parties and to listen to music is for twelve months in the case of Abelim for father or mother, and thirty days for all other cases. These days are calculated always from the day of the burial.

5. If there is a wedding, the Abel could participate of the wedding ceremony (Chupa), but not of the party. In a case where the bride or groom's parents are in mourning, one must consult with a competent rabbinic authority about the possibility to participate of the wedding celebrations .

6. The mourner can be present in religious ceremonies, like a Brit Mila, Pidyon haBen or in any other Seudat Mitzva where music is not played. The exception is Sheba Berakhot: the Abel can not participate of it, even if music is not played.