



THE ALEPH INSTITUTE

North East Region

2118 Murray Ave. • P.O. Box 8159 • Pittsburgh, Pennsylvania 15217-9982

(412) 421-1295 • Fax: (412) 521-5948 • info@AlephNE.org

www.AlephNE.org



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Jewish law as it pertains at death

The Torah proclaims the body to be a holy vessel, thus forbidding any desecration of the body in any way. For this reason a Jewish person is forbidden to permit a tattoo on his body, or any form of desecration. Contrary to popular belief a Jewish person once he or she has received a tattoo may and is required to be buried with his or her people. There are no special procedure, as mentioned earlier, just because the person committed one sin, it does not effect the holiness of the body in any way or form.

Therefore we are a Jewish body is prohibited from any form of embalming, including postmortem, and in doing so would violate the religious right of the Jewish person.

Every Jewish community has a “Chevra Kadish” (Jewish Burial Society) who tend to the needs of the dead. Usually G-d fearing Jewish men and women, who would take the body and prepare it for Jewish burial. The body is buried in shrouds made of a linnen and other approved cloth, as defined in the Jewish Law (CJL 25-30,)

Under extreme circumstances, when a postmortem is required and would be performed, it is important a competent Jewish Rabbi is consulted, so as to assure, all procedures are done with utmost respect and concerns, thus complying as much as possible with the Jewish dictum.

Due to the times, and tummel usually associated with such painful occurrences, we at the “Aleph Institute” are ready and willing to help and direct whichever way possible, as an agent for the institutions, to ensure the due respect is given. You make call the Rabbis at the above number or Rabbi Vogel at his home 412-421-9906 ro cellular phone at 412-860-0927.

Please work it out with your superintendent and staff, under those circumstances, to please call you, and work with you.

About the Aleph Institute

In 1978, and on many additional occasions, Rabbi Menachem M. Schneerson, the Lubavitcher Rebbe, of blessed memory, called for attention to the Jewish population in prisons. Rabbi Schneerson, who was the first religious leader in history honored with the Congressional Gold Medal of Honor, spoke publicly and published entire treatises dedicated to the moral, ethical, spiritual and educational needs for men and women in those and other institutional environments. For example, a person going through prison with meaning and growth—though very difficult—leaves as a better, more productive and balanced citizen. Thus, the creation of the Aleph Institute.

Since 1981, the Aleph Institute, under the direction of Rabbi Sholom D. Lipskar, has provided valuable services to assist chaplains and institutional staff in meeting the legitimate religious needs of Jewish men and women in their care. The Aleph Institute provides answers to questions about mandated religious practices and ritual materials for daily and holiday observances. Aleph’s staff, affiliated Rabbis and rabbinical students provide visitations to Jews in institutional environments around the country and to military bases around the world. Over the years, Aleph has also supplied hundreds of thousands of religious texts and ritual items for use by individuals and chapels.