



Overview

Halacha Highlight

Siman 559 Seif 9:

When Tisha B'Av falls on Shabbos and is pushed off to Sunday, the *ba'al bris davens mincha* while there remains a lot of time to the day and he then bathes and does not complete the fast since it is his Yom Tov.

- ❖ If a *bris* is held on Tisha B'Av that is not pushed off he must complete the fast and the same is true for any fast that is decreed or the four fasts. A *chosson* must also fast on these days and the wine is given to a child. If the fast was pushed off it is not necessary to complete the fast and it is permitted to drink the wine and eat after the *chupah* since it is his Yom Tov. (M.B. 35)
- ❖ This includes the father, mother, *mohel* and *sandek*. Although they are permitted to eat they should not make a large meal as they would on other days if it were not Tisha B'Av. (M.B. 36)
- ❖ This refers to *mincha gedola* and it is permitted afterwards to eat but one must first recite *havdalah*. (M.B. 37)
- ❖ Some maintain that the same is true when a *pidyon haben* falls on Tisha B'Av that was pushed off and the father and *kohen* are not required to complete the fast although they may not make a *seudah*. This is true when the *pidyon haben* is held at the correct time but if it is not the correct time, even when the 30th fell on Shabbos they must complete the fast. (M.B. 38)

Siman 559 Seif 10:

The custom is not to slaughter or prepare food for the meal until after *midday*. We walk to graves immediately upon our exit from the *bais haknesses*. If someone dies on Tisha B'Av we do not recite צדוק הדין.

- ❖ Shulchan Aruch refers to those who have the custom to eat meat after Tisha B'Av. (M.B. 39)
- ❖ It is prohibited to be lenient in those places where the custom is to be stringent but for a *seudas mitzvah* it is permitted to slaughter even before midday. (M.B. 40)
- ❖ We visit Jewish graves so that they *daven* on our behalf and if there aren't any Jewish graves we visit graves of gentiles to express that we are comparable to the dead. Shelah writes that one should not go in a large group since it leads to unnecessary conversation and distracts people from the mourning. One

Visiting graves

Rema Siman 559 Seif 10
והולכים על הקברות מיד

We immediately walk to graves

Rema (סעי' י') mentions the custom to visit graves immediately upon exiting from the *bais haknesses*. Mishnah Berurah (סי"ק מ"א) explains that the purpose is to ask the deceased to *daven* on behalf of the living. Therefore, one should visit specifically Jewish graves. In the event that there aren't any Jewish graves nearby it is permitted to visit gentile graves but in that circumstance the reason is to communicate that we are considered as though we are dead and we do not ask them to *daven* on our behalf. Mishnah Berurah then cautions that when visiting graves one should stand four *amos* from the graves rather than stand literally on top of a grave out of concern that *חיצונים* will attach to him. Rav Moshe Feinstein (אג"מ יו"ד ח"ב סי' קס"ב) traces this to Arizal cited by Magen Avrohom, who emphasizes that this caution is especially true for those who have not atoned for the sin of *קרי*. Therefore, he maintains that one should not visit graves, even a parent's grave, on their *yahrtzeit* but acknowledges that the custom is not in accordance with this position. Minchas Elazar (ח"א סי' ס"ח), however, contends that Arizal referred to one who visits without a specific need but when visiting for a *mitzvah* one need not be concerned that *חיצונים* will attach to him.

Poskim note that there are other places where Magen Avrohom discussed visiting graves and in those other places did not add the cautionary words of Arizal. They suggest that the reason is that Tisha B'Av is a time where it is more conducive for *חיצונים* to attach to a person and on other days the concern is minimal. Alternatively, on other days a person has the option to immerse in a *mikvah* before visiting a grave and thus the *חיצונים* will not be able to attach to him as opposed to Tisha B'Av when this is not an option. A third distinction is that on Tisha B'Av a person may not learn or contemplate Torah and thus he is left more exposed to *חיצונים* attaching to him (פסקי תשובות אות י"א).

should travel by himself or with one other person so that they should not cease from discussing the destruction to arouse mourning. (M.B. 41)

- ❖ The reason is that it is considered a *moed*. (M.B. 42)