The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תקס"ח סעיף ט'-י"ב

Overview

Siman 568 Seif 9:

If a *yahrtzeit* falls on Shabbos or Rosh Chodesh it is pushed off to the next day but this is not the custom and instead one does not fast and the same is true concerning other days on which *tachanun* is not recited.

- We light a candle and recite *kaddish* on that day. (M.B. 45)
- A *ba'al bris* also does not fast since it is his *yom tov* and if he wants he may fast until *mincha gedola*. It is appropriate to fast on the day one's *rebbi muvhak* died. (M.B. 46)

Siman 568 Seif 10:

If one vows to visit the graves of *tzadikim* in a particular place and one's trip was delayed and some time later he was hired to travel there, he fulfills his vow with this trip.

- If one vowed to pay 10 *zehuvim* on the trip and then one was hired to travel there he does not fulfill his vow. (M.B. 47)

Siman 568 Seif 11:

If one vowed to fast for consecutive days and an obligatory fast occurs during these days, they count towards his obligation.

- This *halacha* is limited to obligatory fasts unrelated to a vow but if one took a vow to fast on Monday and Thursday and then vowed to fast for 4 consecutive days, his fasting on Monday and Thursday does not count towards his second vow. If someone is accustomed to fast during the *aseres yimei teshuvah* and his father's *yahrtzeit* falls during that time, he is not required to fast five days before Rosh HaShanah but if the *yahrtzeit* falls during the days of *selichos* he must fast for 4 days besides the fast he observes for the *yahrtzeit*. If the *yahrtzeit* falls on the 1st day of *selichos* or on *erev* Rosh HaShanah it is unnecessary to make up the fast. (M.B. 49)

Siman 568 Seif 12:

One who is fasting, whether it is due to a personal tragedy, a bad dream or whether he was joining the *tzibbur* in their tragedy, may not indulge in luxuries nor may he behave in a light headed manner or be happy or experience joy in his heart, rather he should be concerned and behave like an *onen* as the *pasuk* states: מה יתאונן אדם חי.

- He must avoid any anger. (M.B. 50)

Halacha Highlight

When a *yahrtzeit* falls on Shabbos

Shulchan Aruch Siman 568 Seif 9

אם ארע יום מיתת אביו בשבת

If the day one's father passed away falls on Shabbos

Shulchan Aruch (סע' ט') states that if the *yahrtzeit* for a parent falls on Shabbos or Rosh Chodesh, since it is not permitted to fast on these days, one should delay the fast until Sunday. Kaf HaChaim (אות צ"ז) cites authorities who maintain that if a parent's *yahrtzeit* falls on Rosh Chodesh Nissan or Av one should fast on that day since there are authorities who maintain that those are designated fast days (ע' מ"ב לעיל ס"ק ל"ו). Kaf HaChaim (אות צ"ד) also cites authorities who disagree with Shulchan Aruch and maintain that rather than push off the fast until after the *yahtzeit* one should fast on Friday or on *erev* Rosh Chodesh explaining that the fasting after the *yahrtzeit* has passed has no value. Rema rejects the rescheduling of the fast altogether and relates that our custom is that when a parent's *yahrtzeit* falls on Shabbos, Rosh Chodesh or other day upon which *tachanun* is not recited, the fast is skipped altogether. Mishnah Berurah (ס"ק מ"ה) writes that although we follow Rema's position and skip the fast when it falls on a day that we do not recite *tachanun*, nevertheless, we kindle a light and recite *kaddish* on that day.

As mentioned, although Ashkenazim follow Rema and do not fast when a *yahrtzeit* falls on Shabbos, nevertheless, the disagreement between Shulchan Aruch and the other authorities whether the fast should be delayed until Sunday or observed before Shabbos has relevance in terms of scheduling when to visit the *kever* which people do on a *yahrtzeit*. According to Shulchan Aruch, when a *yahrtzeit* falls on Shabbos one should visit the *kever* on Sunday, whereas according to the other authorities one should go on Friday. Some authorities suggest that if the deceased was a *tzadik* one should visit after Shabbos since the spiritual flow continues after the *yahrtzeit* for three days. In contrast if the deceased was not a *tzadik* one should go before Shabbos to generate the merit that will benefit the deceased when he is judged on his *yahrtzeit*.