

YAHRTZEIT

RABBI TZVI YAAKOV STEIN

- Yahrzeit goes according to the day of the passing, not the day of the burial.¹
- If the burial was more than a day after the passing, one should ask a she'eilah which day to keep as the day of the yahrzeit for the first year.
- Even though the customs of yahrzeit are not sourced in Halachah, once Klal Yisroel accepted these customs, they are now considered Halachah.²

THE SHABBOS BEFORE THE YAHRTZEIT

- The minhag is to get the aliyah of maftir.³ There should never be fighting over the aliyos.⁴
- Many have the minhag that those who have the ability to be a chazzan should be chazzan for Mussaf. If not, one should do so for any other tefilah. If one is not able to be the chazzan for one of the tefillos, then he should say the Kaddish Yasom after Mussaf.⁵
- However, all of the above does not come before a real chiyuv to be chazzan.⁶
- When Yahrzeit falls out on Shabbos, none of the above are necessary on the Shabbos before.⁷
- One should try to be Chazzon for Maariv on that Motzai Shabbos.⁸
- There are various customs when to make Keil Malei before the yahrzeit.⁹ One should go with the custom of the particular shul that they attend.

- DAY OF YAHRTZEIT -

FASTING:

- The minhag was to fast on the day of the yahrzeit.¹⁰ However, many no longer fast because they are weaker and it is better to direct one's energy toward learning more Torah. Instead, tzedaka should be given.¹¹
- Some say that one should fast at least half the day- until chatzos- and preferably until after Mincha so that aneinu can be said in Shemona Esrei.¹² When initially accepting to fast, one should make sure to accept it bli neder so it doesn't have to be kept in subsequent years.¹³
- The fast should preferably be accepted at mincha the afternoon before the yahrzeit. If the fast was not accepted then, though, it is still valid.¹⁴ One is not allowed to fast for yahrzeit on days when fasting is not allowed.¹⁵

DAVENING, ETC.:

- Mourners should be the chazzanim for all tefilos, including Shabbos.¹⁶ They should also be the ones to say

Kaddish.¹⁷ In terms of leading the davening, having Yahrzeit takes precedence to an an avel in the year, but not before an avel in shloshim. However, many shuls allow the yahrzeit to come before shloshim.¹⁸

- The mourners are required to get an aliyah if it's a day the Torah is read.¹⁹ Some say the mourners should say the the Kaddish after the Torah reading, too.²⁰
- Preferably, they should also lead Birchas Hamazon.²¹
- The minhag is to learn mishnayos for the niftar. If not, at least one should learn as much Torah as possible.²² Women can learn Pirkei Avos and say or learn Tehilim.²³

CANDLES:

- One should light a candle on the day of the yahrzeit. The source for this minhag is unclear, but it has been adopted by most.²⁴
- Many say not to blow out the candle, even after the day is over.²⁵
- One candle should be lit per household, but it's preferable if each of the children light their own candle.²⁶

CEMETERY:

- The custom is to go to the cemetery to daven on the day of the yahrzeit.²⁷ There are various opinions on how much time and money should be spent in order to visit.²⁸
- Some have the custom to not visit any graves other than the parents while going to the cemetery for a Yahrzeit.²⁹
- The following are the perakim of Tehilim to be said in a cemetery: 33,16,17,72,91,104,130 and each letter of the name of the niftar from perek 119 (most don't add the fathers name), plus the letters of the word neshama spelled out from perek 119.
- Many say a special tefilah starting with נשמה (which should be found in many siddurim). If there's a minyan at the cemetery, one should say a Keil Malei. If there is no minyan then Keil Malei can be said but without an amen afterwards.³⁰
- Women who are pregnant or in niddah can go to the cemetery.³¹
- When the Yahrzeit falls on Shabbos, one should either go on Friday-preferably before chatzos-or on Sunday.
- Some don't visit cemeteries on days that tachnun is not said because the neshamos are not there. However it is acceptable to go nonetheless.³²

MOURNING:

- One may not attend a wedding or sheva Brachos on the

night and day of the yahrtzeit.³³ There are many variables regarding this halachah. One who has a simcha to attend should ask a she'eilah.³⁴

- This halachah only applies to children on their parent's yahrtzeit, not to any other mourners.³⁵
- Besides for the first year, there are no other halachos of aveilus that apply on the day of the yahrtzeit.³⁶

SEUDA:

- The custom is to make a siyum on the day of the yahrtzeit.³⁷ Some say the reason to make the siyum is to avoid fasting.³⁸ If there is no siyum, then many make a seudah. Many also give "Tikkun" after Davening.³⁹
- However, none of these customs are a requirement.

28. נשמת ישראל ח"ב עמ' תתקמ"ח

29. נשמת ישראל ח"ב עמ' תתקס"ז

30. גשר החיים לב ס"ק ז

31. R' Simcha Bunim Cohen pg 321 with footnote 75

32. גשר החיים פרק כ"ט הל' ה

33. רמ"א יו"ד שצ"א סע' ג' ות"ב סע' י"ב

34. נטעי גבריאל פרק כ"ב ונשמת ישראל

35. נטעי גבריאל שם

36. שם

37. פסקי תשובות תקס"ח סע' ז'

38. שם

39. פסקי תשובות שם

15. רמ"א ס' תקס"ח סע' ט'

16. רמ"א יו"ד ס' שע"ו סע' ד

17. שם

18. קש"ע ס' כ"ו סע' ו' וע"ע פסקי תשובות ס' קל"ב הע' קי"ז

19. מוג"א ס' רפ"ב

20. שערי אפרים שער י' ס"ט

21. פסקי תשובות ס' שע"ה סע' ג

22. שואל ומשיב ח"ב ס' קפב

23. Hilchos Aveilus, R' Simcha Bunim Cohen pg. 318

24. נטעי גבריאל פרק ע"ה

25. נשמת ישראל ס' ל"ז

26. נטעי גבריאל פרק ע"ה

27. קב הישר פרק ע"א

1. שו"ע או"ח ס' תקס"ח ס"ח

2. מ"א ס' תקס"ח ס"ק י"ט ונשמת ישראל ס' ל"ז

3. ברכי יוסף או"ח ס' רפ"ד ס"ק א'

4. כף החיים

5. שר החיים פרק לב ב, נשמת ישראל חלק ב עמ' תתקלא

6. לקוטי תשובות מנחת יצחק ס' י"א

7. ארחות רבנו ח"ד עמ' קכ"ז

8. ארחות רבנו ח"ג עמ' רל"ג

9. רמ"א יו"ד ס' רפ"ד סע' ז

10. או"ח ס' תקס"ח ס"ז

11. ערוך השולחן ס' שע"ו סע' י"ג

12. ט"ז ס"ק ב' שם

13. ערוך השולחן יו"ד ס' ת"ב סע' י"ז

14. או"ח ס' תקס"ב סע' ה'