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

Overview

Siman 551 Seif 8:

The custom of some women not to משתי (meaning to prepare thread that will run the length of a garment and the word comes from the phrase או בערב או בשתי) **wool threads once Av arrives is an authentic custom.** (The custom is not to recite the *beracha* on the new moon until after Tisha B'Av.)

- This means they did not make שתי strings out of wool. Spinning thread for sewing is permitted. (M.B. 54)

Siman 551 Seif 9:

Some have the custom to refrain from eating meat or drinking wine during this week (but wine vinegar is permitted) **and some begin this restriction from Rosh Chodesh until after the fast and others begin the restriction from *Shiva Asar B'Tamuz*.** Slaughtering knives are stored away from Rosh Chodesh since we only slaughter for a *mitzvah*, e.g. for someone who is ill, for Shabbos, for a *bris milah*, *pidyon haben* or something similar.

- As soon as the *tzibbur* davened *maariv* after Shabbos it is prohibited to eat meat or drink wine even if one did not *daven* and is in the middle of his meal. Other authorities maintain that if one did not yet *daven* he is permitted to eat meat or drink wine. Since he will recite רצה in *birkas hamazon* he is considered to still be in Shabbos. (M.B. 56)
- According to our custom Rosh Chodesh is included in the restriction. (M.B. 58)
- The restriction applies during the week but on Shabbos one may not be stringent. (M.B. 59)
- Even one who is slightly ill qualifies for this *halacha*. (M.B. 61)
- Someone who licensed the right to slaughter for gentiles and if he were to refrain from doing so he would lose money should make sure to give a piece of meat from each animal that he slaughters to someone who is poor and ill. (M.B. 61)

Halacha Highlight

Eating meat after Shabbos during the nine days

Shulchan Aruch Siman 551 Seif 9

ויש שמוסיפין מראש חדש עד התענית

And some are stringent from Rosh Chodesh until the fast

Shulchan Aruch (סעי' ט') cites three opinions regarding the restriction against eating meat and drinking wine. According to the Mishnah, the prohibition is limited to the *seudas hamafsekes* but custom extended the restriction beyond that. The first custom cited by Shulchan Aruch maintains that the restriction against eating meat and drinking wine is observed during the week of Tisha B'Av. The second opinion restricts the consumption of meat and wine from Rosh Chodesh, and the final opinion contends that meat and wine are prohibited from Shiva Asar B'Tamuz until Tisha B'Av. Mishnah Berurah (ס"ק נ"ח) writes that the custom is in accordance with the opinion that maintains that meat and wine are prohibited from Rosh Chodesh and he adds that Rosh Chodesh is also included in the prohibition. Sefer Yalkut Yosef (הלכות מועדים דיני ימי תשעה באב סעי' כ"ג) writes that the custom in Yerushalayim is also that meat and wine are not consumed from Rosh Chodesh but he adds that the custom is to permit the consumption of meat and wine on Rosh Chodesh.

Sha'arei Teshuvah references Birkei Yosef who reports that there are authorities who maintain that it is permitted to eat food that is leftover from Shabbos. Sha'arei Teshuvah writes that he has not heard of any authorities in our countries who are lenient and permit the consumption of leftover meat from Shabbos. He then adds that even according to the lenient opinion the meat is permitted only if one prepared food for Shabbos and it turns out that there are leftovers. It is prohibited to intentionally prepare additional food so that one should have leftovers to eat during the week. A similar dispute arises regarding the question of the permissibility of eating meat at a *melave malka*. Some authorities permit the consumption of meat even on *motzai Shabbos Chazon* for one who regularly eats meat for *melave malka* whereas others are stringent and maintain that it is prohibited (חיי משה).

Stories to Share

I Have Turned Your Holidays into Mourning

ש"ע תקנ"א, ט': "ומצניעין מר"ח ואילך הסכין של שחיטה..."

Today's amud discusses when one may slaughter during the nine days.

Someone once wrote to the Munkatcher Rebbe: "In Darkei Teshuvah 1:172, you cited the Kisei Eliyahu who holds that a mourner may shecht for Shabbos because this is a mitzvah d'rabbim of oneg Shabbos. This seems very difficult—people can fulfill the commandment of oneg Shabbos through foods other than meat. Why do we permit the mourner to do melachah for this?"

The Rebbe answered, "The Rambam writes that the scriptural hint that a mourner is prohibited from doing melachah appears in the verse: 'I have turned your holidays into mourning.' Just as a festival lasts for seven days, so too does mourning last for seven days. Obviously, the reason why a mourner is prohibited from doing melachah is not to enhance his pleasure as it would be on the chag—rather, the verse shows us that any labor permitted during a festival should also be permitted for a mourner. The Terumas Hadeshen (153) questions the mourner's ability to shecht only because it could serve as a distraction from mourning… This is why the Kisei Eliyahu permits a mourner to shecht for oneg Shabbos. This is a mitzvah d'rabbim and the prohibition is not clear even if people could fulfill the mitzvah by eating other foods. We don't find anywhere that a mourner should refrain from doing mitzvos other than Talmud Torah even though they could prove distracting. I brought the Kisei Eliyahu since his reasoning is so understandable and straightforward!"