

Halacha Highlight

Consuming meat and wine at a *seudas mitzvah*

Rema Siman 551 Seif 10

ובסעודת מצוה ... אוכלים בשר ושתיים יין

At a *seudas mitzvah* one may eat meat and drink wine

Rema writes that despite the restriction against eating meat and drinking wine, one is permitted to eat meat and drink wine at a *seudas mitzvah*, for example, a *bris milah* or a *pidyon haben*. Regarding the number of people who may participate in the *seudah*, there are differences whether it is during the nine days or whether it is the week in which Tisha B'Av falls. During the nine days one may invite all of those people who are connected to the *Simcha* but during the week in which Tisha B'Av falls one may not invite any more than a *minyan* of people outside of close relatives (defined as those who are unfit to testify) and the *ba'alei mitzvah* themselves. Any others who attend may not eat meat.

Another *seudas mitzvah* mentioned by Rema is a *siyum* on a *masseches*. Mishnah Berurah (ס"ק ע"ג) writes that this allowance applies only if the completion of material occurred in the normal course of one's learning. One may not speed up or slow down so that the completion of the *massechta* should occur during the nine days so that he could host a *siyum* and serve meat and wine. Additionally, if during the rest of the year one would not have hosted a *siyum*, it is questionable whether he may serve meat and wine if he decides to celebrate the *siyum* during the nine days.

Poskim debate whether one who finishes a *sefer* and hosts a *seudas mitzvah* is permitted to serve meat and wine at that *seudah*. Kovetz Halachos Limei Bein HaMetzarim maintains that hosting a meal to mark the completion of a *sefer* is a *seudas mitzvah* that warrants serving meat and wine. Rav Chaim Kanievski disagrees and writes that although the completion of a *sefer* is reason to celebrate it is not a celebration that permits serving meat or wine (ספר נחמת ישראל פכ"ג סעי' כ' ובהע"י שם).

Stories to Share

Finicky Eaters

ש"ע תקנ"א, י': "ואסורים בבשר עוף..."

One mother wondered whether it was permitted for her to feed her child meat—or at least chicken— during the nine days. She felt perhaps their might be room for leniency, especially since she had very young children with very particular appetites.

When this question reached Rav Shlomo Zalman Auerbach he ruled decisively. "Although one may eat meat in a *seudas mitzvah*, when there is no *seudas mitzvah* it is forbidden to feed children meat. Even children who are three or four years old should not eat meat, unless they have a special need for it. If for their health they need meat, they may eat, but if not, they should not even eat chicken. It is not as though there are no other foods which are also nutritious, so why violate the halachah? One can give them other filling foods in place of meat during these few days a year."

הליכות שלמה, ע' תט"ז, הערה, 28

Rav Yosef Shalom Elyashiv answered slightly differently. "A sick person, even if he is slightly ill, may eat meat. And a child who requires meat for some reason can also eat meat. But if the child is not

Overview

Siman 551 Seif 10:

There is an opinion that maintains that those who have the custom not to eat meat during the days mentioned above are permitted to eat food cooked with meat. It is prohibited to eat fowl, salted meat or fermenting wine. It is permitted to drink the wine of *havdalah* or *birkas hamazon*. The custom is not to drink wine for *birkas hamazon* or *havdala*, instead it is given to a child. If there is no child one may drink the wine of *havdalah*. At a *seudas mitzvah*, e.g. a *bris milah*, *pidyon haben*, *siyum*, *seudas eirusin*, all those associated with the meal may eat meat and drink wine but one should limit the number of guests rather than expand the number of invitees. During the week in which *Tisha B'Av* occurs, no more than a *minyan* should eat meat or drink wine. This allowance applies even on *erev Tisha B'Av* as long as it is not during the *seudas hamafsek*.

- ❖ Nowadays the custom is to prohibit food cooked with meat but food cooked in a meat pot is permitted. If meat is nullified at a ratio of 60:1 the food is permitted. (M.B. 63)
- ❖ Someone who cannot eat milk may eat fowl or meat that was salted for three days. A nursing woman who needs to eat meat for the benefit of her baby may eat meat. (M.B. 64)
- ❖ Fermenting wine refers to wine that is within three days of being pressed. It is sweet rather than strong and invalid for the altar. (M.B. 66)
- ❖ Rema refers to one who reached the age of *chinuch* for *havdalah* but not for mourning the destruction of the *Bais HaMikdash*. When there is no *mitzvah* a child should not be given meat or wine even if he is not mature enough to mourn. (M.B. 70)
- ❖ At a *seudas mitzvah* one may use a cup of wine for *birkas hamazon*. (M.B. 72)
- ❖ One should not rush or slow down to have a *siyum* during the nine days. If one would not have made a *siyum* the rest of the year it is possible that one should not serve meat at a *siyum* during the nine days. (M.B. 73)
- ❖ Rema refers to a meal that is not held when the *eirusin* takes place or if it is not in the house of *eirusin* so that there is not so much joy. Some erase these two words. (M.B. 74)
- ❖ Rema refers to all those who would come to the meal because they are relatives or due to their close relationship. It is prohibited to eat food if it is sent to one's house. (M.B. 75)
- ❖ Someone who just eats and drinks without a connection to the one making the *siyum* has committed a transgression. (M.B. 76)
- ❖ Besides the relatives that are unfit to testify and the *ba'alei mitzvah* one may not invite more than ten friends to eat meat and all the others must eat *milchigs*. (M.B. 77)
- ❖ Levush writes that during the nine days one may not invite more than a *minyan* and according to some this means a *minyan* besides those who are part of the meal. Derech Chaim writes that one may be lenient like the Rema until the week in which *Tisha B'Av* falls to invite anyone who would be associated with the meal even if there will be many *minyanim*. (M.B. 77)

weak and doesn't really need the meat, he should not be given meat because of the obligation to educate him. One may feed his child chicken, however, even nowadays."

הלכות ומנהגי בין המצרים, ע"י ע"ג, הערה 60