אכילת בשר בסעודות מצוה

פד. בסעודת מצוה שאחר ראש חודש אב, כגון בסעודת ברית מילה, מותר לאכול בשר. וכל הקרובים של בעל הברית ריעיו ואוהביו הקרואים לסעודה רשאים לאכול שם בשר. אבל סתם בני אדם שהולכים שם אך ורק למטרה זו של אכילת בשר למלאת תאותם, הרי הם כעושים מצוה הבאה בעבירה. [חזו"ע עמ' קצו]

פה. בליל המילה, שעושים לימוד "ברית יצחק", אין הסעודה נחשבת לסעודת מצוה שיהיה מותר לאכול בה בשר. [חזו"ע קצו]. וראה לעיל הלכה ל"ח.

Eating Meat at Mitzvah Celebrations

Meat at a mitzvah celebration

84) It is permissible to eat meat at the celebration of a mitzvah during the Nine Days. For example, if a circumcision takes place during this period, the entire family of the infant's parents, their friends and whoever is invited to participate in the celebration[110] may eat meat at that meal.[111] Nevertheless, strangers to the family may not attend the ceremony for the express purpose of having the opportunity to eat meat during the Nine Days. A stranger who does attend for this purpose is considered to have performed a *mitzvah haba'a ba'avera*.

Meat at *berit Yitzhak* meal

85) The traditional meal served on the evening before a circumcision during which the participants recite the section of the holy *Zohar* known as *Berit Yitzhak* does not have the status of a mitzvah celebration. Therefore, it is forbidden to eat meat at that meal during the Nine Days. See above, halakha 38.

Day 21

responsa *Or Letziyon* (Vol. I, #38), that Sefardic children may be fed meat during the Nine Days even if they have reached the age of *hinukh* and they understand what it means to be in mourning. Ashkenazic Jews, however, may not feed meat to their children once they are old enough to understand the concept of mourning over the destruction of the *Bet Hamikdash*. Even Ashkenazic Jews may feed meat to children younger than this.

Maran offered yet another basis to permit feeding meat to children, that in our era people are weaker than they once were and children can be counted in the category of people who are moderately ill. The *Hazon Ish* (*O.H. Siman* 48) wrote that in our era there is a plethora of child illnesses, and therefore any change in their diet is liable to bring on some illness.

In *Hazon Ovadya* (page 193), Maran cited the *sefer Yukah Na* (*Siman* 471:6) who ruled that if the *Poskim* disagreed whether a certain food is permissible to adults, it is certainly permissible to feed that food to children even if in practice we follow the stringent opinion and forbid that food to adults. This in itself is a good basis to permit feeding chicken to children during the Nine Days, since there are *Poskim* who ruled that even adults may eat chicken. (See above, halakha 68 and the footnote there.)

Maran concluded his discussion in *Hazon Ovadya* as follows: "Although I wrote in *Kol Sinai* somewhat stringently regarding this issue (and as the original edition of *Yalkut Yosef* copied), the more correct approach to this halakha is to be lenient as I have written here."

110. The *Or Letziyon* (Vol. III, page 244) wrote that if a meal is prepared to celebrate a circumcision and after the guests have already arrived it is discovered that the infant is ill and cannot be circumcised on that day, the family and guests may nevertheless enjoy the meal and eat meat. Our Sages taught (*Berakhot* 6a) that if someone plans to perform a mitzvah and then is prevented from performing it, God gives him reward as if he had actually performed it. Therefore, this meal celebrates the mitzvah that the parents had planned to fulfill. **(Rabbi Y.B.)**

111. It is permissible to eat meat at the celebration itself along with the celebrating family. No one may take a portion of meat from the celebration and eat it at home. This is the ruling of the *Magen Avraham* (551:35) and other *Aharonim* cited in *Hazon Ovadya* (page 198, footnote #15). Many people mistakenly think otherwise. **(Rabbi Y.B.)**

פו. מילה שלא בזמנה, אם נעשית מיד כשהתינוק נתרפא ונתאפשר למולו, מותר לכל הקרואים לאכול בשר בסעודת המילה, אבל אם לאחר שנתרפא התינוק דחו את המילה בכוונה לאחר ראש חודש אב כדי שיוכלו לאכול בסעודה בשר, הואיל ועבירה היא בידו של אבי הבן שהשהה את הברית אין לאכול בשר באותה סעודה. [חזו"ע עמ' קצז. ועי"ע יבי"א ח"א חאו"ח סימן כז אותיות ו-ז]

פז. המוהל והסנדק ואבי הבן רשאים לאכול בשר בכל סעודותיהם שביום הברית-מילה, ששולחים להם מסעודת המילה, או אפילו כשאוכלים לבדם בביתם, שיום טוב שלהם הוא. [חזו"ע עמ' קצח]

פח. הסעודה שעושים לכבוד הבר מצוה ביום ששלמו לו י"ג שנה ויום אחד, סעודת מצוה היא, ומותר לאכול בה בשר ויין. [חזו"ע עמ' ר. ועמ' קעד בהערה]. ומיהו אם חל יום י"ג שנה בערב ט' באב טוב לדחות הסעודה עד לאחר ט' באב. [חזו"ע עמ' קעד בהערה].

פט. בסעודת סיום מסכתא שנזדמנה בימים אלה, רשאים כל הקרואים לסעודה משום קירבה או רעות לאכול בה בשר, מפני שהיא סעודת מצוה, ואפילו מי שלא למד עמהם יכול להשתתף עם המסיימים. ומכל שכן המחזיקים בידי הלומדים בממונם ובהוצאות הסעודה. [חזו"ע עמ' קצח]

Meat at postponed circumcision

86) It is permissible to eat meat at the celebration of a circumcision even if the infant had been ill and the circumcision was postponed beyond the infant's eighth day. This is true only if the circumcision is performed at the first opportunity after the infant becomes well enough to be circumcised. If the parents purposely postponed the circumcision even further in order to have it done after *Rosh Hodesh* Av and to eat meat during the Nine Days, it is forbidden to eat meat at that meal. The father of the infant has committed a grave sin by postponing the circumcision more than necessary.

Ba'ale haberit

87) The three *ba'ale haberit*, namely the infant's father, the *sandak* and the *mohel*, may eat meat throughout the day of the circumcision and not only at the celebration of the event. Even when each one eats alone in his own home, he may eat meat since this day is a *Yom Tov*, a day of personal celebration, for the three of them.

Bar mitzvah celebration

88) On a boy's thirteenth birthday[112], the meal served to celebrate the occasion of him becoming bar mitzvah is considered the celebration of a mitzvah and it is permissible for the participants to eat meat and drink wine even during the Nine Days. If his birthday is 8 Av, however, it is best to postpone the celebration until after Tish'a Be'av.

Completion of studying tractate of Talmud

89) If someone happens to complete the study of a tractate of the Talmud during the Nine Days, all the relatives and friends invited to the celebration of the event may eat meat, since this is a genuine mitzvah celebration.[113] This includes people who did not

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112. It appears from the language used here (copied from *Hazon Ovadya*, page 200) that this is permitted only if the celebration takes place on the boy's thirteenth birthday, but if the celebration takes place on some other day no meat may be served. This is similar to the rule about playing music at this celebration, as explained above in halakha 37. **(Rabbi Y.B.)**

113. Maran the Rishon Letziyon (*Hazon Ovadya* page 199) cited the *sefer Sha'ar Yissakhar* (month of Av, #8) who testified that the disciples of Harav Yisrael Baal

ואפשר להקל לאכול בשר גם כשסעודת הסיום מסכתא שנלמדה היתה באופן שכיוון לכתחילה את סיום המסכתא לימים אלו, ואף שלא היה בדרך לימודו, אלא שמיהר בלימודו, שפיר דמי להקל. [חזו"ע עמ' קצח בהערה. וע"ע יבי"א ח"א סי' כו אות ו] אמנם מי שסיים מסכת, ושייר את סיומה לאחר זמן, ורוצה לסיים המסכת בימים אלו, אין לסמוך להקל בזה לאכול בסעודה זו בשר. ודי להקל כשממהר בלימודו, או מאחר, אבל להשאיר לאחר זמן ולסיים בימים אלו, לא מהני להקל. [שו"ת נשאל דוד סי' כב. ערוה"ש סי' תקנא אות כח. הובאו בחזו"ע עמ' קצט. וכן הכריע ביבי"א ח"א שם לגבי תענית בכורות].

ואין להתיר לעשות סעודת סיום, לקבוצה של עשרים איש, לחלק ביניהם דף אחד או יותר מעט לכל אחד, ולסיים בזה מסכת תענית, או מסכת מכות, [וכמו שהתיר בשו"ת קנין תורה ח"ה סי' נב], שהיא קולא יתירה. [חזו"ע עמ' קצט בהערה. חזו"ע פסח עמ' רי] וראה עוד בילקוט יוסף הלכות פסח [מהדורה אנגלית], סימן תר"ע הלכה י"ח והלאה, כמה פרטי דינים בענין מתי נחשבת סעודת סיום מסכת לסעודת מצוה.

participate in studying this tractate, and certainly those who give financial support to those who studied the tractate and those who donated the funds to sponsor the meal.

Purposely scheduling this celebration

There is a basis to be lenient and allow people to eat meat even if the people studying the tractate purposely scheduled its completion to take place during the Nine Days. Even if they quickened their pace or slowed their pace in order to complete the tractate at this time, it can be permitted.

If someone completed a tractate some time before the Nine Days but he postponed studying the final passage until the Nine Days, he may not eat meat upon completing it during the Nine Days.[114]

The responsa *Kinyan Torah* (Vol. V, #52) ruled that it is possible to divide a tractate among a group of people so that each one studies a page or two, and when they all finish their allotment they can celebrate the completion of the tractate and eat meat. However, this is a leniency beyond the norm of the halakha and one may not be rely upon it.

See more details regarding the studying of a tractate and celebrating its completion in *Yalkut Yosef Pesah, English edition*, in *Siman* 670 starting from halakha 18.

Shem Tov had the custom of arranging to complete the study of a tractate of the Talmud during the Nine Days and to drink wine and eat meat at the celebration. This was not because they cared so much to enjoy meat and wine, but rather because by holding these celebrations at this time they succeeded in weakening the power of the evil forces led by the guardian angel of Esav, Samael (The custom is to refrain from ever pronouncing this name; instead we are accustomed to say *samekh mem*.). This name alludes to this, since its letters are the initials of the Hebrew words סִיּוּם מַסֶּכֶת אֵין לְעָשׂוֹת, *do not celebrate the completion of a tractate*, or alternatively סְעוּדַת מִצְוָה אֵין לַעֲשׂוֹת, *do not have a meal to celebrate a mitzvah*. By expressly doing this, we can weaken his powers. Therefore it is a commendable practice to arrange for such meals especially during the Nine Days.

114. This paragraph was composed by Rabbi Yisrael Bitan. The source for this is responsa *Yabia Omer* (Vol. I, #26:6) where Maran the Rishon Letziyon ruled that one may not complete the study of a tractate and leave the final passage until 14 Nisan in order to celebrate its completion then and enable the firstborn to break their fast. This follows the ruling of responsa *Nishal David* (#22) and the *Arukh Hashulhan* (551:28), although there are several *Poskim* who ruled leniently in this matter. It would appear that Maran ruled likewise regarding eating meat during the Nine Days.

צ. יש נוהגים שלא לאכול בשר בסעודת מצוה אלא דגים וכיו"ב. [מועד לכל חי סי' י אות כ. יפה ללב סי' תקנ"א סק"ח]. ובמקום שאין מנהג ידוע יש להקל. [חזו"ע עמ' ר]. וכן העולים מאיזמיר לארץ ישראל רשאים לאכול בשר בסעודת מצוה, שכיון שעקרו דירתם לגמרי פקע מהם כל חומרות מקומם הראשון. [חזו"ע שם בהערה]

צא. המשתתפים בסעודת מצוה ואוכלים בשר אינם צריכים לעשות התרה על מנהגם הקודם שאין אוכלים בשר בימים אלה, שאין כוונתם לבטל מנהגם כליל אלא רק במקום סעודת מצוה, שעל דעת כן לא נהגו. [חזו"ע עמ' ר. ועמ' קצה בהערה. וראה יבי"א ח"ב סי' ל אות ו]. וראה לעיל הלכה פ"ב ובהערה שם.

צב. מי שהוא אבל על אביו ואמו תוך י"ב חודש, מותר לו להשתתף בסעודת מצוה של סיום מסכת שעושים בימים אלו. [חזו"ע עמ' ר]

Custom of abstaining from meat in these cases

90) Some people have the custom to abstain from eating meat even at a celebration of a mitzvah. They eat only fish or other foods. This was the established custom in Smyrna. In any community where the custom is not clearly defined, one may be lenient. Those Jews of Smyrna who have since immigrated to the Land of Yisrael may adopt the local custom and eat meat at the celebration of a mitzvah. Since they have left Smyrna permanently, they are no longer bound by the stringent customs of that community.

***Hatarat nedarim* for mitzvah celebration**

91) When someone participates in a celebration of a mitzvah during the Nine Days, he does not have to make *hatarat nedarim* to be permitted to eat meat. He does not mean to cease observing this custom permanently. He means only to eat meat at the celebration of the mitzvah, and the rules of this custom permit this. See above in halakha 82 and the footnote there.

Mourner's participation

92) Even someone who is within the year of mourning for the passing of his father or mother may participate in the celebration of the completion of a tractate of Talmud during the Nine Days.