

## **Meat Counter**

**Excerpted and adapted from a *shiur* by Rav Moshe Zev Granek**

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<https://baishavaad.org/wp-content/uploads/2023/07/R-Granek-Parshas-Devairim-eating-meat-at-a-seudas-mitzvah-during-the-nine-days.mp3>

The Shulchan Aruch (O.C. 551:9) says that some have the minhag not to eat meat or drink wine during the week of Tisha B'Av (*shavua shechal bo*), and others refrain from Rosh Chodesh Av. Sphardim generally follow the first minhag, Ashkenazim the second.

The Rama (551:10) writes that one may eat meat during the Nine Days at a *seudas mitzvah*, such as a *bris milah*, *pidyon haben*, *siyum*, or *seudas eirusin*, if he is *shayach laseudah*, which *sfarim* explain to mean that he is a relative or a friend. The Rama adds that during *shavua shechal bo*, only a minyan may participate. The Levush holds this is true of the entire Nine Days.

One can understand the *machlokes* to be that according to the Rama, the *aveilus* is less severe earlier in the Nine Days because the minhag to avoid meat and wine then is only an extension of the original minhag to do so during *shavua shechal bo*.<sup>[1]</sup> But the Levush maintains that the same parameters that apply during *shavua shechal bo*, like limiting participation in the *siyum* to a minyan, apply from Rosh Chodesh.

Another possible approach is that that the Rama and Levush disagree about the reason for the minyan *metzumtzam* limit. The Rama holds it is because no more are needed for a *seudas mitzvah*, but the Levush holds it is to prevent strangers from participating (see Elyah Rabbah O.C. 249), and this concern applies from Rosh Chodesh. According to this approach, we can better understand why the Levush is quoted as allowing many relatives to participate in a *siyum* during *shavua shechal bo*, because the concern for strangers does not apply to family.

[1] *Mei'ikar hadin*, meat and wine are only *asur* at the *seudah hamafsekess*.