



Volume 8. Issue 38

Eating Raw Meat

If one has an animal that is gravely ill they would likely wish to slaughter it so that that meat would be kosher rather than leaving it to die and become a *neveilah*. Ordinarily, one is not allowed to slaughter an animal on *Yom Tov* unless he intends to eat its meat that day. When faced with the situation of this ailing animal the *Chachamim* were more lenient due to the potential financial loss. Just how lenient is the subject of debate in our *Mishnah* (3:3).

The *Tana Kama* rules that there must be enough time left in the day that one could potentially slaughter the animal and eat a *kezayit* of its roasted meat. The *Tifferet Yisrael* explains that roasting the meat is used as the measure since it is the quickest way to both *kasher* the meat and make it edible. The leniency is that the owner does not actually need to eat the meat of the animal on *Yom Tov* for it to be slaughtered in this situation. *R' Akiva* however explains that even less time is required; the time taken to slaughter the animal and eat a *kezayit* of raw meat from where it was slaughtered. How do we understand *R' Akiva's* position? Is one really allowed to eat raw meat prior to any salting or kashering?

To answer this let us first briefly look at parts of the prohibition of eating or drinking blood. The *Mishnah* (*Keritot* 5:1) explains that *dam ha'nefesh* (blood that flows out at the time of slaughter) is prohibited and punishable with *karet*. With respect to the remaining blood, that which is found in the veins and cavities is prohibited; likewise for the blood in the meat that separates. This is problem with cooking unsalted meat, as the blood would separate and re-enter the meat rendering not kosher. If the blood has not left the meat (i.e. raw unsalted, uncooked meat) then the *Tosfot* (*Chullin* 14a) explains that the blood inside the meat is not prohibited.¹

Indeed the *Shulchan Aruch* explains that it is permitted to eat raw meat, provided that the surface blood has been washed off and that the meat does not contain veins in which blood has collected. Consequently, it follows that the time to rinse the meat would need to be added to *R' Akiva* calculation.

The *Tosfot Yom Tov* however directs us to his commentary in *Menachot* (11:7) where he brings the explanations thus far. He also however brings the opinion of the *Rambam* who maintains that if one wishes to eat raw meat it must first be salted and washed well. The *Tosfot R' Akiva Eiger* here however notes that our *Mishnah* appears to present a difficulty for the *Rambam*. If we wanted to explain that *R' Akiva* meant that it was the time take to eat the raw meat with salting, the *poskim* write that the time for salting is equal to the time for roasting. In other words, *R' Akiva* would not be disagreeing with the *Tana Kama*.

The *Beit Yosef* (YD 67) also questions the *Rambam's* position. It appears that the *Rambam* understands that even the even blood that has not separated from the meat is forbidden. Elsewhere however he rules that if raw meat was scolded or placed in vinegar (*chalita*) then it may be eaten without salting.² *Chalita* does not remove the blood so it would appear the he agrees that such blood is permitted. The *Beit Yosef* explains that the *Rambam* agrees that that blood is permitted. However if the blood in the meat can separate easily it is prohibited even if it has not yet done so. The process of *chalita* however serves to lock in or solidify the blood.³

Indeed, *R' Akiva Eiger* explains by citing the *Sha'ar HaMelech* that the *Rambam* would need to explain that *R' Akiva* means that it is the time needed to slaughter and eat a *kezayit* of raw meat after *chalita* in vinegar.

Yisrael Yitzchak Bankier

¹ *Rav Soloveitchik* (*Shiurei HaRav, Melicha*, 41) explains that according to the *Tosfot* until the blood has separated from the meat, it is not defined as blood, but rather "meat juice".

² We do not rely on *chalita* alone, as we are not proficient in the process. (*Rif*)

³ The *Aruch HaShulchan* (YD 67:9) explains that there is good reason for the *Rambam's* requirement of *chalita*, for without which the blood would separate in one's mouth as the meat was chewed.

Revision Questions

ביצה ב' ח': ד' ג'

- In which three cases does *R' Elazar ben Azarya* permit and the *Chachamim* prohibit? (ב' ח')
- In which of those three cases does *R' Yehuda* take an intermediate position? (ב' ח')
- Why can the three components of a pepper grinder each *mekabel tum'ah*? (Be specific) (ב' ט')
- Can a child walker be used on *Yom Tov* and why? (ב' י')
- Can one feed fish on *Yom Tov*? (ג' א')
- When can one "hunt" animals on *Yom Tov*? (ג' א')
- Can one take animals to slaughter that are found in hunting traps on *Yom Tov*? (ג' ב')
- What is the debate regarding slaughtering a gravely sick animal on *Yom Tov*? (ג' ג')
- What is the law regarding slaughtering a *b'chor* that fell into pit on *Yom Tov*? (ג' ד')
- What is the law regarding an animal that dies on *Yom Tov*? (ג' ה')
- How should a group divide shares in an animal that was slaughtered on *Yom Tov*? (ג' ו')
- In what manner is one allowed to sharpen a knife on *Yom Tov*? (ג' ז')
- In what manner does one ask for food from a storekeeper on *Yom Tov* and why? (Provide two options) (ח' ג')
- What are the restrictions on *Yom Tov*, placed on the manner one can carry:
 - Wine?
 - Produce? (ד' א')
 - Fire wood? (ד' ב')
- Explain the debate regarding a *karpaf* from which it is suitable to collect firewood. (ד' ב')
- In what manner can one chop firewood on *Yom Tov*? (ד' ג')
- Can one remove fruit from a storeroom that was sealed before *Yom Tov*, yet on *Yom Tov* was breached? (ד' ג')

Local Shiurim

Melbourne, Australia

Sunday -Thursday
10 minutes before *Mincha*
Mizrachi Shul
Melbourne, Australia

Friday & Shabbat
10 minutes before *Mincha*
Beit Ha'Roeh
Melbourne, Australia

Efrat, Israel

Shiur in English

Sunday -Thursday
Rabbi Mordechai Scharf
9:00am
Kollel Magen Avraham
Reemon Neighbourhood

ONLINE SHIURIM

Rabbi Chaim Brown
www.shemayisrael.com/mishna/

Rav Meir Pogrow
613.org/mishnah.html

Rabbi E. Kornfeld
Rabbi C. Brown
<http://www.dafyomi.co.il/calendars/myomi/myomi-thisweek.htm>

SHIUR ON KOL HALOSHON

Rabbi Moshe Meir Weiss
In US dial: 718 906 6400
Then select: 1 – 2 – 4

Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
12 th February י"ט שבט	13 th February כ' שבט	14 th February כ"א שבט	15 th February כ"ב שבט	16 th February כ"ג שבט	17 th February כ"ד שבט	18 th February כ"ה שבט
Beitzah 4:4-5	Beitzah 4:6-7	Beitzah 5:1-2	Beitzah 5:3-4	Beitzah 5:5-6	Beitzah 5:7 - Rosh Hashana 1:1	Rosh Hashanah 1:2-3

