



Bet Horaah

בית הוראה

Shaare Ezra

שערי עזרא

Parshat Bo
Zmanim for New York:
Candle Lighting: 4:49pm
Shabbat ends: 5:52pm
R"Y: 6:21pm

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EGG PRICE GO THROUGH THE ROOF!

RABBI SHAY TAHAN

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As the price of eggs go through the roof due to a national shortage some Halachot ramifications come along with that as well.

Let's start with the basic Laws of blood found in eggs.

Egg blood is not under the prohibition of eating blood (כריתות כא,א), but the blood found in it is still forbidden. Tosfot (חולין סד,ב ד"ה והוא) say its prohibited either Rabbinically so people won't eat the blood of the chicken which the egg grew within or Biblically as the blood considered the beginning growth of the chick.

Contrary to that the Gemara חולין (סד,ב) also speaks about eggs which are not fertilized and says that those eggs are permitted to eat even if a drop of blood was found in it, in such scenario one may discard the blood and eat the egg.

The commentaries (רש"י, רשב"א) explain that there are two cases regarding blood that was found in an egg. One type of eggs are fertilized eggs, if we find a blood spot in such eggs we suspect that it might be from an early stage of a chicken embryo, thus it would be forbidden Mideoraita (biblically) because its considered already to be a creature.

In the event the blood was found in the yoke the entire egg must be disposed, but if it was found in the egg white, then there is a difference of opinions between Sefaradim and Ashkenazim whether one should dispose the entire egg or just remove the blood drop. Ashkenazi Minhag is to dispose the entire egg while Sefaradim just remove the blood and consume the rest of the egg (י"ד סימן קס"ג).

In the event that the drop of blood was found in an egg that the males' chickens are separated from the females, then the eggs are permissible to eat since it's formulated from the heat of the

ground. In such event even if we see the chicken sitting and incubating on it they are permitted, those eggs are called סדנא מארעא. Those blood drops are considered to be protein blood which are permitted. Our rabbis wrote that we should still not eat those blood spots since it looks like we are eating a fertilized egg.



There are two opinions of what to do with those eggs. Some say that only the blood drop should be disposed and the rest of the egg is permitted. Other opinions hold that the entire egg should be disposed.

The Isur Veheter writes that the only time we allow to eat such eggs are if the female chickens were locked in a separate place from the male chickens or they were put very far away, otherwise we are afraid that those eggs are fertilized' thus the blood drop forbids the entire egg.

This is also the way the Shulchan Aruch (י"ד סי' קס"ג) rules if blood was found in an egg which isn't fertilized.

Similarly In today's eggs industry there are two ways to raise chickens. Chickens which are made for multiplying and those that are raised to produce eggs.

The farmers which are in the industry of selling eggs make sure that the chickens which are made to produce eggs are separated from the male chickens.

You can just imagine the picture of a consumer who breaks an egg to make an omelet and ends up with finding a formulating chick at early stage, thus in order to make sure that the eggs sold don't have such a problem the companies are very careful that the chickens are secluded. Moreover, after the eggs are collected they go through screenings process which is called Candling. Eggs which are fertilized may be candled after 5 days of incubation and every few days

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thereafter. The process of candling is to view the eggs in a darkened room or in dimly lit conditions. The egg can be rotated to observe blood vessel growth and embryo development.

Commercial eggs which are not fertilized are candled for blemishes. The process of candling reduces by far the chance of having an egg with blood.

Because of the above Rabbi Moshe Feinstein wrote (אג"מ יו"ד ח"א סימן לו) that if blood was found in an egg it is assumed to be not an unfertilized egg and the blood is considered a protein blood spot, hence after removing the blood spot the rest of the egg is permitted.

Another Minhag for those who cook eggs is to place an uneven number of eggs in the pot to make sure that if blood was found in it the rest of the eggs are permitted because of bitul.

Today many hold that this practice is not necessary since the protein blood doesn't forbid the eggs.

Rabbi Moshe Feinstein adds that since eggs are extremely



cheap and that almost no one considers disposing the entire egg a lost therefore one should dispose the entire egg. The reason to be strict is to avoid a very far worry that the egg is indeed fertilized.

According to this ruling we can clearly say that today things are very different since the eggs aren't cheap anymore and are considered a lost one should not dispose them but rather do as required in the halacha and that is just to remove the blood spot and then eat the rest of the egg. This is how Chacham ovadia concludes from the psak of Reb Moische Feinstein in Erets Israel were the eggs aren't considered to be cheap.

This is always relevant with brown and organic eggs which are more expensive than the regular eggs and they more often have blood spots, which are proteins spots as well.

ANGER AND ITS DESTRUCTION

There are similarities between the plague of locust which we found in our Parasha and the plague of frogs from the previous Parasha. In both Hashem asks to stretch out the hand to bring the plagues out, and in both the plagues covered the entire land of Egypt. But there is a difference of the way the locust and the frogs multiplied and a difference of what happened to them at the end of the plague.

In the end of the plague of locust Hashem brought a very strong wind that carried the locust and hurled it towards the sea. Not a single locust remained within the entire land of Egypt, as the Pasuk says:

ויהפך ה' רוח ים חזק מאד וישא את הארבה ויתקעהו ימה סוף לא נשאר ארבה אחד בכל גבול מצרים

At the plague of frogs all the frogs died and remained in the houses, courtyards and fields so the Egyptians had to manually pile them up into heaps and heaps and the land stank from them, as the Pasuk says:

ויצברו אתם חמרים חמרים ותבאש הארץ וימתו הצפרדעים מן הבתים מן החצרות ומן השדות,

The pasuk says that as Aaron stretched out his hand only ONE frog came out:

ויט אהרן את ידו על מימי מצרים ותעל הצפרדע ותכס את ארץ מצרים
Where then did the endless other frogs come from?

Rashi explains that when the Egyptians saw this giant, monstrous disgusting frog, which was making loud annoying sounds they began to hit it. Every time that they did so, more frogs would explode outwards, the more they hit it, the more came out of it, causing the entire land to be filled with frogs.

There is an obvious question here- why did the Mitzriyim continue to hit the frog after the first few times, when they saw that the frogs multiplying as a result? Why didn't they learn their lesson and save themselves from being overrun by frogs? The Steipler teaches that it is because they were motivated by anger, midat hakaas. When someone is angry,

they cannot control themselves, and will keep making things worse for themselves! Angry people don't learn their lesson.

The Gemara (סוטה ג,ב) describes the destructiveness of anger, especially when found in the home:

תוקפא בביתא כי קריא לשומשמא. Chazal compare anger to an infestation of worms in a bag of seeds. It may begin with one worm, but they will eventually multiply and consume the seeds, until the entire bag is gone. Chazal give us another example, comparing anger in a house to a crack in a water pipe. If caught and fixed right away, the pipe will be fine. If it is not taken care of, the crack will just become big-

ger and bigger until it is unable to be sealed and must be replaced entirely. Similarly, in a home, when one person is angry and does not work on this terrible mida, it will cause the rest of the family to become angry in response. Eventually, everyone in the house will be angry and the damage can become irreversible!

Moreover, the Midrash (שמות רבה יג,ז) says that at the plague of the locust the Egyptians wanted to collect the dead insects for food and therefore Hashem brought a strong wind to take them out of the land.

But by the plague of the frogs the dead frogs were left to stink the land. Another lesson- not only that anger doesn't accomplish anything, but afterwards one stays with all the stinky mess he created for himself to deal with. Unlike many other hardships, the destruction of anger come from within. Instead of reacting with anger, the Egyptians could have saved themselves by calming down and learning their lesson. Instead, they continued to hit the frog with anger and received more destruction. Similarly Instead of letting the Jews go, they kept on enslaving them cruelly, and continued to suffer from additional plagues.



צדיק ורע לו

In the previous Parasha, we read that Hashem asked Moshe Rabbenu to go to Pharaoh and tell him to let the people go. Moshe therefore expects that things will now get better for the nation, but, to his surprise, not only did things not get any better—they got worse! Pharaoh gives the command to increase the burden on the Hebrew slaves by forcing them to collect the straw needed to form the bricks, whilst maintaining the original quota of bricks. The Jewish policemen were viciously beaten up by the Egyptian taskmasters and the nation's suffering became unbearable.

Upon seeing how much things have deteriorated, Moshe Rabbenu questions Hashem for causing our nation to suffer so much, saying: "Why have you done bad to the people? From the time I came to speak to Pharaoh in Your Name, he did evil to the people and didn't free our people".

When Hashem hears those words he rebukes Moshe, citing the fact that the forefathers, Avraham, Yitzchak, and Yaakov never questioned His ways.

When catastrophes strike, the human mind's immediate reaction is to try and justify it. The reason for that is that our nature is to view every event that happens in the world as cause and effect, punish and reward. Hence, we assume one of the following two things: either the person who had the misfortune deserves it, or, the misfortune occurred really has within it a hidden good which will only be seen/understood at a later time (or at least in the world to come).

Because of this understanding, many of the greatest people already questioned their Creator on this dilemma. This phenomena is commonly known as: - צדיק ורע לו - how is it possible that a righteous person inherits hardship and pain?

The reason this question is indeed a very intense one, is because Hashem Himself promised good for the righteous and bad for the wicked. Even one of our 13 principals of faith is such, as we say daily after the Morning Prayer:

אני מאמין באמונה שלמה שהבורא יתברך שמו גומל טוב לשומרי מצותיו ומעניש לעוברי מצותיו.

Hashem rewards those who obey the commands of the Torah and punishes those who violate its prohibitions.

Therefore, when we see that the reality is opposite from that, we get confused and puzzled, and the question of צדיק ורע לו is raised once again.

This question comes around in the reverse as well, why is it that wicked people don't get punished for their evil ways but rather seem to be living a good life? Isn't living well contradictory to what Hashem wrote in the Torah?

Many explanations were given to this very question. Some say that the pain that good people receive is due to their sins in the previous life (גילגולים), others suggest that it is an atonement (כפרה) for their parents' sins or the

generation's sins.

But there is a fine difference between when one should try to seek an answer to this troubling question and when one should not; rather, express compassion.

In fact, as the Gemara (ברכות ז' א') states, Moshe Rabbenu asked this very question to the Creator (שמות (ל"ג י"ג)).

The entire book of Iyov (Job) dealt with this topic as well.

Iyov, who was a completely righteous person, loses all he had at once: he loses his children, wealth and health! In a state of crisis, he questions Hashem as to why these tragedies befell him. Three friends come to visit Iyov and dwell into this philosophical question in Emunah. They suggest that Hashem doesn't

afflict pain on anyone unless they deserve it, thus concluding that Iyov must have sinned. But Iyov was not convinced with any of their explanations, until he finally loses himself and starts saying things that one should never say. The reaction of his friends was to rebuke him for those harsh words even further, as they believed that one is never allowed to speak in such a manner.

The Gemara (ב"מ נח, ב) learns from here that one shouldn't rebuke a suffering person for his actions at time of crisis and this is also how the Shulchan Aruch (ח"מ רכח, ד) rules. The commentaries (סמ"ע סק"ו) explained that Iyov's friends felt that no matter the circumstances, one should not speak harshly against Hashem.

After a lengthy discussion, another friend of the name of Elihu comes to visit and offers words of comfort and compassion.

The Gemara (ב"מ טז, א) says that Iyov was not punished for the bad things he said because a person in such a state of mind is not judged for his actions. אין אדם נתפס בשעת צערו. Interestingly, the friends who came to help him find a reason for the suffering actually got harshly rebuked by Hashem when He appeared to them angrily. Why is that?

At the end of Sefer Iyov Hashem is revealed and expresses his anger at the friends of Iyov. He says that it wasn't correct to speak to Iyov in such a way. Rashi explains that they were wrong to rebuke him at time of pain and doing so in not only incorrect and insensitive, it adds salt to the wound. The correct approach was the way the young man by the name of Elihu spoke to Iyov and showed him compassion.

The conclusion is that though it is true that there are times we may ask questions, but when we see someone suffering, it is not the time to question or draw conclusions. Rather, that it is a time when it is on us to offer care and compassion.



אם משחק השחמט מותר בשבת

וכנ"ל מצאנו מגדולי הדורות שדיברו בשבח המשחק הנ"ל, וכגון רבי שמחה בונים מפשיסחא שהיה אומר שמשחק האשקוקי (שחמט) מלמדנו להיות מאוד זהירים ומחושבים בכל מהלך שאנו עושים בחיינו.

וכן הביא הספר נטעי גבריאלי (כרך חנוכה על ימי הניטל) מעשיות שבימים שגדולי ישראל נמנעו מללמוד תורה (ימי ניטל) היו משחקים במשחק הנ"ל שיש בו חכמה גדולה. ועכשיו ניגש למלאכה לבדוק האם המשחק הנ"ל מותר ביום שבת קודש:

בפשטות היה נראה שיש לדון בזה משום חשש מוקצה. וכבר ידוע המחלוקת בין הש"ע והרמ"א (סימן שח סעיף מה) אם מותר לשחק בשבת בכדור, שהש"ע אסר משום מוקצה והרמ"א התיר כיון שהכדור עשוי ומיוחד לשם כך. ויש כותבים שיתכן שהנאסר לדעת הש"ע הוא רק בכדור שהיה בימיהם כיון שהיו משחקים בו בטיט ובעפר ולא היה ראוי לכלום אבל שאר משחקים שהינם נקיים מותרים, וכן טעם נוסף שכיון שהכדור נעשה מתחילה לשם משחק אין עליו תורת מוקצה, יש שאסרו כיון ש'טור שמעון' נחרב בעבור ששחקו בו בכדור, ועל פי זה ועוד טעמים אחרים רבו הפוסקים שהתירו בימינו לשחק במשחקים גם לבני ספרד ההולכים כדעת הש"ע (ראה באריכות בחזון עובדיה לרה"ג עובדיה יוסף ח"ג עמוד צט).

ובפירוש הזכיר הרמ"א במקום אחר (סימן שלח ס"ה) את משחק השחמט: "מותר לשחק (בשבת) בעצמות שקורין טשיך... וכל זה בשוחק דרך שחוק בעלמא אבל בשוחק כדי להרויח אסור". וכתב המגן אברהם (סק"ח) שהוא מה שהזכרנו לעיל בשם אישקוקי.

ולכן כתבו רבותינו הרב אלישיב (הובא בשלמי יהודה עמוד צא) וכן בשו"ת מנחת יצחק (ח"ג סימן ל"ג) שמשחק השחמט מותר ואין בו משום מוקצה, ואף על פי כן הוסיפו ואמרו שנכון יותר להחמיר מלשחק בו אפילו בימי חול למי שיכול לעסוק בתורה, בין משום ביטול תורה ובין משום מושב ליציא.

והנה ראיתי בשו"ת אגרות משה לרב משה פינשטיין שאף שמן הדין המשחק הנ"ל מותר אולם כדאי להימנע מלשחק בשבת משום שנאמר 'ודבר דבר' או משום שהמפסיד מצטער והרי אין להצטער בשבת. ובאמת שלא הבנתי את דברי קודשו שהרי אם יש בדבר זה משום 'ודבר דבר' וצער אם כן יש לאסור המשחק הנ"ל מדינא, אלא נראה שודאי שאין בו ממש איסורים אלו שהרי 'ודבר דבר' נאמר רק על דיבור האסור וכגון מה שלימדנו רבותינו (שבת קיג) שלא יהיה דבורך בשבת כדיבורך ביום חול, וכן פסק הש"ע (סי' שז ס"א), אבל לגבי משחק לא נאמר דין זה. וגם לגבי הרגשת הצער של הפסד נראה שאין זה כזה צער גדול שנאסר.



שלום לכבוד הרב. רצינו לשאול אם משחק השחמט מותר בשבת ואשמח אם הרב יוכל לפרט.

שלום לכם. ישנם כמה נקודות לדיון בהלכה אבל תחילה ארצה מעט לגעת בעצם הענין של המשחק הנ"ל. ישנה שמועה אצל המון העם כאילו שלמה המלך הוא זה שהמציא את משחק השחמט, ומלבד מה שכתב רב רפורמי אחד וטען בספרו כך והוסיף שם על זה דברים שקשה לשכל להולמן אין שום מקור לשמועה זו (יעוין בקובץ ישורון כ"א עמוד תשנט).

והנה בדברי רבותינו מוזכר משחק זה כמה פעמים. יעוין במה שמובא בגמרא על משחק הנקרא גורייתא קיטנייתא ונדרשיר, שכתב רש"י על זה שהם דמות כלבים דקים ומשחק זה נקרא "אישקוקי", ונראה להלן מהרבה מקורות שהכוונה הוא למשחק השחמט.

וכן הביאו הזכירו כמה מרבותינו הראשונים את משחק השחמט, ראה מה כתב הכוזרי על האישקוקי הנ"ל: "ועל כן לא ייתכן שינצח החלש את החזק בשחוק האשקוקי הנקראת שטרנג' בערבי, ולא יאמר 'הצלחה' ו'רע מזל ארדשיר' במלחמת האשקוקי, כאשר יאמר במלחמת שני מלכים נלחמים, כי סיבות הארדשיר ומלחמת השטרנג' נמצאות כולן, וינצח החכם בהנהגתו תמיד, ולא יירא סיבה טבעית שצריך להתנות בה ולא סיבה מקרית, אלא בעת נכרי מחמת התעלמות וההתעלמות נכנס בסכלות כאשר אמרנו". (מאמר חמישי ס' כ').

גם חתנו רבי אברהם אבן עזרא שהיה משורר, כתב שיר על אהבתו את משחק השחמט בצורת חידה המתאר את צורת ואופן המשחק (שירי הרב"ע מדור ג):

אשורר שיר ומלחמה ערוכה קדומה מן ימי קדם נסוכה ערוכה מתי שכל ובינה קבועה עלי טורים בשמונה . ועל כל טור וטור בהם חקוקות עלי לוחות, שמונה מחלקות והטורים מרובעים רצופים ושתי מחנות עומדים צפופים . כושים בגדוד פשטו ידיהם אדומים יצאו בקרב אחריהם . והרוגלים יבואו בתחילה למלחמה נוכח המסילה . ועתים יגברו כושים עליהם וינוסו אדומים מפניהם . ועתים כי אדום יגבר לכושים ומלכם בקרב הם נחלשים . ארץ בלי אדמה מלכיה ושריה הולכים בלי נשמה אם המלך שממה לא תחיה כל נשמה .

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