



פרשת ראה
אלול תשע"ט

LATTE & LEARN @ LUIGI'S

In a first this week, Kollel hosted a Latte and Learn for Ladies for the month of Elul.

While participants enjoyed a Barista coffee, Rabbi Mendel Gurkov led a discussion on the power of the month of Elul.

If you missed this week's shiur, you can join us again on Thursday 11:00am at Luigi's restaurant, 326 Hawthorn Rd.

Rabbi Yankel Raskin will lead a discussion on the inner power of the Shofar blowing.

CBD MONDAY MINCHA MICRO-SHIUR

Kollel has teamed up with JBD for an Elul project to inspire businessmen in the lead-up to the High Holidays.

Rabbi Doobie Lisker will present a 10-minute, thought-provoking idea to get you into the High Holiday mode.

Starting Monday Elul 2 – Sep 2

Two locations

Level 5 South, 459 Collins St:
Micro-shiur 12:50 pm, then
Mincha 1:00 pm.

Level 48, 101 Collins St:
1:30 pm Mincha, followed by
Micro-shiur.

MIVTZA HALACHA

The Tishrei Mivtza Halacha booklets will be available this week in Hebrew and English. Learn the Halachos for Tishrei. 10 minutes a day.



Siyum Harambam Sefer Hamada

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Entry to the inner circle

Every year on Rosh Hashona, we arrive in droves to our shuls. We take our pre-assigned seats, open our Machzors and wait for the intense G-dly experience to unfold and inspire us. Like villagers flocking to the gates of the palace, we have come, hoping to get a glimpse of the King.

When the king is in his palace, the radiance and majesty is overwhelming. The scene is one of pure royalty, drawing and inspiring the heart and minds of all of those who experience it.

But not everyone merits to gain entrance and behold this awe-inspiring scene. Only those unique individuals, people with connections, ministerial positions or other connections, are able to enter the inner sanctum and see the king in all his glory.

But there is a time when even the commoner can access the king. When the king is traveling in the field, anybody can connect to him. All it takes is to put down our work tools, approach the king and pledge our loyalty.

Somehow, this setting is less alluring. When the king is in the field, there is no majestic hall with marble floors and mirrored walls. The golden throne and plush velvet drapes are missing. The absence of the crown and trappings of opulence is noticeable. The experience does not seem all that it should be; certainly not strong enough to draw most away from their busy lives and personal affairs to make the approach.

But for those who see reality more clearly, who are willing to forgo on the props and backdrop, the king is still the king, be he in crown and robes or simple clothing. All the fanfare and regalia are missing, but the essence of the king is there to approach. Those who make the effort to put their affairs aside to greet his majesty are richly rewarded. They are greeted in friendship with a kind face and a waiting ear, ready to fulfill their heart's desires.

When the king returns back to the palace, the throngs arrive at the gates, pushing to gain entry, only to realize that it is too late for them. "You, you and you", the ministers call forward select individuals who may enter.

Those who made the effort when the reward was not apparent are now granted entry into the elite circle. They have the once in a lifetime opportunity to behold the full revelation of the king's glory. The rest remain outside the palace walls, satisfying themselves with the lesser revelation, but knowing that they have missed out on the full experience.

During the High Holy days, Hashem sits upon the throne of Glory, the King is in the palace. The angels tremble in awe. The Divine energies of Creation are re-aroused and the G-dly revelations draw the soul and inspires us deeply. The revelation of the High Holydays is so powerful that we cannot help but feel something.

But to truly experience the glory and the holiness, to allow the sublime revelation of Hashem's kingship to shine into our souls, we cannot just show up like commoners at the King's gate. Our seating cards may let us into the Shul, but they do not gain us entry into the palace.

There is a way in and that is the month of Elul, the final month of the year. The month of Elul may not possess the heightened revelations of the High Holy Days and Yomim Tovim, but it is the key to them.

During the month of Elul, the month of *Rachamim* (Divine mercy), Hashem is present and accessible in our day-to-day lives.

Elul is about self-motivation; to put aside our personal ambitions and affairs and to turn to Hashem and surrender ourselves and accept His Kingship. The mundane experience may not feel as spiritually inspiring, but the reward is worth it for those who make the effort.

Because when we do, the King in the Field receives us with a pleasant face and shows us His joyous countenance. And we gain VIP access to see the King in the palace, with a meaningful, inspired Tishrei and all of the King's blessings for a *Kesiva Vechasima Tova*.

Please join us at one of Kollel's many Elul shiurim and learning programs, we would love to share the Elul preparations with you.

Bloodspots in cage and free-range eggs

Rabbi Yonason Johnson

Checking eggs for bloodspots is one of the hallowed practises in the kosher kitchen. What exactly are we looking for and why?

In Parshas Re'eh we read about the Torah's prohibition on eating blood. Contrary to popular opinion, the problem of bloodspots on eggs has nothing to do with this prohibition of eating blood.

On the Mideoraisa (on the Biblical level) the concern is that the bloodspot is the beginning of the development of a chick. Until a chick hatches, it is Biblically forbidden as a Sheretz (crawling creatures forbidden by the Torah).

A fertilised egg develops over a period of 21 days. It begins as a small bloodspot that starts to spread, ultimately developing into a chick. If the bloodspot is due to fertilisation, the entire egg is forbidden.

If the bloodspot is not due to the forming of a chick, the egg, including the blood itself, is permitted on the Biblical level. Blood from an egg is not forbidden, just like the blood of a fish. The Shulchan Aruch¹ rules that the bloodspot itself is nonetheless Rabbically forbidden. The bloodspot may be removed and the rest of the egg may be consumed.

How to tell if the bloodspot is due to fertilisation or not?

The Shulchan Aruch gives signs how to tell whether the bloodspot in an egg is indicative of fertilisation. According to the Mechaber, only a bloodspot found on the yolk is a sign of a fertilised egg. A bloodspot on the albumen (the white) does not signify a fertilised egg.

The Ram"o² brings an opinion stating the opposite, that egg on the albumen is problematic. He concludes that we must act stringently both ways; Whether the blood is found in the yolk or the albumen the entire egg must be discarded.

All of the above pertains to eggs which may have been fertilised by a rooster. In previous times when eggs were taken from farms where roosters and chickens freely roam, this halacha would be the standard approach. The same would apply today when buying eggs directly from a farm or roadside farm-stall.

Caged-Eggs

In the latter half of the previous century, eggs began to be produced 'industrially'. Chickens

are kept in cages in large warehouse-type structures where they produce their eggs. In caged or battery egg farming there are no roosters present and therefore there is no possibility of fertilisation.

Since there is no concern of the eggs being fertilised, technically a bloodspot found in a caged egg may be removed and the rest of the egg may be used. It makes no difference where the bloodspot is found. This is a commonly held view by Poskim, including Harav Ovadiah Yosef³.

The Igros Moshe⁴ writes that nonetheless one should preserve the minhag of throwing out the entire egg. His logic is that eggs are not expensive and we don't want the minhag to become forgotten. Furthermore there is always a slight chance that an egg from another source may have become mixed in.

Another halachic difference would be in a case where a bloodspot was found in an egg after it was cooked.

If there is concern that the egg could have been fertilised, the food would be forbidden and the pot/pan would need to be kashered. With a caged egg, only the blood that was noticed would need to be discarded. The rest of the food would be fine and keilim would remain kosher.

The Free-Range Phenomenon

With the advent of the animal rights movement and a general move to more organic foods, free-range eggs are becoming widely available and more common. As of recently, Coles and Woolworths have phased out the sale of 'cage-eggs'.

A 2007 BBC article reports how a boy placed a free-range egg from the supermarket in an incubator. Shortly after, the egg hatched!



So how does this new development change our status quo in halacha? The question really depends on what qualifies as a free-range egg.

Defining free-range

In Australian Consumer Law, a free-range egg is defined where the chickens have "meaningful and regular access to the outdoors" and that outdoor stocking densities are no more than 10,000 birds per hectare.

Eggs produced in these conditions still do not have the possibility of being fertilised and would be treated the same as caged-eggs in halacha.

But supermarkets also sell completely free-range eggs. These come from small boutique producers and farms where chickens and hens roam together. Usually this will be labelled on the box and will certainly be reflected in the price.

The presence of blood in these types of eggs is potentially due to fertilisation and will be subject to the stricter halachos.

Checking

In truth, for both caged and free-range eggs there is no technical halachic requirement to check for blood. This is because the majority of eggs do not have blood. The Torah only requires us to check in cases of majority or if they are commonly occurring. This is even more so since the eggs are screened to remove eggs with spots.

Nonetheless the Shulchan Aruch rules that the established minhag is to check eggs when cooking. However in cases where this would not be practical e.g. when no light is available or when boiling or roasting whole eggs, one need not check⁵.

For this reason we may also allow a child to check egg, provided that they understand what they are looking for.

Some Poskim are lenient and do not require checking when very large quantities are being used e.g. catering or factory production settings although accepted practise is to check all eggs.

Note: Only red or black spots present a problem in either type of egg. Brown or deep orange/yellow spots are kosher, whether on the yolk or in the white.

1. Y.D. 61:1 and 61"7
2. ibid
3. Yabia Omer 3 Y.D. 2
4. Igros Moshe Y.D. 1:36
5. Rav Moshe Feinstein would open hardboiled eggs to check the surface of the yolk for bloodspots.