



Bet Horaah

בית הוראה

Shaarei Ezra

שערי עזרא

Parshat Bechukotai
Zmanim for New York:
Candle Lighting: 8:02pm
Shabbat ends: 9:11pm
R"T 9:34pm

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ELI KOPTER- THE MOSAD AGENT REAL IDENTITY REVEALED.
 WRITTEN BY RABBI SHAY TAHAN
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A French TV channel recently fell for a viral hoax, reporting a rumor that Iranian President Ebrahim Raisi had been killed by an Israeli agent named "Eli Kopter." This fictitious story originated from an account linked to Hamas' military wing, which falsely claimed on the Telegram channel "Al-Qassam Correspondent" that an Israeli Mosad agent was behind a helicopter crash in Iran's Bam Rural District.

The misinformation quickly spread, even though Iran has stated that the cause of the crash was severe weather and not sabotage. The crash occurred in foggy, mountainous terrain in Iran's East Azerbaijan province and resulted in the deaths of all eight passengers, including Raisi and Iranian Foreign Minister Hossein Amir-Abdollahian.

The hoax gained traction after the Hamas-affiliated channel initially accused the Israeli Secret Intelligence Service of being responsible. However, it was soon debunked, with the state-run IRNA news agency reporting the crash without mentioning any foreign agents. The viral joke fooled many, including an ally of Russian President Vladimir Putin, but it has since been clarified as baseless.

However, those who observe current events can't help but conclude that these rumors are accurate, asserting that "Eli Kopter" was indeed the pilot involved. It is interesting to note that this pilot seems to act every time the Jewish people are at risk or being threatened. The latest incident occurred while the Iranian president was meeting with the President of the Republic of Azerbaijan. This meeting was believed to be focused on expanding Iranian influence in the region against the state of Israel.

After the meeting, the president took off in a helicopter, which shortly afterward crashed due to harsh

weather conditions. It is believed that foul play was indeed involved, carried out by the Israeli agent reputed to maneuver a helicopter into foggy or stormy areas undetected.



This incident also occurred just a few short weeks after a massive Iranian rocket attack on Israel.

Further investigation into this agent reveals that he possesses extraordinary abilities, including the talent to create fog around the helicopter as it flies. This advanced technology and skill set are said to be unknown to other world leaders or intelligence agencies, leading them to mistakenly attribute the crash to adverse weather conditions.

Hossein Amir-

The technology employed by the pilot "Eli Kopter" is believed to be so advanced that he can control not just the fog around the aircraft, but other weather conditions as well. How he achieves this remains unknown, even to those familiar with him and his abilities. The specifics of his methods are still shrouded in mystery.

Indeed, many experts dismiss these claims as a delusional myth. They argue that such abilities are implausible. The mystery deepens, as it is known who the actual pilot was, and it was not someone named Eli Kopter working for the Israelis. This has led some to speculate that the supposed pilot not only has supernatural powers but is also invisible. They claim that the visible pilot might not even realize that an invisible entity is actually in full control of the helicopter. Sources also blame "Eli Kopter" for the sudden death of a Turkish politician who was delivering a venomous speech against Israel in the Turkish parliament on December 12, 2023. He warned Israel of "the wrath of Allah," but as soon as he finished his speech and curses, he suffered a massive heart attack

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on camera. The world was shocked by the instant retribution for his words.

Moreover, after the head of the Lebanese terrorist group Hezbollah, Hassan Nasrallah, sent a warning to Israel last Friday with the message, "Expect more surprises," "Eli Kopter" allegedly sprang into action. The next day, Nasrallah lost his mother. It seems implausible to view all these events as coincidental rather than the work of a mysterious hand retaliating on behalf of the Israeli or Jewish people.

It is interesting to read in our parsha (Bechukotai) that Hashem

promises if we keep His laws, He will make the rain come down in its season, so the earth shall yield its produce and the trees of the field their fruit. In other words, Hashem tells us here that He controls the climate, the weather, the atmosphere, and all natural events on the globe.

Upon reading this, a thought comes to mind. Is the Israeli invisible agent with supernatural powers named "Eli" the same as the God of Israel who claims to control the climate and is the protector of Israel, who is also referred to as "Eli"?

BETWEEN DAYS: HALACHIC DEBATES FOR JEWS VISITING HAWAII

As summer approaches and people make their vacation plans, it is important to be aware of the various halachic issues that may arise when choosing travel destinations. Today, we will address the specific concerns related to visiting Hawaii.

The debate about the halachic status of Hawaii is a fascinating and complex topic that delves into the intricacies of Jewish law and its application to unique geographical locations. Hawaii's position straddling the halachic dateline poses significant challenges regarding the observance of Shabbat and other time-bound mitzvot, as traditional Jewish law was formulated long before such far-flung locales were commonly inhabited or visited by Jews.

What is the International Date Line?

In order to comprehend this topic accurately, it's essential to explain the concept of the International Date Line (IDL).

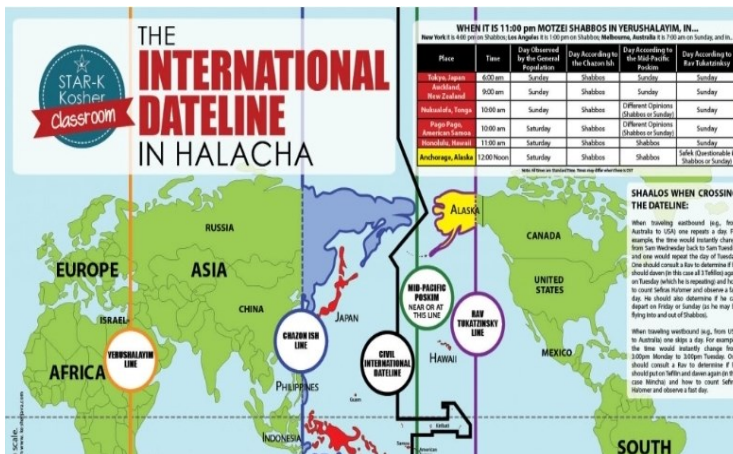
The International Date Line (IDL) is an imaginary line that runs from the North Pole to the South Pole, roughly following the 180-degree meridian. It marks the boundary where one calendar day changes to the next. Crossing the IDL from east to west results in moving back a day, while crossing from west to east moves you forward a day. The IDL is crucial for maintaining consistent time zones globally.

In Jewish law, the IDL presents unique challenges for observing Shabbat and other time-bound mitzvot. Different rabbinic authorities have proposed various halachic datelines, leading to differing practices in regions near the IDL, like Hawaii. This affects the observance of religious days and rituals in these areas.

The Halachic Dateline

The halachic dateline is not mentioned in the Torah, Talmud, or early rabbinic literature, leading to various interpretations among later authorities. The concept involves determining where on

the globe a new Jewish day begins. Different rabbinic authorities have proposed different locations for this dateline, generally placing it somewhere in the Pacific Ocean. This placement affects regions like Hawaii, which are situated in a way that complicates determining the proper day for observing Shabbat.



Different Opinions

Several prominent rabbinic authorities have weighed in on the issue:

Rabbi Yechiel Michel Tukachinsky

proposed a dateline based on a combination of geographic and halachic principles. He held that since Yerushalayim is considered "the center of the world," the international date line should be drawn

accordingly, placing it at 180° east of Yerushalayim. This perspective is rooted in the teaching of Chazal that the world was created from Yerushalayim. Accordingly, this places the Dateline at approximately 125°E, running through countries such as Australia, the Philippines, China, North Korea, and Russia.

The Chazon Ish based his opinion on the statements of the Baal Hamaor (סוף פ"א דראש השנה), suggesting that the dateline is situated approximately 90 degrees east of Yerushalayim, where the time is six hours later. This places the Dateline at approximately 125°E, running through countries such as Australia, the Philippines, China, North Korea, and Russia.

Although the above are the main two opinions, there are several other views regarding the location of the dateline. Some hold that the dateline is either 135° or 155° east of Yerushalayim.

Then there are those who argue that one should follow the local custom and observe Shabbat according to the day the natives consider Saturday (למודי ה' למהר"י שטייף בראשית אות קנו ובעל אבן) (האזל).

BETWEEN DAYS: HALACHIC DEBATES FOR JEWS VISITING HAWAII

Practical Implications

The lack of consensus on the exact position of the halachic date-line leads to practical challenges for Jews living in or visiting Hawaii. For instance, if one follows the opinion of the Chazon Ish that Hawaii is on the same calendar day as North America, Shabbat would be observed from Friday evening to Saturday evening local time. However, if one adopts the view that aligns Hawaii with Asia, Shabbat might begin and end a day earlier on Friday.

Now that we understand the complexity of being in Hawaii on Friday or Shabbat (our time), it is important to mention that the poskim strongly advise against traveling there during these days

due to the numerous halachic questions that arise. For example, determining which day to observe Shabbat, which day to recite weekday prayers, when to put on tefillin, and when to perform Havdalah. However, we also need to address what to do if one must be there on these days.

Of course, for such a complex question, one should consult with their rav or posek. However, we'll just mention the main opinions. One approach is to observe Shabbat as usual on Saturday, while avoiding melachot deoraita (Torah-prohibited work) on Friday. Some poskim further advise that on Friday, although one should refrain from such violations, they should still pray the weekday prayers and wear tefillin. (ראה נשמת שבת ח"ז סימן תקכז.)

THE COMPLEXITIES OF VISITING THE NORTH POLE AREA

One who is planning a trip to far northern places such as Svalbard, Norway, should be advised of the halachic issues. In that location, the sun doesn't set from April 20 until August 25, resulting in continuous daylight, and from October 27 until February 15, the sun doesn't rise, resulting in continuous darkness. These unique conditions pose many halachic problems, as we will explain.

During the summer months at the North Pole, the sun remains continuously above the horizon, resulting in 24 hours of daylight every day from the vernal equinox around March 20 until the autumnal equinox around September 23. This phenomenon, known as the "midnight sun," occurs because the Earth's tilt causes the North Pole to be oriented towards the sun during this period. Conversely, during the winter months, from the autumnal equinox to the vernal equinox, the North Pole is tilted away from the sun, leading to complete darkness or "polar night" for six months.

This raises many questions for travelers concerning the observance of Shabbat and the performance of mitzvot that are tied to day and night, such as praying Shacharit, reciting Shema, and wearing tefillin. It also complicates determining the start and end times of fasts. For example, if someone arrives in the North Pole on a Friday afternoon before Shabbat, when does Shabbat begin and end? These unique conditions necessitate special halachic considerations to maintain proper observance.

Since there is no mention in the Torah, Talmud, or early rabbinic literature about this specific issue, later generation poskim had to grapple with the matter, relying on various hints from the teachings of the sages on how to approach it (מנחת אלעזר ח"ד סימן מב) (ד"ה אמנם).

Several approaches have been proposed, and we will attempt to list them.

In addressing the issue of time in Polar Regions, **Rabbi Yaakov Emden**, an eighteenth-century scholar, emerged as a pioneering rabbinic authority (ראה שערי תשובה סימן שדמ בשם)

(המור וקציעה).

Rabbi Emden suggested that travelers in regions experiencing prolonged days—spanning months or even six months—should reckon six days of our standard twenty-four-hour cycle. This suggests that if someone arrives in this area on a Sunday, Shabbat begins after six full periods of twenty-four clock hours have passed.

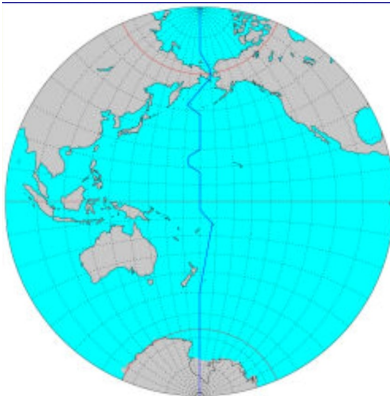
This viewpoint is also shared by numerous other authorities, including the Chida (מחזיק ברכה סק"ד), the Ben Ish Chai (רב פעלים ח"ב סוד (סק"ד)), (לישרים שאלה ד סימן שדמ) Kaf Hachaim (סק"ב).

Tiferet Yisrael (בועז בסוף פ"א דברכות) also addressed this issue, writing that one should calculate the time in 24-hour periods to determine when a new day starts. However, he added that the counting should begin from the same time used in the area of departure. For

example, if it is 2 in the afternoon at the place of departure, one should continue to count hours from that time, even in the new location.

Another interesting approach is that in places like these, one should calculate the time according to the time in the Land of Israel. Therefore, instead of paying attention to the local time, one would switch their watch to Israeli time (ש"ת משנת יוסף ח"ה ס"ה) (אות ד, שו" דברי יציב ח"א סימן קה).

Minchat Elazar (ח"ד סימן מב) also believed that the calculation should start from the place of departure but disagreed with the concept of using 24-hour periods. He argued that as long as the sun hasn't set, it is still considered the same day and the new day hasn't begun. Therefore, he states that if one leaves a place right before Shabbat and arrives at the North Pole, where according to that calculation it is already Shabbat, one must observe Shabbat for the entire duration that the sun doesn't set, which can last many months.



THE COMPLEXITIES OF VISITING THE NORTH POLE AREA

Rabbi Moshe Shternbuch (מועדים וזמנים ח"ב סימן קנה) explained that the sun in such places is not always at a single point but rather sometimes high in the sky and sometimes low. His opinion is that daytime should be considered as long as the sun is high in the sky. When the sun is low, it is no longer considered daytime, but it is not yet considered night. Therefore, one cannot fulfill night mitzvot in such places.

There are also more extreme opinions that hold that during periods of constant daylight, the laws of night, such as reciting the Shema of the night, do not apply (שו"ת משנת יוסף ח"ה ס"ה אות ג). some authorities (קול יהודה על הכוזרי מאמר ב פ"כ) even suggest that since there is no change of day, the Torah laws that are time-bound are exempt, and one should only observe the

laws that are not bound to time.

Final words: This was a brief summary of the opinions regarding someone traveling to the North Pole area. Although it seems that the halacha follows the opinion that one should calculate 24-hour periods to determine the change of day, the poskim warn the Jewish community against living in such an area or traveling there for vacation. Such situations are highly questionable and may exempt one from fulfilling many mitzvot. A pressing question would be how women could use the mikveh in a place where there is no night.

Only if one must be there for work or similar reasons may they go, but they should limit their stay to a short time (שו"ת תשובות) (והנהגות ח"א סימן שטו).

אורח במלון

גם מספק גזל. והסביר שמה שכתב התומים שספק גזל מותר, כוונתו היא שבא הדבר לידידי בהיתר, מה שאין כן לעשות מעשה ולקחת דבר המסופק חייב לפרוש מכל ספק, ועל זה נאמר 'ויראת מאלוקיך'.

שאלה: האם אורח במלון רשאי לקחת מהחדר לביתו דברים שאינם לשימוש חוזר, וכן דברים שמסתבר שבעלי המלון אינם מקפידים עליהם?

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תשובה: הנה בשולחן ערוך (חו"מ שנט ס"א) כתב: "אסור לגזול או לעשוך...ואם הוא דבר דליכא מאן דקפיד ביה שרי, כגון ליטול מהחבילה או מהגדר לחצוץ בו שיניו". והוסיף הערוך השולחן: "ובימינו נהגו כשבא לבית חבירו וחבירו שואף עלי מרורים בנחיריו או בפיו שנוטל גם הוא שלא בשאלת הבעלים וכן ליטול עצי גפרית (גפרור) להדליק בו וכן כששותים מים חמים מאנטיכי עם נופת נוטל צלוחית ושותה גם הוא מטעם שאין מקפידין ע"ז".

וא"כ למדנו שכל דבר שאין דרך הבעל בית להקפיד עליו אין איסור לקחתו, ובמיוחד בחדר בית המלון שהאורחים משלמים עבור הדברים ועוד שהרבה מן הדברים ניתנים לשימוש חד פעמי, ואחר שימושם אי אפשר להציע אותם שוב לאורחים אחרים כגון הסבונים וצנצנות השמפו הקטנות, מברשות ומשחות שיניים וכו'. אולם דברים שהינם לשימוש חוזר וכגון מגבות, מצעים וכדו' ודאי שאסור לקחתם כיון שבעלי המלון נתנום שם רק לשימוש האורחים ולא על מנת שיקחום.

דברים המסופקים אם בעלי המלון מקפידים עליהם אין לקחתם כיון שדינם לחומרה כספק גזל, וכן הביא בפתי חושן (הל' גניבה ואונאה פ"א הערה לא) בשם המהרש"ם (ח"א סי' קנא) מדברי הגמרא (ב"ק צט) שאין אנו מזהרים שלא לגזול אלא יש להמנע

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