A Traveler’s Guide to the International Dateline

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In today’s global market, the furthest regions of the Earth are much closer to home than one could ever imagine. For example, citric acid – an integral ingredient in soft drinks, ascorbic acid (vitamin C) – a common nutrient, and amino acids used in numerous food items, are produced in a variety of Star-K certified Chinese plants. Star-K certified glycerine is manufactured in the Philippines and shipped to the United States. Mashgichim are frequently sent to Thailand, Fiji, Vietnam, and Indonesia to oversee production of kosher spices, tuna fish, and canned fruits and vegetables. The Star-K has an office in Shanghai to administer the supervision and inspect facilities.

When assigning a mashgiach from the United States to inspect these factories, besides briefing the mashgiach on ingredients, equipment, and products at the plant, the halachic issues of crossing the International Dateline often must be addressed. This issue is not unique to mashgichim. Tourists and business travelers flying to the Far East and South Pacific regions, as well as Hawaii and Alaska, are confronted with such shailos on a regular basis.

What is the International Dateline? The International Dateline accepted worldwide (hereafter referred to as the Civil Dateline) is an imaginary line zigzagging around 180° longitude through the Pacific Ocean (see attached map), separating one day from the other. If it is 1:00 p.m. Monday on the eastern side of the Dateline, it is 1:00 p.m. Tuesday on the western side.1 Therefore, if one travels from the United States to China, a day is “lost”. For example, if one crosses at noon Monday, one would turn his watch (with date display) ahead from noon Monday to noon Tuesday as he crosses the line from east to west, “skipping” Monday afternoon and night, and Tuesday morning. When one travels from China to the United States, a day is “gained,” as one would turn his watch back from noon Tuesday to noon Monday. This person will experience Monday afternoon and night, as well as Tuesday morning, twice.

Halacha addresses two aspects of the Dateline: The location and halachic implications of crossing the Dateline.

I. Location: Various Rishonim, early commentators, and many Acharonim, later commentators, have written extensively on this topic. The three major opinions are as follows:

A. The Chazon Ish bases his opinion on the Baal Hamaor’s explanation of a gemara in Rosh Hashana.2 The Dateline “technically” runs 90 degrees east of Yerushalayim, where the time is six hours later. This line is at 123°2'E and runs through Australia, the Philippines, China, North Korea and Russia.

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1. In reality, there are locations whose times differ by 23 and even 26 hours. When it is 12:01 a.m. Tuesday on Kiritimati Island, in the easternmost time zone of the world, it is 12:01 a.m. Monday – 24 hours earlier in Honolulu (which is directly west). In Pago Pago, American Samoa it is 11:01 p.m. on Sunday night. On the uninhabited shipping regions just east of the Dateline, and on Howland & Baker Islands, it is 10:01 p.m. on Sunday night – 26 hours behind Kiritimati.

2. In Keteres Yu Chis Shairas. This is also the opinion of the Aruch (2:10-20) and various other Rishonim.

3. Rosh Hashanah 2013, which discusses the appearance of the new moon in different regions of the world.

4. The Arizal–Hakadosh, on the Hororyah, was located at or near 35°16’07” E longitude and 31°6’56” N latitude. The Baal Hamaor’s line would be 30° east of this longitudinal line. See Sifer Shaikei Zmanim, Siman 4 Footnote 2, as to how the exact location of the Hororyah impacts on understanding the time of the musical and Kiddush Levana.

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However, if this was the Dateline it would cut through land. For example, it would intersect Dongfeng Street in Changzhou, China. Families on the eastern strip of Dongfeng Street would recite havdala while families a block to the west would recite havdala. It may be possible for those who want two days of Shabbos to walk one block eastbound, down Dongfeng Street, after Seuda Shlishis and start Shabbos again. Those who want to skip almost all of Shabbos could take a short stroll westbound, and go from sunset Friday to sunset Saturday. However, halachah does not allow for such a situation. Instead, we consider the eastern land masses tefel (secondary) to the western land masses of these same continents. Therefore, eastern landmasses of Asia and Australia observe the same day for Shabbos as the western sections. This is known as graira.5

Therefore, the halachic Dateline of the Chazon Ish avoids going through land by gerrymerging along the Asian coast (see map), then along the 125.2°E longitude line, through the East China Sea, Philippines, and Indonesia. Finally, the line cuts eastward, across most of the northern, eastern and southern coasts of Australia, and then at 125.2°E turns south towards Antarctica. According to the Chazon Ish, Japan, New Zealand, Tasmania, and Fiji are on the same side of the Dateline as the United States. When the Japanese and New Zealand residents say Saturday, halachically, says it is Friday. When they say it is Sunday, it is halachically Shabbos. This would also apply to parts of Indonesia and the Philippines.

B. Rav Yechiel Michel Tukatzinsky,7,8 bases his ruling on Chaza”h’s Judaic principle that yerushalayim is “the center of the world.” If so, the Earth “starts and ends” (i.e., the Dateline) on the exact opposite side of the Earth, halfway around the globe at 144.8°W. This line runs from the Gulf of Alaska through the Pacific Ocean east of Hawaii, placing the entire state of Hawaii on the “other side of the Dateline” from the United States. Hawaii would turn east of New Zealand, Japan, and Siberia, touching the Siberian coast, through Bering Straits (between Alaska and Siberia), straining the Siberian coast, through the Pacific Ocean at approximately 177°E (west of Fiji), then turns east of New Zealand. Other Mid-Pacific Poskim, including Rabbi B. Rabinowitz Thumim,9, Atzei Shedeh10 and Alai Yonah are of the opinion that the line is at 169.7°W - from the eastern tip of Siberia, directly southward through the Pacific Ocean, 10° east of the Civil Dateline.11

What is the Halachah? One should consult with his Rav prior to crossing the Pacific Ocean, especially if he must stay over Shabbos in Japan, New Zealand, or Hawaii. The halachic ruling of Harav Moshe Henemann, shl”a, Rabbinic Administrator of the Star-K, is as follows: One should follow the majority of opinions (as listed in sections A, B and C above) in determining which day is observed as Shabbos, and also observe dinei d’Oraisa shel Shabbos, Shabbos prohibitions of the Torah, on the day of the minority opinion. However, Rabbinic prohibitions, such as shopping and the handling of mkra’zah, are permissible on the day which the minority opinion considers Shabbos. In addition, performing even a biblically prescribed violation of Shabbos through a shnais, unusual manner, or through the action of a non-Jew, would be permitted on the day which the minority opinion considers Shabbos.

The halachic ramifications of this psak are as follows: In New Zealand and Japan, “Saturday” is Shabbos according to Reb Yechiel Michel Tukatzinsky and the Mid-Pacific Poskim. Therefore, the local Saturday should be fully observed as Shabbos, with tefilos Shabbos and kiddush, etc. However, according to the Chazon Ish, Shabbos is on the local Sunday. Therefore, one should not perform any melacha d’Oraisa on Shabbos. Nevertheless, on Sunday, one should daven regular weekday tefilos, davening tefillin during Shacharis.

In Hawai, “Saturday” is Shabbos according to the Chazon Ish and the Mid-Pacific Poskim. Therefore, the local Saturday is fully observed as Shabbos. The day known locally as “Friday” is Shabbos according to Reb Yechiel Michel Tukatzinsky, and one should not perform melacha d’Oraisa on that day. Cooking for Shabbos should be done on Thursday. On Friday, when preparing for “Shabbos”, one may turn on hot water, electricity or fire (e.g., to cook) with a shnais. To light Shabbos candles, using one’s elbow or chin (a shnais), turn on two flashlights11 that use incandescent bulbs and then recite the brocha.

Determining the majority opinion on the Aleutian Islands or South Pacific Islands, including Fiji, American Samoa and Samoa,14 is complicated and details are beyond the scope of this article. Consult a Rav. However, in the following locations, Shabbos is observed on the local Saturday, and a “second day” is not necessary: Australia, China, Russia, and Korea.15 This is also the case in Taiwan and Hong Kong.

II. Crossing the Dateline: Repeating or skipping a day by crossing the Dateline poses various concerns in many aspects of halachah, including davening, sefarim, holidays, and laws of family purity. The guidelines are as follows: Halachos relating specifically to the time of day are not affected by crossing the Dateline. For example, if one daven shacharis on Monday morning on a plane flying westbound, and crosses the Dateline “into” Tuesday morning, one does not daven shacharis again.16 The person has already fulfilled his obligation and is not required to perform

5. This is based on the Rambam, Rav ZviChikov Yovetz, a talmid of the Rav. For a full discussion of graira and those who disagree with this concept, see Sefire Taarich Yovetz 1:4-6, and 1:14.
6. The author of the Gedolei Ha’Arot, in Sefira Yissach Yovetz 1:4-6, has a similar opinion in Eruvin Eruvin page 110.
7. According to this opinion, the Aleutian Islands of Alaska are on the western side of the Dateline. Whether this opinion holds of graira is a safek and, in turn, there is a midahkab halakhot. If graira is said, then all of mainland Alaska is the same day as the rest of America. According to the graira opinion that graira is not set, the line runs through the city of Central, AK, and therefore, most of Alaska – including Anchorage and Fairbanks – are on the western side of the Dateline. However, either way, Juneau is on the eastern side of the Dateline as well. Nevertheless, on Sunday, one should have kept Shabbos from sunset on Saturday, until it became dark Sunday night (140 hours later). The above is true if land is attached to the Asian or Australian continent. Islands may have a different status, depending upon their location.
these mitzvos until the sun sets and rises again. Furthermore, if one crosses eastbound and experiences an additional sunrise, one would daven Maariv again, even if the day is repeated. However, mitzvos that are dependent on the day of the week or month are affected by crossing the Dateline. For example, if one crosses the line westbound from 1:00 p.m. Thursday to 1:00 p.m. Friday, one must begin preparing for Shabbos as it is Erev Shabbos and Shabbos will begin in several hours. If one flies westbound from 1:00 p.m. Monday, the 16th of Tamuz, and crosses the halachic Dateline to 1:00 p.m. Tuesday on the 17th of Tamuz, one fasts until nightfall.

Sample Itineraries:

A. Westbound - “Lose a Day”

- Qantas Airlines Flight #12

Leave Los Angeles 10:10 p.m. Sunday - Arrive Sydney 6:10 a.m. Tuesday

Except for the end of the flight, this 15 hour flight is through the night. One davens Maariv in Los Angeles. After crossing the Dateline, an additional Maariv is not required, even though it instantaneously becomes the next night. If Sunday night is 32 b’omer, and one counts sefira in Los Angeles, when crossing the Dateline, one counts 33 b’omer without a brocha and then again counts 33 b’omer without a brocha upon landing in Sydney on Tuesday morning. On Tuesday night, 34 b’omer, and on the remaining nights of sefira, a brocha is recited. On Chanukah, if one lights three Chanukah candles on Sunday night, before leaving Los Angeles, one lights five candles on Tuesday night in Sydney. The fourth night is “skipped”. If a hefech tahara was performed on the previous Shabbos afternoon, Sunday is Day #1 of the shiva n’kiim, Monday is skipped, Tuesday is Day #2, etc. Sunday is Day #7, and one goes to the mikvah on Sunday night. Shabbos and Yom Tov are on the same day on which the Australians keep it.

B. Eastbound - “Gain a Day”

- United Airlines Flight #99

Leave Hong Kong 11:10 a.m. Tuesday - Arrive Chicago 12:50 p.m. Tuesday

The sun sets several hours into this 13 hour flight. It then rises several hours later. One davens Tuesday’s Minhag two hours after take-off, Maariv after nightfall, and Shacharis after sunrise. Although the Dateline has been crossed before sunrise, and it is Tuesday morning again, one davens the Tuesday Shacharis on the plane and Tuesday Minhag in Chicago. One davens all three tefillos twice on Tuesday, since these laws are governed by cycles of sunrise and sunset, not days of the week. If Tuesday is 33 b’omer, 33 b’omer is counted on Monday night in Hong Kong. After landing in Chicago on Tuesday, 33 b’omer is counted again without a brocha. On Tuesday night, 34 b’omer, and on the remaining nights of sefira, a brocha is recited. If Tuesday is the third day of Chanukah, three candles are lit on Monday night in Hong Kong and four candles on Tuesday night in Chicago. Hallal is recited nine times, as one davens Shacharis on Tuesday morning (the third day of Chanukah) twice. In this case, if a woman made a hefech tahara on Sunday afternoon in Hong Kong, she could go to the mikvah on Motzi Shabbos, as she has experienced seven days and seven nights.

One should preferably not depart Sydney, Hong Kong or Shanghai going east over the Pacific on Sunday as, according to the Chazon Ish, it is Shabbos shortly after take-off, when the plane begins flying northeast over the Pacific Ocean. B’haias hadakhat (if very necessary), if one flies on Sunday, one should not do any melacha d’Oraisa until CONTINUED ON PAGE 6

17. See footnote 17.
18. See footnote 18.
19. See footnote 19.
22. Including Shevuoos.
23. The following westbound flight poses a fascinating challenge. China Airlines Flight #5 in the winter, leaves Los Angeles at 1:35 p.m. on Friday, arriving in Taipei, Taiwan on Motzi Shabbos at 8:35 p.m. On this flight, one departs on Friday afternoon and lands Motzi Shabbos! When the sun goes down, or when one crosses the Dateline, whichever comes first, it is Shabbos at 12,000 feet for several hours, until one crosses the Dateline into Motzi Shabbos or it gets dark. If a person is not mikulah Shabbos on the plane, once he does not take off or land on Shabbos, there are laws to be made this flight. Nonetheless, the consensus of the poskim is to avoid taking this flight and skipping most of Shabbos. See Igros Moshe (CC 3:60).
25. See footnote 25.
26. This is based on the explanation above, in Section II “Crossing The Dateline”. See Edides Illeros Noson 11:6:7.
the Quakers brought the recipes along with them. Indeed, Dolly Madison, wife of President James Madison, served ice cream at her husband’s Inaugural Ball. As a testimonial to the First Lady’s popularizing this delicious confection, a famous brand of ice cream in the U.S. bears her name. As the years rolled by, new ice cream innovations and innovators continued to appear – from the ice cream soda in the mid-19th century to the waffle cone, which was introduced in the U.S. at the St. Louis World’s Fair in 1904. Legend has it that the marriage between ice cream and the ice cream cone came about when the ice cream vendor ran out of plates, and the waffle maker thought of an ingenious method to hold the ice cream in place. This union has endured until today! Perhaps the most significant factor which catapulted ice cream to its contemporary position of prominence has been the availability of cheap refrigeration. This facilitated the explosion of modern day ice cream manufacturing. Companies, like Baskin Robbins, have introduced their famous 31 flavors – one for every day of the month – to over 9,000 locations worldwide. Actually, Baskin Robbins has developed over 1,000 flavors, most of which are under kosher certification. Another significant technological advancement was the introduction of soft serve ice cream, a method developed in Britain. This paved the way for other popular soft serve chains, such as Carvel and Dairy Queen. We will see how the development of all these delicious novelties have impacted the Cholov Yisroel industry, and how we are able to enjoy all of these delicious varieties of ice cream in regular kosher and Cholov Yisroel varieties.

WHAT IS ICE CREAM?

In the U.S., in order for a product to qualify as “ice cream”, the formula must contain between 10-16% milk fat. The higher the milk fat content, the more premium the ice cream. Other ingredients include sweeteners, milk solids, milk, cream stabilizers and emulsifiers, flavors and air. Yes, air! Some ice creams can have as much as 50% air! Soft serve ice cream needs more air to allow its dispensation through a Taylor machine. Premium ice cream has less air and higher fat content.

There are other dairy and non-dairy ice cream varieties that are defined by their ingredient content. If the ice cream was produced with less than 10% milk fat, it is called “low fat” ice cream, this is used to be known as ice milk. Another lower milk fat variety is gelato, which is sold by Rita’s Italian Ice. Frozen yogurt is made with low fat or fat free yogurt, and sherbet is made with 1-2% milk fat. Ices, popsicles, snow cones, slurpees and sorbet are not made with any dairy ingredients. Similarly, pareve ice creams substitute the dairy components with soy-based and pareve stabilizers, emulsifiers and flavors.

Today, kosher ice cream abounds. In previous years, a major kashrus concern in ice cream manufacturing was the use of gelatin. Gelatin is a colorless and flavorless substance derived from collagen. The main sources of gelatin are pig skins and cattle bones. Although gelatin was used to emulsify, thicken, and stabilize the ice cream, today, other products such as guar gum, carrageenan, and locust bean gum or agar agar are used in lieu of the non-kosher gelatin. Furthermore, kosher flavors and kosher emulsifiers have become much more prevalent in the contemporary manufacturing environment, so kosher ice cream manufacturing is no longer a daunting task.

Some poskim maintained that gelatin in ice cream is considered to be a davar hamaamid. A davar hamaamid is an integral ingredient used to solidify or give a product body, and can be used as the critical ingredient to create a new entity. Examples of a davar hamaamid would be gelatin in marshmallows, yeast in bread, or rennet in cheese. Without these ingredients, the marshmallow would not hold, the dough would not rise, and the milk would not coagulate into cheese. Although these authorities considered the function of gelatin in ice cream in the same manner, in reality there is a marked difference. Gelatin would not be considered a davar hamaamid in ice cream because ice cream could be produced without gelatin.

Nowadays, we see the rise in the number of Cholov Yisroel ice cream and ice cream novelties, such as Dixie cups, Nutty Buddy cones, and ice cream bars of every imaginable size and shape. How do they do this? The answer is a careful orchestration between ingredient sources and the widespread emergence of contract manufacturing.

NOVEL NOVELTIES

Ice cream specialties are no stranger to the ice cream scene. Sounds of the ice cream truck, with its familiar jingle making its rounds in the neighborhood selling ice cream novelties, conjures up fond memories of youth. If you kept kosher, it would make you jealous because at that time the specialties were not kosher certified. Years ago, one of my highlights during a trip to London was purchasing a soft serve Cholov Yisroel ice cream cone from Uncle Duvis ice cream truck as it made its rounds in Golders Green. Today, you would be hard pressed to find ice cream novelties without reliable kosher certification. Furthermore, today one can purchase the very same novelties produced with cholov stam using cholov Yisroel. Moreover, there is also a significant market for pareve novelties. Many years ago, when Giant Foods produced their own ice cream in their Maryland distribution center, the Star-K certified their soy-based pareve product called Dreamy Tofu. The reason Giant created this product was because the Giant owner at that time, Israel Cohen, was lactose intolerant and wanted some type of lactose-free pareve ice cream dessert. However, the Dreamy Tofu was not produced on its own pareve equipment; it was produced in the Giant ice cream plant using the same equipment as dairy ice cream. Although ice cream is produced on cold equipment, the blended Dreamy Tofu mix had to be pasteurized on the same plate pasteurizer used for the regular ice cream.

Of course, the pasteurizer had to be prepared for kosherization, drained on Friday, sitting dormant over the weekend so that it would be an aino ben yomo, and then refilled and kashered with roschin, boiling water sent through the system on Monday morning before producing the Dreamy Tofu. This was an early pareve “ice cream” production in the embryonic days of pareve ice cream, over 25 years ago.

Today, specialty productions abound both in the pareve and cholov Yisroel arenas. Interestingly, as was the case a quarter of a century ago, these specialty productions take place in regular dairies where special protocols have to be implemented before running the specialty ice cream. An exception to the rule is Star-K’s famous Pride of the Farm ice cream, which is produced in a totally Cholov Yisroel facility. In most instances, the dairy has to be willing to produce the cholov Yisroel ice cream specialty productions in the same manner as the Dreamy Tofu run. There can be no regular weekend productions, draining the pasteurizer and kashering the pasteurizer on Sunday night, or first thing Monday morning before producing the cholov Yisroel ice cream. The specialty ice creams have to be produced with hashgacha tmidels, full time supervision, to ensure that the ingredients are cholov Yisroel-compliant.

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1. Sephardic Torah Text, Ktavruvim Fishman Gelatin.
2. Y.D. Shuman 87
3. R. Moshe Heinemann, Ahlei’at
4. Y.D. Shuman 103:5, Michalker
5. Orach Chaim Shuman 432:1, No 2, Rome MI 1
There has to be rigorous monitoring of the special inventory of cholov Yisroel-compliant ingredients. Moreover the cholov yisroel has to be carefully guarded. How are the cholov Yisroel fluid milk, powdered milk, and cholov Yisroel heavy cream stored in the event that the ice cream facility stores the fluid cholov Yisroel products in their holding tanks for over 24 hours? Have arrangements been made to ensure that the milk will not become kovush in non-cholov Yisroel holding tanks? Have they been sealed properly if stored in common milk tanks? Ice cream stabilizers, emulsifiers and additives must be pareve; often, those produced are typically kosher dairy. Cookies used in Cookies and Cream, ice cream sandwich varieties, cones, or coatings for ice cream bars, have to be kosher pareve. Are the cookies and cones Pas Yisroel and yoshon? Do all bear reliable kosher certification?

To continue:

Flavors, such as the vanilla or butter pecan, are often compatible with the flavors of the regular ice cream produced at the facility. Some flavors can be kosher certified, while others cannot. Frozen fruits with no other additives may not be adequately checked for tolesym, insect infestation. Obviously, full-time hashgacha is mandatory for specialty cholov Yisroel ice cream and pareve productions.

However, not all facilities have the luxury of sitting dormant over the weekend. It is not uncommon for a dairy to produce 24/7, especially in the spring and summer. How do kosher certifiers address the issue of a pasteurizer not sitting dormant for 24 hours? Some hashgachos will permit kashering a ben yomo pasteurizer, a pasteurizer that has not sat dormant for 24 hours. Instead of letting the pasteurizer rest for 24 hours to create an aino ben yomo, the pasteurizer is drained and boiling caustic, a davar kugamim, is sent through the system. This hot cleanser neutralizes any ben yomo blos, absorptions, and effectively creates a taam pogum status tantamount to an aino ben yomo. Subsequently, the pasteurizer is sanitized with hot water during the CIP (clean in place) sanitation step, as was done on the Monday morning during aino ben yomo kosherization. Thehashgacha present for the production makes sure that the water reaches teschim, boiling, so that the sanitation step qualifies for kosherization.

Some kashrus organizations will never permit production on ben yomo equipment, and other organizations will only submit to kashering a ben yomo if there is no other alternative. Beloved, others will kasher a ben yomo as their standard operating procedure, l’chatchila.

The pasteurizer is a critical piece of equipment in any dairy production; it is used to kill any unwanted microorganisms or bacteria without affecting the liquid that is being pasteurized. Typically, milk-based and juice-based products are pasteurized in a dairy. What about water or water based confections, such as popsicles or ices? Years ago, when the Star-K produced Pride of the Farms popsicles in an ice cream Novelty company (a company that produces popsicle, ice cream bars and sandwiches), the process was 100% cold based with no pasteurization whatsoever. Boiled popsicles is an oxymoron; not so today. Due to fear of bacteria growth, dairies will pasteurize water based ices, as well as their dairy counterparts. If a company is just producing ices, such as an Italian ice company, there is no problem producing a water-based pareve ice; either a Pareve designation or no special designation at all will appear after the hechsher, kosher symbol. However, if an ice cream dairy is used for the water-based novelties production, often the ices bear a “D” or “DE” designation after the hechsher, which indicates that the product has been pasteurized on a dairy pasteurizer that was not kosherized. Halachically speaking, these popsicles can be eaten after eating meat; one may not eat the

“DE” popsicle together with meat. However, cholov Yisroel adherents would not accept popsicles produced on cholov stam equipment, and they would not eat water-based pareve ices with the “D” or “DE” declaration.

Years ago in Eretz Yisroel, purchasing quality ice cream was a near impossibility. In fact, in the winter one could not find ice cream anywhere. Who eats ice cream in the winter? A cream-filled chocolate covered cone was called glida chama, literally “hot ice cream’, was sold in the winter; ice cream or water ices were nowhere to be found. Ice cream was sold in the summer. Its quality and taste was nowhere near its American counterpart.

This is not case in contemporary Eretz Yisroel! True, you can still purchase crembos in the winter, however, ice cream has taken on a life of its own in Israel. Today’s Israeli ice cream venue includes quality products, both dairy and pareve, from world-class manufacturers with world-class labels in world-class varieties. The quality of Israeli ice cream has risen exponentially. World-class labels, such as Nestles with a full line of premium products, grace the Israeli marketplace, and a branch of a certain popular premium ice cream shop has also opened a branch in Boro Park.

However, the kosher consumer may not be aware that the very same Israeli ice cream product can be produced in mehadrin and non-mehadrin forms, both in the exact same wrapper; only the hechsher symbols are different. In chareidi neighborhoods, ice cream novelties will bear a mehadrin hechsher in addition to the regular Rabbanat hechsher on the wrapper. Furthermore, in regards to specific charedi neighborhoods, different mehadrin hechsharim will appear on the label depending upon the marketability of the product. Moreover, even though the ingredient panel is the same, the sources of supply may differ. Although most of the fluid milk sold in Israel is technically considered cholov Yisroel, there are fundamental differences between mehadrin and non-mehadrin fluid milk. Non-mehadrin fluid milk may be purchased from farms that are mechaleh Shabos, mehadrin milk does not come from those farms. That translated into mehadrin and non-mehadrin fluid milk and heavy cream. Moreover, it is not unusual to see on a non-mehadrin ingredient panel “avak cholov nochri”, which means non-cholov Yisroel powdered milk! The Israeli Chief Rabbinate will permit this product to be used, based on a teshuva from Rav Tzvi Pesach Frank, zt”l, former Chief Rav of Ierushalayim. The policy of the Chief Rabbinate does not endorse imported ice cream products sold using cholov stam fluid milk, although cholov stam ice cream products are being sold in Eretz Yisroel. Caveat Emptor!

Indeed, the kosher and mehadrin kosher ice cream availability abounds in our global economy. Baruch Hashem! With a little education, a consumer can enjoy these delicious treats guilt-free l’mehadrin.

6. Y.D. Siman 99:4
7. Ibid, Yechi’ah 21
8. Y.D. Siman 99:3, Rema
9. Y.D. Siman 93, due to the fact that they consider the equipment a Nat Yar Na’s Divan.

B’hai’avon

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nightfall. Similarly, it is preferable that one should not depart from these locations (to fly east toward America) on Friday.

In the summer of 1894, the Rav of Melbourne, Rav Avraham Abir Hirschwitz, traveled by ship from Sydney to Auckland, New Zealand, and San Francisco. The details of his trip and psak were published in 1908 in his sefer, Shallos U’ Teshuvas Beis Arovah. Perhaps at the time, those studying this sefer thought this was halacha she’aino nogaya Tmaaseh, non-practical, non-relevant law. Little did they realize that one hundred years later, Jews from all over the world would fly this route on a regular basis, and the laws would become more relevant than they could ever imagine.

27. Seefer Tavaarei Yisroel 23:13 quotes several poskim, including Rav Elazar Shulman, who holds this is permissible in order to be home with one’s family for Shabbos.

28. Once one reaches 109°W, one may perform issues of abudat but should refrain from d’Oraisas until crossing 144°W longitude, when it is Friday again according to all opinions, including Reb Yechiel Michel Tuczatzinsky.

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Q: I have a number of utensils which need kashering through hagalah (immersion in boiling water). Which materials may and may not be kashered?

A: A fleishig utensil which comes into contact with hot milchig food or a milchig utensil which comes into contact with hot fleishig food needs to be kashered before further use. There are a number of methods for kashering, dependent upon the manner of contact between the utensil and the food. Perhaps the most common form of kashering is hagalah, in which the utensil is immersed in boiling water.

**METAL**

The Torah tells us that a vessel may be kashered if it is made from one of six metals: gold, silver, copper, iron, tin or lead. There are other metals and alloys which were not in common use at the time of Matan Torah that are currently used to make kitchenware, such as aluminum and steel. The Poskim state that these materials may be considered comparable to the six metals if a vessel is made from one of them and is kashered through hagalah. Leather may also be kashered. Leather may be kashered through hagalah, in which the utensil is immersed in boiling water.

**EARTHEWARE AND CERAMIC**

The Torah tells us that an earthenware vessel may not be kashered. The Torah is referring to a vessel which has been fired in a kiln. Most Poskim allow the kashering of a vessel made from earth which has been dried in the sun, although some Poskim disagree and are stringent. Ceramic is equivalent to fired earthenware and may not be kashered. Corningware is a ceramic material and also may not be kashered.

**CHINA AND PORCELAIN CHINA**

China and porcelain china should be considered similar to earthenware, and should not be kashered.

**STONE AND GRANITE**

Stone or granite slabs may be kashered. However, granite countertops are often made from granite composite, which consists of crushed granite that is glued together. Rav Heinemann, shlit"a, paskens that granite composite may not be kashered.

**WOOD AND LEATHER**

Wood may be kashered through hagalah, as long as it has no cracks or crevices. Leather may also be kashered through hagalah.

**GLASS**

The Shulchan Aruch paskens that glass is not an absorbent material and never needs kashering. It is sufficient to merely wash the glass utensil and clean it. Regarding kashering for Pesach use, the Rema says that it is customary for Ashkenazim to treat glass similar to earthenware and not to kasher it. Many Poskim contend that the Rema was stringent only regarding Pesach use. However, if a utensil needs kashering for non-Pesach use, we would accept the opinion of the Shulchan Aruch that glass is not absorbent, and agree that it is sufficient to merely wash the utensil. Some Poskim state that this is true only for glass cups and the like, which are not directly placed on a flame, but not for glass pans which are put on the flame. Rav Heinemann paskens that glass pans which are placed on the flame should not be kashered.

**PORCELAIN ENAMEL COATING**

The Chasam Sofer states that an enamel coated utensil may not be kashered through hagalah. The Mishna Berura paskens that it may not be kashered for Pesach use, but mentions that he heard that there is a custom to kasher enamel coated metal utensils for non-Pesach use, due to the fact that the coating is thin and insignificant. However, it is unclear whether the enamel coating which is currently used has the same properties as that which is mentioned in the Mishna Berura. Therefore, Rav Heinemann paskens in accordance with the Chasam Sofer, that enamel coated utensils may not be kashered.

**PLASTIC AND TEFLON**

The Poskim debate whether or not plastic may be kashered. Rav Heinemann asked Rav Moshe Feinstein, z"l, told him that it is unclear as to what extent plastic absorbs; therefore, it should not be kashered. (In situations where kashering is not definitely required it may be possible to rely on the opinion that plastic may be kashered; a Rav should be consulted). Nevertheless, Rav Moshe Feinstein states that Teflon may be kashered. Presumably, this is because Teflon acts as a non-stick agent, and may be considered non-absorbent.
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