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Improving WITH AGE

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The hallowed cornerstone of *kashrus*. לא תבשל גדי בחלב אמו, Do not eat a goat in the milk of its mother. The *Torah* repeats this prohibition מצות לא עשה three times,¹ instructing us that we must not eat, cook or derive benefit from a combination of milk and meat. To distance ourselves from an inadvertent mistake, safeguards have been instituted and implemented by *Chazal* to preserve the integrity of the essential מצות לא עשה.

To this end, every kosher kitchen has two separate sets of pots, pans, cutlery and dishes. Similarly, if two people are eating together at the same table, one eating meat and the other eating dairy, the *Shulchan Aruch* instructs us to make a distinguishing separation between the two friends to avoid an inadvertent nibble.² Moreover, the *Shulchan Aruch* also instructs us to wait after eating meat before eating dairy or drinking milk.³ There are a number of reasons given for this time separation, either the time it takes to digest meat or to neutralize any lingering taste that may remain in one's mouth after eating *fleishig*. There is also a *halachic* dichotomy as to how long one has to wait: 6 hours, 3 hours or 1 hour. Regardless of one's *minhag*, waiting between meat and milk is a *halachic* system already in place.

Does eating meat after dairy also warrant waiting? The *halacha* states that one who has just partaken of a dairy meal and wants to eat meat need only eat something *pareve* that is hard, such as a cracker, or drink something *pareve*, such as water, and wash one's hands, this is known as קינוח והדחה.⁴

The only exception is hard cheese.⁵

In order to understand that exception, we first need to understand the rule; in order to understand the rule, we need to understand what constitutes cheese. Cheese is defined as a product that is created through a process of pressing or compressing coagulated curds into cheese. Essentially, all cheese - including soft cheese or "semi-solid" cheese - is the coagulation of milk solids



CONTINUED ON PAGE 3

THE BRAEKEL CONTROVERSY A Bird's-eye View

RABBI MORDECHAI FRANKEL
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Feathers are flying in *Eretz Yisroel*, as the *Poskim* debate the kosher status of the Braekel chicken. Rav Moshe Shaul Klein, *shlit"a*, a leading member of the *Beis Din* of Rav Shmuel Vosner, *zt"l*, feels that its *kashrus* is superior to that of other chickens. However, Rav Moshe Sternbuch, *shlit"a*, feels that its *kashrus* is inferior. The rest of us are left confused. How can a chicken be "more kosher" or "less kosher", and how could respected *Poskim* take such contradictory positions? In order to answer these questions, we need to familiarize ourselves with the *halachos* of kosher birds.

The *Torah*¹ lists the various species of non-kosher birds. The *Gemara*² states that the *Torah* chose to list the non-kosher species, rather than the kosher ones, because the non-kosher list is shorter. In other words, there are a greater number of kosher than non-kosher species. However, the *Gemara*³ also tells us that the *ayoh*, a non-kosher species of bird, has one hundred sub-species. *Tosefos*⁴ states that the various other non-kosher species of birds also have many sub-species and, in fact, the total number of non-kosher birds is greater than the number of kosher birds. Other *Rishonim*⁵ disagree and conclude that there are a greater number of kosher birds. The *Rivash*⁶ states that even if one accepts the position that there are more kosher than non-kosher birds, the *Torah* does not allow a person to rely on the majority and obligates us to ascertain with certainty that a bird is kosher before eating it.

Although the *Torah* lists the non-kosher birds, we no longer know exactly to which species of birds the *Torah* is referring. The *Gemara*⁷, therefore, provides alternative ways of ascertaining whether a bird is kosher. As codified in the *Shulchan Aruch*⁸, all birds of prey are non-kosher. There is discussion amongst the *Poskim*⁹ as to how to *halachically* define a "bird of prey". One of the defining characteristics of a bird of prey is that when perched on a string, it will place two toes on one side of the string and another two toes on the other side. Another distinguishing feature is that it will grab its food in the air without allowing it to reach the ground.¹⁰

A bird which is not known to be a bird of prey needs to exhibit three other qualities in order to be considered kosher: it must have a crop, its gizzard must have a membrane which can be peeled off by hand; and it must have an "additional toe".¹¹ The *Poskim* discuss what may constitute an "additional toe".¹²

Most people know little about the crop, gizzard and toes of birds. How then, do we know which birds are kosher? The *Gemara* tells us that one may consider as kosher any bird for which there is a *mesorah*, a tradition that this species of

CONTINUED ON PAGE 4

Inside this issue

Improving with Age	Page 1
The Braekel Controversy: A Bird's-eye View	Page 1
Time Flies: A Guide to Time-Related <i>Halachos</i> When Flying	Page 2
Insights from the Institute	Page 5
New Under STAR-K.....	Page 7
STAR-K Welcomes New Rabbis	Page 8



Time Flies: A GUIDE TO TIME-RELATED HALACHOS WHEN FLYING

RABBI DOVID HEBER
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The STAR-K office and its Institute of *Halacha* receive hundreds of inquiries from STAR-K *mashgichim*, businessmen and tourists traveling to all corners of the globe. The most common questions relate to *kashrus* information. However, more common than ever are *shaalos* related to *davening* and other *halachic* issues impacted by changing time zones while in transit. There are excellent websites¹ that project the times for sunrise, sunset, and other *halachic zmanim* for aircraft passengers. A basic understanding of the *halachos* that relate to these times and the *metzios*² enhances the use of these powerful tools, which is analogous to how we can increase the usefulness of a GPS by possessing a basic knowledge of the route one must drive.

I. What Happens In-Flight?

As is well known, the sun rises in the east and sets in the west. In the summer, the days are longer (earlier sunrise, later sunset), and in the winter the days are shorter (later sunrise, earlier sunset). In the Southern Hemisphere, the day lengths are the opposite – summer begins in December and winter in June.

When one flies west, one is flying “in the same direction” as the sun. Therefore, one encounters *zmanim* slower than usual. For example, if it is 1:00 a.m. in early March in Tel Aviv where Reuven lives, he can say, “The sun will rise in 5 hours (i.e., at 6:00 a.m.) and I will *daven Shacharis*.” However, if Shimon departs at 1:00 a.m. from Tel Aviv on a flight to New York, after 5 hours he will be west of England where the local time is 4:00 a.m. (the middle of the night and, therefore, still too early to *daven Shacharis*).

When one flies east, the opposite effect occurs as one is flying in the “opposite direction” of the sun and one encounters *zmanim* faster than usual. For aircraft passengers on an eastbound flight, sunrise occurs sooner than for those who remain in the city of origin. For example, in early March the sun rises in Boston just after 6:00 a.m. If Levi is in Boston at 10:00 p.m. he could say, “The sun will rise in 8 hours”. However, if Yehuda’s flight to London departs from Boston at 10:00 p.m., the sun rises 5 hours into the flight when it is only 3:00 a.m. in Boston. He has flown three time zones to the east, where the time below him (over the North Atlantic Ocean, south of Greenland) is 6:00 a.m.³

II. The Great Circle Route And Daylight In The Northern Regions

When one drives from west to east, one follows somewhat of a “straight line” (e.g., from Trenton to Lakewood, NJ on I-195 at 40° N). Long-haul flights, such as those from New York (41° N) to Tel Aviv (32° N), generally fly the Great Circle route over Iceland

and northern Europe (60° N). Although The Great Circle route appears to be curved⁴ on a map, in reality this route is actually “straight” and shorter in distance than flying a route traversing southeast over Spain and Gibraltar. Flying so far north, however, has a major impact on *zmanei hayom*. The impact can be explained as follows:

At the equator, the duration of daylight varies throughout the year by only 2 minutes, from 12 hours 6 minutes to 12 hours 8 minutes! As one travels north, the seasonal variation of daylight duration increases.⁵ For example, in June in New York daylight is 15 hours long; in December, daylight lasts 9 hours. In Manchester, England the sun is in the sky during the summer for 17 hours but daylight lasts for only 7.5 hours in the winter. In Fairbanks, Alaska the sun is up in the sky for almost 22 hours in June, but less than 4 hours in December! Therefore, travelers taking night flights during the summer from North America to Tel Aviv or Europe will experience an unusually early sunrise as the flights go far north; likewise, winter flights will have an unusually late sunrise. North of the Arctic Circle (66.56° N), the sun can be above the horizon for 24 hours in the summer and below the horizon for 24 hours in the winter. Various *halachic* issues arise in these regions.⁶

III. Impact on Halacha

While one is in flight, the aircraft’s position on the globe reflects the current time⁷ and the time at the origin and destination airports is not relevant. For example, if at the aircraft’s current position the sun has risen it is considered daytime for the passengers, even if it is dark at the origin or destination.⁸ In general, when traveling westbound one *davens* fewer times in flight, if at all, because one encounters *zmanim* at a slow rate. Practically speaking, it is advisable to avoid westbound flights on fast days as the duration of daylight will likely be extremely long, causing one to fast additional hours. On eastbound flights, the *zmanei tefila* come and go more quickly so one has a shorter window of opportunity to *daven* and recite *Shema*. When traveling across the Pacific Ocean in either direction, there are additional *halachic* issues related to the changing days when crossing the International Dateline.⁹

*ChaiTables.com*¹⁰ calculates several types of in-flight *zmanim* based on the Great Circle route and the assumption that most flight paths will follow this route. Their advanced interface can be used onboard the airplane in real time¹¹ to access more

CONTINUED ON PAGE 6

1. Namely *ChaiTables.com* and *MyZmanim.com*. Section III describes these important tools in detail.

2. i.e., astronomically what occurs

3. The effect of how north or south one flies will be addressed later.

4. This is due to the curvature of the earth. It may help to imagine what would happen if you drew a straight line on an orange and then flattened the orange onto a 2-dimensional surface. The straight line suddenly appears curved. This can also be demonstrated by running a string between two locations on a globe.

5. The same occurs as one travels south of the equator, except the longest days occur in December and the shortest days take place in June.

6. For a full discussion of *Shabbos* and *davening* times in Arctic regions, see “When Does One Pray When There Is No Day”, <https://www.star-k.org/articles/articles/travel/515/when-does-one-pray-when-there-is-no-day/>.

7. *Igros Moshe Orach Chaim, chalek 3, end of siman 96*.

8. It should be noted that sunrise appears somewhat earlier and sunset somewhat later at aircraft altitudes than on the ground below. For example, early in the morning when in-flight passengers see the sun rising just above the horizon from an aircraft window, on the ground below, the sun may still be below the horizon. This is because at an altitude of 35,000 feet at latitudes between the equator and 49° N, the sun can rise between 15-30 minutes earlier than on the ground (and set 15-30 minutes later). *Rav* Isser Zalman Meltzer, *zt”l* (*Ha’aros* at the end of *Sefer Bein Hashemashos*, pg. 158) and *Shevet Halevi* (3:27) are of the opinion that for those on the plane the time is determined as if they were on the ground (so it is still pre-sunrise if the sun has not yet risen for those below, on the ground). Rabbi Moshe Heinemann, *shlit”a*, Rabbinic Administrator of STAR-K, *pasrens* like this, as well. One uses the time on the ground, when at “man made” higher altitudes (i.e., planes or buildings). However, when at “natural” higher altitudes (e.g., on top of mountains), one must take into consideration the higher altitude. This is critical when calculating *zmanim* charts for most cities, as they are above sea level. For a detailed discussion of this topic, as well as additional opinions regarding these cases, see *Dvar Yom* Chap. 9 (sections 12-17).

9. For a full discussion of the *halachic* issues related to International Dateline, see “A Traveler’s Guide to the International Dateline” (<https://www.star-k.org/articles/kashrus-kurrents/493/a-travelers-guide-to-the-international-dateline/>).





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Improving WITH AGE

CONTINUED FROM PAGE 1

through either acidification, coagulation or a combination of the two. The combination results in a coagulation of milk proteins, forming a gelatinous web that can be cut into curd blocks or pieces, separated from liquid whey and then gathered, processed, cooked and/or salted for further processing⁶ and aging. All cheese combines the same three basic ingredients: milk, bacterial culture and rennet. There are many types and styles of cheese. Some cheeses are soft and spreadable, i.e., cream cheese and *mascarpone*, which are called soft cheeses and do not fall into the traditional definition of cheese. There are cheeses that use a mold to transform the cheese, such as brie or camembert, which are categorized as semi-solid cheeses.

The generic term “cheese” doesn’t do justice to the artisan nature of this unique creation. If you break down cheese into small categories, there are hundreds of varieties of cheese ranging from a typical soft, soft hardened, slicing cheese to mild, ripened, hard ... and variations in between.⁷

The kosher cheese assortments that we typically see on the shelf which include cheddar, muenster and mozzarella are produced in large cheese plants in an industrial setting, not in a small artisan textbook description of a cheese plant. Today’s popular sliced cheeses that are sold in the supermarket can and are produced in a day, not in weeks or months as cheese articles lead us to believe. Yet, there is a large selection of cheeses that are not typically seen on the supermarket shelf that are aged for long periods of time, such as Asiago and Parmegiano Reggiano that don’t find their way to the supermarket for 1-2 years. These varieties are classified as hard cheeses. Regarding the wait between dairy and meat, the *Rema* is as lenient about a quick קינוח והדחה as the *Bais Yosef*, save for one exception: hard cheese.

How does *halacha* quantify hard cheese? It is not simple. The *Shach* defines hard cheese by two criteria: Cheese that is aged for six months or cheese that has natural holes in it, known in the cheese world as Emmental (Swiss cheese). The *Shach* and *Taz*^{8,9} state that one must wait as long as one waits between meat and milk when first eating hard cheese followed by meat.

There is much conjecture amongst the *Poskim* as to the implication of the *Shach*’s six month criteria. Some *Poskim* go as far as to consider any cheese that slices as hard cheese. Some consider cheese that has been left to dry and harden as hard cheese. Some say cheese left on the shelf for six months is a hard cheese. Analyzing the *Shach* carefully in the context of the science of aged cheese, six months is not an absolute time frame. The six month criteria is as the *Shach* states, a result of aging cheese to achieve a desired result.

What happens during the aging process of cheese? According to cheese experts, during aging the moisture content of the cheese continues to decrease and the bacteria which ripens the cheese gives it a stronger flavor as it continues to age. As the moisture decreases the flavor increases and, as a result, the cheese hardens. The king of hard cheese, Parmigiano Reggiano, achieves its unique flavor profile after 24 months!¹⁰ 18 months is the youngest that the Parmigiano Reggiano can be sold.

Of course, these flavorful hard cheeses have one common quality. After being aged for long periods of time they can’t be sliced, only grated. Furthermore, these hard cheeses have so much increased flavor, “a small sprinkle is powerful enough to season an entire dish.” These hard cheeses are categorized as grating cheeses - not crumbled, sliced, or spread - but grated. This is precisely how the *Gadol Hador*, *Hagaon Harav* Aharon Kotler, *zt”l*, understood the *Shach*’s *halachic* definition of hard cheese as corroborated by contemporary cheese experts. This is the STAR-K hard cheese policy according to the opinion of STAR-K’s Rabbinic Administrator, *HaRav* Moshe Heinemann, *shlit”a*.



Futhermore, the *Shach* continues and says that fatty cheese is not a determining criteria for hard cheese, as posited by others. Interestingly, in discussion with world famous Italian cheesemaker Raffaele Cioffi, whose family has been producing artisan Italian cheeses for over 160 years, he stated that in order to make Parmigiano the milk used must be skim milk with the fat removed!

Although not all hard cheeses are aged for 24 months, the grating criteria also applies to cheeses that are aged less than two years. For example, sharp cheddar cheese that is aged to the point it cannot be sliced - only grated - is considered a *halachic* hard cheese. The cheddar we purchase in the kosher cheese section that is pre-sliced or sold in sticks is mild cheddar. הדחה and קינוח would be sufficient between mild cheddar and meat.

Does hard cheese that has melted retain the *halachic* hard cheese criteria? It is the opinion of *HaRav* Moshe Heinemann, *shlit”a*, that it remains “hard cheese”. As Raffaele Cioffi discussed, in Italy the qualities of Parmesan cheese that they use is only a sprinkle of the cheese to season a famous Parmesan flavored soup, where the cheese blends ever so smoothly in the soup and the taste is outstanding.

Although defining hard cheese *halachically* is up for discussion, cheesemakers certainly agree that like good wine hard cheese improves with age.

1. שמות כ"ג" י"ט, שמות ל"ד: כ"ו. דברים י"ד: כ"א
2. יורה דעה פ"ה: א, ב'
3. יור"ד פ"ט: א'
4. יור"ד פ"ט: ב'
5. רמ"א שם
6. Cheese 10: The Hard Facts
7. Cheese.com
8. ש"ך ט"ו
9. ט"ו ד'
10. Cheese 10: The Hard Facts



THE BRAEKEL CONTROVERSY

A Bird's-eye View



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CONTINUED FROM PAGE 1

bird is eaten by *frum* people.¹³ *Rashi* adds that we no longer have the expertise to decide whether or not a bird is a bird of prey. Therefore, we should not rely on our own analysis to determine if a bird is kosher and eat only birds for which we have a *mesorah*;¹⁴ the *Shulchan Aruch* and *Rema pasken* this way.¹⁵ Although no two birds look exactly the same, a *mesorah* will cover all birds which look similar without significant differences among them.¹⁶ Practically speaking, we have a *mesorah* on the more prevalent varieties of chickens, as well as the Pekin duck.

It would seem to be impossible to have a *mesorah* on turkey, as the bird was unknown to *frum* people before the discovery of America. However, when turkey was first introduced to Europe it was claimed that there was a *mesorah* so *frum* people began eating it. The *Netziv* writes that since turkey has all the characteristics of a kosher bird and has been eaten for many years, it may be consumed.¹⁷ Although some have the custom to be stringent and not eat turkey, most people have the custom to accept it as kosher.¹⁸

In America, the production and sale of poultry is a multi-billion dollar business. Companies have invested millions of dollars in order to produce chickens with characteristics that are optimal for the industry. The "ideal" chicken is one that grows fast, eats little, has few feathers, produces a lot of meat, and is easy to process. A chicken such as this is cultivated through sustained programs involving cross-breeding of chickens which have the desired traits, as well as possible transplantation of specific genes. The industry is highly competitive, and information regarding these programs is generally proprietary. Nowadays, the birds which are raised for poultry are products of this research and are all hybrids of unknown varieties of chicken.

In 1998, *Rav Shmuel Vosner* wrote a letter¹⁹ in which he expressed concern about this phenomenon. He stated that our birds are the result of the breeding of different varieties of chickens and genetic manipulation. He asserted that it has been verified that some of the species used in the breeding programs do not have any *mesorah*. *Rav Vosner* closed his letter with a call to reverse this development and only *shecht* chickens from breeds with a clear *mesorah*.

Other *Poskim* and experts disagree with both the factual information and the *halachic* implications. They argue that what takes place in the lab is merely an acceleration of a process which takes place constantly in the natural world. The claim that the industry employs genetic engineering has also been called into question, and any addition of microscopic genes may well be *halachically* insignificant.

Some *talmidim* of *Rav Vosner*, as well as others who shared his concern, formed a group dedicated to the reintroduction of purebred chickens. However, they discovered that such birds hardly exist any more since the industry has replaced them with more economically productive varieties.

They have great difficulty locating any birds with unquestionable pedigrees that could be proven to be unadulterated descendants of the chickens that were eaten in pre-war Europe. Fortunately, there are some people who breed heirloom chickens. After considerable effort and expense, they located a farmer living in Belgium who raised heirloom chickens. The specific breed that he was raising is known as the Braekel chicken.²⁰ The farmer had kept detailed records of the pedigree of his chickens for many years, proving that his birds were purebred.²¹

Eggs were brought to Israel and the Braekel chicken was raised. The bird takes a longer time to mature than contemporary chickens used in the industry, does not taste as good, and looks different from other chickens. Advocates of the Braekel bird contend that the difference in appearance is due to the fact that the Braekel is the original species of chicken for which we have a *mesorah*, whereas birds used in the poultry industry are hybrids. However, when *Rav Moshe Sternbuch* saw the Braekel bird he argued that the opposite is true. The birds that are eaten every day are the ones for which we have an unbroken *mesorah*, and the Braekel is the species without a *mesorah*! Furthermore, some *Poskim* contend that the Braekel chicken positions its toes on a string in a manner which indicates that it is a non-kosher species; others dispute this assertion. This has developed into a heated debate, which has spilled over into the public arena due to the significant financial considerations at stake. This is the *halachic* reasoning behind the debate, and we will leave it to others to report on the various claims and counterclaims that have been proffered.²² Some time ago, a breeder of a variety of heirloom chickens asked STAR-K for a list of breeds that could be deemed kosher. One of the breeds that he wanted to *shecht* was the Braekel chicken. *Rabbi Heinemann, shlit"a*, declined to do so due to his concerns regarding the *mesorah* of these birds.



Braekel Chicken

Conventional Chicken

1. ויקרא פי"א ודברים פ"ו 2. חולין דף סג ע"ב 3. שם 4. תוס' שם ד"ה ודילמא 5. עי' ברמב"ן ור"ן שם 6. שו"ת ריב"ש סי' קצב 7. חולין דף נט ע"א ודף סא ואילך 8. שו"ע יו"ד סי' פב סעי' ה' 9. עי' בפמ"ג משב"ז שם סי' א שסיכמ השיטות בזה 10. שו"ע שם וט"ו שם סי' קב 11. שו"ע שם, ועי' בש"ך שם סי' ק ד שא"צ ג' סימנים הללו אלא בעוף שהוא ספק דורס אבל בעוף שודאי אינו דורס די אם יש לו הסימן שהקורקבן נקלף 12. עי' ש"ך שם סי' ק 13. חולין דף סג ע"ב 14. שם דף סב ע"ב רש"י ד"ה היינו גירותא 15. שו"ע שם סעי' ב ורמ"א שם סעי' ג 16. עי' שו"ת חתם סופר יו"ד סי' עד 17. שו"ת משיב דבר ח"ב סי' כב 18. האחרונים האריכו בזה, עי' מש"כ הגר"ש קלוגר לאסור בשו"ת האלף לך שלמה יו"ד סי' קיב ושו"ת טוב טעם ודעת תליתאי ח"א סי' קה וסי' קנב, ועי' בדרכי תשובה סי' פב סי' קב בו שהביא מכמה אחרונים להתיר בסברות שונות (והביא שם משו"ת מי באר להתיר בשם הריב"ש, והדרכ"ת תמה שלא נמצא דבר מזה בשו"ת ריב"ש, וכבר העירו שאין הכוונה לריב"ש הקדמון אלא לר' ישראל בעל שם טוב) 19. שו"ת שבת הלוי ח"י סי' קיג 20. קונטרס מסורת תורת עופות יו"ל ע"י אגודת מסורת תורת עופות עמ' כב 21. עי' ש"ך סי' פב סי' ק ו שאם נמצא שהעוף חולק את רגליו אין לסמוך על המסורת והוי מסורת בטעות

See <http://www.amimagazine.org/2017/08/16/the-battle-of-the-birds/> .22

<http://hamodia.com/2017/08/22/story-behind-braekel-chicken-halachic-dispute/>

<https://www.theyeshivaworld.com/news/headlines-breaking-stories/1347757/commotion-surrounds-decision-eida-ravaad-regarding-braekel-chicken.html>

<http://matzav.com/the-war-of-the-chicken-breeds/>, <http://www.bhol.co.il/ArticlePrint.aspx?id=122556>, <http://www.kikar.co.il/194374.html>

<http://www.jdn.co.il/breakingnews/869993>



INSIGHTS

from the INSTITUTE

SHAILOS FROM THE INSTITUTE OF HALACHA

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Q:

What are the halachos regarding eating or cooking meat and fish together?

A:

Chazal tell us that it is unhealthy to eat meat and fish together, meat which was cooked with fish, or fish which was cooked with meat.¹ The Magen Avrohom suggests the possibility that people are no longer sensitive to the combination of meat and fish, and that eating this is no longer unhealthy.² However, common practice is to avoid eating meat and fish together and not rely on the Magen Avrohom.³ Regarding this halacha, chicken has the same status as meat.⁴

If a person ate fish and would like to eat meat, or if he ate meat and would like to eat fish, he is required to take certain actions. The Shulchan Aruch states that he must wash his hands, but according to the Rema it is not Ashkenzai practice to do so.⁵ He must cleanse his palate by both eating another food and drinking something, or at the very least drinking something.⁶ If half an hour has passed since he ate the first food, it is not necessary to do so.⁷

It is permitted to have meat and fish on the same table at the same time.⁸ However, for practical reasons people generally clear away the fish plates before serving meat or chicken on Shabbos. Meat and fish should not be cooked in the oven at the same time, even in different pans, unless one of the pans is covered.⁹

L'chatchila, one should not cook meat and fish together even if there is sixty times as much meat as there is fish, or sixty times as much fish as there is meat. However, b'dieved, the rules of bittul b'shishim apply.¹⁰ This halacha is applicable to the use of Worcestershire sauce, which contains

fish. If the other ingredients in the Worcestershire sauce are sixty times as much as the fish, so that the fish is already botul, then the sauce can be cooked or eaten with meat. However, if this is not the case the sauce should not be cooked or eaten with meat, l'chatchila. B'dieved, the fish in the sauce will be botul in the meat and the food may be eaten.

It is permitted to cook fish in a clean fleishig oven. Furthermore, it is permitted to cook or eat fish in a utensil that had previously been used for meat, and vice versa to cook or eat meat in a utensil that had previously been used for fish.¹¹ There are some people who have a custom not to do so.¹² However, if you do not have this custom there is no need to be stringent. It is permitted to barbeque fish on a completely clean fleishig grill. However, one cannot barbeque fish on a fleishig grill which has meat residue. Halachically, one may cover dirty fleishig racks with two layers of foil and place the fish on the foil and grill it in an open barbeque, taking care that the fish does not touch the sides of the barbeque where there is meat residue. However, this may be done only if the foil will not burn or tear.¹³

If fish and meat were cooked together, the utensil in which they were cooked should be kashered. If it is not possible to kasher it, there are opinions that one may wait 24 hours and then use the utensil.¹⁴

Sefardim do not cook or eat fish and milk or fish and cheese together. Some Sefardim have the custom not to cook or eat fish and butter together, while others allow this.¹⁵ Ashkenazim have no such custom and may cook or eat fish with milk, cheese or butter.¹⁶

1. פסחים דף ע"ב ושו"ע יו"ד סי' קטו סעי' ב ואו"ח סי' קעג סעי' א.

2. מג"א שם סי' א הובא במ"ב שם סי' ג, ועי' בפת"ש יו"ד סי' קטו סי' ב שהביא משו"ת חת"ס סי' קא שאין סכנה בזה"ו ועוד שאפשר שדבר זה לא נאמר אלא במין ביניתיא ולא במיני דגים המצויים בינינו, אמנם החת"ס כתב שאין לסמוך ע"י למעשה דאפשר דה"ל כמו דבר הנאסר במנא, אבל בשו"ת דברי מלכיאל ח"ב סי' נג תמה שאין זה גזירת חז"ל אלא שמצד מצות ונשמרתם לנפשותיכם אמרו שאין לאכול דבר זה מפני שמזיק.

3. הדרב"ת סי' קטו סי' טז הביא משו"ת שבות יעקב ח"ג סי' ע שאין לסמוך על המג"א בזה בספק סכנה, ומ"מ לסניף יש לצרף דבריו להקל.

4. פת"ש שם סי' ב בשם שו"ת שבות יעקב ח"ג סי' ע.

5. שו"ע ורמ"א יו"ד סי' קטו סעי' ג הובאו במ"ב סי' קעג סי' ג.

6. רמ"א ומ"ב שם, ובשעה"צ שם סי' ב כתב "ובחכמת אדם כלל סח כתב וז"ל יש נהגין לרחוץ ידיהם בין בשר ודגים אבל אין מן הצורך ומ"מ יתנה דבר ביניהם שלא לאכלם יחד עכ"ל".

7. עי' ברמ"א יו"ד סי' פט סעי' א שהתיר אכילת גבינה לאחר בשר בלי קינוח והדחה אם המתין שעה אחת, ואף ששם סיים הרמ"א שנכון להמתין ו' שעות מ"מ כאן בודאי יש להקל לאחר המתנת שעה. ונראה שיש להקל אף לאחר המתנת חצי שעה שכן מצינו באכילת בשר לאחר גבינה שצריך קינוח והדחה כמש"כ הרמ"א שם סעי' ב ומ"מ רבים נוהגים היתר בלי קינוח והדחה לאחר המתנת חצי שעה כמש"כ בשו"ת מהרש"ג ח"א סי' יג וספר מטה ראובן סי' קפו, וכן אמר מו"ר ר' משה היינעמאן שליט"א להקל כאן לאחר המתנת חצי שעה.

8. נודע ביהודה קמא אהע"ז סי' יג, והדרב"ת סי' קטו סי' יג הביא מספר קול יהודה שאסור להעלות דגים עם בשר בשלחן אחד אבל בשו"ת שבט הלוי ח"ו סי' קיא אות ג (א) כתב שאין לחוש לזה.

9. רמ"א יו"ד סי' קטו סעי' ב, ולענין בדיעבד עי' בט"ז שם סי' ב וש"ך שם סי' א, ואם אחד מהם מכוסה מותר כדאיתא בשו"ע יו"ד סי' קח סעי' א.

10. הט"ז יו"ד סי' קטו סי' ב כתב דחמירא סנתא מאיסורא ולא מהני ביטול בששים בבשר ודגים, אבל הש"ך בנקודות הכסף חולק ע"ז, והפת"ש שם סי' ג הביא משו"ת חות יאיר סי' סד ושו"ת שבות יעקב ח"ב סי' קד ושו"ת חת"ס סי' קא להקל בזה, וכן פסק החכמ"א כלל סח סעי' א. והפת"ש שם כתב שלפ"ז מותר אף לבטל לכתחלה ולא שייך הדין שאין מבטלין איסור לכתחלה כיון שאין כאן איסור אלא סכנה וכל שנתבטל בששים שוב אין סכנה, אמנם הדרב"ת שם סי' ב הביא שיש מחמירים בזה, ובשו"ת מהרש"ם ח"ג סי' רפח כתב שכיון שבגוף הדין נחלקו הפוסקים אם מהני ביטול לכן אין לסמוך על זה לבטל לכתחלה.

11. ט"ז יו"ד סי' צה סי' ג וסי' קטו סי' ג.

12. טור יו"ד סי' קטו הובא בחכמת אדם כלל סח.

13. אין כלי אוסר כלי בלא רוטב כמש"כ הרמ"א יו"ד סי' צב סעי' ו, ואף שכתב הרמ"א שיש לזוהר לכתחלה מ"מ בכה"ג מותר אף לכתחלה כמש"כ בשו"ת אגרות משה יו"ד ח"ג סי' י.

14. הפת"ש יו"ד סי' קטו סי' ג הביא מהתפארת למושה שאם נפל דג לקדרה של בשר או איפכא צריך הגעלה, אמנם בשו"ת שבות יעקב ח"ג סי' ע כתב שהכלי מותר בלי הגעלה, והדרב"ת סי' קטו ו"ק ב הביא משו"ת דברי מלכיאל ח"ב סי' נג להתיר לאחר ששהה מעט לעת.

15. הבי"י יו"ד סי' פז כתב שאין לאכול דגים בחלב, והפת"ש שם סי' ט הביא מר' בחיי פ' משפטים שיש סכנה בדג עם חלב וה"ה עם גבינה אבל אם חמאה שרי, ועי' בשו"ת יחיה דעת ח"ו סי' מח שיש מנהגים שונים בזה.

16. הדרב"ת משה יו"ד סי' פז סי' ד כתב שנתערב להב"י בשר בחלב, וכ"כ הט"ז שם סי' ג והש"ך שם סי' ט שהוא ט"ס, וכ"כ המג"א בהקדמתו לסי' קעג.



Time Flies:

A GUIDE TO TIME-RELATED HALACHOS WHEN FLYING

CONTINUED FROM PAGE 2

accurate *zmanim* based on the actual flight path. *MyZmanim.com* calculates inflight *zmanim* as a range of possible times, which accounts for different possible flight patterns that can occur.¹² It is based on the history of the given flight route. However, no one can definitively predict the exact flight path for an upcoming trip. Therefore, one should ideally use these tools with the understanding of the “*metzios*” and the projected route to modify times with changes in the flight pattern.

Both *ChaiTables* and *MyZmanim* take possible modifications into account. For example, they indicate what happens if a flight takes off later than scheduled. Additionally, *MyZmanim* accounts for the different possible flight patterns by providing a time range for each *zman*. For example, a long eastbound flight in the summer may travel further north than anticipated and there may be no sunset. One may obtain a chart that projects times for a lengthy westbound journey; however, due to a variety of reasons (e.g., weather, air traffic, etc.) the flight path may change and head eastbound, thereby causing drastic changes to the *zmanim* data.¹³ Therefore, it is advisable that one double check what is occurring. In some cases, this can be accomplished by looking out the window to verify a *zman*.¹⁴ However, looking out the window will not help determine most specific *zmanim*.¹⁵

IV. Analyzing Flight Times

The clearest way to explain the “*metzios*” is by addressing various examples and sample times for such flights.

1) Eastbound Flights

a) **Leaving late at night in the early winter** - Depart New York 11:50 p.m. and arrive the next day in Tel Aviv at 5:30 p.m. Dawn comes less than 4 hours into the flight; sunrise is an hour after that. Although the plane flies east, sunrise is late (the local time on the ground is 8:00 a.m.) since the plane travels very far north. It should be noted that since the plane flies east, the *sof zman Krias Shema* and *tefila* come and go very rapidly. *Sof zman Krias Shema* is just one hour after sunrise (about 5 hours 45 minutes after takeoff), and *sof zman tefila* is only about a half hour after that. Therefore, one should look out the window shortly before the posted time for sunrise. If it is daytime, he should *daven* as soon as possible. If he can't *daven* at that time, he should say *Krias Shema* and then be sure to *daven Shemona Esrai* before the *sof zman tefila*. *Mincha Gedola* is about 7.5 hours into the flight, and sunset is 10 hours into the flight.

b) **Same flight at the beginning of the summer** (June & July) - This flight heads northeast so dawn comes less than 2 hours into the flight, and the sun rises one hour later. At this point, in New York the time would be 3:00 a.m. However, the time on the ground would be 4:00 a.m., and sunrise is extremely early as the plane has traveled north. *Sof zman Krias Shma* is at least 1.5 hours later (4.5 hours into the flight). *Sof zman tefila* is about 5 hours and 15 minutes after takeoff (at the earliest). One can *daven Mincha* about 8 hours after takeoff.

c) **Flights taking off in the early afternoon** may allow for easier time calculations without an inflight *zmanim* chart. For example, if one takes off from Newark at 1:30 p.m. in the winter and lands in Tel Aviv at 7:10 a.m. (the next day), one can *daven Mincha* before boarding and *Maariv* on the plane after it gets dark. The sun will rise around landing time, and one should *daven Shacharis* after arrival in *Eretz Yisroel*. In the summer, one could *daven Mincha* onboard shortly after takeoff and *Maariv* after it gets dark. One can *daven Shacharis* after landing (or onboard, an hour before landing).

2) Westbound Flights

a) **Leaving late at night in the early winter** - Depart Tel Aviv at 12:30 a.m. and arrive in New York at 5:40 a.m. During the entire flight, it is dark outside so no *tefilos* are required on board. This is true because one *davens Maariv* in *Eretz Yisroel* and *Shacharis* in New York when the sun rises, over an hour after his arrival.

b) **Same flight in the early summer** - *Daven Maariv* in *Eretz Yisroel*. Dawn will arrive a little after 3 hours into the flight. However, one can wait until landing to *daven Shacharis*. Since one¹⁶ may not eat¹⁷ after dawn¹⁸ before *Shacharis*, one would not be allowed to eat for much of this flight without *davening Shacharis*.

Furthermore, this would be an extremely difficult flight on a fast day (especially the 17th of *Tamuz*), since dawn comes early in the flight. At this point, one could not eat for the rest of the flight, as well as the full day after landing in New York, making this fast close to 24 hours long.

c) **Flights that leave in the morning** - Depart Tel Aviv at 10:40 a.m. and arrive in New York at 3:45 p.m. *Daven Shacharis* in *Eretz Yisroel* and *Mincha* in New York. No *tefilos* are required onboard. It is recommended to avoid such a flight on a fast day, since one would be required to fast before, during and after this 12 hour flight.

CONTINUED ON PAGE 7

10. The regular version - simple interface

11. Features include GPS positioning, map editing of routes to reproduce the actual route, and a *zmanim* calculator that can be applied to any location on the map.

12. One should be “*machmir*” (strict) in the time range provided and wait until he is certain the *zman* has arrived. For additional features on *MyZmanim.com*, see footnotes #13 and #20.

13. Therefore, *MyZmanim* provides travelers with two sets of *zmanim* data for bi-directional flights so they are prepared, whether the flight is traveling eastbound or westbound. Still, one most know which data set to use. As indicated, *ChaiTables* has an advanced interface which addresses such issues.

14. For example, if the chart says it is *tzais hakochevim*, look out the window to confirm that it is dark and then *daven Maariv*. If the chart states the sun has risen, look out the window to confirm that it is clearly daytime (see footnote #8). It should also be noted that some flights have darkened windows so that passengers can sleep. One should be cognizant of this and realize that on such flights, a “dark” window is not an accurate gauge of the actual time. A *rav* who is an experienced traveler related to me that he mistakenly *davened Maariv* when he saw a “full moon in the dark sky” and was later told that the windows on his Dreamliner flight were darkened and the “full moon” was actually the sun!

15. Determining various *zmanim* by looking out the window is not simple. For example, *alos hashachar* is difficult to confirm. The exact time of sunrise for *vasikin* is virtually impossible to confirm while flying. *Mincha Gedola* is more difficult to confirm by looking out the window and requires understanding the plane's direction and location of the sun. Generally, if the sun appears out the window southwest, west or northwest of the plane one can *daven Mincha*.

16. This *halacha* applies to men. Women may eat after dawn once *Brachos* are recited.

17. One may, however, drink most beverages after dawn or even after sunrise.

18. Certain eating restrictions before *Shacharis* begin every day a half-hour before dawn. See *Mishna Brura* 89:27.



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Time Flies:

A GUIDE TO TIME-RELATED HALACHOS WHEN FLYING

CONTINUED FROM PAGE 6

V. Polar Flights

Today, more commercial flights fly near the North Pole than ever before. An example is United #179 from Newark to Hong Kong, one of the longest of all Northern Hemisphere commercial flights originating in the United States. Flight records reveal that this 8,047 mile flight can fly close to the North Pole.¹⁹ As indicated, an array of *halachic* issues arise when traveling in the Arctic. Additional issues may include going backwards in time – from early morning post-sunrise to pre-dawn, or from afternoon to morning – repeating or skipping a day due to crossing the International Dateline, and possibly flying in and out of *Shabbos* when traveling on Friday or Sunday.²⁰ While these issues are beyond the scope of our discussion, one should consult a *rav* before taking such flights.

VI. Plan Ahead

People often look for the cheapest deal on airline fares. When looking for flights, it is also worthwhile to take flight times and dates into consideration.²¹ Just as we spend extra money on “*hidur mitzva*” (performing *mitzvos* in the nicest manner), it is

typically worth a few extra dollars to book a flight that offers better *davening* times, and locations and the ability to *daven* with a *minyan*. Some non-stop flights are more ideal, as one may arrive at his destination earlier to *daven* with a *minyan*. Sometimes a stopover may not be as easy as a non-stop flight, but it may allow for a better opportunity to *daven* properly. Scheduling a flight with the above in mind will allow us to fulfill *mitzvos* in the most ideal way.

19. The exact route of this 15 hour flight can change slightly, causing possible *halachic* ramifications. For example, if the above flight reaches 89°N (1° from the North Pole) but stays on the European side of the North Pole, the flight technically goes east and does not cross the Dateline so no day is skipped. If it reaches 89°N but stays on the Alaskan side of the North Pole, the flight is going west and crosses the Dateline, “skipping an entire day”. The “eastbound” and “westbound” routes above come within 140 miles of each other, yet the *halachos* regarding these flights will be different.

20. Because of these issues, MyZmanim.com prepares the traveler as best as possible by providing important additional data (e.g., when the aircraft enters and leaves the Arctic, when it crosses the Dateline, etc.).

21. People with non-refundable tickets for flights involving *halachic* difficulties (e.g., how to light the *menorah* on *Chanukah*, how a *bechor* can partake in a *siyum* on *Erev Pesach*, etc.) often have *shaalos*. Many of these issues could have been avoided with a calendar and proper advanced planning.



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Rabbi Nisson Dov Miller served as the rav of Congregation Etz Chaim in Sharon, MA, for over 20 years. He has now joined the STAR-K team of Kashrus Administrators in Baltimore.



Rabbi Aviv Mizrachi recently relocated from Yerushalayim to Cochin, India to work in both a kashrus capacity for the STAR-K-India office and as rav of the once-heavily populated Jewish community, now home to only a couple dozen Jews.

WE WISH THEM BOTH HATZLACHA RABBA!

Kashrus Kurrents extends heartfelt condolences to Rabbi Tzvi Shaul Goldberg, STAR-K National Kashrus Coordinator at the NY/NJ office, upon the recent passing of his beloved father (and STAR-K kashrus colleague), Rabbi Meir Goldberg z"l, Rav Hamachshir of the Vaad Hakashrus of Flatbush. Yehi zichro boruch.

COFFEE LOVERS, TAKE NOTE!

To find out the latest updates of STAR-K acceptable Starbucks beverages in the U.S. and Canada, visit:

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Wishing Everyone a Happy and Healthy New Year!

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