

HALACHIC AND HASHKAFIC ISSUES IN CONTEMPORARY SOCIETY

155 - HALACHA IN EXTREME PLACES PART 1 - CROSSING THE HALACHIC DATE LINE OU ISRAEL CENTER - WINTER 2020

A] WHY DO WE NEED AN INTERNATIONAL DATE LINE?

From the 14th Century onwards geographers became aware (at least in principle) of what became known as 'the circumnavigator's paradox'. Since the world is a sphere, at any given time the sun's position in the sky will depend on where the observer is standing on the globe. Since the day is 24 hours long and the globe has 360°, there will be a change of 1 hour for every 15° . Hence the time differences around the world are as follows:-

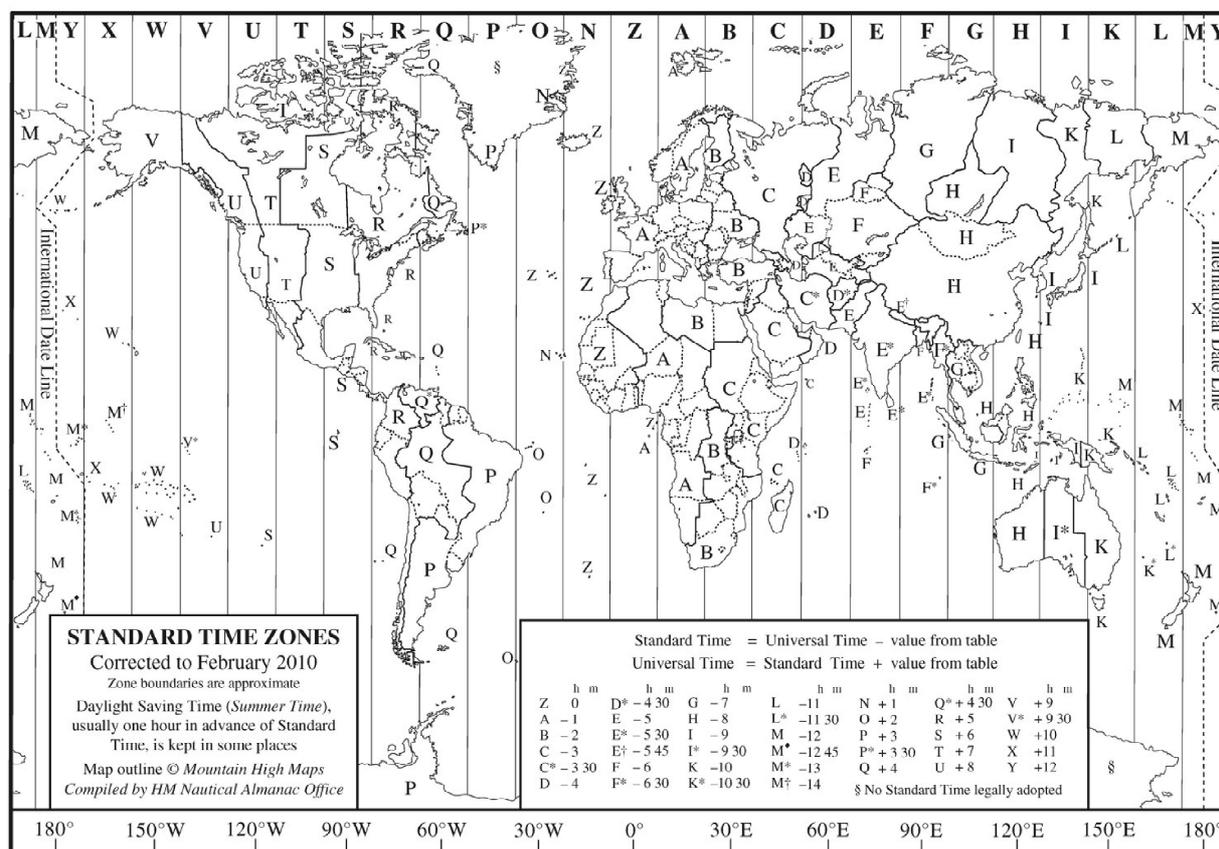


FIG 1.

The paradox is that if a person were standing in London at 1pm on Wednesday, each 15° that one moves further east is 1 hour later. In Israel (+2) it will be 3pm, in China (+8) it will be 9pm and all the way around to London (+24) it will be 1pm on Thursday. Yet it is clearly still 1pm on Wednesday on London!! This means that at some point when travelling east the person must go back one day, and when travelling west must go forwards one day. By the 16th Century, sailors were circumnavigating the world on a regular basis and realized on arrival at their destinations that they were often one day out from the locals. During the 17th Century it became clear that a meridian had to be drawn marking the change of date - "The Date Line" - and it was accepted that this would have to cut through the Pacific Ocean.

In October 1884 representatives from 25 countries convened in Washington at the International Meridian Conference to recommend a common prime meridian for geographical and nautical charts that would be acceptable to all. When the meridian of the Royal Observatory at Greenwich was adopted as the prime meridian, the Date Line was set at the 180° meridian which, conveniently, mostly passed over water. In fact the term 'International Date Line' is a misnomer, since its exact course was never defined by any international treaty, law or agreement.

The 180° meridian actually passes through various groups of islands¹ and there have been a number of adjustments over the last 120 years to ensure that the International Date Line (IDL) avoids bisecting land; it would obviously be very difficult for it to be Monday on one side of the street and Tuesday on the other²! The current IDL runs approximately as follows:-

FIG 2.

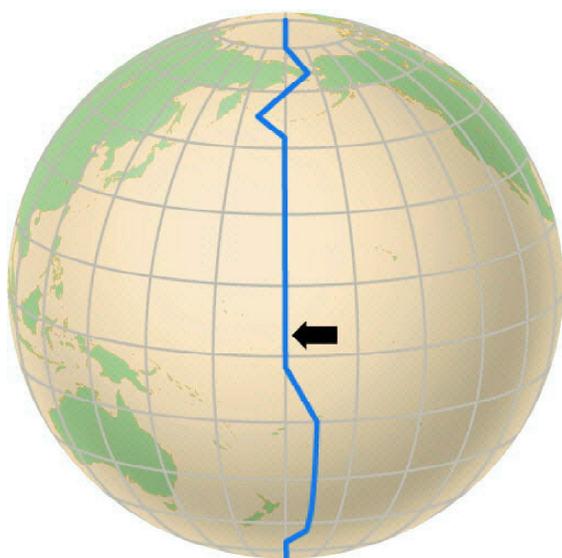
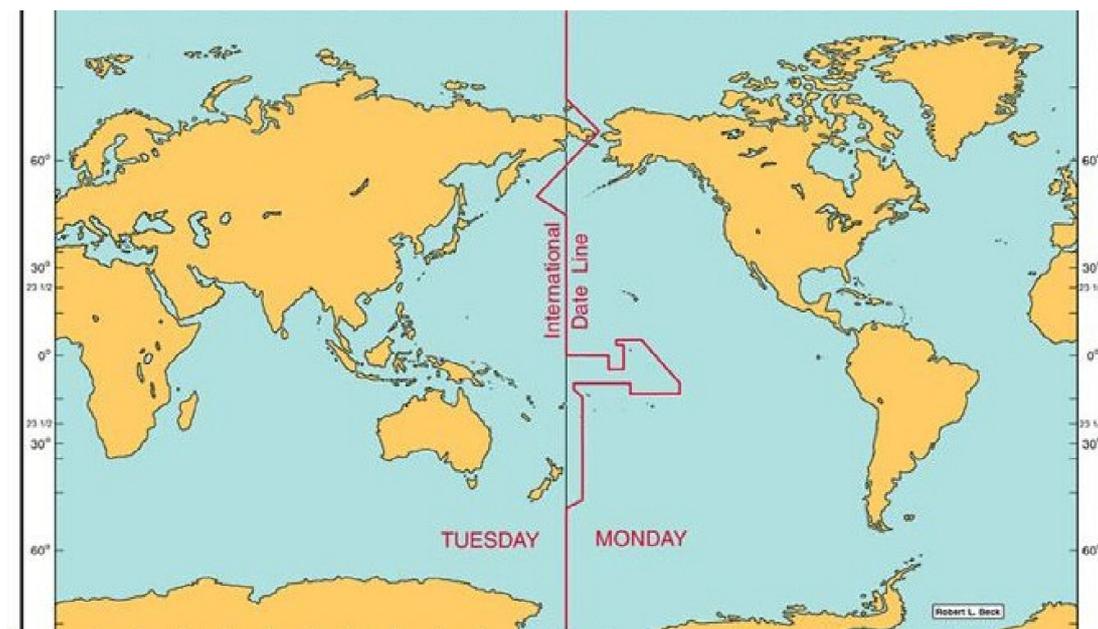


FIG 3.

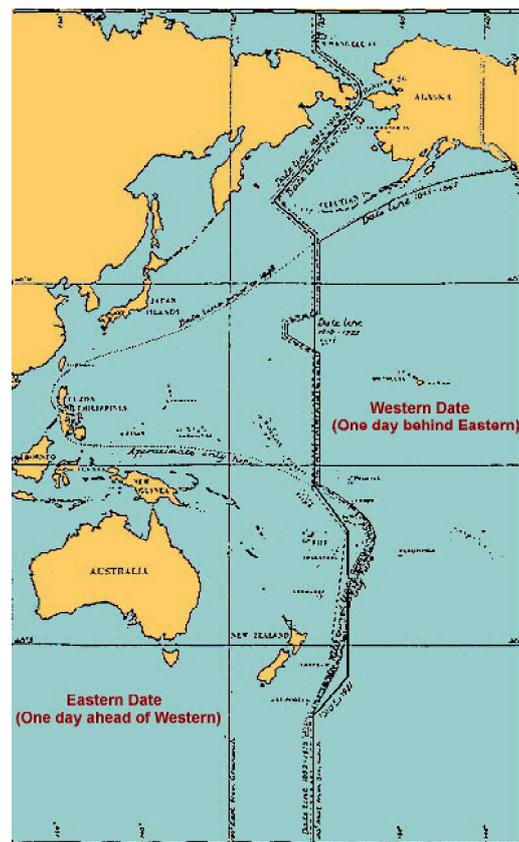


FIG 4.

B] ARE THERE TALMUDIC SOURCES FOR A HALACHIC DATE LINE?

1. כל הצלמים אסורין ... וחכמים אומרים: אינו אסור אלא כל שיש בידו מקל או צפור או כדור

עבודה זרה מ:

Chazal understood that the world is round. The Mishna discusses which of the Roman statues were considered to be idolatrous. Chazal saw a particular problem where the statue was holding a globe.

1. In fact, there are locations whose times differ by 25 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 north). But in Pago Pago, American Samoa it is 11:01 p.m. on Sunday night. In the uninhabited shipping regions just east of the IDL, and on Howland & Baker Islands, it is 10:01 p.m. on Sunday night - 26 hours behind Kiritimati.
 2. Although some towns in the US and other countries have to deal with two time zones - see <https://www.cbsnews.com/news/town-in-two-time-zones/>
 To download more source sheets and audio shiurim visit www.rabbimanning.com

2. כדור - שתופש את עצמו תחת כל העולם כולו ככדור

עבודה זרה מא.

The globe represents domination of the the world (which is round).

3. ככדור - שהעולם עגול. כדאיתא בירושלמי שאלכסנדרוס מוקדון עלה למעלה עד שראה כל העולם ככדור ואת הים כקערה פ"י י

אוקינוס שמקיף את כל העולם

תוספות שם

Tosafot refers to a midrash in the Yerushalmi where Alexander the Great went up into space and looked down on the globe of the earth.

The Rishonim discuss the possibility of a Halachic Date Line (HDL). This became of particular importance in 1941 when the Mir and Chachmei Lublin yeshivot fled from the Nazis and found themselves in Kobe, Japan.

Kobe, Japan (at 135°E) is clearly on the western side of the IDL and thus is before the day goes back. However, the students of the yeshivot were concerned that the HDL is in fact at 125°E and thus Japan lies on the eastern side of the HDL. This will mean that the day called Saturday in Japan is in fact halachically Friday, and the day called Sunday in Japan is in fact Shabbat!!

B1] THE POSITION OF THE KUZARI AND THE BA'AL HAMEOR

4. כי סליק רבי זירא שלח להו: צריך שיהא לילה ויום מן החדש, וזו שאמר אבא אבוה דרבי שמלאי; מחשבין את תולדתו, נולד

קודם חצות - בידוע שנראה סמוך לשקיעת החמה, לא נולד קודם חצות - בידוע שלא נראה סמוך לשקיעת החמה.

ראש השנה כ:

The Gemara in Rosh Hashana discusses the molad - that point in the month when the new moon occurs. Two specific statements of R. Zeira are discussed here - (i) that the day of the molad must contain a full night and day i.e. 24 hour period; and (ii) if the molad is on or before noon, the new moon must appear by sunset.

5. 19. Al Khazari: Was not the day primarily calculated as dawning first in China, because it forms the eastern commencement of the inhabited earth?

20. The Rabbi: Shabbat begins³ in China eighteen hours later than in Eretz Yisrael, since the latter lies in the center of the world. Sunset in Eretz Yisrael, therefore, concurs with midnight in China, and midday in Eretz Yisrael concurs with sunset in China. This is the based on the eighteen hours in the [Talmudical] rule: If the conjunction of the moon takes place before midday, the new moon becomes visible near sunset.

A place must, however, exist which is at the same time extreme west and the beginning of east. This is, for Eretz Yisrael, the beginning of the inhabited world, not only from the point of view of the law, but also from that of natural science. If this were not so the days could not have definite names, since every point of the equator can be east or west at the same time.

Kuzari 2:19-20

The Rishonim differ as to what the Gemara in Rosh Hashana 20b means. The Ba'al Hameor⁴, and the Kuzari⁵, as understood by the Chazon Ish⁶, learn that R. Zeira is stating the following: the molad must appear such that there will be a full 24 hour period of night and day immediately afterwards. Further, the latest that the molad can appear is a time which will be just before sunset somewhere in the world. This will be 12 noon in Jerusalem. Thus Jerusalem is 18 hours ahead of the latest sunset in the world. This means that the HDL, according to the Ba'al Hameor, is 270° West (i.e. 90° East) of Jerusalem i.e. 125° 14'E. This line runs through Siberia, North Korea, the eastern Philippines, Indonesia and Western Australia. Consequently, Siberia, Western Australia, Japan and New Zealand are on the eastern side of the HDL and will therefore be a day behind. They will be required to keep Shabbat on Sunday.

B2] THE PRACTICAL POSITION OF THE CHAZON ISH

The modern question as to the location of the HDL, was presented to the Chazon Ish in a letter sent to him in Israel in 1941 by students of Mir and Chachmei Lublin Yeshivot. They had been keeping Shabbat for two days each week out of doubt and wanted clarification. The talmidim also wanted to clarify the issue of Yom Kippur in 1941, which fell out on Wednesday Oct 1. If they had indeed crossed the HDL, then perhaps they should observe Yom Kippur on the Japanese Thursday, which would be halachic Wednesday.

3. There is a discussion in this section of the Kuzari and in other Rishonim about when and where the first Shabbat in the midbar began and how that affected other places.

4. R. Zerachiah HaLevi of Girona - 12C Provence.

5. There are, however, other ways to understand the Kuzari. See *The International Date Line and Related Issues*, David Pahmer, RJJ Journal of Halacha and Contemporary Society Volume 21 p.60 ff.

6. In Kuntres Yud Chet Sha'ot

The Chazon Ish responded to the Mirrer talmidim, including Rav Yechezkel Levenstein, Rav Chaim Shmulevitz and Rabbi Alex Weisfogel, that they had crossed the HDL and must keep Yom Kippur on the local Thursday⁷. According to the Chazon Ish, the principle of the Ba'al Hameor and the Kuzari is not only correct, but is the mainstream position in the Rishonim as to the 'technical' location of the HDL. However the Chazon Ish learnt⁸ that the HDL cannot in practical terms cut across land, such that one person could be observing Shabbat while his neighbor across the street was already in Sunday⁹! So he ruled that, when the HDL hits land, it moves around the edge of the shore (see Fig 5 below). Thus, all of Australia¹⁰ is considered to lie west of the Halachic Date Line (and keeps Shabbat on the same day as the rest of the Western World, even though much of Australia lies east of the 125° 14' E.

According to the Chazon Ish, Japan, New Zealand, Tasmania, and Fiji are on the same side of the HDL as the United States. When the Japanese and New Zealand residents say it is Saturday, halacha says it is actually still Friday. When they say it is Sunday, it is halachically still Shabbat. This would also apply to parts of Indonesia and the Philippines.¹¹

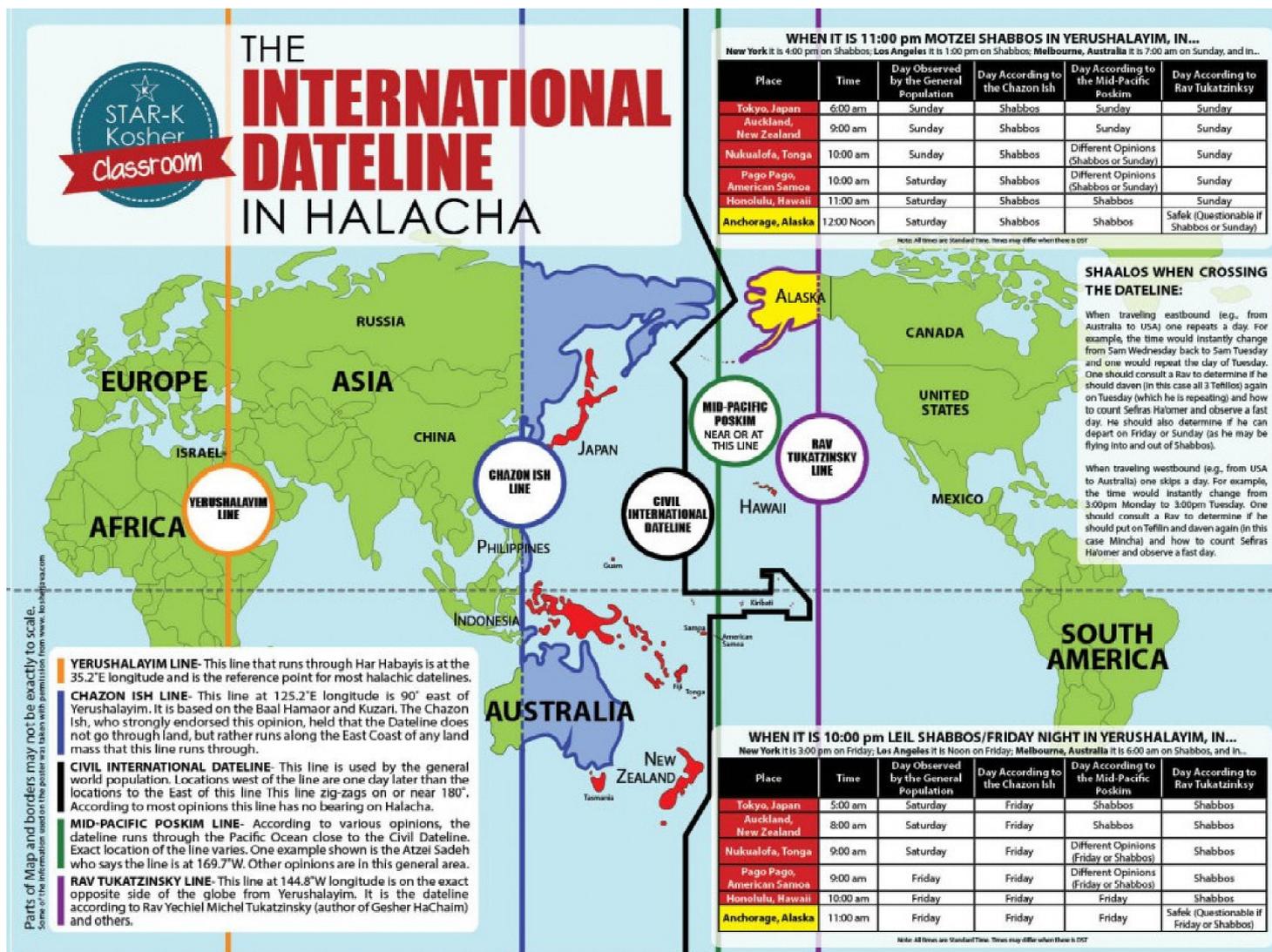


FIG 5

7. In fact, by the Yom Kippur, most of the students had left Japan and arrived in Shanghai. Incidentally, by late 1941 around 50 of these talmidim had permission to travel from Shanghai to Canada. But realized that their ship would cross the date line on Yom Kippur, which would require them to fast two consecutive days! They chose to wait for the next available ship, by which time war had broken out between Japan and the US, blocking any passage between Shanghai and the Americas. This meant that the talmidim were forced to wait out the war in Shanghai until early 1947!

8. Based on the halachic principle of *greira* in the Yesod Olam of R. Yitzchak Yisraeli, a talmid of the Rosh

9. According to the Star K, this 'technical' HDL would intersect Dongfeng Street in Changchun, China. Families on the eastern strip of Dongfeng Street would recite kiddush while families a block to the west would recite havdala. It may be possible for those who want two days of Shabbat to walk one block eastbound, down Dongfeng Street, after Seuda Shlishit and start Shabbat again. Those who want to skip almost all of Shabbat could take a short stroll westbound, and go from sunset Friday to sunset Saturday. See <https://www.star-k.org/articles/kashrus-kurrents/493/a-travelers-guide-to-the-international-dateline/>

10. Nevertheless, the sea off the Australian east coast would be across the HDL. Thus while it was Sunday on the beach, it would be Shabbat once one went into the sea! How far into the sea this change would take place is not clear. It would presumably not be just into the water, but where the sea-bed dips down significantly.

11. The Brisker Rav did not accept the principle of *greira* and ruled that the HDL did indeed cut across land masses. This places many of the main urban areas of Australia - Sydney, Melbourne, Brisbane, and Canberra to the east of the HDL and they would have to keep Shabbat on the local Sunday.

B3] THE POSITION OF THE GESHER HACHAIM

The interpretation of the Ba'al HaMeor and the Kuzari to the Gemara in Rosh Hashana is not, however, the position of many of the other Rishonim, including Rashi. As such, the talmidim in Japan received a different answer from R. Yechiel Michel Tukachinsky¹², the leading calendar expert in Israel at the time. He¹³ ruled¹⁴ that the students of Yeshivat Chachmei Lublin should fast on the Japanese Wednesday on the basis that they had not yet crossed the HDL. Rav Tukachinsky ruled that the HDL is based on Jerusalem being the center of the world, and the starting point from which east and west is referred to. This is based on a midrash in parashat Kedoshim.

6. כשם שהטיבור הזה נתון באמצע האיש, כך ארץ ישראל טיבורה של עולם, שנאמר יִשְׁבֵי עַל-טִבּוֹר הָאָרֶץ (ויחזקאל לח:יב). ארץ ישראל יושבת באמצעיתו של עולם, וירושלים באמצע ארץ ישראל
 מדרש תנחומא פרשת קדושים סימן י

According to this view the line on the Earth where the day halachically starts is 12 hours or 180° east/west of Jerusalem. This places the Halachic Date Line at the 144.8°W meridian (See Fig. 5 above). According to the Geshher Hachaim, half of Alaska is west of the HDL, as is Hawaii. This would mean that they are a day behind the halachic day. Friday in Hawaii is in fact halachic Shabbat! However, as above with the Chazon Ish, if the principle of *greira* is applied (which is by no means clear in this case), it will stretch the HDL around the coast so that all of Alaska is east of the HDL.¹⁵ Hawaii however remains to the west.

The Chazon Ish vigorously opposed this psak, ruling that it went against the clear view of the Rishonim.

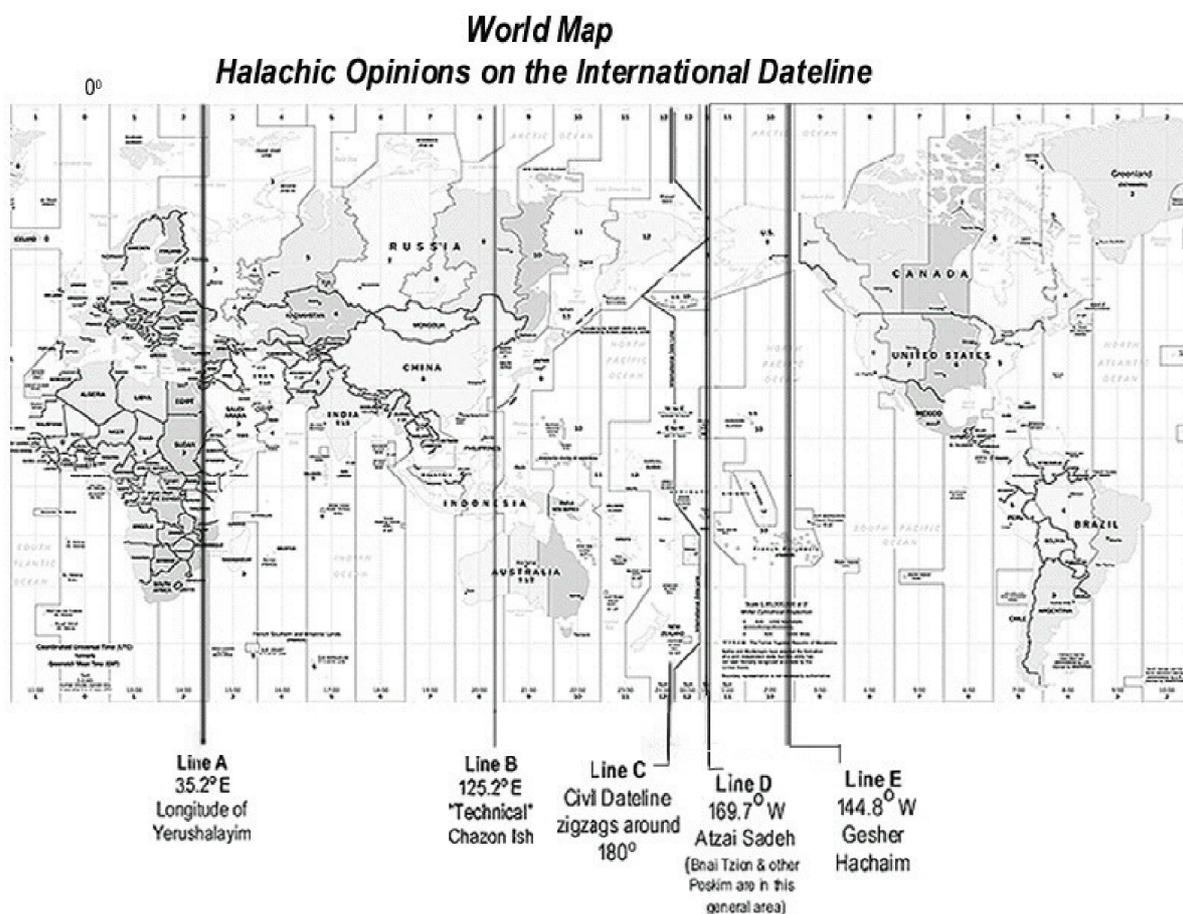


FIG 6

B4] THE POSITION OF THE HAR TZVI

Rav Isser Zalman Meltzer and Rav Tzvi Pesach Frank (Teshuvot Har Tzvi 1:138) claim that there is no such thing as a HDL. Instead, a person should follow the day that the local people are observing¹⁶. For example, if in Japan it is Wednesday, then a Jew must view the day as halachic Wednesday. As such, they answered the students that they should observe Yom Kippur on the Japanese Wednesday. Also, since the world had adopted the IDL as the point where the day begins, in essence this became is the HDL. This view is based on the following halacha:-

12. Rav Tukachinsky was present a meeting in 1941 at the home of Chief Rabbi Herzog, which was convened to address this issue.
 13. This was also the position of Rav Yosef Eliyahu Henkin - Edut LeYisrael p119.
 14. Sefer Hayomam B'Kadur Ha'aretz.
 15. If greira is not applied, the HDL runs through the city of Central, AK and, therefore, most of Alaska - including Anchorage and Fairbanks - are on the western side of the HDL. Either way, Juneau and Sitka are on the eastern side and the same day of the week as the Lower 48 states. In Alaska, there is of course the additional halachic concern at being above the Arctic Circle where it can be 24 hours day or night. Part 2 of this series will iy'H deal with this issue.
 16. This is also the position of R. Menachem Kasher - HaPardes, Chicago, 28th year, vol 5 p 3 ff.

7. ההולך במדבר ואינו יודע מתי הוא שבת מונה שבעה ימים מיום שנתן אל לבו שכחתו, ומקדש השביעי

שולחן ערוך אורח חיים סימן שמד סעיף א

Someone in the desert who loses track of time must count seven days from when he forgets the day and keep Shabbat fully on the 7th day from his new count. (He keeps Shabbat laws on the other days too, other than as needed to remain alive). The Radvaz (15C Egypt) rules that, even though he now has his own personal Shabbat, once he gets to a town, he must fall in with the minhag of the town to keep Shabbat on their day. So too there is no HDL, only local minhag. This will also recognize the IDL as representing the minhag of the world.

B5] THE POSITION OF THE 'MID-PACIFIC' POSKIM

Several Poskim, including R. Dovid Shapiro in *Shu't Bnei Tzion 2:10*, rule that the HDL runs¹⁷ through the middle of the Pacific Ocean, closely resembling the IDL. According to these opinions, Japan and New Zealand will be on the western side of the HDL (similar to Asia), and residents of these locations will observe Shabbat on the local Saturday. Hawaii would be on the eastern side of the HDL (similar to America), and residents there would also observe Shabbat on their local Saturday. The only problematic areas would be some outlying Pacific islands which are rarely visited by Jews.

C] HALACHIC CONCLUSIONS

- Australia, China, Russia, Korea¹⁸, Hong Kong and Taiwan are not a problem. Shabbat will be on the regular Saturday.
- If you are going to Japan, New Zealand or Hawaii - ask a she'ela!
- The view of some poskim is that visitors¹⁹ to these locations should keep the majority view Shabbat fully, and ALSO a second day the minority view Shabbat as a chumra. This means that one will not do issurei deoraita on the second day Shabbat. One will however, be allowed to do issurei derabannan, including Torah melacha with a shinui.
- This will mean that, in Japan or New Zealand, Saturday will be the main Shabbat day and Sunday will also be kept as Shabbat 'lechumra' and melacha may not be done normally²⁰. Regular Sunday tefillot will be said.
- In Hawaii, Saturday will be the main Shabbat day and Friday will also be kept as Shabbat 'lechumra' and melacha may not be done normally. This will present some problems preparing for Shabbat (with a shinui) and even lighting Shabbat candles²¹!
- The Aleutian Islands or South Pacific Islands, including Fiji, American Samoa and Samoa, are very problematic²². A she'ela is needed!
- In Part 2 we will iy'H look at an alternative route to reaching a psak in such unusual situations.

D] HALACHIC CHALLENGES

Major halachic she'elot²³ arise both from being in 'safek zone' and from crossing the HDL:

1. For People in the Safek Zones (Chazon Ish - Japan, New Zealand; Gesher Hachaim - Hawaii)

- Which day to keep Shabbat/Yom Tov/Yom Kippur?
- Which day to count sefirat haomer?
- Which day to put on tefillin?

17. The exact location varies among the Mid-Pacific Poskim. The Bnei Tzion's HDL slants westward through the Bering Straits (between Alaska and Siberia), touching 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, Atzei Sodeh 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 IDL. See the Star K article op cit.

18. Although Seoul Airport is on an island, disconnected to the mainland, so this may present a halachic problem that the airport is actually a halachic day earlier.

19. Locals keep only one day Shabbat - the regular local calendar day.

20. Effectively a Shabbat version of the 'day and a half' psak on Yom Tov in Israel.

21. The poskim recommend two flashlights which should be lit with a shinui.

22. The most extreme case of all was on Shabbat Dec 31 2011. Samoa is around 2,500 miles south of Hawaii and used to be on the Hawaiian side of the IDL (meaning that the extra safek Shabbat day was Friday). On Thursday night Dec 29 at 11.59pm the IDL was moved and Samoa skipped to the Australian side, meaning that Friday was entirely missed and it soon became Saturday morning at 12.01am. Now, for Samoa, the extra safek Shabbat day became Sunday. Rabbi Dovid Heber from the Star K rules that Shabbat that week would have to last 49 hours - beginning at sunset on Thursday Dec 29 2011 and lasting until nightfall on Sunday Jan 1 2012! See <https://www.theyeshivaworld.com/news/headlines-breaking-stories/113307/how-to-keep-this-shabbos-in-samoa-star-k-tells-us-how-samoa-tokelau-to-cross-international-date-line.html>

23. 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. See <https://www.star-k.org/articles/kashrus-kurrents/493/a-travelers-guide-to-the-international-datetime/>

2. For People who Cross the HDL (e.g. in flight)

- Whether Shabbat can 'reappear' or go out early?
- Whether fast days can 'reappear' or go out early?
- Whether mitzvot have to be repeated if you go back a day - e.g. megilla, matza, shofar, sefira?
- How to count the days of Chanukah.
- How to calculate brit milah, pidyon haben and barmitzva.
- How to count shiva neki'im and vestot.
- When to daven - what about 'missed' tefillot?

In all the cases below, it helps to remember: FLYING EAST = GO BACK (ie repeat/gain) A DAY
FLYING WEST = GO FORWARD (ie skip/lose) A DAY

D1] CROSSING THE DATE LINE**FLIGHT 1 - New York to Taiwan: Westbound Flight so 'Lose a Day'**

Dept: New York Sunday 12.00 noon
Arr: Taiwan Monday 16.00 local time (Monday 03.00 New York time)

Flight time : 15 hours
Time zones: - 11
Apparent movement of sun: 4 hours

On a flight from New York to Taiwan, the whole flight takes 15 hours but, because 11 times zones are crossed, the apparent movement of the sun is only 4 hours. The whole flight takes place in sunlight hours. Rav Tukachinsky's HDL was crossed 7 hours into the flight, the IDL was crossed 10 hours into the flight and the Chazon Ish's HDL was crossed 14 hours into the flight.

Halachic questions include:-

- Sunday mincha and ma'ariv and Monday shacharit were missed.
- If Sunday is a fast day, when does the fast end?

FLIGHT 2 - Taiwan to New York: Eastbound Flight so 'Gain a Day'

Dept: Taiwan Friday 10.00 (Thursday 21.00 New York Time)
Arr: New York Friday 10.00

Flight Time: 13 hours
Time zones: +11
Apparent movement of sun : 24 hours

On the return flight, the sun 'speeds up'. The sun sets quickly and rises again for a second Friday. The Chazon Ish's HDL was crossed 1 hour into the flight, the IDL was crossed 5 hours into the flight and Rav Tukachinsky's HDL was crossed 8 hours into the flight.

Halachic questions include:-

- Having davened Shacharit on Friday, must one daven a second Friday shacharit?
- Must one put on tefillin again for Friday?
- If Friday was a fast day and it went out prematurely, can the traveller eat?
- Does the fast start again on the 'second' Friday?
- Did Shabbat start at sunset on Friday night and then abruptly disappear on crossing the HDL when Friday night turns back into Thursday night?

FLIGHT 3 - Los Angeles to Taiwan: Westbound Flight so 'Lose a Day'

Dept: Los Angeles Friday 13.55
Arr: Taiwan Motzei Shabbat 20.35

• One departs before Shabbat and arrives on Motzei Shabbat. When the sun sets on Friday, or when one crosses the HDL, whichever comes first, it is Shabbat in the plane for several hours, until one crosses the HDL into definite Motzei Shabbat or it gets dark.

E] HALACHIC SOLUTIONS

E1] SHABBAT

Most Poskim rule that Shabbat comes in and goes out according to the location one is actually in (there is a debate whether this is rabbinic or min haTorah). During the period which is Shabbat on the plane, one may not do melacha or remove muktzeh from one's pockets. Using the bathroom on the plane is therefore a problem. Asking a non-Jew to open the door would be allowed.

In Flight 2 above, this 'temporary Shabbat' will last from visible sunset until when one crosses the HDL of Rav Tukachinsky (145°W), when it is definitely Thursday night again according to all opinions²⁴. This can be around 3 to 4 hours in the winter. Some poskim are unhappy about taking this Friday flight which flies into Shabbat due to the issur of (i) techumin (travelling beyond the 2000 amot town limit on Shabbat) and (ii) oneg Shabbat. Most poskim however will allow the flight in order to get back to one's family for Shabbat.

In Flight 3 above, since he does not take off or land on Shabbat, if a person is shomer Shabbat on the plane, there are grounds to permit this flight. Nonetheless, the consensus of the poskim is to avoid taking this flight and skipping most of Shabbat (see Igrot Moshe OC 3:96).

Another problematic flight is one which leaves Sydney/Hong Kong/China on a Sunday, flying east over the Pacific. According to the Chazon Ish, as soon as one crosses into the sea²⁵ it becomes Shabbat and this will last until sunset.

E2] MATZA, SHOFAR, MEGILLA

If someone flew East across the HDL on first night Chol Hamoed Pesach, he would go back a day to Seder night. Most poskim rule that matza need not be eaten again. Whilst Shabbat is dependent on the day of the week, matza etc is a once a year obligation.

E3] CHANUKAH

There are two main opinions on Chanukah:-

- Rav Scheinberg and Rav Kanievsky rule that Chanukah is date specific. As such if a person (flying east) repeats a day, they do not light again for the repeated night. They will thus stay in step with the rest of the world. If they fly west and skip a day, they will simply lose a day of Chanukah and will light the same number of candles as everyone else in their destination e.g. 1,2,3,5,6,7,8 (skipping 4).
- Rav Eliyashiv rules that Chanukah is not date specific (Kislev can have 29 or 30 days so the nights of Chanukah do not always fall on the same dates). Rather, for Rav Eliyashiv, each night of Chanukah requires one extra candle than the last. As such, if a day is repeated, the traveller gets a day ahead of the rest of the world. This has two consequences:-
 - since you are now on day 6 when the rest of the world is on 5, you cannot light 5 candles. You also cannot light 6 candles, since that is the wrong number for everyone else! So you light one for each remaining night (which is the basic halacha of the mehadrin, not the mehadrin min hamehadrin).
 - you will finish a day before everyone else. But you cannot refuse to light at all when everyone else is lighting 8 candles. Rather, you will need to light 8 candles without a beracha, so that people will not think that you have neglected lighting!

E4] TEFILLA

- Skipping a day - flying west. If person davened on Monday morning and then flew west into Tuesday morning they do not need to daven again.
- Repeating a day - flying east. If a person davened on Monday morning and then flew east into Sunday, do they need to daven again on their 'repeat' Monday? There are two main opinions. One says that the tefilla should be repeated since it is governed by the cycle of sunrise and sunset. Others says that the tefilla for Monday need not be repeated just because it is Monday again.

The recommended solution by some poskim is:-

- to daven a tefillat nedava (i.e. voluntary shemona esreh) on the extra day.
- to say hallel again (i.e. on Rosh Chodesh/Chanukah) without a beracha.
- bircot hashachar should be said again.
- other berachot which cannot be said as tefillat nedava (e.g. the berachot of pesukei dezimra/mussaf) can be said mentally.

E5] KERIAT SHEMA

Keriat Shema is determined by actual sunrise and sunset and thus must be repeated as necessary.

24. Some poskim rule that once one reaches 169°W, one may perform rabbinic prohibitions, but should refrain from Torah prohibitions until reaching 144.8°W or mainland Alaska.

25. In fact, Rav Herschel Schachter is quoted in the 1991 RJJ article (ob cit) as ruling that the Chazon Ish's psak of *greira* only applies on the ground. According to this, the second one takes off into the air, it will immediately become Shabbat if one is east of the 125°E technical line (eg a flight from Sydney on a Sunday).

E6] SEFIRAT HAOMER

When flying east a day will repeat. The count for that day should be made again without a beracha. Thereafter the count can continue counting with a beracha.

When flying west a day is lost (e.g. Wed 15:00 becomes Thurs 15:00.) Since the omer can be counted even during the day (without a beracha) one should count the new day immediately without a beracha and then count onwards from that evening with a beracha as normal.

E7] FAST DAYS

8. ואמר רב חסדא: כל תענית שלא שקעה עליו חמה - לא שמייה תענית

תענית יב.

Chazal state that any fast which does not last until nightfall is not considered a valid fast.

- When flying east (eg US to Israel), even if not crossing the HDL, the day will end prematurely. Since the person has reached nightfall in his destination he can break fast even though this would not be night in the US.
- When flying west the fast extends artificially - does the traveller need to wait until actual sunset, even though that means that the fast will be extended for many hours? A she'ela must be asked depending on personal circumstances, although the halacha will be more stringent on Tisha b'Av, as opposed to other fasts.
- When flying east over the HDL the traveller goes back a day. For example, if the fast is on a Thursday the traveller will, on crossing the HDL, go back to Wednesday, which is not a fast at all. Can he simply start eating immediately, even though it is not sunset? Rav Scheinberg says that one can eat, since Wednesday is not a fast day. Rav Eliashiv says that the fast must be continued until sunset. All poskim agree that the next day must be kept again as a fast, since a fast was not completed on the correct day.
- If one crossed the HDL going east after completion of the fast at nightfall, going back a day, the fast does not have to be repeated.
- If one crossed the HDL going west on the day before a fast and the day moves forward into the fast day (ie in our example from Wednesday to Thursday), one should fast until nightfall.
- If one crossed the HDL going west on a fast and the day moves forward (ie in our example from Thursday to Friday), Rav Scheinberg will allow you to eat immediately and Rav Eliashiv will require you to finish the fast until sunset.

E8] BRIT MILAH, PIDYON HABEN, BAR MITZVA

There are three opinions on this issues:-

- Rav Scheinberg: the count goes by the actual age of the person. Thus if a baby is born in the US on Monday and then goes to Australia (a day ahead), the brit will still take place on the eighth day after the birth - ie the following Tuesday.
- Rav Chaim Kanievsky: the mitzvot are date specific. As such, in the above case, the brit will take place on Monday in Australia, even though the baby is only 7 days old!
- Rav Eliyashiv: Brit Mila and Pidyon HaBen are age specific (as above) but Bar Mitzva is date specific.

E9] SHIVA NEKI'IM

- All poskim agree that the woman must count 7 actual days:- a woman who does a hefsek tahara on Monday afternoon will normally go to mikva the following Monday night. If she does a hefsek tahara in New York on Monday, and then flies to Australia (and skips a day) she will go to mikva the following Tuesday night in Australia.
- So too, if she does a hefsek tahara in Hong Kong on Sunday night and then flies to Los Angeles, going back a day, she will be able to go to the mikva next Motzei Shabbat, since she has counted 7 actual days.
- If she does a hefsek tahara in New York on Monday afternoon and then flies to Israel (not crossing the HDL), most poskim rule that she can go to mikva at nightfall on the following Monday in Israel and she does not have to wait for nightfall in New York time.

E10] AVEILUT

As in shiva neki'im, the week of shiva of Aveilut is a personal count of 7 actual days, disregarding whether the mourner crosses the HDL and loses or gains a day.

E11] VESTOT

- The vest hachodesh is defined by the calendar and will thus be fixed wherever the woman is. Thus, if she crosses the HDL she may have no vest hachodesh that month, or have two.
- The vest haflaga and the onah beinonit are a personal count of days and are unaffected by the HDL.