

# THE Daf HaKASHRUS



A MONTHLY NEWSLETTER FOR THE OU RABBINIC FIELD REPRESENTATIVE

## HOW EARLY CAN YOU DAVEN? (PART I)

BY RABBI DONNEAL EPSTEIN

Director of OU Kosher Far East Division

one must catch an early flight or train. This issue also applies to RFRs who do not necessarily have to travel but must be at their respective Hashgacha jobs early in the morning.

### SHACHARIS: TIMES FOR KERIAS SHEMA AND THE SHEMAH ESREH

There are two different sets of *zmanim* (halachic times) that are relevant in order to pray the morning service: The proper time to pray the *Shemoneh Esreh* and the proper time to say the *Shema*.

The optimal time to begin saying the *Shemoneh Esreh* is "*k'vasikin*," which is at the moment of *ha-netz ha-chamah* (sunrise)<sup>1</sup>. If one cannot pray at sunrise, it is preferable to pray after sunrise (until the end of the *zman tefillah*, i.e., the latest halachic time one may recite the morning *Shemoneh Esreh*). In cases of necessity, one may say the *Shemoneh Esreh* before sunrise as long as he prays after *alos ha-shachar*, i.e., dawn, which is seventy-two minutes before sunrise.<sup>2</sup>

Preferably, one should say *kerias Shema* after *misheyakir* (which

Many RFRs travel frequently and are often up before dawn. At the beginning of his day the RFR is faced with a major question: How early can he pray the morning service? This is particularly relevant when

is the beginning of *zman kerias Shema* – the halachic time for saying the *Shema*<sup>3</sup>; see below where the time for *misheyakir* is discussed in more detail), and before the end of *zman kerias Shema*. If one can't say *kerias Shema* after *misheyakir* (e.g., he will be at work very early in the morning), he can say it after dawn<sup>4</sup> followed by the *Shemoneh Esreh*. If possible he should repeat the *Shema* again later after *misheyakir*.

*Alos hashachar* is seventy-two minutes before *ha-netz ha-chamah*.<sup>5</sup> There are various opinions regarding the *zman* of *misheyakir*. The opinions range from sixty-six minutes before *ha-netz* to as little as thirty-five minutes before *ha-netz*.<sup>6</sup> The impression of this author is that the opinion of sixty minutes before *ha-netz* is generally relied upon.

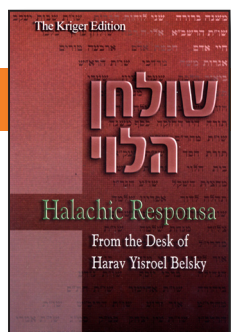
Based on the above, there are four different levels of preference regarding when to recite *kerias Shema* and *Shemoneh Esreh*:

- Optimally, *kerias Shema* should be recited just before sunrise, and *Shemoneh Esreh* at the precise moment of sunrise.
- Both may be recited after sunrise as long as one recites *kerias Shema* and *Shemoneh Esreh* before the end of their respective *zmanim*.
- Kerias Shema* can be said after *misheyakir* followed by *Shemoneh Esreh* the *Shemoneh Esreh* thus being recited before sunrise.
- In case of great necessity, one may recite *kerias Shema* after dawn, followed by the *Shemoneh Esreh*.<sup>7</sup>

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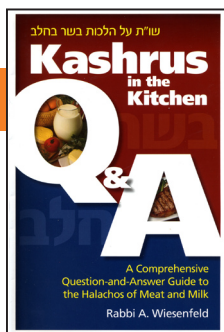
## PUBLICATIONS

The Daf wishes to bring the following four publications to the attention of our readership.



**Shulchan HaLevi** is the first volume of a series of responsa in English by HaGaon HaRav Yisroel Belsky, Shlita. The Sefer contains numerous questions posed to Rav Belsky in the four sections of Shulchan Aruch. There is a separate section on Professional Kashrus Issues. Available at quality Judaica stores worldwide.

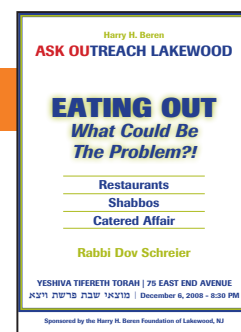
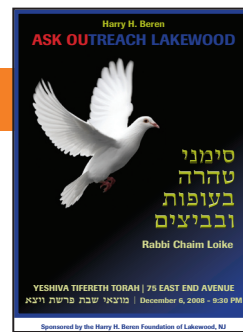
**Kashrus in the Kitchen Q&A** is a comprehensive Question and Answer Guide to the Halachos of Meat and Milk compiled by Rabbi A. Wiesenfeld of Yerushalayim and published by Feldheim Publishers. The author's work is written, as HaGaon HaRav Moshe Sternbuch Shlita states in his approbation, in "Easy, clear language..." The text is in English with extensive



Hebrew footnotes. First printing sold out. Second printing now being sold.

**סימני טהרה בעופות ובבצרים** is a beautiful colored pamphlet prepared by Rabbi Chaim Loike for his Shiur on the subject and live presentation of over 20 kosher and non kosher birds at the recent ASK OUTREACH-Lakewood series of Kashrus Shiurim.

**Eating Out – What Could be the Problem** by Rabbi Dov Schreiber contains important *מקומות מראה*, charts and guidelines for restaurants, Shabbos and catered affairs. This pamphlet was distributed at the recent ASK OUTREACH-Lakewood Kashrus Shiur on this topic.



## DAVEN

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Ordinarily, one must say the concluding blessing of *kerias Shema* (known as *goel Yisrael*) immediately prior to the *Shemoneh Esreh*. This is known as *somech geulah li'tefillah* (juxtaposing redemption, as represented by the *goel Yisrael* blessing, to prayer, i.e., the *Shemoneh Esreh*).<sup>8</sup> This applies even if one will then have to say the *Shemoneh Esreh* while sitting down. For example, if one can say *kerias Shema* after *misheyakir* but will be in a public place and embarrassed to stand up and pray, then he should still be *somech geulah li'tefillah* and say the *Shemoneh Esreh* sitting down.<sup>9</sup>

If one can say *kerias Shema* after *misheyakir*, but it will be necessary to say the *Shemoneh Esreh* while traveling in a plane, car or train, the halachah assumes one will not have *kavanah* (good concentration) for the *Shemoneh Esreh* but will be able to have *kavanah* for the first verse of the *Shema*. There are two options:

- The opinion of the *Shulchan Aruch*<sup>10</sup> is that one may separate the *Shemoneh Esreh* from *kerias Shema* and not be *somech geulah li'tefillah*. Accordingly, one can say the *Shemoneh Esreh* after dawn before he sets out, and then later after *misheyakir* say the *Shema* with its blessings.
- The *Magen Avraham*<sup>11</sup> maintains that the accepted practice is to be *somech geulah li'tefillah* and pray while traveling.

It should be noted that the dispute between the *Magen Avraham* and the *Shulchan Aruch* applies in a situation where one is traveling and it is still possible to say *kerias Shema* after *misheyakir* with some minimal *kavanah*. Therefore, both the *Magen Avraham* and the *Shulchan Aruch* agree that it is best to say *kerias Shema* after *misheyakir*; the dispute is only whether it is better to be *somech geulah li'tefillah* and say the *Shemoneh Esreh* while traveling, or to say the *Shemoneh Esreh* at home before one leaves on the trip. However, if a person will be in a total state of *bilbul*, i.e., confusion, during his trip, and he will not have any *kavanah*, or he will be at work after *misheyakir*, and it is virtually impossible to pray there, then everyone agrees that it is preferable to say *kerias Shema* before *misheyakir* but after *alos hashachar*. An example of *bilbul* would be one who will be in an airport after *misheyakir* and will find it embarrassing to wear *tefillin* in public.<sup>12</sup>

## BIRCHOS HA-SHACHAR AND BIRCHOS HA-TORAH

*Birchos ha-shachar* (the morning blessings) and *birchos ha-Torah* (the blessings that one makes every day before learning Torah) may be recited before dawn with the exception of *ha-nosein la-sechvee*, which preferably should be recited after dawn.<sup>13</sup> *Korbanos* (the section of the morning prayers that discusses the sacrifices) should not be recited before dawn unless one is short on time – in which case he may recite it even then.<sup>14</sup> *Pesukei D'zimrah* (the psalms of praise which form part of the daily morning service) may be recited before *misheyakir*,<sup>15</sup> and if one is pressed for time, even before dawn.<sup>16</sup> If one is awake before dawn and washes *netilas yadayim*, he should wash again after dawn without a blessing.<sup>17</sup>

## BLESSING ON A TALLIS

There is a dispute concerning when one is permitted to recite a blessing on a *tallis*. The *Shulchan Aruch* is of the opinion that the blessing cannot be recited until after *misheyakir*.<sup>18</sup> The Rema holds that the blessing can be said after *alos ha-shachar*. The *Mishnah Berurah* seems to lean in favor of the *Shulchan Aruch*, whose position is supported by the Gra. Rabbi Moshe Feinstein<sup>19</sup> ruled that one should not recite a blessing on the *tallis* before *misheyakir*, even if he will not be able to wear a *tallis* after *misheyakir*. In this case he should recite a blessing on the *tallis katan* (the four-cornered garment) after *misheyakir*. Before the blessing one should move the *tzitzis* momentarily.

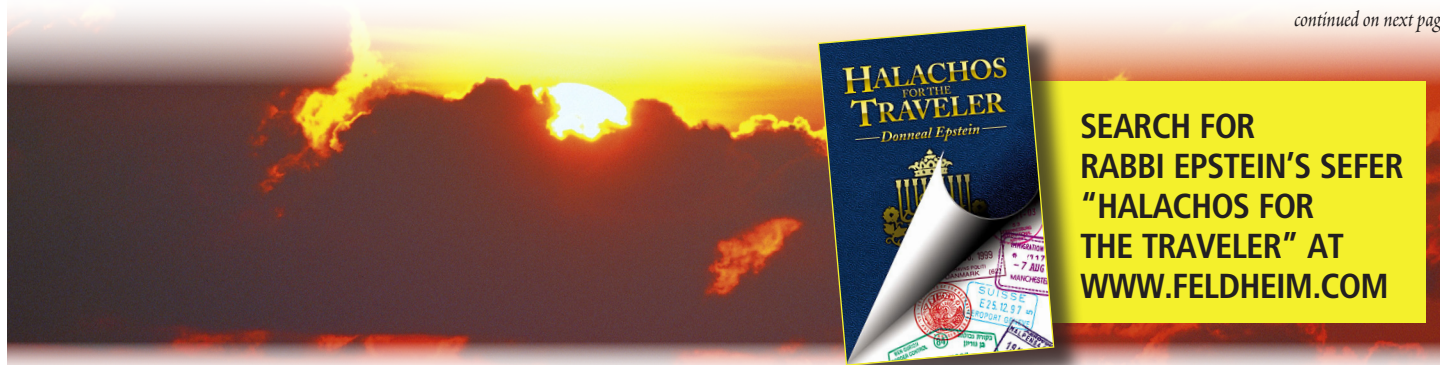
In situations where one is permitted to pray after *alos ha-shachar* before *misheyakir* (as detailed above), Rabbi Feinstein rules that one should wear a *tallis*, even though he won't recite a blessing.<sup>20</sup>

If one puts his *tallis* on before *misheyakir*, and continues to pray after *misheyakir*, he should move his *tzitzis* momentarily and recite a blessing on his *tallis* after *misheyakir*.<sup>21</sup>

## PUTTING ON TEFILLIN

*L'chatchilah* (a priori), one should not don *tefillin* before *misheyakir*. In pressing circumstances one may put on the *tefillin* before *misheyakir*, and recite a blessing after *misheyakir*.<sup>22</sup> Before

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## לא באתי אלא לעזור TRUCKING

BY RABBI ELI GERSTEN  
RC, Recorder of OU Psak and Policy

The OU sends mashgichim to audit truck depots to monitor that dedicated trucks are only carrying kosher commodities (even on their backhauls) and that they are cleaned with a kosher maintenance wash.

The OU has made great strides in the last several years towards ensuring that kosher products are transported only in kosher approved tanker trucks. To this end, we now certify fleets of kosher dedicated tankers and kosher truck wash stations throughout the country.

A kosher maintenance wash is a washing that will maintain the kosher status of an already kosher truck. It is not a kashering. After a truck delivers a load, it must be washed and sanitized before it can be reloaded. A kosher wash does not use non-kosher recycled water. It is the responsibility of the mashgiach who visits the trucking depot to make sure that dedicated kosher tankers are only receiving a kosher maintenance wash. A mashgiach, shipping or receiving product at a plant, only needs to verify that the tanker is kosher certified but does not need to verify that a kosher wash was performed. The OU as well as other kosher certifying organiza-

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reciting the blessing one should move the *tefillin* slightly and then move them back into place.<sup>23</sup> Alternatively, one may recite *Pesukei D'zimrah* without *tefillin* and then don the *tefillin* with a blessing after *misheyakir*, before beginning the blessings that precede the *Shema* after the conclusion of *Yishtabach*.<sup>24</sup>

If necessary, one may don *tefillin* while sitting down.

### CALCULATING ZEMANIM

One may rely on newspapers for fairly accurate *zemanim*. Halachically, we calculate *zemanim* according to the trailing edge of the sun (end of sunset) for *shekiyah* and the leading edge of the sun (beginning of sunrise) for *ha-netz*, while many newspapers calculate both of these times by using the same edge for both sunrise and sunset. Furthermore, newspapers generally rely on the Naval Observatory time charts, which are constant each year for any given day. In reality, sunrise and sunset fluctuate slightly on any given day from one year to the next because the solar calendar that we follow has a quarter-day inaccuracy which is only adjusted every four years with the leap year.<sup>25</sup> Accordingly, newspaper listings may be off by a few minutes. One may contact Rabbi Mordechai Premock in Brooklyn, New York, at (718) 851-1314, to receive a copy of his computerized *zemanim* chart, which provides precise times for any location.

<sup>1</sup> 89:1.

<sup>2</sup> Ibid. See Mishnah Berurah, Biur Halachah in 89, heading "Vim," where he records a dispute among the poskim whether one should wait after *alos ha-shachar* until the eastern horizon is lit up (*ha'ir kol ha-mizrach*). The amount of time given in the text of seventy-two minutes as the time of *alos ha-shachar* is actually a source of controversy. The Talmid (Pesachim 94a) informs us that *alos ha-shachar* precedes *ha-netz ha-chamah* by the amount of time it would take to walk 4 mil. This is the only information given. Poskim dispute how long it actually takes to walk a mil. The opinions range from 24 minutes, to 22 ½ minutes, to 18 minutes. Additionally, there is a dispute whether the time frame stated by the Talmud of 4 mil being the standard is universal regardless of season, or whether it is only meant for the geographic location of Babylonia during the spring and autumn seasons.

Contemporary poskim have related to me that the period of seventy-two minutes may be used to calculate the time of *alos ha-shachar*. Although there are other opinions, the consensus of most poskim is that one may rely on the seventy-two minute amount. See *Yechave Da'at* II:8 for a full presentation of the various opinions. See also *Yisrael Vehazemanim*, vol. I, pp.2-4.

<sup>3</sup> 58:1. *Misheyakir* literally means when it is light enough outside for one to recognize a casual acquaintance at a distance of four amos.

<sup>4</sup> 58:4. See Igros Moshe IV:6, Mishnah Berurah 58:19 and Aruch ha-Shulchan 58:9. It should be noted that there is a dispute whether or not the blessing of *Yotzer ohr* can be said before *misheyakir*. The Shulchan Aruch (58:3) holds that one may recite *Yotzer ohr* before *misheyakir*. This is also the opinion of Rabbi Moshe Feinstein in Igros Moshe IV:6. However, the Mishnah Berurah (58:17) quotes the Magen Avraham, the Peri Megadim and the Gra (Rabbi Eliyahu, the Gaon of Vilna) that one should not say *Yotzer ohr* prior to *misheyakir*. According to their opinion, one should skip *Yotzer ohr* and say it after *misheyakir*, and thus start with the blessing of *Ahavah rabbah*.

<sup>5</sup> Based on Mishnah Berurah, Biur Halachah 89. Although there are other opinions, the consensus of most poskim is that one may rely on the seventy-two-minute time period. See *Yechave Da'at* II:8 for a full presentation of the various opinions. See also *Yisrael Vehazemanim*, vol. I, pp. 2-4.

<sup>6</sup> See Igros Moshe IV:6, where he states that it is difficult to place *misheyakir* at an exact time, but nevertheless places it between thirty-five and forty minutes before *ha-netz*. Rabbi David Feinstein expressed to the author that in his opinion *misheyakir* is not an affixed time on the clock; rather, it is dependent on one's actual ability to see someone else at a distance of four amos based on weather conditions. It is unlike other *zemanim*, which

are not dependent upon one's actual perception. See *Tefillah Kehilchasah*, p. 68, where the author informs us that this was also the view of the Steipler Gaon, who used to go to the porch of Kollel Chazon Ish to check if the time of *misheyakir* had arrived. Rav Henkin held that *misheyakir* was sixty minutes before *ha-netz* (*Edus Yisrael*, p. 260). Rabbi Ovadiah Yosef holds that it is sixty-six minutes before *ha-netz* (*Yechave Da'at* II:8). Contemporary poskim have conveyed to me that sixty minutes before *ha-netz* as the time for *misheyakir* may be relied upon. Indeed, this is common practice in the winter months in many synagogues. See also *Yalkut Yosef*, vol. I, p. 137, and Shearit Yosef, vol. I, p. 405.

<sup>7</sup> In the text we have stated that praying after *ha-netz* is preferable to praying before *ha-netz*. This is the opinion of most poskim. However, there are poskim who disagree and rule that the optimal time for Shacharis is *ha-netz ha-chamah*. If one will not pray at *ha-netz* it doesn't make a difference if one will pray before or after *ha-netz ha-chamah*. This is the opinion of the Peri Yitzchak and others. The Mishnah Berurah, Biur Halachah 89, heading "Yatzah" rules as we do in the text, but he does say that one should not protest against those who pray before *ha-netz*. See also *Yisrael Vehazemanim*, p. 68.

<sup>8</sup> 111:1.

<sup>9</sup> Contemporary poskim, based on Magen Avraham 89:16 and Igros Moshe IV:20.

<sup>10</sup> 89:8. See Magen Avraham, who explains that the Shulchan Aruch holds that the need for *kavanah* outweighs the need to be somech *geulah li'tefillah*. (See Yabia Omer III:9 regarding the Shulchan Aruch's position on the need for *kavanah*).

<sup>11</sup> 89:16. The reasoning of the Magen Avraham is that nowadays people don't have proper *kavanah* when they pray. Therefore, it is preferable to be somech *geulah li'tefillah*.

<sup>12</sup> General consensus of the major poskim.

<sup>13</sup> 47:13., Mishnah Berurah 31. See Kaf ha-Chaim 46:49, where he posits that the proper time for *birchos hashachar* is at halachic midnight! See also Ketzos ha-Shulchan 5:6 for a similar position.

<sup>14</sup> 1:6, Mishnah Berurah 17. See there where he states that *parashas ha-kiyor* and *terumos ha-deshen* (both part of the *Korbanos* section) may be recited before *alos ha-shachar*. This excludes *parashas ha-tamid*, *parashas ha-olah*, and *eizehu mekoman*. However, the Malbim in Artzos ha-Chaim 1:6 states that if one said *Korbanos* before dawn he has fulfilled his obligation.

<sup>15</sup> Mishnah Berurah, first Biur Halachah in 58, heading "Zeman."

<sup>16</sup> Maharsham in Da'as Torah 664:1.

<sup>17</sup> Rema 4:14. See Mishnah Berurah 33.

<sup>18</sup> 18:3.

<sup>19</sup> Igros Moshe IV:6.

<sup>20</sup> Ibid.

<sup>21</sup> Based on Rema 18:3.

<sup>22</sup> 30:1.

<sup>23</sup> 30:3.

<sup>24</sup> Mishnah Berurah, first Biur Halachah in 58. See also Igros Moshe I:10, where he discusses wearing *tefillin* before *alos ha-shachar* in a situation where a person won't be able to put on *tefillin* after *alos*. In that responsum, Rabbi Feinstein distinguishes between a Talmid chacham (a scholar) and an *am ha-aretz* (an unlearned Jew). A talmid chacham should not recite a blessing before *alos*, while an *am ha-aretz* is permitted to do so (in order that he shouldn't treat the mitzvah of *tefillin* lightly). In a later responsum (IV:6), Rabbi Feinstein seems to permit the recitation of a blessing even for a Talmid chacham. In a discussion between the author and Rabbi David Feinstein, he expressed the opinion that this is only applicable in a situation where it is virtually impossible to put on *tefillin* later, such as for a soldier in the army. However, under modern employment conditions one must don *tefillin* at the correct time, i.e., after *misheyakir*.

<sup>25</sup> See *Yisrael Vehazemanim*, vol. II, p. 540.



tions have created a network of kosher maintenance wash stations across the country to service these fleets.

If a tanker is not part of a certified fleet it is permitted to transport kosher commodity if it underwent a kosher upgrade wash. A mashgiach must obtain a kosher upgrade wash ticket before loading product. A kosher upgrade wash is a prolonged washing with *roschim* water performed in the presence of a mashgiach and determined to be a sufficient kashering.

One should not confuse a kosher maintenance wash with a kosher upgrade wash. While an upgrade wash is a kashering, a maintenance wash just preserves the status quo. It is common for companies and truckers to think that they are permitted to load a non-certified truck because they have paper work showing that it had received a kosher maintenance wash. I recently spoke with the operator of a truck wash facility who had difficulty understanding this difference. It is important that this distinction be understood.

It is incumbent upon the mashgiach who visits a location that receives bulk tanker transports to review the bills of lading of all the products that arrived since his last visit, to ensure that the truck that delivered the product was from an approved fleet. (If one is not sure which trucks are certified, they should contact Rabbi Gavriel Price at [priceg@ou.org](mailto:priceg@ou.org) for an updated list.) Similarly, a mashgiach that visits a plant that dispatches products in tanker trucks should make sure that these tankers are certified.

### WHAT SHOULD A MASHGIACH DO IF HE FINDS THAT A TANKER WAS NOT CERTIFIED?

If the kosher commodity was not heated, then the product will always be permissible *bidieved*, since *kevisha* only takes place after 24 hours. At that point the tank will always be *nosain ta'am lifgam*. While this does not permit the *lichatchila* use of such tankers nonetheless the kosher product remains kosher. Since the product was already sent, we may accept the product. However, if the tanker originated from an OU certified plant, then the RC should contact the company and remind them of OU trucking policy.

If the kosher commodity was heated or was a *davar charif* (alcohol, vinegar...) that can rejuvenate old *bliah*s (*mechalya lay lishvach*), then we have a more significant issue. We have found that tanker trucks in America typically carry loads that are more than 60 times the dimensions of the walls of the tank. In general, American 6000 gallon tankers that are more than 75% full will meet this criterion. If a heated commodity was loaded when the tanker was an *aino ben yomo* then the product can also be accepted *bidieved*. However, if the product was a *davar charif* that was *kavush* in the tank for 24 hours and there was no *bitul b'shishim* then the office should be contacted immediately. It should be stressed that commodities transported under the supervision of the OU should be transported in kosher dedicated trailers only.

Group one products are often produced by uncertified companies and it is beyond our control to ensure that they are sent on certified trailers. As noted above this situation is acceptable for products sent at ambient temperature. However, the transport of heated group one products should be evaluated by the RC/RFR to ensure that the criteria above are being met (e.g. that the tankers are sent full or do not carry non-kosher).

In parts of the world where we have not yet developed a system of dedicated tankers, a mashgiach should verify that the prior loads were kosher commodities before sending out products. If we have documentation that the three prior loads were acceptable then we may allow OU products to be loaded onto these trucks<sup>1</sup>. Where this is difficult, Rabbi Genack said that we may rely on the immediate previous load being acceptable.

Transportation issues are by nature complex, as they involve many variables. The scope of these halachos cannot be adequately captured in one page. It should be noted, in addition, that some commodities have unique halachic considerations such as *stam yayin* or milk as a previous load<sup>2</sup>. Therefore, in cases of extenuating circumstances, one should consult with the poskim for a ruling.

### IN SUMMARY:

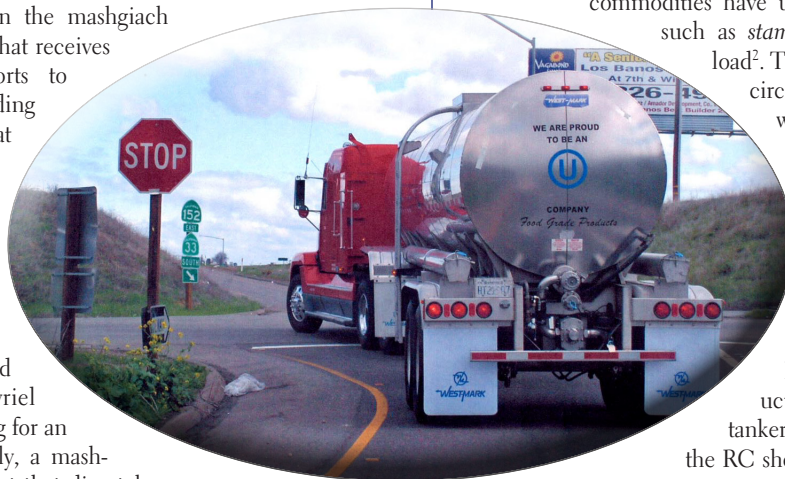
Mashgichim should be verifying that liquid bulk transports are sent out and delivered by approved carriers.

If an ambient (non-*charif*) product is delivered by a non-certified tanker then it is always permitted but the RC should be informed that the company was not complying with OU guidelines.

If a heated or *charif* product is delivered by a non-certified tanker then the mashgiach should verify that the product was more than 60 times the walls<sup>3</sup>. (In 6000 gallon tanker that it is more than 75% full.)

If a heated tanker was not *batel b'shishim* then we must verify the previous load.

In areas where we do not have a system of certified tankers, we rely *lichatchila* to send product when we have verified the three prior loads. Special leniencies should be approved by the office.



<sup>1</sup> Aside from the tanker being an *aino ben yomo*, the tanker itself usually carries 60 times the volume of its walls. This might be comparable to a *kli shemishatamshim* *bo bi'sheffa* which some poskim are lenient if it is an *aino ben yomo*. Additionally, a typical truck wash consists of an extended *irui* of 180 F with caustic. Although below *roschim*, this is above the transporting temperature, and *b'shas hadchak* we can say *kibolo kach polto* and *bidieved* allow a kashering with *sha'ar mashkim*. Although not every washing is guaranteed to meet these standards, after three loads and three separate washings we may assume that one of the washings was effective.

<sup>2</sup> Wine that was *kavush* in a vessel has certain leniencies as outlined in Y.D. 137:4. Additionally, wine and milk that were *kavush* have more lenient methods of kashering and a kosher maintenance wash might be all that is required.

<sup>3</sup> If one needs help making this computation, I would be happy to assist.



# ASK OUTREACH-LAKEWOOD IN PICTURES



Top left to right: Rabbi Moshier Perlmutter demonstrates Kashering Equipment;  
Rabbi Dov Schreier speaking on "Eating Out – What Could be the Problem"

Center: Rabbi Chaim Loike and his feathered friends

Bottom left to right: Rabbi Avrohom Gordimer discusses Dairy Issues;  
A partial view of the large crowd



# RICE PROTEIN CONCENTRATE

BY RABBI GAVRIEL PRICE  
*Ingredients Approval Registry*

Is rice protein concentrate derived from cooked rice? If so, rice protein concentrate is potentially *bishul akum* and should not be a group one.

Promotional material for one manufacturer (Organic Rice Protein, Inc.) describes the process below. The reader

will have to examine the sentence slowly, then we'll go over it carefully. This is a worthwhile exercise because the fundamentals of the process is common to many starch processing facilities:

Rice protein concentrate...is basically the concentrated protein fraction of the rice grain and is produced from the rice milling process. It relates to the manufacturing of the rice syrup where natural enzymatic process transforms the complex carbohydrates of rice into a simple sugar. The leftover of this process is recognised as organic rice protein, which is filtered and dried at low temperatures. The resulting powder is referred to as Rice Protein Concentrate.

Rice syrup (like corn syrup) is produced in two stages: liquefaction and saccharification (which makes the syrup sweet).

Rice is liquefied when rice is cooked and, simultaneously, treated with enzymes. The physical change from solid to liquid is the result of long chain starches (the complex carbohydrates referred to in the paragraph above) breaking down to shorter-chain starches (think of a chain of thousands of repeating units being broken down to chains of hundreds of repeating units). Enzymes are responsible for the breakdown of these chains. The enzymes work effectively in the context of heat, which is why the rice is simultaneously cooked.

The rice liquid, or slurry, is still not particularly sweet at this stage. Additional enzymes continue to break down some of these medium-sized molecules to much smaller molecules. These smaller molecules, called glucose and maltose, are made of one or two repeating units (called mono- or disaccharides, respectively). These are the simple sugars referred to in the excerpt above.

Rice protein is filtered out of the rice syrup, and is a powder.

Back to the question: rice syrup is *not* derived from fully-cooked rice; rather, it is the result of liquefaction of rice grains, and the liquid is not *olah al shulchan melachim*. Therefore, rice protein concentrate, which is made from rice syrup, poses no problem of *bishul akum*.

The use of enzymes creates a new question, also related to the group one status of rice protein concentrate: what enzymes are used in liquefaction and then in saccharification? Can we assume they are kosher?

The enzymes used for these processes are kosher and we are not familiar with non-kosher enzymes that are capable of liquefaction or saccharification of starches. However, one of the enzymes used in the saccharification process is derived from soaked barley. Its use in the production of rice syrup, the main ingredient in rice milk, must be considered before owning or drinking some rice milk products on Pesach.



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FROM KOSHERTODAY

December 15, 2008

## KASHRUS AGENCIES USE TECHNOLOGY TO MANAGE INGREDIENTS

New York...One of the most complex and labor intensive activities of kashrus agencies is the management of the ever-changing world of ingredients. In the past, paperwork was a time consuming exercise for companies, but thanks to technology, that has changed and continues to evolve. **Last week, the Orthodox Union announced that its OU Direct website used by its certified companies to manage their accounts, became even more direct with the enhancement of Online Ingredient Automation.** This newest feature enables companies to easily manage their Schedule A's and add ingredients via the web – avoiding the paperwork that registering these ingredients used to entail. Companies will be notified by e-mail within six business hours if their applications have been accepted or if further review is necessary. The ingredients are then available for view and printing on the company's Schedule A (ingredient listing per plant). The website includes each company's Schedules A and B (Schedule B lists a company's products); Letters of Certification (LOC) affirming that a product is certified kosher by the OU; a financial overview of the company's account; applications for new plants, products and ingredients; variations of the famed OU symbol for use on labels and the OU's Universal Kosher Database (UKD), which contains a record of tens of thousands of products that are certified by the OU and participating kosher certifying agencies.

### **KASHRUTH** alert!

A limited amount of **SALLY SHERMAN SEAFOOD SALAD** produced by Sally Sherman Foods – Mt. Vernon, NY has been distributed while bearing an unauthorized © symbol. The product is being withdrawn from the marketplace.

**HOODY'S SERVE & SNACK PARTY TRAY** produced by Harvest Manor Farms – Cedar Rapids, IA contains dairy ingredients as listed on the ingredient panel but the © designation has been inadvertently omitted. Future packaging will be revised.

Placards bearing an unauthorized © symbol and the **BOAR'S HEAD** logo have been distributed to delis. These placards are not an indication of the Kosher status of their corresponding products. Corrective action is being taken. Consumers spotting these placards are requested to contact the Orthodox Union at 212-613-8241 or via email at kshalerts@ou.org.

## MAZAL TOV TO ...

our devoted Rabbinic Coordinator of Food Service **RABBI DOV SCHREIER AND HIS WIFE** on the birth and bris of their son Eliyahu Tzvi Nachman.

our dedicated RFR in IA **RABBI LEVI GOLDSTEIN AND HIS WIFE** on the birth and Bris of their son Schneur Zalman.

our dedicated administrative assistant **SHOSHANA SCHWARTZ** on her engagement to Yaakov Youssian of Monsey, NY.