



לא באתי אלא לעורר

EXTENDED IRUI CONCERNING SPRAY BALLS AND PIPES

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RC Recorder of OU Psak and Policy

IRUI CAN ONLY kasher the outer layer of a kli. Hot water poured against a cold kli is an example of חם לתוך צונן (hot onto cold) of which we say (Pesachim 76a) תתאזהב ויאדמיקר ליה בלע. The bottom surface succeeds in cooling down the water but not before the water succeeds in kashering the topmost layer.

A kli rishon has the ability to be *boleya* and to be *polet* throughout its entire thickness. Therefore, one cannot kasher a kli that was used as a kli rishon with *irui*, even if the *irui* is performed with water that is significantly hotter than the temperature of the non-kosher product.

The appropriate way to kasher a kli rishon is according to the manner that it was used.

- ▶ A spoon placed into a non-kosher kli rishon *al ha'aish* - must be kashered in a kli rishon that is on the fire.
- ▶ A spoon placed into a non-kosher kli rishon that was off the fire - must be kashered in a kli rishon, but the kli rishon need not be on the fire.

In industry today kettles are most often heated by means of circulating steam or hot water. Yet these kettles are considered to be like a kli rishon even though they are heated with an *irui* of hot water. Rav Belsky explains that an extended *irui* of hot water can also create a kli rishon. Because circulating hot water/steam heats the walls of the kettle such that there aren't any דפנות מקררות (quite the contrary the walls of the kettle heat the inside product), this too can be considered a kli rishon and the entire thickness of the walls requires kashering. The source for this

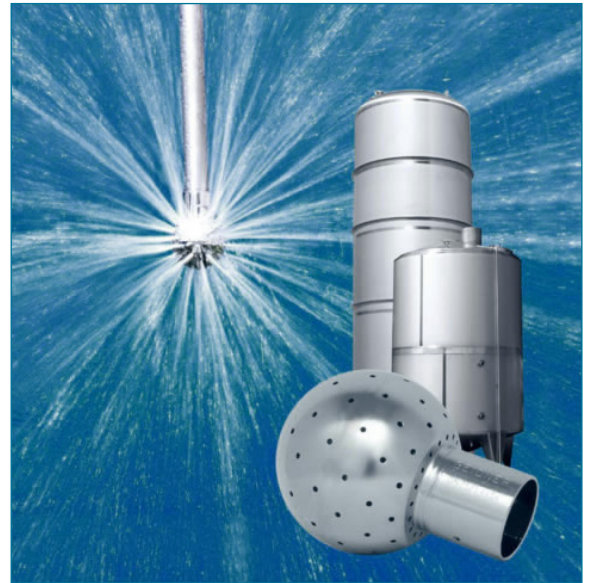
idea comes from *Tosfos (Shabbos 40b)* who explains the distinction between a kli rishon and a kli sheini. The walls of a kli sheini are cold and cause the contents of the kli to immediately cool down. However, a kli rishon has hot walls that retain the heat and cause bishul. Additionally, the Rashba (*Shabbos 42a*) says that an אמבטי (bathtub) can be mivashel even if it is a kli sheini, because the water in it is much hotter. Rav Belsky explains that because a bathtub contains a great quantity of water and a relatively small amount of surface area it can retain its heat even though it is a kli sheini. Similarly, a continuous *irui* of large quantities of hot water although technically a kli sheini, can also be viewed as a kli rishon.

While the appropriate method for kashering a jacketed kettle is by turning on the hot water/steam and boiling up the kettle, in cases of need, one can rely on an extended *irui* on the inside of the kettle, through the use of spray balls. *Roschim* water should be sprayed until the walls become saturated with heat and the exiting water does not differ in temperature from the entering water.

... EXTENDED IRUI AS A KLI RISHON LEADS TO A STRINGENCY

Typically this process takes about 15-20 minutes. This method is employed for kashering tanker trucks.

Other common applications for which we rely on kashering with spray balls are



holding tanks that have no independent heat source but were filled with hot non-kosher product or held cold non-kosher product for 24 hours. *Lichatchila*, these tanks should be sprayed with *roschim* water for 15-20 minutes. In cases of need there is room to be more lenient and allow for slightly lower temperatures since the tanks have no independent heat source.

Viewing an extended *irui* as a kli rishon leads to a stringency regarding kashering pipes. When hot non-kosher product flowed through the pipes for an extended period of time, the walls of the pipe became saturated with heat and *bliyas* were able to be absorbed into the entire thickness of the pipe. It is therefore insufficient to kasher the pipes by merely passing boiling water through them for one minute. Rather, boiling water must be circulated until once again the walls of the pipe become saturated and there cease to be דפנות מקררות. While there is no exact way to tell how long this will take, other than to manually check the outside of the pipe with a thermometer to find the point at which the temperature ceases to increase, typically we can assume that this takes about 15 minutes. ■

DAF NOTES

The first email was received from Rabbi Yermiyahu Kaganoff, a former RFR of the OU presently living in Eretz Yisroel. Rabbi Kaganoff is the author of several Seforim and has written for Art Scroll as well.



Please convey my tremendous compliments to the author (*Rabbi Gavriel Price*) of the “papaya” article. I have researched, and written on this topic, but discovered in reading his article that much of my information was incomplete.

Ms. Klein,

Thank you for sending the latest *Daf HaKashrus*. The letter entitled “Every Dot Counts” is absolutely gevaldik. What a wonderful -- and simple -- explanation of the pratim within which we live. We in the kashrus business are always being accused of exactly this nitpicking -- by facility owners, by mashgichim, by consumers, by everyone!

Rabbi Moshe Berger
Operations Manager
Orthodox Rabbinical Board
of Broward and Palm Beach Counties

DISTINGUISHED GUEST FROM ERETZ YISROEL VISITS OU KOSHER

HaRav Shlomo Kanievsky, son of Hagaon Rav Chaim Kanievsky, recently visited OU Kosher where he delivered a shiur to the Rabbinic staff. At far right, is Rabbi Menachem Genack.



CONDOLENCES

to our devoted RFR in CA **RABBI Z. B. HOLLANDER** on the loss of his father Mr. Eliyahu Hollander from Chicago, IL.

to our dedicated RFR in Los Angeles, CA **RABBI BINYOMIN KAPLAN** on the recent loss of his mother Mrs. Rochel (Rose) Kaplan of Queens, NY.

המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים



KASHRUTH ALERT

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CALIFORNIA GROWN CINNAMON ALMONDS 1 lb. UPC 6-69887-50603-8 produced by Suntree LLC – Orosi, CA contains dairy ingredients as listed on the ingredient panel, but the dairy ©D designation has been inadvertently omitted. Future packaging will be revised.

KIRKLAND NATURE'S THREE BERRIES produced by Rader Farms, Inc. bears a © and should be used only for cooking and pureeing.

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KASHRUTH ADVISORY

MY-T FINE CHOCOLATE PUDDING produced by Jel Sert Co. – West Chicago, IL is certified © pareve even when listing “contains dairy” in the ingredient panel, as the product had been reformulated though the ingredient statement was not corrected.



MAZEL TOV

to our dedicated RC **RABBI YITZCHOK MINCER AND HIS WIFE** on the marriage of their daughter Nechama to Sruli Alstater.

to our dedicated RFR in Baltimore, MD **RABBI YITZCHAK FRIEDMAN AND HIS WIFE** on the engagement of their daughter Aden to Justin Cohen of Silver Springs, MD.

to our devoted RFR in St. Louis, MO **RABBI YOSSY FLORANS AND HIS WIFE** on the engagement of their daughter Zehava to Aharon Pirutinsky of Detroit, MI.

to our dedicated Senior RFR **RABBI AVROHOM STONE AND HIS WIFE** on the marriage of their son Moshe Mordechai to Rivkie Goldberg of Kew Gardens.

to our devoted RC **RABBI HOWARD KATZENSTEIN AND HIS WIFE** on the birth and Bris of their son Meshulum Zusia.

to our devoted RFR in Milwaukee, WI **RABBI BENZION TWERSKI AND HIS WIFE** on the engagement of their son Yakov Yisroel to Sorah Miriam Freshwater of London England, daughter of Rabbi and Reb. Shlomo Freshwater.

SAFFRON

RABBI GAVRIEL PRICE

RC IAR Ingredient Research, Flavor Dept.

SAFFRON IS CURRENTLY being sold for \$149.95 an ounce, which puts it in the price range of a precious metal. It is prized by chefs for an intense yellow-gold it imparts to food and its distinctive earthy, hay-like aroma (saffron is the כרמון included in the קטורת). Collecting it is remarkably laborious: one crocus sativus flower produces three red stigmas (see Picture 1), and it takes about 200 labor hours to collect and prepare enough for one pound of saffron. It is the most expensive spice in the world. It should come as no surprise, therefore, that it is also the most adulterated. (As per Rav Belsky Shlita, the expensive saffron is not to be confused with an inexpensive saffron which Resh Lokish bemoaned leaving over in this world on the day of his demise. See Gitin 47A. Editor's note.)

IT IS THE MOST EXPENSIVE SPICE IN THE WORLD

Saffron is typically sold as dried stigmas (Picture 2) or ground (Picture 3). An underhanded supplier of saffron will camouflage less expensive ingredients into a purportedly "pure" product. There are many ways to do this. The *Rashba* (*Teshuvos*, 1,133 and 4, 84, cited in *Y.D.* 114, 12) prohibited saffron in 14th century Spain because it was moistened with wine and "extended" with extremely thin pieces of dried meat. The *Nachlas Shiva* (cited in *Pischei Teshuva*, *Y.D.* 114, 7) reported finding ground horse meat mixed into a sample of ground saffron at a spice kiosk in Amsterdam. Trade associations and other industry sources report a number of ingredients to look out for, the most common of which is "floral waste" which refers to parts of the saffron that has no functional role as a spice, or other botanical substitutes.

However, the mere fact that saffron may be adulterated does not mean it must be avoided. Although the *Rashba* took a hard-line position, the *Shach* (*Y.D.* 114, 21) observed that in his time – 17th century Lithuania –practically no one shied away from using saffron. He defended the practice by noting that (among other reasons) the *Rashba's* concern for wine was rooted in a situation in which addition of non-kosher ingredients was known and well-established.

In contrast, there was no evidence that saffron being sold in seventeenth century Lithuania was adulterated. When it's not known, for certain, that any supplier is using non-kosher wine, a buyer has much more leeway when buying on the open market. As for expertly integrated threads of dried meat, the *Shach* notes that even if there were meat in the saffron they were buying, it was

considerably less than what the *Rashba* was concerned about, and certainly batel.

The *Rema* relates a minhag among Ashkenazim to avoid saffron on Pesach (*Maharil*, cited in *O.C.* 457, 8), because flour was used to preserve its color and yeast was used to restore it (*Mishna Berurah*, ad loc., 33, based on *Darchei Moshe*). The implication, it seems, is that it was used the rest of the year.

This is the minhag today. There are strong grounds for buying saffron without restriction. None of the spice importers we spoke to had encountered indications of counterfeit in the saffron they had traded. The reason, they said, is that they develop relationships with foreign suppliers over many years and, in some cases, over generations. The durability of the relationship is based on the integrity and quality of the product. Some importers have ways of independently evaluating the purity of the product they were buying. But, like other tight-knit industries, the greatest deterrent to fraud is the possibility of losing one's reputation – which could result in losing an entire market. "If I buy fifty pounds of saffron, at \$2,000 a pound," said one importer, "it better be the product I paid for."

Indeed, this logic was discussed by the *Shach* as well, who further distinguishes between his time and that of the *Rashba* by suggesting that the *Rashba* may have understood the suppliers were not אומנים -- established businessmen with knowledge of their product and an investment in maintaining their reputation. However, contemporary Europeans were purchasing saffron from large saffron concerns. One could, halachically, assume that these firms would not risk their reputation by deliberately falsifying their product. Therefore, they had credibility based on the חוקה of אומנות.

Murmurings of fraud and underhandedness, however, remain. Because of reductions in crop yields, the price of saffron has recently spiked. One importer's marketing strategy is based on discrediting his competitors' product by drawing attention to the difference between the amount of "pure" saffron that should now be available based on current crop yields and the much larger amount of saffron that is in fact being sold. The American Spice Trade Association also identified saffron as a spice that may be adulterated, and suggests specific chemical testing techniques that will demonstrate the purity of a sample.

An educated consumer is the best customer. The IAR continues to monitor the situation.



PICTURE 1



PICTURE 2



PICTURE 3

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