

## Workers' Rights in Biblical and Rabbinic Literature

<p>3 <u>Jerusalem Talmud Sanhedrin 4:22</u></p> <p>(12) For this reason, the first human being was created alone to teach that all who destroy a single life are as though they destroyed an entire universe, and those who save a single life are as if they had saved an entire universe. Furthermore [the first human was created alone] for the sake of peace among people, so that no one could say to another, "My ancestor was greater than yours" . . .</p> <p>(13) [Yet another reason] was to proclaim the greatness of the Holy One, blessed be God, for when a human being strikes many coins from one mold, they all resemble one another, but the supreme Sovereign of sovereigns, the Holy One, blessed be God, fashioned every person in the stamp of the first human, and yet not one of them resembles another. For this reason, every human being is obligated to say, "For my sake, the world was created."</p>	<p style="text-align: center;"><b><u>תלמוד ירושלמי מסכת סנהדרין פרק ד דף כב טור א / מ"ט</u></b></p> <p>(יב') לפיכך נברא אדם יחידי בעולם ללמד שכל המאבד נפש אחת מעלין עליו כאילו איבד עולם מלא וכל המקיים נפש אחת כאילו קיים עולם מלא ומפני שלום הבריות שלא יאמר אדם לחבירו אבא גדול מאביך...</p> <p>(יג') להגיד גדולתו של מלך מלכי המלכי ברוך הוא שאדם טובע כמה מטביעו' בחותם אחד וכולן דומי' זה לזה ומלך מלכי המלכי הקב"ה טבע את כל אד' בחותמו של אדם הראשון ואין א' מהן דומה לחבירו לפיכך כל אחד ואחד חייב לומר בשבילי נברא העולם.</p>
---	--

### **Vayikra 19:13**

You shall not defraud your neighbor, nor rob him; the wages of he who is hired shall not remain with you all night until the morning.

### **Dvarim 24:14-15**

You shall not oppress a hired servant who is poor and needy, whether he is of your brothers, or of your strangers who are in your land inside your gates;

At his day you shall give him his hire, nor

### **ויקרא פרק יט:יג**

לֹא תַעֲשֶׂה קֶרֶךְ אֶת רֵעֶךָ וְלֹא תִגְזֹל לְלֹא תִלֵּין פְּעֻלַת שְׂכִיר אֶתְךָ עַד בֹּקֶר:

### **דברים פרק כד: יד-טו**

לֹא תַעֲשֶׂה קֶרֶךְ שְׂכִיר עֲנִי וְאֶבְיוֹן מֵאַחֶיךָ אוּ מִגֵּרְךָ אֲשֶׁר בְּאַרְצְךָ בְּשַׁעְרֶיךָ:

בְּיוֹמוֹ תִתֵּן שְׂכָרוֹ וְלֹא תְבוֹא עָלָיו הַשְּׂמֶשׁ כִּי עֲנִי הוּא וְאֶלְיוֹ הוּא נִשְׂא אֶת נַפְשׁוֹ וְלֹא יִקְרָא

shall the sun go down upon it; for he is poor, and sets his heart upon it; lest he cry against you to the Lord, and it should be sin to you.

**Ramban, Dvarim 24:15**

For if you will not immediately pay as he leaves from his task, he will go to his home, and his wage will be with you until the morning, and he will die from hunger during the night.

**Talmud Bavli, Bava Metzia 112a**

All who withhold an employee's wages, it is as if he has taken his life from him.

**Talmud Bavli, Baba Kama 116b**

As it is written, "For me, the children of Israel are servants" (Vayikra 25:55), and not servants to servants.

**Sefer HaYirah, Rabbeinu Yonah**

Be careful not to afflict any living creature, whether animal or bird, and all the more so, one should not afflict a person who is created in the image of the Divine. If you want to hire laborers and you find that they are poor, they should be [regarded as] poor members of your household, and do not degrade them, for you were commanded to have a respectful manner with them and to pay their wages.

עֲלֶיךָ אֵל יְקֹנֶה וְהָיָה בְךָ חֲטָא:

**רמב"ן דברים פרק כד:טו**

... שאם לא תפרענו בצאתו ממלאכתו מיד הנה ילך לביתו וישאר שכרו אתך עד בקר וימות הוא ברעב בלילה.

**תלמוד בבלי מסכת בבא מציעא דף קיב עמוד א**

כל הכובש שכר שכיר כאילו נוטל נפשו ממנו.

**תלמוד בבלי מסכת בבא קמא דף קטז עמוד ב**

דכתיב: +ויקרא כ"ה+ "כי לי בני ישראל עבדים", ולא עבדים לעבדים.

**ספר היראה (רבינו יונה)**

השמר מלצער בע"ח הן בהמה הן עוף, וכ"ש שלא לצער אדם שהוא עשוי בצלם המקום. אם אתה רוצה לשכור פועלים ומצאת עניים יהיו עניים בני ביתך, ואך אל תבזה אותם, אך דרך כבוד תצוה להם, ותשלם שכרם ... משלם.

**Are We Living Up to Torah Standards?**

Application and affidavit for Search Warrant can be found at

<http://uriltzedek.webnode.com/information-on-the-agriprocessor-effort/media-resources/>

**July 27, 2008**

**After Iowa Raid, Immigrants Fuel Labor Inquiries**

By **JULIA PRESTON**

<http://www.nytimes.com/2008/07/27/us/27immig.html?pagewanted=print>

POSTVILLE, [Iowa](#) — When federal [immigration](#) agents raided the kosher meatpacking plant here in May and rounded up 389 illegal immigrants, they found more than 20 under-age workers, some as young as 13.

Now those young immigrants have begun to tell investigators about their jobs. Some said they worked shifts of 12 hours or more, wielding razor-edged knives and saws to slice freshly killed beef. Some worked through the night, sometimes six nights a week.

One, a Guatemalan named Elmer L. who said he was 16 when he started working on the plant's killing floors, said he worked 17-hour shifts, six days a week. In an affidavit, he said he was constantly tired and did not have time to do anything but work and sleep. "I was very sad," he said, "and I felt like I was a slave."

At first, labor officials said the raid had disrupted federal and state investigations already under way at Agriprocessors Inc., the nation's largest kosher plant. The raid has drawn criticism for what some see as harsh tactics against the immigrants, with little action taken against their employers.

But in the aftermath of the arrests, labor investigators have reaped a bounty of new evidence from the testimony of illegal immigrants, teenagers and adults, who were caught in the raid. In formal declarations, immigrants have described pervasive labor violations at the plant, testimony that could result in criminal charges for Agriprocessors executives, labor law experts said.

Out of work and facing deportation proceedings, many of the immigrants say they now have nothing to lose in speaking up about the conditions in the plant. They have told investigators that they were routinely put to work without safety training and were forced to work long shifts without overtime or rest time. Under-age workers said their bosses knew how young they were.

Because of the dangers of the work, it is illegal in Iowa for a company to employ anyone under 18 on the floor of a meatpacking plant.

In a statement, Agriprocessors said it did not employ workers under 18, and would fire any under-age worker found to have presented false documents to obtain work.

But in an interview here, Elmer L. said he had told floor supervisors that he was under 18. He asked that his last name not be published on advice of his lawyer, Ms. Parras Konrad, because he is a minor in deportation proceedings.

“They asked me how old I was,” Elmer L. said. “They could see that sometimes I could not keep up with the work.”

Elmer L. said that he regularly worked 17 hours a day at the plant and was paid \$7.25 an hour. He said he was not paid overtime consistently.

“My work was very hard, because they didn’t give me my breaks, and I wasn’t getting very much sleep,” he said. “They told us they were going to call immigration if we complained.”

Elmer L. said that he was clearing cow innards from the slaughter floor last Aug. 26 when a supervisor he described as a rabbi began yelling at him, then kicked him from behind. The blow caused a freshly-sharpened knife to fly up and cut his elbow.

He was sent to a hospital where doctors closed the laceration with eight stitches. But he said that when he returned, his elbow still stinging, to ask for some time off, his supervisor ordered him back to work.

The next day, as he was lifting a cow’s tongue, the stitches ruptured, Elmer L. said, and the wound bled again. He said he was given a bandage at the plant and sent back to work. The incident is confirmed in a worker’s injury report filed on Aug. 31, 2007, by Agriprocessors with the Iowa labor department.

Gilda O., a Guatemalan who said she was 16, said she worked the night shift plucking chickens. She said she was working to help her parents pay off debts.

Another Guatemalan, Joel R., who gave his age as 15, said he dropped out of school in Postville after the eighth grade and took a job at Agriprocessors because his mother became ill. He said he worked from 5.30 p.m. to 6.30 a.m. in a section called “quality control,” a job he described as relatively easy that he got because he speaks English.

But he said he and other workers were under constant pressure from supervisors. “They yell at us when we don’t hurry up, when we don’t work fast enough for them,” said Joel R. He and Gilda O. did not want their last names published because they are illegal immigrants and they were not arrested in the raid.

## Iowa Plant Charged With Hiring Minors

September 1, 2008 from All Things Considered

JENNIFER LUDDEN: When Cruz Rodriguez Moncada(ph) left each morning for Agriprocessors where she helped package chicken breasts, she never knew what time she'd return home. She says some days she'd labor 12 hours or more with few breaks or even time to eat lunch. Some weeks, she logged 65 hours. But you couldn't always tell from her pay check. Ms. CRUZ RODRIGUEZ MONCADA (Employee): (Spanish Spoken) LUDDEN: Supposedly, they paid us overtime, she says. But they always cheated us on hours. Moncada earned \$7.75 an hour. She says she never complained much. As an illegal immigrant from Mexico, she assumed she had no rights. But now that the raid has left her under home detention and her former supervisor has reportedly skipped the country to avoid arrest, Moncada figures she has nothing to lose. Ms. MONCADA: (Spanish Spoken) LUDDEN: We suffered many humiliations under my supervisor, she says. He'd shout at us to move faster. If we arrive five or 10 minutes later, he'd dock us a day's pay. And if we complained, he'd say, go on then. There are 20 others waiting to take your place. Bartolo Bustamante(ph) used to clean the trailers where turkeys and chickens were kept. He says he slipped and fell once, hurting his back. A doctor told him he shouldn't work. Mr. BARTOLO BUSTAMANTE (Employee): (Spanish spoken) LUDDEN: My boss has told me, if you don't show up, we won't pay you. So, I had two days where my sisters had to help me stand up. They put my shirt on for me. They practically had to carry me into the plant so I could work. A court affidavit suggests Agriprocessors managers knew many workers were illegal and knew some of them were just teenagers. Iowa's labor department started investigating the plant before the raid. In a report issued after, Commissioner Dave Neil says his agency found at least 57 underage workers were at the plant, some as young as 13 in violation of state law. Mr. DAVE NEIL (Commissioner, Iowa Labor Department): People employed in this agency for over 30 years say they have never seen anything of this magnitude before.

<http://iowaindependent.com/5235/agriprocessors-charged-with-9000-child-labor-law-violations>  
[Agriprocessors charged with over 9,000 child labor law violations](#)

By [Lynda Waddington](#) 9/9/08 11:59 AM

The Iowa Attorney General's Office has filed a criminal complaint and affidavit today in Allamakee County District Court listing more than 9,000 alleged violations of Iowa child labor laws at Agriprocessors in Postville.

Those named in the court documents are:

- Abraham Aaron Rubashkin — principal owner and president of Agriprocessors, Inc.
- Sholom M. Rubashkin — Son of Aaron, manager of the slaughtering and meat packing plant at Postville and a company officer.
- Elizabeth Billmeyer — human resources manager of Agriprocessors, Inc. and a resident of Postville.
- Laura Althouse — management employee in the human resources department at Agriprocessors in Postville.
- Karina Freund — management employee in the human resources department at Agriprocessors in Postville.

A total of 9,311 child labor violations, involving 32 minors under the age of 18, are included in the court documents. Seven of the 32 minors were under the age of 16. The alleged violations range from September

2007 to May 12 of this year — the date of the massive federal immigration raid on the plant. All violations are simple misdemeanors, each punishable by up to 30 days in jail and/or a fine of \$65 to \$625.

An initial appearance has been scheduled before Iowa District Court Judge John Bauercamper for Sept. 17 in Allamakee County.

From the documents filed with the court:

“During the period of Sept. 9, 2007, through May 12, 2008, the persons as listed as employee-victims in the attached Complaint were employed and permitted to work at Agriprocessors’ slaughtering and meat packing establishment. All were under eighteen years of age on each of the dates listed. Throughout their employment these children were exposed to dangerous and/or poisonous chemicals, including, but not limited to, dry ice and chlorine solutions. Several of these employee-victims were also under sixteen years of age during the dates for which they are identified as such in the Complaint. Throughout their employment, these children, while under sixteen years of age, were employed in the operation of or tending of power-driven machinery, including, but not limited to, conveyor belts, meat grinders, circular saws, power washers, and power shears.”

The court documents also enumerate more than 1,500 violations relating to hours worked, including employee-victims under 16 who worked more than eight hours on specified days, and more than 40 hours in specified weeks. According to the affidavit, records indicate that there were instances of children under the age of 16 working before 7 a.m. and after 7 p.m. and, while school was in session, working more than four hours in a day and more than 28 hours in a week.

The Iowa Attorney General found that “all of the named individual defendants possessed shared knowledge that Agriprocessors employed undocumented aliens” and “that many of those workers were minors.”

Chaim Abrahams, plant manager at Agriprocessors, vehemently [refutes the charges](#).

The breakdown of the charges are as follows:

- 3,857 violations of Iowa Code, section 92.8(9) — (“No person under 18 years of age shall be employed or permitted to work with or without compensation at any of the following occupations or business establishments: ... Occupations in or about slaughtering and meat packing establishments and rendering plants.”)
- 3,857 violations of Iowa Code, section 92.8(19) — “No person under 18 years of age shall be employed or permitted to work with or without compensation at any of the following occupations or business establishments: ... Occupations involving exposure to lead fumes or its compounds, or to dangerous or poisonous dyes or chemicals.”)
- 790 violations of Iowa Code, section 92.6(6) — “Persons 14 and 15 years of age may not be employed in: ... Operation or tending of hoisting apparatus or of any power-driven machinery, other than office machines and machines in retail, food service, and gasoline service establishments which are specified in section 92.”)
- 677 violations of Iowa Code, section 92.7 — “A person under 16 years of age shall not be employed with or without compensation, except as provided in sections 92.2 and 92.3, before the hour of 7 a.m. or after 7 p.m., except during the period from June 1 through Labor Day when the hours may be extended to nine p.m. If such person is employed for a period of five hours or more each day, an intermission of not less than 30 minutes shall be given. Such a person shall not be employed for more than eight hours in one day, exclusive of intermission, and shall not be employed for more than 40 hours in one week. The hours of work of persons under 16 years of age employed outside school hours shall not exceed four in one day or 28 in one week while school is in session.”)

Deuteronomy 7: 26  
You must not bring an abhorrent thing into your house, or you will be proscribed (Herem) like it; You must reject it as abominable and abhorrent, or it is proscribed.

דברים ז', כ"ו:  
"ולא תביא תועבה אל ביתך והיית חרם כמוהו שקץ תשקצנו ותעב תתעבנו כי חרם הוא."

### **How This Relates To Us**

<p>Deuteronomy 23:19 You shall not bring the fee of a whore or the pay of a dog into the house of the Lord your God in fulfillment of any vow, for both are abhorrent to the Lord your God.</p>	<p><b>דברים כ"ג, י"ט:</b></p> <p>"לא תביא אתנן זונה ומחיר כלב בית ה' אלוקיך לכל נדר כי תועבת ה' אלוקיך גם שניהם."</p>
<p><b>Vayikra Rabbah 6.2</b> (Soncino Press)</p> <p>There once was a governor who used to put to death receivers of stolen property and release the thieves, and all used to find fault with him, saying that he was not acting correctly. What did he do? He issued a proclamation throughout the province, saying: "Let all the people go out to the public field!" What did he do then? He brought some weasels and placed before them portions of food. The weasels took the portions, and carried them to their holes. The next day he again issued a proclamation, saying: "Let all the people go out to the public field!" Again he brought weasels and placed portions of food before them but this time he stopped up all the holes. The weasels took the portions, and carried them to their holes, but finding these stopped up, they brought their portions back to their places. [He did this] to demonstrate that all the trouble is due to receivers. This then we learn from the governor: How can we illustrate our texts by an example? Reuben stole from Simeon, and Levi knew of it. Said Reuben to Levi: Do not expose me, and I will give you half." The following day, people enter the Synagogue and hear the functionary announce: "Who has stolen from Simeon?" and Levi is present there. Surely the Torah has decreed, "If a soul sins...If he be a witness, whether he has seen or known, if he do not utter it, then he shall bear the responsibility for his sin." (Lev. 6:1)</p>	

<p><b>Sefer HaChinuch, Mitzvah 429</b> <b>Not to Gain Pleasure from Approaching Idol Worship</b></p> <p>For we should not attach any item of Idol Worship to our money or property, in order to gain pleasure from it, and for this reason, the Torah says "You must not bring an abhorrent thing into your house." And one reason for this commandment is to distance every element of detested idol worship...</p> <p>And within the commandment is that one should not attach to his own money, which God graced him with, the money of another which was gained through theft, violence or exploitation, or from any disgusting element, because all of these are included in the elements of idol worship. For man's heart is inclined towards evil, which</p>	<p><b><u>ספר החינוך, מצוה תכט</u></b></p> <p>שלא נדביק שום דבר מעבודה זרה עם ממוננו וברשותנו ליהנות בו, ועל זה נאמר [דברים ז', כ"ו], ולא תביא תועבה אל ביתך וגו'.</p> <p>משרשי המצוה כדי להרחיק כל ענין עבודה זרה הנמאסת.</p> <p>ומן הנכלל במצוה זו, שלא ידביק האדם אל ממונו שחננו האל בצדק ממון אחר</p>
---	--

desires [items paid for by any means] and brings it into the home; and this inclination towards evil is called idol worship... And about monies such as these, that we have discussed, and about the elements of idol worship, on all these it is written "you will be proscribed (Herem) like it," meaning that any thing which is attached to it is proscribed, and God's blessing is absent from it, and it is lost and destroyed, as the Rabbis say, "The inclusion of even one perutah [a very small amount] of money gained by extorting interest will destroy large treasuries of money.

שהוא של גזל או חמס, או מרבית או מכל דבר מכוער, שכל זה בכלל משמשי עבודה זרה הוא, שיצר לב האדם רע חומד אותו ומביאו אל הבית, והיצר הרע נקרא בשם עבודה זרה... ובמונות כאלו שזכרנו ובמשמשי עבודה זרה – על כולן נאמר "והיית חרם כמוהו", כלומר: שכל הנדבק עמו הוא חרם, שאין ברכת האל מצויה בו, ואבד וכלה, וכענין שיאמרו זכרונם לברכה שפרוטה של רבית מכלה כמה אוצרות של ממון, שבא זה ומאבד את זה.

## What Can Workers Do

Rabbi Ben-Tzion Meir Chai Uzziel, Hoshe Mishpat 42:6

ארגון הפועלים והכרות שביתה - גרסינן בגמ': הנהו טבחי דעבדי ענינא בהדי הדדי דכל מאן דעביד ביומא דחבריה נקרעוה למשכיה אזל חד מיניהו עבד ביומא דחבריה קרעו למשכיה אתו לקמיה דרבא חייבינהו לשלומי. איתיביה רב יימר בר שלמיא לרבא: ולהסיע על קיצתם? אמר רב פפא הני מילי היכא דליכא אדם חשוב אבל היכא דאיכא אדם חשוב לאו כל כמיניהו. מכאן למד הרא"ש ז"ל דכל בעלי אומנות יכולין להתנות ביניהם והם הנקראים בני העיר בענין מלאכה. . . . הרי לך מפורש שרז"ל הכירו בתקנות ארגון בעלי אומניות או הסתדרות של פועלים ופקידים בהסתדרות כללית אחת או הסתדרויות פרופסיונאליות מקצועיות. וכך הדין נותן שלא להשאיר את הפועל יחידי בודד ויחיד. עד שיצטרך להשכיר את עצמו בעד שכר פעוט להשביע רעבונו עם משפחתו בלחם צר ומים לחץ ובדירה אפלה ושפלה, וכדי להגן על עצמו נתן לו המשפט זכות חקית להתארגן, ולתקן תקנות מועילות לחברתו לחלוקת עבודה ישרה וצודקת בין חבריהם ולהשיג יחס מכובד ושכר הוגן לעבודתו, בכדי לפרנס את ביתו באותה רמת החיים של בני עירו. ומסתברא שבכלל זה גם ארגון שותפי לקבוע לו מוסדות תרבות להעשרת השכלתו המדעית והאומנותית וידיעתו התורנית. מוסדות רפוי והבראה לחדש כחותיו המנוצלים מסבת עבודה ולרפא פצעיו הנגרמים לו ממנה. ועם זה גם ליצור לו קופת חסכון לימי זקנה או אינבלידיות. כי יום יום כי יעבור נחלש הפועל בכוחותיו ואינו יכול להמשיך עבודתו באותה מדה של ימי בחרותו. ומקרא מלא דבר הכתוב: ומבן חמשים שנה ישוב מצבא העבודה ולא יעבוד עוד, כל הדברים האלה שאינם יכולים להתמלא אלא בארגון של אומנים או פועלים. ולכן נתנה תורת ישראל זכות מלאה וחקית לארגון זה אעפ"י שיכולה להיות ממנו הפסד לבעלי הבתים.

Regarding unions and strike declarations – We read in the Talmud: “Some butchers agreed among themselves that anyone who worked on his friend’s day would have the hide of the animal he slaughtered torn. One of them went and worked on his friend’s day, so they tore his hide. They came before Rava and he compelled restitution. R. Yeimar bar Shalmaya challenged Rava: “Is it not written that the members of a city can enforce decrees on an objecting minority”? He replied: That is only where there is no great man, but where there is a great man they cannot do so (without his assent). From here Rabbeinu Asher learned that workers in a trade are capable of making binding collective commitments, that they are considered “members of a city” with regard to labor . . . Thus you see explicitly that the Sages recognized guilds and labor unions (which may include managers) and professional associations . . .

And it is rationally compelling that a worker should not be left solitary and alone, to the point that he needs to hire himself out for a pittance to satisfy his hunger and to feed his family stale bread and house them in a dark and lowly hovel. To give him the capacity for self-defense the law grants him the right to organize, and to make regulations that will assist his peers, distribute work fairly and justly, and achieve a respectful employer-employee relationship and an appropriate wage, thus enabling him to provide his family with a standard of living equivalent to that of his neighbors.

It makes sense that the union can also establish skills development and cultural enrichment centers, occupational health clinics, and disability and retirement insurance, for a worker’s strength diminishes day by day, and he will not be able forever to work at the pace of his youth, as the Torah openly says of the Levites: “When he turns 50, he leaves the work force and no longer serves”. All these can only be achieved through unions, and thus the Torah of Israel grants a complete and legally recognized right to organize, even though this may result in a loss to employers.

## **Jewish Law Beyond Law**

### **תלמוד בבלי מסכת בבא מציעא דף פג עמוד א**

רבה בר בר חנן תברו ליה הנהו שקולאי חביתא דחמרא. שקל לגלימייהו,

אתו אמרו לרב. אמר ליה: הו להו גלימייהו. – אמר ליה: דינא הכי? – אמר ליה: אין, +משלי ב'+ למען תלך בדרך טובים.

יהיב להו גלימייהו. אמרו ליה: עניי אנן, וטרחינן כולה יומא, וכפינן, ולית לן מידי. אמר ליה: זיל הב אגרייהו. – אמר ליה: דינא הכי? – אמר ליה: אין, +משלי ב'+ וארחות צדיקים תשמר.

Jewish Law Beyond Law

Some porters broke a barrel of wine they were carrying for Rabbah bar Bar Channah.  
He took their garments. They came and reported this to Rav.  
Rav said to him: "Give them their garments".  
He asked: "Is that the law?"  
Rav replied: "Yes, in accordance with Proverbs 2:20: "so that you will go in the ways of the good".  
He gave them their garments.  
They said to him: "We are poor, and we have worked the entire day, and we're exhausted, and we have nothing to show for it".  
Rav said to him: "Go, give them their wages".  
He said to him: "Is that the law" ?  
He replied: Yes, in accordance with Proverbs 2:20 "and you will keep to the paths of the righteous".

## **Philosophical Approaches**

Emmanuel Levinas  
Rabbi Dr. Walter Wurtzburger

## **Kosher = Yosher**

The essay below, written by Rav Dr. Yosef Breuer, Zt"l, originally appeared in volume XI 1949/50 of the *Mitteilungen*. It was reproduced on pages 238 to 239 in Rav Breuer: *His Life and Legacy*. (With thanks to R' Yitzchok Levine for putting the text on line.)

### **Glatt Kosher — Glatt Yoshor**

The conscientious and minute observance of the laws of Kashruth belong to the sacred obligations to which we are to live up if our Jewish houses are to rise in purity before God and His [Torah](#). Supplying our families with totally reliable foods is one of the major tasks a Kehilla has to fulfill. We may note with satisfaction that the supervision of our meat products from the time of Shechita until they reach the customer meets all the requirements of total Kashruth. This enables our Rabbinat to assume full personal responsibility for the reliability of our Kashruth. The concept "Glatt Kosher" refers to certain situations when an animal is rejected because of an existing "Sha'aloh" generally involving the lung — even if the halachic decision would be favorable. Just as all ethical strivings should extend beyond the prescribed boundaries — "lif'nim mi'shuras haDin" — so the practice should be adopted to declare only such meat as kosher that has not been involved in any kind of "Sha'aloh" (comp. Chulin 37b). Such practice would indeed deserve the title of "Glatt Kosher."

A further comment: "Kosher" is intimately related to "Yoshor." God's Torah not only demands the observance of Kashruth and the sanctification of our physical enjoyment; it also insists on the sanctification of our social relationships. This requires the strict application of the tenets of justice and righteousness which avoid even the slightest trace of dishonesty in our business dealings and personal life.

God's Torah not only demands of us to love our neighbor in that we concern ourselves with his welfare and property, but it insists further on a conduct of uncompromising straightness ("Yoshor") which is inspired not only by the letter of the law but is guided by the ethical principle of honesty which, then, would deserve the honorable title of "Yeshurun."

"He fears God who walks in uprightness" (Mishle 14:2).

We would welcome a campaign to link a drive for "Glatt Kosher" with an equally intensive one for "Glatt Yoshor." This objective is given hopeful expression by the Prophet Zephaniah (3:13):

"The remnants of Israel will not do iniquity, nor speak lies, neither will a deceitful tongue be found in their mouth"