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This letter serves as response to a Rabbinical inquiry, which I was asked today in my Beis Dayan neighbourhood HEBREW ABBREVIATIONS, Jerusalem. Things have been said in my name concerning chickens slaughtered in the "*Hidurim*" factory under the *kashrus hashgacha* "*Badatz*." There is cause for suspecting that these chickens are not kosher, and my grounds I am elucidating below.

My concerns can be categorized within the following three areas:

- I. Coercion from the new factory administration under Eleazer Weiss on its *shochtim* (slaughterers), who subjected to constant pressure, have to work under the threat of being fired should their "productivity" be found "inadequate." This unfavorable working environment leads to a genuine concern that *treif* chickens are being released onto the market.
- II. The constant pressure hovering over *shochtim* and *kashrus* supervisors from the Board of *Shochtim* creates a fear of non-compliance with work orders contrary to all *Da'as* and *Din Torah*, sometimes expressly contravening *kashrus* standards for meat and chickens. As a result, the *shochtim* and *kashrus* supervisors are brought into conflict with Rabbinical standards for meat and chickens. Any deviation from work

orders threatens *shochtim* and *kashrus* supervisors with curtailing of their wages, “so now we will see who’s really boss.” Involvement of the Board of *Shochtim* in areas outside their jurisdiction instils a threatening environment on *shochtim* and *kashrus* supervisors, where these employees would be fearful to inform *kashrus* authorities of breaches of *kashrus* standards. (The responsibility of the Board of *Shochtim* formally extends to financial matters, but not *kashrus* supervision.)

- III. A heavy suspicion must be brought over passing responsibility for *kashrus* to any person not observant in Torah and mitzvos, all the more so when past experience has demonstrated a lack of reliability. The owner of “Hidurim” has a record in *Eretz Yisrael*, the Holy Land, of forfeiting *kashrus heksherim* on meat and chickens after proven incidences of forgery and fraud. [In the Jewish world at large, neither has there been cessation of *kashrus* infringements. Even the *kashrus* board of the Eida Chareidis approved through a *kulah* (Halachic leniency) marketing of fish under *hashgacha Badatz*, which subsequently were found to be *treif*.]

GROUNDS FOR SUSPECTING *KASHRUS* VIOLATIONS BY “HIDURIM”:

- I. The coercive controls of Eleazer Weiss’s factory administration over their *shochtim* defy description. The fast pace of work under this oppressive “regime” creates an environment where employees are loathe to disclose breaches of *kashrus* standards. These revelations are common knowledge amongst the *shochtim*, who easily would be able to substantiate them as required. A short summary follows:
- a) Factory management have installed a camera on the slaughtering premises to record their activities. *Shochtim* found to be slow in a small aspect of their work immediately receive a phone call from a person of responsibility in the company. (At first instance I am unable to disclose the name of the informant out of concern that he could suffer injury—as he himself is subjected to similar pressures.) The intention of the phone call is to coerce them to speed up their work pace.
 - b) One of the veteran and preferred *shochtim* in the estimation of the Eida Chareidis was rejected by instruction from one of a member of

management (possibly in collusion with the factory manager). In context of the work practices of the new administration, he was regarded as “careful” and “judicious,” traits not conducive to the fast pace of the new administration. In the words used by that member of management, this experienced *shochet* “was not competent to chop off heads.” (If required, the *shochet’s* name can be disclosed, and he will elucidate on this matter.)

- c) One member of the Board of *Shochtim* under the new administration, in conjunction with the factory manager, issued an instruction “for business reasons” that *shochtim* were now required to ignore an old ruling of the Board, preventing for Halachic reasons the head of the *shochtim* from allowing the slaughter of more than ten thousand chickens a day. This occurred following the “departure” of one particular supervisor. He had been fired, or in the words of a member of management (as conveyed by a member of the Board of *Shochtim*) given marching orders “*haBeitah*.”
- d) *Shochtim* and *kashrus* supervisors under the new administration, authorized by the Eida Chareidis with “*schitah mehuderet*” qualifications, have testified before me that they were frightened to declare a chicken non-kosher, despite their doubts regarding the *kashrus* of the slaughtering.
- e) One of the *shochtim* made me an unbelievable revelation. Since he had started to work under the new management, hardly one knife had been *posuled* (rejected according to halacha) after a slaughter. In contrast, the previous administration used to *posul* knives several times a day. (All chickens slaughtered from the time that the knife had last been declared “*mehudar*” in a halacha-based inspection were rejected on account of *posul* knives.)
- f) There was another very strange phenomenon. Under the former administration, following rains many knives would be *posuled* on account of Halachic concerns over dirty chickens. For instance, after a wet Shabbos, the old administration *posuled* great numbers of

knives. Over two weeks, according to this standard *three thousand* chickens were *posuled* in just one day on account of knives with Halachic defects. But in contrast, the new administration did not *posul* even one knife according to the testimony of *shochtim* (If required, names of the *shochtim* can be disclosed to enable substantiation.)

- g) Another puzzling phenomenon arising arising from the change in management was found. In the course of a few weeks, one supplier delivered chickens from India, both to the old and new administration respectively (provided from testimony of a *kashrus* supervisor, whose name can be disclosed when required). Under the old administration, all production originating from the Indian shipment was *posuled* on the same day, the *kashrus* of the produce being under question. These chickens were rejected following discovery that an injection of chemicals had been given during breeding. However, under the new administration the chickens were slaughtered in their entirety without the slightest doubt raised on their acceptability.
- h) Another shock was that the old administration used to find from day-to-day a number of Halachic questions based upon *stei meruach*; whereas under the new administration Halachic questions of this nature were entirely absent.
- i) On occasion there was need to *posek* on Halachic questions regarding a chicken or gizzard, on account of *aino omer darasheini*. However, due to their constant pressure and fear, the *shochtim* and inspectors gave these animals a clearance???

In light of all these discoveries, are there not grounds for questioning the *kashrus* of the slaughter carried out under the new factory administration?

II. From here we arrive at the second chapter of our investigation—the incessant ongoing threat hovering over the heads of the *shochtim* and *kashrus* supervisors from the Board of *Shochtim*.

These employees were liable to immediate dismissal from their posts should they report any observations contrary to the will or instructions of this board. These instructions sometimes were opposed to the prevailing *Daas* and *Din Torah* [halachic guidelines] to the extent of complete conflict with accepted *kashrus* standards for meat and poultry [היתכן]

It defies comprehension that in Israel of all places, *shochtim* and *mashgiachim* could be subject to intimidation against reporting to the rabbinical authorities the true situation with each incidence of infringement:

a) One particular member of the “Board” expressly instructed a *mashgiach* not to report incidence of [נפולות] [.....] during a time of pressure???

[הענסה], in order that any fear of would be put under the carpet, a request running contrary to the *Daat* and *Din Torah*.

The *mashgiach* was warned not to reveal his findings to his supervisor [הממונה], despite the fact that the supervisor’s response was a foregone conclusion. On the contrary, he was told to inform his supervisor that he had indeed carried out his duties. [If required, I can reveal the identity of the rabbi concerned.] The *mashgiach* submitted a report on this incident to his supervisor, leading his supervisor to report the *kashrus* infringements to rabbinical authorities. As a direct result of the *mashgiach*’s disclosures, he was fired from his position. A strange outcome!

b) Another instance involved an instruction from one of the Board members to a particular *mashgiach* “that there was no need for him to check the credentials of an *osher ad* [אושר עד] endorsement,” [i.e. *kashrus* approval until a specified date???

c) A member of the Shechita Board of the new management [identity can be disclosed if required] was ordered to ignore a regulation from the Board under the previous management requiring the head of the *shochtim* to limit their work hours to six hours per day. The original regulation evidently was from halachic considerations. However, *shochtim* that queried the reason

for the changes under the new management were threatened, "We'll see who's really the boss here."

- d) Constant interference in halachic matters of meat and poultry by the Board, despite their assigned jurisdiction extending to financial management alone. As a result, an atmosphere of fear was instilled over the *shochtim* and *mashgichim*, who were hesitant to report observed infringements to rabbinic authorities. The *shochtim* and *mashgichim* became caught in a conflict of interest—provoked by concern over the company's reaction to reporting of infringements to Morei Tzedek and other rabbinical authorities. [A hearing in the *Beis Din* of [מעכ"ת שליט"א] provides evidence for these observations. In this instance, a member of the Board of Shochtim testified of his fears.]??? The response of the Board had been to denigrate the member [revealing the misconduct of the Board], as [in his testimony] saying one word contrary to the will of the Board of *Shochtim* would result in dismissal, and teach them who really is the boss, "...For you should know that the one who pays your salary is your real boss!" Constant fears militate against kashrus staff members' sense of responsibility to declare the truth according to their designated roles.
- e) Also the *Aida* has not acknowledged the ruling of [מרן הגאב"ד שליט"א] for circulation of a special bulletin to all stores selling fresh meat lacking *Blombus*.
- f) In addition to paragraph (e), the *Aida* must now accept responsibility for recent developments of appointment to senior positions in *shechita* supervision by young *avreichim*, many of whom are unfamiliar with the foundations of the *shechita* profession. The *Aida* had a record until recently of only assigning these senior positions to older established personnel with *Yiras Shamayim* comprehensive knowledge in the field. (Regulations of the *Aida* bar registration of *shochtim* under the age of thirty.)

The above disclosures in unison point to strong grounds for questioning—and more severe than this—the real worth of any *kashrus* of meat and poultry slaughtered under the new management.

III. From here we go to substantiate the weighty fear of giving responsibility over kashrus supervision to a person that is not *shomer Torah* and *Mitzvos*. This consideration is one of the foundation pillars for supervision of kashrus on meat and poultry laid down by the Gaon HaGadol Moreinu Rebbe Meir Brandsdorfer zt"l. Following decades of *mesoras nefesh*, the Rebbe's reputation for *Mehudar shechita* in the Aidsa Chareidis is now a household word throughout the frum welt. Rav Brandorfer's guidelines can be summarized as follows:

- a) A shomer Torah and Mitzvos Jew is ever conscious of the possibility of transgressing kashrus standards, should G-d forbid the *yetzer ha'ra* take hold of himself or other kashrus personnel at a weak moment. However, a non-observant Jew lacks these personal safeguards, and at any moment is subject to the temptation of wilful transgression. He is [מנמק] to say to himself, "Let me just close my eyes this one moment. If we are only able to replicate the *blombast*, it can be used in other places. And just consider what benefits can accrue to us!" The next thing, one of his staff makes a perfect template of the *blombast*, replicating it say, 500,000 times, making [ועשה בחש כאוות נפשו] opening the door to multitudes of *nefilot* [carcasses forbidden for consumption???) and *treifot* flooding the consumer market. (I was informed that it is commercially viable to hire an employee "professionally trained" for this purpose. The single moment in the day when the supervisor turns his head, this unscrupulous white-collar criminal"???) is able to produce a template of the *blombast*—enabling him to singlehandedly rubber-stamp scores of poultry with *posuled shechita* according to *Aida* standards. How dire the consequences ל"רח !!!)
- b) One of these "criminals" possessing know-how in his "trade" now has in his hands the potential to break the market prices. This sometimes can be effected through selling below the market price. (Alternatively, an "exclusive" outlet under his supervision will raise their prices???) With this market power, inevitably the "counterfeiters" will seek every possible means enabling them to drop the market price. And of course, their efforts are not for nothing! For example, the new management almost succeeded in slaughtering poultry from India, which completely lacked approval by the

kashrus supervisor on account of inoculations. [Release of the Indian produce was only prevented by active threats from the head supervisor when delivery of the *treif* produce lacking any heksher stamp was already underway.]

- c) The Shechita Board itself received notification of these infringements, and consequently their personnel were directly liable for the “fraud.” [המפעל] [המפעל] [המפעל] This situation continued until six months ago, when the new management grasped control from “out of the hands” of the Torah-observant pre-existing management. By that time, it was already manifestly evident to all who the “real” controllers of the company were.
- d) A very puzzling phenomenon is the guarding of the *blombast* and [algorithms???]—[הוואלגראמעס] in a securely locked safe; whereas in contrast, the new management kept the *blombast* and algorithms in a plaster carton with a simple lock. It must be emphasized that the *blombast* and algorithms virtually constitute the foundation of a company’s kashrus, testifying to the authenticity of the kashrus on their meat. It is evident that such relaxation of security over the *blombast* and algorithms could enable any “interested party” to remove the valuable contents from their location [כאוות נפשו]
- e) All the above pieces of collected evidence join together to say one thing—that the roots of the numerous “cadavers” of kashrus from Israel can be traced to the continuous fraudulent activity and “counterfeiting” documented here???. [שמכיון] It is recognized that this illicit practice has made a large impact on the Israeli meat and poultry market, as a large proportion of the produce can be traced to this management [???] As a result of their kashrus infringements, meat and poultry can be circulated immediately with ease from one retail outlet to another—and these matters are public knowledge!
- f) We have substantiated a continuing relaxation of kashrus safeguards by the Kashrus Board of the *Aida*. For instance, the reports of *treif* fish being

distributed under the *Badatz heksher*. Can we really place reliance on the supervision of meat and poultry by the same *kashrus* authority?

נ.ב. From the observation recorded under paragraph II (d) above, I am hindered from disclosing [מלגקוב] the names of the persons concerned. However, on occasion requiring disclosures of identity, pending approval by all interested parties. I would be prepared to verify authenticity of all the facts attested to in this letter.

In light of all these revelations, it is clear to me that short of a deep and probing investigation aimed at rectifying all deficiencies—and restore the *Mehudar shechita* to its rightful place. If our teacher and learned rabbi Meir Brandsdorfer [זכור לה"ה] was not able to attain this worthy achievement during his lifetime, all the more so I lack the ability to document a statement of support or apology respectively on basis of *Daas and Din Torah*, as is required by the current state of *kashrus* in Israel. [ואנכי]. After having delivered this report to custody of [מעכ"ת שליט"א], my life I have taken into my own hands.

Written from sorrow and tears after bearing witness to the [כבלע] of Kedusha.
[ברבוך הראוי]

נ.ב. ???

According to *Yoreh Deah, Se'if 243*, caution must be exercised in circulating findings to unsuitable parties. Accordingly, I request [מעכ"ת הדר"ג שליט"א] to safeguard this letter from such persons or organizations [חויב אים], lest the contents be relegated to unholy use.

יום ג', ו' שבט התשע"א

Since preparation of this letter last night, one of the executive from the *Aida* has informed me that the new management [of] has continued to this day the slaughter of poultry—despite the previous management having curtailed slaughtering of [מדלקות] infected