

**851-5193**

ברוקלין יע"א

קרל קרל

אשר יצאנו ממצרים  
ויהי לנו שם  
אשר יצאנו ממצרים

## בענין מכשיר חדש לתקן איסור בישול עכו"ם

נשאלתי בענין מכשיר חדש שהמציא הרב יהודה שיין נ"י מלייקוואוד, שעל ידו אפשר לתקן תיקון גדול בענין בישול עכו"ם ופת עכו"ם. וזה פעולת המכשיר הנ"ל - קובעים בבית החרושת או המאפייה שרוצים לתקן, בתוך כל התנורים והכירות דשם, מתקן שמונע בהחלט האפשרות להדליק האש ע"י הפועלים דשם, כי המתקן הזה מונע הגז מליכנס וגם השלהבת מלהידלק מבלתי סיוע ופעולה מכחויץ שאין בכלל ביד העוסקים להפעיל, גם עושים רצוף להתנורים וכו' מרשימים ר"ל כלי (graph) "גראף" בכדי שבמקרה של הדלקת התנור יורשם ההדלקה ומתי נעשה ע"י התקליט הנ"ל. ומעטה בכל עת שהאופה צריך להחם התנור מוכרח להתקשר להמשנית או בעל כחו והלז יש בידו (code) "כוד" מיוחד ומתקן אלקטרוני שבהם יוכל להצית האש ממקומו מרחוק ע"י השלפון וכדומה. וההדלקה פועל הכח ראשון ע"י מעשה הישרא-ל לעשות האש בלתי אפשרות שום אחר לעשותו בלעדיו. ובמקרה שלא הצליח להצות יתודע המשנית תומ"י ויעשה עוד הפעם עד שיעלה בידו. גם תקנו שאי אפשר לסבב בישול כח המנוע הנ"ל אא"כ יורשם העובדא ע"י תקליט מיוחד לכך.

השאלה: אם זה מספיק להקרא בישול ישרא-ל אף למהדרין? (וכמובן לא לספרדים ולהנהגים היתר בשגירת ישרא-ל רק בפת). (\*)

תשובה: אין ספק שזה מותר וכשר לכתחילה דהוי שגר ישרא-ל ואפה עכו"ם כי אין חילוק אם השגירה נעשה קרוב להתנור או רחוק ממנו, ע"י יומא דף מ"ה אי מהתם הו"א קאי אארעא ועביר במפוחא עכ"ל, וע' עוד בחוס' שם, ועיין עוד ברמ"ה סנהדרין בענין בידקא דמיא וכל מה שנעשה תומ"י ע"י מעשיו ה' כח ראשון וכ"ש ע"י כח אלקטרי שלרוב הפוסקים נחשב כאש והרי קי"ל דאשו משום חציו, ובאמת פשוט הדבר יותר מבעיתא בכוחתא ואינו ענין למה שפלפלו הפוסקים לענין קול ע"י מיקרופון, דהתם בעי' קולו ממש להוציא אחרים ידי חובתו והכא לא בעי רק פעולת ישרא-ל וכל' הגמ' שגר ישרא-ל ובה אודא לן דין פת עכו"ם וגם בישולם לדעת הרא"ש דרמ"א פסק כוותי', ובין לדברי הרא"ש שס"ל דחיתו משום מיהור בישול וצריך לחתות כ"כ עד אשר יועיל באמת לתכלית הבישול, ובין לדעת הרמב"ם דהשלכת קיסם סגי דס"ל דשעם חיתוי הוא משום היכר, כ"ז לענין חיתוי אבל לענין שגירה בעינן רק שישרא-ל ישגור התנור. ובעניננו יש גם היכר גדול שמבלעדי השתתפות הישרא-ל א"א כלל להעכו"ם לאפות ולבשל וצריך בכל פעם להזדקק להישרא-ל הרי זה טוב פי אלף מה"פילוט-לייט" (pilot light) ושאר עצות (בין אותם המועילים ע"פ דין בין אותם דלא מועילים כלל אלא דנתחדשו מסברא חיצוניה בלי עיון בסוגית הגמ' ע"י אינם בקיאים ואין לעצות הללו שחר) כי לכל העצות מסתלק לגמרי הישרא-ל ממעשי הבישול ונהרס יסוד תקנת חז"ל ומה נעשה אם סו"ס יטענו עלינו חכמינו ז"ל הרי נתקיימה בהם ואכלת מזבחיו וכו' רח"ל וגם גזרו על פתן משום וכו' וכו' מה נעשה ליום הדין (\*\*).

אבל על המתקן הזה כבר נתקיימו גם ההלכה כפשוטו וכמשמעו בלי חידושים נפלאים וגם כוונת חז"ל ואשרי למי שישתמש בזה וביחוד לממציאו הרב יהודה שיין נ"י

סוף דבר הוא מותר ומהודר לכל הדעות בלי פקפוק כלל, וע"ז בעה"ח יום ז' לחדש אדר תשנ"ב.

ישרא-ל הלוי בעלסקי

(\*) הרה"ג הרב שמואל הלוי וואוזנאר שליט"א ראה וברק המכשיר הנ"ל ואמר שזה תיקון גדול שעכשיו כבר יש עצה בשביל בישול עכו"ם. אמר שהבישול מהתנור והכירה ראשון שהדליקו באופן זה והאוכל כבר היה בפנים מותר אפי' לספרדים ולהנהגים כהגר"א וכו'. י.ש.

(\*\*) הרה"ג הרב ר' שלמה זלמן אוערבאך (שליט"א) זצוק"ל בדק המכשיר הנ"ל, והסכים שהמכשיר הזה הוא פשוט מעשה ישרא-ל בלי ום שאלה כלל. וג"כ אמר שהוא לא מסכים עם העצות והחידושים וקולות שאחרים עשו בנוגע לבישול עכו"ם וכו' ואפשר שזה הגורם ח"ו בזמן הזה פרוץ החתנות עם גוים רח"ל וכו'. י.ש.

10/11/1996 13:22

410-653-9294

STAR K KOSHER CERTIF

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# STAR-K KOSHER CERTIFICATION

## ORTHODOX JEWISH COUNCIL VAAD HAKASHRUS

31 Warren Road / Baltimore, Maryland 21288-5324 / (410) 484-4110 / FAX (410) 653-9294

Rabbi-Din (Rabbinic Council)  
RABBI YAAKOV WEINBERG  
RABBI MOSHE HEINEMANN  
RABBI YAAKOV WEINBERG

Rabbi (Kashruth)  
RABBI MOSHE HEINEMANN

Director of Supervision  
RABBI YAAKOV WEINBERG

President  
CH. AVRON POLLAK

**To: All New York Kashrus Agencies**  
**From: Star-K Kosher Certification & Ahava Dairy**  
**Date: October 11, 1996**

Please alert your Milchig Restaurants and Pizza Stores to the fact that a certain New York cheese driver/distributor name "Itzik" has been distributing **5 pound bricks of Treif Muenster Cheese with the Golan label attached.**

There are two distinct differences between the Kosher and Treif bricks:

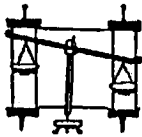
1. The Kosher Golan loaves do NOT bear a nutritional label on the back and the treif one does.
2. The Kosher Golan loaves have an aluminum closure on the top and the treif one does not.

The cheese has been spotted in two restaurants and the problem seems to be contained. If your restaurants have received such a brick, please do NOT use it and notify the Star-K immediately.

Good Shabbos.

# בית דין צדק מיסודו של כולל הרבנים

מאנסי



Rabbinical Court of Kollel Horabonim

6 ELAINE PLACE, SPRING VALLEY, N.Y. 10977

Mailing Address: POB 144, MONSEY, N.Y. 10952

(914) 426-1337 • Fax (914) 356-6859

בס"ד

יום כ"א לחודש אייר תשנ"ג

MAY 12, 1993

## חומנת רביעית

לכבוד מוה"ר אברהם פאלאק נ"י ב"כ STAR K- CO.

על פי בקשת התובע מוה"ר נ"י, הננו מזמינים מע"כ לעמוד לדין תורה עם התובע הנ"ל, בלשכת בית דיננו (הרשום למעלה) ביום ה' לפרשת במעלות, י"ד סיון תשנ"ג (JUNE 3, 1993) בשעה 2:00 אחצ"ה. הדין ודברים נוגעים תביעת התובע שמונעים ממנו האפשרות להיות עניני כשרות בסביבותיכם ובפרט על

ביד מע"כ לבחור בבית דין אחר המרוצה לשני הצדדים או בבית דין של זבל"א (כל צד בורר לו דיין ושני חדיינים בוחרים להם שליש). נא להודיענו החלטת תוך ה' ימים מיום קבלת חומנת זו כדי שנוכל לסדר הדבר קודם זמן הנ"ל.

באנו על החתום ביום הרשום למעלה.



דיין ומנהל תבי"ד

## התראה

לא נודע לבי"ד למה לא קבלנו שום תשובה על ג' חומנות ששלחנו, ואחרי כמה השתדלויות, (ומפני כבודו של חר"ג מ. היינעמאן שליט"א) דיבר אחד מתברי תבי"ד עם הרב הנ"ל, וחשביר לנו מדוע לדעתו אין כאן מקום לדין תורה. מסרנו דברי מע"כ הנ"ל לתבעל דין, והכחיש המציאות ופרטי העובדה שתיאר הרב הנ"ל, וכמובן, שעל פי דין, דו"ד והכחות הצדדים צריך בירור בבי"ד, כדרכה של תורה וכמנהגן של כל בני ישראל. ע"כ הננו רוצים להודיע למע"כ שאם לא נקבל מענה מספקת בתוך ה' ימים מיום קבלת חומנת זו, נצטרך לישוב כסאות למשפט ולדון אודות אופנים לאפשר לתובע לחשיג זכויותיו המגיעות לו על פי תורה.

חנ"ל

RABBI MOISHE STERNBUCH  
Vice President "Eda Hacharedis"  
and Dayan Jerusalem Beth-Din  
Head Torah Centre Communities  
Johannesburg S.A.

S.A. Address: 63 Fortesque Rd.  
Yeoville Johannesburg  
Tel: 271-1-648-5374 Fax: 271-1-648-5456

משה שטרנבוך  
סגן נשיא העדה החרדית בעיה"ק  
מח"ס מועדים וחגים ועוד  
ראב"ד דק"ק ורדים ביהמ"סבורג

הכתובת בירושלים:  
רח' מישקלוב 13, הר-נוף, ירושלים  
טל: 435780 פקס: 529610

נעזרי"ת, יום פ"ט כ"ה חסן חשנ"ג

לכבוד... שליט"א הרב הגאון וכו' שליט"א

אחדה"ט וכו' חידושים ומהנה

עוד לפני סג הפסקה שאל אחי על יין המכונה "גריף מיסע" או "גריף טימפר" מקיטון נדרום אפריקה, בהכשר הרב [משה] היינמן מבלקיימבור, והרב ווייטאלן באב"ד מט-יארק, והשנתי שלא ידוע לי, אבל על הכשר שלו נכנסתי שאי אפשר לסמוך, ומ"מ כשאניע לפסק לדרום אפריקה אבר ואודיעו, ועבדו נמכר לי שהם פשוט מחזילים בים ישראל בין זה, וכו' לנכד ולקדש פלה או ללאח בו ד' סופות כמו שיעור. ואקדים להסביר לך אופן עשיית היין שרבים הללו מייצאים ומבצרים, ראשית מחזילים ביום גבוה מאוד עד שנשמתה ונעשה לרם ענין דבא, וזהו מוסיפים מים מיד כדי שיעור מחזיקה דייטם החקים שמתן חז"ל, ולא מועיל שנשמה נרם ובהוספת מים בשיעור מחזיקה פנים מדעות נאו כאן, ולכן דעת גאון ארה"ק וגם דעת הבד"ץ דעדה החרדית, שלא הותר אלא כשיחזר מחמשים אחת (רובו) יין מתעב טעמי המנאי, ואז להוסיפה נמיר רם, אבל כשחזר רם ומוסיפין אפילו כדי מחזיקה (אחד על חמס מים) לא מועיל שאין פלה שם פרי הגפן אף אם טעמו יין, וכן לא דמי כלל למסוך המנא, וע"כ היין שהם מייצאים בהכשרים אינו כשר לקידוש או ד' סופות ואין לה הוואר פרי גפן כפשוטו שזרף לין.

אחמם גם נאמר דמועיל בסולו מרם כרבים שלו (ונד דעת גדולי פוראס), כאן להשגחם היין דרשו להוסיף פומר חזק מאוד ומרם להפליא (המכונה "ארמט") וסודו מעטן יין ומוסיף טעם, והיך נכל לשום נעשיית יין בשפע שלא קבלו מאבותינו שזה"ג פרי הגפן, (ואף אם "ארמט" זה נעשה בהשגחה וכשר לפסק ז"כ שחסי ששמעתי משיגים ביוקר פומר זה גם משכר דהיינו זעה מחמק, ואולי עליו לנהוג להסמיר ענין שמן קטניות דאחי לאסלופי, או אינו מזה ולא גורו).

אחמם העיקר שבאן רוב רובם פסולין לכ"ע, שפיקר הידוע בין זה שמוסיפין בו "קירן דאקסיט" שמעלה אצטובות ומרגשים בו טעם אחר מורגש מיד ענין סודה, להרבה אגשים לשנא ולהרבה אגשים לגנאי, וכל הפוסקים הסכימו שחזיקה היינו נמיס דוקא שאין בו טעם אחר, אבל כשנעם אחר מעורב בו, לכ"ע נעלה מינה שם יין, וסוד ליוז פוסקים הימיר, שלכ"ע המבלין משנא לכל אחד, ולא נעמם זה ענין סודה קנא ועורגש מיד למך ורובא דרובא דייטם בהכשר רבים הנ"ל הם כאלו, אף ששמעתי ששלפו מקנא מתעב נלי פומר זה וכלי אצטובות ונאמר כאלו רק משנא הנ"ל.

וכנור שרבים שלו (באב"ד, וביינמן) אף שסידרו שמוסיפין בשיעור מחזיקה דייטם חז"ל, נרימם לקבל פוראס גדולי ישראל שגרים נשמתה וסוד עד שאינו ראוי לשמיא, ונעלה אף מינה שם יין, ולכן אין אנו מחזיקין אלא אם רובו יין מתעב, וכ"ע כשהוא מעורב נמקנא טעם אחר, ואולי הם לא בקיאים בייטם, אבל לפי זה אין להם להמקטק בהכשרים לין ולספוט פמימם שנכשלים בפסקם, ולא ידעמי האיד המנא בלמחיקא באר ייטם, אבל מה הדין ממ"ש, ומנא לפרכס ד"ו כלל ספוטות ישראל שפומר נפשו יחבר לא ליכש. ולפי כונה בנינו רבים שלו ווייטאלן באב"ד, ומשפ היינמן ליוהנסבורג ונרמו לו פער וענמם נפש מרובה, ולא יאומן כי יסופר מה שגרמו לו בהכשרות כאן אבל מה לו למטע בעבר, ורצמי רק להחיר אומן שפומתן לפרכס שין שלהם לא כשר למנא, ומחברא לכורא פרי הגפן, וסובמך מלאמי.

משה שטרנבוך

נעזרי"ת, יום ו' אדר חשנ"ג

לכבוד... שליט"א

אחדה"ט וכו'

חשנמי לשמות מתן וכו' הכל חלץ בשלום ונקו הבריות.

וכדאי לשלום לך ואדום יין עם סכסך הרב [משה] היינמן ווייטאלן באב"ד, ושמעתי שכלי יקוד מחזיקים מסכסכים שלו, ולפי כונה היס לי פסק פמו שסכסך ביוהנסבורג המנא וכשר שאט אוקרים, ופכשו מסיר גם יין שלא כדן וכמבואר במכתב הרלוף, ולדעמי ראוי לפרכס לא לסמוך עליו כלל, ואשמח לשמות מתן מדעות ד"ו.

משה שטרנבוך



Handwritten signature of Rabbi Moshe Sternbuch.

יום א' ל' זאת חוקת התורה ו' תמוז תשנ"ט לשי"ק

לכבר הרבנים החשובים והנבבדים רייני ק"ק דלייקוואר יצ"ו שליט"א.

זה כשנתיים ימים מאז ישבנו בד"ת בין ודברים שבין כמה מבני קהלתכם, בענין קיומה של מכירה שנעשה בין לזה שפסד רגל בערכאות של נכרים ובין שחתמו התבע, שלישי טענת התובעים לא היתה המכירה אלא הערמה בעלמא להצריח נכסיו מגביית הבעית. ולדברי התבע היתה מכירה גמורה, וקבלו אז הב"ד שלנו עליהם בקנין ובוחיתתם על שטרי הבירורים של הב"ד, ולאחר דיונים ארוכים בהרבה טענות מטובות עם קבלת צדים מרובים וטכנתי ראייה למאות, עד שהורה התבע גושיה להרא' לכמה נקודות המוכיחות על ההערמה, שעשה כן להרא' בכדי להימלט מהמון בעלי חובות של שחתמו הלוה, ולעומת זה נתגלה שלמעשה עדיין חילקו ויוחזקו נכסיה כשותפים גמורים לאחר הפסד המדומה הלוה כלפניו, ומצאו הב"ד בתוכאות ואומדנות חוקות שהמכירה באמת לא היתה אלא הערמה בעלמא להברית נכסי הלוה, ונתנו פסק דין ארוך מנומק במקורות מדברי רבותינו הפוסקים לזכות בעלי חוב אלו לגבות מהנכסים, והשק מהפס"ד מצורף פה לכבודכם.

הפס"ד נמסר אצל הערכאות כפי שזכרנו מתחילה בין הצדדים. כאשר היו הדברים האלו בידם מכבר באשמת הלוה הפוס"ד, וצו שם לקיימו למדות טענת התבע הלוה שלא נפסק עליו ביור, והרבו שם לשבח צדק פסק הב"ד. שוב השתדל לדחות ולאתר קיום הפס"ד בכמה דרכים שונים, אבל טוב"ס הוכרח לקיימו. ולאחר יחזו משנה מאז ניתן הפס"ד, טרם ישלם אפילו מרובה א' ממה מנתחייב, ביקש ומצא תואנה חדשה לפסול הב"ד ולבטל הפס"ד, ומסרה להעש"נ בביקוש שהם יבטלוהו. בטענה שבין הבעלי חוב של הלוה הוה נמצאים גם קרובים של הדיינים, ולכן טוען שנפסל הב"ד מעיקרו, ואין השטר בירורים נתתם בטעות.

הומנוהו לכוא אל הב"ד ולהצדיק מעשיו, ומיין לכוא אלינו להשמיענו טענותיו ולשמוע חוות דעתנו. ובמקום זה חפץ למצוא לו על מי לסמוך, בשאלות חכמים ע"י שלוחים שונים, מבלי לשאול מי הב"ד לתאר מציאות הדברים כהוויתם ולכוא דעתם בענין זה, לא הם ולא חכמים תאלה, ולא מצא מי שיסמוך בידו, רק קיבל תשובות אחדות שאינן נותן על עובדא דידן כלל, מחסרון ידיעה גמול ועובדא ונקודות ההלכה השייכות באו.

והאמת ניתן להאמר, שאין שום קרוב לשום אחד מדייני הב"ד שהוא בעל דין בר"ת זה כלל, לא בעצמם ולא ע"י שום שליח, ולא ניתן הפס"ד על שום קרוב לא לזכות ולא לחובה, ולכן אין שייך בזה פסול קורבה כלל, ואין צריך לומר שאין שום צד נגיעה הנאה שבעולם לשום א' מהדיינים, ואין לטענותיו שום יסוד ובסיס בהלכה. והמצאות הזאת והלכות האלו בירורו בכבוד ראש מתוך ידיעה והכרה בנושאים שלפנינו, ובחתימתו עם בעל הוראה מובהק מיוחד שליט"א שכתב אלינו תשובה ברורה בבירור דין זה, ואם כי פרטי הענין ארוכים מדי באר בשורות אלו, הננו מוכנים לכאן בפרטיות לכבודכם אם תראו צורך בכך.

היוצא מזה שאין מקום לטעון על כשרות הב"ד באמת, ומכ"ש שאין הרשות בידו לפסול הפס"ד ולהיות פוסק בב"ד, ולמאן לקיים מה שנפסק עליו וללכת לערכאות בתלונתו על הב"ד, ולא עוד אלא שאינם עליהם בעצמו וע"י שלוחיו, כל אלו הלא המה מעשה עול וחילול ש"ש ר"ל, הרמת יד בתורת משה רבינו ובכא ביד בישראל, או לעינים הרואות ולאונים השומעים כאלה.

ואין שפסקנו לתובתו בין, עכ"ו מאד רצינו לחסות על שמו וכבודו, ובמאמצים גדולים השתדלנו לכסות על הפס"ד עד שהסכימו גם הערכאות שלא לפרטמו [והיינו שהם לא יפרטמוהו, אבל בירורו נשאר הוכח לפרטם מה שכתבנו, אלא שלא רצינו לעשות כן עד שתהא] וכן הוחרגו את בעלי החוב שלא יפרטמוהו הם, וכן נזהרו בזה עד עתה, אבל כשאנו חס על חילול שם שמים ה', איך נחוס עוד על כבוד שמו, ועל זה הודונו חז"ל - במקום שיש חילול השם אין חולקים כבוד לדב.

ולכן, לדאבונו, מוטל עלינו לפנות אליכם, דיינים נכבדים של עיר מרשנו, ולהודיעכם על מעשיו המקולקלים של ה"ר שמעון ד. איידער, התבע המברית הנכסים הנ"ל, שהוא כעת בחזקת מאן דלא ציית דינא, פוסק בב"ד ומחלל ש"ש ברבים, ועובר על כמה גופי תורה, ונכיה לכבודכם להכריע ולהחליט מעמדו בקהלתכם לאור כל המעשים האלו אשר לא כדת, ואולי הולאי יעלה בידכם להשפיע עליו ולהשיבו למוטב, לקבל עליו את הדין ולקיימו כפי שנפסק עליו, ואז יהא שוב בחזקת זכאי כראוי לו.

כה דברי הכותבים בצער גדול על חילול ש"ש שנשמע במחנה, הרב נתן נטע בן יעקב האגפער הרב מרדכי שחמבויץ ריינים בב"ד דבאלטימאר



## לאפרושי - מאיסורא !

אבל בדברי שמים אם לא חזר בו בסתר מכלימין אותו ברבים ומפרסמים חטאו ומחרפים אותו בפניו ומבזין ומקללין אותו עד שיחזור למוטב רמב"ם-דעות פ"ו הלכה ח' , ע' כסף משנה-

**SHATNEZ TESTING:** The Monsey Shatnez Test Center does testing in Monsey, Queens, Englewood & other areas as well. While testing there arose some questions by some of the Queens "Rabonim" as to the expertise of the tester. The Rabonim had garments that the Monsey tester labeled as non-Shatnez re-tested by the National Shatnez Testing laboratory & found that they did in fact contain Shatnez. The Rabonim confronted the Monsey tester, & was told that these garments contain Shatnez, yet he was unable to identify the places that contained the Shatnez. Other tests were prepared for the tester to ascertain his degree of expertise. After the conclusion of the testing of his expertise he was advised not to return to Queens.

We followed up with approaching Rabonim in Monsey, NY to advise them to follow up on the serious concerns of the conclusion of the Queens Rabonim. The Monsey Rabonim sent garments to the Monsey test center & had the same results, the National Shatnez Testing Laboratory was able to clearly show the Shatnez even though they had labels non-Shatnez. The Monsey Rabonim confronted the Monsey Shatnez Center with the facts & concluded, he is not qualified to test for Shatnez.

Thereafter he went to the Shatnez laboratory בני ברק to obtain a certification. They interviewed him & advised him that he will require a whole year of training in their Laboratory before they can consider certification. The tester advised them that he is leaving the Shatnez testing field altogether. Upon his return to Monsey he decided to continue Shatnez testing. Thereafter he obtained the Shatnez testing in Brooklyn, NY despite being advised by the Monsey Rabonim of the situation. משפט שלום also certifies Lee Ave Laboratory. משפט שלום does not have a qualified expert in the practical testing of Shatnez in the Lee Ave Brooklyn lab, claims that they have retrained the Monsey tester. The fact remains that after retraining, we are confronted with the same problems, Shatnez garments having labels non-Shatnez.

As an aside: R' Yehuda Shain was trained in Shatnez testing under R' Yosef Rosenberger זצוק"ל 40 years ago, and worked under his personal guidance.

A meeting was called by משפט שלום בית דין to update them of the findings of the Queens & Monsey Rabonim as far as the Monsey tester. We were present & a representative of the National Testing Laboratory as well. Present were representatives of the Lee Ave Shatnez center, why? The most important one was not present at all "the Monsey tester". Some prominent Rabonim advised against going to the meeting called by the משפט שלום בית דין as their intentions are to cover up & to make the accusers look foolish. We were not ready to accept that a בית דין will be using such tactics. Also at the meeting was a CPA who brought some suits of his (purchased at the British-American store in NYC) that were tested by the Lee Ave

## BUYER - BEWARE!

Shatnez center & labeled as Non-Shatnez. After retesting them at the Flatbush Lab (not affiliated with Lee Ave. Lab) they were found to contain Shatnez.

Also present was a prominent Flatbush Rov & a Flatbush askan. At first the Lee Ave. Lab told all of us & the בית דין that their tester has not been going to the British American store in Manhattan for 3 years. The owner of the suits called the store from the בית דין & they said that the Lee Ave. Labs tester comes every 2 weeks to do Shatnez testing. The משפט שלום בית דין was in a bind by certifying Shatnez garments as non-Shatnez. משפט שלום decided on a new tactic & wanted to know 1 thing only "why we brought this new problem to them"? (which questions the qualifications of the current Lee Ave. Lab. (The current head of Lee Ave Lab is an individual that Mr. Rosenberger, OB"TM never let him get involved in Shatnez testing for obvious reasons נישט ער קען נישט

The CPA & the Flatbush Rov asked the משפט שלום בית דין how they intend to deal with this new serious problem? The בית דין responded that it's of utmost importance to know why I told the Flatbush group about this meeting & thereby putting them in a corner? And till they do not get a satisfactory response they will not address any real Shatnez issues. Then one of the דינים said a long story about him eating a hot piece of Gefilte fish & going to the hospital, & it's hard for him to talk; yet all the משפט שלום had him do all of the talking.

We saw that the Monsey tester was not present & Lee Ave Lab was there, we realized the "set-up". At that point it was useless to remain any longer at the meeting. We must confess that the Rabonim that advised us against going to the meeting, were regretfully right, as this is the outcome they foretold.

The facts as they are today, the Monsey Shatnez Center & the Lee Ave Lab. are certifying clothing containing Shatnez as "non-Shatnez", under השגחה משפט שלום.

The "Right Place" in Borough Park was advised that their tester is unqualified & is certifying suits containing Shatnez as "non-Shatnez", the Right Place refuses to adhere & stop those מכשולים, buyer beware. All of the "Right Place" suits require re-testing by a qualified lab, which excludes the following labs: Lee Ave Lab & their affiliates, Monsey Test Center. They claim to be guided by a פסק of a Rov. The Shatnez testing fee is גניבה. We verified that the Rov was given wrong information.

There have been surfacing some fraudulent letters about Shatnez & other related issues. The Rabonim signed authentic letters that certain Shatnez testers are not to be relied upon. The fraudulent letters are known as the "Weinberg-letters". The Copy Express on Lee Ave. in Williamsburg is more than happy to provide anybody with copies of the fraudulent "Weinberg-letters". To be continued.

At some of the bakeries we don't think that the kosher certifier is aware of the fact. We recommend that concerned consumers check out the facts at the bakery & the certifier. It may be advisable to purchase the Parve cakes at those bakeries that use only separate ovens.

**Why you should have your own knowledgeable mashgiach at your affair:** There are many reasons to have your own mashgiach in addition to the caterers' in house mashgichim: a) *bishul-akum*. Many commercial ovens do not have working pilots. Pilots do become extinguished if water or other liquid spills over. Rice cookers do not have pilots. Electric cooking equipment does not have pilots. Convection ovens usually do not have standing pilots. b) Are any utensils being *kashered*? Are they a non *יָמוּר*? See the recent articles on this topic.

There are "gummy-type" candies produced under the name HARIBO, under various kosher certifications. The packaging lists the gelatin source as "fish-gelatin". We have sent numerous packages to a highly reliable laboratory to ascertain the gelatin source. The results were that close to 80% came back as definitely beef gelatin. The source of the beef gelatin is from a non-kosher source.

We are unaware of any kosher Gelatin for confectionery that is acceptable, regardless if it is animal or fish based. Therefore any confectionery item that's gelatin based i.e. marshmallows, should not be eaten regardless of the kosher certification appearing on the package. The Elyon brand marshmallows were always produced from Eider's beef based gelatin, which is fleishig of course, & the kashrus of the beef source is unacceptable. Reb Ahron Kotler OB"Y retracted from his original "heter" that beef based gelatin is Parve, but it retains its "fleishig status. Reb Ahron writes that gelatin may be manufactured ONLY on NEW equipment (not-kashered).

There is in effect & in full force the "Eider" לא ציית דינא from the Baltimore "Bais-Din" See attached. Simon Eider of Lakewood a faculty member of Beth Medrash Govoha as head of Jurisprudence studies Dept, claims ownership of Elyon Marshmallows, Glatt-tech & Kolatin Gelatin Co. etc in direct defiance of the פסק בית דין.

**Tuna:** The diet of the tuna consists of mostly crustaceans, which, of course, are not kosher. There were numerous processors that did not eviscerate (remove the intestines) before cooking the whole tuna. The time frame for digestion by fish has been established by "Rabainu Tam" as 24 hours, & the "Rambam" rules that way. Therefore the "OU" among others advised the tuna processors that they will not be certified as kosher if they do not eviscerate before cooking. Now some processors are attempting to manipulate certain kosher certifiers to allow them not to eviscerate any more ר"ל.

The Gefen brand tuna fish cans used to state product of USA & Mashgiach Temidi-Bishul Yisroel. The current Gefen brand tuna fish cans are product of Thailand, no-bishul Yisroel & no Mashgiach temidi listed on tuna can?

The basic operation of the oven used for machine Matzos commonly known as the "biscuit tunnel-oven", is as

follows; The dough is a basic dry type 40-45% water ratio to flour. After going through the various sets of rollers to obtain the proper thickness, the precut matzo dough is fed into the oven on a mesh chain. The biscuit tunnel oven is a relatively long oven (60-150 feet). The oven is heated by "zones", from as little as 3 zones up to 10 zones or more.

The zones are constructed so that each zone can have its own distinct temperature. Usually the first zone (where product enters oven) is kept at a relatively lower temperature in order to give the biscuit dough "oven-spring", in other words to allow the cracker to obtain a rise in the warm, but not too hot, temperature. Yeast can't live at a temperature above 145F +/-, Matzoh dough doesn't contain yeast but it has "gluten" which lives till 185F. Gluten is what can cause חמץ=leavening.

The next zone will be a relatively hot zone to give the cracker matzo its color. The third zone is again a lower temperature in order to dry the interior of the cracker matzo. There are also dampers (manual & / or electric) to fine tune the oven heat. Heat transfers immediately if direct contact is made with the hot surface. On a mesh conveyor belt there isn't complete contact so it will be a relatively slow process for the interior to reach the desired temperature. As long as the interior of the dough has not reached 185F the biscuit / Matzo will "spring-rise" in the oven.

Hand matzos are baked on an open hearth which is in direct contact with the dough, so the internal temperature will be reached almost immediately so there isn't any "spring-rise" of the hand matzos and the oven temperature is considerably higher. This is part of the reason that machine matzos are relatively thicker yet softer to eat. Machine Matzos are rolled thinner than most hand matzos. The water to flour ratio of hand matzos is 48-50% V. the machine matzos it is only in the 40% range. The higher the water ratio is, the quicker the matzo bakes, as the water in the dough absorbs the heat at a much quicker rate than the flour in the dough, hence it will tend to burn faster. The machine matzo oven is more of a drying process, while the hand matzo oven is a baking process, עיי' שו"ת ר' יונתן שטייף, זצוק"ל.

Matzo is in the long tunnel oven 3-4 times as long as in the open hearth stone floor oven, yet it is not as dark as the hand matzo, 1) The lower water ratio, 2) Multiple zones in the oven, 3) Lower baking temperatures, 4) Open mesh V. direct contact etc.

We do not intend in any way to render a *Psak Halacha*. Any inferences, conclusions and opinion are strictly our own.

ר"ח ניסן תשס"ג - יודל שיינ, לייקווד, נ.ד.



The Baltimore based Star-K/D certifying agency tries to promote itself as a reliable certifier certifying only Cholov-Yisroel products with the Star-K symbol. However their Star-D symbol appears on their certified חלב עכו"ם products.

In reality the Star-K/D agency is pretending to be a "Hashgocha" kosher certifying agency, but is actually an "Opinion agency". They are deceiving the consumer & other kosher certifiers to rely on their "opinions". In "Igros-Moshe" it states that a "Hashgocha" must be one that the certifier can state & attest that they are familiar with every part of the plant & all of their ingredients and processes, and can attest that it is an all-kosher product. An "opinion agency" is not bound by that criterion. Therefore they certify even what they haven't seen etc. The kosher consumer is the ultimate decider on the kashrus standards, and must decide is it a "Hashgocha", or will an "opinion" do?

The Star-K/D has been planning for years to take control of the "Shechitas" in America. They have developed various unassuming tactics to advance their plan. They go to a kosher certified plant "OU" or others & claim they want to also have a small shechita in this plant at "no-charge". The abattoir owner & gullible certifier say why not (thinking the Star-K/D's standard is superior=gullible?) Then they take control of the whole operation by encouraging the customers to ask for the Star-K/D certified meats. In their accepted methods of operation, the Star-K/D recently attempted to take away some of the sources of Glatt Schechita of beef i.e. International Glatt / Chaimowitz's. A Bais Din's עיקול intervention saved the Glatt supply (temporarily? Star-k).

We are a more than a bit perplexed that the kosher certifiers, especially the larger ones, do not foresee the danger to kashrus in general that the Star-K/D is, and are still accepting their certification on ingredients in their certified products. The Star-K/D is in the forefront of activating the WOMD to Klal Yisroel, by the disregard of all basic kashrus standards, etc.

There was a serious incident in the Flatbush area with Glatt mart butcher certified by the Star-K/D agency. The "Nikur" deveining/salting process was not performed properly according to professionals who inspected the facility. The Flatbush Rabonim who looked into the matter were more concerned that "Bnai-Torah-Kashrus-letter" shouldn't become aware of the scandal and publicize the facts. They also stopped others from doing something constructive to stop it. So it was successfully brushed under the carpet by the Rabbonim out of respect to Star-K/D. (Where is respect to....?)

The Baltimore based agency certifies Companies in the Far East all year including Passover even though they were never in the facility. The number of facilities that they certify in the Far East is physically impossible to inspect once or twice a year. Why inspect and incur expenses if an "opinion" is sufficient for Star-K/D kashrus Standard\$.

The Star-K/D is currently the main underminer of kashrus standards ר"ל. They have overstepped every red-line of Judaism, Schechita-Neveilas & Traifas (sec Rav Rubin's report on "Galil"), permits Bishul (roasts) on Shabbos,

utilizes Bishul-Akum Heteirim- (supreme cause of intermarriage, per Reb Shlomo Zalman Ob"m). Bishul Yisroel on Shabbos? (Tuna fish), Certifying manufacturing facilities that were never inspected, even certifying those facilities for Pesach products. Certifying facilities in the Far East & all other areas of the Globe without visiting or re-visiting in an acceptable minimum number of visits. Allowing a Jewish owned Bakery to operate on Pesach by making a Jewish sale to his Non-Jewish wife. Kosherizing bakeries with Hagolah and no Libun. Assuming certifications without ascertaining why others removed certification?

"They are ר"ל in a religion league of their own".

The attached letter of Rav Moshe Sternbuch states, "to publicize not to rely on the Hashgochas of Rabbis Heineman & Babad". We are challenging other kosher certifiers that have basic kashrus standards, "what is their justification in accepting Star-K/D ingredients?"

Before the Star-K/D came to Empire poultry, there was no intimidation or harassment per se, hence no need for a "Shoichit" union. There was no million dollar civil suit "Shoichit" V. Star-K/D et al. (Star-K/D et al refused a הזמנת בית דין, & there was issued a היתר ערכאות) Their attempt to hide behind the cloak of religion, was rejected even on appeal. It was settled by paying the Shoichit.

By Star-K/D standards, beverages become "recommended" (mind you not only "permitted"), because flavors are זה \$ וזה \$ גורם.

The Star-K/D subscribes to the full Clinton doctrine...ie. "don't ask, don't tell", & you don't have to say the truth either, "the people are gullible etc". A/K/A The Star-K/D Doctor & the Silver Spring Rabbi Doctrine, ור"ל.

There are waxes applied to fruits & vegetables, and some of the coatings contain non-kosher ingredients. It is therefore advisable to wash all fruits & vegetables with a mild solution of dish soap and cool water and then rinsing off very thoroughly with water. This will also remove most of the harmful pesticides used.

There was recently a meeting at the request of KIC/Kehila of Flatbush regarding another Rav's kosher certification standards. After listening to all of the claims of KIC/Kehila & the Rav's responsible answers, I among others concluded it was a turf issue & not kashrus at all.

In the New York Metropolitan area, the setup in many bakeries is not what the consumer expects it to be. "Hafroshas-Chalah" in many Heimishe bakeries is done by the non-Jewish employees, (they don't want to at least utilize the OU system-מצה שלא הופרשה).

Unbeknown to kosher consumers at large, is that many (Heimishe) bakeries in the New York metropolitan area use the same oven for baking dairy and after a short interval of one hour, they bake Parve. Some of the basic concerns are actual dairy product all over the outsides of the dairy baking trays & pans. The possibility of using the same glazing & brushes & other utensils for hot parve & dairy danishes etc.

## חלב עכו"ם

: Others refer to it mistakenly as Cholov Stam. Approximately 8 years ago there was the famous "milk-gate", a/k/a the "treifa cows". It was determined at that time that milk is being produced from cows that have had customary veterinary procedures that have rendered them "Treif" permanently. Note: The 12 month test is for "sofek" only. Cholov Yisroel farms in Israel & some of the "Cholov Yisroel" farms in the USA retained veterinarians and have set up a system whereby all cows that have had any of the veterinary procedures are removed from the farm permanently. In Europe & other countries it was not done. It is incumbent for the consumer to ascertain which Cholov Yisroel companies have implemented a system of removal of the cows from the farms. This pertains to all dairy products including ice cream, chocolate, milk powder, whey, butter, etc.

Non-Cholov Yisroel farms of course did not institute a system for the removal of those affected "treife" cows. Therefore milk products from those unsupervised farms should not be used till a monitored system is instituted, where all of the affected cows are removed. The percentage of these procedures in the USA varies from 4% to over 9% depending on the farm. To be nullified it would have to be less than 1.66%. In the modern milk farms all of the milk is stored in large tanks holding thousands of gallons of milk, therefore all of the milk became prohibited once it entered the holding tank, as there is no "shishim" to nullify the "treif" milk in the holding tank. We can't utilize the "kul d'porush" because once it got mixed in the large tanks "all of the milk becomes חלב טריפה and is prohibited".

We recently asked the Administrator/partner of the "OK" kosher certification, what are they relying on (re: "Traif" cows) when certifying "Cholov Akum" products. His response was #1 he believes there is only 2% "traif" generally, #2 that Reb Nechemia Goldberg told him he can rely on "Roiv" because most cows are not "traif". I explained to him #1 the percentage is higher than 2%, #2 once the milk all goes into a large holding tank there is no "Roiv" to rely on "It is all חלב טריפה milk" 'cause there is no "Shishim". He said he'd call me back; I am waiting for the OK to institute in all of their חלב עכו"ם productions a verifiable system where the "Traif" cows are removed.

RE: The "Traif" status of the cows that had the common veterinary procedures. There was some partial Responsa (ending with "to be continued") written on the subject by a rabbinic consultant to a large kosher certifying agency, but nothing conclusive that would permit the use of the milk or milk products. We understand that the reason that the Responsa was never completed in all these 8 + years is because "personal interest groups do not allow it to be completed" as the cold facts remain that it is a "treife", not nullified & the milk is not permitted. Until such time that the Cholov Akum certifiers do not put in a verifiable system of removing the "Traif" cows, all "Cholov-akum" milk retains the status of "treif" milk היוצא מן הטמא.

A Chinese restaurant in NJ is currently under an Organized Kosher supervision based in Brooklyn, NY. A Heimishe kosher co-certifier dropped his kosher supervision at that restaurant a while back when the

current certifier decided to allow the owners to have keys to the restaurant even after they were caught in the act of bringing in unauthorized product on several occasions. One "Mashgiach" left after it was determined that the current kosher certifier does not back the "Mashgichim" in general when they are abused & threatened by the owners. The "OU", "Kof-K" & Star-K/D among others would have long ago removed their certification from the restaurant. I guess the "OU, Kof-K" & others don't have the lean times the current certifier has to contend with. This certifier also certifies caterers that operate kosher & non-kosher in the same facility. The Kof-K terminated its certification when the non-kosher catering commenced. It's all a matter of the certifier's kashrus Standard\$.

A Brooklyn based large kosher certifying agency has a phenomenal imagination. They can imagine that a kashrus concern doesn't exist in a company when in fact it does, & vice versa, or imagining "proper kashrus standards" exists when in fact it doesn't. It has a detrimental affect on kashrus.

In psychology there is a term "denial", defined as "fooling others in order to fool ourselves", & "fooling ourselves ... to fool others". In communal kashrus we dare not be in denial regarding our weaknesses.

The Messianics: For an extensive discussion & clarification on the subject we refer you to a book written by Berger. Due to the fact that the Mesianics cannot be relied upon in kashrus, Shechita, wines (check the bottle carefully), etc one should be very diligent in being certain that he refrains from relying on the ones we may not rely upon. Some of the ones of Messianic concern are, Rubashkin's etc, Aaron's, KAJ, Chai poultry & the OK. See also (attached) letter from OK Labs. The letter states that the Star-K/D is of the opinion that all Lubavitchers should be considered "Mesianics" till proven otherwise.

In response to the many who heard a false rumor that there were significant changes to upgrade the kashrus of Agri, Rubashkin, Aaron's, KAJ, Margaretten, Kesser, Sephardic Bet Din, etc. YES! it's a false rumor. As long as the current רב המכשיר is there, no acceptable kashrus standards will be established. As Rav Neuschloss זצוק"ל stated to me, re: the רב המכשיר, "ער איז איין גרוסער קל".

The letters & statements of Rabbis Lichtenstein, Gornish & Rottenberg, among others still stand.

The fact that a respected KEHILA refused recently to abide by the "Psak" of a Bais-Din is definitely attributable to the fact that they use, Certify & encourage others to use Aron's Rubashkin meat & poultry products. The "Tintum-Halaiv" & the physical sicknesses מחלות ר"ל that these products cause is of a great concern to all of "klal-yisroel".

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"Learn how to withstand animosity,  
And to weather unpopularity,  
And carry on the struggle,  
To uphold Hashem's ideals".

(A quote from Reb Shimon Schwab, Z"l)

# NEWSLETTER for

P.O. Box 172 Lakewood, NJ 08701

" אבל בדברי שמים אם לא חזר בו בסתר מכלימין אותו  
ברבים ומפרסמים חטאו ומחרפים אותו בפניו ומבזין  
ומקללן אותו עד שיחזור למוטב וכו' "   
רמב"ם-דעות פ"ו הלכה ח' , ע' כסף משנה-

It is a common practice to use an animal/fish gelatin filter to filter and clarify grape juice & other juices. The Mehadrin Hashgochas do not allow the use of gelatin based filtration. Some have tried fish gelatin, unsuccessfully, because they were unable to deodorize the grape juice. The animal based gelatin is produced from animals whose kashrus is questionable. The gelatin is fleishig, & it is processed on non-kasherable non-kosher equipment.

We were able to verify that CARMEL wines' & KEDEM (NY) Grape does not use any Gelatin at all in their filtration. A number of new grape juices, recently introduced to the Heimishe market, did in fact, use meat & or fish based gelatin in their filtration process. We are surprised that the fact was not publicized by the distributor's kosher certifiers. \* \* \*

RE:: Ahavah, Morning select, Golan cheese, New Square dairy etc products. We have reviewed the extensive reports written and the extensive denials and spoken to some of the people involved. The controversy in short, is as follows; A kashrus Organization had one of their people do some checking into the status of "Cholov-Yisroel" and the controls in place for the cows rendered "Traif" by certain common veterinary procedures. The inspections were made by numerous visits to the different farms over a few months. The report left many questions unanswered & unclear. The ultimate conclusion was that some very serious corrections are required in order to be able to rely that it is truly "Cholov-Yisroel" and that all of the "Traif" cows are removed. There were some previously reported kashrus related problems with some of these products i.e. Golan cheese with the certification of "Chug Chasam Sofer". We have seen a letter from "Chug" that they never certified the product & it's a forgery. The NYS kosher enforcement division found (at least twice) non-kosher hard cheese with their outer wrapping (yet the Company managed to retain Babad and the Star-K/D as their certifiers), surprised?. letter.

As an aside; Rav Neushloss זצוק"ל in his wisdom advised "New Square" kosher certification agency in no uncertain terms that the "skver" Hashgocha agency should not be together with the Star-K/D on any product, as it is giving them credibility and it will ultimately lower their own kashrus standards.

"The truth must be heard,

Even if the public does not like the sound of it,

Whatever the circumstances, regardless of consequences,  
The truth must be stated-loudly, clearly and unequivocally"

בשם הרב אהרן קוטלר זצוק"ל

Cream of Tartar/tartaric acid (non-synthetic) are derivatives of actual non-kosher wine & not permitted. Hence Sweet & Low etc should not be used, even with a kosher certification. The Passover production doesn't contain cream of tarter.

# BNEI - TORAH

בס"ד

[kashrusy@aol.com-kosherconsumer.org](mailto:kashrusy@aol.com-kosherconsumer.org)

Coffee & Tea on airlines are served in non-kosher "ben-yomo" pitchers. Ask for hot water in a cup directly from the wall mounted hot water unit in the galley.

We feel comfortable in coming to the conclusion that basically almost all single malt scotch and French unflavored Vodka are aged in Sherry, wine or bourbon casks, therefore single malt scotch and French Vodka (& whiskey in general) should only be consumed with a reliable Hashgocha.

What does the so-called term "Chasidishe Shechita" mean? We wouldn't call a "Breuer's", Star-K/D etc or even a Mashgiach of Chasidik origin a "Chasidishe Schechita". It's a misused term that is confusing & may mislead consumers that the certifier etc is adhering to a higher kashrus standard. There is a kosher Schechita and a "Heimisher-Schechita" as the Satmar Rav זצוק"ל has stated, which is a truly higher standard of kashrus.

A "Schochet", Mashgiach, Rav etc of even many years experience does not become an automatic expert of a "schechita-plant" or any other kashrus plant expert per se. An expert must also have a very broad understanding of the intricacies of every aspect from raising fowl / animals through the packaging. An expert must realize even a slight change (with all good intentions) may have a detrimental effect on of kashrus in a different part of the process.

The time has come for the "Schechitas" to invite true experts, as mere visits by observers, even Rabonim etc and the like, are not sufficient (and may even be detrimental to Kashrus improvement) to bring the existing shortcomings to the attention of the proper personnel who can institute the required changes.

In response to the many people inquiring about "Chai" poultry in Canada; a number of Rabonim have advised their certified establishments to refrain from using the product. Many Yeshivishe in Canada will only use certain limited productions from Chai poultry. We are aware that Chai's certifier also refused entry to a number of Shechita & kashrus experts; they must have very valid concerns for refusing entry; we won't second-guess them.

The Vineland poultry is the preferred commercial poultry.

Empire has recently upgraded their product line by having their blintzes all "Cholov-Yisroel and all "yoshon".

OX-TAILS, are part of the hindquarter of the animal & we customarily do not use any hindquarter at all. There are very serious problems with the "Nikur" & there is חלב מדאורייתא. The only one not using ox-tails is Alle Processing/Meal Mart under the Hashgocha of the Nirbater-Rav, in compliance with the accepted מנהג.

SHMUEL HALEVI WOSNER  
RABBI OF  
ZICHRON - MEIR, BNEI - BRAK

שמואל הלוי ואזנר  
אבד ור"מ  
זכרון-מאיר, בני-ברק

ב"ה יום כד' טבת תשנ"ט לפ"ק

כבוד תלמידי אהובי ירא ושלם בתורה ויראה כש"ת מוה"ר נתן אדלר לאי"ט  
אחדשה"ט באהבה גמורה לתלמיד ותיק וחביב...

מכ"מ אין בונים את כל החיים על התירים של נהפך או ביטול,  
דכבר כתבי כ"פ דזה נידון של מקרה לפעמים, לא לבנות כל החיים  
על ביטול וכיו"ב

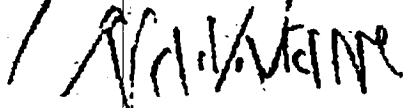
ע"כ המובחר שבדרכים ליצר כל הדברים האלה כפי  
האפשרי רק על טהרת ההלכה

ואם יש בחנות כזה וכזה על הקונה שחי ע"פ התורה  
לקנות רק הנקי מכל-

כי בכל ההתירים הנ"ל עכ"פ סרך פגם עכ"פ איכא

כמובן איני מדבר מכדורים ותרופות הנצרכים לחולה ממש ולפעמים מסוכן,  
וליכא אחר דאין לנו להחמיר, אבל זה לא שייך במה שהציע כבודך...

הרני רבך אוהבך שומר טובתך לעולם  
מצפה לחסדי ה'



בס"ד

יום א' לפ' זאת חוקת התורה ר' המהרש"א לר"ק

לכבר הרבנים החשובים והנכבדים רייני ק"ק וליקוואד יצ"ו שליט"א.

זה כשנתיים ימים מאז ישבנו בדין ברין ודברים שבין כמה מבני קהילתנו. בענין קיומה של מכירה שנעשה בין לוח ששטס רגל בערכאות של נכרים ובין שוחט המכוער, שלשי טענת ותובעים לא היתה המכירה אלא הערמה בעלמא לתבירה נכסיו מנביית הכערת. ולדברי התובע חסנה מכירה גמורה, וקבלו אז הבר"ר שלנו עליהם בקנין ובחתימתם על שטר הברירות של הבר"ר, ולאחר ריגועם ארוכים כחריבה טענות מאובכות עם קבלת עדים טרובים ומסתובי ראה למאות, עד שהודה התובע גושה להוציא לכמה נקודות המוכחות על ההערמה, שעשה כן להרא בבר"ר להימלט מהמון בעלי תובנות של שוחטיו הלה, ולעשות זה טגולה שלמעשה עדיין חילקו ויחזיקו בטהרה כשותפים גמורים לאחר הסכר המרמזה חלה כלפניו, ומצא הבר"ר במוכחות ואסמכתות חזקות שהמכירה באמת לא היתה אלא הערמה בעלמא להברית נכסיו הלה, ותמו פסק דין ארוך מנוקם במקורות מדברי רבותינו המוסקים. לזכות בעלי חוב אלו לגבות מהנכסים, והשקן מהפסיד מצורך מה לכבודכם.

הפסיד נמסר אצל הערכאות כדי שיתפסם מתחילה בין הצדדים. כאשר היו הרבנים האלו בידם מכבר באשמת הלה הפרש"ר, וזהו שם לקיימו למרות טענת התובע חסנה שלא נפסק עליי ביזור, והרבו שם לשבת בדין פסק חכ"ד. שוב השתדל לזכות ולאחר קיום הפסיד נכמה דרכים שונים, אבל מוכרס והסכר לקיימו. ולאחר יחור משנה מאז ניתן הפסיד, שרס ישלם אפילו מרמזה א' כמה מנתחייב, ביקש ומצא תואנה חדשה לפסול הבר"ר ולבטל הפסיד, ומסרה להעש"נ כביקוש שהם יבטלוהו, בטענה שבין הנעלי חוב של הלה הזה נמצאים גם קרובים של הרבנים, ולכן טוען שפסול הבר"ר מעיקור, ואף השטר ביזורים נחתם בסעות.

הומנחו לבוא אל הבר"ר ולחצוין מעשיו, ומאן לבוא אלינו לחשטיענו טענותיו ולשמוע חזות דעתנו, ובביתם זה. חישש למצוא לו על מי לסמוך, בשאלות חכמים עיי שלוחים שונים, מבלי לשאול פי הבר"ר לתאר מציאות הרבנים כהחיות ולבאר דעתם בענין זה, לא הם ולא חכמים תאלה, ולא מצא מי שיסמוך בידו, רק קיבל תשובות אחרות שאינן דנות על עובדא דידן כלל, מחסרון ידיעת גושה דעובדא ונקודות ההלכה השייכות כאן.

התאמת ניתן להאמר, שאין שום קרוב לשום אחד מרייני הבר"ר שהוא בעל דין ברית זה כלל, לא בעצמם ולא עיי שום שליח, ולא ניתן הפסיד על שום קרוב לא לזכות ולא לחסר, ולכן אין שייך בזה פסול קרובה כלל, ואין צריך לומר שאין שום צד נגיעה הנאה שבעולם לשום א' מהדיינים, ואין לסענותיו שום יסוד ובסיס בהלכה, והמצאה הזאת והלכות האלו בירדנו בבוכד ראש מותק ידיעה הוכחה כגושאים שלפנינו, ובחתייעצות עם בעל הוראה מובהק מיוחד שליט"א שכתב אלינו תשובה ברורה כבירור דין זה, ואם כי פורטי הענין ארוכים מדי באר בשורות אלו, הגנו מוכנים לבאר ברשיות לכבודכם אם תראו צורך בכך.

היצא מזה שאין מקום לשעון על כשרות הבר"ר באמת, ומכ"ש שאין ורשות בידו לפסול הפסיד ולהיות פוסק בבר"ר, ולממן לקיים מה שנפסק עליו וללכת לערכאות בתלוצותיו על הבר"ר, ולא עוד אלא שאיים עליהם בעצמו ועיי שלוחיו, כל אלו הלא תמה מעשה על חילול ש"ס ר"ל, ורמת יד בתורת משה רבינו ובכח ביד בישראל, או לעינים הרואות ולאונים השומעוהו כאלה.

שפסקנו לזכותו ברין, עכ"ו מאז רצינו לחסות על שמו וכבודו, ובמאמצים גדולים השתדלנו לכמות על הפסיד עד שהסכימו גם הערכאות שלא לפרשמו (והיינו שהם לא ירמסוהו, אבל בירדנו נשאר התכח לפרשם מה שכתבנו. אלא שלא רצינו לעשות כן עד עתה), וכן הוצרנו את בעלי החוב שלא ירמסוהו הם, וכן הוצרנו בזה עד עתה. אבל כשאנו חס על חילול שם שמים ק"ל, איך נחש עוד על כבוד שמו, ועל זה הוצרנו חז"ל - במקום שיש חילול השם אין חולקים כבוד לדב.

ולכן, לדאבונו, פוטל עלינו לפנות אליכם, ויינים נכבדים של עיר מרשנו, ולהודיעכם על מעשיו המפולקלים של הבר"ר שמעון ד. איירער, התובע המברית הנכסים הר"ל, שהוא כעת בחזקת מאן דלא ציית וינא, שיש בבר"ר ומחלל ש"ס ברבים, ועובר על כמה גושי תורה, ונחיה לכבודכם להסירע ולהחליט מעמדו בקהילתכם לאור כל המעשים האלו אשר לא כדת, ואולי חלואי יעלה בידכם להשפיע עליו ולהשיבו למוטב, לקבל עליו את הדין ולקיימו כמי שנפסק עליו, ואז יחא שוב בחזקת וכאי כדאי לו.

כה דברי החתמים בצד גדול על חילול ש"ס שנפסק במתנו, ורוב נתן נטבנים הרב יעקב תאפפער הרב מרדכי שוהמדין

ריינים בבר"ר דבאלטימאר

THIS IS A "SIRU" THAT WAS ISSUED BY THE BAIS-DIN D'BALTIMORE, MD ON SHIMON EIDER FOR NOT COMPLYING WITH THE "PSAK" (verdict) OF THE BAIS-DIN.

DUE TO THREATS ON THE RABONIM BY SHIMON EIDER THEY OPTED NOT TO PUBLICIZE, WE WERE ASKED TO PUBLICIZE.

"YOREH-DAIYAL" "334" Regarding the ISSUR of being in his "daled-Amos" or talking to him & Davening with him.





## The Educated Kosher Consumer by Yehuda Shain, of Kashrus Technical Consultants, Lakewood, N. J. **BS-D**

I have been involved in the field of Kashrus Consulting & inspections of factories/Companies for the past 20 + years. Until recently, I believed as many people do, that the Star-K Hechsher is above reproach. I wasn't looking for trouble, but I stumbled upon a major scandal in the Kashrus world, which Gedolim have asked me to pursue. If in fact R' Moshe Heineman does have a valid explanation to all of the following, I welcome the opportunity to present all of the issues to an acceptable panel of Rabonim knowledgeable in these matters.

The following is a partial list of some items regarding the Star-K (as I see it). Some of the items I have personal knowledge, others I've heard from people / sources deemed reliable. I suggest that everyone of the items be checked out independently.

Only The Educated Kosher Consumer will elevate the status of Kashrus, Become The Educated Kosher Consumer—ask questions!

### **KOSHER RESTAURANT IN BALTIMORE:**

ON TZOM-GEDALYAH OF THIS YEAR 5753, THE RESTAURANT WAS KASHERED BECAUSE THEY SERVED FRENCH FRIES PRE-COOKED IN (non kosher) BEEF TALLOW. NOBODY WAS TOLD WHY IT WAS CLOSED. EVEN LATER WHEN SOMEONE ASKED IF THEY HAVE TO KASHER THEIR KAILIM AT HOME? THEY WERE FINALLY TOLD YES YOU SHOULD KASHER THEM BUT YOU CAN'T TELL ANYBODY THIS PSAK. RABBI KULEFSKY AND RABBI HOPFER (Bais-din of the Vaad Hakashrus, d'Baltimore) WERE NOT MADE AWARE OF THE PROBLEM SO THAT THEY SHOULD PARTAKE IN THE DECISION OF WHAT TO TELL THE PEOPLE. I ATE THE "PAREVE" FRENCH FRIES IN THAT RESTAURANT A FEW WEEKS AGO.

### **BAGEL STORE IN MONSEY-SPRING VALLEY:**

FIRST OF ALL THIS STORE'S HASHGOCHA (I heard) WAS REMOVED BECAUSE OF KASHRUS VIOLATIONS. Others refused to give a Hashgocha WHEN THE STAR-K WAS PUT ON, WITHOUT BOTHERING TO CHECK WHY IT WAS REMOVED. WHEN A RABBI MADE AN INSPECTION OF THE BAGEL STORE AND OBSERVED THE SAME TRAYS (w/ changing only the paper) BEING USED FOR DAIRY AND PAREVE. THE STAR-K WAS CONTACTED AND THEY SAID HOLD ON A MOMENT WHILE WE CHECK IT OUT, & CAME BACK ON AND SAID THEY CHECKED IT OUT & THEY ARE USING DIFFERENT TRAYS TO BAKE THE DAIRY AND PAREVE. EVEN THOUGH THE RABBI CONFIRMED THAT THEY BAKE IN THE SAME TRAYS. THE STAR-K CAN STILL SAY "THEY USE DIFFERENT TRAYS".

### **BUTCHER STORE IN BAYONNE, NEW JERSEY:**

THE LOCAL RABONIM FROM STATEN ISLAND AND THE SURROUNDING JEWISH AREAS TOLD THEIR CONGREGANTS TO REFRAIN FROM USING THAT BUTCHER STORE BECAUSE THE MEAT IS QUESTIONABLE AT BEST & CAN NOT BE TRUSTED. THE STATE OF NEW JERSEY WAS ALSO LOOKING INTO THE SO CALLED KOSHER BUTCHER BUT WERE UNABLE TO NAIL HIM DUE TO THE FACT THAT HE WAS TECHNICALLY UNDER THE SUPERVISION OF SOME RABBI. LO AND BEHOLD THE STAR-K GIVES THE HASHGOCHA WITHOUT SO MUCH AS CONTACTING THE LOCAL RABBIS TO FIND OUT IF THE BUTCHER STORE IS OWNED BY A PERSON THAT CAN BE TRUSTED AT ALL? WHEN I ASKED DR. POLLACK "HOW CAN YOU GIVE A HASGOCHA TO SUCH A BUTCHER?" HIS RESPONSE WAS "it was political—that the Rabonim said not to buy from that butcher". I DID SPEAK TO SOME RABONIM AFTERWARDS AND NOBODY WAS CONTACTED!

### **THE KOSHER? CRUISE:**

THERE IS A "TAKONAH" (from Vaad-Harabonim, D' Baltimore 50+ years ago) ALSO BROUGHT IN IGROS MOSHE Y"D, chelek gimel, simn chai. THAT YOU MAY NOT GIVE A HASHGOCHA TO SOMEONE WHO SELLS KOSHER AND NON KOSHER MEAT EVEN IF YOU HAVE A FULL TIME MASHGIACH. THE STAR-K DOES GIVE A CATERER A HASHGOCHA EVEN THOUGH HE HAS KOSHER AND NON KOSHER AS WELL. THE STAR-K KNOWS HOW TO SET UP A HASHGOCHA THAT NOTHING CAN GO WRONG. (called a "Poretz-Geder") THE FACT REMAINS THAT MANY PEOPLE ATE TRAFOS ON THE CRUISE UNDER THE STAR-K CATERER. WHEN RABBI HEINEMAN WAS CALLED TO AGUDAS HARABONIM TO EXPLAIN HIS ACTIONS. HE SOLD THEM A BILL OF GOODS. THEY REALIZED LATER, THE FACT REMAINS THE STAR-K WAS "PORETZ-GEDER". STAR-K STILLS GIVES THE HASGOCHA TO THAT CATERER! Where is the Vaad-Harabonim D'Baltimore?

### **CLAM IN TUNA FISH :**

WHEN CLAM WAS DISCOVERED IN THE TUNA FISH UNDER THE STAR-K, (Star-K rep. **without** even seeing the contents said "With our Hashgocha & our Mashgiach Temidi you can be **sure** it's Tuna Fish"). I TOOK THE CONTENTS TO 7 MUMCHIM WHO IDENTIFIED THE CONTENTS AS CLAM. THE STAR-K TO DATE WILL NOT ADMIT THAT IT WAS CLAM 'CAUSE SHMUEL HEINEMAN TOOK IT TO OTHERS AND **ONE** OF THE OTHERS WAS **NOT SURE**. THE LABELS ARE PRINTED BY THE COMPANIES AND RABBI HEINEMAN DOESN'T KNOW WHAT KIND OF CONTROL THERE IS ON THE LABELS, HE'LL ASK THE MASHGIACH (doesn't R' Heineman set the criteria & systems? what system if any did you make for labels?) THE STORY WITH TAMPERING JUST DOESN'T HOLD WATER. NO CODES ON THE MASHGIACH'S REPORT of this run & some other runs as well (Star-k "It's not worse than the regular O-U")—THE MASHGIACH COMES BACK A FEW WEEKS LATER FOR THE LABELING AND HE HAS TO RELY ON THE COMPANY TO KNOW WHICH IS THE STAR-K TUNA CODES. THE COMPANY PROFILE (that I had in my possession, & the Star-k is giving a Hashgocha & doesn't have a Company profile) LISTS **BABY CLAM** AND **CRABS** AS SOME OF THEIR PRODUCTS. THE STAR-K INSISTS THEY HAVE SPECIAL WAYS TO MAKE SURE THAT COMPANIES DO NOT ALSO PRODUCE NON-KOSHER FISH. even though the Company in their company profile lists Clam & Crab. ACCORDING TO THE CODES IT WAS COOKED ON SHABBOS & YOU ALSO HAVE BISHUL YISROEL? AND FOR ERETZ YISROEL YOU HAVE BISHUL YISROEL—BAIS YOSEF? WHOM ARE WE FOOLING? (INCIDENTALLY, I EXPLAINED TO THE STAR-K HOW THE COOKERS WORK AND THAT THEY NEVER REALLY PRODUCED BISHUL YISROEL, BAIS YOSEF CORRECTLY).

### **MEAT 90%+- KOSHER?:**

A COMPANY IN THE BALTIMORE AREA PRODUCES KOSHER BEEF, LAMB & VEAL, RABBI HEINEMAN WAS ALSO THE KOSHER INSPECTOR (9 +- years) FOR THE CITY AND HE WAS AWARE THE SHOICHET WAS MAKING 90 % +-KOSHER (an impossibility!). YET, HE ALLOWED IT AND EVERYBODY WAS EATING IT. NEVER MIND THAT NOW HE HAS A DIFFERENT SHOICHET THAT IS PRODUCING 45% +- KOSHER. WHY WASN'T

ANYBODY NOTIFIED TO KOSHER THEIR DISHES? WAS THE BAIS-DIN NOTIFIED? RABBI HOPFER (a member of the Baie-Din) DID ASK THE NEW SHOICHET IF HE THINKS THAT KASHERING SHOULD BE REQUIRED!

### **ALWAYS TRUE ANSWERS ( BUT DELIBERATLY MISLEADING )**

WHEN THE STAR-K WAS ASKED WHAT WAS THE PROBLEM WITH THE TUNA FISH RUNS A8/18290, UYCK/12061 BY SOMEBODY FROM FRANCE. THE RESPONSE WAS " IT ISN'T BISHUL YISROEL , NOT ANY WORSE THAN ANY OF THE OTHER MAJOR BRAND HASHGOCHAS." WHEN IN FACT THE STAR-K can't verify if they even had A MASHGIACH THERE. ON Aa/31190 NOBODY WAS TOLD THAT YES WE ARE LOOKING INTO THE MATTER 'CAUSE WE FOUND CLAM. JUST THE STATEMENT WE CAN NOT TAKE RESPONSIBILITY, BECAUSE WE CAN'T VERIFY THE PRESENCE OF A MASHGIACH. (if you know that you didn't have a Mashgiach is one thing , but when you can't verify? )

### **HASHGOCHAS IN SOUTH AFRICA:**

**A MEMBER OF MOETZES GEDOLEI YISROEL** WAS CONTACTED BY RABONIM IN SOUTH AFRICA THAT THE STAR-K IS LOWERING THE STANDARDS OF KASHRUS OF THE K'HILA D'SOUTH AFRICA " PLEASE STOP HIM." RABBI HEINEMAN'S ANSWER. "OH! IT'S POLITICAL!"

### **NON-KOSHER CEREALS ON THE APPROVED LIST:**

IN TWO ISSUES OF KASHRUS KURRENTS THERE WAS LISTED AN APPROVED LIST OF CEREALS, IT WAS ALSO REPRINTED IN **KASHRUS MAGAZINE**. IT WAS DISCOVERED THAT THE SO CALLED APPROVED CEREALS HAD NON KOSHER GRAPE JUICE. WHAT IS THE CRITERIA FOR APPROVING CEREALS OR ANY OTHER PRODUCT FOR THAT MATTER.?

### **THE LIGHT BULB- BISHUL YISROEL:**

WERE THE OTHER RABONIM ON THE VAADS BOARD CONSULTED ABOUT THIS NEW METHOD OF HAVING THE MASHGIACH SCREW IN A LIGHT BULB (kisam?) WAS ANY MAJOR POSEK CONSULTED? see **Rabbi Blumenkrantz** (& ask other Rabonim) how he criticize the light bulb theory for Bishul Yisroel in his Pesach Sefer.

### **BAKERY OPEN FOR PESACH:**

THE NON RELIGIOUS JEW SELLS THE BAKERY (for Pesach ) TO HIS NON-JEWISH WIFE. IT'S ONLY OPEN TO THE WHOLESALE TRADE . NOT OPEN TO THE RETAIL CUSTOMER..(see Rashi-Kohles, Perek Alef, Posuk Yud Zain "Roiv Chochma") ?

**INTIMIDATION OF SHOICHTIM:** (No one can see/feel intimidation in a 4-5 hr. visit to a plant, spend a week there & you'll feel it.

THE SHOICHTIM CLAIM THAT THE CHICKENS ON THE CAROUSEL SYSTEM IS NOT A GOOD SYSTEM. THEY JUMP, THEY ARE A WILD BREED ETC. THE SHOICHTIM DON'T HAVE TIME TO CHECK FOR HA-GROMAS- SO A MASHGIACH CHECKS ALL OF THEM (each shoichet does 750-800 per hour-doesn't have time to check. 1 mashgiach checks the chickens from 6 shoichtim 4800@ hour HOW?) A MASHGIACH TO CHECK FOR LIVE CHICKENS GOING THROUGH THE PLUCKING MACHINE. (yes -live chickens) SOME SHOICHTIM ARE STILL THERE THAT WERE SHOICHTIM IN THE PLANT AND PLUCKING W/ HOT WATER "TRAIF". ( subsequently closed up by N.Y. State) WHEN I ASKED RABBI SHMUEL HEINEMAN WHY IN THE WORLD DO THEY COUNT THE AMOUNT OF NE-VEILOS A SHOICHET HAS. AND THEN TELL THE SHOICHET THE NEXT DAY "YOU MUST BRING DOWN THE AMOUNT OF NE-VEILOS." THE SHOICHET HAS 1-2 SECONDS AT MOST TO DECIDE IF IT WAS A NEVEILO OR NOT, AND HE MAY LOSE HIS JOB WHILE HAVING TO SUPPORT A FAMILY? RABBI **SHMUEL HEINEMAN'S** (Moshe's brother) RESPONSE "LET THE SHOICHET THROW SOME INTO ANOTHER SHOICHET'S BARREL AND LET THE OTHER SHOICHET WORRY, EVERY SHOICHET MUST FEND FOR HIMSELF". R' MOSHE HEINEMAN SAYS THAT HE SEES NOTHING WRONG, NOT WITH THE CAROUSEL, THE COUNTING OF NEVEILOS, LIVE CHICKENS GOING THROUGH PLUCKING MACHINE ETC. THE ONLY PROBLEM HE HAS IS TO FIND OUT WHO IS TALKING. HIS SOLUTION IS SIMPLE ! DON'T BOTHER TO FIND OUT "WHAT IS THE PROBLEM?", JUST GET RID OF THE PEOPLE THAT ARE TALKING TO THE OUTSIDERS. AS REB MOSHE HEINEMAN SAID "I AM DETERMINED TO GET RID OF 50 % OF THE SHOICHTIM BUT I'M HAVING A PROBLEM WITH THE UNION- BUT I'LL GET RID OF THEM " (the talkers) BUT HE WOULDN'T SOLVE THE UNDERLYING PROBLEMS. THE SHOICHTIM ARE BEING SO INTIMIDATED THEY WOULDN'T OPENLY TALK TO ANYBODY. ONE SHOICHET EVEN WENT TO A DIN TORAH & GOT A PSAK BAIS-DIN THAT HE IS ALLOWED TO TALK. THE SHOICHTIM WERE MADE TO SIGN A STATEMENT THAT EVERYTHING IS KOSHER L'CHATCHILA. (some of them still don't eat it) ANY KNOWLEDGEABLE PERSON WHO SPENDS A FEW DAYS IN THE PLANT WILL SEE AND FEEL THE INTIMIDATION AND TENSE ENVIRONMENT. THERE IS MORE TO THIS.

### **SPICES FOR PESACH:**

A STORE WAS REPACKING O-U SPICES INTO PACKAGES WITH THE STAR-K FOR PESACH. THE OWNER OF THE SPICE COMPANY ASKED THE STORE KEEPER HOW IS IT THAT THE SPICES ARE KOSHER FOR PESACH? ONLY THE O-U GIVES A HASHGOCHA ON THIS PRODUCT. THE STAR-K WAS NEVER THERE. THE STAR-K WAS CALLED AND ASKED HOW DO YOU GIVE A KOSHER L'PESACH ON THESE SPICES ? THE O-U DOESN'T GIVE A (Pesach) HASHGOCHA ON THE SPICES (the O-U gives for pesach only with a full time mashgiach) THE STAR-K RESPONDED THE OU TOLD THEM THAT THEY DON'T KNOW OF A CHOMETZ PROBLEM PER SE, BUT THEY WILL ONLY GIVE A PESACH HASHGOCHA IF THERE IS A FULL TIME MASHGIACH. OU WOULDN'T GIVE, BUT THE STAR-K WOULD, mind you they didn't ask the spice Co. for permission .

### **UNAUTHORIZED STAR-K:**

I WAS WITH SHMUEL HEINEMAN IN A TOMATO PROCESSING PLANT AND IT WAS DISCOVERED HUNDREDS OF CASES OF PEPPERS WITH AN UNAUTHORIZED STAR-K. HE DID NOT IMMEDIATELY TAKE PRECAUTIONS TO MAKE SURE THAT THE COMPANY DOESN'T SELL THE PEPPERS WITH THE STAR-K ON IT. HE TOLD THEM HE WILL NOTIFY THE STAR-K'S MAIN OFFICE. (I've seen the efficiency of the office, someone calls they want the Star-K on their product. The secretary asks Rabbi Shuman & Dr. Pollack who wants to handle the call. They asked which line is he on? OH! he hung up already. did you take a name & number? She said no. I asked "Is this the same way that you handle a problem also?" IT TOOK AT LEAST 4 WEEKS TILL A NOTICE APPEARED IN THE JEWISH PRESS ABOUT THE PEPPERS.

### **IN 5752, STAR-K NIXES ONE OF THE BIGGEST "TAAKONOS" IN KASHRUS:**

THERE WAS A CONSENSUS THAT IF A HASHGOCHA IS REMOVED BECAUSE OF KASHRUS VIOLATIONS. NO OTHER KASHRUS AGENCY SHOULD PICK UP THE HASHGOCHA. EVERYBODY AGREED BUT ONE KASHRUS AGENCY REFUSED TO GO ALONG WITH THE PROPOSAL.



because their methods are far superior to every hashgocha in the world and there just can't be any violations or playing games by the STAR-K 'cause if there ARE any violations or other problems nobody will know . Other Kashrus agencies do come public & will discuss & admit to a mistake, why not the Star-k?

#### **AGUDAS HARABONIM :**

AGUDAS HARABONIM TOOK UP AT A MEETING (before Rosh-Hashona) THAT I WAS PRESENT AT, TO CALL RABBI HEINEMAN AND FIND OUT WHAT IS GOING ON WITH THE STAR-K. RABBI GINSBERG CALLED DR. AVROM POLLACK, WHEN WILL RABBI HEINEMAN COME TO CLARIFY THE KASHRUS ISSUES? AGUDAS HARABONIM IS STILL WAITING FOR AN ANSWER.

#### **5753 AKO MEETING IN NEW YORK:** (AKO=Association Kashrus Organizations) Nov. 09, '92

BY AGREEMENT WITH THE STAR-K, (& demanded by R' Shimon Eider) THE EXECUTIVE DIRECTOR OF "AKO" HAD TO ASSURE (at all costs) THE STAR-K THAT THE PUBLICIZED ITEMS AGAINST THEM WILL NOT SURFACE AT THE "AKO" MEETING. (But Dr. Pollack can make a statement) Because the Star-k & R' Shimon are afraid to face the truth) CHECK ABOUT THE 2 TAKONOS THAT AKO WANTED PASSED. 1) BEFORE TAKING OVER A HASHGOCHA THAT ANOTHER KASHRUS ORG. HAD YOU MUST FIRST GET A RELEASE, THAT IT WASN'T A KASHRUS ISSUE. 2) A COMMUNAL KASHRUS IS ONLY IF YOU DON'T GO INTO OTHER HASHGOCHA TERRITORIES ETC. OTHERWISE YOU CAN'T STOP OTHER KASHRUS ORG. FROM COMING TO YOUR COMMUNITY. I'VE HEARD THAT SOME ESTABLISHMENTS IN THE BALTIMORE AREA WANT TO USE OTHER HASHGOCHAS. THEY WERE TOLD, THAT THEY WILL BE PUT IN "CHEREM" AND NOBODY WILL BE ABLE TO USE THEIR PRODUCTS.

#### **PESACH HASHGOCHA:**

A YUNGERMAN IN LAKEWOOD WHO WORKED AS A PESACH MASHGIACH FOR THE STAR-K IN HOTELS, LEFT THEM AFTER 2 YEARS-WHEN HE REALIZED THAT HE DOESN'T KNOW & WASN'T INSTRUCTED IN THE METHODS OF HOW TO KASHER & SUPERVISE -JUST TOLD GO TO THE HOTEL.

#### **INEXPERIENCED MASHGIACH:**

WHEN THE STAR-K WAS MAKING A TUNA FISH RUN IN STAR-KIST TOGETHER WITH ANOTHER KASHRUS ORG. WHO WAS RELYING ON THE STAR-K, THEY SENT DOWN 1 MASHGIACH WHO HAD LITTLE IF ANY EXPERIENCE IN SUCH A LARGE PLANT(the plant is extremely large, 1200 employees) HE WAS LITERALLY LOST THERE. A run takes 3-4 days, the plant runs around the clock. Only 1 Mashgiach in that plant?

#### **BLINTZ MANUFACTURING CO.:**

RABBI SHMUEL HEINEMAN WAS CALLED INTO A BLINTZ MANUFACTURING CO. (under o-u) TO CONSULT WITH HIM WHY THEY NEED A FULL TIME MASHGIACH, AND IF A MASGIACH CAN BE A FLOOR SUPERVISOR ALSO? (a goyeshe company). SHMUEL HEINEMAN DIDN'T DISCUSS THE ISSUES & REASONS WITH THE O-U REP. BEFORE HE GAVE HIS VERY DAMAGING OPINIONS. He agreed that it is a conflict if the floor supervisor is also the Mashgiach., "But none the less we still encourage it". (he agrees it's a conflict-yet he still encourages it! ? )

#### **NORDICA CHEESE:**

WHEN THE NORDICA CHEESE (UNDER THE STAR-K) APPEARED AS A CHOLOV YISROEL PRODUCT, THE YESHIVA PEOPLE IN LAKEWOOD CONSIDERED IT TO BE WHAT THEY PERCEIVE TO BE CHOLOV YISROEL. AT A LATER DATE WE DISCOVER THAT THE CHEESE IS FROM CHOLOV STAM BUT CREAMED WITH CHOLOV YISROEL, NONE THE LESS THE STAR-K CONSIDERS THE CHEESE CHOLOV YISROEL. THE PEOPLE USING IT WERE UNAWARE OF THAT FACT.

#### **ROMANO CHEESE:**

I CONTACTED A CHEESE DISTRIBUTOR FOR A LARGE QUANTITY OF ROMANO CHEESE -6000 LBS.@ MONTH-(must be aged 5 mos. +-). I ASKED FOR CHOLOV STAM CHEESE (O-U). THE DISTRIBUTOR ADVISED ME THEY CAN NOT GET ME O-U APPROVED CHOLOV STAM FROM EUROPE (ITALY), 'CAUSE WE CAN'T MEET THE CRITERIA OF THE O-U, BUT THEY CAN GET ME STAR-K APPROVED. (cholov yisroel?)

#### **WOMEN MASHGICHIM:**

IN IGROS MOSHE, IT'S BROUGHT DOWN THAT YOU CAN'T HAVE A WOMAN RESPONSIBLE FOR A HASHGOCHA . STAR-K POLICY ,YOU MAY USE WOMEN FOR A HASHGOCHA.

#### **MERKAZ KASHRUS SEMINAR: DEC. 3, '87**

RABBI HEINEMAN SAID THAT THE STAR-K WELCOMES KNOWLEDGEABLE INDIVIDUALS TO INSPECT THE COMPANIES THAT THE STAR-K GIVES A HASHGOCHA ON. EVIDENTLY THIS POLICY HAS CHANGED. RAV HEINEMAN ALSO SAID AT THAT TIME THAT THE STAR-K POLICY IS TO KASHER AT 212 DEG. F. 'CAUSE OTHERS HOLD THAT WAY. YET IN OTHER MATTERS THE STAR-K SAYS "WE HAVE OUR STANDARDS & WE SEE NO REASON TO SATISFY OTHERS (Sefardim?) OF THEIR CRITERIA". RAV HEINEMAN SAID THE STAR-K IN THE LAST FEW YEARS "WE NEVER CONSULTED WITH THE BAIS-DIN OF THE VAAD HAKASHRUS". RAV HEINEMAN "THEY (the kashrus org.) MUST HAVE CLOSE CONTROL OF THE LABELS" I GUESS THAT CHANGED ALSO. Rav Heineman "olive oil doesn't need a hashgocha" there were many problems with adulterated olive oil. RAV HEINEMAN " WHEN MAKING MUSHROOMS-YOU CAN RELY ON THE FACT THAT BUDHISTS DON'T USE MEAT "

#### **SANDWICH KIOSK IN DOWNTOWN BALTIMORE:**

STAR-K REFUSED TO GIVE A HASHGOCHA UNLESS THE PRODUCTS ARE ALL CHOLOV YISROEL. WHICH THE OWNER WAS UNABLE TO COMPLY WITH THAT REQUIREMENT. WHEN THE OWNER TOOK A DIFFERENT HASGOCHA, THE STAR-K RAISED THE ROOF, WHY? THE STAR-K DOES GIVE A HASHGOCHA TO A NON-CHOLOV YISROEL PRODUCT. BUT THERE APEARS ONLY A "K" AND NOT THE REGULAR STAR-K.

#### **ORANGE JUICE IN A COMPANY THAT ALSO MAKES GRAPE JUICE:**

GRAPE JUICE PASTUERIZED ON THE SAME LINE, NO MASHGIACH?. NO KASHERING?. BEN YOMO? ETC. THE U.S. GOVT. HAS THE COMPANY LISTED APPROVED ONLY TO MAKE U.S.D.A. GRADE ORANGE JUICE, HENCE NO KASHERING, NO MASHGIACH, ETC. WHEN THE COMPANY WAS ASKED HOW DO YOU MAKE GRAPE JUICE IF YOURE PLANT IS ONLY APPROVED BY THE U.S.D.A. TO MAKE ORANGE JUICE? THE COMPANY RESPONDED "WE HAVE CUSTOMERS THAT DON'T REQUIRE U.S.D.A. APPROVED, FOR THEM WE MAKE THE GRAPE JUICE ON THE SAME EQUIPMENT AS THE ORANGE JUICE WITHOUT KOSHERIZATION IN BETWEEN. " WHY? ANY PROBLEM?"

THE STAR-K MASHGICHIM THEMSELVES SAY TODAY THAT CATERERS & OTHER FOOD ESTABLISHMENTS ARE NOT EVER WORRIED THAT THE STAR-K WILL REMOVE THE HASHGOCHA. THEY'LL WARN THEM, rarely if ever do they remove the Hashgocha.

THE STAR-K BELIEVES THEIR HASHGOCHA IS SUPERIOR TO ALL OTHERS & THERE IS NEVER A PROBLEM. EVERYBODY CAN MAKE A MISTAKE.

The Kosher Educated Consumer wants a Hashgocha without "Kashas", and not a Hashgocha with "Tirutzim"!

You eliminate the impossible & you are left with the improbable!

\* \* \* \* \*

The Kosher Educated Consumer is not ready to accept from a Kashrus Agency :

That GELATIN has no taste, hence no kashering of equipment required. That a Hashgocha's goal is to lower accepted Kashrus standards. That Women may be used as Mashgichim, in direct defiance of a psak of R' Moshe Feinstein. That the "Chazon-Ish" is just a Daas Yochid? That you can give a Hashgocha to a food establishment that has non-kosher as well, in direct defiance & against an accepted TAKONAH.

That you can use a light bulb put in by a Mashgiach in the oven, and sell the product as what we perceive to be Bishul Yisroel. That after the 3rd Mashgiach left, the Star-k didn't know that for months that they didn't have a Mashgiach in a food take out store. That you can't verify if a Mashgiach was present, yet put on a Hashgocha as if you did have a Mashgiach.

That you claim to kasher with a torch & clean down to the bare metal, when you actually only used Easy-off. That you don't need a "Poigim" in a steam boiler, (that cooks Traif) because you can't drink a gallon of the boiler water. That you don't clarify that Cholov Yisroel Cottage cheese, is really cholov-stam cheese, only creamed with Cholov Yisroel milk.

That a bakery can be open on Pesach by selling (?) the bakery to his non-Jewish wife, It may encourage others to follow. That you sanction & accept a Shechita by intimidated Shoichtim, and you are also the cause of some of the intimidation. That you accept Chickens from a system that is very susceptible to "Nevei-Ios".

That you claim & advertise that you welcome knowledgeable visitors to inspect, when in fact you don't allow them in. That Rabbi Moshe Heineman has to ask the Mashgiach what if any controls there are on Labels. That the Bais-Din of the Vaad Hakashrus was not consulted in years. R' Moshe Heineman stated to me, "It's not for Yeshiva Leit".

That the Consumer is not kept abreast of criteria and problems as well. A creative Heter, in order to make Kashrus available cheaply. That you are not ready willing or able to admit that you made a mistake. The other agencies do come out publicly when they make a mistake. That you give a Hashgocha even w/a Mashgiach Temidi to Butchers who are unreliable & untrustworthy.

That you can use a Mashgiach who doesn't wear a Yarmulka at all times. That you will have an approved item/list without a solid basis. That you have a policy of refusing to respond to anybody who questions their Hashgocha. (He's Mesh-ugah! is not a responsible answer)

That you are so sure of the high caliber of your Hashgocha & your Mashgichim that there is no room even for a mistake, and that nobody has a right to even attempt to question any part of it. That the Mashgiach has control of the Star-k stamp-but the Company has access to the stamp & uses it. That when a problem is brought to their attention, first they deny the fact, & then they feel in time it will go away.

That they undertake without hesitation more than they can handle. And they don't even realize it. That they will aggressively take over a Hashgocha that others have dropped or won't accept because management can't be trusted.

\* \* \* \* \*

I was present when Dr. Polack, the President of the Star-K & Rabbi Shuman Director of Supervision told an individual who was very experienced & extremely knowledgeable in Factories & Companies. That due to the fact that the individual is so qualified, the Star-K can not afford that he should visit any of the places under the Star-K "because you'll see the Bdi-eveds, Hetei-rim, & Kul-is and tell the GASSI!" When I asked Rabbi Moshe Heineman about it, his response was "The Office" doesn't want- they consider him trouble for them. I AGREE!

\* \* \* \* \*

**NOTE:** We are hereby appealing to the public for any Kashrus experiences / episodes they are aware of personally, to please mail all of the information to us a.s.a.p., so we can look into the matter further. We have just received some additional items from concerned people - which will be included in the updates that are being prepared for release shortly.

\* \* \* \* \*

YEHUDA SHAIN - 1140 FOREST AVENUE, LAKEWOOD, NEW JERSEY 08701 908-364-8046 (VOL. 2 #7 - Nov. 23, '92)

**P.S. I AM WAITING FOR R' MOSHE HEINEMAN TO NOTIFY ME THAT HE IS READY TO HAVE ALL OF THE ISSUES DECIDED BY AN ACCEPTABLE PANEL OF RABONIM. I am ready willing and able to substantiate the foregoing items ( documented & or w/ witnesses ) at the PANEL OF RABONIM.**

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\* This issue has been dedicated \*

לזכר נשמת ר' שמעון ב"ר אלי', ור' אהרן ב"ר יהודי זצוק"ל

NOTE: The purpose of the Kashrus letter is to alert, inform, advise and raise issues of various Kashrus concerns. " רק לעורר ". We do not intend in any way to render any inferences, conclusions, opinions, etc. are strictly our own. פסק הלכה. Any For מעשה מורה הוראה מובהק, הלכה למעשה should be consulted.

### RICE: parboiled, quick-cook, rice bran etc.

Most rice is usually partially pre-cooked. Be aware that the status of the vitamins and other (?) additives used may be of questionable origin. Therefore rice should be used only with a reliable השגחה. The reason that others do not seem to be concerned with the problem, is that the additives are usually less than שישים, and may be בטל. Washing thoroughly before use does remove some of the vitamins and additives. The milled (brown) rice should not be a problem. ( should not be a problem because the product must still be cooked by the user. אינו ראוי לאכילה )

### DENTAL FLOSS

The flavored "dental-floss" should have a reliable השגחה. (On פסח there is a alcohol problem- see "R' Blumenkrantz" on Pesach) The plain waxed ones may also have a נשרות problem. Some companies claim it's made from paraffin. The dental floss is commonly made in other countries, eg: Ireland, and it's a known fact that they will use whatever is cheaper- paraffin, synthetic or non-kosher ingredients. Some companies say it is proprietary information. It is suggested to use only the un-waxed & un-flavored dental floss.

### HEALTH FOODS AND VITAMINS

The health-foods and vitamins may be very questionable as far as נשרות is concerned, especially when they say natural. The ingredients come from all over the world. Every company will use whatever process they want. There isn't any נשרות control on the ones that do not have a reliable השגחה. It is recommended to use only those with a reliable השגחה throughout the whole process. It is a complicated industry. If it is needed for a חולה מורה הוראה מובהק should be consulted.

### WORCESTERSHIRE SAUCE

Fish products should not be used with meat products. Worcestershire sauce ingredients include anchovies- a piquant "fish", (put in לטעמא) while the Worcestershire sauce may be listed as "Parve" (no mention of fish). Some feel if it's less than שישים it's not a problem and may be used with meat, while others feel that חמירא סכנתא, and שישים is not enough and should not be used with meat.

### PRODUCT TRANSPORTED BY TANKER TRUCKS

We hope to be able to report shortly about the problems, concerns and some possible solutions involving the tankers, products transported and the cleaning and Kosherization process involved. Those that use "designated trucks", and/ or "our own trucks" also have some of the problems and concerns.

\* \* \* \*

We appreciate any נשרות information or comments that the public sends us at the above address. Please send copies, as we are unable to send back originals.

Any individual, etc. that would like to receive & post the "kashrus letter" בני תורה, and / or dedicate an issue, please write to us at the above address.

We are not addressing at this time the concerns of the quality of the ש"ב, the מליחה, ניקור etc. the label switching etc. nor the unacceptable kashrus standards that are in place in the plant.

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P.O.Box 172, Lakewood, NJ-08701 \* 908-363-7979

# אישור הניתן לפרסום

בס"ד

אל כבוד מרנן ורבנן הרבנים הגאונים היושבים על מדין שליט"א. הרבנים המכשירים ומשגיחים, בעלי אטליזים, בעלי רעסטוראנט, בעלי אולמות וקעיטערערס. חנותי מכולת כל בו (supermarket). וכל המשתמשים ומוכרים מוצרי בשר. הע"י:

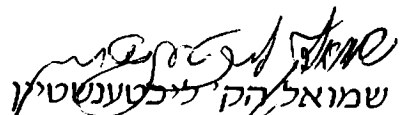
הן באו לפני אנשים אשר נתעוררו לדבר מצוה להפיץ ולפרסם מה שהדפיס הרב יהודה שיינ נ"י, בעלונו הנקרא "בני תורה כשרות ניוס-לעטער", ושאלוני אם הנני מוכן לאשר מש"כ שם בשמי, ע"כ נענתי להם, והנני בזה:

## לאשר ולקיים

שכל מה שכתוב שם בעניני כשרות של המשחטה ואיטליזין של חברת "רובאשקין" תחת שם של כל הכשרים שיהי', הוא אמת ויציב, ויותר ממה שכתוב שם כתוב אצלינו בדו"ח של עשרה עמודים, ומפני טרדות הזמן לא זכיתי עוד לסדרו כראוי, אבל הנני מוכן לשלחו לכל מבקש.

וע"כ דבר גדול עושים המעוררים, ואדרבה מצוה להפיץ ידיעה זו לא רק בנוא-יארק, רק בכל רחבי אמעריקא, ואם אפשר אפילו בכל העולם, מכיון שהבשר הנ"ל מופץ ונשלח בכל העולם, ואפשר שע"י הלחץ יחזרו הבע"ב ויתקנו כל דבר הצריך תיקון, ואז באמת יהי' אפשר שהמקום הנ"ל יוחזר להידורו מכיון שבאמת המקום מוכשר לכך.

הכו"ח למען האמת וביצור יסודות הכשרות על תלה יום שנכפל בו כי טוב לס' כי יש שבר' במצרים תשנ"ז לפ"ק

  
שמואל הק' ליכטענשטיין  
דומ"ץ דקהל עדת קראסנא

וכן מסכימים סיעת חבורתינו הרבנים הגאונים שליט"א

A told me last week the following: "Rabbi Shain-you don't even know part of what we are put through by the שחיטה plants and the מכשירים רבנים. I will tell you this much which I'm not saying in haste, the רבנים are dirtying our נשמות more than if we would spend our time in a "בית זנות".

## מאכלות אסורות גורמות לכפירה

לא תאכל כל תועבה (יד,ג) ידוע שע"י שהאדם מפסם עצמו במאכלות אסורות נסמסם לבו (ע' בנמ' יזמא ל"ט). וראה מה שכתב הרבני חיים בידר"ד (ח"א סי' ז') שבעוה"ד יצא כמעט מן הדת כמה קהילות בארץ לעז על ידי השוחטים ובורקים הקלים שאכלו ונחפסמו בסריפות ונכדו עליהם רעות וזות עד שפקדו ונאכדו מתוך הקהל הקדוש עכ"ל. על פי זה י"ל שאחר שנאמר בתורה דיני מסית ומדיח ועיר הנדחת, הוזירה תורה על זהירות מאכילת דברים שמאים המביאים ליד רעות של פריקת עול ושל עבודה זרה ומינוח המסונלות להוציא ולעקור קהילות שלימות מן הדת, דחמא ליעלן. (רבי זלמן סורוצקין, אונים לתורה)

## WHY SOME בני תורה & רבנים don't allow products from the RUBASHKIN PLANT-IOWA continued

The unconventional System that was in place to identify a "Neveilah" was as follows: The "shoichet" had a switch to turn on a light bulb in the "Bedikah" room, so they knew which number is a "Neveilah". After many attempts and assurances by the "Rav Hamachshir" that they will institute the system that I begged for, (cutting into the leg). The "Rav Hamachshir" after one week went back to his preferred system- the light bulb! (preferred because the plant gets for the uncut hide an additional \$5.00 @ hide.) I ultimately prevailed through the good offices of the U. S. D. A.. The "Rav Hamachshir" was upset that I went behind his back to prevent "neveilos" from getting mixed into the kosher. (I interferred with the \$5.00 ממון ישראל)

The Rubashkin plant's "Rav Hamachshir" supposedly knowing "Nikur", brought a lamb that was "deveined" under his supervision, to a butcher to soak/salt and butcher the lamb. There were 2 professional מנקרים מומחים who looked at the lamb and advised the "Rav Hamachshir" that it was not deveined correctly and there is still חלב even in the front half. He was finally convinced that he never knew ניקור correctly. When the "Rav Hamachshir" was questioned "How can you give a "Hashgocha" to the Rubashkin meat plant when you don't know ניקור". The "Rav Hamachshir's" response was that the "Mashgiach" of "nikur" learned by many experts here and in Eretz Yisroel and he follows those guidelines. "So why do I have to know nikur?". I immediately spoke to the "Mashgiach" of nikur at the Rubashkin plant to ascertain what guidelines he uses. Was it the Israeli system, the American system or some other system? His response was "none of the above, the Rav Hamachshir (who doesn't know ניקור) showed me what he wants done- that is the guidelines I follow".

I told the "Rav Hamachshir" that the one Mashgiach for the "nikur" can't handle the load. His response was "There isn't enough work for two full timers, and a half a person I can't create". We are left with the only choice -the \$5.00 ממון ישראל which must override any concern for "kashrus".

I have spoken with experts in "Shechita"/ "Bedika", and they are themselves "Shoichtim". They confirmed that it is not acceptable in the plant that the same "Boidik" decides "glatt" and plain kosher etc.. It is also totally unacceptable that a Rav Hamachshir decides "Treifos" by telephone.

When the "plain kosher" is soaked before the "glatt kosher", there are pieces of meat left on the bottom of the tank at the end of the day (kosher non-glatt) that was actually from earlier in the day & is sold as "glatt".

The son של"ט of the Margareten Rav א"א, told me that he was heart broken that any "hidur/tikun" in kashrus that he attempts to institute, he must do it in a way that the Rav Hamachshir doesn't find out or he will stop it. (ממון ישראל!!)

The "Shoichtim / Bodikim / Mashgichim" are under tremendous pressure from the plant and through their agent "Rav Hamachshir". The Rav hamachshir's concern for Rubashkin's ממון ישראל, doesn't allow for the "Shoichtim" etc. to go home weekly to be with their families. The "Shoichtim" are normal human beings and the Rav Hamachshir devises schemes to keep them in Iowa. No wonder there was a fine "kashrus employee" on the staff of Rubashkin who was arrested when a harlot was found dead not far from the plant.

It does seem that the Rav Hamachshir is of the opinion that the מסורה that כלל ישראל lives by, is a new מסורה that he is originating. No wonder the Rav Hamachshir was denounced publicly by Rabbonim in Monsey because they considered him a קל at best, מ(א)ח-מיר א היתר.

The Khal Adath Jeshurin is of the opinion that the Rubashkin plant is under their השגחה. Yet in Rubashkin's books there doesn't appear "fees" paid for their השגחה. The Rubashkin's & their agent (Rav Hamachshir) are of the conviction that Khal Adath Yeshurin can not afford to leave them, due to the "financial investment" (unpaid fees & expenses) the "KAJ kehila" has in the Rubashkin plant. The "KAJ Kehila's" reputation was never to compromise "Kashrus" by using ממון ישראל as the overriding veto. We have invested our trust in an individual & he violated that trust & betrayed us. There is personal outrage as well as communal horror. Voice your concerns! Dr. Erlbach (president of the Kehila) 212 568-5205. Rav Zecharia Gelley שליט"א (Rav of the KAJ Kehila).

The reason that Rabbis, Gornish & Lichtenstein etc. left the plant & refused to accept any responsibility for the כשרות in the plant was because the Rav Hamachshir does not allow proper basic standards to be instituted.

We must protect our sources of information for obvious reasons. We regret that therefore we can not always write the way we would like to. We also regret that certain individuals in plants were replaced or removed by various schemes. They were falsely accused of being the ones who were giving out the-not so kosher-secrets.

We can only conclude that The "KAJ Kehila" is of the conviction that the Rav Hamachshir is working for them & Kashrus. The sad facts show us otherwise - the Rav Hamachshir is protecting the \$5.00 Rubashkin ממון ישראל. We have received information from a reliable source-yet not verified sufficiently, that the Rav Hamachshir has a camouflaged financial interest in the Rubashkin plant.

## Issue # 6 ב"ד KASHRUS LETTER \*please post\*

P.O. Box 172, Lakewood, New Jersey 08701 ר' יהוד' שיין 908-363-7979

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### POTS & PANS

During the process of manufacturing Farberware brand stainless steel cookware, as well as some aluminum pots & pans, there are oils used of questionable kashrus origin. Others therefore kasher them before using.

### TONGUES AND LIVERS

Tongues and livers are branded (USDA) in the slaughter house with an electric (hot) branding tool. The heat of the electric brander is being מושל that part of the tongue and liver. Therefore that part should be removed before מליחה and צליה. The metal plumba (wire seal) should be removed before cooking due to the ציר שכלע.

### POURING HOT FOOD INTO TRASH

Others refrain from pouring hot dairy or meat from a pot directly into the trash. There may be in the trash milk/cheese etc. or meat/chicken etc. and by pouring a hot dairy/meat directly into the trash one may be cooking נחלל, even though it is ביטול.

### DRIED FRUITS

Dried fruit is sometimes processed with oils of questionable origin. In some packing houses where the packing is done by hand, they may even grease the tables with oils/fats so the fruit will slide easily on the table. Dried fruit should only be used with a reliable השגחה, & checked for insects.

### KASHRUS STANDARDS

In order for one to be consistent in his kashrus values, one should establish a Kashrus standard to follow. A מורה הוראה מובהק should be consulted to help a person establish a kashrus standard. Check with the products' / establishments' Kashrus certifier (s) the standards in use for the particular השגחה.

### FOOD FOR THOUGHT

Does "Under strict Rabbinical supervision" tell us - a specific standard that we want to rely on?

The popular claim - "We use Only Chasidishe Shechita" - Does it accurately measure, -or does it camouflage- that establishment's kashrus standards?

What does מהדרין mean? Whose standard is used to decide what is called מהדרין?

What we are being presented with, are terms that are non-definitive at best and, therefore, liable to misuse.

\* \* \* \* \*

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NOTE: We are not affiliated with any other kashrus organization, magazine, etc.

# KASHRUS LETTER בני תורה

"The truth must be heard, even if the public doesn't like the sound of it.  
Whatever the circumstances, regardless of the consequences.  
The truth must be stated loudly, clearly and unequivocally."

A quote from הרב"ג ר' אהרן קוטלר זצוק"ל

## EMBLEM FORGED: בר"ץ

This emblem that appeared on a>>>>>> product is a forgery. We showed this> to the בר"ץ in their office & they >> confirmed that it's not their Emblem.>

## DOUBLE פסח HASHGOCHAS ?

There appears on some products for double Hashgoc-has. Upon closer observation of the השגחות on the product we can see that only 1 Hashgocha is actually certifying the product for פסח, while the other Hashgocha is actually certifying it for all year round use-not for Passover use.

KOSHER  
PAREVE



KOSHER  
FOR  
PASSOVER



The manufacturer & the השגחה should be aware that the עולם may not wish to use the product for פסח with just the one Hashgocha. We think that it is misleading to the עולם since one can easily think that both השגחות are certifying for פסח.

## KNOWLEDGEABLE בני תורה DON'T USE GALIL:?

There were serious concerns that we and others had regarding the שחיטה system in place by GALIL chickens. We claimed that the system by GALIL שחיטה is very susceptible to נבילות וטריפות, while the STAR-K claimed that it was what they would call a שחיטה למהדרין.

We met with the STAR-K at the ראש בית דין in Baltimore, and it was mutually agreed upon by us & the STAR-K (the השגחה of GALIL chickens) that we will all abide by the findings of Rabbi Rubin (Rehovot, Israel) the undisputed מומחה שחיטה of world renown.

Rabbi Rubin visited the plant in the company of Star-K representatives and concluded that the system of the שחיטה is not acceptable, and is very susceptible to נבילות וטריפות. Rabbi Rubin also concluded that there is close to 20% נבילות that was being produced in the plant and sold as GALIL chickens בהשגחה.

These are some of the reasons knowledgeable בני תורה refused to eat the GALIL chicken. We acknowledge that there were others that visited the plant and unfortunately did not have the expertise of Rav Rubin ע"מ"ה ר' אהרן קוטלר זצוק"ל. ניכור, וז"ל "צריך ראייה מן הבקי ואי אפשר לבאר היטב בספר". וכשם גדולי הפוסקים ה"ה לכל עניני כשרות. and therefore did not comprehend & notice the problems & concerns that has resulted in Rabbi Rubin's binding conclusions.

The report by הרב אברהם רובין שליט"א, was very negative and it was ultimately falsified. The false report was FAXED to Rav Rubin in Israel by the STAR-K to entice Rabbi Rubin to send out a letter to the effect that the current report of Rabbi Rubin being circulated on the system of שחיטה by GALIL chicken is falsified. (Rabbi Rubin's tel. 011-972-8-947-3555)

## WHY DON'T SOME רבנים & בני תורה ALLOW products from the Rubashkin-Iowa plant?

The above plant processes beef and chicken under various labels. The plant is in fact owned by "frum" people, so they must accept all of the losses on the sale of the following: hindquarters, נבילות, & טריפות, ספיקות, ממון היתר of a loss to ממון ישראל, which can lower כשרות standards.

Other kosher wholesalers don't own the שחיטה plant, so they have the golden opportunity of taking only "top of the line" in כשרות standards.

In the אנרות משה, יורה דעה חלק ג' סימן י"ח is quoted the following:

איבא תקנה קבועה שבמקום שמוכרים גם בשר נבלה וטריפה, לא רק שהקצבים המוכרים עצמן אינם נאמנים אף אם הם יהודים כשרים ונאמנים. אלא אף כשיעמידו שם משניה ירא שמים תמיד לא יואיל ואין יכולים ליקח שם בשר כשר.

The above is an established regulation that prohibits the purchase of even kosher meat from this type of wholesaler. (We remember all too well a while back the boat fiasco that people ר"ל ate טריפות וטריפות because a תקנה קבועה ועד הכשרות ignored a similar

(continued on page 2)



We are not addressing at this time the concerns of the quality of the שו"ב, the מליחה, ניקור etc. the label switching etc. nor the unacceptable kashrus standards that are in place in the plant.

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\* This issue has been dedicated \*

לזכר נשמת ר' שמעון ב"ר אלי', ור' אהרן ב"ר יהודי וצוק"ל

NOTE: The purpose of the Kashrus letter is to alert, inform, advise and raise issues of various Kashrus concerns. "רק לעורר". We do not intend in any way to render any פסק הלכה. Any inferences, conclusions, opinions, etc. are strictly our own.

For מורה הוראה מובהק, הלכה למעשה should be consulted.

\* \* \* \* \*

### RICE: parboiled, quick-cook, rice bran etc.

Most rice is usually partially pre-cooked. Be aware that the כשרות status of the vitamins and other (?) additives used may be of questionable origin. Therefore rice should be used only with a reliable השגחה. The reason that others do not seem to be concerned with the problem, is that the additives are usually less than שישים, and may be בטל. Washing thoroughly before use does remove some of the vitamins and additives. The milled (brown) rice should not be a problem. (בישול עכו"ם) should not be a problem because the product must still be cooked by the user. (אינו ראוי לאכילה)

### DENTAL FLOSS

The flavored "dental-floss" should have a reliable השגחה. (On פסח there is a alcohol problem- see "R' Blumenkrantz" on Pesach) The plain waxed ones may also have a כשרות problem. Some companies claim it's made from paraffin. The dental floss is commonly made in other countries, eg: Ireland, and it's a known fact that they will use whatever is cheaper- paraffin, synthetic or non-kosher ingredients. Some companies say it is proprietary information. It is suggested to use only the un-waxed & un-flavored dental floss.

### HEALTH FOODS AND VITAMINS

The health-foods and vitamins may be very questionable as far as כשרות is concerned, especially when they say natural. The ingredients come from all over the world. Every company will use whatever process they want. There isn't any כשרות control on the ones that do not have a reliable השגחה. It is recommended to use only those with a reliable השגחה throughout the whole process. It is a complicated industry. If it is needed for a מורה הוראה מובהק, חוליה should be consulted.

### WORCESTERSHIRE SAUCE

Fish products should not be used with meat products. Worcestershire sauce ingredients include anchovies- a piquant "fish", (put in לטעמא) while the Worcestershire sauce may be listed as "Parve" (no mention of fish). Some feel if it's less than שישים it's not a problem and may be used with meat, while others feel that חמירא טכנא, and שישים is not enough and should not be used with meat.

### PRODUCT TRANSPORTED BY TANKER TRUCKS

We hope to be able to report shortly about the problems, concerns and some possible solutions involving the tankers, products transported and the cleaning and Kosherization process involved. Those that use "designated trucks", and/ or "our own trucks" also have some of the problems and concerns.

\* \* \* \* \*

We appreciate any כשרות ענייני information or comments that the public sends us at the above address. Please send copies, as we are unable to send back originals.

Any individual, etc. that would like to receive & post the "kashrus letter בני תורה", and / or dedicate an issue, please write to us at the above address.

# Newsletter *for* Bnei Torah

Vol. 1, # 2, P. O. Box 172, Lakewood, N. J. 08701

(Rabbi Yehuda Shain)

Chanukah 5759 BS"D

## The causes of intermarriage and solutions:

**Harav Shlomo Zalman Auerbach, OB"M**, when approached about the unprecedented rate of intermarriage, stated that he is of the firm conviction that the cause is not a lack of education. "Chazal say intermarriage is directly caused by *Bishul-akum* and *yayin-akum*, evidently the *Kulos* and *Hetai-rim* that are being used are not acceptable to Chazal".

"Therefore," he said "one should always be *Mach-mir* in these areas and not rely on *Kulos* or *hetairim*". He said further "if we will be *Mach-mir* in New York on *Bishul-akum* & *Yain-akum* we will prevent intermarriage in *Pariz*".

## Cream of Tartar / Tartaric acid: (*Yayin-akum*)

Cream of tartar is made from grape-juice that has been centrifuged and dried. Not to be confused with "*vain-shtain*" which is dried out wine barrel scrapings (never had the issue of *Yayin-akum*) The source is usually from non-kosher wine. It is only permitted from a kosher wine. It is an antioxidant used in baking products etc., sweet/low type sugar substitutes as a taste enhancer.

## Wines not "*Mevushal*" etc. according to all standards:

There are currently many different kosher wines on the market with various *Hashgochas* from around the world. The standards of some of them regarding *Mevushal*, *reiyas-akum*, *hashgocha* etc. are questionable. In a wine product we should try to be *mehadir* & be *mach-mir*. (see above and related article.)

## Powdered / Instant potato products Re: *Bishul-akum*:

Powdered and instant potatoes are processed by first cooking them and then dehydrating them. Dried potato products would require cooking by a religious Jew. The *Avkas Rochel*, quoted in the *Yad Efraim*, *Yoreh Daya*, 113:12, states that food cooked by a non-Jew which was rendered inedible by dehydration and then needs to be re-cooked by a Jew is not prohibited because of *Bishul akum*.

The *Avkas Rochel* considered these items as *Oleh-ahl-shulchun-Melochim*. Today powdered / instant potato products can be reconstituted with tap water and do not require further cooking by a Jew. Therefore they would be permitted only as a *Bishul Yisroel* product. All other ones on the market should not be used. Powdered potatoes are also used in finished products.

## Caterers and Restaurants Re: *Bishul-Akum*:

Most caterers and Restaurants employ non-Jewish or non-religious chefs. The concerns of *Bishul-akum* are very serious. Reb Shlomo Zalman Auerbach, OB"M was not willing to rely on pilots, nor on the "oven is still hot". He was of the opinion that one should go with the *Shita* of the *GRA* and be *Mehadir* like the *Bais-Yosef* in these areas.

A popular caterer brings in the religious chef at 4:00 PM (after everything was cooked already) for the *mechutonim* to see the religious chef. This is another reason to have your own *Mashgiach* at all of the food preparations for the affair / *Simcha*.

## Restaurants / Caterers / Food markets / Takeouts etc:

There are some restaurants, caterers, food markets and takeouts that do not have a *Hashgocha* at all. The *Darkai Tshuva* in *Yoreh Daya* 119 brings a *Takonah* (regulation) prohibition by the *Vaad Ha-orotzois*, that one is not permitted to purchase any food items from a vendor who is not under a proper *Hashgocha*. See also the *Chochmas Odom*.

The vendors feel that if people buy or eat from a religious person, then it is permitted. The prohibition is specifically for a religious vendor, and it is not permitted. The *Rav Hamachshir* should have a prominently displayed dated / signed with the name of the establishment. People should refrain from using food establishments that do not have a displayed sign from the *Hashgocha* ( name & date are a must.)

The mere fact of having a religious Manager is a perhaps a kosher experience, but is not a substitute for a proper acceptable *Hashgocha* in the context of the prohibition.

## Fish (*dagim*) products:

There are constant requests; " what are the kashrus problems / concerns with a certain popular fish distributor?" They distribute canned tuna & salmon, frozen fish and gefilte fish as well. Some of the concerns;

- The equipment is not cleaned before *kashering*.
- Which equipment requires *kashering*?
- The proper procedure for *kashering* is not done.
- There is no procedure for checking every fish for proper *simonim*, (required per *Igros Moshe*).
- No control on the workers (hands/clothing) coming back from the lunch room & going directly to do a kosher for *passover* production.
- No *hashgocha* at labeling, (they go home to NY).

## Bnei Torah Newsletter

- g) The manufacturing facility controls the labels and not the *hashgocha*.
- h) The *Bishul-Yisroel* is not controlled properly.
- i) There are not enough *Mashgichim* to properly supervise.
- j) The family (for economics) is trying to be the *mashgiach* as well, it isn't working.
- k) The kosher controls on the oil being used are not sufficient.
- l) They were instructed to notify the O-U ten days in advance of any production, in order to arrange for sufficient / proper *mashgichim* but they refuse to comply.
- m) No *mashgiach* at the gefilte fish production. The fish are not checked for *simonim* as required by the *Igros Moshe*.
- n) The eggs are not checked for blood spots.

### Maximum health type vitamins & supplements:

In a previous issue, we addressed the concerns with the type of *Hashgocha* required on vitamins, health foods etc. It is a very complex field to give a proper *hashgocha*. We received a call from the Owner of a Maximum health Company, that they intend & are in the process of becoming certified by the O-U.

We have ascertained that it has not happened & does not look like it will happen in the near future. The O-K was on some of their products, now the O-K is off all of their products. We are now left with a ??.

### How to make an Eiruv kosher?:

The Passaic community, as many other Jewish communities, decided it wanted an *Eiruv* in order to be able to carry on *Shabbos*. Because of the complexity of the laws pertaining to *Eiruv*, they obtained the services of an *Eiruv* expert from Lakewood, NJ. After completion of the *Eiruv*, one of the Passaic *Rabonim*, among others, questioned the validity and kosher status of the *Eiruv*.

They brought in the World renowned & foremost expert on *Eiruvim*, Rav Zundel Krueizer from Jerusalem. The consultant who originally made the *Eiruv* and a number of other *Rabonim* accompanied Rav Krueizer. Rav Krueizer and the other *Rabonim* showed the original consultant that his understanding & interpretations of the Halacha and the *Rishonim* / *poiskim* is wrong and the *Eiruv* is *posul*.

The conclusion was that if one were to carry in this type of *Eiruv*, he would transgress a *Torah* prohibition. Rav Krueizer gave instructions on correcting the problems and to make a kosher *Eiruv*. Rav Krueizer was not addressing a *hidur* / *chumrah* etc.

Someone stated (falsely) that Reb Ahron Kotler approved of such a type of an *Eiruv*.

Since then other *Rabonim* / *poiskim* have had the opportunity to check some of the *Eiruvim* of this consultant and concluded that they were not acceptable as kosher and should not be used till the critical changes have been made.

There are many communities worldwide that have used the above consultant for their *Eiruv*. Therefore any *Eiruv* that was made using the services of the above consultant should not be used until such time that a qualified *Eiruv* expert checks and corrects the *kashrus* of the *Eiruv*.

### Publications purpose:

Some publications are not intended as a Halachik guide. The purpose is strictly as a compiler of relevant sources on the subject for the reader to be able to reference. See the letter from R' Moshe Feinstein, Ob"m (Erev Rosh Chodesh Adar 1, 5730).

### Coca Cola/ Pepsi etc. without kosher symbol on the bottle:

Coca-Cola is made in many different plants around the world. Some plants have a *Hashgocha* while others do not. After some research we came to the conclusion that sodas without a *hashgocha* should not be considered kosher.

Rav Moshe Feinstein, OB"M in *Igros Moshe* writes "specific guidelines" how a *hashgocha* is to be done. The kosher certifier must also be familiar with every part of the plant and all of the ingredients, & can only then attest to the *kashrus* of the product.

It would be irresponsible to even suggest that one can attest to the kosher status of a product without being familiar with the uncertified plant. A *kashrus* certifier must be in strict compliance with the *Igros Moshe's* basic guidelines. (Hopefully the certified plants are done in this fashion.)

### The Iowa based meat & poultry plant:

The Rav *Hamachshir* & the plant owners are attempting to come clean by claiming "foul ball-we corrected everything that Shain and others said."

There are allegations that the plant switched labels -from non-*glatt* meat boxes, to *glatt* meat status. (The Lubavitcher claim to have a very tight control on their labels (only their labels).

They were selling knowingly non *Bais-Yosef Glatt* (treif for *Sefardim*) misrepresented as *Bais-Yosef glatt*.

There are allegations Re: the quality of the *Shoichim*, *Mashgichim* and of being understaffed.

There are allegations of *kashrus* problems at *nikur* & salting.

There are allegations of unacceptable standards by the *bedikas* of *traifos* etc.

The ratio of *glatt* is not within the norm of other plants.

There are many other allegations of compromises in *kashrus*.

After they have lost their *chezkas kashrus*, they still expect the kosher consumer to have confidence that it all changed. The owners are the same, the Rav *Hamachshir* is the same (Rav Neuschloss, Ob"m said "*er iz a groiser kahl*"), the plant is very far & extremely inconvenient to check out.

What was corrected? What has changed? Nothing!

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## Gebaken nuch Pesach:

The ever so popular stickers "gebaken nuch pesach 5758" have made their appearance even before *pesach*. We had product made before *pesach* & even made on *pesach* with the above stickers. It would be advisable for the Hashgocha to have control of the labels.

## Taurine-What is that? (it is in your baby formulas):

Taurine is an extract from ox-bile (gall bladder) an amino acid. It is a non-kosher ingredient that is mistakenly listed as a "group # 1" by the kosher certifying agency. (Group 1 means it does not require a hashgocha like flour, sugar etc.)

Another Certifying agency says they only allow taurine certified by agency 1, which is listing and giving a hashgocha to a non-kosher ingredient believing that it does not even require a hashgocha. (The Bdat"z of the Aida-Jerusalem uses a synthetic taurine from Holland).

## Tropical oils transported by boat from Malaysia:

The tropical oils (palm and coconut oils) are transported by boat from Malaysia. There are many kashrus problems with the transported oils. The boat's holding tanks also held hot tallow etc. The piping is another kashrus issue. The adjoining holding tanks may contain non-kosher product. The back hauls that are done will not always show up on the boat record logs. The logs are not that reliable etc.

The Bdat"z of the Aida-Jerusalem does have a good control on the their tropical oil shipments.

The O-K Labs in an article in the Jewish Homemaker claims to have to have an almost fool proof control on their tropical oil shipments. We understand that the O-U is devising a plan on how the kosher industry will be able to have a control on the shipping of tropical oils, finally.

The assumption was that Malaysia does not process any animal oils. That has changed. Now, we need controls on the production part of tropical oils as well.

## Parve chocolate from England?

The methods used in England especially to make parve chocolate are as follows: The Manufacturer produces his regular (non-*cholov yisroel*) milk chocolate on the equipment. After he is finished, the equipment is not cleaned at all and they will produce parve chocolate. The first batch (which incidentally is full of milk) is not used for parve. There were Laboratory tests done on their parve chocolate and the tests indicated dairy product. The consumer should be aware. The ordinary USA hashgochas surpass the England /European hashgochas.

## Dwarf Fruit trees:

Grafting 2 or more tree parts to a rootstock makes dwarf fruit. The rootstock may some times be of a completely different fruit stock. The concern is *klaiyim* which the fruits are permitted but the tree must (according to Rav Eliyashev, Shlita) be uprooted, not watered, fertilized etc. Pears are planted on Quince etc. Check out your trees and act accordingly.

## Butter from non-*cholov yisroel* milk:

Rabbi Avi Juravel (O-K) has brought up a serious butter problem. The butter is pasteurized at some point in time. The butter is pasteurized on the same hot equipment as the non-*cholov yisroel* milk. Hence the butter becomes not-permitted for those that are stringent and use *cholov-yisroel* milk but non-*cholov yisroel* butter as permitted by the *Ramah*. There was a full article on the above in the Yated Ne'man about 6 weeks ago.

## Re: Young Israel's Star-D:

New Jersey's Governor Whitman's recent statement on a different issue put it very succinctly: "Their moral compass has gone haywire."

## Quotes:

The truth must be heard,  
Even if the public doesn't like the sound of it.  
Whatever the circumstances,  
Regardless of the consequences,  
The truth must be stated-loudly, clearly and unequivocally.

Reb Ahron Kotler, Ob"m

Learn how to withstand animosity,  
And to weather unpopularity,  
and carry on the struggle,  
to uphold "Hashem's ideals".

R' Shimon Schwab, Ob"m

# Bnei Torah Newsletter

## Kashrus Standards:

The kosher consumer's Rav decides on the *kashrus* standards that each individual shall follow, in the same way that the Rav sets the standards for all other matters.

There are some Kashrus Certifiers that are of the opinion that they should be empowered to set the standards of the kosher consumer - & not the Rav.

Some *Hashgochas* have set their standards to: utilizing every available *kulah / heter, and bi-dieved*, without so much as informing the kosher consumer or at least their Rav.

There are others in the field of *kashrus* or Rabonim that are aware of some of the standards but are not willing to say or write about the topics.

When we do come across certain Gedolim that are opening our eyes either by saying or writing without fear of intimidation, it is time to take heed.

RABBI MOISHE STERNBUCH  
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משה שטרנבוך  
סגן נשיא העדה החרדית בעיה"ק  
מח"ס מועדים וזמנים ועוד  
ראב"ד דק"ק תרדים ביוהנסבורג

הכתובת בירושלים:  
רח' מישקלוב 13, הר-נוף, ירושלים  
טל: 435780 פקס: 529610

בעזה"ה, יום ע"ש כ"ה ניסן תשנ"ג

לכבוד...ה"ה הרב הגאון וכו'... שליט"א

אהדסה"ט וכו' כידוע ולהנה, פיר לפי חג הפסח שאל אומי על יין המכונה "גרף מיס" או "גרף עיזער" מקיטון נדרוס אפריקא, כהכשר הרב [משה] היימן מנלסימור, וברב ויפאל [באב"ד מנו-ארק, והשכתי שלא ידוע לי, אבל על הכשר אלו נוכחי של אפרס לפמון, ומ"מ כהאגיע לפסח לדרוס אפריקא אנדר ואודיעו, ועדתי נפכר לי שפס פשוט מכשילים בים ישראל ביי"ן זה, וכו' לנכד ולקדש עלה או ללחם בו ד' סקום כמו שיבאר. ואקדים להסביר לך אופן עשיית היין שרבים הללו מייצאים ומכשירים, ראשית מנשלים בסוס גבוה מאוד עד שנשמתה ונעשה לרם ענין דבש, ושזו מוסיפים מים מיד כפי שיעור מדינה דיוטת המזקים שבזמן חו"ל, ולא מועיל שנשמתה בדם ובנוסף מים כשיעור מדינה פנים מדעות באו כאן, ולכן דעת גאומי ארה"ק וגם דעת הגר"ץ דעדה הסרדים, שלא הותר אלא כשיחזר מחמישים אחת (רובו) יין ממש טבעי המזוי, ולא להוסיפה נחיר רם, אבל כשטלו רם ומוסיפין אפילו כדי מדינה (אחד על חמ"ס) לא מועיל שאין עלה שם פרי הגפן אף אם טעמו יין, וכן לא דמי כלל למסך המזג, וע"כ היין שפס מייצאים בהכשירם אינו כשר לקידוש או ד' נוסף ואין לה המואר פרי גפן כפשוטו שצריך לין.

אמנם גם נאמר דמועיל כסלו מרם כרבים אלו (נגד דעת גדולי פוראפ) כאן להשגחה היין דרשו להוסיף סומר חק מאוד ומרם להפליא (המכונה "ארמעי") ויסודו מעשן יין ומוסיף טעם, והדך כולל לשנוע בעשיית יין כשפס שלא קבלו מאכופיע שיה"ג פרי הגפן, (ואף אם "ארמעי" זה נעשה בהשגחה וכשר לפסח כ"כ שפס ששמעתי משיגים ביוקר סומר זה גם משכר דהיינו דעה מסמך, ואולי עלינו לנהוג להחמיר בענין שכן קטניות דאחי לאסלופי, או אינו מלוי ולא גורו).

אמנם העיקר שאין רוב רובם פסולין לרע, שפיקר הסידוש ביי"ן זה שמוסיפין בו "קרבן דיאקסיט" שמעלה אכענועות ומרגישים בו טעם אחר מורגש מיד ענין סודה, להרבה אגשים לשנם ולהרבה אגשים לגוף, וכל הפוסקים הסכימו שמדינה היינו נחיים דוקא שאין בו טעם אחר, אבל כשטעם אחר מעורב בו, לרע בטלה מדינה שם יין, וסובר לרוב פוסקים הסידור, שלרע החבלין משבם לכל אחד, ולא בטעם זה ענין סודה קלה ומורגש מיד למדך ורובא דרובא דיוטת בהכשר רבנים הג"ל הם כאלו, אף ששמעתי ששלחו מקצת ממש בלי חומר זה ובלי אכענועות ושאר כאלו רק תשעות הג"ל.

ובדור שרבים אלו (באב"ד, והיימן) אף שסידורו שמוסיפין כשיער מדינה דיוטת ביי"ן חו"ל, כריבים לקבל פוראפ גדולי ישראל שברם נהנה וחזק עד שאינו ראה לשמיה, וכתלה אף מדינה שם יין, ולכן אין אנו מחירין אלא אם רובו יין ממש, וכ"ש כשהוא מעורב במקצת טעם אחר, ואולי הם לא בקיין ביינות, אבל לפי זה אין להם להספק כהכשירם לין ולסקום מממים שנכשלים בפסקם, ולא ידעתי האדך המכב באמריקא בשאר ימות, אבל מה הדין כמ"ס, ומנא לפרסם ד"ר בלל ספואם ישראל שסומר נפשו חזר לא ליכסל, ולפי כונה הגיוע רבים אלו ויפאל באב"ד, ומשם היימן ליוהנסבורג וברמו לו כער ועגמם נפש מרובה, ולא יאומן כי יוספר מה שגרמו לו כשכרם כאן אבל מה לו לחטט בעבר, ורצתי רק להחיר אותך שסובתך לפרסם שיהן שלהם לא כער למזוה, ומחברא לבזר פרי הגפן, וסובתך מלאח.

משה שטרנבוך

בעזה"ה, יום ו' אייר תשנ"ג

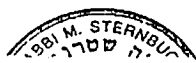
לכבוד... שליט"א

אהדסה"ט וכו'

השכתי לשמוע ממך ונדחא הכל אלכך בשלום ובקו הנריאות.

וכדאי לשלום לך אודות יין עם סכר הרב [משה] היימן ויפאל באב"ד, ושמעתי שנליקוד מחזיקים מהכשירם שלו, ולפי כונה הים לי פסק פמו שפיקר ביוהנסבורג המלום וכער שאנו אופרים, ועכשיו מחיר גם יין שלא מין ובמבואר במכסב הרלוק, ולדפסי ראה לפרסם לא לפמון עליו כלל, ואשמח לשמוע ממך מדעות בד"ו.

משה שטרנבוך



*Handwritten signature of Rabbi Moshe Sternbuch.*

# Bnei Torah Newsletter

Volume 1, Issue 1 By The Kosher Consumers Union @ [WWW.kosherconsumer.org](http://WWW.kosherconsumer.org)

March, 1998

## Bakeries, Bagels & Doughnuts:

We had the pleasure of visiting the Podrigal's bakery in the Borough Park section of Brooklyn, NY. A *shomer shabbos* bakery that does retail and wholesale business. The visit took place on a busy Thursday afternoon baking for *Shabbos*. We were welcomed into the back where the actual baking was taking place. We ascertained the following: They use only fresh eggs, any leftover eggs are not left overnight but are discarded. The eggs are checked by a *shomer torah u'mitzvos*. All employees wash *negel vasser* when coming to work in the morning. There is no dairy baked at all only *parve*. *Chala* is taken by a designated *shomer torah umitzvos*. The *chala* is not burned when the oven is being used to bake; it's done at the end of the day. The ovens and steamers etc. is put on by a *shomer torah umitzvos*. The bakery does not operate at any time without the presence of an on site *shomer torah umitzvos*. All the flour is sifted. The bakery provides all food. No employee may bring any food (even a fruit) to work.

We have checked other *shomer shabbos* bakeries and we have found the following: There are *goyim* all by themselves most of the night doing the baking. The night crew of *goyim* also bakes dairy with no *hashgocha* at all. Dairy should have a *choi-sum*. No proper system for taking *chala* especially at night. No proper egg checking especially at night. They drink coffee at night while baking *parve*. No *negel vasser*. It would be wise to check on the bakery that you patronize what are their standards. The kosher consumer should ask questions

## Coca Cola without the O-U on the bottle:

Coca-Cola has the OU on the soda that is bottled in certain plants only. Recently we found Coca-Cola with a *hashgocha* from a Mass. based organization that was bottled in Philadelphia. We spoke to certain individuals in Coke and others and we came to the conclusion that any Coke that does not have the *hashgocha* emblem on each individual bottle can not be relied upon for *kashrus*. The *kashrus* agency feels that they do not want to put their emblem on since it is not bottled in a plant under *hashgocha*. For that same consumers should not be using soda bottled in a plant not under *hashgocha*.

## KITNIOS She-nish-tanu on Pesach:

There are some *kashrus* certifiers in the USA that are certifying Passover products containing *kitnios she-nish-tanu*. The Kosher consumer has every right to know these facts and have their Rav decide for them. The OK, Kof-K & the Rabanut in Israel do not currently certify products with *kitnios she-nish-tanu*. The OU and Khal Adath Jeshrun are among the agencies that do certify Passover products containing *kitnios she-nish-tanu*. The affected products may range from Whip topping to Coca-Cola. The kosher consumer should obtain a complete list from the respective agencies so they may ask their Rav for guidance.

## Pre-Pesach Shiur, "Products, Cosmetics, & Medications"??

There is a well-publicized pre-Pesach *shiur* on Products, Cosmetics etc.. Is the information reliable?

The quotes from R' Moshe Feinstein Z"l are questionable as there was a lack of communication between R' Moshe & the speaker. The quotes from R' Ahron Z"l are also questionable as in R' Ahron's responsa it is stated otherwise. The decisions of reliability of products or Hashgochas are not based on correct facts. We did verify some of them and found the opposite to be the correct facts. The speaker stated that "Rabbi Rubin's negative *kashrus* report on Galil chickens is a forgery". None other than Rav Rubin himself showed the speaker the original report.

What is the speaker's sole criteria to know if a company is owned by a non-Jew?

"If the owner has a non-Jewish sounding name?"

The speaker is the owner of Kolatin Gelatin Company and the Elyon Marshmallows Company.

We personally visited Rav Wosner and Rav Blau to verify if they concurred with him on his gelatin products. Their response was "definitely not".

The speaker also has published booklets in English on various *halacha* topics. A number of *Poiskim*

disagree with the reasoning and the *Halachik* conclusions. One very popular *Poisek* even went so far and said that none of his *Seforim* is to be relied upon for *Halacha*, and they should actually be put into *Shaimos*.

There are no tapes sold after the *shiur* and no taping allowed (others nonetheless have taped it) because the speaker knows that the information dispensed is liable to be challenged and is therefore not reliable. .

#### Soda Fountains:

The soda obtained from fountain dispensers may have a *kashrus* concern. Carbonated water is dispensed with syrup (Coke, Pepsi, 7-up). There are 2 types of syrup, either bag in box or a refillable metal canister. Many different syrup companies refill the metal canisters with their own brand of non-kosher syrup. The canister may say on it Coke, Pepsi, 7-Up etc. but it is actually the syrup company's non kosher syrup. The syrup in the bag-in-box are usually not filled by these syrup outfits, but by the soda brand company themselves and delivered by their own fleet. The canisters that are delivered directly by Coke, Pepsi are not a problem.

#### Hashgocha to a caterer that does *kosher* and non-*kosher*:

There is a non-*frum* kosher caterer in Long Island, NY under a National *hashgocha*. The caterer bought a very large catering facility that had a few kitchens and the capacity to do more than one affair at a time. It was very tempting to do also the non kosher business while at the same time doing kosher under *hashgocha*. The Kof-K *kashrus* agency refused to continue to give the *hashgocha* unless the non-kosher or kosher is sold off to another caterer. They will not allow them to operate kosher and non-kosher even with a crew of full time *mashgichim*. There is a well-known *takaneh* not to give a *hashgocha* to a proprietor that operates kosher and non-kosher as well. The *Hashgocha* was terminated on the 31<sup>st</sup> of the month. At midnight another National *kashrus* agency picked up the lucrative *Hashgocha*. The *Hashgocha* was done against a well-known *takaneh* from Agudas Harabonim. Recently they did indeed sell off the non-kosher to another entity. See a current article in The Jewish Homemaker regarding the mishaps that can happen. There was a similar case of a national *kashrus* agency that gave a *hashgocha* to a caterer that was operating kosher and non-kosher. The fallout from that type of *hashgocha* was the infamous boat fiasco episode in Baltimore, MD, where the people ate *traifos* *R"L*.

#### Vitamins and health food supplements:

The maxi type health vitamins had on some of their vitamins 2 *hashgochas*. They had the OK & a *heimishe hashgocha* on some while on others they had only the *heimishe hashgocha*. The OK did not approve certain ingredients. Giving a proper *Hashgocha* on vitamins is not an easy *hashgocha*. A vast amount of knowledge of ingredients and methods of production and expertise is required to properly certify their *kashrus*. The vitamins & health supplements, which the OK refused to certify as kosher the other *heimishe* certifier did accept as kosher. On the current maxi type vitamins we see the OK is not certifying any of their products. The *heimishe hashgocha* with a new National emblem is now on all of their products by itself.

#### Party planners:

Party planners have their private home places that make their high class products. Most of those places are in a private home without any *Hashgocha* (See *Darkei tshuva Y"D #119 takanes vaad harotzes*. Not to sell any food items without a *hashgocha*.) We do question the use of a private home commercially prepared product without a proper *hashgocha*. A kosher consumer should not accept it and should always ask questions.

#### Poultry parts left in cavity:

There is a Pennsylvania based poultry processor that for financial considerations puts the raw liver into the cavity of the bird. The consumer must remove the liver before cooking or roasting, as it may render the bird not kosher. The consumer must also not thaw the bird in a microwave or in water longer than 24 hours. The liver in a frozen turkey is practically impossible to remove especially with the metal leg clip. The kosher consumer can call their 800 number to complain or E-mail them and the *kashrus* certifiers.

There is a New Jersey processor that has all too often left poultry parts in the cavity lungs, liver parts, hearts, kidneys etc. The cavities should be checked and cleaned before using. Call the company and their *kashrus* certifiers to complain.

#### Poultry repacked by the distributors:

The poultry distributors usually carry a variety of brands from different processors with various *hashgochas*. The kosher consumer may prefer one specific brand or *hashgocha* to another one. The *kashrus* certifier only



certifies the poultry while it is in its original sealed package. Once the distributor opened the package whether for adding *ice* or to repackage into smaller consumer packs the original *hashgocha* is voided. The fact that the *hashgocha* is voided once the package is opened was confirmed by some of the certifiers (*Hisachdus CRC*, Rabbi Rubin-Rechovot Re: Hod Lavan) It is also a concern with packaged goods coming from *Eretz Yisroel*. Some of their items come in a commercial pack and the local store repackages the items into a retail pack. The *hashgocha* is no longer in effect.

Repacked nuts, fruit and candies also have the problem.

**Why you should have your own *mashgiach* at your affair:**

There are many reasons to have your own *mashgiach* in addition to the caterers' in house *mashgichim*: a) *bishul-akum*. Many commercial ovens do not have working pilots. Pilots do become extinguished if water or other liquid spilled over. Rice cookers do not have pilots. Electric cooking equipment does not have pilots. b) Are any utensils being *kashered*? Are they a non *ben-yomoi*? See the recent articles on this topic.

#### **Passover Matzo Meal:**

We have addressed this in the past re: Gefilte fish manufacturers that use matzo-meal after Passover. The problem is that in order to maintain a white matzo-meal the bakeries do tend to under bake the matzo and perhaps let it dry and then make it into matzo-meal. Others will not consider the matzo meal acceptable for Passover use. The Star-k will not accept it while the OU does. The ones that do not accept it for Passover will also have a problem using it after Passover because of *chometz she-ovar*. Many of the large matzo-meal users ie. Gefilte fish manufacturers will try to purchase the matzo-meal cheaply after Passover.

#### **Clarification Re: Dagim products.**

We may have been misquoted on the above. We wrote in the past to the OU regarding their *Hashgocha* on Dagim products.

We were not seeking a *Mehadrin hashgocha* on the product just a basic *Hashgocha* that will meet the OU standards. We wanted every run to have a sufficient amount of qualified OU *Mashgichim* to *kasher*, check the fish, etc. If Dagim wants to improve on the Kashrus fine, but we want at least the basic standards. The kosher consumer does realize that it is a justifiable expense to

have a crew of qualified *mashgichim*. Fish *Hashgocha* requires expertise that only an experienced *Mashgiach* has.

#### **Displaced thigh in chickens:**

The farmers pick the 3-5 chickens in one hand and put them into crates. While picking the chickens they grab them by one leg & throw them into crates. Many times that causes the thigh to get displaced causing the chicken to become a *treifa*. The consumer should check the inside of the chicken by the thigh for a blood blotch. If a blood blotch is found it should be checked further as the displacement may have occurred before the *shechita*.

#### **National Hashgocha wouldn't certify *non-cholov yisroel*:**

A National kosher certifying agency wouldn't certify any product that contained non-cholov *yisroel* "they did consider it a *dvar issur*". Because of that factor many *Bnei Torah* were of the opinion that the certifier most probably has a higher kashrus standard in general. Some *Bnei Torah* realized over time that they were mistaken.

The certifier was unable to forego the lucrative non-cholov *yisroel* market. They ultimately located an organization that was in desperate need of additional funds. (They needed someone to be their *shai-gatz*.) The organization also had to look aside on morality (it's spelled right) issues to which others have rejected outright.

#### **Din Torah affect on kashrus:**

We will discuss in a future issue IY"YH the ramifications of a certain Din Torah Psak. ie: how the Psak affects some Kashrus certifiers and others involved in kashrus.

#### **Solving a problem by a Shechita at a slaughterhouse:**

A number of *Rabonim* were upset with certain lack of kashrus standards. They complained to the kashrus certifier and were putting pressure on the kashrus certifying agency. The response was an immediate letter to all of the 30-40 *shoichtim* and *mashgichim*. The letter stated in no uncertain terms that anyone who will tell any outside person what is going on is eligible for immediate dismissal.

#### **Succah at an eating establishment:**

When eating on *Succos* in a kosher certified restaurant, pizza store, fast food etc. make sure that the *succah* was checked by a responsible *rav*. Some kosher certifiers are of the opinion that the kashrus of the *succah* is not their problem, while the kosher consumer is of the opinion that the kosher certifier has approved the kashrus of the *succah*.



# The Newsletter for Bnei Torah

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We visited most all of the factories in Israel that bake the traditional Shmurah Matzos for the Passover holiday, & are sold in the U.S.A. There was one factory we visited in particular that impressed us the most; the 18 minute Shmurah Matzos from "Yad-Binyomin".

The process begins with the cutting of the wheat. (They use a mix of 3 strains of wheat). It is cut when the wheat has moisture of 11%, which is the preferred ratio of ripeness. It is then stored in a dry storage & controlled against vermin.

The Wheat is ground into flour. (the temp we measured with a "ray-gun" at the grinder exit did not exceed 30.5C). It is then sifted in very fine sifters and stored in sealed drums for a minimum of 3 days before use-so the flour is not more than room temp. The water used is well water (containing no chlorine) taken in the evening-just at sunset, and stored in a closed building so the water will remain cold.

The flour is again sifted through extra fine sifters before use. The pre-measured flour is manually dumped into the electric mixer, followed by the manual pouring of the pre-measured & strained water into the mixer. The flour & water are mixed for approximately 2 minutes, till it is combined into a mass only-before it becomes a dough (so as not to cause the dough to become warm) We measured the temperature at the mass, the mixer walls & the blade, none exceeded 21C.

The mass is dumped manually into a hopper, which feeds the mass through sets of rollers that compress the mass into dough. (Temperatures did not exceed 21.5C) At that point the "*Chalah*" is separated & removed from the dough for later burning.

The dough is taken manually to the next sets of rollers that press and flatten the dough to the ultimate thickness of the desired matzos. (Again the temp. did not exceed 21.5C) The dough is then fed through the perforating wheels, and onto a disposable (used only 1 time) clear plastic sheet that feeds the matzos into the oven. The metal belt that carries the matzos through the oven are never at a lower temperature than 275C. The oven temp. is maintained at 325C.

There is an insulating panel at the entrance to the oven so the immediate area preceding the oven entrance ("*pi-hatanur*") does not get warm, & will not make the matzo dough warm. When the matzos exit the oven they are completely baked and crisp.

All of the removable equipment (2-mixers & perforator etc.) is

dismantled every 18 minutes and thoroughly washed with cold water and then dried. The non-removable equipment is cleaned with compressed air & water, which prevent flour dust to become air-borne. The new batch does not begin until such time that the "*Mashgichim*" have checked all of the equipment and are satisfied that it is spotlessly clean. None of the personnel are being rushed to finish cleaning. Their goal is perfection, and they have produced the premium machine matzo.

Note: All hand Matzos from any bakery should be checked before "Yom-Tov" for "Kefulos" etc.

Glatt meat mart: In the Flatbush section of Brooklyn, NY there is a Glatt Meat Mart under the *Hashgocha* of a Maryland based agency. Many consumers did their purchases there assuming that it had a high level of Kashrus. After numerous visits by "*Menakrim*" it was determined that the standards for "*Nikur*" are unacceptable.

It was found that certain "*chelev*" which the "*Ramah*" says should be removed- was not removed. In addition certain *Chelev* that may be a "*Di-oraisa*" was also not removed. The Certifier when confronted said it was "*botul*". It was also found that the non-Jewish workers (who do the actual "*treiboring*") many times did not have the "*Mashgiach*" check their "*nikur*" if it was done properly.

The Owner himself is a "straight" person that is being misled by his kosher certifier. The same certifier misled him and many others previously by the GALIL chickens. The Arbitrator (Rabbi Avrohom Rubin from Israel) determined that the Galil chickens that was being certified as kosher was actually close to 20% percent "*Neveilla*". The certifier promised to make the changes, but it is not happening.

A number of the Flatbush Rabonim are aware of the serious concerns but are being respectful of the kosher certifier. Ask your Rav what to do & there are available places before *Yom-tov* to *kasher keilim* if your Rav advises so.

## ROMAINE LETTUCE:

It seems that like every year there is kosher certified romaine lettuce available on the market. There are the whole leaves and even whole hearts (the leaves are still attached to the stem). The hearts can not be done in a matter that is acceptable but must be separated and checked leaf by leaf. The whole leaf ones should also be checked leaf

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by leaf. The system of checking for infestation is not acceptable. We have found that the Whole leaves from Israel "Katif" just required a rinsing and it can be used.

If one is not proficient in checking romaine lettuce he should only use the "Katif" brands from Israel.

### SHATNEZ TESTING:

Since the demise of Rabbi Rosenberg *Ob"m*, there have been numerous complaints to *Rabonim* that the current system in place in a Brooklyn based Shatnez Lab is not acceptable. Over the years the manufacturing & processes in the garment industry have had many changes & due to the overworked conditions they did not keep up with industry. It is alleged that labels were being put on before a proper check was done. Ask a Rav for guidance.

### MAXI-TYPE VITAMINS:

We have written previously that the Maxi-vitamins do not have an acceptable/reliable *Hashgocha*. The O-K labs was removed about a year ago. When the O-K Labs did certify the products they refused to certify all of their products because of *kashrus* issues. The Maxi-vitamins tried to get the O-U to accept their current certifier *carte blanche*, which of course they refused. As things stand today Vitamins are not an easy *Hashgocha*, and the Maxi-vitamins must obtain a reliable certifier in conjunction with their current certifier. Till that time the kosher consumers should avail themselves and use the vitamins with a more reliable certification.

### DAGIM (=FISH) PRODUCTS: (2<sup>nd</sup> article of 5)

We wrote previously about some concerns with the *kashrus* of a certain distributor of fish products. First & foremost we are talking about a Rav *Hamachshir* & owners that are "Frum & Erliche" people. We must also understand that *Kashrus* is an industry that is constantly changing & getting more sophisticated. There is more to giving a proper *Hashgocha* than knowing what a quality fish should be. Only one that is constantly in the know of manufacturing, processing etc. is qualified to give a proper *Hashgocha*.

Now some of the concerns; The *Gefilte* fish is being done without a proper *Hashgocha*, nor is there a *Mashgiach* checking every fish for "*simonim*". There are only *Goi-yim* processing the fish. The eggs are not checked etc. It is not being done with a foremost concern for *kashrus*.

The Tuna fish racks have a heavy coat of black fish-oil "*bi-cin*" on it, which is a "*cha-tzitz*". The amount of time that the racks are in the precookers is not sufficient for *kashering* purposes. The same would be with the retorts and the retort baskets. The vegetable broth cooker does require *kashering*, and the *kashering* is not done properly.

There is no system whereby each fish can be checked for

"*sim-onim*", & there aren't enough people to supervise properly the production. They are of the opinion that you do not have to check every fish. Their position is unacceptable as far as *kashrus* is concerned. Rav Moshe Feinstein & Rav Henkin, *Ob"m* among others disagree with that position.

The hundreds of workers go out for a break & lunch and return to work to do a Kosher/Passover production without so much as washing their hands & changing their aprons.

They leave to the production on *Motzei-Shabbos*, and are up straight through Tuesday, when they return to NY. They do not stay for the labeling of the cans, they want to rely on the *Hebrew* letters in the can's code number. The metal *Hebrew* letters are easily available to the Company. I did have cans that had no *Hebrew* letters in the code. The labels are left in the fish processing company's facility with no accurate count nor sealed.

The O-U has instructed them to notify the O-U of every production 10 days in advance, so they can send their own *Mashgichim*. They have not complied with that basic request because of the expense of a proper amount of *masghichim*.

We are also questioning the justification of charging the consumer for high standards of *Kashrus* when they are being deprived of those standards that they rightfully are entitled to have.

### AHAVA DISTRIBUTED CHEESES:

Ahava distributes many different cheeses under different names, i.e. Golan etc. Approx. 2 years ago we contacted the *Chug Chasam Sofer Hashgocha* in *Bnei Brak* to verify if they certify the *kashrus* of the various cheeses? Their response was "no" they do not. In December of '98 Chug sent a letter which was ultimately published in various newspapers that they do not certify the various hard cheeses distributed by Ahava Dairy. Kosher Consumers "beware".

### STEAK SEASONING & POULTRY RUB- O-U DAIRY?

R.L. Schreiber Steak Seasoning & poultry rub is certified by the O-U as *Parve*. There was published a Kosher Alert by the O-U that the product is actually dairy & they forgot the "D". We are wondering if every consumer worldwide knows what the "D" means? Why would a kosher certifier be willing to certify a seasoning that is intended for meat & poultry and has dairy ingredients?

We have also seen an interesting seasoning blend "PORK & VEAL MAGIC" certified by the STAR-K. The STAR-K claims that in most size cans of Pork & Beans the pork is actually *botul*- as the manufacturers put in less than 1.67% of pork. When the seasoning product was to be distributed in Israel the Israeli Rabbinate refused to grant approval.

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### RABBIS RUBIN & KOOK LEAVE O-U ISRAEL:

The reason for the separation actually began a few years ago. A Degree holding graduate of RIETS changed his venue to Lakewood, NJ. The individual became a partner in the Kolatin/Elyon gelatin Co. & was marketing a meat based Gelatin Marshmallow. The individual wanted to make the marshmallow in Israel where the *Gedolei Haposkim* (as was written to a member of the *Moetzes* by one of the *poiskim* in Israel) were vehemently against such a product. It is being manufactured against a specific requirement in a printed responsa by Reb Aharon Kotler, O' BM.

Rabbi Rubin who headed the O-U Israeli office refused to have it manufactured in Israel as the *Gedolei Haposkim* are against it. The individual manipulated the O-U to forge ahead & produce the gelatin product with certain assurances that were not up held. That was the beginning of breaking the *Mehadrin* standard established in Israel by Rabbis Kook & Rubin. As time went & they did the Marshmallows again & they got away with it the O-U decided to skirt the whole *Mehadrin* standard in Israel.

The Consumer should be aware that "product of Israel" with the O-U should not be considered a *Mehadrin* product.

### PASKESZ CHOCOLATE COINS:

There were *Parve* Paskesz chocolate coins that were found to contain dairy product. It was produced in England under the supervision of a certain England based *Dayan*. The dairy equipment was not cleaned out from dairy *cholorv akum* before making *parve*, The *Dayan* ran some dark chocolate & then allowed the *parve* product.

There is a file Salmon lox produced under the *hashgocha* of the England based *Dayan*. It has only one seal, The non-Jewish Company is in control of the seals and puts on the seals. A *Mashgiach* comes in to the Company only once a month. The *Dayan* claims that the *Hashgocha* is a forgery, yet he did not publicize that claim in any *kashrus* alert. There is a letter from his *kashrus* agency stating that it is under their *Hashgocha* and that the *Dayan* is of the opinion that the red color is a sufficient *simon*. We all know that the color could be a dye.

The England based *Dayan* produced a fish based gelatin in a non kosher facility without cleaning or *kashering* certain equipment & called it a "*mehadrin*" product.

The England based *Dayan* Produced meat based gelatin product in Israel. The *Dayan* wrote to us that before he did it he consulted with Rav Blau of *B'datz*, *Yerushlaim* and Rav Wosner of *Bnai-Brak*. When they were approached by us to verify the facts they both were at a loss, they said they told the *Dayan* specifically that they do not agree with the *Heter* of making meat-based gelatin.

### ISRAEL CONSUMERS BEWARE:

A number of candy products being sold in Israel and being manufactured by HARIBO Co. of Spain, Baltimore & Bonn with a *Hashgocha*. There are some inconsistencies in the ingredients & the labels seem suspect. The source of the gelatin is also at this time suspect. Consumers beware!

### RUBASHKIN (AGRI-MEATS) IOWA:

There are many people who still believe that the fact that the KAJ (*Breuer Kehila*) gives a *hashgocha* in the plant means at least "their" meat is acceptable even though the rest may not be. The main problem at the Rubashkin plant is the *Dayan* of KAJ (*Breuer kehila*). He has caused the serious *kashrus* problems in the plant.

We are sure they made a *heter* for the plant to be working on *Shabbos* & *Yom-Tov*. It is also a very convenient set up in a company that there is no control on the kosher labels. Lubavitch claims that even though others may not control their kosher labels, they do have a control on theirs.

We are not aware of any significant changes that would render the meat products from there to be acceptable to the discriminating kosher consumer. Their products under any label still remain as not recommended.

The KAJ *Kashrus* used to be a very reliable *Hashgocha*. Times have changed since the present *Dayan* took over & got tenure. We pray and hope that the KAJ *Kehila* will open their eyes and put in the right people that will return the glory to the *Kehila*. The Kosher consumer is very sensitive to high *kashrus* standards.

### STAR-K & NEW SQUARE HASHGOCHAS:

There are a number of products that have the New Square kosher symbol and the Star-K. Rav Neushloss O"bm the *Dayan* of New Square instructed the New Square *kashrus* Org. on at least 2 occasions to refrain from being on the same product as the Star-K. The Kosher consumer should therefore refrain from purchasing any product that has the two *Hashgochas* on them.

### PRE-PESACH SHIURIM in Borough park & Lakewood:

As we have said on previous occasions that a specific pre-pesach shiur that does not allow taping among other concerns etc, remains unreliable.

The sponsors of the shiurim should review the PSAK from the Baltimore Bais-Din (the featured speaker V. the investor partners of Kolatin/Elyon). It is important before deciding if to feature a specific speaker to check on the reliability of the information he is dispensing. Others have read the PSAK and have made their educated decision. They did not accept what they were told the Psak said. What they were told was not what they ultimately read.

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 לבבור...ח"ה חרב הנאון וכר...שליט"א

אחריה"ש וש"ת בירידות ואחבה.

עוד לפני חג הפסח שאל אותי על יין המכונה "גריף מיסט" או "גריף טייזער" מקיפסח בדרום אפריקה. בהכשר חרב [משח] חיינימן מבלטימור, וחרב [יחיאל] באב"ד מנו-יארק, והשבתי שלא ידוע לי. אבל על חכשר אלו נוכחתי שאי אפשר לסמוך. ומ"מ כשאניע לפסח לדרום אפריקה אברר ואודיעו. ועכשיו נתברר לי שחם פשוט מכשילים בית ישראל בית זח, וח"ו לברך ולקדש עלה או לצאת בו ר' כוסות כמו שיבואר. ואקדים להסביר לך אופן עשיית חייך שרבנים הללו מייצאים ומכשירים, ראשית מבשלים בחום גבוה מאור ער שנשתנה ונעשה לרכיז בעין רבש, ושוב מוסיפים מים מיר כפי שיעור מציגה ריינות החזקים שבזמן חז"ל, ולא מועיל שנשתנה ברכיז ובחוספת מים כשיעור מציגה פנים חדשות באו באו, ולכן דעת גאוני ארצ"ק וגם דעת הבר"ך דערה החרדית. שלא הותר אלא כשיותר מחמישים אחוז (רובו) יין ממש טבעי המצוי, ואז להוסיפה נחיר רכז, אבל כשכולו רכז ומוסיפין אפילו ברי מציגה (אחר על תלת מים) לא מועיל שאין עלה שם פרי הגפן אף אם טעמו יין, ובן לא רמי כלל לניסוח המזבח, וע"כ חייך שחם מייצאים בהכשירם אינו כשר לקירוש או ר' כוסות ואין לה התואר פרי גפן בפשוטו שצריך לייך.

אמנם גם נאמר רמועיל בכולו מרכיז ברכיזים אלו (נגר דעת גרולי חוראה), כאן להשגחה חייך דרשו להוסיפה חומר חזק מאור ומרובץ להפליא (המכונה "ארמע") ויסודו מעשן יין ומוסיף טעם, וחיד נוכח לשנות בעשיית יין בשעה שלא קבלנו מאבותינו שכה"ג פרי הגפן, (ואף אם "ארמע" זה נעשה בהשגחה וכשר לפסח צ"ב שכפי ששמעתי משיגים ביוקר חומר זה גם משכר דחיינו זיעה מחמץ, ואולי עלינו לנהוג להחמיר בעין שמן קטניות דאיתי לאחלופי, או אינו מצוי ולא גזרו.)

אמנם העיקר שכאן רוב רובם פסולין לכ"ע, שעיקר החירוש בייך זה שמוסיפין בו "קרבן דיאקסייט" שמעלה אבעבועות ומרגישים בו טעם אחר מורגש מיר בעין סודה, להרבה אנשים לשבח ולהרבה אנשים לגנאי, וכל הפוסקים חסכים שמציגה חיינו במיין רוקא שאין בו טעם אחר, אבל בשטעם אחר מעורב בו, לכ"ע בטלה מינה שם יין, וסוכר לרוב פוסקים חתירו, שלכ"ע התבלין משבח לכל אחר, ולא בטעם זה בעין סודה קצת ומורגש מיר לחיד ורובא רובא ריינות בהכשר רבנים חנ"ל הם כאלו, אף ששמעתי ששלחו מקצת ממש בלי חומר זה וכלי אבעבועות ונשאר באלו רק חששות חנ"ל.

וברור שרבנים אלו (באב"ר, וחיינימן) אף שסידרו שמוסיפין כשיער מציגה ריינות בימי חז"ל, צריכים לקבל חוראה גרולי ישראל שברכו נשתנה וחזק ער שאינו ראוי לשתייה, ובטלה אף מינה שם יין, ולכן אין אנו מתירין אלא אם רובו יין ממש, וכ"ש כשהוא מעורב במקצת טעם אחר, ואולי הם לא בקיאים ביינות, אבל לפי זה אין להם להתעסק בהכשירים לייך ולחשות תמימים שנכשלים בפסקם, ולא ידעתי האיד המצב באמריקה בשאר יינות, אבל בזה הדין כמ"ש, ומצוה לפרסם ד"ז בכל תפוצות ישראל ששומר נפשו יזהר לא ליכשל.

ולפני כשנה חניעו רבנים אלו [יחיאל באב"ד, ומשה חיינימן] ליוהנסבורג וגרמו לנו צער וענמת נפש מרובה, ולא יאומן כי יסופר מה שגרמו לנו בכשרות באן אבל מה לנו לחסס בעבר, ורציתי רק לחזיר אותך שחובתך לפרסם שייך שלחם לא כשר למצוה, ומתברר לבורא פרי הגפן, וחובתך מלאתי.

משה שטרנבוך

בעזרי"ת. יום ו' אייר תשנ"ג

לבבור...שליט"א  
 אחריה"ש וש"ת

חשבתי לשמוע ממך ובוראי הכל אצלך בשלום ובקו הבריות. וכראי לשלוח לך אודות יין עם חכשר חרב [משח] חיינימן [יחיאל] באב"ד, ושמעתי שבלייקוור מחזיקים מהכשרים שלו, ולפני כשנה היה לי עסק עמו שחכשיר ביוהנסבורג המצות וכשר שאנו אוסרים, ועכשיו מתיר גם יין שלא כדון וכמבואר במכתב הרצוה, ולדעתי ראוי לפרסם לא לסמוך עליו כלל, ואשמח לשמוע ממך חדשות בר"ז.

משה שטרנבוך

#### **HASHGOCHA STANDARDS?**

Some Hashgochas are gaining in popularity. There are many reasons that can be the causes. 1) Their standards are impeccable so the discerning kosher consumer is looking to purchase the products with their certification. 2) The distributors and manufacturers want certain hashgochas because their requirements are minimal so there is a big saving in outlay of dollars. They are convinced that the consumer is gullible and they will not realize the sub-standard kashrus that they are receiving. The Kosher consumer may and should ask certifiers what are their standards. Do they have a full time qualified Mashgiach by every production? Is the hashgocha based on certain assumptions? What are they? etc. We would start with the following: Star-k, Rabbi Yechiel Babad-Tartikov, Udvarie kosher, Manchester, Gemf Hashgochas.

**Please publicize the Kashrus Letter in your Shul & other prominent place!!**

There is also the problem of the hotel staff preparing the fruit and cold platters. They use their own כליים (knives, cutting boards etc.) and they use them also to cut their חריף hard cheeses & salami etc.. Platters are sometimes prepared on שבת for a מצע"ק or Sunday function (with-



... makes the fruit cups (oranges, grapefruit  
... Israel?) The chefs have the keys to the  
... / freezers, storage, pantry. Try to control access when  
... needs something in middle of the tumult. You tend to use most  
of the help from the hotel's non-kosher hall so you have problems  
to deal with- ביטול עכו"ם etc.. The chefs will tend to try to use  
their own tools-knives etc. and the waiters bring their own  
serving pieces.

They go to the hotel stockroom to take additional silverware  
unknown to the מושגי. The caterer does not supply the bar with  
the liquor. The hall supplies all the liquor. The lemons/limes get cut  
by the facilities' bar tender. All of the above is taken from actual  
episodes that are still happening today, etc. There are many more  
problems that we haven't mentioned at all.

Our interest at this point is only to bring the surface of the  
problem to the attention of the ones who can institute a change,  
(הציבור החשוב- בני חורה should ask for a change.)

### SOLUTIONS: (temporary)

Some of the major מוסדות have found a partial solution to the  
problem of הכשרה ovens, equipment, utensils & silverware as a  
בן, by specifying in the contract that the ovens, utensils &  
sufficient silverware have to be turned over to the control of the  
מוסד 24 hours before the caterers start their cooking.  
In the event of a shortage, new silverware must be provided.  
By doing this, the הכשרה at the last minute is avoided.

A major improvement in כשרות standards can happen if the  
major ישיבות & חרדי organizations unite to negotiate with the  
major hotels. (This might be achieved under the auspices of the  
umbrella Organizations). The כשר dinners and simchas provide  
substantial revenues for these hotels & catering halls & they should  
be willing to make accommodations & concessions in order to  
enlarge their share of the כשר business. Some facilities claim to  
have set aside כשר kitchens. However, they aren't under adequate  
כשרות control. e.g. "keys".

Meanwhile to improve כשרות standards, we can implement some  
of the solutions outlined below, & thereby alleviate some of the  
larger problems, until we can implement all of the proper changes.  
These goals, though not easy to accomplish, are attainable and it is  
certainly worthwhile to improve the כשרות standards so that the  
מוסדות can hold their dinners & serve food without having to rely  
on many קולות. We are sure that at the ציבור החרדי & leadership  
of the מוסדות will take this into account when planning their  
dinners / functions.

The public should be informed of the standards of כשרות in  
effect at each dinner. We would appreciate the public's help in  
uniting of the ישיבות & מוסדות in dealing with these hotels &  
caterers. בני חורה should be completely comfortable in eating at  
an affair & be able to say וישבנו עניים וישבנו עניים.

We understand that a large hotel in N.Y.C. is now negotiating  
with a major השנחה to cater כשר functions using the hotel's in-  
house caterer. This indicates a desire by the hotels to get a larger  
share of the kosher business. This is also a business threat to the  
large kosher caterers who cater for the מוסדות in the non-kosher  
hotels. It may encourage those caterers to propose to some of the  
other large hotels to set up a separate kosher kitchen under

a proper השנחה. The caterers' whose standards are not  
approved by the השנחה, can still avail themselves to the  
catering of functions in non-kosher "Kashered" facilities.

Another very serious concern is that some caterers buy  
many of their dishes & equipment from auctions (\$\$\$).  
The dishes, pots, pans & equipment are all טריף. Do they  
use china? Should we use לכתחילה those kashered  
כלים? These "kashered" כלים are being used also by the  
caterers in their own kitchen & catering facilities that is  
supposed to be an always kosher facility.

Other caterers are renting dishes from "party-rental"  
companies, or from other caterers (unknown to the one  
making the affair) that don't have the same standards  
as the caterer who's actually doing the affair.

All of the above solutions are temporary ones,  
for cases of בדיעבד at most, but not לכתחילה.  
אמר שלמה: אני יעשה ... ולא וכו'  
just does n-o-t work. אמרתי אחכמה והיא רחוקה ממני וכו'.  
The above pertains also to Weddings / Bar-Mitzvah etc.  
with your own additional מושגי, as some are doing now.

The ציבור (consumers) & the ones responsible for planning  
the functions for the מוסדות & affairs should work as a  
united group. In cooperation with the השנחות & caterers,  
we can obtain the necessary concessions to improve כשרות  
\* \* \* \* \*

למעשה- The ultimate decider of kashrus standards  
will be- "The Kosher Consumer".

Therefore it's incumbent to be an  
("EKC")= "Educated Kosher Consumer",  
Not a complacent kosher consumer.  
\* \* \* \* \*

The "EKC" ציבור must ask what standards are being  
used before attending an affair. Check with your  
רב if these standards are acceptable for you to eat  
there. Remember it's only the ציבור who can affect  
change by insisting that the standards they demand  
at home be met also when they eat outside.  
~ ~ ~ ~ ~

"K'hal Adath Jeshurin" (Breuer's) is to be commended  
on their new "caterers" policy of giving only exclusive  
Hashgochas. The often misunderstood option of  
"Hashgocha by request", will not be available any more.

"Learn how to withstand animosity,  
and to weather unpopularity,  
& carry on the struggle to uphold Hashem's ideals"

quote from R' Shimon Schwab-צוקל

For comments: (Note: S. Foxman's affiliation and contribution to  
this "B'nei-Torah kashrus letter" is only on the subject of  
Functions in non-kosher "kashered" facilities.)

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For comments etc. on any other kashrus matters mentioned in  
the "B'nei-Torah Kashrus Letter" series - please contact,

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& tonalities from the  
out any (T127). The