

Glatt Kosher — Glatt Yoshor
By Rabbi Yosef Breuer zt”l

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

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

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

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

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

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