

THE

# Jewish Vegetarian

*"...they shall not hurt nor destroy in all my holy mountain" (Isaiah)*

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A Vision of  
Vegetarianism  
and Peace



Should Jews be  
Vegetarians?



Foods that Fight  
Pain





# THE JEWISH VEGETARIAN

The Official Journal of the Jewish Vegetarian and Ecological Society

Founded by Philip L. Pick

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## WHY A JEWISH VEGETARIAN SOCIETY?

Because the original food for man is ordered in Genesis 1:29, "Behold I give you every herb-bearing seed and the fruit of every seed-bearing tree for you it shall be for food". Permission to kill and eat animals was only granted as a result of man's evil and was accompanied with a curse (Genesis 9:5).

Because 95% of all flesh foods are from factory farms and produced under conditions which contravene the Torah. Learned authorities have stated that their Kashruth must be considered as suspect.

Because nowhere in the Tenach is there a promise of fleshfoods of any kind as a reward for keeping the commandments. The promise is always the gift of produce of the vines, the gardens and the fields.

Because cruelty is indivisible, the Covenant of Peace was applicable to man and all creatures: to participate in the war against creation is incompatible with Judaism. We work for the prophetic era, "When they shall no longer hurt nor destroy".

*Support the International Jewish Vegetarian Movement -  
a worldwide fellowship*

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### THE JVS IS AN INTERNATIONAL MOVEMENT AND MEMBERSHIP IS OPEN TO EVERYONE

Non-vegetarians who are sympathetic to our aims are invited to join as associate members.

There are two grades of Membership as follows:

- A. Practising Vegetarians, i.e. those who refrain from eating the flesh of animals, fish and fowl
- B. Non-Vegetarians who are in sympathy with the Movement.

Annual Membership fee £10 or \$15. Family Membership £12 or \$18

Israel Membership \$15 or Life Membership \$250

Life Membership £150 or \$250 or 5 annual payments of £35 (\$60)

Family Life Membership £250 or \$400 (Husband and Wife only)

or 5 annual payments of £55 (\$85)

To the Membership Secretary, 855 Finchley Road, London NW11 8LX, England. Please state whether 'A' or 'B' (above)

Name in full (clearly)..... Tel. No.....

Address (clearly).....

.....

Occupation..... Fee enclosed £ .....

Our membership fees are kept low in order that all can join without hardship. Your support therefore in any of the following ways will be deeply appreciated. Please tick as necessary.

1. I would like to advance the Society's work and enclose a donation of.....
2. I would like to 'Covenant' my subscription at no extra cost to myself but which would increase the value of my subscription by about 30%. Please send me a form (UK only).
3. I would like to help secure the future of the Movement by a legacy (large or small). Please send me details of the necessary wording.
4. I would like to help in one of the many aspects of the Society's work. Please send me details.

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## **DATES FOR YOUR DIARY**

**Every Wednesday**

### **FELDENKRAIS CLASSES**

Feldenkrais classes for ladies or men. 6.30 – 7.30 pm at JVS 855 Finchley Road, London NW11. For further details please contact Meir Pfeffer – 020 8346 0258.

**Sunday 12th March 2000**

### **ANNUAL GENERAL MEETING**

To be held at JVS, 855 Finchley Road, Golders Green, London NW11 at 3.00pm.

Following the AGM at 4.00pm Julie Rosenfield will be giving another delightful and interesting talk entitled *“Break all the Rules – and Enjoy Good Health”*.

Confused by current dietary rules and myths? This talk will help you choose the right foods to put you on the path to better health! The talk will commence promptly at 4.15pm. Entrance £3.00 (members of the JVS £2.50) including refreshments. All welcome.

**17th – 19th March 2000**

### **LIVING WITHOUT CRUELTY EXHIBITION, KENSINGTON TOWN HALL, LONDON W8**

The exhibition – dedicated to a more peaceful and compassionate future – will offer an educational and entertaining experience, raising some of the most important dilemmas facing humanity in the 21st century. The exhibition’s central feature, the Millennium Maze, incorporates everything from computers and CD-Roms to giant whales and creepy-crawly compost.

The exhibition is organised by Animal Aid with contributions from numerous animal protection groups. For further information contact Animal Aid – Tel: 01732 364546.

### **MONTHLY EVENTS**

The Raw Food Centre in North London holds monthly weekend workshops. These all-day events include guest speakers on many different matters relating to raw food and good health, juicing, detoxification, and world food. In addition, a delicious raw food organic lunch is always provided. The whole event costs £10.00. Doors open 12 noon. For further details, please call 020 8446 2960 or 020 8441 6252, or write to the Raw Food Centre, 27 Grasvenor Avenue, Barnet, Herts, EN5 2BY England or E-mail grant@rawfare.freeseerve.co.uk

**19th – 21st May 2000**

### **ANIMAL + WORLD SHOW**

This exciting exhibition is to be held at the Novotel Exhibition Centre, 1 Shortland, London W6 8DR and promises to be part of Europe’s largest and most important environmental awareness event. For further information contact the organisers: NAVS, Animal World, 261 Goldhawk Road, London W12 9PE Tel: 020 8846 9777 Fax: 020 8846 9712.

## JEWISH VEGETARIAN GROUP POT LUCK MEETINGS, LOS ANGELES, USA

Jewish Vegetarian free pot luck weekly meetings including sustenance of totally vegan raw food (and encouraged is totally organically grown nutritious meals) no alcohol, no drugs, no animal products or bi-products, no bad language or harrassment...just plenty of compassionate, respectful, stimulating intellectual conversations and Bible study, relating to Judaism and Vegetarianism and the future of our children/grandchildren and generations to come!

Who cares about the above? Many Jewish Vegetarians do! Prove it. If you are in the Los Angeles area and want to get together, then call the following numbers:

310-358-9941

310-282-4752

818-782-8494

Write to 1800 S Robertson Blvd., Bldg. 6, PMB # 252, Los Angeles, CA 90035-4352 or respond by E-mail to TIPTOPTEMP@aol.com

## 34th World Vegetarian Congress, 10th – 16th July 2000, TORONTO, CANADA

The 34th World Vegetarian Congress will take place at the downtown campus of the world-renowned University of Toronto, the largest university in Canada. Hosted by the Toronto Vegetarian Association, the Congress offers a chance to meet vegetarians from around the world, listen to top international speakers and enjoy social activities.

For further details, please contact the Toronto Vegetarian Association, 736 Bathurst Street, Toronto ON M5S 2R4, Canada. Tel: (416) 533 3897, fax (416) 533 6327, E-mail: wvc2000@interlog.com or check out their new website at [www.veg.on.ca/](http://www.veg.on.ca/).



### URGENT – BUILDING FUND

This has now become an emergency! The Society's Headquarters in London are now undergoing massive repairs and renovations which has been stipulated by the local council. Therefore, we most urgently need your help. A special account '**Emergency Building Fund**' has been set up for donations. Please help to save the Society.

Any donations, large or small will be appreciated.

THE SUFFERING: ANIMALS BURNT, BLINDED, CRUSHED,  
MUTILATED, POISONED IN THE NAME OF SCIENCE.  
WORLD LABORATORY ANIMAL MONTH – 1-30 APRIL 2000

April 2000 is dedicated to laboratory animals across the world. The National Anti-Vivisection Society (NAVS) is hosting **World Laboratory Animal Month** (WLAM) to commemorate the devastating number of animals that die in the name of scientific research.

Every year, across the world, over 100 million animals suffer in laboratories. Yet time and time again it has been shown that animal experimentation is unreliable, unethical and unnecessary, for animals and humans alike.

The NAVS is planning an entire month of activities across the UK to highlight the needless misery suffered by laboratory animals, while across the world anti-vivisection organisations are planning similar events.

**World Lab Animal Month** is to be officially launched on Friday 31 March 2000 at the famous anti-vivisection landmark, the Brown Dog Memorial in Battersea Park, by celebrity and MP supporters of the NAVS. During April NAVS groups throughout the country will be holding vigils at animal laboratories and organising street campaigns.

The highlight of WLAM is the 15th April, when an anticipated 20,000 anti-vivisectionists from all areas of the UK will descend upon the streets of London for a national **Unlock the Labs** March and Rally. The March begins in Hyde Park and ends with a Rally in Trafalgar Square. Guest speakers, films and music will feature.

Director of the NAVS, Jan Creamer, urged people to lend their support to WLAM.

***“We are urging people to join us on this very special day, and stand up for those who have no voice themselves.”***

***The Jewish Vegetarians*** of North America invite you to subscribe to their quarterly newsletter. Packed with articles, recipes, reviews and contact details, this publication is a must for Jewish Vegetarians living both in the USA and overseas.

To subscribe, please send \$12.00 for one year (USA) or \$15.00 (outside USA) to Jewish Vegetarians, 6938 Reliance Road, Federalsburg, MD 21632, USA. Tel: 410 754 5550 E-mail: [immosman@skipjack.bluecrab.org](mailto:immosman@skipjack.bluecrab.org). For a sample newsletter, please \$1.80. Payment can be made by American cheque, Visa or master credit card.

You can also visit their web page at <http://www.orbyss.com>

## New Insurance Concept to Help Animals – If you love animals, you'll love this!

Described by Virginia McKenna as “brilliant, visionary and compassionate” this unique concept will generate huge sums of money for many animal causes.

Long-time animal campaigners and vegetarians Elaine and Chris Fairfax have launched Animal Friends Insurance – the first not-for-profit insurance business where 100% of the net profits go to the animals. So animal lovers can help protect animals at the same time as protecting themselves.

It has not been easy, though, as Animal Friends has taken three years to set up and Chris and Elaine have remortgaged their home and given up their law firm to concentrate on developing the venture.

A comprehensive range of insurance is offered, all underwritten by respected insurers at Lloyds ensuring security for policyholders. Animal Friends can arrange house and contents, companion animal, motor, travel, health and commercial insurance. All cover is sold direct over the phone on the Quoteline, 0870 444 3438, as Chris and Elaine wanted to be sure it was highly competitive. Comprehensive pet cover, for example, can be offered from as little as £7.00 per month, with generous discounts given when three or more companion animals are insured; the cost of complementary medicine is also included.

So how much goes to the animals? Because administrative costs are low, Animal Friends can make significant donations – on average, more than £65 per ordinary house and contents policy – and a mere 7,000 policies could raise nearly £½ million for the animals! All you have to do is switch policies.

Animal Friends profits will be split into two halves. 50 percent will be shared equally between Animal Aid, the Born Free Foundation, the Celia Hammond Animal Trust and the National Federation of Badger Groups. The remaining 50 percent will go into a grant fund from which grants will be made by Animal Friends to other worthy projects in this country and abroad through a formal application procedure vetted by an expert panel to ensure that the money is well spent. Policyholders will be kept up-to-date with an annual newsletter and via the Animal Friends website so they can see the difference their choice is making. No other insurer can even come close to this!

Contact Animal Friends for a quote on 0870 444 3438 or visit them at [www.animalfriends.org.uk](http://www.animalfriends.org.uk). Applications for urgent help are already coming in from around the world so this is your chance to make a real difference!

**Why not come along and pay a visit to HQ in Golders Green where we have a large selection of books, many of which are less than half the original price? Come and have a cup of coffee and browse through. The office hours are 10.00-4.00 Monday to Thursday but please telephone before coming as there are classes taking place in the main hall at certain times. Tel: 020 8455 0692.**

# SOCIETY NEWS

## *Albert and Vreni Kaplan*



It is with great pleasure that we hear of the marriage of Albert and Vreni which took place on December 30th 1999 in the delightful island of St. Thomas in the Caribbean.

This photograph was taken immediately after the wedding ceremony. Albert and Vreni first met in Israel many years ago, and although Vreni has lived in Zurich (Switzerland) for quite a while, Albert still managed to fly backwards and forwards from New York to Switzerland.

Vreni is of course a strict vegetarian and her main interest, other than Albert, is helping the animals. She loves dogs and hopes one day to create a shelter for dogs.

The couple will live in New York.

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We would like to extend a hearty welcome to Rabbi Sacks-Rosen of Monrovia, California USA on becoming a Life Member of the Society. We are hoping that we will receive more details about Rabbi Sacks-Rosen for the next issue.

We will be happy to hear from any other members wishing to take this step and become a 'Pillar of the Society'. This not only encourages others, but it also secures the future of the Society.

### **DATELINES**

**Brief details of all local events will be included if they are received in good time. Details should be received 6 weeks before publication. The magazine is due out on 1st December, March, June and September. Write to us.**

# *Turning words into deeds*

## THE JERUSALEM CENTRE

Donations gratefully received towards repayment of the loan on the freehold premises.

1. Dr. & Mrs. Schwartz, Redbridge, Essex.
2. Dr. Harold Hillman, Guildford, Surrey.

**DONATIONS RECEIVED.** We wish to thank all those who send in donations towards the Society's Funds. Although items £3 and under are not listed to save expense, all are appreciated and put to good use.

£10 Mr H.G. Ilford, Essex. £8 Mrs J.D. Derby. £8 Mr & Mrs W.S. London NW11. £5 Mr N.F. Carmarthen, Wales. £5 Mr M.G. London N10. £5 Mrs R.K. London N20. £5 Mr A.M. London N10. £5 Miss F.M. London N14. £5 Ms M.S. Paignton, Devon. £5 Mr A.W. Queensland, Australia. \$35 Ms S.L.D. Paris, France. \$25 Mr D.K. CO. USA. \$20 Ms J.B. Japan. \$10 F. & D.R. FL. USA. \$10 Ms R.L. CA. USA. \$10 Dr F.W.S. Ontario, Canada. \$7 Mr R.A. Washington D.C., USA. \$5 MR J.G. IL. USA.



### **FRIENDSHIP HOUSE**

The JVS 'House Parents' home for deprived and homeless children is in the care of 'Orr Shalom' (Vegetarian) villages for children and is situated at POB 1837, 20 Hatzav St. Mevasseret-Zion 90805 Israel. Tel: 972.2 5337059 (**Please note new address**) Visitors are always welcome.

A phone call or letter is always advisable to ensure that a member of the friendly staff will be there to welcome you.

**DONATIONS RECEIVED:** £25 Mr L.A. Thatcham, Berkshire. £10 The R. Family, London W5. £5 Mrs P. De M. Canterbury, Kent. £5 Mr A.W. Queensland, Australia. \$10 Ms J.B. Japan. \$7 Mr & Mrs L.W. FL. USA. \$5 Rabbi S.S. PA. USA.

### **A BEQUEST TO THE SOCIETY ENSURES ITS FUTURE ACTIVITIES**

Forms are available on request from the Society's Honorary Solicitors

Communications to Headquarters

"Bet Teva", 855 Finchley Road, London NW11 8LX Tel: 020 8455 0692

# OBITUARIES



## MRS RUTH COHEN

It is with deep regret that we learned of the passing of Ruth Cohen. Ruth, together with her late husband Gerald, were founder members of The Jewish Vegetarian Society.

She had so many interests and was associated with the League of Jewish Women, was assistant secretary for many years at Golders Green Synagogue, and only retired when she was too ill to carry on working. Once a week she visited others less fortunate or more elderly than herself, as well as being a volunteer in the JAMI shop.

She enjoyed theatre, cinema, reading and classical music and was also very fond of a

game of scrabble.

She will be sadly missed by her only daughter, Claire, who is getting married in June. They had such a happy time making plans for the wedding. We extend our sincere condolences to Claire on the passing of Ruth, but hope she will have a long and happy life in her marriage.

## FENIA BERZ

It is with deep regret that we recently learned of the passing of Fenia Berz, theoretical physicist and mathematician.

Fenia Berz spent the greater part of her life working in research laboratories of the electronics industry. She was born in Tbilisi, Georgia, but when she was a child her family moved to France, where she took degrees in physics and mathematics at the Sorbonne. She endured traumatic wartime experiences as a young Jewish woman in occupied France, but was sustained by her strength of character and resilient spirit. She moved to England in 1946 and married Israel Berz.

Her career was varied and in 1957 she joined a laboratory group concerned with solid-state physics and devices, and although this was a new area for her, she established an international reputation in the field of semiconductor surfaces and interfaces.

Both Fenia and Israel became Life Members of The Jewish Vegetarian Society in 1984 and advocated vegetarianism as much and as often as possible.

She and her husband, who survives her, had so many interests, not only in science, but also in the visual arts, philosophy and literature, particularly poetry in Russian and French. We offer our sincere condolences to Israel and wish him long life.

## LEAH LENEMAN



It was with deep regret that we learned of the passing of Leah Leneman at the young age of 55.

Leah was born in the United States of America and wanted to be an actress from a very early age. She moved to London in 1963, but found it difficult to get the work she wanted, so decided at that time 'to get a job'. She worked for the then BOAC and although the job was mediocre, the cheap travel was glorious. For the next two years she travelled the world; Isfahan, Agra, Inverness. It was enough to convince her that the future lay in Scotland.

In the mid sixties she was influenced by Hinduism, but never by the Beatles and Bhagwan variety. It was the Vedanta movement, the writings of Vivekananda, and their western exposition by the likes of Christopher Isherwood, that drew her.

In 1970, she took the extra step and became a vegan. This was on moral rather health grounds, the production of milk and eggs is bound to create unwanted male cattle, poultry, etc. which have to be killed and eaten. So, if one is a vegetarian to avoid killing animals, veganism is the only logical stance, but in those days the vegans were a minority within a minority. Leah also became British, giving up her US citizenship, since she was sure she wanted to make her permanent home here.

From her foreign travels, she regularly sent articles to the magazine of the Vegetarian Society and in 1972 this led the editor, Mike Storm, to hire her as assistant, and she therefore moved to Altrincham.

Leah searched in vain for cookbooks that reflected her own gourmet lifestyle. Finding none, she set out to write them. '*Slimming the Vegetarian Way*', first published in 1980 was an immediate success, tapping not one, but two popular neuroses and she did equally well with '*Vegan Cooking*' two years later. There followed '*The Amazing Avocado*', '*The International Tofu Cookbook*', '*Vegetarian Pitta Bread Recipes*', '*The Single Vegan*', '*The Tofu Cookbook*' and '*365 + 1 Vegan Recipes*'. For Leah it was a delight to see the British diet at last being weaned away from its dependence on meat and dairy fare.

There were so very many 'strings to Leah's bow'. She loved her adopted Scotland, her work and the Pentlands view from her home. She finished in characteristic style by winning another research grant. She never married, but will be sadly missed by her numerous friends from all parts of the globe.

# A Vision of Vegetarianism and Peace

*Rabbi Yitzchak HaCohen Kook*

*Edited and Compiled by Rabbi David HaCohen:*

*A Lecture by Joe Green*

## The Religious Vegetarians

Somewhere, sometime during the last century there existed a group of individuals whose outlook on life bore the stamp of infinite glory in that they foresaw a period in history when man would ascend to such a high level of conduct, that he would live in peace not only with his fellow-man, but with the beast in the field and the cattle in the stall.

They were the Religious Vegetarians.

Modern Jewish historians make no mention at all of them. Were it not for that most noble of men, that saint above saints, the Nazeer of Jerusalem, Rabbi David HaCohen, their names and their teachings would have disappeared into the limbo of forgotten things.

This great man almost single-handedly held aloft the torch of their doctrines in the midst of a world of violence and confusion. He did more than that. Dipping his pen in ink made indelible with its cultural and ethical content, he recorded for all time the opinions of their inspired leader, Rabbi Yitzchak HaCohen Kook, in a volume entitled *“The Vision of Vegetarianism and Peace.”*

For this, the “Nazeer” will be hailed in days to come as the man who preserved and handed on the noblest tradition of them all, the concept of compassion that extends to all living things – be it man, fowl or beast.

An examination of the contents of the booklet is startling in the extreme, for not only does it preach compassion, but it affirms in no uncertain terms that the final objective of Judaism is a world without slaughter or pain – that is, a vegetarian one.

## The Rights of Animals

The Rabbi commences his work without any preliminaries. He states that man in his upward journey has overlooked one cardinal factor, and that is the rights of animals. This, he declares, is due to the fact that man has adopted philosophies of life that make no provision for the rightful treatment of animals. “However, not all the sophistry in the world can strangle that innate deep-seated feeling of righteousness that the L-rd has implanted in the heart of man. With regard to animals, it exists as a hardly discernible spark which lies buried beneath a heap of ash. *It is a great shortcoming in man’s spiritual make-up that he does not give full play to this goodly and noble feeling which in effect entails the non-slaughter of living creatures for man’s needs and pleasures.”*

## “Man and His Dominion”

There can be no doubt in the minds of every thinking man that the concept of dominion as expressed in the Torah – (They shall have supreme power over

the fish of the sea, over the birds of the heavens and all living things that move upon the Earth) – does not in any way imply the rule of a haughty despot who tyrannically governs his people and his servants for his own personal selfish ends and with a stubborn heart. Heaven forbid that such a repulsive form of servitude be forever integrated (sealed) in the world of the L-rd, whose tender mercies are on all His work, of whom it is said ‘He shall build a world of kindness.’ And what is more, the Torah already testifies that there was once a time when mankind had the courage to raise itself to a high moral level. The Sages in their writings and their commentaries demonstrated that the first man (Adam) was not permitted to regard meat as food – (Behold I have given you every tree yielding seed for food). It was only after the flood, in the days of Noah, that it was permitted to them (i.e. meat as food). ‘Even as the green herb I have given you all.’

Is it therefore possible to conceive that a virtue of such priceless value, which had at one time been in fact a possession of mankind, should be lost forever?

Because of this, it is said, “I will fetch my knowledge from afar and I will render righteousness to my Maker. The future will expand our tread (quicken our pace) and will extricate us from this complicated problem.”

By this, the Rabbi meant that at some time in the future, mankind’s ideas would change and that he would search far and wide for a solution to this and other problems, and when the solution was discovered, he would hasten with quickened steps to render righteousness to the L-rd.

### **The Lust for Meat**

“When permission was granted in the Torah to eat meat, ‘You shall say, You shall eat meat because your soul eagerly desires to eat meat. You will eat meat with all the longing of your soul.’ In this statement is concealed a shrewd reproach and a qualified injunction. It was not necessary for the Torah to legislate against the eating of human flesh, as a detestation for this had already become part of man’s moral creed. In the same way, there will come the day when man will detest the eating of the flesh of animals because of the moral loathing entailed therein. Then it shall be said: “Because your soul does not long to eat meat, you will not eat meat.”

### **The Ethical Decline**

“Animals too will have to pay the price of transition – just as mankind will have to make great sacrifices on the altar of human perfection. But the glorious future will wipe away all tears, as it is written, ‘and the L-rd shall wipe away the tears from all faces.’

It is evident that because of man’s frailty which itself stems from his ethical decline, he was able to adapt himself to the eating of meat. Even so, in this very permission which came into effect after the flood (permitting meat to be used for food), there is contained within the depths of the Torah a logical deduction that such a consent could not be applicable to the end of time. For how is it possible to change such a high standard of conduct [as existed in Eden], especially when such had already been the custom?...”

### **Wool**

The Rabbi states in clear terms that the utilisation of the natural possessions and products of animals must be viewed in accordance with the light of divine compassion that is implicitly in the Torah.

Wool and milk are the natural possessions of the animals concerned, but man “in his weakness and his love for himself oversteps all boundaries, approaches the humble cow and the unfortunate sheep and takes from one its milk and from the other its wool”.

Such action is not in accordance with the logical deduction that will stem from the fulfilment of the Torah concept – the objects of which are to strengthen the knowledge of the ways of the L-rd, to enhance the glory of His Name and (to proclaim) that He will rule through the power of Divine Love.

It is worthy to note that no moral blemish is entailed if the wool is removed from the sheep at a time when the owner of the wool (the sheep) has his burden lightened thereby, or no harm results to him. It is a different matter if one takes the wool for one’s own needs at a time when the natural owner (the sheep) is itself in need thereof. This can only be construed as “robbing the animal of its just rights”.

## Milk

Similarly, the Rabbi discusses the question of milk. He likens the taking of milk to the taking of the animal’s life and the flesh from it. “Milk was destined to feed the animal’s offspring and not that man should take it with force for himself. The kid has the right to enjoy its mother’s milk and its mother’s love, but hard-hearted man, influenced by his materialistic and shallow outlook, changes and perverts these true functions (concepts). Thus the gentle kid is unable to partake of its mother’s love and rejoice in the splendour of life. He is slaughtered and becomes food for man’s gluttonous stomach. Now what will be the function of the milk but to cook the slaughtered kid in it, for this is a natural combination of these two elements?

“But, ‘Son of Man,’ give ear to that which calls behind you. It is the voice of the L-rd crying out to you with vigour: ***You shall not seethe the kid in its mother’s milk.*** The destiny of the kid is not to become food to be ground by your sharp teeth. Milk was never intended to be a spice to titillate your appetites.”

## Milk and Meat

That the combining of meat and milk for the preparation of a food is reckoned to be so far-fetched and so vile is evidenced by the fact that man is forbidden to benefit therefrom, to cook them together and to eat therefrom.

In order to emphasise the wrong involved in robbing the kid of its rightful sanctuary, the milk-filled udders of its mother, and in order that man should realise in due course that the living was never intended to end up in man’s ever-craving stomach, this law forbidding (in all its severity) the combining of milk and meat was formulated.

Its purpose is to act as an ethical reminder during the period of transition (i.e. until the happy days when divine logic will prevail) that the taking of milk is equivalent to the taking of meat, as it is obtained in a manner that causes suffering and loss to living creatures...”

## **That Which is Torn (Treifah)**

The prohibition to each the carcasses of animals found in the fields and that of animals which have fallen prey to wild animals, highlights the feeling of righteous compassion that emanates from the pure heart of man. It emphasises the necessity of bringing assistance to animals in case of need.

Man must not link himself to the class of predatory animals by consuming that which has been killed and torn in the fields, for in so doing they share their booty and act in accordance with their way of life (of the predatory animals).

The fact that there is no difference (according to Kashruth) between an animal who has died of sickness and one who has been torn by wild animals expresses in more than any other way the meaning of the feeling of compassion, in that one ***must not benefit from the suffering of animals irrespective of the cause***, i.e. sickness or cruelty...

Those who participated in the compilation and the setting down of the basic concepts of the Religious Vegetarians have wittingly or unwittingly drawn up a spiritual blueprint for tomorrow's world, a world that will only be able to continue its existence and progress if the life and conduct of humanity be permeated with the spirit of divine compassion, a compassion that embraces both the human and the animal world...

Yet the answers that men seek to the problems of today and tomorrow lie hidden in the depths of the Torah (Bible); thus the loyalty of the masses is an intuitive one. They cling to the Bible because something within them tells them that somewhere within its circumference are lights that will illuminate their way, not only across the bridge of transition, but also to the world of tomorrow.

The Religious Vegetarians have shown the way. They have done more than that; they have presented the method, the key that will open many a seemingly locked door.

Let us follow in their footsteps and endeavour to obtain from within the depths of the Torah an answer and a guide to the problems that face us and the world.

There can be no turning back. It can be done and it will be done. It is an historic imperative.

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# OUR TU B'SHEVAT SEDER

by Sandy Snyder

Our Tu B'Shevat seder succeeded beyond my hopes. After having thought about conducting one for many years, Pat and I began preparations early enough so that we might have a carefully planned, happily attended, dinner for family and friends, thirteen people as it turned out.

My daughter brought a toy tree house for her daughter to play with in her high chair, so the 21-month-old Abigail was happily engaged with the little people in her tree house for the duration of the dinner. Her obvious joy in partaking of the festivities culminated several hours later when she helped sing Happy Birthday and blow out the single candle on the birthday cake for the trees which had been "frosted" with a powdered sugar tree cutout.

How to create a serious-yet-festive event with thought-provoking ideas for both Jews and non-Jews was my task. And as a vegan, it was most important for me to illustrate that one could enjoy a superb gourmet meal that would not include any animal products.

The menu included 15 obligatory fruits and the seven food groups of Israel. The seder plate contained dates; olives; figs; broccoli; dried apricots; celery; small matzoh crackers; a spread made with white beans, parsley, olive oil and garlic; and a charoses of apples, walnuts and peach cognac to bind us together. Salad was Boston lettuce, chopped fennel (anise), sliced pears and star fruit with a light dressing of olive oil, wine vinegar, fennel and pear juice. The pommes de terre soup was a vegetarian stock with cut potatoes, a touch of barley, carrot chunks, parsley and freshly ground black pepper. The main course brought pasta with fresh tomatoes and mushrooms sauteed in olive oil, lemon, basil, sliced black olives and pine nuts, served with a side dish of fresh green beans and leeks steamed in olive oil and lime garnished with slivered almonds. Desserts were the already-mentioned vegan birthday cake made with semi-sweet chocolate, vegetable oil and sugar, as well as fresh fruits and nuts (apricots, bananas, strawberries and pecans) that had been dipped in melted dairy-free semi-sweet chocolate and chilled.

Beverages were wine and/or grape juice: first the white of winter, then coupled with blushes of red signalling the on-coming spring, until, finally, the full red of spring in each glass with no white added.

I had prepared a Tu B'Shevat Haggadah which included transliterations and translations of baruchot so everyone could share in the blessings over the candles (lit by my daughter Jillian), the wheat, the grapes and the vegetables. Also included in the colour-coded Haggadah, which all participants took home with them, were readings on Adam and Eve and the Trees of Knowledge and Life (were they not the same tree?), why a seder for the trees, the origins of Tu B'Shevat, and the Jewish commitment to lifelong learning and mitzvot which is a tree of many branches. Guests each read poems and other materials they had been asked to bring; one woman brought a collage she had created which will be framed to become a permanent part of the dining room.

Discussions included the physical importance of trees (clean air and water, soil binding and shade) and the increasing pogroms against trees world-wide. Significance of the three types of produce from trees was also

covered: soft exteriors and soft interiors (creation), soft exteriors with hard interiors (formation), and those with hard shells and soft centres (action and physical reality).

The only disappointment in the seder expressed by a guest was that there was no Afikomen, so that will be remedied next year!

My thanks to Richard Schwartz and Roberta Kalechofsky for prompting my research for what will become, G-d willing, an important annual event in our home; and my gratitude to my son Adam who, while also a guest at the seder, did all (and I mean all) the clean-up after everyone else had gone home!



## Here & There

### **Vicki Moore**

We were saddened to hear of the recent passing of popular animal rights campaigner, Vicki Moore, who died in Liverpool, England in February at the age of 44.

Vicki was well-known for her efforts to protect animals in Europe and made many documentaries to make people aware of the suffering of animals in different countries. She and her husband were responsible for setting up their own organisation, FAACE (Fight Against Animal Cruelty in Europe) to increase public awareness of the issues involved in bullfighting and many other areas.

One particular case she highlighted was that of a cruel festival taking place in Spain in 1987. This led to the famous incident of her rescuing Blackie, the donkey, who she then brought over to a sanctuary in Devon, England where he spent the remaining six years of his life.

In 1995, while filming a documentary on a tradition in a village in Spain where a bull is traditionally chased in the streets and pelted with darts, she unluckily found herself in the path of the frightened animal who subsequently charged at her. This led to her having extensive surgery to remove some of her internal organs. Ultimately, these injuries exacerbated the cancer with which she suffered for four years before her untimely passing.

Her husband, Tony, said of her: "The world is a darker place without her. She loved life, humans and animals equally. She just couldn't stand suffering." Our thought and condolences go out to Tony at this sad time.

To find out more information about FAACE, please contact: FAACE, 29 Shakespeare Street, Southport, Merseyside PR8 5AB, UK, tel: +44 (0) 1704 535922, fax: +44 (0) 1704 546384, e-mail: faace@btconnect.com or visit the webpage at [www.southport.uk.com/faace](http://www.southport.uk.com/faace).

### **Millennium Pledge**

Many people began the year 2000 as vegetarians thanks to the efforts

of Nitin Mehta and the Young Indian Vegetarians, who held a special Millennium Vegetarian Pledge and Rally in Hyde Park, London, England on 31st December 1999. Those present were invited to bring along a vegetarian picnic and sign up to a pledge that they would adopt an animal-free diet.

The pledge included the following: “We hereby pledge to bring about a 21st century in which the human race will finally make peace with the animal kingdom. Human beings will no longer needlessly kill, maim, torture or exploit fellow sentient beings for food or other purposes. Animals will have fundamental rights which will be internationally recognised.”

Present at the rally were a number of musicians and celebrities as well as representatives of many different charities. Celebrities included Uri Geller, who, after a demonstration of spoon-bending, vigorously encouraged those present to adopt a vegetarian diet.

A special awards ceremony took place in recognition of the excellent work being done by various hard-working organisations in helping animals. JVS member Brian Jacobs was called up as Chairman of Animal Aid, to accept an award on behalf of that organisation.

Julie Rosenfield of the Jewish Vegetarian Society was invited to say a few words on behalf of the Society. In her talk, she highlighted the fact that the JVS was 35 years old and told of how the vision of one man, the late Philip Pick, had led to an international organisation with members in over 30 countries. She was then called on to make a presentation to Trevor Williams of the Fox Project for his wonderful work in protecting wildlife.

We congratulate Nitin Mehta and the Young Indian Vegetarians for their hard work in organising the pledge and rally and look forward to their future events.

They can be contacted at Young Indian Vegetarians, 226 London Road, Croydon, CR0 2TF, England or by e-mail: [ahimsa@ahimsa.demon.co.uk](mailto:ahimsa@ahimsa.demon.co.uk)

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## Gardener's Corner

### Spring 2000

As we approach the vernal equinox, winter's drear dark damp days recede and yield to the joyous glad greening of Spring. Already our home birds are well on with nesting, with the first brood beginning to fledge. Soon the summer's harbingers, the swifts and swallows, will wing unerringly to their northern quarters. As one millennium gives way to another amid the uncertainties and fallibility of the man-made, nature reassures us with the certainty and driving power of renewal. Suddenly, the buds begin to burst in the hedgerows and the days of want give way to plenty.

Winter's frosts have turned the rough dug vegetable garden into a fine tilth for sowing. This winter we renewed our compost bins. They were made first in the seventies and had been filled and refilled twice a year imparting their goodness to the at first solidified clay soil now made rich and workable, with the years of organic matter worked in.

At this time, the use of a greenhouse enables the bringing on of those early vegetables which can be planted out when the threat of hard frosts has passed. Leeks and onions sown in trays can soon be spaced out into the outdoor bed. Lettuce and tomatoes can be started in small pots with a sparse sprinkling of seed. Sweet corn should be sown singly in pots to reduce root disturbance when planting out.

In March, parsnips, beetroots and carrots should be sown directly into the soil, and in late May, the peas and beans, in well composted drills.

In the cool greenhouse, do not be tempted to plant too soon – cucumbers at the end of May will grow better than those sown a few weeks earlier.

In the flower beds now prune roses down to three buds for strong growth, always prune to an outward facing bud and cut diagonally just above it. As rose blooms fade in the summer, cut each stem down about six to nine inches to encourage further blooming. Refrain from spraying for greenfly, to encourage predators such as blue tits, lace wings and lady birds.

Mercifully, the government has abandoned trials of Genetically Modified Crops, not on scientific advice but in the wake of the outcry of public opinion. Let us hope that in this respite, faith in the tried and tested will prevail over the as yet unknown results of meddling with nature and the mixing of species.

## Should Jews be Vegetarians?

The following debate appeared in *The Jerusalem Report* recently between Professor Richard Schwartz PhD, mathematician and author of “*Judaism and Vegetarianism*,” and Rabbi Yoel Schonfeld, rabbinic coordinator of the Kashrut Division of the Orthodox Union in New York.

*In addition to its benefits to health and the environment, vegetarianism may be called for by some of Judaism’s most cherished tenets. Is it time to reframe our dietary tradition?*

Dear Rabbi Schonfeld,

I have been a vegetarian for many years because of my firm conviction that the mass production and consumption of animal products, especially meat, not only harm us and our planet but run contrary to a number of the basic teachings of Judaism. Probably the most compelling of these is that Judaism admonishes us to be very careful about preserving our health and protecting our lives, while many scientific studies have linked animal-based diets directly to heart disease, strokes, various forms of cancer and other chronic degenerative diseases.

Other cherished values are violated as well. Judaism forbids us to inflict unnecessary pain on animals. Yet most animals raised for consumption live in cramped spaces and are denied fresh air, sunlight and exercise, not to mention being drugged and mutilated. We are urged to be G-d’s partners in preserving the world, but the intensive raising of livestock contributes substantially to soil erosion and depletion, air and water pollution, the destruction of natural ecosystems and global warming. Whereas Judaism teaches us to avoid waste, modern animal husbandry encourages the squandering of land, water, energy and food itself, which would better be channelled to the poor, whom we are commanded to assist. Did you know that 70 per cent of the grain grown in the United States is fed to animals destined for slaughter, while an estimated 20 million people around the world die of hunger and its effects every year?

As a grave departure from Jewish ethics, any one of these points would be reason enough to eschew animal products. But taken together they are ample grounds for Jews to be at the forefront of a movement back to the original vegetarian diet G-d prescribed for humanity (Genesis 1:29).

**Prof. Richard Schwartz**

Dear Prof. Schwartz,

Judaism does not tolerate very many “isms,” and halakhic Judaism preaches very few absolute values, other than the prohibitions in Torah law and the precepts sanctioned by it. We do not have licence to assign other values to the tenets of Judaism, no matter how laudable they may be.

Take indulging in alcohol, for example. While we are commanded to elevate the consumption of wine to the highest spiritual levels, as evidenced by the Kiddush for the Sabbath and festivals, we cannot extrapolate this idea to say that heavy drinking is forbidden by Jewish law. There is no question that sobriety is the norm in Jewish society; but to say that heavy drinking is condemned by Torah law is stretching the point. Vegetarianism is no exception. While I agree that Jewish law prohibits wanton cruelty to animals, this does not mean that one may not cause suffering if it serves a normal human need. The classic example

cited on this issue is the hunting of animals for sport. In his famous responsum “*Noda B’Yehudah*,” the 18th-century chief rabbi of Prague, Rabbi Yechezkel Landau, writes that if the sport of hunting offers satisfaction to the hunter, he can not find a reason for prohibiting it. However, he concludes: “I am amazed at the very concept ... as this is not the way of the Children of Abraham In other words, while Landau found the idea of Jews hunting for sport abhorrent, he could not unequivocally say that it was proscribed.

No doubt vegetarianism is a noble ideal and the health benefits of a vegetarian diet are also well worth pursuing. But there is no way we can say that, as an ideology, vegetarianism is required or commended by Judaism. Neither do those who enjoy a meat meal violate any of its tenets.

**Rabbi Yoel Schonfeld**

Dear Rabbi Schonfeld,

I agree that Judaism permits us to cause suffering to animals to meet human needs. But what human “need” is satisfied when one can live very well, and actually be healthier, without consuming animal products? Could G-d possibly prefer that we choose a diet that has negative effects on our health and environment? And as *rahmanim bnei rahmanim*, “compassionate children of compassionate ancestors,” can we ignore the force-feeding of ducks and geese, the taking of day-old calves from their mothers, the crowding of hens to the point where they can’t even lift their wings?

It is increasingly clear that vegetarianism is a societal imperative. It is arguably a spiritual one, as well. And it’s time that the Jewish community seriously address the many moral and social issues related to our diet.

**Richard Schwartz**

Dear Prof. Schwartz,

I concur that the ill-treatment of animals should be strongly condemned. In fact, the halakha stipulates that one should not slaughter an animal in front of another, in order to spare the survivor the sight of its companion’s death. However, I suspect that most vegetarians oppose the slaughter of animals under any conditions and this is where I take issue.

Many vegetarians will invoke the well-known Talmudic passage (Bava Metzia 83a) concerning Rabbi Judah the Prince. For many years Rabbi Judah suffered from illnesses that caused him great pain. The Talmud attributes his suffering to an incident in which he displayed callousness toward the plight of a hapless animal. When a calf being led to the slaughter fled its keeper and took shelter behind him, Rabbi Judah returned it with the admonition: “Go, for you were created for this purpose.” For his lack of pity for a frightened animal, Rabbi Judah was punished.

This passage, however, only corroborates my position. Nowhere does the Talmud condemn Rabbi Judah, or anyone else, for condoning the slaughter of animals. He was punished for his lack of compassion, not his observation that the function of animals is to benefit man.

**Yoel Schonfeld**

This debate is reprinted with the permission of *The Jerusalem Report*.

## EATING OUT

### ANGELO'S – A DEVILISHLY DELICIOUS ITALIAN RESTAURANT

By Sue Tourkin-Komet

**Angelo's, 9 Horkanos Street (between Helene HaMalka Street and Havatzellet Street), Jerusalem, Israel. Tel: (02) 623-6095.**

In an Americanized British accent, my guest expressed gladness for getting out of the office and into a first-rate restaurant. After a heavy month of "Chag-Shabbat-Chag-Shabbat...", we all needed a mini-holiday after the first day back at the "salt" mines.

The only way he had agreed to go out, and I fully consented, was if we were to dine out on something altogether different from the Askenazic kitchens we were raised in.

So, Angelo's it would be: real Italian, and, we hoped, a really good kosher restaurant. We were aiming for the best. Were our desires to be fulfilled? Oh, yes they were!

The authentic Italian interior decor vibrated a very pleasant and tasteful atmosphere. Nothing kitschy was in sight. The pastel walls were painted in a peach/apricot/salmon tint and the framed pictures ranged from humorously modern to Raphael's medieval paintings of angels. Was this a play-off from the owner, Angelo's name?

The cranberry-shaded, checkered, linen tablecloths, overlaid on solid green cloths, contrasted handsomely with the upper level's balconies painted in green and overhung with red window boxes containing real plants. The background music was softly and strictly in the background. Bottles of wine were tilted on an open rack at the entrance, adding to the classy and compact atmosphere. Our waitresses, Micol and Anna, two young Jewish attractive sisters from Milan, were always attentive, responsive, busy, yet relaxed. A quietly powerful team, fluent in Italian, Hebrew, English, and who knows what other languages they knew!

I quietly rotated around, questioning other diners as to their reactions to the restaurant, and, one by one, they commented on the clean, attractive, and pleasant atmosphere, and on the staff's prompt and helpful service. A guest from London added, "There's a good selection for a relatively small restaurant, the food's obviously freshly-made, and I'd certainly come back again."

We started off with *humus* (chickpea) soup, a recipe with its origins among Roman Jewry, traditionally made on Fridays for their Shabbat cholent/chamin pots. The soup, with a pungently-strong, rosemary herbal flavour was delicious. I was later invited into the kitchen to learn how to prepare this unique soup.

Next, we had minestrone soup, milder than the *humus* soup, also deliciously fresh and a familiar classic even from my American past.

After ritually washing our hands for our bread, we partook of the *focaccia* bread, an almost cracker-like bread, crisp but moist, topped with olive oil,

garlic, rosemary and oregano. A small taste of heaven.

The anti-pasti are intended so that “the customer must not die from hunger” while awaiting the freshly-cooked meal to follow. We were told this by the owner, Angelo DiSogni, a young Roman-Israeli Jew married to an American-Israeli, Lori Rosencranz, who is also his co-owner and partner. Angelo’s slender frame attests to the fact that one need not become portly from great Italian food.

Our anti-pasti, *concia*, was a wonderful and spicy dish of fried zucchini, which my companion decided to skip allowing me to enjoy it all.

We next had two different fetuccines, my companion devouring the serving *of al pesto* with gusto. That left me to enjoy the pink cream sauce fettucini, and enjoyment is too mild a word for the pleasure I had.

Next came *fusili* and broccoli, the *fusili* shaped like the Israeli snack Bisli. I found this item to be divine, but my companion did not concur. Following this, we partook of Angelo’s own special *gnocchi*, which was devoured by my companion, although this time I managed to share some of this good fare.

The lasagna arrived next in two different forms. One was the regular (red) type with tomatoes; the other was bianca (white) with mushrooms. It was my guest’s turn to call the bianca absolutely divine, which we both preferred over the “red” lasagna, which was also very good in its own right. However, the bianca reigned supreme.

The time came for some *dolce*, sweet desserts. Unfortunately, it was too early in the evening to be served the infamously dangerous alcoholic *tiramisu* cake (do not drive afterwards), so we settled for panacotta. The pudding, like a French crême brûlée, with a caramel sauce, was, to quote my guest, “a sweet touch with which to end a delicious meal”.

The ultimate compliment: my usually busy reporter’s pen was laid back and laid down a great deal of the time because I was too busy having a good time eating. Some birthday partying duos were dining out next to us and having a delicious time, by their comments.

A meal for two, sharing some of the servings, is about 140 NIS, excluding service charges. You may want to go there for your next birthday or wedding anniversary!

*Sue Tourkin-Komet is a Jewish vegetarian in Jerusalem, and is a columnist for “Your Jerusalem” and the “Western Jewish Bulletin” of Vancouver, British Columbia, Canada. She’s American-Israeli, a single divorced mother, and interested in corresponding with her male, single Jewish counterparts. Address: c/o “Your Jerusalem” newspaper, POB 36189, Jerusalem 91361, Israel c/o “Dear Sue”: “Personal Only.”*

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Indian Ayurvedic food is very light and dishes are prepared from fresh ingredients with very little oil or chillies. As well as being completely vegetarian, the food by its very nature, is also kosher and many of the dishes are vegan and microbiotic.

The decor is genuinely Indian with temple lamps above tables with individually hand painted designs. This creates an exclusive and romantic atmosphere.

There is also a takeaway menu and all food is guaranteed to be free from any artificial additives or preservatives, and very reasonably priced.

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Echo is ideal for everyone, both mums and kids, and will satisfy even the most ardent chocolate lover. The 'finger' size bar is just enough for the lunchbox and at 79p for a packet of six, is a must on the shopping list.

# A Brief Herbal History

The notion of drinking herbal infusions has existed for over five thousand years, the prime instigators of the habit being the Chinese and the Babylonians. These ancient civilisations were particularly aware of the medicinal properties of herbs. The most widely used herbs of these early times were camomile and fennel.

Hippocrates, the Greek physician, is known to have prescribed a number of herbs for treating various ailments. Those noted include mint and lemon verbena for their purgative and diuretic effects.

Five hundred years later Pliny the Elder established himself as a prominent writer on the merits of herbs and detailed 22 different curative effects of fennel. On one occasion Pliny observed a snake rubbing its eyes on the plant and he deduced from this that fennel was good for the eyes. Today many herbalists recommend the application of cold fennel tea as an eye refresher.

The Romans were responsible for the large scale cultivation of herbs in Britain and extended their use to perfumes, cosmetics and salad ingredients. After the collapse of the Roman Empire herbs fell into disrepute. Compounded by the advance of Christianity which considered faith and prayer to be the only cure for illness, herbs became associated with witchcraft and evil forces.



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- Orange*** – Settles queasy stomachs and sweetens breath
- Apple*** – Helps relieve diarrhoea
- Strawberry*** – Can be taken as a mild laxative or used in a skin preparation to treat acne
- Raspberry*** – Traditionally taken for menstrual pain
- Spearmint*** – Beneficial for bladder complaints

# Heaven Scent Winning Ways with Aromatherapy

*Report on a talk given at JVS HQ,  
London on Sunday 30th January 2000*



*Pictured after the recent aromatherapy talk at JVS HQ, from  
left to right: Shirley Labelda, Julie Rosenfield.*

On Sunday 30th January 2000, the Jewish Vegetarian Society hosted a delightful talk on aromatherapy by holistic therapist, Julie Rosenfield.

Julie began her talk by explaining how she had undergone a complete career change in 1998. She had given up an exciting job in television after 18 years and had returned to college to spend a year training full-time to be a holistic therapist. At the end of 1999, she had opened her own practice in Totteridge, North London where she now offered a number of complementary therapies: aromatherapy, reflexology, massage and healing.

She defined aromatherapy as involving two therapies as it combines the controlled use of essential oils with body massage to create therapeutic effects and to enhance relaxation and feelings of well-being.

The use of essential oils, she related, had a very long history, going back to biblical times. Certain oils, are mentioned in *Song of Songs*: “Henna with spikenard plants, spikenard and saffron, calamus and cinnamon, with all trees of frankincense, myrrh and aloes, with all the chief spices”. Spikenard and Frankincense are still used in modern day aromatherapy.

She then went on to examine the properties of different essential oils and the 30 participants present were invited to smell some wonderful fragrances. She explained the benefits of around 15 oils, including black pepper for muscular pains, bergamot and other citrus oils for feeling uplifted, geranium for correcting hormonal imbalances, and rosemary for memory and increased alertness.

She explained that anyone who came to her for treatment always had to

have a consultation with her about lifestyle and medical history as it was vital to avoid certain oils for different conditions, e.g. pregnancy. She advised that particular oils, such as peppermint and rosemary, should not be used in conjunction with homoeopathic remedies.

Of particular interest to vegetarians, was her account about the different methods of extracting the essential oils from the plants and flowers used in aromatherapy. Certain old-fashioned methods, such as distillation and expression were perfectly acceptable but she warned against two procedures, enfleurage and maceration, which could involve the use of hot lard. For this reason, she ensured that all the oils used in her practice carried certification to show that they were vegan and therefore did not involve the use of any animal products either in the extraction or in the final product.

Aromatherapy was, she concluded, growing widely in popularity as people were reaching for more natural remedies which did not involve animal-tested pharmaceutical drugs. The therapy was, she said particularly suitable for anyone undergoing a range of health conditions including stress, muscular aches and pains, arthritis or, just as importantly, for relaxation and pampering.

For further information, or to book a treatment in aromatherapy, massage, reflexology or healing, Julie can be contacted at 5 Great Bushey Drive, Totteridge, London N20 8QN, England. Telephone: 020 8446 8061, E-mail: [julie@healingtouch.freeserve.co.uk](mailto:julie@healingtouch.freeserve.co.uk) or Webpage: [www.healingtouch.freeserve.co.uk](http://www.healingtouch.freeserve.co.uk) (Please note aromatherapy and massage are for ladies only.)

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# Dear Sir

Dear Editor

With reference to Sundari Heller's response to my letter. With regard to a lacto-vegetarian diet, B12 is present in dairy products. In a true vegetarian diet (i.e. a vegan diet) B12 is present in yeast extracts (e.g. Marmite), Miso, kelp and fortified products such as Soya milks, margarine and breakfast cereals.

With regard to the difficulty of employing more people to work the land due to the need to grow more vegetable crops, if humans stopped eating meat – there are already more than enough crops grown to feed the world, but these are fed to livestock animals who in turn provide a very low protein conversion; e.g. 100kg plant protein produces 6kg of beef!

Ms Heller advocates humane and compassionate animal husbandry practises, which will also require more people to be employed on the land, and as for preventing people from going to university, it is still only a minority, even in the UK, who go to university. The problem with agricultural employment is that it is notoriously low paid.

**Ruth Goldberg**  
**Carmarthen**

Dear Sir,

Re: Ritual Slaughter

I was surprised to read in your last publication that no *kashrut* group had responded to your letter concerning *Shechita*.

There was a full discussion in the House of Lords some years ago when Lord Cohen of Birkenhead, an eminent physician, dealt authoritatively with the effect of *Shechita* on animals and concluded that if animals were to be slaughtered for food then *Shechita* was the more humane method of doing so.

In so far as pre-stunning is concerned this is unacceptable to the *Halacha* for various reasons. In the first place the animal must be sound and prior to the act of *Shechita* must not have suffered injury or nor must there be any suspicion of injury. Pre-stunning cannot ensure this and in the case of electric stunning, apart from the question of cruelty, there may be a condition known as "missed-shock" in which the animal, though paralysed, is fully conscious. Furthermore, electric stunning produces irreversible brain changes and also severe congestion of muscles and not infrequently haemorrhages and tears which would render the animal unfit in accordance with Jewish Law.

During the 30 years or so that I have been an associate member of JVS I served for part of that time as Vice-President of The London Board of Shechita. At one meeting of the Board I stated that I did not eat Kosher meat.

This caused considerable consternation until another Board member explained that I was a non-meat eater!

I wish you and the Society every success in the new millennium in propagating the principles and aims of the Vegetarian movement.

**Raymond Rudie, Chigwell, Essex**

Dear Editor,

Please excuse the delay in writing this letter. In the last magazine you had an article '*The Vegetarian Festival in Malta*'. My wife and I attended wearing two hats!

We were selected by the late Mr Pick to be the Jewish Vegetarian Society's representatives in Malta. We had no success with the very small Jewish community which I will explain later in this letter.

We were the founder members and on the first committee of the Malta Vegetarian Society which has gone from strength to strength and which promoted the Mediterranean venture you reported.

We invited several people to our home and we always gave them your magazine. One person was Mr Michael Sutcliffe whose letter you have included based on *Shechita*. I have written separately on this matter.

The reason we had no success with the Jewish community in Malta was the fact that the Shabbat Meal had to be meat and so could not be vegetarian. I could find no *Halacha* to this effect and contacted the Chief Rabbi of Haifa who said the meal did not have to be meat, it was laid down that *it had to be the best meal you could afford and superior to the usual daily meal*. This makes a lot of difference, but as meat was only allowed to the very wealthy, the *best* became associated with meat.

Sincerely yours, **Sidney de Yong**

Dear Editor,

Your last magazine had many letters from very learned scholars and I am loathe to make any comment, but I feel I must.

No letter mentioned the eating of corpses or taking in the flesh of animals that have suffered pain and terror, which must have some effect on the person eating the same.

I thought that *Shechita* was an attempt to stop the eating of meat! Realizing the craving was so great the leaders of the community would not allow the ordinary person to disobey the Commandment *Thou Shalt Not Kill*, so only one member was allowed to do so and then it had to be limited to the actual needs of the community. The person selected had to be a very good person devoted to G-d and his sin of killing may have been mitigated.

I am old enough to have been an onlooker at such a killing. My mother took two chickens to the *shochet* and he killed them in the ritual fashion, one ran around headless, a dreadful sight I shall always remember.

Surely there are no good ways of killing and if the need for meat still persists, a Jew should opt out. In my youth many Kosher butchers were struck off for selling non-ritual slaughtered meat.

Yours sincerely, **Sidney de Yong**

# RECEIVED FROM ORR SHALOM CHILDREN'S HOMES

POB 1837 20 Harsav Street, Mevasseret-Zion  
90805 Israel. Tel: 972-2-5337059

## **To All Our Friends and Supporters**

We would like to thank you all for your continued support of Orr Shalom's children. We could not have made it without your generosity and encouragement.

So much has happened and changed at Orr Shalom this past year as our children and staff has grown. With the increased development of our programmes, we have barely had a moment to stop and tell you about our progress, and more importantly to express our deepest appreciation for your part in it.

Recently a young soldier from one of Israel's most prestigious army units came to our office. His name was Rami, a graduate of Friendship House, asking us to fill out a form saying that he had lived at Orr Shalom. Rami made a point of entering my office and saying "you should know, if it wasn't for Orr Shalom, I wouldn't be a man today". Somehow his words made all our struggles seem small; he reminded us what our work is all about.

Orr Shalom is now helping 177 children at risk to become contributing men and women in Israeli society. We have opened two new homes, one for adolescent girls in Herzilea and another family style home in Be'er Sheva, with another home in Jerusalem. Orr Shalom's family style therapeutic model continues to succeed beyond our expectations; requests to open homes are received on a regular basis from local municipalities from all over the country.

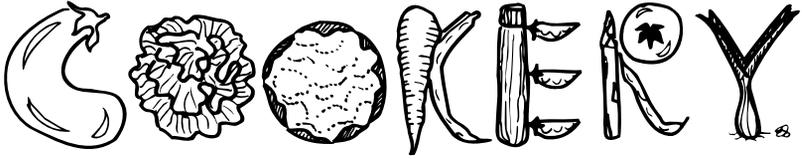
We are trying to grow to meet the needs of our expansion while still guaranteeing the individual care and professional level that has always made the difference at Orr Shalom. We have begun fundraising in Israel and our friends' groups all over the world have been increasing.

Orr Shalom grows, expands and develops new programmes to meet the many new challenges facing youth in Israel. It was once said that it is the right of all children to dream of a good future. Our ability to help children in need who come to Orr Shalom is only made possible by our dreams and with the help of our many friends that make our work possible. Our dreams continue, and we hope you will share with us in making them come true.

We invite you to visit us when you are in Israel. Once again, we wish you, your loved ones and the world a year of growth, health, peace, happiness and success.

The logo for Plamil is written in a stylized, bold, black font that is slanted upwards from left to right. The letters are thick and have a slightly irregular, hand-drawn appearance.

Vitamin D is important in winter. It is provided by all 5 of our alternatives to milk i.e. 3 soya and 2 pea protein based milks. Sold exclusively in health stores. Also exported. Informative literature – see please – Plamil Foods, Folkestone, Kent CT19 6PQ.



We have devoted this issue to recipes from the wonderful book by Debra Wasserman of The Vegetarian Resource Group, Baltimore "No Cholesterol Passover Recipes". This delightful book contains so many more delicious and easy to make recipes and is available from JVS price £5.99 plus P&P 50 pence.

### CARROT CREAM SOUP

#### **INGREDIENTS:**

1lb carrots, peeled and chopped, 1 chopped onion, 1 tablespoon oil plus 3 tablespoons water, 6 cups water, salt and pepper to taste,  $\frac{1}{3}$  cup fresh parsley, chopped finely.

#### **METHOD:**

In a three quart pot sauté the chopped onions and carrots in the oil and water mixture for 10 minutes over a medium heat. Add 6 cups water and seasonings. Bring to a boil. Reduce heat, cover and simmer for 20 minutes. Purée in blender, return mixture to pot and reheat before serving.

### CREAM OF VEGETABLE SOUP

#### **INGREDIENTS**

$\frac{2}{3}$  cup whole, unsalted almonds, 3 cups boiling water, 1 cup water, 2 white potatoes, peeled and chopped, 2 carrots, peeled and chopped, 4 stalks celery chopped, pepper, garlic powder and salt to taste.

#### **METHOD:**

Place almonds and boiling water in blender cup and blend together for 3 minutes. Strain liquid through muslin or cheesecloth.

Put nutmilk and remaining ingredients in a large pot and bring to a boil. Reduce heat and simmer for 30 minutes. Remove from heat and allow to cool for a little while. Pour mixture into a blender cup and blend till creamy. Pour soup back into a large pot and reheat. Add water to thin soup if desired.

### SWEET AND SOUR CABBAGE

#### **INGREDIENTS:**

1 small head cabbage (red and/or green), core removed and shred-

ded, 1 onion chopped, 2 tablespoons oil, ½ cup raisins, 1 apple cored and grated, 1 cup water, 1 tablespoon matzo meal, 2 tablespoons vinegar, 1 tablespoon sugar or other sweetener, 2 teaspoons salt.

**METHOD:**

Sauté cabbage and onions in oil in a large pot over medium heat. Add raisins, grated apple, and ½ cup water. Simmer for 5 minutes.

### CHOPPED "LIVER" SPREAD

**INGREDIENTS:**

3 tablespoons vegetable broth, ½lb mushrooms chopped, 1 small chopped onion, 1 cup chopped walnuts, pepper and salt to taste, 1 tablespoon water.

**METHOD:**

Sauté mushrooms and onion in vegetable broth over medium heat for 8 minutes. Pour mixture into blender or food processor cup, adding walnuts, seasonings and water. Blend until smooth. Serve with matzo as a spread.

### VEGETABLE CASSEROLE

**INGREDIENTS:**

4 matzos, 3 small ripe tomatoes chopped, 1 onion finely chopped, 1 medium zucchini grated, 2 cups cooked potatoes cubed, 10oz box of frozen spinach cooked and drained, 12oz can tomato sauce.

**METHOD:**

Preheat oven to 375°. In a rectangular casserole dish lay 2 pieces of matzo. Then add the following: layer of half the tomatoes, onion, zucchini, potatoes, spinach and sauce. Repeat layers again starting with matzo and ending with sauce. Bake for 25 minutes at 375°. Serve warm.

### STUFFED CABBAGE

**INGREDIENTS:**

Small head of cabbage, 4 teaspoons oil, 2 small finely chopped onions, 1½ cups matzo farfel of pieces of matzo crushed, 1 cup raisins, 2 stalks celery finely chopped, 2 tablespoons red dry wine (optional) <sup>2</sup>/<sub>3</sub> cup apple juice, ½ cup apple sauce, 20oz can tomato sauce, 1 cup water.

**METHOD:**

Steam head of cabbage in water until leaves are soft. Remove cabbage from water, cool and separate leaves.

In oil sauté onions, farfel, raisins and celery over medium heat for 10 minutes. Add wine, juice and apple sauce. Simmer 5 more minutes.

Preheat oven to 375°. Place some stuffing on each cabbage leaf and fold ends in. Lay in deep baking dish with folded cabbage ends down. Mix tomato sauce with water. Pour sauce over cabbage so leaves remain moist and don't dry out. Bake at 375° for a half-hour

or until heated through.

## FRUIT BAKE

### INGREDIENTS

$\frac{1}{3}$  cup water, 3 apples chopped,  $\frac{2}{3}$  cup raisins,  $\frac{1}{2}$  teaspoon cinnamon,  $\frac{1}{2}$  cup walnuts chopped (optional), 6 ripe small bananas.

### METHOD

Preheat oven to 375°. In a covered saucepan heat water, apples, raisins and cinnamon until the apples are soft (5-10 minutes). Remove from heat. Add optional nuts to the mixture and mix well. Slice bananas lengthwise and place half in a loaf pan. Cover with  $\frac{1}{2}$  the apple mixture. Repeat layers with remaining bananas and apples. Bake for 30 minutes at 375°. Serve warm.

## APPLE/PEAR PIE

### INGREDIENTS

**Pie Crust:**  $\frac{1}{4}$  cup margarine, 2 ripe bananas peeled and mashed, 1 cup matzo meal, 2-3 tablespoons sweetener,  $\frac{1}{4}$  teaspoon cinnamon.

### METHOD

Cream above ingredients together. Press into 9" pie dish and chill.

### INGREDIENTS

**Filling:** 5 apples cored and chopped, 3 pears cored and chopped,  $\frac{1}{2}$  cup raisins.

**Topping:**  $\frac{1}{4}$  teaspoon cinnamon, 2 tablespoons matzo meal, 1 tablespoon chopped nuts.

### METHOD

Preheat oven to 375°. Cover apples, pears and raisins with water in a pot and cook until soft over medium heat. Mix well. Pour into crust. Mix topping ingredients together and sprinkle on top. Bake at 375° for 20-30 minutes. Serve warm or at room temperature.

## **NEW! NEW! NEW!**

The official cookbook of the JVS

## **“Jewish Vegetarian Cooking”**

by Rose Friedman

**UPDATED – REVISED – ENLARGED**

A lovely present for your friends in the coming gift-giving season. Price £6.99, posted anywhere (postage UK £0.49; USA £1.42; Australia £1.42. Quarterly postage by Mercury Airfreight at low postage rates. 15% discount for resale purchasers).

## FOODS THAT FIGHT PAIN



*JVS Council Member Julie Rosenfield meets Neal Barnard MD at his recent London talk.*

this was that artery blockages lead to disc degeneration. The discs can be taken out surgically but he had found that, in many cases, if the discs were left alone then they could recover naturally. He said that it was important to keep active and that bed-rest, which used to be advocated in these cases, would make the situation worse. Back pain, he concluded, did not start in the back but in the arteries leading to the back and it was these lumbar artery blockages which were the first sign of blockages rather than heart attacks. He also said that smokers suffered more back pain than non-smokers because smoking encourages artery blockages. “Researchers know back pain is a sign of an impending heart attack down the road.”

He explained that it was important to separate trigger foods which caused pain from safe food. Triggers could include coffee, red wine, cheese and chocolate.

He outlined an elimination diet which had been tried on children with migraine at the Hospital for Sick Children in London. There were 88 children in the survey – their diet was examined and common triggers were taken out of their diet. Following this elimination diet, 78 of the children were cured and the condition of a further four was greatly improved.

The twelve trigger foods, named “the dirty dozen”, were those most likely to irritate the brain. These included: dairy foods, chocolate, eggs, citrus fruits, meat, wheat, nuts, tomatoes, onions, corn, apples and bananas. It would not be immediately obvious which of these triggers were causing the migraines. The way to find out the trigger causing the pain was, he explained, for people to take these 12 foods out of their diet and eat plenty of “safe” food over the next 10 days. They could then put them back into the diet one at a time and in that way try to work out which were the offending culprits. People could then, for example, try eating 5-6 bananas in one day, “If this doesn’t bring on a banana headache, then this is not your problem.”

He also suggested the use of the herb feverfew for migraines. This could, he suggested, be taken daily as a preventative using either 2-3 fresh leaves or 250 milligrams in capsule form per day.

Dr Neal Barnard, President of the Physicians Committee for Responsible Medicine (PCRM), gave an important talk at Westminster Central Hall, London on 10 June 1999 entitled “Foods that Fight Pain”, inspired by his recent book of the same name.

He began his talk by outlining a number of painful conditions and suggested ways of using different foods to help to alleviate the pain. The discomfort of migraines could, he suggested, be relieved if sufferers were to take two cups of black coffee at the onset of the migraine, because of the analgesic properties of caffeine.

Sugar, however, works in an opposite fashion, and it had been noted that pain was exacerbated by the presence of sugar in the diet. Experiments on human volunteers had shown that electrical shocks were even more painful if the volunteers consumed sugar beforehand.

He said, therefore, that it was important not to mix up foods that fight and cause pain but to separate pain triggers from more soothing foods.

He quoted the marvellous work of Dr Dean Ornish, who had been successful in reversing the effects of heart disease. He had taken people with blockages in their coronary arteries, some of whom had had heart attacks, and divided them into two groups. One group were given what most physicians term the “heart sensible diet” ie. they could eat chicken but no beef. The other group were given an experimental diet containing vegetarian foods. This group were also encouraged to take regular half-hour walks, taught how to manage stress and asked to avoid tobacco.

A year later, the groups were examined and the findings were reported in the *Lancet* on 21st July 1990. In the first group of people, who had merely substituted beef for chicken, their blockages had worsened. In the experimental group, where the patients ate vegetarian foods, there was a measurable difference, with 82% of the people showing improvements without the use of surgery or drugs.

Dr Barnard explained that blockages of the coronary artery start growing in a person between the ages of 12 and 14 and become concrete by the age of 55. The reason for the “heart-sensible” diet not making any difference to the first group of patients was that there is very little difference between the fat content of beef and chicken: the leanest beef contains 29% fat and skinless chicken breast contains 23% fat. Vegetable sources, on the other hand, contain much lower levels of fat, with broccoli containing 8% fat, rice containing 1-5% fat and potatoes containing 1%.

He explained that cholesterol is invisible. Particles are made in the liver, travel in the blood, reinforce the cell membrane and eventually irritate linings in the arteries. An ounce of beef contains 25 mg cholesterol whereas broccoli contains no cholesterol.

Conversely, animal products have no fibre, whereas plant foods are high in fibre.

On a vegetarian diet, arteries clean themselves but this cannot happen when they are overwhelmed by too much fat and cholesterol as they are on a meat-based diet.

He then went on to discuss back pain and said that back pain sufferers have twice as many blocked lumbar arteries as other people. The reason for

He then went on to discuss arthritis. He said that the pain of arthritis was triggered by foods in many cases. He quoted a study where 26 arthritis patients were put on a special vegetarian diet. They reported less pain, swelling, and tenderness. The trigger foods most likely to set off arthritis pain were: dairy products, corn, meat, wheat, eggs, citrus fruits, potatoes, tomatoes, nuts and coffee. He advocated that people avoid these foods for three weeks before putting them back in their diet one at a time.

He reported the case of a 39-year-old woman who had had arthritis since the age of 12. She was advised to stop eating dairy products and within 3-4 days she was able to stand up without pain or stiffness in her joints.

He recommended the use of ginger, which had an anti-inflammatory effect on arthritis, back pain, migraine and digestive problems. He suggested that  $\frac{1}{2}$  – 1 tsp per day could be taken in water or food.

Dr Barnard went on to say that many foods we eat today, like dairy products, are not natural foods and would not have appeared in our diets millions of years ago. Neither, he said, were we natural carnivores. He quoted the much higher incidence of colon cancer in meat-eaters than vegetarians.

He outlined “pain-safe” foods as including brown rice; green, orange and yellow vegetables (eg artichokes, asparagus, broccoli, chard, greens, lettuce, spinach, string beans, courgettes, marrow, sweet potatoes, tapioca and taro); and cooked or dried fruits including cherries, cranberries, pears, prunes (but not citrus fruits, apples, bananas, peaches or tomatoes).

He went on to talk about the presence of cancer-causing chemicals in cooked meats. Heterocyclic Amines were found in cooked chicken regardless of whether it was grilled, oven-baked, pan-fried or barbecued. The same was true of beef. However, when a vegetable burger was heated, it did not produce these chemicals.

He named the four food groups as being grains, legumes, vegetables and fruit. A vegetarian diet was, he said, a good source of protein and calcium. People who had tried to change their diet for three weeks found that they did not want to change back.

Speaking on dietary change, he said: “Don’t stick your toe in the swimming pool, jump in”!

*Foods that Fight Pain* by Neal Barnard MD is published by Bantam Books, ISBN 0-553-81237-8.

*Physicians Committee for Responsible Medicine (PCRM) are situated at 5100 Washington Avenue, Suite 404, Washington DC 20016, USA. Their website address is [www.pcrm.org](http://www.pcrm.org).*

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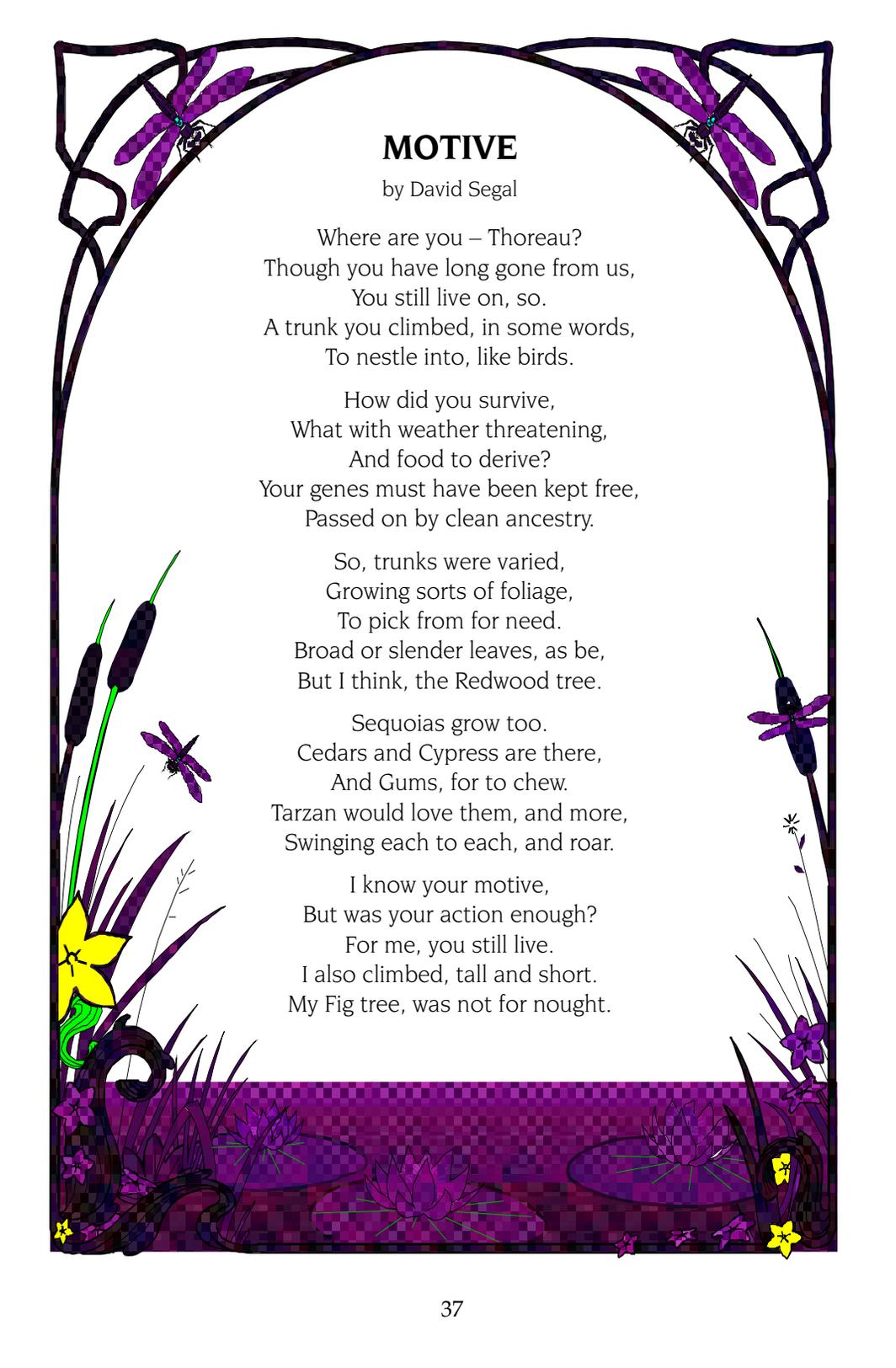
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## MOTIVE

by David Segal

Where are you – Thoreau?  
Though you have long gone from us,  
You still live on, so.  
A trunk you climbed, in some words,  
To nestle into, like birds.

How did you survive,  
What with weather threatening,  
And food to derive?  
Your genes must have been kept free,  
Passed on by clean ancestry.

So, trunks were varied,  
Growing sorts of foliage,  
To pick from for need.  
Broad or slender leaves, as be,  
But I think, the Redwood tree.

Sequoias grow too.  
Cedars and Cypress are there,  
And Gums, for to chew.  
Tarzan would love them, and more,  
Swinging each to each, and roar.

I know your motive,  
But was your action enough?  
For me, you still live.  
I also climbed, tall and short.  
My Fig tree, was not for nought.

*The following article presents a very challenging, no-apologies case for vegetarianism. Please let us know what you think about it.*

## **CAN YOU EAT MEAT AND SERVE G-D TOO?**

by Ron Singer

The Jewish nation's eternal covenant with G-d had been in effect for about 3,400 years. And its equally eternal mission had been in effect for about 3,900 years. The mission was to bring G-d's blessings to the earth. And the covenant called for this particular people to be a nation of priests, holy and in G-d's service so G-d would bless them before the entire world for living in harmony with His eternal will. Among the many commandments which G-d set forth was the system of dietary laws which allowed a people, unwilling to give up meat-eating, to do so in a way which might lead ultimately to the vegetarian diet originally desired by their Creator, i.e., a diet rich in nutrition, easy on the planet, kind to animals and more healthy than the flesh-based diet which they whined for after leaving Egypt.

One hundred years ago, only G-d knew that Elsie the cow and her calves were going to suffer unspeakably cruel changes in their pastoral lives. Instead of grazing peacefully with freedom to move, they would endure cruel, denigrated lives confined in feed lots full of their own excrement. No-one knew that the burgeoning cattle industry would damage the water and air supply, and herald in an age of degenerative diseases. Only G-d could have been aware that in order to minimise maintenance costs, cattle and poultry were going to be forced into cannibalism by being fed the rendered corpses of their fellow creatures and that this would endanger the health of the planet with bovine encephalitis.

The history of the Jewish people is filled with many punishments. In the past, when Jews failed to serve G-d purely, He would punish them according to the curses written in the Torah and the words of the Prophets. Our people had a job to do and punishment was the correction that the L-rd of the Covenant employed to get us back on track. Today, there is far less illiteracy, and much more awareness of the dangers facing the nation of Israel and the planet itself. There should be no possibility of being a comfortable Jew in a distressed world. To "love G-d with all our hearts, souls and might" is our credo, our mission, our destiny, and the secret of our nation's immortality.

The Torah is all about how we should be toward one another, the world and G-d. In short, it is about "*tikkun haolam*", which means the repair and maintenance of the creation which G-d gave us in trust. Judaism, therefore, is about raising the world to its highest state, with the ultimate goal of creating "the marriage of heaven and earth." When this eternal mission is accomplished, heavenly truth, justice, mercy and love will be reflected by earthly reality. The world will then be in the state of true beauty and a praise to both G-d and man.

In light of our mission, the job of the Jewish establishment should be on the cutting edge of environmental issues, social issues, jurisprudence, medical developments, politics and, of course, the quality of agriculture and

real foods. Recognition of this Divine responsibility should mean taking the Torah with all its information on every subject of human endeavour, to the centre stage of world affairs. This will be Judaism in practice, a praise to our Creator, and a blessing to His creation. Such a vigorous and unadulterated Judaism would, among other things, become the greatest advocate for vegetarianism. Vegetarianism is one of the first commandments of the Torah and it is inseparably paired with the Torah view of the messianic world to come, when G-d's kingdom will be one in heaven and on earth. Then "The L-rd shall be King over all the earth; on that day the L-rd shall be One and His name One." (last line of the Alenu pledge in the siddur).

Some of us see the writing on the wall. We responsibly bring our Jewish energy into the creation, but we do so as individuals. Jewish vegetarians are attempting to apply Torah principles to world issues. We know that meat tastes good, but we courageously ask the existential question, "Is it possible to go on eating meat and serve G-d in today's world?" The Talmudic writer who wrote "there is no joy without meat" would see that in today's world there is plainly no joy with meat. For how can the Creator of all life be pleased with factory farming which destroys the rights of His creatures to live as He intended them to live? And how can G-d delight in the holiday festival if veal is served? For how can anyone serving G-d think that a newborn calf is meant to be placed in a stall no bigger than his body and purposely be fed an iron-deficient diet to atrophy his muscles and give his flesh the soft, white texture of veal? And then when he is no longer able to stand, is it fitting that he be removed from his prison and prepared for a feast to honour G-d?

Today, when McDonald's burgers enjoy a rabbinic *hechsher* in our holy land, and when every burger sold means that another square yard of precious G-d-made rain forest is destroyed, can a Jew still remain dormant and ignorant of the responsibility to respond with a vegetarian alternative? The Maccabees responded when G-d's Temple was desecrated. Today, Jewish vegetarians respond when His entire creation is being destroyed by primitive appetites combined with advanced technology. The Jewish response today cannot fail to bring about a transformation in the minds and hearts and palates of Jewish people. For we were chosen to bring light to the world addicted with self-destructive habits (Genesis 8:21). Today, there simply is too much danger to the creation itself for us to respond weakly or insufficiently. An apologetic vegetarian movement is not a viable approach to one of the very first Torah commandments, especially one which impacts on the fate of humanity and the entire creation.

The Jew who eats meat is not the Jew who brings salvation to a desperate world. Nor is he one who truly serves his G-d with all his G-d-given talents, power and means. A Jew is mandated to conquer his negative or animal impulses and desires.

As a child grows to maturity, his illusions fade away one after another. Hopefully, faith in the Creator inspires him/her to live a rich and fulfilling life. For a nation to mature, it is no less imperative to give up addictive, convenient illusions. The survival of our people and our planet depend on the ability of the Jew to transform his appetite for meat to suit the will of his G-d, the needs of the world, not to mention the true needs of his/her own body. Yet despite

the Divine preference for a vegetarian world, which was most beautifully expressed by the prophet Isaiah, the Jewish establishment remains against vegetarianism. This reaction by our establishment should come as no surprise, for establishments by their nature tend to be reactionary and in the service of their own survival. Take, for example, the American Medical Association's attack on the practice of natural medicine in the 1970's. After two decades of doctors willing to risk losing their licenses, the natural medical practices began finding their way into the "complementary medicine" departments of our medical hospitals.

Vegetarianism is more of a Jewish issue than most people want to realise. For in Israel, preference for meat may create the basis for the next war with Syria, and possibly even Jordan. Both military experts and politicians agree that the next war may break out as a result of the shortage of water flowing from the Hermon and Golan regions in the north of Israel. Our religious establishment is fully aware of this fact. How *simcha* (joy) can come to Israel from meat-eating when producing 450 kilograms of meat (that's just 990 lbs.) requires the amount of water it takes to float a naval destroyer is beyond comprehension of rationalisation.

King David, who sang, "Seek peace and pursue it" (Psalms 34:15), was a warrior, yet I believe he would prefer our ancient traditional fare of barley and lentils (noted in the Talmud) to meat, if a war with Syria, over such suicidal reasons as burgers, schnitzels and steaks from degraded and tortured animals, could be averted.

Rabbi Samson Raphael Hirsch said regarding the injunction not to waste G-d's resources, ie, "bal tashchit" taken from Deuteronomy 20:19-20; that we should use G-d's property wisely and with a sense of awe. He said we should waste nothing. Not from America where 70-80% of grain is grown to feed animals for slaughter, nor from Israel where a dunam (¼ acre) which can grow 5,000 lbs of potatoes is used instead to produce a shamefully wasteful 41 lbs of meat, does any light or blessing reach the 20 million human beings who die every year from hunger and related causes.

The father of our nation, Avraham, was told by G-d that his mission was to be a blessing (Genesis 12:2,3). And though he served meat, I strongly doubt whether He would feel proud at the sight of modern Jews with stomachs full of tortured flesh in total oblivion of G-d's suffering creatures and the damage done to our health and planet. As a friend of G-d, our father Avraham loved and served G-d with all his heart, soul and might, to repair and shape the world around him to suit the will of his G-d. Today, the Jewish nation is a powerful force for *tikkun haolam*, i.e., repairing the Creation. We have abundant resources of every kind. We are influential in every field of human endeavour. If we decided to be committed to being the kind of Jews which would make our father Avraham proud, we could bring the world into the type of world which our Prophets describe. In order to do this in today's world, we must return to the diet which G-d first gave mankind and the one which our Prophets and sages say will be our final one.

Vegetarianism is the ideal. It is the diet without which *tikkun haolam* cannot be accomplished. To think that our modern meat-based diet and repairing the Creation and being a praise to the Lord G-d of Israel is a

workable and acceptable formula for Jews is simply a delusion based on the ancient and primitive lust for flesh. Many of our people have been thinking with their stomachs for centuries. It is time to wake up and be holy and think with our minds and our hearts.

So why do we eat flesh when it destroys our bodies and our planet; tortures G-d's creatures; and angers our G-d?

A frequent response to the vegetarian argument begins with a false interpretation of Genesis 1:28. The critical words of G-d say, "Be fruitful, and multiply and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth." Many claim that the terms "subdue" and "dominion" indicate G-d's intention for humanity to eat animals. However, the very next verse clearly proves G-d's intention for a vegetarian and preferably a vegan diet for His creatures. "And G-d said: 'Behold, I have given you every herb-yielding seed, which is upon the face of all the earth, and every tree in which is the fruit of a tree-yielding seed – to you it shall be for food: and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is a living soul, I have given every green herb for food.' (Genesis 1:29).

When Moses cried to G-d in Numbers 11 that he cannot take the people's whining for meat, the following verses 11:19-20 should have made warning lights go off in the minds of literate carnivores: "Ye shall not eat one day... but a whole month, until it come out at your nostrils, and be loathsome to you; because that ye have rejected the L-rd who is among you..." And G-d's response to the meat-eating of the nation should have brought the entire issue of meat-eating to the establishment's conference table. "While the flesh was yet between their teeth, ere it was chewed, the anger of the L-rd was kindled against the people, and the L-rd smote the people with a very great plague" (Numbers 11:33). There was definitely no joy in meat-eating on that day.

For a nation which often receives fewer of G-d's blessings than His curses, the intelligent members must take a good look at what they are doing and what G-d says He wants them to do. Responsible Jews must pick up the Torah and take a fresh look at the issue of meat-eating, as well as any other ethno-cultural behaviour which is offensive to G-d. By themselves, the health imperatives for a vegetarian diet are so overwhelming that religious belief alone needn't be the issue which affects a change to a vegetarian diet. And the humanitarian, ecological and political reasons, are no less an impetus to transform our diets. But for a nation whose chief Prophet, Isaiah says in Chapter 66:3, "He that killeth an ox is as if he slew a man, He that sacrificeth a lamb, as if he broke a dog's neck," there is sufficient and clear proof of the Divine imperative to adopt a vegetarian diet.

The first Chief Rabbi of pre-state Israel understood G-d's desire for a vegetarian world. And in his book, *A Vision of Vegetarianism and Peace*, Chief Rabbi Avraham Isaac Hakohen Kuk advocated the adoption of a vegetarian way of life. His best student, Rabbi David Cohen, known as the Nazir, became a vegetarian; and his son, Chief Rabbi of Haifa, Sha'ar Yashuv Cohen, has never tasted flesh. The former Chief Rabbi of Israel and also of the I.D.F. Rabbi Shlomo Goren was a vegetarian. They shared the

messianic vision of the Prophet Isaiah in which G-d says, “And the wolf shall dwell with the lamb, And the leopard shall lie down with the kid; And the calf and the young lion and the fatling together; And a little child shall lead them. And the cow and the bear shall feed; Their young ones shall lie down together; And the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, And the weaned child shall put his hand on the basilisk’s den. They shall not hurt nor destroy in all My holy mountain; For the earth shall be full of the knowledge of the L-rd, As the waters cover the sea” (Isaiah 11:6-9).

Sharing a vision of the world to come has earthly responsibilities. There is an adage that a person who is truly free knows the relationship between his destiny and his responsibilities. When G-d gave Noah the permission to eat meat after the Flood in Genesis 9:3-6, there were consequences which produced the enmity between the human and the animal kingdoms. The vision of Isaiah is a clear reversal of this ancient war. And the Jews who actively share Isaiah’s vision, and are involved in our mission to repair the Creation, know that a vegetarian lifestyle is pre-requisite to this Divine service.

***Pikuach nefesh***, i.e., saving a life, is the loop-hole which allows Jews to break most laws in the Torah. Daniel did not want to defile himself with the food or wine of our Babylonian captors. He proposed in Chapter 1:12 that he and his men eat a vegetarian diet. Verse 15 of that chapter proves that Daniel’s was the healthy choice. Today’s degenerative diseases, the destruction to the environment, the inhumanity of factory farming, and the obvious desires of the G-d of Israel, should allow even the hard-core carnivore to use ***pikuach nefesh*** as the loop-hole to saving him/herself, his family, his community, to choose life (Deuteronomy 30:19) and to share in our national vision as proclaimed through the mouth of the Prophet Isaiah.

Vegetarian living is ***pikuach nefesh*** today more than ever before. And guarding our lives and souls (Deuteronomy 4:15) is a basic commandment. When the U. S. Food and Drug Administration and the rabbinic councils allow us to eat toxic “foods”, full of carcinogens, hormones and antibiotics which weaken our bodies and our genes, the time has come for Jews, in particular, to develop a new standard for kosher foods which are factually in tune with the Torah – even if this contradicts established beliefs.

Established behaviours have a cultic kind of hold on all groups. But Jews have never enjoyed the luxury of Divine approval for cultured contradictions of Divine priorities. The insistence that flesh-eating is in anyway representative of the Will of G-d is simply bearing false witness to the Creator Himself and amounts to nothing less than blasphemy. And while the Torah speaks of animals we are permitted to eat and the sacrifices we made before the previous destruction of the Temple; these were concessions which G-d made. G-d allowed a stubborn people to eat meat in a limited way, but this was neither His intention nor His desire. This view is supported by our greatest sages, Rashi, Avraham Ibn Ezra, the Rambam (Maimonides), the Ramban (Nachmanides).

In K’lee Yakar, Rabbi Efraim Lunschitz explains that the laws of kashrut were meant to raise us to give up meat entirely. And Rabbi Joseph Albo joins many other Torah Greats who support the belief that, in the days of the Messiah, people will return to the vegetarian diet which G-d originally wanted us to eat.

Our establishment's refusal to take a stand on the crucial environmental/Torah issues which motivate Jewish vegetarians is one of the reasons so many young Jews become alienated from our faith.

Today, more than ever – Jews need to see that the Torah is relevant to world issues and vital to world survival. They need to re-establish their lives and identities as Jews. This will take courage and wholehearted use of our keen mental faculties. And it will take a courageous and sincere application of the teachings of our greatest sages whose vegetarian views have been swept under the table by an establishment more eager to curry favour with the lowest natures of our masses than to guide and exhort us to finally become the true Jewish nation which fears, loves and wholly serves our Creator and at long last, enjoys the limitless blessing He is waiting to bestow upon us and the entire world.

It is true that we have brought the world the knowledge of G-d, but we have a mission beyond what we have yet accomplished. We are called upon to bring to the world a knowledge of what G-d truly desires. The Torah is easy to understand (Deuteronomy 30:11-14) and any wholehearted reading of our covenant will bring into fine focus the absurdity that eating flesh is a part of our Divine mission. The Torah goes on to give Divine perspectives on all aspects of private, commercial, professional, community and national life. It is our responsibility to learn what these perspectives are, to build our identities accordingly and to build our lives, our communities and our nations upon them. When controversy over meaning arises, we would do best to use our energies to understand the will of G-d rather than to hide our primitive cravings in a garment of mythology, the likes of which only rapacious tailors would weave for an equally foolish emperor. The great Rabbi Samson Raphael Hirsch said in commenting on Moshe Rabbenu's request to see G-d (Exodus 33:13-22), that seeing G-d is not our goal but seeing human and worldly affairs from G-d's perspective should be our goal.

The Bible is the guide for our people and through the Prophet Isaiah, G-d tells us that we are dying for lack of knowledge and that our leaders are leading us astray (Isaiah 3:12). And to help us transform the sentimental view of our typical Jewish lifestyles into a truer and more dynamic one, in sync with our national calling, it is worth contemplating another passage of the Prophet Isaiah. Chapter 29:13-14 says, "And the L-rd said, Forasmuch as this people draw near, And with their mouth and their lips do honour Me, But have removed their heart far from Me, And their fear of Me is a commandment of men learned by rote; Therefore, behold, I will again do a marvellous work and a wonder; And the wisdom of their wise men shall perish, And the prudence of their prudent men shall be hid." At the beginning of 1999, U.S. Government legislation stopped kosher and other meat-packers from receiving cows and chickens which had been eating feed composed of the "rendered" corpses of other cows and chickens. The scandal and court trial of TV celebrity, Oprah Winfrey, last year outraged the nation. Congressmen heard the news about this link to bovine encephalitis and did what was sensible and intelligent to prevent an epidemic. If not for secular leadership, our religious establishment would still be giving hechshers to a clearly certifiable threat to our lives.

It is difficult to wean a child, both for the child and for the mother, but the Jewish people must wean themselves from the comfortable myth that

our establishment is feeding us the complete and unadulterated word of G-d. The failure of the establishment has put our people on the critical list so many times throughout history that it behooves us to use their knowledge as a reference for study rather than to trust them with the critical decisions which can anymore affect our lives and the fate of the world at large.

Whether or not Judaism has strayed from the Torah or not, is a giant question requiring serious study for anyone who is interested. However, when it comes to its attack on vegetarianism, our religious establishment is simply in denial because there is no logical, biblical, social, environmental or scientific basis for denying the truth and righteousness of a Jewish vegetarian lifestyle. And with so many Torah-true reasons and rabbinic advocates for beginning a vegetarian life, added to the life-threatening reasons, anyone who uses any religious reason to prevent his/her family from becoming vegetarian is simply practising sentimental suicide.

In conclusion, given the nature of established orders to evolve a life of their own, which may not necessarily be in concord with their original purposes, it is incumbent upon the Jewish Vegetarian Societies to immediately embark on the development of a new code of kosher laws.

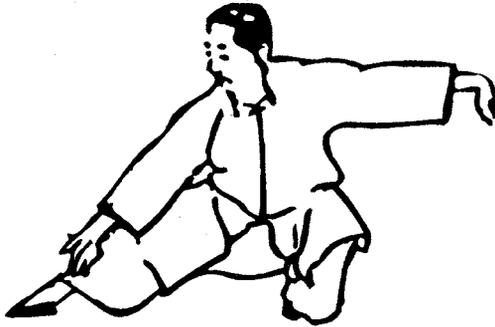
As difficult as it is to convince someone of the obvious, the task remains for Jewish vegetarians to convince our establishment that this new and higher order of kashrut must be employed immediately. *Pikuach nefesh* demands that our finest minds be turned to the task of de-certifying heretofore kosher foods containing dangerous chemicals as unfit for consumption by Jews. Furthermore, any heretofore kosher foods which are produced in ways which are cruel to animals and destructive of the environment must be reclassified as not kosher.

So what's a Jew to eat? We started with manna, but failed to develop ourselves as a vegetarian nation. Now after 3500 years of evolution and the benefit of biblical, biological and environmental reasons for transforming ourselves to a vibrant nation of vegetarians, our next evolutionary step is to finally get G-d's message and enjoy the world of delicious, healthy and truly kosher, vegetarian foods.

Manna is no longer available; however, there is a cornucopia of meat and dairy analogues which taste and feel like real meat and cheese to help in the transformation to a vegetarian diet. And, of course, there is a nearly limitless supply of delicious recipes for the most healthful and satisfying meals.

Our greatest leaders understood G-d's messianic vision as described by Isaiah. The *tikkun* is left for our generation to put this vision on our agenda and our energies into its fulfilment. May our efforts be worthy of our covenant and of our ancestors' efforts to bring us to this challenge.

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# IN SEARCH OF GOOD HEALTH

by Carol Rosenberg-Giambri

Choices flood our today and tomorrow. Living in the nineties has become a blessing for some and a curse for others. With numerous food choices available, people often choose convenience. For a headache, people run for an aspirin; for depression, an anti-depression drug; for weight loss, a diet pill; and for food, a packaged food or a trip to the drive-through window at their favourite fast-food place. Cash registers ring up with people's hard-earned dollars, but the choices mentioned here do not generally have lasting health rewards. What about the nutritional value we need to obtain or maintain a healthy body?

I have adopted the term "ignorant shopping", believing most consumers do not normally think along these lines when shopping. Hosea 4:6 says "my people perish for lack of knowledge." Could this be the pitfall for people making poor choices?

As Jewish vegetarians, we are well aware of the health benefits of plant-based foods. If people knew they were eating dead, diseased animals, or drinking milk with blood and pus, do you think they would change their choices? Are some of G-d's "children" trapped in the convenience mode, rather than learning about the nutritional plusses and minuses of the foods they eat? Many scientific studies have shown that health problems are related to wrong food choices. Being a vegetarian is an important choice, but one gap that some vegetarians have neglected to explore is "less cooked is better."

To learn more, I suggest a proactive journey with a bit of scepticism that leads you to the library, a bookstore or the internet for further research.

It is evident that adopting a lifestyle of quick fixes such as drugs, and processed, fast foods can harm our health. People often hear the words "cancer", "stroke", and "heart disease" among common topics with friends and family. These are the top three deadly diseases affecting millions. New drugs flood the market daily and many people act like "guinea" pigs running to buy these "poisons." Dr. Lorraine Day, a doctor who recovered from breast cancer, today argues that all drugs are poison. Her video shows a 10-step plan advocating using more raw foods and minimizing cooking.

I recommend that you make the PDR, *Physicians Desk Reference*, your best friend before you ever put a foreign drug into your mouth. Look at adverse effects before you buy drugs.

Growing up in New York City, my mother kept a Jewish home. The Rosenbergs were experts on great tasting and smelling Jewish cooking. Every Friday, the aroma of roast chicken filled the apartment. Our Sunday family outing was to the Jewish deli for our sit down dinner, filling our table with kosher hot dogs, knishes, yellow mustard, and sauerkraut.

Today, our animals are loaded with antibiotics, hormones and other products. I say farewell to these wonderful aromas and hello to foods that may take more time chewing, but benefit my body. So long to corn beef and pastrami sandwiches. I strive to consume foods that give me vitality (life/energy) which is closer to nature.

I know this writing is very straight forward, but I feel time is of the essence and I no longer want to sugar-coat what years of study has shown me as truth.

Check out Robert Cohen's book, *"Milk the Deadly Poison,"* for his scientific studies dispelling the myth that "milk is necessary for our bones to grow big and strong." Also *"Fresh Vegetable and Fruit Juices"* by Norman Walker presents an important nutritional chart, (calcium included). *"G-d's Way to Ultimate Health"* by George Malkmus, is another blessing to read.

So what is left to eat? As you know, G-d's garden has great nutritional value in the fruits, veggies, grains and nuts, and G-d's original diet (Gen. 1:29) was strictly vegan. Eating raw fruits, uncooked veggies, nuts and grains is so simple and delicious, supplying lots of nutritional value to one's body. Cleaning dishes will become a delight rather than a greasy chore. Also consider barley green powder; not all brands are equal, but consider the product for the nutritional value they provide to supplement your diet.

The good news is that today everyone can make healthy food choices for themselves and their families. We can all take one positive step at a time and pretty soon have far healthier diets. "Try it you'll like it" may be the best way to sum up my experience eating less cooked, more raw, closer-to-nature foods. Your health is the best investment money can buy. With so much work to do, we must maintain good health. Celebrate knowing that G-d gave us healthy bodies and that our food and exercise choices can help keep them free of disease.

*Carol Rosenberg-Giambri's health/wellness ministry/business, "Health, Joy & More" focuses on educating people through her many resources including books, videos, appliances, as well as barley green powder and a colon cleanser. She enjoys writing and speaking where opportunities open up for her and her husband. E-mail her for further information at [cgiambr@earthlink.net](mailto:cgiambr@earthlink.net).*

*When they started spraying the land, Jack said it would be dangerous and lead to problems. "You're crazy", they told him. "I'd rather be crazy than poison our planet", Jack replied. Now we're starting to realise that maybe it wasn't Jack who was the crazy one after all.*



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# Book Reviews

## *Vegetarian Visitor 2000*

Edited by Annemarie Weitzel

This is the fourteenth edition of the only annual guide to private homes, guesthouses and hotel in England, Wales and Scotland offering hospitality to the vegetarian or vegan traveller and holidaymaker, with well over 120 entries this year.

All establishments have descriptive information, as well as codes indicating whether they are exclusively vegetarian/vegan or also serve traditional food, whether they are licensed, allow smoking and are close to public transport.

Available from bookshops, or direct from the publisher (post free) Jon Carpenter Publishing, Direct Sales, 2 Home Farm Cottages, Sandy Lane, St. Paul's Cray, Kent BR5 3HZ. Price £2.50 (Paperback).

## *Organic Tomatoes – The Inside Story*

by Terry Marshall

Terry Marshall is acknowledged as being the UK's leading expert on growing tomatoes, and his book, the first of its kind, covers all aspects of growing, and the many benefits by growing organically. His book will be well received by both the keen amateur as well as the commercial grower as it contains a wealth of information not previously published.

The author is an organic gardener with a lifetime's experience of tomato growing, both as a keen amateur and commercial glasshouse grower. Using traditional methods supported by up-to-date scientific research, he has evolved a practical framework whereby consistent crops of well-flavoured, good quality fruit can be grown in the widely differing climatic conditions of Britain. In recent years he has become increasingly committed to sharing his enthusiasm and expertise, to enable other gardeners to grow delicious untainted fruit successfully.

Lavishly illustrated with inspiring full colour original photographs, this book contains essential practical guidance for the successful organic cultivation of tomatoes on varying sites. Along with step-by-step instructions for plant raising, Terry also considers environmental issues and the potential effects of global warming particularly on glasshouse cropping in the future.

This book is available from Harris Associates, (£17.49 incl. of P&P),

3 Heathfield, Royston, Herts SG8 5BW. Tel: 01763 245322 Fax: 01763 246130, E-mail: publish3@aol.com

***Vegetarian Dinner in Minutes***  
by Linda Gassenheimer

Linda Gassenheimer is the author of this award-winning cookbook. It is an easy-to-follow guide to everyday vegetarian cooking. Menus are easy to make, low in fat and quick to cook. As Linda says: ***Vegetarian Dinner in Minutes*** is perfect for busy people who want to spend more time enjoying dinner than preparing it. This is the way of the world today, everybody is always in a hurry. The mouthwatering menus are from around the world, from the Mediterranean, with Chinese to Cajun and Caribbean meals too. They are all full of nutrients as well as being delicious, minus the ingredients that are full of fat.

It is a well-presented book with coloured photographs of the meals and is easy to follow. We are sure you will enjoy this book. Published by Chronicle Books, San Francisco and distributed by The Book Service Ltd, Colchester. Price £11.99 plus P&P £1.25. Available from JVS.

***Rita Greer's Vegetarian Cookbook***  
by Rita Greer

The main part of this book consists of recipes for every meal of the day, from the most basic to the more elaborate, all geared to the needs of one or two people. Full of imaginative ideas and exciting flavours, the meals suggested here will set you on the path to a lifetime of enjoyable, healthy eating. It includes guidance on; what you should eat and how much, the fat, protein and cholesterol contents of different foods, vitamins and minerals and which type of food for value, which goods are in season through the twelve months of the year, wise and thrifty shopping, and equipment you will need for your kitchen. Rita Greer is a nutritionist with more than twenty years' experience of compiling special diets, and one of today's best selling authors in the field, with more than twenty books to her credit.

Published by Souvenir Press. Price £6.99 plus P&P 50p. Available from JVS.

**NOTICE**

We still have available copies of the following books for Pesach.

***A Vegetarian Pesach Collection***  
by Sue East and Lane Shmerling  
Price £6.00 plus £1.00 P&P

***No Cholesterol Passover Recipes***  
by Debra Wasserman  
Price £6.00 plus 50pence P&P

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**St Christopher School**

**Letchworth, Herts SG6 3JZ**

1 mile from A1 (M), 35 minutes from Kings Cross  
The School is an Educational Charity

## **LIFE MEMBERS**

Life Members are the pillars  
of the Society. Their support  
enables our work for  
vegetarianism to expand  
and plans for the future  
to be implemented.

**UK Life Membership  
£150**

**Israel Life Membership  
\$250**

**American Life Membership  
\$250**

**or 5 annual payments of  
£35 (\$60)**