

## Ripped From The Headlines, Week 2

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### **“The womanization of protein consumption’: Canadians quickly turning away from meat, study finds”**

**-National Post, October 30, 2018**

According to a new survey, 6.4 million Canadians have already restricted or eliminated meat from their diets, while a third of the population intends to do so

Canadian men, more than women, consider meat one of life’s greatest pleasures and older men in particular think nothing compares to a good steak, a new survey finds. For beef farmers, that’s about where the good news ends. According to a new survey on Canada’s “protein wars,” 6.4 million Canadians have already restricted or eliminated meat from their diets, while a third of the population intends to do so in the next six months. But the survey paints a conflicting picture of our attachment to meat and willingness to embrace chickpeas over sirloin, with three-quarters strongly or somewhat agreeing that, “as humans, it is natural to eat meat” and that eating meat is part of “a natural and balanced diet.” “It appears that Canadians are still somewhat attached to meat consumption, generally speaking,” said principal investigator Sylvain Charlebois, a professor in food distribution and policy at Dalhousie University. “But more and more Canadians are reconsidering their relationship with animal-based protein,” he said. The findings come as Health Canada prepares to debut the latest iteration of its food guide in November, one that had been expected to lean more vegan than omnivore. In its “guiding principles” for the food-rules rewrite released earlier this year, Health Canada urged a shift to a “high proportion” of plant-based foods, without necessarily excluding animal foods. The preliminary recommendations also encouraged replacing foods that contain mostly saturated fat with foods containing unsaturated fats (like nuts, seeds and avocados). Dairy and red meat are the primary sources of saturated fat. Canada’s dairy [*sic*] and meat industries have pushed back against any serious dumping of meat, milk or other radical changes, and it’s not clear whether Health Canada will wilt to pressure from that juggernaut. The meat industry says it has been assured by the government the food guide won’t go low-meat. But other countries are trending in exactly that direction, helped along in part by a declaration by the World Health Organization’s cancer agency in 2015 that bacon, sausage and other processed meat is a carcinogen to humans, and red meat “probably” too, a proclamation that raised fresh criticism over how the WHO communicates risk — and uncertain science — to the public. “People said, ‘how could you possibly put processed meat in the same category of asbestos’,” Charlebois said. “But since then you have seen several governments around the world adjusting their food guide and policy around meat consumption, and we are expecting (Canada’s) food guide to be way more plant-based friendly.” For the study, researchers surveyed 1,027 adults over three days in September. Charlebois conducted the study along with Simon Somogyi, of the University of Guelph and Janet Music of Dalhousie’s faculty of management. With a sample of this size, the margin of error is three per cent, 19 times out of 20. Nearly half (49 per cent) of those surveyed said they consume meat or meat-containing products daily; 40 per cent said they eat meat once or twice a week. Two per cent considered themselves vegetarians, one percent vegans (no animal-based products, including honey) and one per cent lacto-ovo vegetarian (no animal flesh, but eggs and milk products permitted). Fifty-one per cent said they would be willing to consider reducing meat some time in the future. Both genders identified health benefits as reasons for doing so, though women and younger people were more concerned about animal welfare. “The younger generation is not so interested in the health but the humanitarian approach to the way we’re feeding ourselves,” said renowned nutrition scientist Dr. David Jenkins of the University of Toronto. “You don’t mind a cow in the green field with the blue sky above and the tree and the sun — what every kindergarten kid draws,” he said. “But when you come to a mechanized abattoir, that’s not such fun. There’s no blue sky, no happy, prancing (cattle). And I think that’s a big grassroots change among the young.” Women were more likely than men to agree meat is replaceable by other sources of protein, and men who are not overly educated were more likely to agree “I am a big fan of meat in general. “Eating meat is a manly thing, let’s face it. It’s always been portrayed as a manly thing to do,” Charlebois said. Overall, the survey found that, “If you earn more, if you are a woman, if you are more educated, you are less likely to be attached to meat,” said Charlebois, who believes we’re experiencing “the womanization of protein consumption.” He’s currently mentoring 10 plant-based food start-ups, from Montreal to Calgary. Women lead nine of them. “Last week in my MBA class I had Sobeys CEO (and president) Michael Medline and seven of his top executives. Three of them were women. The influence of women in the

industry is becoming more and more apparent,” Charlebois said. Canadians have reduced their meat intake since 2004. Today it is similar to that in Mediterranean countries, “places where diets are widely recognized as being amongst the healthiest worldwide,” said Marie-France Mackinnon, of the Canadian Meat Council. Canadians consume, on average, 41 grams of cooked fresh meat like beef, pork, lamb or veal a day, she said — “that’s about half the size of the palm of your hand.” “There’s been lots of speculation” about the new food guide, Mackinnon said. “In May, we met with the Health Minister (Ginette Petitpas Taylor) who assured us that they will not be telling (Canadians) to consume less red meat in the next edition.” Jenkins, who is currently running a cross-Canada randomized trial testing whether a lacto-vegetarian diet can stop or even reverse plaque buildup on coronary arteries, said the science supports moving to more plant-based eating. “No one has said ‘eat more beef and grow strong’, which is what they said in the 1930s,” he said. “No one is saying that anymore.”

Among the survey’s other findings:

- 63 per cent of vegans are under age 38 (millennials and Gen Ys);
- 42 per cent of “flexitarians” (flexible vegetarianism, with the odd serving of meat) are boomers;
- Younger and more educated are less likely to love meat;
- Few consider insects an appealing alternative to meat, although Atlantic Canadians and Quebecers seem more open to eating bugs.

### 1. Talmud Bavli, Sanhedrin 59b (Davidson Edition translation)

אמר רב יהודה אמר רב אדם הראשון לא הותר לו בשר לאכילה דכתיב (בראשית א, כט) לכם יהיה לאכלה ולכל חית הארץ ולא חית הארץ לכם וכשבאו בני נח התיר להם שנאמר (בראשית ט, ג) כירק עשב נתתי לכם את כל יכול לא יהא אבר מן החי נוהג בו ת"ל (בראשית ט, ד) אך בשר בנפשו דמו לא תאכלו יכול אף לשרצים ת"ל אך

Rav Yehuda says that Rav says: Meat was not permitted to Adam, the first man, for consumption, as it is written: “And G-d said: Behold, I have given you every herb that brings forth seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree that gives forth seed; for you it shall be for food, and for every animal of the earth, and for every fowl of the air, and for everything that creeps upon the earth, in which there is a living soul, every green herb for food. And it was so” (Genesis 1:29–30). It is derived G-d told Adam: Eating vegetation is permitted to people and animals, but eating the animals of the earth is not permitted to you. But when the children of Noah came, G-d permitted them to eat meat; as it is stated: “Every moving thing that lives shall be for food for you; as the green herb I have given you all” (Genesis 9:3). One might have thought that accordingly, even the prohibition against eating a limb from a living animal does not apply to the descendants of Noah; therefore the verse states: “Only flesh with its life, which is its blood, you shall not eat” (Genesis 9:4). One might have thought that the prohibition against eating a limb from a living animal applies even to creeping animals; therefore the verse states “only,” a term used for exclusion, indicating that creeping animals are not included.

### 2. Rabbi J. David Bleich, Contemporary Halachic Problems Volume 3 Chapter 10:

One modern-day scholar who is often cited as looking upon vegetarianism with extreme favor is the late Rabbi Abraham Isaac Kook. It is indeed the case that in his writings Rabbi Kook speaks of vegetarianism as an ideal and points to the fact that Adam did not partake of the flesh of animals. In context, however, Rabbi Kook makes those comments in his portrayal of the eschatological era. He regards man's moral state in that period as being akin to that of Adam before his sin and does indeed view renunciation of enjoyment of animal flesh as part of the heightened moral awareness which will be manifest at that time. But Rabbi Kook is emphatic, nay, vehement, in admonishing that vegetarianism dare not be adopted as a norm of human conduct prior to the advent of the eschatological era. Rabbi Kook advances what are, in effect, four distinct arguments in renunciation of vegetarianism as a goal toward which contemporary man ought to aspire:...

...Despite the foregoing, vegetarianism is not rejected by Judaism as a valid lifestyle for at least some individuals. There are, to be sure, individuals who are repulsed by the prospect of consuming the flesh of a living creature. It is not the case that an individual who declines to partake of meat is ipso facto guilty of a violation of the moral code. On the contrary, Scripture states, "and you will say: 'I will eat meat,' because your soul desires to eat meat; with all the desire of your soul may you eat meat" (Deuteronomy 12:20). The implication is that meat may be consumed when there is desire and appetite for it as food, but may be eschewed when there is no desire and, a fortiori, when it is found to be repugnant. The question is one of perspective. Concern arises only when such conduct is elevated to the level of a moral norm.

3. Talmud Bavli, Pesachim 109a (Davidson Edition translation)

תניא רבי יהודה בן בתירא אומר בזמן שבית המקדש קיים אין שמחה אלא בבשר שנאמר וזבחת שלמים ואכלת שם ושמחת לפני ה' אל-יך ועכשיו שאין בית המקדש קיים אין שמחה אלא ביין שנאמר ויין ישמח לבב אנוש

It was taught in a baraita that Rabbi Yehuda ben Beteira says: When the Temple is standing, rejoicing is only through the eating of sacrificial meat, as it is stated: “And you shall sacrifice peace-offerings and you shall eat there and you shall rejoice before the Lord your G-d” (Deuteronomy 27:7). And now that the Temple is not standing and one cannot eat sacrificial meat, he can fulfill the mitzva of rejoicing on a Festival only by drinking wine, as it is stated: “And wine that gladdens the heart of man” (Psalms 104:15).

4. Rambam Hilchot Shevitat Yom Tov 6:17-18 (Sefaria translation)

...ותיב אדם להיות בָּהֶן שְׂמֵחַ וְטוֹב לֵב הוּא וּבְנָיו וְאִשְׁתּוֹ וּבְנֵי בֵיתוֹ וְכָל הַנְּלוּיִם עָלָיו שְׂנֵאָמֵר (דברים טז יד) "וְשִׂמְחֶתָּ בְּחֻגֶיךָ" וְגו'. אף על פי שְׂהִשְׂמַחְתָּהּ הָאֲמִוְרָה כָּאֵן הִיא קָרְבַּן שְׁלָמִים כְּמוֹ שְׂאֵנֵנוּ מִבְּאָרְזֵינוּ בְּהִלְכוֹת חֻגֵינוּ יֵשׁ בְּכֹלל אוֹתָהּ שְׂמֵחָה לְשִׂמְחָה הוּא וּבְנָיו וּבְנֵי בֵיתוֹ כָּל אֶחָד כְּרָאוּי לוֹ:

...One is required to rejoice and be cheerful on those days, along with his wife, children, grandchildren, and all his dependents, as it is written: "You shall rejoice at your festival, you and your son and your daughter, your male and female servants..." (Deuteronomy 16:14). Although the festivity mentioned here refers to the peace-offering, as we are about to explain in the section concerning the rules of the pilgrim-offering, it includes the appropriate rejoicing of each man and his children and the members of his household.

פִּיצַד. הַקְּטָנִים נוֹתֵן לָהֶם קְלִיּוֹת וְאֶגְזִזִים וּמַגְדָּנוֹת. וְהַנְּשִׂיִם קוֹנֶה לָהֶן בְּגָדִים וְתַכְשִׁיטִין נְאִיִּם כְּפִי מְמוֹנֵו. וְהָאֲנָשִׁים אוֹכְלִין בָּשָׂר וְשׁוֹתִין יַיִן שְׂאִין שְׂמֵחָה אֶלָּא בְּבָשָׂר וְאִין שְׂמֵחָה אֶלָּא בַּיַּיִן. וּכְשֶׁהוּא אוֹכֵל וְשׁוֹתֵה חַיֵּב לְהַאֲכִיל לַגֵּר לִיתּוֹם וְלֶאֱלֻמְנָה עִם שְׂאָר הָעֲנִיִּים הָאֲמֻלְלִים. אֶכְּל מִי שְׁנוֹעֵל דְּלִתּוֹת חֻצְרוֹ וְאוֹכֵל וְשׁוֹתֵה הוּא וּבְנָיו וְאִשְׁתּוֹ וְאִינוּ מְאָכִיל וּמִשְׁקָה לְעֲנִיִּים וְלַמְרִי נֶפֶשׁ אִין זֵו שְׂמֵחָת מַצָּנָה אֶלָּא שְׂמֵחָת כְּרָסוּ...  
The children, for example, should be given parched grain, nuts, and sweetmeats; the womenfolk should be presented with pretty clothes and trinkets according to one's means; the menfolk should eat meat and drink wine, for there is no real rejoicing without the use of meat and wine. While eating and drinking, one must feed the stranger, the orphan, the widow, and other poor unfortunates. Anyone, however, who locks the doors of his courtyard and eats and drinks along with his wife and children, without giving anything to eat and drink to the poor and the desperate, does not observe a religious celebration but indulges in the celebration of his stomach...

**Man sells house and car to pay \$600K to 'psychic' charged in 'evil spirit' scam -680 News, October 25, 2018**

A 27-year-old woman is facing charges of witchcraft and fraud after allegedly bilking a man out of \$600,000. Police in York Region said that about four years ago a 67-year-old man met with a “psychic” using the name “Evanna” who claimed she could rid him of evil spirits in his home. According to the victim, the woman told him that he had to sell his home and transfer the money to her account, where she would hold the money until the spirits were removed. He did and then the suspect allegedly did not return the money and instead told the victim she needed \$6,000 more, which she said she would burn in order or ward off the spirits. It’s alleged that the victim then sold his car and used credit and other sources to pay for several additional demands for money. Police began to investigate the incident, reported as elder financial abuse, in November. Samantha Stevenson, 27, of Toronto, also known as Evanna Lopez, has been charged with pretending to practice witchcraft, fraud over \$5,000 and possession of property obtained by crime.

5. Various Torah Sources (Alhatorah translation):

Shemot 22:17	You shall not allow a sorceress to live.	מְכַשֶּׁפָּה לֹא תַחֲיֶה:
Vayikra 19:26	You shall not eat any meat with the blood still in it; neither shall you use enchantments, nor practice sorcery.	לֹא תֹאכְלוּ עַל־הַדָּם לֹא תַנְחִשׁוּ וְלֹא תַעֲוֹנְבוּ:

Devarim 18:10	There shall not be found with you anyone who makes his son or his daughter to pass through the fire, one who uses divination, one who practices sorcery, or an enchanter, or a sorcerer.	לֹא יִמָּצָא בְךָ מַעֲבִיר בְּנִוְוֹתָיו בְּאֵשׁ קִטְמִים מְעוֹגֵן וּמְנַחֵשׁ וּמְכַשֵּׁף:
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6. Rabbi Samson Raphael Hirsch, Commentary to Shemot 22:17 (English adapted from Levy translation)

"כישוף" אינו אלא "כזב" (אנו הולכים בעקבות הרמב"ם הלכות עבודת כוכבים יא, טו-טז), ואינו אלא שליטה מדומה בסדר העולם של ה'; והרי הוא יותר מעשה שטות שיש ללעוג לו, או שגעון המעורר רחמים, מאשר עבירה שיש להעניש עליה, אלמלא שיש לה השפעה כה משחיתה על החברה.

Sorcery, according to our way of understanding it (following Rambam Laws of Worshipping Stars 11:15-16), is nothing but deception, nothing but an assumed mastery of G-d's Laws of Nature, would be rather a folly to be smiled at, or a madness to be pitied, than a crime to be punished, were it not that it exercises such a deep demoralizing influence on the community.

7. Talmud Bavli, Sanhedrin 67a, with note of the Torah Temimah to Shemot 22:17

"המכשף העושה מעשה חייב ולא האוחז את העינים" - ר"ל איזה הוא מכשף שחייב מיתה הוא זה העושה מעשה, אבל זולת חיוב מיתה גם אוחז את העינים בכלל מכשף הוא, שעל זה נאמר לא תנחשו ולא תעוננו.

"A sorcerer who performs a real act of sorcery is liable, but not one who deceives the eyes." This means to say which is the sorcerer who is liable to death – that is only he who performs a real act, but outside the death penalty, one who deceives the eyes is considered a sorcerer, and about this it says "neither shall you use enchantments, nor practice sorcery".

8. Rabbi David Zvi Hoffman, Commentary to Shemot 22:17

רש"ר מאמץ את דעתו של רמב"ם שהכשף אינו אלא רמאי העושה עצמו כמי שמסוגל לעשות מעשים על-טבעיים בעזרתם של רוחות ושדים, ומתחזה כמי שאמנם קשור לכוחות עליונים. ברם, מותר לראות בדעה זו דעה שנדחת הן בתנ"ך הן בדברי חז"ל. כי הנה מפורש הוא במס' סנהדרין (סז ע"א): "המכשף העושה מעשה – חייב, ולא האוחז העיניים". ועוד יותר צריך לתמוה על רמב"ם הפוסק בהל' עבודה זרה (פי"א הט"ו) "האוחז עיניים – פטור", ומיד לאחר מכן (טז) הוא כותב: "הדברים האלו כולן דברי שקר הן". ובאמת, רק בדוחק אפשר יהיה לפרש את כל הכתובים שבהם מדובר בכישוף ובמאגיה וכד', אם מניחים שאין אלה אלא שקר וכזב. ואמנם אין זה כך. הכישוף, והפעולות המאגיות האחרות, לא היו כולן כזב. לפחות חלק מעושיהן ידעו על אודות כוחות נסתרים שאפילו היום המדע לא גילה עדיין. אפשר שכוח-משיכה וחשמל, כוחות שבשעתם לא היו ידועים, שימשו ליודעיהם אמצעים למעשי "כישוף". אבל גם כוחות אחרים שעד היום לא נתבהרו, שימשו לביצוע פעולות על-טבעיות לכאורה. עושיהן לא למדו להכיר כוחות אלה בדרך המדעית ולא השתמשו בהם אפוא בדרך המותרת... ועוד פחות יהיה זה מן החכמה להכחיש את כל העדויות ההיסטוריות בכגון דא רק משום שאין אנחנו מבינים אותן. הן באותה מידה מותר יהיה להכחיש ח"ו את ענין הנבואה או הנס.

RSR supports the (Rambam's) opinion that a sorcerer is only a cheater who makes himself look as if he is performing supernatural acts with the help of spirits, and seems as if he is in control of higher powers. However, this opinion has been rejected both within Tanach as well as in the words of Chazal. Behold it is clearly stated "A sorcerer who performs a real act of sorcery is liable, but not one who deceives the eyes" (Sanhedrin 67a). It is even more bewildering that Rambam writes "one who deceives the eyes is exempt" (Hilchot Avodat Kochavim 11:15), and immediately following that, he writes "these actions are entirely falsehood and trickery" (11:16). In truth, it is very tough to explain all of the verses that refer to magic and sorcery if we assume that they are falsehood and trickery. But this is not the case. The sorcery and other magical actions were not all false. At least some of their performers knew about some hidden powers that even today, science has not yet revealed. It is possible that magnetism and electricity, forces that at that time were unknown, acted for those who knew them as acts of magic. But even other forces that have still not been clarified, may have served as supernatural powers. Their performers did not understand these forces in a scientific way, and did not use them in an appropriate way... And it would be even less wise to deny all of the historical testimonies such as this just because we do not understand them. By the same measure, it would then be permitted to deny (G-d forbid) the concepts of prophecy or miracles!