

AHIMSA

The Quarterly Journal of the
S. I. Humanitarian League, Madras.

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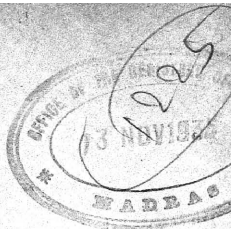
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Manager,

"AHIMSA"

436, M. Street, Madras.

CONTENTS



	PAGE
Pandit Sarma and his Fast ...	87
All India Anti-Animal Sacrifice Society ...	91
Dr. Tagore and Pandit Sarma's Fast ...	91
Love Thyself Last ...	94
The Vision of India ...	95
The Gift of Life ...	104
Meaning of Non-Violence ...	105
Karmic Law ...	109
God Save our Motherland ...	121
Lord Buddha's Message ...	122
Thou Shalt Not Kill ...	126
More Meat More Maladies ...	127
The Advantages of Vegetarian Diet ...	129
Vegetarianism and Health ...	130
Boy Scouts Test of Kindness to Animals ...	140
Christianity and Vegetarian in India ...	152
Activities of the League ...	163
Notes and News ...	172
What others say of us ...	175



Pandit Ramchandra Sarma.



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अहिंसा लक्षणो धर्मो अधर्मः प्राणिनां वधः ।
तस्मात् धर्मार्थिभिर्लोकैः कर्तव्या प्राणिनां दया ॥

Vol. I.]

OCTOBER 1935.
MADRAS.

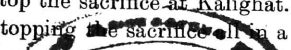
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Pandit Sarma and His Fast.

THE custom of offering animal sacrifices in the name of deities is prevalent throughout our country. It is also a matter of daily occurrence in some villages and towns where the Goddess Kâli is worshipped. Along with the people who were practising this custom, from time immemorial, there had also been existing a school of thinkers side by side protesting and preaching against the cruel custom. It is no exaggeration to say that but for these protestants animal sacrifice and flesh eating would have become items of daily life in every Indian household. In recent times,

thanks to the efforts of great men like Sree Ramakrishna Paramahansa, Mahatma Gandhi, Sadhu Vaswani, Pandit Malaviya and organisations like the South Indian Humanitarian League and the Humanitarian Leagues at Bombay, Hyderabad, Agra, Ahmedabad, Rangoon, Sompeta and several other places, the custom is gradually decreasing. But what has been achieved till now is nothing when compared to what is yet to be done to stop animal sacrifice in our land.

Besides several organisations that have been started to do humanitarian work, many individuals have come forward and are working strenuously to propagate the doctrine of Ahimsa. Pandit Ramachandra Sarma who hails from Jaipur in Rajputana is a high-souled young man who has dedicated his life for the cause of Ahimsa. Through his penance and preaching he has succeeded in stopping cow-slaughter in the Mongrol State and animal sacrifice in Kalyan near Bombay and in a few other places. It was his great ambition to put a stop completely to the animal sacrifice in the Kâli temple at Kâlighât in Calcutta. He thought of changing the hearts of the people by taking upon himself the difficult ordeal of fasting unto death if the sacrifice would not be stopped. On coming to Calcutta he announced his intention in some of the public meetings which he addressed and on the 5th September he commenced his fast. The news of the fast spread throughout the country and all humanitarian institutions and persons interested in propaganda against animal sacrifice were moved to do what they could to save the life of Pandit Sarma and to stop the sacrifice at Kâlighât. Realising the difficulty of stopping the sacrifice all in a sudden, some prominent



men including Dr. Rabindranath Tagore, Mahatma Gandhi and Babu Rajendra Prasad appealed to Pandit Sarma to give up the fast and to take to the work of propaganda. The following telegram was sent to the Pandit on 15—9—35 by the South Indian Humanitarian League, Madras. "Pray give up fasting. Let us do propaganda for one year. Then decide. League's help and co-operation assured."

But the Pandit remained stiff and firm. Some citizens of Calcutta realising that enough propaganda was not done to educate public opinion and to persuade the Pandas of the temple to give up sacrifice, invited Pandit Madan Mohan Malaviya to come to Calcutta and use his influence to solve the problem. In spite of his old age, ill health and multifarious engagements the learned Panditji proceeded to Calcutta and had interviews with Pandit Sarma, the Sevayats of the Kâli temple and the leading citizens in Calcutta. He also found that the authorities of the temple could not be persuaded to stop the sacrifice at once and that a good deal of propaganda was necessary to achieve the desired effect. He told Pandit Sarma that he personally would endeavour to use his influence to have animal sacrifice abolished at places of worship. A letter signed by several prominent citizens in Calcutta was handed over to Pandit Sarma who thereupon agreed to end the fast which he did at 9 p.m. on 6th October. Pandit Malaviya gave it in writing that he was definitely of opinion that the suspension of the fast was completely justified from all view points moral and religious.

Dr. Rabindranath Tagore wrote earnestly entreating

Pandit Sarma to desist from continuing his fast unto death :” “ Your noble effort has had already its effect, and will be more fruitful if you could live on to fulfil your great career. I shall do all I can by exercising my influence to help you in your endeavour.”

Pandit Sarma began a “ Fasting unto death ” and after 32 days was compelled to end it at the persuasion of Pandit Malaviyaji and others. Even before he began the fast we wrote to him not to commence any fasting but to do propaganda on a wide scale. But he had his own way. The fast had its own effect. The sacrifice has decreased to a great extent in the Kâlighât temple and in some of the Devi temples in the City of Calcutta no animal was sacrificed. But whatever might be the result we are against any form of Satyagraha or moral coercion through fasting or any such practice. Especially in preaching Ahimsa and in appealing to the people to take up the practice of Ahimsa, self-infliction of pain or death is out of the place. By fasting unto death we not only inflict pain on ourselves but on those whom we desire to turn to our side. To force people to adopt Ahimsa, is nothing but to commit Himsa inasmuch as we wound their feelings and give pain to their hearts.

All-India Anti-Animal Sacrifice Society.

ONE tangible outcome of Pandit Sarma's fast, is the formation of the "All-India Anti-animal Sacrifice Society" for doing propaganda against animal sacrifice in the Hindu temples. The following gentlemen have been elected office-bearers of the Society. Pandit Madan Mohan Malaviya, as *President*; Rai Bahadur Babu Sakkichand, Rd. Deputy Inspector General of Police as *Secretary* and Messrs Birla Bros., as *Treasurers*. About Rs. 50,000 will be collected in the beginning for initial expenses. It is proposed to send out propagandists to every village and town to educate the people on the evil effects of offering animal sacrifices. The organisers of the Society have requested the services of the Editor of this Journal to place the Society on a working basis. Persons who are interested in the work of the Society are requested to correspond with its Secretary at Plot 25, Central Avenue North, Burra Bazaar, Calcutta.



Dr. Tagore and Pandit Sarma's Fast.

SOME gentlemen of Calcutta asked Rabindranath Tagore to write to Pandit Ramachandra Sarma to persuade him to give up the fast. At first the poet thought he would write to the Pandit as requested by these gentlemen. But he finally gave up that intention. Here is a free translation, specially made for *The Modern Review* of the letter which he wrote to those who had asked him to request the Pandit to give up his fast.

“ You have written a letter to me to request me to ask Pandit Ramachandra Sarma to give up his resolve to fast unto death. Accordingly, I composed a letter of entreaty to the Pandit. But the poverty of my request appeared in my eyes so lean in comparison with the greatness of his noble resolve, that I could not send you that letter of request for very shame. The vow which he has taken is a vow of supreme self-dedication. We with our weak minds have no right to, are not qualified to, judge of its result either way. It is certain that in Bengal it is not easy to prevent the shedding of the blood of animals in *Shakti*-worship. I know that the immediate object of the dedication of his life by this great-souled man will not be admitted. But where is the parallel to this dedication itself? In this case, it will not do to think according to our own standards or ideals. We shall undoubtedly feel anguish at his dedication of his life; but the value of that dedication lies in the anguish that we shall feel in consequence of it. I do not know what fruit self sacrifice will bear in the Kâlighât temple; but this gift of his life will remain preserved for ever in our historical treasure house of precious gems. I am reminded of Sri Krishna's teaching to Arjuna at the beginning of the war of Kurukshetra. He rebuked the unmanliness which had made itself manifest in Arjuna's mind which had been over-powered by the grimness of the war. The unmanliness of our minds, too, is not worthy of respect. Pandit Ramachandra Sarma knows what *his dharma* (*Swa-dharma*, “own duty”) is. And he also knows *swa-dharme nidhanam shreyah*, “death is preferable in the pursuit of one's own *dharma*.” What do we know? I am unable to send the pathetic letter which I wrote him at first. Bhadra 15, 1342.”

The Poet has written in Bengali addressed to the Pandit, which has been published in *Prabasi*, and of which the following is a free translation, specially made for *The Modern Review* :

"O Great-souled one, Thou wiltest to give thy own life
To cry shame on the sword of the slayer—

I make known my salutation to thee.

They bring himsa (the lust of blood) to the temple
in the guise of *bhakti* (reverential love),

They do not shrink from making worship blood-drenched
Your resolve is to purge impurity

By dedicating your pure life.

I make known my salutation to thee.

The cry of the frightened beast, torn from its

mother's breast,

Makes noiseful the yard of the Mother's Temple,

Making the killing of the powerless an offering

of worship—

This shame of the Motherland thou wilt wipe away.

I make known my salutation to thee,

Cruel is the hope of merit from slaying

The creature who is helpless and unable to

defend himself.

Thou wilt at the cost of thy own life

Rescue him from the hands of those who are

greedy of religious merit.

I make known my salutation to thee."

—*Modern Review*, Oct. 1935.



Love Thyself Last.

Love thyself last. Look near, behold thy duty
To those who walk beside thee down life's road ;
Make glad their days by little acts of beauty,
And help them bear the burden of earth's load.

Love thyself last. Look far, and find the stranger
Who staggers 'neath his sin and his despair ;
Go, lend a hand, and lead him out of danger,
To heights where he may see the world is fair.

Love thyself last. The vastnesses above thee
Are filled with spirit forces, strong and pure ;
And fervently these faithful friends shall love thee,
Keep thou thy watch o'er others and endure.

Love thyself last ; and oh, such joy shall thrill thee
As never yet to selfish souls was given ;
Whate'er thy lot, a perfect peace will fill thee,
And earth shall seem the ante-room of heaven.

Love thyself last ; and thou shalt grow in spirit ;
To see, to hear, to know, and understand
The message of the stars ; lo, thou shalt hear it,
And all God's joys shall be at thy command !

Love thyself last. The world shall be made better
By thee, if this brief motto forms thy creed ;
Go, follow it in spirit and in letter,
This is the true religion which men need.

ELLA WHEELER WILCOX.

The Vision of India.*

BY

Sadhu T. L. VASWANI.

To you, sisters and brothers assembled at the International Congress, Brussels, an Eastern Brother sends his affectionate salutations.

You are engaged upon a task of tremendous importance to the life and culture of the West.

Europe has a proud record of material and mechanical triumphs. But true greatness of nations depends on the predominance of moral qualities over materialist interests. The primary moral quality is,—*reverence for life*. Trampling upon this, Europe has developed "an elaborate system of uncivilisation." The very science of the West is going mad as a servant of murder. War is murder. What weapons is not Europe forging? Airplanes of birillium so light that any man can lift them! Phosgene and thousand other poisonous gases! European nations have equipped themselves with Commerce, with military, naval and aerial strength: have they built up a *human* society? Or is it true that the civilisation of the West rests on competition, conflict, suspicious antipathy, hate, violence, *himsa*? Separatism is the sin of all external types of civilisation. The very socialism of Europe is born of a sense of separation, class-conflict, and is busy hurling the vengeance of the working classes against the "*educated*" and propertied classes. Europe is great in science, in commerce, in riches of the mind, in powers of organisation, in traditions of national freedom. But this greatness, this culture, this love of

* A paper submitted to the International Congress for the Protection of Animals held in Brussels, July 31st—August 4th, 1935.

freedom itself, when not controlled by a higher ideal, can only develop strife, hatred, "*combative passion*."

That ideal is in the Indian books named *Maitri*—(Fellowship), the vision of man's *kinship* with all creation. Imperialism, militarism, navalism, commercialism, different forms of self-seeking, are in conflict with the *maitri*—ideal, the Vision of Fellowship: Europe has failed. The West is in a condition of crisis, of fever. The corner-stone of the only civilisation that will endure is the sense of *kinship* with all races, all nations, all creatures.

I do not forget that interpreters of this vision have appeared, again and again, in the West. Your Congress is a shining witness to this vision. Christian nations alas! have again and again baptised themselves in blood. But truly Christian men and women,—disciples of Christ, have appeared, again and again, to vindicate the wisdom of the Master who said :—" *Blessed are the merciful, for they shall obtain mercy.*" One thinks of Francis; in his heart was such sweet love for birds and beasts. He called them "*brothers*!" One thinks of Bridget, the holy woman of the 5th century. How tender her love for the lower animals! How great her joy in giving away to the poor her father's wealth! And long before the birth of the Christian Church appeared in the West, Pythagoras, the sage who on his brotherhood impressed the injunction "*not to kill nor injure any Creature.*" Flesh diet he condemned as "*sinful food.*"

Weighty are his words of warning :—" Beware, O mortals of defiling your bodies with sinful food! There are cereals, there are fruits, bending the branches down by their weight, and luxurious grapes on the vines. There are sweet vegetables and herbs which the flame can render palatable and mellow. Nor are you denied milk, nor honey, fragrant of the aroma of the thyma flower. The bountiful earth offers you an abundance of pure food and provides for meals obtainable without slaughter and bloodshed."

This Vision alas! is not conspicuous to-day in the life and culture of the West. And the nations of Europe are travelling through a "jungle" of civilisation. The very fabric of society is falling for want of this spiritual insight that there is but One Life in all! The nations under the influence of an external type of civilisation, reject this spiritual insight. The nations believe in noises and dissonance. The nations do not believe in the simple. The nations love the violent.

The culture of India is inspired by a vision of reverence for Life. Out of this "reverence" flows naturally what the West calls "protection of animals." Animal sacrifices in the name of "religion" disfigured the life of India in the day of her decline. Buffaloes are still killed in some places on the Dussehra Day (the Day of Sri Rama's victory) and the Kali temple continue to be red with animal gore. Public opinion is against the sacrifices; and India would abolish them if she were a free nation. The soul of India has never countenanced the killing of creatures. The Vedas are India's most ancient scriptures. They preach "mercy," not "sacrifice." When the Vedas and the Upanishads speak of "*yagna*," they refer to "internal sacrifice," the sacrifice of the "senses" and egoistic self-seeking impulses, the sacrifice of the "animal within" us. "Dharma" is the great Indian word for "religion." And "Dharma," literally is what "holds" "upholds" creation. "*Dharmo dharayati prajah*." Dharma is what secures the "greatest happiness of the greatest number."

The Hindu doctrine of *ahimsa* (non-violence) is a comprehensive one and emphasises the value of *satya* (truth), *brahmacharya* (self-restraint), *tyāga* (non-conventousness). Meat-diet is prohibited. Don't kill even for "sacrifice!"

This is the teaching of the Hindu sages. The statesman-sage of the Mahābhārata, Bhishma, censures animal slaughter for sacrifice.

The mighty faith of Mahāvīra, the prophet of Jainism, re-proclaimed the truth of the ancient Vêdic Rishis. Over and over again he taught:—"Regard every living being as thyself, and harm no one." The Mahāvīra's life was dedicated to the service of this great truth of *Ahimsa*. At the age of 28 his father and mother pass away, and the call comes to him to take to the multitudes, the great message of Mercy. Like Jesus, he feels he must renounce all and enter upon a ministry of service. Like Buddha, he distributes his wealth among the poor. He gives over his kingdom to his brother, then passes into a life of penance and meditation. Attaining to Illumination, he goes upon his great mission of Teaching. For 30 years he moves from place to place: he preaches in Bengal and Behar, his great gospel of Happiness. He takes his message even to savage tribes unmindful of their cruel treatment to him. He goes on his mission to the Himalayas! A band of men beat him in the Forest. He is silent! He must harm no one. He becomes a "Mahāvīra." The word means literally "Great Hero" "a superman." Not a superman of egoism and violence but of humility and love. "Control your senses" he taught, "and limit your possessions and simplify the necessities of life." In his last sermon given on the last day of his earth-life, he said:—"Destroy the bondage of *karma*. Be kind to every creature." "O man!" he said, "thou art thine own friend!" Yes,—man is his own friend; he, also, is his own enemy. For there is the great Cosmic Law that what you do comes back to you. What you do unto others you do unto yourselves. Therefore be kind to all, if you will be truly happy. This doctrine of "*Ahimsa*" means anything but inaction or cowardice. *Ahimsa* is something very positive. Indeed, it is something more even than "virtue." It is an *energy*, the energy of peace, the will-to-peace in a warring world.

"You are your own friend." Yes,—and you are your own enemy! Be your friends! Do not be your enemies! You all are in search of happiness; then make others happy. He who blesses others is blessed, and he who injures others is injured. Such is the Great Law.

Both Krishna and Buddha bore witness to this Vision of India. In pictures, parables and stories, Sri Krishna is represented as a lover specially, of the Cow. Sri Krishna is revered as "*Go-pāla*" ("Cow-Protector!") The cow is the basis, economically, of Hindu civilisation. India depends so much on her agriculture. The cow is an agricultural animal. A free India would, I believe, respect the Hindu sentiment and, in many areas, abolish cow-slaughter. To-day alas! in the Country which reveres Krishna as the very God Incarnate, even milch or pregnant cows are sent to the slaughter house! Cow-slaughter is a terrible economic loss to India; and cows are being slaughtered mainly to supply beef to the European civilian population and the European army. India pays the penalty of her political subjection! Milk has become very dear in this country and infant mortality continues to increase. India's agriculture cannot thrive until the current policy of killing milch and agricultural animals is arrested.

Western books speak of "humane slaughter." As well might we speak of "moral murder." Stop *all* slaughter! "Beasts and birds," says the Koran, "are a people like you and to their Lord shall they return." One of the great sayings of Mahomed is:—"Creation is a Family." Gotama Buddha realised this truth on that eventful Vaisakhi when, sitting beneath the Bodhi Tree, he saw creatures as a chain of causation, and the world as a wheel of *Karma*. And to live aright, he taught one must walk the way of *Dharma*. Buddha gave the message *Dharma*, *Daya Dharma*, the Religion of Kinship and Compassion. And on the last day of his earth—

life, as his body lay stretched beneath two trees and his beloved disciple, Ananda, with tear-filled eyes asked of the Master to give a parting message, Buddha said :—" Weep not for me, Ananda ! Hold fast the Lamp of Dharma !" The lamp of Daya Dharma is the Lamp of Compassion and Love. Of the " ten inhibitions " in Buddhist philosophy the very First Inhibition is :—" Thou shalt not kill." The Creative mystery of Life built a beautiful earth : but see what man has made of this earth ! He has waged war against things of beauty. He has revelled in slaughter, murder, riotous living. He has stifled the joy of life, and creation " groaneth and travaileth in pain."

Dark doctrines regarding the lower animals and their place in creation have obsessed the West. And so we find a distinguished thinker of the calibre of Father Joseph Rickaby S. J. (late Professor of Ethics at Stonyhurst) writing thus :—" We have, then, no duties of charity, nor duties of any kind to the lower animals as neither to stocks and stones. There is no shadow of evil resting on the practice of causing pain to the brutes in sport when the pain is not the sport itself but the incidental concomitant of it. Much more in all that conduces to the sustenance of man may we give pain to brutes as, also, in the pursuit of science. Nor are we bound to any anxious care to make this pain as little as may be. Brutes are things in our regard ! " There is a Voice within each man. It makes the heart a channel of wisdom and love. This voice-within protests against the Soul-less " naturalism " of the West voiced by Father Rickaby. And the more we study the life and consciousness of the lower animals, the more do we learn of their sociality, their intelligence, their emotions, their essential kinship with man. In justifying the killing of beasts and birds for food, sport, and vivisection, Christendom is trampling upon the Teaching of the Master who gave the great message of Mercy and Love. Here is an extract from an English paper : what a horrid picture ! Yet it depicts what takes place every day in the establishment of only *one* packing

firm ; and there are many such large packing firms in England alone :—

“ Imagine a procession of 10,000 cattle marching two by two, in a line fifteen miles long ; let 20,000 sheep follow them, bleating along twelve miles of road ; after them drive sixteen miles of hogs, 27,000 strong ; then let 30,000 fowls bring up the rear, over a space of six miles ; and in this whole caravan, stretching for nearly fifty miles and requiring two days to pass a given point, you will see the animals devoted to death in the packing houses of Swift & Co. in a single day.”

It is estimated that this slaughter is responsible for the cruel death, every year, of at least 300 millions of cattle, a number almost as large as that of the entire population of India.

The cause of Animal Welfare will be considerably helped when it is shown that flesh-diet hinders the growth of the individual. Every thing hinders it which is unnatural. I am happy the West is beginning to understand more and more the truth emphasised in the Hindu books that man does *not* belong to the flesh-eater. Dr. J. Oldfield, Senior Physician, Lady Margaret Hospital, wrote :—

“ To-day, there is the chemical fact in the hands of all, which none can gainsay that the products of the vegetable kingdom contain all that is necessary for the fullest sustenance of human life.”

“ Flesh is an unnatural food, and therefore, tends to create functional disturbance. As it is taken in modern civilisation it is affected with such terrible diseases (readily communicable to man), as Cancer, Consumption, Fever, intestinal worms, etc., to an enormous extent. There is little need for wonder that flesh-eating is one of the most serious causes of the diseases that carry off ninety-nine out of every hundred people that are born.”

According to Hindu thought the physical body is a vehicle of the *Atma* (Spirit). To express the *Atma*, the vehicle must be a fitting one. Flesh-diet disturbs the vehicle and it becomes less serviceable to express the spiritual. A musician is at a disadvantage if given a broken instrument. So the soul does not find it easy to function through a body nourished on unnatural food. Walt Whitman did well to emphasise the *mystic value* of the body. The motive of Hindu fasting, diet-rules, breathing exercises, etc., is to discipline the body so that purified and refined it may become a fit instrument for the *atman*. The *Brahmacharya*—body is what Hindu culture aims at. “*Brahmacharya*” is “moving with Brahma,” “walking with God.” The man with the pure body, the *Brahmacharya*—body is, to quote the words of the Scriptures, “a companion of the Lord.” Such a body carries about a brain which transmits pure, noble thoughts through the ether. Such a body becomes the vehicle of a mighty spiritual energy. Such a body could not be built on meat-diet or any *himsa*—food.

Back of the ideal of Reverence for All Life, and therefore the thought of “protection of animals” is India’s theory of *Jīva*. “*Jīva*” is literally “What is alive.” *Jīva* is individuated *atma* or soul. This is different from *prakṛiti* or matter. The *Jīva* is associated with matter but is not matter. The *Jīva* is in the lower animals, too. They attained to that stage in evolution where consciousness of pleasure and pain appears. Modern science tells us this consciousness is developed even when the body is in the bacterial stage. The *Jīva* has the right to live in a good body. The lower animal, thus, has its “rights.” To voluntarily inflict pain upon it is to violate its rights. Nor can we be unconcerned in causing it pain. For in obedience to the Law of Return (*Karma*) the pain I inflict upon another will come back to me, and the happiness I give to another will vibrate back to me, adding to happiness.

The world has trampled upon India's vision and the world is unhappy. Mesterlinck said the West had abandoned faith in the churches and had discovered no substitute. Yet the West was looking for something. The West needs a restatement of Religion. May it not be in terms of Reverence for Life? This Religion of Reverence,—the Religion of *Jīva Daya*, has its centres in East and West. One of them is the Bombay Humanitarian League which has steadily worked for a generation and is extending its influence far and wide. This Religion of Reverence must enter our schools and colleges. Student-groups must be formed. Students with their idealism will respond to the call. The world still is drunk with blood; nations have not lost their lusts; and in the shouts and tumults of to-day, the Face of Compassionate God is dim. There must be change in the *heart* of the world. And this task of transformation will be achieved by Education and Legislation. The transformation must take place in childhood and adolescence.

Programmes of violence have for a long time been accepted in Europe. The pages of her history are strewn with wreck and ruin. War! Destructions! Religious persecutions! Civilisations have failed. Power and pride shout in our fierce cry of progress. We have not carried the vision of *Ahimsa* (Non-violence) into our life. Our food, our commerce, our social life, our national programs are infected with *himsa*.

This civilisation of *himsa* (violence) must go. A New Brotherly Civilisation must we build. Hate will not help us. To-day the nations spend their wealth of emotion in strifes. It is the Religion of Reverence we need to rebuild humanity.

If I were asked to express in one word the very soul of India, I would say:—*Ahimsa* (Reverence for Life). And the eternal quest of India has been to utter and embody *Ahimsa*, in thought and art and worship and social and political activities.

The principal of *Ahimsa* influenced India in her dealings

with the world. She dreamt no dreams of dominion and conquest, and she became a Guru even of Japan and China,—countries jealous of the “stranger.” India was never a militarist nation ; her reverence for Humanity, for Life, saved her from imperialist ambitions. It was a great political truth which Buddha expressed when he said : “ Unhappy are both the victor and the vanquished. The vanquished because of oppression, the victor because of the fear that the vanquished may arise and triumph.” India did not attempt to enslave other nations. To enslave is to commit *himsa* (violence).

Europe alas ! has wandered from violence to violence ; and civilisation lies broken and bleeding.

Yet within me is the faith that India’s vision of *Ahimsa* may still be the seed of a New Civilisation and in my heart is the hope that this ancient blossom of Light may still be the healing of the Nations.



THE GIFT OF LIFE.

“ To stop killing is not a negation ; it is and of necessity involves the conferment of the gift of life on those who would otherwise be doomed to become the victims of the lust of war. This is a matter very near our hearts in Europe, where only two decades ago the youngest and finest of the manhood of ten nations fell to the sword and drenched the Continent with their blood. Equally so is it near our hearts to denounce the killing for meat of the weak and helpless animals which fall to the slaughterer’s axe every year, and the poor, defenceless creatures which day after day make sport under the grandiloquent title of “ science ” for the vivisectionist.”

—Miss Irene Cook.

Meaning of Non-Violence.

BY

MAHATMA GANDHI.

(*Harijan*, July 20, 1935)

An English friend sends me the following letter :

“ Will you please see the attached copy of a report in the *Madras Mail*, and very kindly let me know whether it reproduces your words accurately ? And if it does, would you be so good as to explain how you reconcile the view here expressed with your more usual statements ? It seems to me the most dangerous doctrine yet recorded. It invites anyone to take the law into his own hands, and do murder or any other violence, on the sole pretext that he is afraid, or that the only alternative to violence is a cowardice that is worse. Hurrah for General Dyer, in that case ! ”

The following is the cutting from the *Madras Mail* dated 7th instant :

“ Replying to a letter from a prominent Congressman, who had described the Hindu-Muslim tension in a village in Andhradesa and the reported aggressive attitude exhibited by Muslims of the village, and who sought his advice in the circumstances, Mr. Gandhi, in a private communication, says :

‘ Dear friend,

‘ The condition described by you is regrettable. If the people fear their Muslim brethren they have every right to defend themselves by physical resistance.

‘ Not to do so will be cowardice which can in no way be described as non-violence. Cowardice is a species of violence worse than open and armed violence.’ ”

Though I have no copy of my letter, what is claimed to be a reproduction of it substantially represents my views. I cannot recall the name of my correspondent. He is unknown to me. If he is a prominent Congressman, I fancy I would know him. As stated by the *Madras Mail* correspondent, my letter was a private communication in reply to an enquiry. My reply should, therefore, be read together with the circumstances which prompted it. If I had preserved the letter, I would have reproduced the main contents. It was a long letter. The writer gave in detail the condition of the villagers. The Hindu inhabitants were described as helpless and panic-stricken. They knew nothing of non-violence. The writer wanted to know what the villagers so situated were to do in the face of daily increasing violence on the part of the Muslims of the village supported by others coming from other villages. The advice I gave has been the advice I have always given in such circumstances. When I was travelling with the Ali Brothers in 1920, wanton acts of violence by the police near Bettiah were reported to have been done. I dealt with the matter in a public speech delivered in Bettiah and wrote on it in the columns of *Young India* of 15th December 1920. The relevant paragraph from it is reproduced at the end of this article.

Non-violence cannot be taught to a person who fears to die and has no power of resistance. A helpless mouse is not non-violent because he is always eaten by pussy. He would gladly eat the murderess if he could, but he ever tries to flee from her. We do not call him a coward, because he is made by nature to behave no better than he does. But a man who, when faced by danger, behaves like a mouse, is rightly called a coward. He harbours violence and hatred in his heart and would kill his enemy if he could without being hurt himself. He is a stranger to non-violence. All sermonizing on it will be lost on him. Bravery is foreign to his nature. Before he

can understand non-violence he has to be taught to stand his ground and even suffer death in the attempt to defend himself against the aggressor who bids fair to overwhelm him. To do otherwise would be to confirm his cowardice and take him further away from non-violence. Whilst I may not actually help anyone to retaliate, I must not let a coward seek shelter behind non-violence so called. Not knowing the stuff of which non-violence is made many have honestly believed that running away from danger every time was a virtue compared to offering resistance especially when it is fraught with danger to one's life. As a teacher of non-violence I must, so far as it is possible for me, guard against such an unmanly belief.

Non-violence is the greatest force at the disposal of mankind. It is mightier than the mightiest weapon of destruction devised by the ingenuity of man. Destruction is not the law of the humans. Man lives freely only by his readiness to die, if need be, at the hands of his brother, never by killing him. Every murder or other injury, no matter for what cause, committed or inflicted on another is a crime against humanity.

But I see quite clearly that this truth about non-violence cannot be delivered to the helpless. They must be taught to defend themselves.

The sceptic then argues: "You cannot teach non-violence to the weak and you dare not take it to the powerful. Why not admit that it is a futile creed?" The answer is, non-violence can be effectively taught only by living it. When there is an unmistakable demonstration of its power and efficacy the weak will shed their weakness and the mighty will quickly realize the valuelessness of might and becoming meek acknowledge the sovereignty of non-violence. It is my humble effort to show that this is no unattainable goal even in mass action. With critics like the English friend, I plead for patience.

The deduction that the friend draws from my letter to

the Andhra correspondent is in my opinion wholly unwarranted. Even without the letter to which mine was a reply, it is clear that there would be no occasion to defend one-self when police aid is at hand. The police won't if they are faithful to their trust, allow open aggression or violence. Resistance in self-defence is allowed in law. I was dealing with circumstances which were assumed to be beyond the reach of law or police. They punish more often than they prevent, much less detect, crime. *Self-defence, then, is the only honourable course where there is unreadiness for self-immolation.*

* "And in future, if and when such incidents happen, they must be prepared to defend themselves. It is better if they can manfully stand persecution and allow themselves to be robbed, instead of hitting in defence of their persons or property. That would indeed be their crowning triumph. But such forbearance can only be exercised out of strength and not out of weakness. Till that power is acquired, they must be prepared to resist the wrong-doer by force. When a policeman comes not to arrest but to molest, he travels beyond his authority. The citizen has then the inalienable right of treating him as a robber and dealing with him as such. He will therefore use sufficient force to prevent him from robbing. He will most decidedly use force in order to defend the honour of his women. The doctrine of non-violence is not for the weak and the cowardly ; it is meant for the brave and the strong. The bravest man allows himself to be killed without killing. And he desists from killing or injuring, because he knows that it is wrong to injure. Not so the villagers of Champaran. They flee from the police. They would strike and even kill a policeman, if they had no fear of the law. They gain no merit of non-violence but on the contrary incur the reproach of cowardice and unmanliness ; they stand condemned before Government and man."

Karmic Law.

(The Key to Happiness and Right Living)

Being part of a lecture give at the International Offices
of the Order of the Golden Age in May, 1912.

BY

CAPTAIN WALTER CAREY, R.N.

In discussing this subject I propose to make some comparisons between the well-known Natural Laws and the Spiritual or Karmic Law so little comprehended in this country.

The word Karma is taken from the Sanscrit and literally translated means "Action." It is used in our language in two senses, one when we speak of a personal Karma, referring to something that has happened or is going to happen to an individual and which is due to Karmic law; the other is when we speak of the Law of Karma, a spiritual law of Cause and Effect, which operates so that there is no such thing as Luck or Chance or Accident. Everything that happens occurs only in accordance with such Law, and is the inevitable outcome of previous causes, this world being ruled by Divine justice.

In scripture this Law is summed up in the sentence "Whatsoever a man soweth that shall he reap." All kindly and unselfish actions produce good Karma, not always immediately, but quite certainly, and all unkind and selfish acts store up bad Karma, both sorts, good and bad, being repaid at some time or other. But not necessarily in the same sort of events; for instance, if to-day we ill-treat someone, it does not mean that at some future date we shall receive exactly similar ill

treatment, but that the quantity of pain or pleasure we meted out will be meted to ourselves. In the words of Arnold :

It knows not wrath nor pardon ; utter true
 Its measures mete, its faultless balance weighs ;
 Times are as nought, to-morrow it will judge,
 Or after many days.

By this the slayer's knife did stab himself ;
 The unjust judge hath lost his own defender ;
 The false tongue dooms its lie, the creeping thief
 And spoiler rob, to render.

Such is the Law that moves to Righteousness,
 Which none at last can turn aside or stay ;
 The heart of it is Love, the end of it
 Is Peace and Consummation sweet. Obey."

All actions cause as it were a Karmic debt, which may be paid to us either in a lump sum, or perhaps in small amounts spread over a period of years. Kindly acts for many years might be repaid in some piece of good fortune, or sudden recovery from illness, or perhaps in freedom from small worries, or in good general health. The Karma of cruelty might necessitate the loss of a limb, or constant ill-health. The important point is that all misfortune, ill-health and unhappiness, are caused by the working of laws set in motion of our own free will, by our own thoughts and actions, and that an end can be put to all this misery when we choose. New Karma can be created which will balance against old Karma of the opposite sort.

This spiritual Law of Karma is one of Nature's laws ; it is one of the laws made by the Creator, just as He has made the physical laws—as, for instance, the laws ruling the forces of electricity, of fire, or of water. So when one is asked, " How do you know of this Law " ? " What is your authority " ? " How do you know if it is true " ? the answer is much the same as

if one were asked the same questions about some physical law, and the reply is that the Law was discovered by men who gave time and study to the subject. To investigate, you can either go to some place where the science is studied and put to practical use, or you can learn from books or teachers and experiment for yourself. If, in your experiments, the result always comes out in harmony with the Law, you may feel assured that the Law is truly stated; and in a like way the truth of this spiritual Law can be tested.

It is often stated that spiritual matters are mysteries, and are not intended for comprehension, and so they are not studied. It is only fifty years ago, or less, that the same was said about physical Science—that we are not intended to know, and that it is wrong to pry into secrets of Nature. Many therefore looked on scientific investigation as a dangerous playing with the forces of evil.

Yet physical Science has gone ahead, and the idea that we must not investigate is now seen to be nonsense. So also it will be with spiritual Science. In the East the subject has been studied for centuries, and they have a mass of most interesting information, much of which can be tested by observation, and in this way various spiritual laws have been formulated. The Law of Karma is one of these.

We must remember that when a scientific man speaks of a scientific law, he does not mean that our knowledge of the law is perfect. He accepts it provisionally, always on the look out to modify it when new facts are discovered.

So our scientific definitions are only human attempts to put into words as accurate a statement as possible of what we have discovered about certain laws, and they are always open to revision. For instance the laws of Chemistry have been modified since the discovery of radium, and, as our knowledge increases, scientific laws are brought nearer and nearer to the truth. So with the Law of Karma, as knowledge increases modifications in the details of our human interpretation of it will occur.

It is very important to understand Natural Laws, because understanding brings power and safety in everyday life, as well as increased confidence and comfort. Instead of fearing the forces of Nature, they are diverted to our convenience, and we utilise these forces just as in steam power, motors, electric light. "Knowledge gives power." Ignorant people fear the forces of Nature. Savages, seeing an eclipse, are terrified, and attribute the phenomenon to the action of evil spirits; but educated people have no fear, because they understand the cause and the law which is manifested.

So with Karmic Law: ignorant people live in a state of fear; they fear accident, bad luck, misfortune to themselves and to relations and friends, and when these things happen consider them inexplicable—"a bolt from the blue."

In the leading article of a daily newspaper, speaking of the Titanic disaster, it was said, "The mystery of evil is a problem that has exercised vainly the greatest intellects of all ages..... In despair we moderns have mostly given up the puzzle." This is how people speak and think at present in a country which though well versed in natural law is ignorant of spiritual laws. Those, on the contrary, who have studied Karmic Law make use of their knowledge to avoid setting in motion the forces that produce misfortune and disaster.

The question now comes "What is the good of these laws"? "What their purpose"? "Why has the all-loving Creator placed us here surrounded by, but ignorant of the workings of such dangerous forces?" Let me take an analogy from ship-life in the Navy.

In a ship there are many rules and regulations. A youngster joins and finds himself amongst strange and unfamiliar surroundings; he is ignorant of ship discipline, until he learns by the bitter experience of running up against the rules and regulations. The object of the regulations is not to provide the officers with the opportunity of serving out punishments, but to make these young blue jackets think, and so train them into useful sea men.

The object of the laws of Nature and of Karma is not that the higher powers may find pleasure in punishing people, but to make us think, and to train and evolve our spiritual faculties. What is the best way to train any one in any branch of life? Is it a good plan for the teacher to stand near the pupil and continually say "Do not do this," "Do not do that," and to be for ever correcting him in time to prevent mistakes? Practical people know that such a scheme is useless, because the pupil gets into the habit of relying on the warnings, and never learns to think and act on his own initiative.

Ship-life elucidates the point. In a ship where the executive officer interferes continually with the details of everyone's work, the result is that, after a while, no one in the ship will act on his own responsibility, and she becomes 'slack' and useless for training purposes.

The best result is where the executive officer lays down good general order, and then leaves individuals free action, followed by praise and promotion for good work, and punishment for bad work. This system produces reliable officers and men, accustomed to think for themselves.

In one ship in which I served, the officer whose duty it was to administer summary justice in the small every day cases, used the following plan. After fixing the blame, he would ask the culprit what was the punishment due to him, and when the man said he did not know, would express astonishment that any sensible person should have broken ship rules without calculating the punishment, in case he were found out. Having rubbed that idea in, and ordered the full punishment prescribed by the regulations for the offence, he would then enquire if the man thought it sufficiently severe to prevent his again breaking that particular rule.

This plan worked well, the men getting to see that punishment was not due to the officers, but simply the natural effect of breaking rules. And it is a like scheme, on an infinitely grander scale, that you find in Nature. The Creator

has arranged Natural and Spiritual Laws; and ill health, accident, bad luck, ill-fortune, are penalties due to our having broken certain Laws in the past, and these could have been calculated and avoided if we had had the wisdom to discover and obey the laws under which we live.

The word "accident" is a misnomer, for there is no such thing in a world ruled by Divine wisdom. All Science demonstrates that nowhere in Nature is there accident, all is order. Nowhere is there irregularity of action; fire does not cause heat one day and cold another.

We who live in the West have learnt much of physical laws, and as a result many things that were once termed accident do not now occur, or if they do are attributed to the true causes. In the East where so much has been discovered of spiritual Law, many events unintelligible to us are accounted for.

In the recent case of the Titanic—if that were an "accident" could not the all-loving Creator have sent another ship to the spot and so have prevented all the loss of life and suffering? How easy for him to have ordered a slight alteration of wind or of current or in hundreds of other ways arranged that another vessel might have been brought near.

That He did not do so, is a proof that the disaster was not what is called "accident," but an event in accordance with the working of Divine Laws, both physical and spiritual, which cannot be evaded. To understand the loss of life and all the suffering entailed one must search the Karmic Laws, and for a full explanation it would be necessary to know the complete details of each separate life and perhaps of previous lives, until the actions that now produced this Karmic result were ascertained.

And though this is impossible, we may see that an explanation of every detail could be found along these lines for this particular disaster, and for all those that darken the pages of history.

I must point out some characteristics of natural physical laws, and of the spiritual or Karmic laws.

1. All are invariable in their action. This renders their comprehension possible.

2. The physical laws act without feeling or sentiment; fire burns whether for the good purpose of warming a poor person, or for the wicked purpose of burning an enemy. The motive does not count, nor in any way affect the matter. In spiritual law motive is most important, because it affects the character of the actor.

3. The laws exist in all countries whether the inhabitants are aware of them or not. The physical laws are always in action in Nature, and so are the Karmic laws; and every day we make good or bad Karma.

4. Physical law is beneficent if worked with, and destructive if neglected or worked against, and effect follows immediately on cause.

Steam is a good servant provided the laws of steam pressure and the strength of boilers are followed; but, if these laws are neglected, an explosion follows. Wireless telegraphy is useful, but if the operator disregards the laws of electricity he may be struck dead. Karmic law is beneficent if worked with harmoniously, but if we contravene it the results are disastrous, as seen in the enormous amount of misery and unhappiness in the world. Yet a beneficent arrangement in the working of the Law usually provides a considerable interval of time between cause and effect, which allows opportunity for thought and for the undoing of wrong action.

In considering ship-life we saw that the rules and regulations in a ship are to make the sailors think and act wisely. The Natural and Spiritual Laws in this world are also to make people think and act wisely. The object of the ship-life was to train the blue jeckets into useful sailors; the object of life on this planet is also to train us. God's plan for us is Evolu-

tion—physical evolution under the pressure of Natural laws, and spiritual evolution under the pressure of Spiritual laws. And right conduct is in all cases that which works harmoniously with these laws.

It is easier to understand Karmic Law if we accept the doctrine of Reincarnation. It gives a logical and reasonable explanation for so much that is otherwise unintelligible and apparently cruel and unjust.

It is to the effect that each of our earthly lives is but a short period in the much larger life of the human spirit, that we come here for a course of training, and, after an interval at the end of each life spent in higher worlds, return again and again to this planet, wearing different bodies each time, and living under different conditions, in different parts of the world, until our training is complete, and there is no more need for terrestrial birth and death—until we are sufficiently evolved to exist in higher spheres elsewhere.

The scheme is often compared to the training of a boy at school who returns term after term until his education is complete, and he is fit to take his place in the larger life of the outer world. The Laws of Reincarnation and Karma, taken together, explain the extraordinary diversity of conditions of human life—because immortal spirits being in different stages of development and training, require different lessons. Thus are accounted for genius and great intellectual powers, idiocy, diseased bodies, and cripples from birth, these being cases of Karmic results from former lives, and not instances of favouritism. The child born a genius is probably one who formerly studied and acquired talent; the crippled body is the dwelling of a spirit that in a previous incarnation acted with cruelty and lack of sympathy toward others.

The usual objection to Reincarnation is this. If it be a fact, why do we not remember former lives? And the simplest answer to that question is that we are not yet fit to remember; we are not sufficiently evolved to be trusted with that power

of memory. For if we did remember, how many of us are strong enough to treat well and kindly those who in a former life ill-treated us, when now in this life placed in our power? What chance would the criminal have of making a fresh start, if at birth he were recognised and all his previous misdeeds were remembered against him? Is not the arrangement that a sponge is as it were wiped over the slate of memory, a merciful and bedeficial one? Later on, when more evolved and likely to turn our knowledge to good use, we probably shall remember.

In countries where these spiritual laws of Reincarnation and Karma are generally understood, amongst the population is found a very much greater contentment and acceptance of the conditions of life and a much happier frame of mind than the restlessness and discontent to which we are accustomed.

In Europe where Karmic law is unknown, the greatest fear of most people is the fear of death; this is proved in everyday conversation, in our newspapers, in the way we speak of the departed and of death—as though it were the greatest misfortune possible—and in our ghastly funeral ceremonies.

In the East, death is not feared. Not that they like being killed or dying any more than we do, but they have no dread of it. The Japanese shewed this in their war with Russia.

There were numberless cases where men went cheerfully to what they knew was certain death. 'Patriotism' certainly, but with the addition I think of the knowledge that death is merely the passing of the spirit to new conditions, and that if the Karma of the life has been good, the motives unselfish, and life's duty done, then the next existence must be happy, and death no matter for dread or fear, but promotion to a higher life.

Some one may ask whether, if everything depends on Karma, the Creator personally attends to every little event of

life, adjudging the reward or punishment? My answer is 'No.' He has laid down laws, and there are great Intelligences, who administer these laws, who decide how much of what is owing shall be settled during a life, in what form and when the reward or punishment shall be awarded. In sea life the Admiralty or some high authority lays down rules and regulations, to be administered by officers of various ranks, the regulations decree a certain reward or punishment but the officers determine the exact amount and form, and when and where it shall take place.

Now there are some people who think that everything may be attributed to Kismet or Fate, and there is a good deal in the idea if rightly understood, for we must remember that an individual's Karma may be divided into two parts.

1. The Karma he is born with, due to previous lives, which turns up in character and the conditions he is born in, and in some of the happenings of life. This, as in our present state of evolution we do not remember former lives, may be considered as Kismet or Fate, originally fixed by ourselves, but now beyond our control.

2. The Karma that is made from day to day by thoughts and actions. As this amounts to about three-fourths of the Karma that happens, and is quite under our control, it is of the greatest importance that we should understand about it—because it not only affects our present life but also will turn up in future lives as good or bad Karma, exactly as we now act.

And so we reach the practical question, how are we to control our Karma? Karma is caused by our actions. Our actions are caused by our thoughts. Therefore if we control our thoughts, we shall control our Karma. So anyone who understands Karmic Law and wishes to put in practice what he has learnt, must first take in hand his thoughts and himself, for if thought is right it will be an easy matter to make action right and the Karma good.

To some people the idea that what one thinks matters, or that thoughts can be controlled, is new: but directly the subject is studied it is seen that it must be so: For example the building in which the reader is seated, existed first in the thought of the architect, and without that thought it could not have been built; it would have been no use to supply bricks and materials to the workmen without the plans and directions, and if the thought had been faulty and incomplete, the building also would have been faulty and incomplete. And it is the same in all our industries.

The person who does not control his thoughts, may be compared to an ill disciplined ship firing her guns, discharging projectiles without aim or method in all directions, wasting ammunition, and a danger to everyone. Whereas the battleship with discipline and control, fires only selected projectiles, and chooses the range and aim, and then every shot hits the object aimed at.

To control this discharge of thought forms requires time, trouble and patience; one has to be continually pulling up in one's thinking and asking oneself is this thought going to do anyone good? If not it must be dismissed, and a useful thought substituted, and the habit of selecting the things that one chooses to think about must be formed.

Actions also must be taken in hand, and continually scrutinised to see if they tend to helping on the general scheme of evolution. If not, the action must be altered; not an easy matter in the case of long established habits, but it can be done with perseverance. And so we gradually learn to control our Karma.

Now after studying these spiritual laws one looks round for some personal habit to experiment on, and I think the easiest subject on which to make a start and one by which most English people are making bad Karma is our habit of eating flesh.

The eating of flesh causes bad Karma because cruelty is

against spiritual law ; it does not work for the evolution either of the man who is cruel, or of the person or animal the cruelty is directed against ; therefore two or three times a day many store up bad Karma.

Now the first thing to do is personally to investigate and satisfy oneself if killing is cruel ? Is the transport of animals cruel ? Are conditions in cattle ships wickedly cruel ? Should the meat trade and traffic in flesh be encouraged and patronised by people who hope that they are evolving into spiritual beings ? Are the men and women who are engaged in this traffic, in this slaughter, helped by their work in their evolution as immortal spirits ?

If the answer to any one question is that the conditions are cruel, then it is against spiritual law. The next points for investigation are, is this habit of eating flesh, which we were brought up to believe in as necessary in accordance with the natural or scientific Laws of Health ? Are we building our bodies of the best materials when we eat flesh ? We know that our bodies—like a building—continually require renovation and repair ; are we using the best bricks ? Or do we prefer to use material from some building that has been demolished and is going into decay ?

All these questions are dealt with in considering the natural Laws of Health ; and one finds that flesh-eating is against the laws of the human body.

Is it to be wondered at that we are unhealthy ? We break the natural Laws of Health, and produce sickness and disease ; we break Spiritual Laws by our cruelty and callousness in not caring how our food is obtained, and so both by thought and action we daily make bad Karma. And we are told that the Karma of cruelty is usually sickness and disease.

How to change all this ? First we must use the power of thought, we must get clear thought in accordance with the spiritual laws of humaneness and benevolence to all beings. Second, we must give up eating flesh, and in place

of it eat pure and simple foods. Information can be obtained as scientific as we wish, or so simple that a child can learn what to eat and how to eat it. After a time it is found that one has succeeded in doing what one attempted—one has altered a daily habit of thought and action, and at the same time has proved the truth of the spiritual teaching of the power and importance of thought. This leads to examining other kinds of personal thoughts and habits. Is temper under control? Are we quite truthful? Do we always play the game? Do we treat others considerately and kindly? Are we unselfish? Do we try to help others?

It is easy to make a long list, and to find many fields to work on in altering for the better our thoughts, actions and motives—thus bringing our lives more and more in line with Spiritual Law, and in so doing not only evolving our own faculties and making good Karma, but actually taking part in the Divine work of Evolution.



God Save our Motherland.

God save our motherland.

God bless our much loved Land.

God save our Ind.

Sing of our stories old.

Sing of her Heroes bold.

Sing of her hearts of gold.

God save our Ind.

Lord Buddha's Message.

BY

Rev. DHARMA ADITYA DHARMACHARYA, M.A.

Editor, Buddhist India.

Six hundred years before the advent of Jesus Christ, that is, two thousand five hundred and fiftyseven years ago, when there was rampant sacrifice of men and animals in the sacred name of the mythical deities and incessant slaughter of millions of "God's Creatures" for feasts royal and selfish pleasures, there appeared in the royal family of the Ikshvaku solar dynasty of King Suddhodana and Queen Maya Devi, in the democratic kingdom of Kapilavastu at the foot of the Himalayas, a royal sage in the form of Prince Siddhartha who became famous as Buddha, the Supremely Enlightened One and roamed all over India delivering from house to house His Message of Love and Respect for, and Mercy towards, Men and Animals, nay the whole of Humanity. He was a peerless, fearless champion of the cause of Humanity and proclaimed the Message of Humanitarianism for full fortyfive years amongst the princes and people of India.

Ahimsa or Non-Violence in thought, speech and action was and has always been the first principle in His Doctrine which He enjoined as a moral law upon both His lay and monk disciples. The first thing that He taught was that every being male or female should abstain from causing injury to living beings. He made it the first in His Five Precepts or Pancha Sheela which means the Five-fold Moral Clause enjoined upon all who sought initiation under His Doctrine which He called 'Arya Sanātana Dharma' or 'the noble eternal religion.' He also enjoined it as the first law

in the principle of the "Dasha-Akushala-Karmapatha" or "the Ten Evil Deeds" which everyone should give up. For the monks and nuns or members of the Holy brotherhood He made it compulsory in the Dasha Sheela or the Ten Moral Deeds to be practised everyday. He considered killing or violence as one path leading to purgatory, hell or re-birth in the form of that which is killed. He pointed out the importance of Karma Yôga and the dangers of falling away from the Path to Nirvâna or Eternal Bliss and Supreme Enlightenment which everyone, man or animal can aspire after. While emphasizing upon the life of a human being as supremely efficacious for the attainment of the Spiritual Goal of Humanity, that is Nirvâna or the Limitless, Formless Happiness and Peace, He pointed out how even the animals could by doing the pious karma of non-violence, aspire after the same, in the after-life. It is this elaborate interpretation of the principle of humanitarianism which had put a stop to the reckless sacrifice of animals in the vedic sacrifices and slaughter and royal hunting of thousands of dumb animals in India,—a socio-religious custom that existed in India 2,500 years ago.

His Activities as Animal Incarnations.

The Jâtaka and Avadâna literature in the Buddhist Tripitaka comprising 84,000 sections, give numerous instances of His previous incarnations numbering 550. In the Sasa Jâtaka, He sacrificed his life as a hare for a noble cause. In the Suvannamiga Jâtaka, He was born as a Golden Deer when the King of Benares was hunting and killing all animals that came in his way. By His prowess He offered Himself as the substitute for a pregnant she-deer and thereby made the King to abstain from killing birds, beasts and fishes in the air, the water and on land. For this He got the Deer-Park, now at Sârnaath, Benares and is known in Buddhist Literature as Mrigadaya or Migadaya in Pali.

His Activities as a Man and a Prince.

One who reads the early life of Buddha when He was leading a prince's or ascetic's life and the renowned "Light of Asia" of Sir Edwin Arnold can easily conceive the humanitarian spirit that impelled Him to renounce the world for the removal of the curse of humanity,—killing in the name of God and for the sake of pleasure—an inhuman act, unbecoming of human beings who were destined to lead themselves to Godhood, absorption into the Supreme Reality or Nirvâna, by the *Mânushika* or *Manushya Karma*—Human or Manlike Act. Even as a young prince He protected the arrow-wounded swan from being killed by his cousin Prince Dêvadatta, by testing the arrow upon His own body, by applying soothing herbs and honey on the wounded part and by refusing to part with the swan whom the carnivorous Dêvadatta would have killed and devoured like vultures. Here He gave a definite lead to the humanitarian movement by challenging that greedy, inhuman hunter to a public contest.

His vindication of the claims of even animals to live was fully corroborated by the assembly of priests who were Brahmins and believed in Vedic blood-sacrifices and princes who were fond of royal hunting for pleasure and food. One cannot remain satisfied without quoting a passage about His human challenge :—

" Say no ! the bird is mine,
 The first of myriad things which shall be mine
 By right of mercy and love's lordliness.
 For now I know, by what within me stirs,
 That I shall teach compassion unto men
 And be a speechless world's interpreter,
 Abating this accursed flood of woe,
 Not man's alone ;"

(Light of Asia, Book I).

Human Pity on Brutality of Savage Nature.

Besides this clear message of Lord Buddha for men and animals, He greatly pities this world of misery when He marked :

“ How lizard fed on ant, and snake on him,
And kite on both ;.....till everywhere
Each slew a slayer and in turn was slain,
Life living upon death. So the fair show
Veiled one vast, savage, grim conspiracy
Of mutual murder, from the worm to man,
Who himself kills his fellow ;”

This terrible scene of ignorance leading to untold and ceaseless misery created by the lack of knowledge of the Spiritual Truths and of the Law of Karma or Action and Re-action, impelled Him to renounce the world which He did at the age of twenty-nine.

Ascetic Gautama Stops Vedic Sacrifices.

While roaming and practising penance for six years, Ascetic Gautama was roaming about the Bebhara Mount near Rajgir when He came across the peasants who said :

“ We are sent
To fetch a sacrifice of goats five-score,
And five-score sheep, the which our Lord the King
Slayeth this night in worship of his gods.”

The Brahmin priests who had enjoined this blood-sacrifice in order to wash off the sin of the King and to please the Gods the princes who had so long depended on the Brahmins were forced to kill, on such heterodox grounds and beliefs. But the great speech that He gave to King Bimbisara can also be useful today, for stopping the daily slaughter going on in particular in Hindu shrines and Municipalities and Slaughter-houses existing at present in India, Burma and Ceylon. He

rightly pleaded for humanity and for the practice of Fruitarian, Vegetarian, Humanitarian and Natural Method of Diet and Living.

“.....how fair,

This earth were if all living things be linked
In friendliness and common use of foods,
Bloodless and pure; the golden grain, bright fruits,
Sweet herbs which grow for all, the waters wan,
Sufficient drinks and meats.” (Idem, Bk. V.)



“Thou Shalt Not Kill.”

Death, natural death, is but a brother friend,
But death by man inflicted is a crime,
Against his spirit which can never end
But will persist beyond the bounds of time.

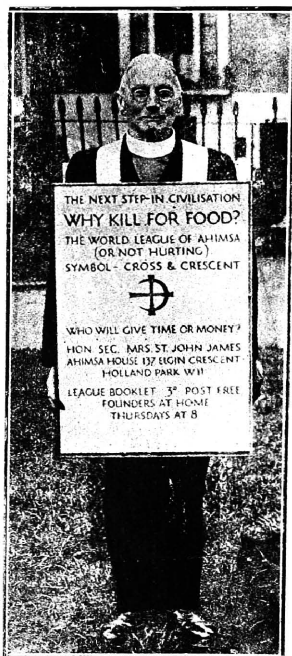
Who sheddeth blood, be it of man or beast,
By actual deed or custom and consent,
Is aiding evil, being its high priest,
And earning for himself just punishment.

The crime of killing is man's greatest sin
Against his spirit and the creature slain;
Let him renounce it, soon will he begin
His spiritual kingdom to regain.

He will advance where now he's standing still
He will achieve where now he can but fail,
The light divine, now dim, his soul still fill,
His quest be ended for the * Holy Grail.

. PERCY HILL.

* Emblem of man's higher self.



The Late Rev. E. F. Udny.

(See page 172)

“More Meat More Maladies.”

“Meat Contains larger percentage of Uric Acid.”

Says Prof. Hall of Manchester.

Name of Articles.	Uric Acid in grains.	Name of Articles.	Uric Acid in grains.
Fish	8'15	Potatoes ...	0'14
Mutton	6'75	Cabbage-Lettuce.	Nil.
Veal	8'14	Cauliflower ...	Nil.
Pork	8'48	Asparagus ...	1'5
Sweet Bread (Thyums).	70'43	DRINKS ...	Gr. of U. A. per pint.
Beef Steak ...	14'45	Lager Beer ...	1'09
Liver	19'26	Ale	1'27
Wheat Bread White.	Nil.	Porter	1'36
Oatmeal	3'46	Tea	3'22
Rice	Nil.	Coffee	4'58
Peas	2'54	Milk	Nil.
Beans	4'17		

The above comparative figures of the percentage of Uric Acid in grains found in various articles of diet from animal and vegetable kingdoms speak for themselves.

It is evident that in spite of these proofs of the disease producing tendency of **meat diet**, those who persist in indulging in meat diet voluntarily invite many of the dangerous diseases mentioned below.

DR. ALEXANDER HAIG, M. W. F. R. C. P. SAYS
THAT DISEASES LIKE:—

Gout	Lethargy	Bright's Disease
Rheumatism	Vertigo	Albuminuria
Headache	Syncope	Dropsy
Epilepsy	Insomnia	Gravel
Convulsions	Paralysis	Calculus
Chorea	Asthma	Neuritis
Hysteria	Dyspepsia	Relentis
Neurasthenia	Liver Congestion	Appendicitis
Nervousness	Glycosiria	Cerebral and Spinal
Mental Depression	Diabetes	Degeneration

and many others are caused by Uric Acid.

"The real cause of the majority of cases of appendicitis is the eating of flesh food by human beings (whose intestines are too long to allow the flesh-food to be ejected from the body before it becomes poisonous), and the retention of it mixed with digesting vegetable matter in the caecum."

"Appendicitis is commoner in men than women. Why? Men are far greater meat eaters than women."—(*Josiah Oldfield*.)

"The earthy matter which predominates in flesh foods, often becomes a burden. In fruits we find a minimum of the earthy element, whilst at the same time they are rich in salts and acids, which, by purifying and maintaining the fluidity of the blood, carrying off the waste material of the body at the same time, tend greatly to ensure that elasticity and freshness of the whole system which is absolutely essential to the attainment of a ripe old age."—(*J. Hern*).

The Advantages of Vegetarian Diet.

Vegetarian food is Man's **NATURAL** Food. It includes all the Cereals, Nuts, Fruits (fresh and dried) Legumes, Vegetables and all their numerous products and it can be supplemented by milk and honey.

Vegetarian Food contains all the body-building properties found in flesh foods but in **RICHER ABUNDANCE**. It is also **VITAL** food and contains the principle of life.

Vegetarian Food is free from the germs of **DISEASE**, and also from animal waste products. It tends to **ELIMINATE** uric acid from the system instead of introducing it.

Vegetarian Food promotes **HEALTH** and Longevity, **PREVENTS** illness and surgical operations; reduces the menace of Cancer and Appendicitis to minimum; cures and prevents **INTEMPERANCE**; and makes a humane and spiritual life possible.

Vegetarian Food does not necessitate **BLOODSHED** and **CRUELTY** and therefore should commend itself to all humane and truly cultured persons.

Vegetarian Food increases mental and spiritual perception, causes Humane Sentiment to become manifest, and aids Man in the control of the lower propensities of his physical nature.

Vegetarian Food is in accord with the Divine Will; for our Creator made Man a **FRUIT EATING CREATURE** (a fact admitted by all our most eminent Naturalists and Anatomists). The first command given in the Bible to Mankind (Gen. i, 27), and the teachings of the Prophets of all religions confirm this fact.

Vegetarianism and Health.

BY

C. R. JAIN, Bar-at-Law.

The question of the relation of food to health is being properly studied now-a-days by the leading medical authorities in the west.

Dr. Bircher-Benner of Germany is one of those who have evidently bestowed much care and consideration on the subject. I am giving some valuable extracts here from his book, "Food Science for All" for the benefit of those interested in the question in India.

Dr. Bircher-Benner has discovered the fact that plants represent condensed sun-light, which is very essential for our health, and says with reference to it:

"The meaning of this discovery will be at once evident to you when you hear that it is as much as to say: for human nourishment fruits, nuts, and raw salad have the highest value, foods of animal origin have the lowest value. (Food Science for All pp. 66).

On page 58, he tells us:

"Neither with flesh, nor with poultry, nor eggs, nor caviare, not even with cow's milk, can one strengthen the weak, much less cure the sick. So many thousands have already had dearly to expiate such ignorant experiments; they have paid for them with early death or with long illness. The excessive proteids in the food are not only a bad source of energy...their breaking down in assimilation grievously overloads the organs, as any chemist familiar with the facts can tell you."

Again on pp. 99 and the following pages he explains :

“ Here one will be tempted to think that there are also other nutrition units of animal origin, such as, e.g., eggs and milk. The hen's egg also is a complete synthesis of food material for the first period of growth of a living being. But try to feed a human being on hen's egg alone, or even with a diet in which hen's eggs form the chief constituent. This person will soon fall ill. The digestive organs will refuse to act, the kidneys will excrete albumen, and will presently become inflamed. And if you do not soon abandon your experiment, the grave injury to his organism will cost him his life. Why? Because the wisdom of life designed the food material of the egg only for the life-stage of the embryo chicken, characterised by certain conditions, for a stage of most rapid growth without motion. For milk, Bunge has proved this special and careful design of nature. He has shown that the composition of the milk of the various species of mammals, in particular the albumen content, stands in a certain relation to the rate of growth of the particular suckling. Moreover milk, as you already know, lacks iron, which the new-born animal brings with it into the world in quantity sufficient to last for the nursing period. Hence a person whom you try to nourish on milk alone or even mostly, e.g., on milk and white bread, will also sicken, will suffer from ever-increasing poverty of the blood, waste away and soon die. The injuries which arise through the policy of boiling milk, through the destruction of the vitamins so that in the most extreme cases Barlow's disease results, all this I have not taken into account. But what I wish you to notice with regard to milk is the dependence of this food upon the source from

which the mother gets its food. Milk has different nutritive results according as the cow is fed on green fodder or dry fodder. With green fodder nutrition is better, for simply by drying the grass the nature of the original nutritive energy is degraded. The vitamins are said to be diminished.

“But what are the vitamins? Something intangible, something that exists, that acts, and yet something that no one has been able to find. They are the still unknown substances! For example 200 grams of dried yolk of egg were extracted with 400 cubic centimetres of water, and the water evaporated off. The water-soluble vitamins should now be present in the 4.5 grams of dry residue. The chemical analysis of this dry residue showed nothing but inorganic salts. At first, then, these inorganic salts had been contained in the yolk in a fine, regulated state of division mixed with all the other material. And we know that their molecules were there in another, an excited state, in exact proportion with the captured solar spectrum. Precisely herein lay the glory, the wealth of colour of the nourishing principle. Hence we are justified in asking: are these vainly sought, still unknown substances, perhaps spectral proportions of excited molecular states? Is it for this reason that they are undiscoverable by chemical analysis? According to all that I know of the matter, this seems to me the most probable. This much is certain that the excited states of the molecules, either of themselves or at slightest impulse, give up the energy quanta and pass again into the stable permanent states of the neutral molecules, thereby losing their specific nutritive action. In this way the sensitiveness and the ready destructibility of the vitamins would be explained without difficulty.

“And with the help of this conception of the vitamins the relation of animal to vegetable food would be more readily understood. Since the so-called vitamins originate only in the vegetable kingdom, and yet are contained in cod-liver oil, milk and eggs, animal products, it will be seen that animal life is able to preserve, accumulate and use for its purposes the excited molecular states, so that in milk, in the egg, and stored in the liver and other organs, at least when living, they are always present in their original vegetable values, though mixed in the organs with other substances which as regards nutrition act rather as ballast. But from this it becomes comprehensible that milk, eggs and animal organs also possess nutritive value, and that beasts of prey, which swallow their victims alive and with the blood, can flourish on pure animal food.

“But things become quite different when the animal is slaughtered, the blood removed, and when the cellular tissue and organs have passed through the *rigor mortis* and the boiling, roasting, smoking, or salting process. The well-known exothermic energy processes—pardon me if for the sake of brevity I do not explain these processes more particularly (see *Grundlagen der Ernährungs-therapie*, Foundations of nutrition therapy)—which here come into play, show that energy is being lost, and where else can this expelled energy come from than from the most sensitive and at the same time for nutrition the most valuable energy—quanta—symphonies of the spectral nutrition energy formations. Therefore the nutritive value of the flesh preparations consumed by the human being is utterly deficient and inadequate. It is true that decomposable masses which moreover are mixed with characteristic stimulants are subjected

to human assimilation, and a feverish activity is started in the organs of digestion and assimilation which gives an illusory feeling of strength; but this is only in small part nourishment, rather it is encumbrance and deception. If you feed a person on butcher's meat, fish and poultry only, he will succumb in a surprisingly short space of time to severe poisoning. I have some where read of Asiatic tribes who condemn their criminals to death by flesh. The condemned person receives either mutton only or veal only, and death is said to take place in 28 to 30 days.

"With vegetable foods the case is altogether different. It is now proved that on a fruit and nut diet man can grow up, flourish, and perform full physical and mental work, enjoy splendid health. Whole nations, e.g. the Japanese whose diet consists almost exclusively of vegetables, with unpolished rice as a basis, flourish and exhibit high physical, mental and moral virtues. In Japan, the man of the people—not forsooth the Europeanised Japanese physician—does not believe, as does the European, in the strength of flesh food. Accordingly the riksha-men, who had to run 25 miles a day, and whom Prof. Baelz of Tokio had offered meat for their extraordinary achievement, begged to be allowed to leave it, as it made them feel too tired and they could not run so well as before. From these facts we must conclude, whether we will or not, that the energy relations of fresh vegetables correspond with the requirements of the human organism to a far greater extent than do the best animal foods such as milk and eggs; indeed that they alone completely meet the need.

"This result completely corresponds with my

theory of the essential nature of chemical nutritive energy and its original identity with sun-light."

The explanation is continued on pages 109 and 110 where we have it :

"Involuntarily one's thoughts turn here to the words of the American investigator, McCollum : 'that diet is an essential, if not the most important factor for spiritual, moral, physical and cultural development and for resistance to diseases.'"

"By means of a heavy, dimly-lighted diet—rich in all the different kinds of flesh and stimulants—people not only invite diseases, they build within themselves barricades against the wisest and the most powerful friend of their life, against the spirit."

"These plant food-units contain everything which the human organism requires, and in the right proportions : enough of the various proteids, a wealth of the best energy givers, the carbohydrates, from which fats can at any time be formed in the organism, or the fats themselves ; the minerals necessary for life (the nutritive salts) in the excited state and in the right proportion, and accordingly also the vitamins, or supplementary, or creative substances, which are arousing so much attention. No one therefore need wonder any longer that man can amply nourish himself, grow and keep well with these alone, that ox, horse, stag, roe, and even the elephant can build up their proteid rich bodies from grasses, herbs, leaves and blossoms. Not only the 96 per cent. of energy consumption in the maintenance of life but also the 4 per cent., the requirement for building up the body-substance, is entirely provided by these plant units. There is no reason to fear that their proteid content will be insufficient. *They are a complete food.*

"It is true that in the animal economy also the wisdom of life knows how to deal carefully with these nutritive values and to store them up in the animal body, so that the animal food substances and organs contain them and can serve man as food; but man does not consume the animal in the live state with skin, bones and bloods like the beast of prey. He consumes parts of the animal after it is dead and after more or less elaboration by hand. Thus the original nutritive values suffer a not inconsiderable change. That the European attributes such a high value to 'proteid-rich' flesh food is one of fatal, fundamental errors, on the causes of which I shall speak again later on.

"Eggs and cheese among other animal food, cause over-acidity, and milk often loses its value through cooking and becomes even dangerous through the wrong feeding of the cows or the disease of their mammiferous glands."

No doubt, vegetable foods also suffer deterioration in the processes of cooking, roasting and baking; but not to the same extent. Fruits and nuts and salads are actually eaten uncooked.

At one time when the elements known as vitamins were unknown it was the popular belief, encouraged by the European medical practitioners, that one needed a large quantity of flesh-forming foods. The formula for a man of 70 Kilograms in weight doing medium, type of work, was as follows:—

Albumen	...	...	120 grams.
Fats	...	...	50 "
Carbo-hydrates	...	...	500 "

It should be noted that the system extracts calory-units from the different elements as follows:

from 1 gram of proteid	4.1 calories.
" 1 " fats	9.3 "
" 1 " carbo-hydrates	4.1 "

On this basis we get

from 120 grains of	Albumen	492	calories
" 50 "	Fat	465	"
" 500 "	Carbo-hydrates	2050	"
Total ...		3007	

To-day nobody would recommend so much consumption. It is to be noted that an excess of any of these elements produces disease. Too much fat would lead to excessive heat an excess of carbo hydrates to a variety of digestive troubles and what is termed (खुशकी) in the Indian languages; too much of protien will directly clog the alimentary canal and give rise to constipation. I give here a couple of tables from Dr. Bircher Benner's valuable work to show how much food is necessary and how easily it is obtained from non-animal products.

(1) Day of uncooked Food—

	Quantities in oz.	Proteids calories.	Fat cal.	Carbo- hydrates cal.	Total cal.
Breakfast :					
Apple diet dish*	... 8 $\frac{5}{8}$	20.2	74.2	136.0	230.4
Nuts	... 3 $\frac{3}{4}$	9.8	98.6	8.8	117.2
Mandarine	... 3 $\frac{1}{2}$	2.9	—	53.6	56.5
Total	... 12 $\frac{7}{8}$	32.9	172.8	198.4	404.1

Dinner :

Orange	... 3 $\frac{1}{2}$	2.9	—	53.6	56.5
Banana	... 3 $\frac{1}{2}$	4.5	—	88.0	92.5
Apple	... 2 $\frac{7}{8}$	1.2	—	44.8	46.0
Walnuts	... 3 $\frac{3}{4}$	9.8	98.6	8.8	117.2
Celeriac	... 2 $\frac{1}{8}$	2.8	155.5	12.4	170.7
Savoy	... 1 $\frac{3}{4}$	4.5	166.0	10.2	180.7
Total	.. 14 $\frac{1}{2}$	25.7	420.1	217.8	663.6

* See note at the end.

	Quantities in oz.	Proteids calories:	Fat cal.	Carbo- hydrates	Total cal.
Supper:					
The same as breakfast.	12 $\frac{7}{8}$	32.9	172.8	198.4	404.1
Total calories all three meals	40.25	91.5	765.7	614.6	1471.8
Add whole meal bread 7 oz. in the day altogether if neces- sary or desired	7.0	55.0	10.0	430.0	495.0
Grand total uncooked food with 7 oz. of whole meal bread	47.25	146.5	775.7	1044.6	1966.8

(2) Day of mixed (cooked and uncooked) food:—

Breakfast:

Apple diet dish	8 $\frac{5}{8}$	20.2	74.2	136.0	230.4
Walnuts	3 $\frac{3}{4}$	9.0	98.6	8.8	116.4
Wholemeal bread	3 $\frac{1}{2}$	27.7	5.0	215.0	247.7
Butter	3 $\frac{3}{8}$	0.3	76.2	0.2	76.7
Oranges	3 $\frac{1}{2}$	2.9	...	53.6	56.5
1 lump of sugar.	3 $\frac{3}{8}$	...	...	20.0	20.0
Total	16 $\frac{1}{8}$	60.1	254.0	433.6	747.7

Dinner:

Oranges	7	5.7	...	107.0	112.7
Walnuts	3 $\frac{3}{4}$	9.0	98.6	8.8	116.4
Wholemeal bread	3 $\frac{1}{2}$	27.7	5.0	215.5	247.7
Rice with tomatoes	10 $\frac{1}{2}$	25.4	84.0	164.5	273.9
Spinach	8 $\frac{3}{4}$	14.1	50.8	32.6	97.4
Lettuce	1 $\frac{3}{4}$	1.5	82.0	4.0	87.5
Stachys	2 $\frac{5}{8}$	4.9	121.7	37.5	164.1
Total	34 $\frac{7}{8}$	88.3	442.1	569.9	1099.7

Supper:

The same as breakfast	16 $\frac{1}{8}$	60.1	254.0	433.6	747.7
All three meals together:					
Cal.:	68 $\frac{3}{4}$	208.5	950.1	1436.5	2595.1

NOTE:—The Apple diet dish referred to in the two tables is thus made.

“Take a level * tablespoonsful of rolled oats and soak for twelve hours in three tablespoonsful of water. Add the juice of half a lemon and a tablespoonful of sweet condensed milk (Nestle’s milk) and mix it all well together in a dish. Two clean apples including the skin, core and pips are grated into it with a grater and continually stirred, so that the apples do not get brown.....”

A tablespoonful of grated nuts or almonds may be added, if so desired. Dr. Birchen-Benner says of this:—

“It should be well chewed and thus be sufficiently warmed to suit the most sensitive stomach.

“This dish is especially suitable as a wholesome breakfast and supper for children from the age of two, for sick people with digestive disorders and for healthy people who wish to remain healthy.”

In India probably barley *sat-tu* could be substituted for rolled oats, without detriment.



“The vegetarian diet is good for the whole man—body, mind and soul. It is the best for the health of body, and for the health of mind, and for the health of the soul. A healthy body is good, a healthy mind is better, but best of all is a healthy soul.”—(W: Axon.)

* One tablespoonful is equal to four teaspoonsful.

BOY SCOUTS TEST
OF
Kindness to Animals.*

BY
Rao Sahib M. V. APPA RAO,
Honorary Secretary,

THE GANJAM S. P. C. A.,
BERHAMPUR.

A HIMSA or harmlessness is our first and foremost duty as human beings according to the ancient traditions, and if we are to discharge our Dharma and deserve a noble destiny, we must see individually and collectively that that duty is adequately fulfilled. The duty is one of love and protection for living and sentient creatures, but it is generally ignored and scanty attention is paid to the welfare of our younger dumb brethren in evolution. Cruelty to animals is inflicted in diverse ways which we are all aware of. We must note that cruelty to animals debases the national character, whereas humanity exalts it. We should therefore be kind to animals.

The idea of kindness to animals is not new to us. It is ancient and is even enjoined on us by our religion. Manu has said that the tying of a diseased or a weak animal to the yoke is a sin. He even says that the stealing of straw to feed a starving ox or a cow is not a sin. We also find animals 'sanctified by divine contact on the steps of the divine throne.' In Egypt we have heard Apis as having manifested as Bull and Pasht as Cat. To the Hindu the Bull of Lord Siva, the Swan of Brahma and the Kite of

* This is a lecture delivered to the Boy Scouts during the Scout Week, 1934, in the Khallikote College, Berhampur.

Vishnu are objects of veneration. Among the Parsis, Mithna had his Bull, and the Chaldaean Oannes had his Fish. Among the Christians the Lamb constitutes a favourite animal and there cannot be a more tender and loving name ascribed to Christ than that of the 'Good Shepherd.' To the Hindus, Krishna was Gopala, the Cowherd." Everywhere we find the same idea repeated and the animal is encircled with the halo of divinity. To the Hindu, who sees one life, one consciousness in all beings, vegetable, animal and man, the animal shares the life that lives in the man. He is taught to see God in the animals around him and such teaching has the humanizing effect on the relation between man and animal. In addition to all this, the cattle, the ox that ploughs the field and the cow that gives the milk are looked upon with great reverence, for on them depends the agricultural prosperity. The cow is regarded as the mother and is religiously tended and fed. On a particular day in the year, i.e., on MATTUPONGAL DAY, the cow is washed, brushed and decorated with flowers even literally worshipped. The cow again is looked upon as the best omen by a Hindu before he starts on any journey.

While man has shown his love towards the animal in such ways, the animal is no whit behind in its love towards man also. Instances are not wanting to show that animals have not only rendered help to man in some way or other but also on some occasions have even saved human lives. In the RAMAYANA, we read how the squirrel helped Sri Rama in its own humble way in putting up the bridge connecting India and Lanka, the island of Ceylon, and how the dainty stripes over the tiny creature were the result of the caressing strokes of the divine fingers. There is also a Christian legend that when Jesus hung dying on the Cross, He felt the flutter of some bird against his right hand and when he opened his weary eyes He found a tiny brown bird making feeble attempts to pull out the nail that had crucified

the Lord. 'His life-blood had stained the tender breast-feathers; He smiled and blessed; and ever after the crimson breast was the mark of all the robin-face and they became the Robin, Red-breasts, best loved of English birds.' Leaving aside legends, we can also cite instances of heroic deeds of our brothers in the animal world quite in recent times. Near the monastery of St. Bernard in the Alps is erected a monument in memory of a splendid St. Bernard dog and on it is inscribed 'Barry the heroic. Saved the lives of forty persons and was killed by the forty-first.' Quite unusually the personal column in the London TIMES reported the death of a dog named Tom at Torquay for he had saved the life of his mistress twice during the war and again before his death, jumped over a high bank into a canal and saved a child, without being asked. At Brioude in Central France, the life of a girl was saved by some cows which drove away the boars that attacked the child. In our own country, in the town of Karachi an incident took place when a dog, the guardian of the six children of one Mr. L. G. Brown, a local window cleaner, dragged a baby from beneath the wheels of a motor car, and paid for its heroism with its life. Instances could be multiplied. But these must suffice to show, how on several occasions our mute brothers of the animal world have come to the rescue of their fellow-brother of the human world.

These are the creatures to whom we are asked to be kind, creatures when they suffer could only moan but can never complain.

How can a Scout be a friend to animals?

How can he really be kind to them?

Kindness in the mind of an average boy is only an abstract virtue. It needs practical application to mean anything to him, for this it is essential that he should familiarise himself with the work of the local S. P. C. A. which exists for the prevention of cruelty to animals and the promotion of kindness to them, and he should also have some knowledge of the

existing laws for preventing cruelty to animals as a first hand knowledge of these matters will create a better spirit of co-operation.

The grand ideal of the Scout is to reverence God and abstain from violence in thought, word and action.

In practice, it is service of the human as well as the speechless animals. It naturally follows that indifference to animals' welfare is an unpardonable breach of our duty to God. Therefore to be a friend of animals is a limb of the Scout law. This is not the whole question. Prevention of Cruelty to Animals is a direct corollary of the Scout's vow of non-violence. But this is only the negative and passive side of the dogma. To realise its whole truth there should be the positive and active practice of kindness to Animals.

Further, as between man and beast, the speechless creature of the lower kingdom is the more defenceless of the two and has as such a great moral right to demand the help of the progressive Scout. Hence, it is of tremendous import that the principle of prevention of cruelty to animals and active kindness to them should be inextricably woven in the character of the ideal Scout.

"So, in the Boy Scout and Girl Guide movements we are making a special appeal to our million members against cruelty to animals, for it is in that direction that human cruelty first expresses itself. We substitute for the natural mischievous propensities the duty of protecting birds and animals as well as the interest that comes of nature study, and the fellow feeling that comes of making pets.

The love for dumb animals is easy to inculcate at this impressionable age and becomes a life-long attribute. Moreover, it develops as the adolescent grows up the kindred spirit of love for others instead of the selfishness that is too prevalent a vice amongst us to-day," says Lord Baden Powel, *Chief Scout*.

For a Scout or Guide to fulfil his or her obligations as a "Friend to Animals," it is essential that they should have a

first-hand knowledge of what treatment is given to animals, what types of cruelty are inflicted on them, what constitutes cruelty to an animal, what should be done should a case of cruelty be discovered and how they could improve the condition of animals. In fact, they should feel for the sufferings of these animals as if they were their own and try to relieve them from their sufferings and improve their lot.

Sufferings man inflicts on Animals.

Humanity to-day is inflicting upon animals more sufferings than at any period of the history of the world. In all the phases of our social life we are making war upon animals.

We draw upon them for help in industry,—dogs, horses, camels, elephants and others often over-working and under-feeding them, using them when they are sick or injured; housing them badly, subjecting them to improper conditions and careless of what becomes of them when they are too old or too worn out to be of use to us any longer.

We condemn to cruel deaths the animals which we hunt for our sports. We have called in the aid of the automobile and the aeroplane in our pursuit of big game; we breed countless thousands of birds in order that we may have the pleasure of shooting them, and, in order that they may be “preserved”...until we wish to kill them...we destroy as vermin wild creatures of the woods and hedges, interfering with the balance of nature and allowing insects and other pests to multiply.

We kill wild animals as specimens for our museums; capture them for our zoological gardens, menageries and circuses; teach them to perform senseless and useless tricks for our amusement, confine them for life in small cramped cages in which, dazed and terrified, they are led over rough roads and railways, from town to town or transported over sea; and from which they only emerge for their performances or their burial.

For our food, hundreds and millions of animals are slaughtered, often by methods inforgivably cruel, the festivals of our religion, especially, being celebrated by carnivals of massacre.

For our furs, which fashion suggests and vanity decides that we shall wear, millions more suffer hours or days of torture in the trap, or are killed by methods of indescribable barbarity.

In our search for health, in our quest of remedies for the disease induced by our own follies or by our ignorance of the art of living, in our pursuit of physiological knowledge, in our methods of preparing and testing drugs and serums, and in our experimental development of new horrors for use in war, we maim, torture and kill hundreds of thousands more.

Types of Cruelty inflicted on Animals.

If one uses the animals in the conditions or while suffering from wounds noted below, he is said to have inflicted cruelty on them.

Horses and Ponies :—Broken knees, sore body, sore hip, weak, lame, collar-gall, wounded-knees, wounded fetlock, sore-eyes, old and weak condition, over-driving, over-riding, over-whipping, over-loading, whipping on the scrotum, big wounds on the back, suffering from contagious disease, tail gall, crupper gall, saddle gall, sore hock, sore sheath, sore tail, sore testis, spavin.

Bullocks :—Poking with the needle-stick, Branded sore, Broken Horn, Cracked neck, Goading, Inflamed eye, Inflamed neck, lameness, Over-loading, Sore body, Sore buttock, Sore hip, Sore horn, Sore jaw, Sore leg, Sore neck, Sore rib, Sore tail, Sore fetlock, Swollen neck, Tumour neck, Weak and lame, Weak and poor condition, Hobbling.

Cows :—Hobbling, Goading, Neglect, Operation called phuka.

Calves :—Branding, Starvation and poor condition.

Fowls :—Legs tied and carried head downwards.

Buffaloes :—Goadng, Hobbling, Over-loading, poking with the needle-stick, Branding.

Donkeys :—Hobbling, over-beating, limping, wounds on the body.

Goat :—Tying legs and body.

Pigs :—Tying body and legs, over-beating and killing unnecessarily with stones, etc.

What constitutes Cruelty to an Animal.

The following acts constitute cruelty to an animal.

1. Cruelly or unnecessarily beating an animal.
2. Ill-treating or torturing an animal.
3. Causing any animal to be cruelly beaten, ill-treated or tortured.
4. Over-driving an animal.
5. Over-beating an animal.
6. Binding or carrying any animal in such a manner or position as to subject the animal to unnecessary pain or suffering.
7. Offering or exposing an animal or having in his possession for sale any live animal, which is suffering from pain or mutilation, starvation, or other ill-treatment or any dead animal which is believed to have been killed in an unnecessarily cruel manner.
8. Performing upon any cow the operation called "Phuka."
9. Killing any animal in an unnecessarily cruel manner.
10. Employing in any work or labour any animal which by reason of any disease, infirmity, wound, sore or other cause is unfit to be so employed, or permit any such unfit animal in one's possession or under one's control to be so employed.
11. Wilfully permitting any animal of which one is the owner, to go at large in any street while the animal is affected with contagious or infectious disease.

12. Permitting without reasonable excuse any diseased or disabled animal of which one is the owner, to die in any street.

13. Driving and riding any animal in an unfit state allowing it to be driven or ridden.

What should be done should a case of cruelty be discovered.

If any cruelty is witnessed, you must give the offender in charge of a Society's Inspector or if no Inspector is by, to the first Police man who is bound to take cognizance of the complaint.

The Society's Inspectors are sworn constables, and may arrest summarily and without warrant.

The Society's Inspectors may be recognised by the badge S. P. C. A. worn on the collar.

If neither are by, take the offender's name and address, father's name and owner's name and address, note the hour and communicate to the Honorary Secretary of the Society of the locality.

It would always be better to secure another witness to the offence, so that in the event of denial the case may be clearly established.

How the condition of animals could be improved.

The condition of animals could be improved by the prevention of cruel and improper treatment thereof, and the amelioration of their condition generally throughout the country. The means employed to obtain this end are :—

(i) The agency of paid and honorary officers, whose duty it is, to watch, warn, or prosecute all persons found guilty of cruelty to animals in the places to which the Act has been or may hereafter be extended.

(ii) Inviting information and suggestions from all who are interested in the cause of civilization throughout the

country respecting any barbarous practices, whether arising from cruelty or ignorance, over which this Society may be able to exercise any influence, towards the improvement in the treatment and condition of labouring and domestic animals.

(iii) Seeking the aid of the pulpit, the press and all public instructors in advocating the principles and objects of this Society having in view the promotion of humanity towards the animal creation.

(iv) Organizing a system for Prize Essay-Competitions and offering Medals or Awards for the best Essay written by any student of the public schools in the District.

(v) Publishing tracts for instructive reading on the subject of kindness to animals for schools and homes.

(vi) Offering prizes to the best conditioned hackney horses and bullocks and jutka ponies, cows etc., at the time of the Animal Show to induce kind treatment among the illiterate classes.

(vii) The provision of grazing grounds, Infirmaries, Refuges, Water Troughs, Pinjrapoles etc., either directly from the funds of the Society or by influencing other people or bodies.

You must be acquainted with ten 'whens' and 'thens' to improve the condition of animals.

When : You see a horse staggering under a load too heavy for him, and a brutal driver strikes the faithful servant.

Then : Note the name, address and number on the side of the carriage and promptly intimate to the S. P. C. A.

When : You see a stray dog or a homeless cat ;

Then : Coax the animal to shelter, give him a little food and promptly call S. P. C. A. Inspector.

When : A neighbour habitually leaves a dog or cat without shelter in bad weather ;

Then : Write giving name and residence of the owner to the S. P. C. A.

When : You see children ill-treat a pet to stray ;

Then : Is your opportunity to instruct these children in Humaneness.

When : You hear a person make little of the suffering of weaker creatures ;

Then : In your heart you will know him as unworthy of the friendship and esteem of his fellowmen.

When : You know from experience the necessity of anti-cruelty laws ;

Then : Remember the voting days to support the candidate pledged to humane legislation.

When : You hear during the hunting season the plans and experience of the huntsmen ;

Then : Is the time to speak to the enemy for his prey.

When : You hear science defend the cruelty of vivisection ;

Then : Remember that cruelty is never justifiable and remember vivisection has always failed in crucial tests like infantile paralysis and influenza.

When : For the same selfish reason you neglect to protect an animal in distress ;

Then : Remember this quotation, " Who is not actively kind is Cruel."

When : You have done a merciful act for a horse, dog, cat, bird or any one of the 'silent brothers.'

Then : Your day will be a blessed memory.

The following acts should also be done to improve the condition of animals.

1. We should not eat our food before giving the same to our domestic cats, dogs, cows, buffaloes &c. We should build shelters to animals also when we build houses for ourselves.

2. We should not overload our bulls, horses and buffaloes.

3. If a Jutka driver ill-treats his horse or makes it run too fast for the animal to bear, we, who sit in the conveyance should protest against it.

4. We should pay liberally to the cartmen and jutka drivers so that they may look after the animals better.

5. We should not take advantage of cut-throat competition among the jutka drivers and bandy men and offer competition wages.

6. We should encourage grazing grounds.

7. We must not milk cows and buffaloes to depletion to the detriment of the needs of the young calves.

8. If it is good enough for human mothers to restrict their breast milk supply to their children and supplement it by cows' milk or Horlicks milk, it is equally so for helpless animal mothers.

8. Man sets up different standards to men and animals because he is more intelligent. The index of true intelligence is discrimination.

In conclusion, you must have the following as your 'creed' so that you may improve the condition of animals :—

I will help while I live all dumb creatures around me,
I will build wind-breaks and silos and stack my barns full,
I will bind up the wounds and protect them from pitfalls,
Just to help them to know they can have faith in mere
man,

I will go out in the highways and build them retreats,
The lame, the blind and those wearied of storms,
I will bear winds and sleet, if the desire for bearing,
Is sealed with the thanks in dumb animals' eyes.
I'll sink wells for the winter, which they are so badly
in need,

I will offer my barns, and my needs and my feed
To inspire my neighbours with friendlier feeling
Towards those, who for strength, we're dependent upon.
I will live so that when life's twilight comes near,
Bringing scenes of the past—be they pleasant or nay,
You will pause in your work and say ever so kindly
The dumb beasts will most miss that man passing away.

Boy scouts ? I make this yearn with the full hope and confidence that you will study it and put it into action. I close this with the following message of this Society :—

“ Remember the dumb animals,
Be kind to them always,
Protect them from cruelty.”

Is the message of the S. P. C. A. Berhampore and the following prayer for strength to serve :—

Teach us, Good Lord, to serve Thee as Thou deservest, to give and not to count the cost, to fight and not to heed the wound, to toil and not to ease for rest, to labour and not to ask for any reward save that of knowing that we do Thy will. Amen.



Christianity and Vegetarian in India*

BY

MANILAL C. PAREKH, B.A.

MUCH has been written in the past generation or two by the various Vegetarian Societies of the West on the subject of vegetarianism in relation to Christianity.

It is not, however, the desire of the present writer to discuss the subject from a theoretical point of view, but from one which is chiefly practical. The question that he intends to discuss is not whether meat-eating is a sin at all times and in all places, but whether it becomes tantamount to sin under certain circumstances. For let it be said at the outset that inasmuch as vegetarianism is not practicable in all countries and climes, to look upon meat-eating as sin and as such necessarily to forbid it to all the people of the world, has warrant neither on practical grounds, nor on the ground of a positive command on the part of any great religious teacher of the world. Again it may be said that a pure vegetarian, if the term be understood to mean one who lives only on vegetables, excluding even milk and eggs, is as rare to find as anything else. It must be said, however, that vegetarianism, pure and mixed, is good and preferable at all times and in all climes, and that this fact has been recognised from the earliest times, at least so far as the Bible is concerned, is undeniable. For we learn from the Book of Genesis that it was only after the Deluge that man was given permission to eat animals.

Chapter I. 29: And God said, "Behold, I have given you every herb yielding seed, which is upon the face of all

* [Reprinted from "*The Christian Patriot*," and published as a Tract in 1926 by the Bombay Humanitarian League].

the earth, and every tree, in which is the fruit of a tree yielding seed : to you it shall be for food."

This was before the Deluge came : after that great catastrophe it was thus that Noah was commanded :—

Chapter IX. 3 : Every moving thing that liveth shall be food for you : as the green herb have I given you all.

This clearly shows that meat-eating is permitted to man only as an accommodation to his weakness and to the imperfection of his physical surroundings. It may be noticed, further in this connection, that in the grand consummation, "the final restitution of all things," which is the one goal of the world we live in, this weakness will be done away with, and "death shall be no more : neither shall there be mourning, nor crying, nor pain, any more." Revelation XXI. 4 : and these not only of men, but of animals as well.

That there has been no positive command with regard to this subject from Jesus Christ Himself is what it should be, and goes to confirm the view taken above that He looked upon meat eating as an accommodation of the Divine Economy to the weakness of man and the imperfection of his physical surroundings. We do not exactly know what His usual practice was. As He had no home of His own, He ate whatever food was provided Him by His friends or others. He had no choice in the matter, and in this He seems to have followed the law that has been followed by the *Sannyasis* of the highest class even in India, where vegetarianism has had the greatest hold. But whatever be His usual practice, there is not the least doubt that He did not look upon vegetarianism as an essential part of His religion, as a thing that must be practised by all those who would call themselves His disciples.

The fact is that He, whether by His personal practice of a rigorous kind of positive precept, did not want to lay a burden upon humanity which, He knew, would be too heavy

and even impossible to be borne by a large number of those who would be His disciples.

Thus it is evident that the practice as well as the precept or want of precept of Jesus Christ in this matter was such as would not come in the way of his religion being universal, *i.e.*, such as might be practised in all countries and climes.

As for the practice of the Christian Church in general, there has been decidedly some advance in the matter since the time of Jesus Christ Himself. In all probability James, one of the Lord's brethren was a vegetarian, and there were some among the disciples who abstained from meat-eating, and though a few of these tried to make vegetarianism a necessary part of Christianity, there were those among the leaders like St. Paul who withstood all such attempts that would have resulted in making the Christian church into a small sect that would have died long ago, for it had not those natural advantages that a movement like Jainism has owing to its rise and spread in a country so fruitful as India. But when the various nations of the West came into the Christian church, the sense of fellow-feeling towards animals and all living creatures so natural to every man whose feelings are become more delicate, the conscience of the church rose in this matter also, and various people and even leaders of thought took to vegetarianism and later on, even the whole Church embodied it, very likely in the middle ages, in its fasts at any rate. So much had this become incorporated into the higher religious life of Christendom at that time that when the great Protestant Reformers began their work, even so great a thinker as Calvin criticised the licence that was being taken in the name of liberty by saying : " Liberty means with them eating flesh on Wednesdays and Fridays." Although with the advent of Protestantism, there came such false ideas of Protestant liberty, and all such things as fasts, asceticisms, etc., disappeared wholly for a time in certain parts of Europe,

notable in the Anglo-Saxon and Teutonic Europe; humanitarianism is reasserting itself in both Europe and America, and vegetarianism is making some progress even among Protestant nations, and there are those among Christians who, however small their number be, instead of abstaining from meat only on certain days, give it up altogether and with it milk too (though not eggs), a thing which very few among Hindus or Jains would think of doing. It is indeed worth noticing that during the course of this war, there was a serious discussion among Western thinkers as to how far the sexual passions were roused by a meat diet and it was admitted by many that the low condition of the Western people in this matter was due to a certain extent to their diet in which meat played so important a part. Hence it could not be too much to say that though the Christian church or conscience on the whole has never dogmatised on the subject of meat-eating, and rightly so, it has given a recognition to this humanitarian feeling within the heart of man which naturally shrinks from inflicting pain or suffering or death upon animals, and if what has been done hitherto is very little, it is largely due to the excessive rigour of the cold climate of the West which makes it impossible for nature to be bountiful in the same way that it is in a country like India, and hence makes it necessary for the people to go in for a diet which is much more substantial than would be necessary for a warmer climate. But now that there is more of communication between the East and the West, and because of the application of science to agriculture in an increasing measure, there is every possibility of vegetarianism spreading more and more in the countries of the West.

As for India, it has long since advanced a stage or two further than any other country on this road. Of all the peoples in this world, the Hindus alone have developed a tenderer feeling towards the brute creation, and whatever be the other causes for it, the bounty of nature has not had a little to do with it. No doubt, Hinduism is not so intimately

associated with vegetarianism as Jainism, and except among the highest castes, it would be hard to find vegetarianism prevailing in a large or even a small measure. But there is not the least doubt that vegetarianism is not to a large extent associated with higher religious life even among the people of the lowest castes. It is considered as almost an integral part of that *vairagya* and compassion which are considered to be essential elements of religion. Hence it would not be untrue to say that the Hindus in general do look upon vegetarianism as superior to meat eating from the religious point of view, and thus helpful to religious life. It has been already said that the Jains are the strictest of vegetarians. Next come the Brahmins all over India, except in Sindh, in Bengal where they eat fish, and probably in the Punjab. Then there are those parts of India where Jainism has had the largest influence, e.g., Gujrat, Marwar, Malwa, etc. where many of the upper castes avoid meat altogether. Again in most parts of India several religious movements such as Vaishnavism, etc., have tried to spread vegetarianism among all their followers as much as possible. In the Punjab the majority of women do not eat meat, even though the male members of their families may be eating it occasionally. Hence it may be said that vegetarianism is largely prevalent in the land, and is looked upon as a sign of higher and tenderer feeling in those who practise it.

Now though the Christian Church and conscience have not dogmatised on the subject and called meat-eating a sin, they have given a place, however small it be to this feeling of tenderness towards the animal world in the higher religious life. And the same is the case with the Hindus, only among them this tenderness has a large place, and there are large bodies of people, possibly several millions, who are strict vegetarians. Under these circumstances what is the duty of Christian missionaries and converts in India with regard to this problem? There is only one answer possible and it is this,

that charity for our brother if not tenderness towards the animal world makes it necessary, even obligatory, for all those who would lead a higher Christian life to avoid meat-eating as far as possible. One of the great duties that a Christian owes to his non-Christian Hindu brother is not to put a stumbling block on his path towards the kingdom of Heaven, but to make that path as easy as possible. The words of St. Paul, the chief of missionaries, are clear on this subject, and every missionary who aspires to approach the higher classes of the Hindus would do well to lay them to heart. What he says in Romans XIV-13 though it be said in a different connection, can very well be applied here too.

“Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way, For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died. . . . overthrow not for meat's sake the work of God. All things indeed are clean: howbeit it is evil for that man who eateth with offence. It is good not to eat flesh nor to drink wine, nor to do anything whereby thy brother stumbleth.”

Now there is not the least doubt that large numbers of the high caste Hindus have stumbled just here, and both the missionaries and the converts from such castes are largely responsible for it. Instead of trying to enter into this feeling of tenderness on the part of Hindus, many of these have tried to justify what they are pleased to call their Christian liberty on such grounds as these that all Hindus are not vegetarians, or that there are some among high-caste Hindus who secretly eat meat, or that they are free to do what they like, etc. Instead of trying to understand the Hindus at their best, these missionaries and converts, in this matter as in others, have systematically depreciated all their ways and thoughts and have tried to justify their own weakness under the cloak

of the individual weakness of the Hindus or by attributing this very commendable and natural tenderness of the Hindus to superstition of one kind or another. The present writer has more than once heard explanations of this humanitarian feeling which only showed the perversity of the mentality of the ordinary missionary at its worst. Once while the present writer had occasion to remark that there are some among the Jains who would not kill even an ant for the gift of the entire British Empire,* he was told by a missionary that perhaps these believed that they had some of their relatives among these creatures, and that was at the bottom of their feelings for such creatures. This only showed how far the missionary was from a true understanding of the Jain or the Hindu standpoint in this matter.

It is sometimes said that there are some among missionaries who are vegetarians. It would be very interesting to know what their number exactly is. It has fallen to the lot of the present writer to know scores of missionaries but he has found very few among them who are vegetarians. Nor would he call such men and women who take to vegetarianism by fits and starts, or for reasons of health or for particular purposes such as their stay in a particular locality where the Hindu feeling in favour of it might be intense, vegetarians. No doubt the Hindus appreciate such things and the motives from which such conduct proceeds: but it does not take them far, nor it should. Such experimenting with vegetarianism on

* The Jains believe that the soul is more valuable than any material possession however costly it may be. Causing injury to any living being is not only harmful to the life injured but also to the soul of the person who commits the injury. Not only the gift of the entire British Empire but also of the whole world is nothing before a soul which is potentially divine, immortal, and possessed of infinite qualities. For, has not Lord Jesus Christ said, "What shall it profit a man if he gains the whole world and loses his own soul?" We cannot understand why Christian missionaries should wonder at the tender feelings of the Jains, if they really understand the true significance of the saying of Jesus Christ mentioned above. Editor, Ahimsa.

the one hand, and with the Hindu feelings on the other hand as this is, can hardly convince Hindus that those who make such experiments are in dead earnest about saving the souls of the Hindus. The attitude that lies behind such experimenting may be defined by a very characteristic reply that was given to the present writer by a prominent missionary, himself a vegetarian who, when asked as to whether it would not be good in view of the large prevalence of vegetarianism in India to have a vegetarian Christian community, said that he would begin to eat beef rather than have that. One may well compare with all this experimenting the wonderful example of the greatest of missionaries that ever came to India, the Jesuit Father Robert de Nobili who, as in every thing else so in this too, left an ideal which was followed by his successors for more than a century and half. To quote a historian of Missions, "only in 1648, and after forty-two years of Missionary labour, did Nobili now well nigh blind, leave the theatre of his exploits, and obeying the orders of his superiors, retire, first to the Jesuit College at Jaffna in Ceylon, and then to the Jesuit monastery at Mylapore near Madras. To the end of his life he observed the strictest ceremonial of a *Sannyasi*, and limited his diet to a few bitter herbs cooked in water?"

It is only by such self-discipline that he, of all men, secured a place for the Christian culture and life in that catholicity of religious culture which it has been the privilege of the Hindus among all peoples to foster, a place which remains to be reconquered even after a century and half of Protestant Mission-work on such a large scale. Vegetarianism was one aspect of this self-discipline or self-sacrifice, and as we are here concerned with that alone, it should be noticed how thorough he was in it. It was no experimenting with him or with his followers who worked according to his method for more than a century. Nobili imposed it upon himself as a law which he was bound to fulfil at all costs to himself. Supposing he thought it to be a weakness of the Hindus he

took it upon himself, and there-by identified himself with them just as Jesus Christ, Paul and others did long before. "All things may be lawful, and yet all things are not expedient." Clearly meat eating for missionaries in India comes under those things which are not expedient, and hence the law is clear for them.

As for converts who come from vegetarian castes, the same law is still more clear for them. The Hindus can forgive such missionaries who eat meat, but they can never forgive such converts for giving up this heritage of *Ahimsa Pharmo Dharma*, i.e., non killing is the supreme form of virtue, and taking to the European ways of eating and drinking. Whereas the Europeans as Christians were bound to live according to the Hindu ways in these things, it so happens that most of the Hindu converts to Christianity adopt European ways. Hindus may allow this in other things, but in matter of diet where the violation of this great law is found, they are offended in the extreme and quite rightly too. Unfortunately such converts have practised what is called by them and their apologists Christian liberty to such an extent that to be a Christian has come to mean with most Hindus eating of meat and drinking of wines and it must be said that in their taking such a view of Christianity they are not the only people who are to blame. Their sensibilities and susceptibilities in this respect have been wounded at every step, and when even some of the very best converts have not understood their Christian responsibility in this matter, it is but natural that Christianity should be identified with free ways of eating and drinking. The present writer has gone into the personal histories of most of the Brahmin converts in the north of India at any rate, not only of the present but even of the past, and he is sorry to say that he has invariably found that most of them, almost all took to meat-eating soon after they became Christians (if they had not begun to do this before). The only persons that according to his finding had remained

vegetarians to the end, besides a family or two, were a few women who were inmates of a Christian home managed by an Indian lady who, though one of the best Christians known to the writer, has kept many of the Hindu ways intact. As for the Hindu, he found it hard for his own acquaintances among England-returned men and other educated people and still more among the orthodox to believe that he, *i.e.*, the present writer, could have remained a vegetarian after his becoming a Christian. Most of them believed that to be a Christian meant necessarily to be one who had no objection to eat meat and drink wine and who actually did these things. What a huge, even immoveable, stumbling block this is to the Hindus of vegetarian castes, nobody but those who belong to those castes can have any idea of it! The Christian converts are welcome to their liberty, but that liberty must not raise stumbling blocks in the way of others, and the moment it does that it is not liberty, but licence. Whatever be the law for missionaries they are the best persons to judge of it, there is not the least doubt any convert from a vegetarian caste who, after joining the Christian Church begins to eat meat or drink wine raises a new barrier between the Hindus and Christians and makes it more difficult for the Hindu to follow the *Marga* of Christ, and thus it is sinning, if not against the animal world, against his brother man, a sin which according to the Christian standard is far greater than meat eating would be according to the Hindu or Jain standard.

This is the barest minimum that is demanded of the Christians of the Church. The maximum can be this that no true disciple of Christ should take meat, not because meat is objectionable in itself, but because there are so many people in India to whom meat-eating is a serious stumbling-block. Of course this is one of the hardest things to do, nay impossible and so no sane person would propose it. But between this minimum and this maximum, there are a number of things which the Christians and the Christian church ought

to do and can very well do. Of these the first thing is this, that whereas in India from almost ancient times religious life has been invariably associated with vegetarianism and almost all people who want to take to the religious life do become vegetarians, all those Christian men and women who want to develop their religious life can very well take to vegetarianism if not for their own good, at least for the good of others. Possibly women have a special and greater responsibility in the matter, inasmuch as they are the gentler sex and thus have naturally a greater regard for all life. It was one of the greatest surprises of his life to the present writer to see in the Punjab almost all women avoiding meat altogether even when their husbands ate meat, though for this purpose they had either to cook it themselves or get it cooked elsewhere. There is something in women-folk in this Province which has made them abstain from meat, and that tender feeling is not absent in the women-folk elsewhere: only it has to be trained.

Another thing that should be done is that meat should be avoided in all feasts as far as possible. In this matter a movement like the Brahmo Samaj can teach much to the Christian community. In Bengal while almost all people eat fish, in all gatherings and dinners, meat, fish, etc., are strictly avoided, and there is nothing but vegetarian diet provided. This is true even of marriage-feasts. Now all this can very well be done by the members of the Christian community. But if they are not prepared to go all this length, they can at least make it a point not to have any meat in their religious gatherings. One of the saddest of the experiences of the present writer was to see cauldron-full of meat and chickens being voraciously eaten by a number of European and Indian *padris* on the occasion of a retreat which he attended some three years back. On such occasions as retreats, conferences, religious gatherings, etc., meat should be avoided as far as possible and only simple vegetarian diet should be provided.

Activities of the League.

Uyyakondan:—On 5—5—'35 there was a public meeting held here under the auspices of the League when Sri Janananda Śwamigal of Trichy and Mr. S. K. Devasigamony, B.A., L.T., Head Master, B. H. School, addressed the people on Jeevakarunyam and Vegetarian diet respectively. Next day the Bhajana party of the League went in procession along the important streets of the locality and several lectures were delivered by Mr. T. S. Sripal on various humanitarian subjects.

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Uttukkadu:—In connection with the Amman festival in this place Mr. P. Velayudham, a propagandist of the League was sent there to do propaganda. As a result of our propaganda during the past years the sacrifice is gradually decreasing.

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On 9—6—35 the members of Gopalapuram Juvenile Association, staged the drama "Kaliyuga Prahaladhan" at 5-30 p.m. in the Victoria Public Hall under the distinguished presidentship of Srimati E. T. Rajeswariammal, M.A., L.T. Since the admission was free the hall was packed to the full. Among the prominent persons that were present in the Hall mention may be made of Prof. A. Chakravarti M.A., L.T., I. E. S., Mr. T. P. Meenakshisundaram Pillai, M.A., B.L., Mr. K. Vadivelu Chettiar and others. All the actors did their parts very well. Mr. J. Mohandas a young student who played the roll of Sivanesan and Mr. A. S. Thirunachala Achary of Trichy who acted as Poojari received continuous applause from the audience for their admirable acting. At the end of the play Srimati E. T. Rajeswariammal spoke in appreciative terms about the work that the League was doing and about the drama which was well written to

teach and illustrate to the people the great virtue of Jeeva-karunyam. She also said that such reformatory dramas would do great good to the society.

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Animal sacrifice stopped in the Muchhandi Amman Temple, Thambu Chetty Street, Madras:—Through the efforts and propaganda made from the 20th to the 23rd June by the members of our League including Messrs. T. S. Sripal, M. E. Venkatesam, M. S. Subramanya Iyer and S. Natarajan and the kind co-operation of Mr. Calathi Doraiswamy Chettiar, the Dharmakartha of the temple, animal sacrifice has been completely stopped from this year onwards.

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On 22nd and 23rd June Mr. P. Velayudam, a propagandist of our League did effective propaganda against animal sacrifice at Padalam and Kattiyam Pandal.

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On 23—6—'35 the eighth anniversary of The South Arcot Humanitarian League was celebrated at Tindivanam when Mr. T. S. Sripal, the lecturer of the League presided and spoke on the evil effects of animal sacrifices.

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Kurangani:—In connection with the festival of Muthu-mari Amman at Kurangani Mr. Krishnananda a propagandist of our League and Mr. Subramanyam of Yethapur proceeded to the place and did effective propaganda for four days from the 7th July, as a result of which many animals were saved from slaughter.

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Periapalayam:—As in the previous years, our party carried on propaganda against animal sacrifice in Periapalayam for over a month in July and August. Sri Arunagirinatha Swamigal, Sri Sivaraja Swamigal, Messrs T. Shanmugam Pillai, Vice-president, Chinglepet District Board, T. P.

Govindaraja Kone, M. S. Subramania Iyer, N. Dhandapani Pillai, Janab Dawood Shaw B.A., T. M. Arumugam and several others went to Periapalayam and helped the members of the League in their propaganda. The result of the propaganda was very encouraging. Many people left the animals alive in temple; many took them back home; some handed over the animals to the propagandists.

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Mappedu and Kilcheri:—From the 4th to the 11th August propaganda against animal sacrifice was done in these two places and in the villages around them by Mr. P. Velayudam a propagandist of the League.

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Tirumazhisai:—Mr. Paramananda a propagandist of our League went to Tirumazhisai on the 11th August and carried on propaganda against animal sacrifice with the co-operation of Mr. Pachaiyyappa Udayar of the said place. There was an appreciable reduction in the number of animals sacrificed.

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Sholingur:—At the invitation of some prominent men at Sholingur, the Bhajana Party of our League and Messrs. T. S. Sripal, M. E. Venkatesam and P. S. Manickkavasaga Mudaliar, Editor of Sengunda Mittiran went to Sholingur and delivered several lectures from the 13th to the 15th of August against animal sacrifice in the Local Kolathi Amman Festival. Messrs. A. Devaraja Iyengar, C. N. Srinivasan, M. Sundararaj and Subramanya Naidu showed active interest in our propaganda. Many people refrained from sacrificing animals.

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Royapuram:—Through the efforts of the members of Royapuram Adi Dravida Youngmen's Association animal sacrifice has been completely stopped in the Muthumariamman temple in Rama Naiken Street.

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The members of the above Association also did successful propaganda in Manali Secadu, Periya Mangadu and several other places. Messrs. Lokanatham Pillai and N. Dhandapani Pillai helped them to a great extent in their work.

* * *

We are thankful to the members of Tamil Kadal Karunya Mandram, of Puliyanthope, Uyir Erakka Nalvazhi Mandram of Choolai, Jeevakarunya Prachara Sabhai and Bharathi Reading Room of Old Washermanpet, Madras Self Respect Young men's Association, Tamil Kadal Karunya Mandram of Perambur, Jeevakarunya Sabha of Kondithope, Samarasa Sanmarga Sangam of Pudupet, Sri Ramalinga Swamigal Jnana Sabhai of Red Hills, Labour Sangam of Pudupet and several other ladies and gentlemen for their kind help and valuable co-operation in holding meetings in different places in the City of Madras condemning animal Sacrifice.

* * *

Animal Sacrifice Condemned.

A public meeting was held on Saturday 14th September at the Jain Prayer Hall, Mint Street, under the auspices of the South Indian Humanitarian League, to express sympathy with Pandit Ramachandra Sarma in his fast for putting a stop to animal sacrifice at Kalighat, Calcutta. Dewan Bahadur V. Masilamani Pillai Ex-Judge, Madras High Court, presided.

Mr. Devsee Moolchand, Honorary Secretary of the South Indian Humanitarian League, in a brief speech in Hindi explained the object of the meeting.

Mr. C. S. Mallinath said that it was Ramakrishna Paramahansa who by his efforts put a stop to animal sacrifice at Dakshineswar, the Goddess of which temple was supposed to be even more powerful than the one at Kalighat. The South Indian Humanitarian League believed that by propaganda the practice of animal sacrifice could be completely eradicated.

Rao Sahib N. C. Rangaswami Iyengar, Secretary of the

Society for the Prevention of Cruelty to Animals, moved a resolution requesting Pandit Ramachandra Sarma to give up his fast and take to propaganda work. The resolution contained an appeal to the 'Sevayats' (Dharmakarthas) of the Kalighat temple to stop the custom of animal sacrifice, to all humanitarian institutions in the country to send similar requests to Panditji, to students and young men to educate the public, and to the citizens and leaders of Bengal to exert their influence to put a stop to animal sacrifice, and prayed for long life to the Pandit.

Moving the resolution Mr. Rangaswami Iyengar said that the practice of animal sacrifice in temples was worse than killing animals in slaughter houses. It was degrading to the people who took part in such sacrifices. In the Kali temple at Calcutta the pilgrims had to wade through a stream of blood before they reached the place of worship. Such a sight could not but produce a most demoralising effect upon persons. The Society for the Prevention of Cruelty to Animals had received enquiries from several institutions and individuals working for the welfare of animals in western countries, whether it was true that the blood of animals sacrificed to Hindu Gods and Goddesses was drunk by the people who offered such sacrifices. There was no use mincing matters. The fact remained that fowls and goats were actually bitten alive and their blood sucked by the men engaged in such work. The point to be considered was whether such sacrifices were ordained by their Sastras.

It was stated in "The Hindu" recently, that the Calcutta Correspondent of the paper who called on His Holiness Shri Sankaracharya of Kanchi Komakoti Peetam was told by His Holiness, that the report that appeared in the local papers was neither fair nor correctly represented his views and that what Sri Sankaracharya meant to say and indeed did say might be summarised as follows:—"Ahimsa is the very essence of the Vedas and Vedic worship. Animal sacrifices are wrong.

Flesh eating should be condemned. But as long as certain sections of the Hindu community persist in the non-vegetarian diet, he would rather that they should eat flesh dedicated to God than that they should eat meat available in the bazaar. To say therefore that His Holiness upheld animal sacrifice would be to misrepresent his views on the matter." But in a booklet published recently with regard to a Yagam that was performed at Devakotta in May last, it was mentioned that His Holiness sent his Srimugam blessing the Yagam. In that Yagam thirty-two goats were sacrificed. When the Society addressed the District Magistrate of Ramnad to report to it as to the method adopted for killing goats at the said Yagam, he communicated to it the report of the Sub-Magistrate of Tiruvadani whom he had specially deputed to investigate the matter. In the report of the Sub-Magistrate it was stated that the services of the potters and the carpenters of the village were utilised for taking out the lives of those goats and sheep. He examined them as to how they killed the animals. They said that they held the nostrils and the mouth of the animals tightly, and in a few minutes life became extinct. As blood should not be spilt, the killing of those animals by cutting was not resorted to. Thus, according to the report of the Sub-Magistrate, the animals were suffocated to death. It was hard to reconcile, the speaker said, the two apparently opposing views of His Holiness on the question of animal sacrifices.

If conflicting views were expressed by recognised heads of religion, people who indulged in such sacrifices could take cover under such pronouncements. The remedy for this state of affairs, the speaker concluded, lay in a strong public opinion being created. The fast undertaken by Pandit Ramachandra Sarma was by no means insignificant. Already, his act had roused public opinion all over India against animal sacrifices and several Hindu shop-keepers and residents of Calcutta had resolved not to visit the Kali temple till animal sacrifice was

stopped. The South Indian Humanitarian League, he added, was doing good work to stimulate public opinion against such sacrifices and had succeeded in stopping the practice in a number of places.

Mr. K. Balasubramania Mudaliar seconded the resolution. He said that it was a great insult to their religion to suggest that animal sacrifices were sanctioned by it. The 'Sevayats' of the Kali temple should be urged to give up the practice and be prepared to forego any income therefrom.

Pandit Harihar Sharma said that it was necessary to impress upon the minds of the 'Sevayats' of the Kali temple at Calcutta, that in this protest against the practice of animal sacrifice, Pandit Ramachandra Sarma had the moral support of the entire nation.

Srimathi E. T. Rajeswari Ammal said that if people in the East, who had been represented by many writers as having great regard and love for fellow-beings, wished to live up to that ideal they should observe it in the case of animals also, which were as much God's creatures as human beings.

Vidwan T. P. Meenakshisundaram Pillai said that if the practice of animal sacrifice was revolting in the eyes of the Western people like Miss Mayo, it was much more so to Hindus. If Hindus would disregard their own Sastras and permit the practice of animal sacrifices he wished they rather ceased calling themselves Hindus.

Pandits J. P. Surana and M. Yellappa next spoke in Hindi and Kanarese respectively, further supporting the resolution.

The resolution was, then put to the meeting and carried unanimously.

Copy of Resolution.

This meeting of the citizens of Madras in public assembled resolves :—

- (1) To request Pandit Ramchandra Sarma who has been fasting from the 5th instant in order to stop animal sacrifices

in the Kali Temple, Kalighat, Calcutta to give up his fast and take to the work of propaganda to convert people to his views.

(2) To appeal to the Sevayats of the temple to stop the custom of animal sacrifice which is against the true spirit of Hinduism and of pure worship.

(3) To appeal to all Humanitarian Institutions and other kindred organisations throughout the country to send similar requests to the Panditji and to the Sevayats of the temple.

(4) To appeal to all students and young men throughout India to organize meetings to condemn animal sacrifices and to educate the public on the evils and the inhuman nature of such sacrifices.

(5) To appeal especially to the citizens of Calcutta and the leaders in Bengal to exert their influence to put a stop to this horrible form of worship and thus remove a blot from the fair name of Hinduism.

This meeting also prays for the long life of Panditji who has dedicated himself for the cause of *Ahimsa*.

The Chairman, in his concluding remarks, said that Pandit Ramachandra Sarma had determined to fast unto death for a cause which he felt to be of the utmost importance. It was the duty of every Hindu to appeal to Pandit Sarma to give up his fast and to take to propaganda work. But they should not be content with merely asking Pandit Sarma to give up his fast. They should all co-operate with Pandit Sarma and carry on successfully the work for which he had begun his fast, namely, of putting an end to the practice of animal sacrifice in their temples, which was opposed to their religion. They should also appeal to organisations in the country to carry on propaganda to put an end to this blot upon their religion. A special appeal should also be sent, he said, to the citizens of Calcutta to organise public opinion against the prevailing practice.

Mr. Indrachand Gelada proposed a vote of thanks to the Chairman and the speakers. The meeting then terminated.

* * *

A public meeting in the High Court Beach:—Resolutions requesting the authorities of the Kalighat temple at Calcutta to stop the practice of animal sacrifice, and appealing to Pandit Ramachandra Sarma, who has undertaken a fast unto death, in this connection, to give up the fast, and take to propaganda, were adopted at a public meeting, held, on the evening of the 22nd September 1935, at the High Court Beach.

Mr. C. S. Mallinath, Secretary, South Indian Humanitarian League, opening the proceedings, said that Pandit Ramachandra Sarma had been for the last four or five years doing successful propaganda against animal sacrifice. The object with which the Pandit had undertaken a fast was a noble one. He hoped the authorities of the Kalighat temple would see the wisdom of putting a stop to animal sacrifice.

Mr. P. R. K. Sarma, who presided, said that the practice of sacrificing animals was barbarous. A radical 'disease' such as that, he said, required a radical cure.

Mr. R. Srinivasa Rao said that Pandit Ramachandra Sarma was on the 18th day of his fast. To stop a practice, such as animal sacrifice, strong public opinion was needed. He moved resolutions, requesting the authorities of the Kalighat temple and appealing to Pandit Ramachandra Sarma to give up the fast and take to propaganda.

Mr. M. Sivasubramaniam seconded the resolutions which were duly carried.

Mr. S. Nelliappa Pillai of Tinnevely also moved a resolution appealing to His Excellency the Viceroy to take steps to stop the sacrifice of animals in temples throughout India.

With a vote of thanks to the chairman and the speakers, proposed by Mr. T. S. Sripal, the meeting terminated.

Notes and News.

We are very sorry to learn the sad news of the passing away of Rev. E. F. Udny, the Founder and President of the World League of Ahimsa, London. He was a very sincere and earnest Humanitarian, who had the great ambition to spread the doctrine of Ahimsa throughout Europe. Along with his Secretary, he was seen often going in the streets of London, with the placard, "*Why kill for food*" ? hanging from his neck. His death has caused a great loss not only to the Humanitarians in England but throughout the world and to the cause of Ahimsa. We pray for the rest and peace of the departed noble soul and convey our sincere condolences to the members of his family.

* * *

Mr. Rustom Dadachanji writes in the "Times of India" as follows :—

A Plea for the Birds. "Lord Buckmaster's Act for the protection of British wild birds by prohibiting the public or any fancier from netting or trapping any wild bird came into force quite recently. Just before this Act got into the statute book, the Royal Society for the Prevention of Cruelty to Animals purchased a large consignment of nearly 430 birds of different species from East End dealers of London and released them in the country. For obvious reasons the purchase was effected clandestinely, lest dealers might get a hint and demand prices which would be quite prohibitive. A writer in *The Animal World* states: "It was a joy to see how the birds rejoiced in their freedom. Every bird went out of its cage like a shot from a gun."

It is really regrettable to find that in the Presidency some of the species are rapidly diminishing as netting or trapping

of bird life has increased. I wonder when naturalists and sportsmen will bestir themselves in such a good cause and adopt similar measures for the protection of the fast decaying bird life of this Presidency and will liberate birds in cages so small that they hardly allow the stretching of wings."

What is true of the Bombay Presidency, is true of our Presidency also. We hope that the Society for the Preservation of Wild Life will take active steps for the protection of animals and birds which are fast decreasing on account of indiscriminate shooting and trapping by thoughtless people and non-licensed hunters.

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A correspondent writes from Chingleput on 13-9-35:—

Animal Sacrifice Stopped. The usual slaughter of a number of animals offered as sacrifice in connection with the annual festival of Seppatti Amman deity in the village called Big Nattam near Chingleput, was stopped this year, thanks to the efforts of the Trustee of the temple, Mr. N. B. Subramania Mudaliar and the co-operation of the residents of the locality in spite of the opposition of the priest and the strike of the carriers, who insisted on painting the streets through which the deity's procession passed with the blood of the animals slaughtered.

During the close of the festival day-before-yesterday, the Trustee announced that animal sacrifice, which used to take place in the open in the streets through which the deity passed, would be stopped. Thereupon, the men engaged to carry the temple deity, belonging to the fishermen community, struck work. They used to receive as remuneration for carrying the deity the carcasses of the animals offered and as this order meant a loss, they refused to render their customary service.

The temple priest also struck work.

The Trustee, however, remained firm. Tactfully handling the situation and convinced that the co-operation and help of the residents of the locality were forthcoming, he went on with the festival unruffled. The deity was installed in a small chariot, which did not require many hands to pull and the function went off without hitch, but without animal sacrifice. The Trustee has now cancelled the fishing rights granted to the carriers in the temple swamp. The temple priest has agreed to abide by the terms of Mr. Mudaliar that neither he nor his successors in office would demand animal sacrifice in the future.

A situation which might have otherwise assumed a serious aspect was thus averted by the tactful handling of the Trustee to whom no doubt many dumb animals owed their life.

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An Ahmedabad message says :—

Girl jumps over
Bridge. "A Harijan girl is reported to have thrown herself over a river-bridge from a running train on the Ahmedabad-Prantij Railway as, it is alleged, she did not like to go to her husband's house. The train was immediately stopped and she was removed to the Civil Hospital, Ahmedabad, where she is lying in a precarious condition."

Similar has been the fate of many girls who were married, through the compulsion of their parents, to husbands whom they did not like or could not love for some reason or other. Almost every day we read in the papers about a girl or woman hanging, or drowning, or burning herself as the only remedy out of unbearable difficulties arising from unsuitable marriage alliance. Such suicides can be avoided if the parents consult their sons and daughters and marry them to persons against whom they have nothing to complain.

What others say of us.

The *Madras Mail* writes on 7th September 1935 :—

“The quarterly journal of the South Indian Humanitarian League—edited by Mr. C. S. Mallinath, Mint Street, Madras has taken upon itself the noble task of resuscitating the ideal of Ahimsa as a means of promoting universal love and fellowship.

The first issue of the journal, which is ably edited, contains extracts from the teachings of Vardhamana Mahavira, and articles on humanitarianism and vegetarianism. Notes of the activities of the Humanitarian League provide evidence of the useful work which the League is doing.”

* * *

“*The Hindu*,” writes on September 11, 1935 :—

“The Humanitarian League has been doing good work in the cause of kindness to animals. It may be a matter for surprise that there should be any need for such a League functioning in a country, which is the traditional home of humanitarianism and in which the doctrine of the oneness of all things living and non-living was made a daily principle of life long before its meaning was understood in other countries. But a close study of modern life will make it clear that there is need for an organisation continually emphasising the sacredness of all life and pleading for Love as the governing principle of human action.

“Ahimsa” is a welcome enterprise of the Humanitarian League. In the first issue, which is just *to hand, there are interesting articles on Vegetarianism, the medicinal value of fruits, and notes on the activities of the Humanitarian League. We wish the journal a long career and success to its great mission.”

* * *

Roy's Weekly, Delhi, writes on October 21, 1935 :—

“ This is the first issue of the journal and is edited by Mr. C. S. Mallinath who says in “ Ourselves ” that “ the ideal of ‘ Ahimsa ’ is the ideal which the world is longing for and that the reassertion of this ancient message will be of some use to the present day world which is groping for a new ideal.” The venture is thus frankly propagandist and appropriately enough, the articles in this number do the work very well. An address by Sadhu Vaswani on Mahavira and His message given recently in Bombay is the first article while “ The Philosophic Basis of Vegetarianism ” by Mr. C. S. Swaminatha Mudaliar and “ Humanitarianism ” by Mr. C. Jinarajadasa are among other noteworthy contributions. “ Man and Beast in India ” by Mr. L. Moresby is a very good piece of literature which breathes the spirit of Ahimsa. Other interesting articles appear also in the issue and we feel the journal has a distinct place in Indian journalism and a noble message to convey to India and to the world. We wish it success.”

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Miss Margaret E. Ford, A.R.A.M., London, writes on 29-9-35 :—

“ All the articles in your Journal are excellent.”

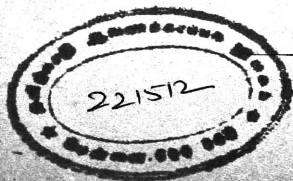
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Mr. P. C. Nahar, M.A., B.L., Calcutta writes :—

“ In this age, it is the only “ paper ” by which we can preach the essence of religion and piety and I sincerely congratulate all the active members of the League for their praiseworthy effort and solid work.”



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subscription of Rs. 3 or more

OR

By becoming a *Subscriber* to the *Ahimsa* on
paying Rs. 2 only per year.