

A request to the Indian people from the vegetarians of the world

दुनिया भरके शाकाहारी लोगों से,
भारत के लोगों से अेक प्रार्थना



DRAWING BY JACKLE MORRIS U.K.

THE YOUNG INDIAN VEGETARIANS

NEW DELHI/FEBRUARY-1985

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VEGETARIANISM

**A PRESENTATION OF THE
IDEAL AND HUMANE
WAY OF LIFE**



New Delhi February, 1985

THE YOUNG INDIAN VEGETARIANS



THE YOUNG INDIAN VEGETARIANS, ENGLAND

Introduction

I have great pleasure in offering this small booklet, which I hope will help in furthering the cause of Ahimsa and Vegetarianism. Amongst all the nations of the world, 'The Indian Nation' is known for its tolerance and compassion for all living beings. The greatness of Nation is not measured by its wealth or strength, but by its compassion towards the weak and defenceless. Unfortunately, in recent years Meat eating and the general exploitation of defenceless animals is known to be increasing in India. In contrast, in the west the trend is towards Vegetarianism and a general awareness of the rights of animals. I urge you all to check this growth of Meat-eating in India and help, lead the world into a New Era in which mankind will no longer harm the poor defenceless creatures of God. There is an English Proverb, "Taking the coal back to Newcastle". Similarly we are bringing back the ideal of Ahimsa to the Home of Ahimsa — India. Please accept our humble request — Promote Vegetarianism, Ahimsa and Compassion in India and set an example for the rest of the world to follow.

NITIN MEHTA
President

Young Indian Vegetarians,
33 Goldwell Road,
Thornton Heath,
Surrey,
United Kingdom

Feb. 1985.



द यंग इण्डियन वेजिटेरियन्स, इंग्लैंड

प्रस्तावना

भारत के भाइयो और बहनों,

यह छोटी सी पुस्तिका आपके सामने रखते हुए मुझे बड़ी खुशी हो रही है। मेरा विश्वास है कि अहिंसा तथा शाकाहारवाद के उद्देश्यों को यह प्रोत्साहित करेगी। समस्त प्राणिमात्र के प्रति अपने स्नेह एवं सहनशीलता के कारण 'भारत देश' की अपनी अलग पहचान है। देश की महानता उसकी संपत्ति या शक्ति के नहीं बल्कि कमजोर और असुरक्षित जीवों के प्रति उसके स्नेह से आंकी जाती है। दुर्भाग्यवश, यह पता चला है कि हाल के कुछ वर्षों से भारत में भी मांस-भक्षण तथा असुरक्षित जीवों के शोषण की प्रवृत्ति बढ़ती जा रही है। इसके विपरीत पश्चिम में शाकाहार की ओर लोगों का झुकाव बढ़ रहा है तथा जानवरों के अधिकारों का बोध बढ़ता जा रहा है। मैं आपसे अनुरोध करता हूँ कि भारत में बढ़ते हुए मांस-भक्षण की प्रवृत्ति पर एक लगायें और दुनिया को नये युग की ओर बढ़ने के लिए मदद करें, ताकि इश्वर के असहाय एवं निरीह प्राणियों को मानव-जाति अधिक दुख न पहुँचा सके। एक कहावत है—“उल्टे बांस बटेली को।” इसी प्रकार हम अहिंसा के घर—भारत—में ही अहिंसा का आदर्श वापस लाने की कोशिश कर रहे हैं। भारत में शाकाहार, अहिंसा और स्नेह को बढ़ावा देने में हमारे अनुरोध को कृपया स्वीकारें ताकि दुनिया इसे एक उदाहरण मानकर उसका अनुसरण कर सके।

नितीन मेहता

अध्यक्ष

यंग इण्डियन वेजिटेरियन्स,

३३, मोल्ड पैल रोड,

थॉनथोन हिथ, सैं

युनाइटेड किंगडम



Mr Speaker

SPEAKER'S HOUSE

WESTMINSTER

SW1A 0AA

Message from The Rt. Hon. Bernard Weatherill, M.P.

I warmly support the Young Indian Vegetarians' latest booklet. At a time when millions are dying of starvation, it is morally indefensible that over half the world's grain is fed to animals, which, in turn, would be fed to people. "Every man for himself" is the last order from a doomed ship. The task before us now, if we are not to be overwhelmed, is to ensure a fairer distribution of the world's resources. Gandhiji has told us "Before a hungry man God may not appear except in the form of bread".

Bernard Weatherill



मानद बर्नार्ड विथेरिल एम. पी. का संदेश

द यंग इण्डियन वेजिटेरियन की नवीनतम पुस्तिका का मैं हार्दिक समर्थन करता हूँ आज जहाँ एक ओर करोड़ों लोग भूखों मर रहे हैं, वहाँ नैतिक दृष्टि से यह अनुचित होगा कि संसार का आधे से अधिक अनाज पशुओं को खिलाया जाय और बाद में आदमी पशुओं को खाये. डूबते हुए जहाज का अंतिम आदेश होता है “प्रत्येक व्यक्ति केवल अपने लिए सोचे”. अगर हम दबना नहीं चाहते तो हमारा कार्य होगा कि यह सुनिश्चित करें कि संसार के लंलाधनों का ठीक से वितरण हो. गांधीजी ने हम से कहा है “भूखे आदमी के सामने भगवान रोटी के रूप में ही आयेंगे.”



A CHARTER FOR ANIMAL RIGHTS

- End all experiments on live animals.
- Abolish all forms of intensive animal farming.
- Ban all blood sports.
- End the use of animals in circuses.
- End the export of live animals.
- Ban the breeding and killing of animals for furs.

From: Animal Aid Report No. 1: Towards Animal Rights



INTERNATIONAL VEGETARIAN UNION

(Established 1908)

Headquarters: 10 King's Drive, Marple, Stockport, Cheshire, SK6 6NQ, England

Telephone: 061-427 5850

Please reply to:

President: Dr. Gordon Latto, M.B., Ch.B.
Deputy President: Herr Ulrich Schröter
Hon. General Secretary:
Mr. Maxwell G. Lee, B.A., M.Sc., Cert.Ed., F.R.G.S.
Hon. Treasurer: Mr. William Parrott, F.I.B., A.C.I.S., M.B.I.M.

10 KING'S DRIVE,
MARPLE,
STOCKPORT,
CHESHIRE, SK6 6NQ
ENGLAND.

October, 1984.

A REQUEST TO THE PEOPLE OF INDIA

The International Vegetarian Union notes with regret that some people in India have given up their traditional vegetarian diet.

India's long history of respect for all life is one of which it can be justly proud. At a time when the rest of the world is beginning to appreciate the great value of vegetarianism, any decline in India would be very regrettable.

For health, moral and economic reasons, people are increasingly turning to vegetarianism. The growth of vegetarianism in the western world is an undeniable fact. We would ask the people of India to maintain their long vegetarian tradition. We would ask you to consider and accept our humble request.

Signed

Maxwell G. Lee
Maxwell G. Lee
Hon. General Secretary
I.V.U.



भारत वासियों से एक विनती :

इंटरनैशनल वेजिटेरियन यूनियन को यह बताते हुए बहुत खेद है कि भारत के कुछ लोगों ने अपना पारंपारिक शाकाहारी आहार छोड़ दिया है.

प्राणिमात्र के प्रति सम्मान की भावना का भारत का अपना लम्बा इतिहास रहा है जिस पर उसे गर्व होना चाहिए. अब जबकि सारा संसार शाकाहारवाद के महत्त्व को समझने की कोशिश कर रहा है, भारत वर्ष में इस संदर्भ में होनेवाला पतन निस्संदेह खेदजनक है.

स्वास्थ्यपरक; नैतिक और आर्थिक कारणों से अधिकाधिक लोग शाकाहारी हो रहे हैं. पश्चिमी जगत में शाकाहार के विकास को नकारा नहीं जा सकता. हम भारतवासियों से उनकी लम्बी परम्परा को बनाये रखने का अनुरोध करते हैं. आपसे निवेदन है कि हमारी विनम्र प्रार्थना पर ध्यान दें और इसे स्वीकारें.

हस्ताक्षर.

मैक्सवेल जी. ली

मानद महासचिव

आय. वी. यू.



QUOTES TO REMEMBER

- (1) George Bernard Shaw
"I am a vegetarian, not a graveyard of dead animals".
- (2) John Ruskin
"I will not kill or hurt any living creature needlessly, nor destroy any beautiful thing, but will strive to save and comfort all gentle life, and guard and protect all natural beauty upon the earth".
- (3) Lord Buddha
"Meat is a food of sub-human beings".



INDIA HOUSE,

ALDWYCH,

LONDON, W.C.2.

October 22, 1984.

MESSAGE

Today I am happy to know that vegetarianism is gaining wide acceptance, particularly in the West. Millions of people all over the world are giving up meat-eating not only on moral and ethical grounds, but also for health reasons.

I wish all success to the Young Indian Vegetarians in their noble endeavour to encourage and promote vegetarianism among the public.

Prakash Mehrotra
(Prakash Mehrotra)



MESSAGE FROM SHRI KAPILA, HUMANITARIAN SOCIETY, SRI LANKA

The President, M.W.A. De Silva

Dear Friends,

Your readers will find the following opinions of interest:

VEGETARIANISM — WHAT THE DOCTOR SAY

Dr. H.C. Shermaa, Head of the Nutrition Research Dept., Columbia University, New York **"FOOD PRODUCTS"**

"It seems clear from the work of the past 10 to 15 years that the mutually supplementary effect of the proteins from cereals, roots & leafy vegetables is such as to provide an excellent Amino Acid blend for tissue construction and maintenance."

Alexander Haig **M.D., F.R.C.P.**

"Comparative Anatomy and Physiology indicate fresh fruits and vegetables as the main food of man."

Sir Benjamin W. Richardson, **M.D., F.R.S.**

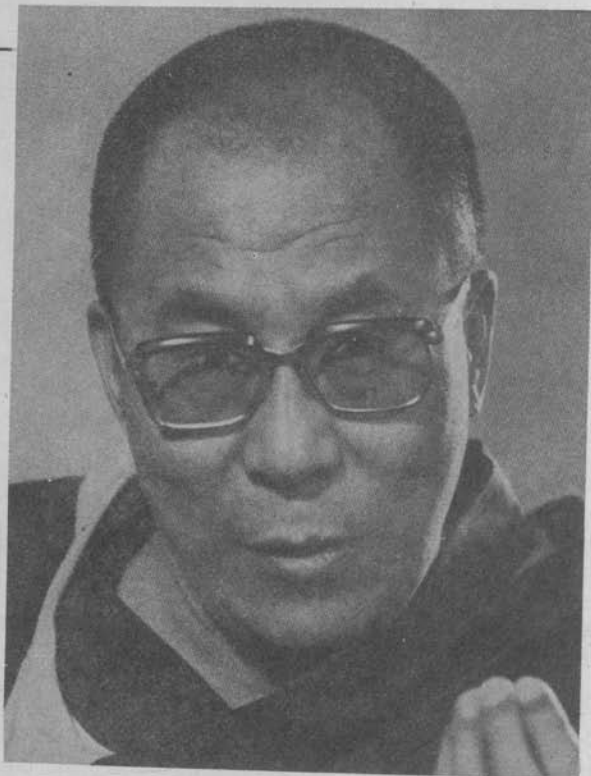
"A diet consisting of any staple grain with milk products and green leafy vegetables contain not only the right kind and amount of Protein, but everything else the body needs for health, strength and well-being."



THE OLDEST MAN IN BRITAIN IS A VEGETARIAN

His name is Harry Shoerats. He is one hundred and eleven years old.

He was born in Russia in 1872 and came to Britain at the age of twenty-five. He is still very active and full of health and vigour. Dare anyone tell him that he probably lacks some vitamins because he never ate meat?



H.H. THE DALAI LAMA

COMPASSION AS THE PILLAR OF WORLD PEACE

According to Buddhist psychology, most of our troubles are due to our passionate desire for and attachment to things that we misapprehend as enduring entities. The pursuit of the objects of our desire and attachment involves the use of aggression and competitiveness as supposedly efficacious instruments. These mental processes easily translate into actions, breeding belligerence as an obvious effect. Such processes have been going on in the human mind since time immemorial, but their execution has become more effective under modern conditions. What can we do to control and regulate these 'poisons'—delusion, greed, and aggression? For it is these poisons that are behind almost every trouble in the world.

As one brought up in the Mahayana Buddhist tradition, I feel that love and compassion are the moral fabric of world peace. Let me first define what I mean by compassion. When you have pity or compassion for a very poor person, you are showing sympathy because he or she is poor; your compassion is based on altruistic considerations. On the other hand, love towards your wife, your husband, your children, or a close friend is usually based on attachment. When your attachment changes, your kindness also changes; it may disappear. This is not true love. Real love is not based on attachment, but on altruism. In this case your compassion will remain as a humane response to suffering as long as beings continue to suffer.



This type of compassion is what we must strive to cultivate in ourselves, and we must develop it from a limited amount to the limitless. Undiscriminating, spontaneous, and unlimited compassion for all sentient beings is obviously not the usual love that one has for friends or family, which is alloyed with ignorance, desire, and attachment. The kind of love we should advocate is this wider love that you can have even for someone who has done harm to you: your enemy.

The rationale for compassion is that every one of us wants to avoid suffering and gain happiness. This, in turn, is based on the valid feeling of 'I', which determines the universal desire for happiness. Indeed, all beings are born with similar desires and should have an equal right to fulfil them. If I compare myself with others, who are countless, I feel that others are *more* important because I am just one person whereas others are many. Further, the Tibetan Buddhist tradition teaches us to view all sentient beings as our dear mothers and to show our gratitude by loving them all. For, according to Buddhist theory, we are born and reborn countless numbers of times, and it is conceivable that each being has been our parent at one time or another. In this way all beings in the universe share a family relationship.

Whether one believes in religion or not, there is no one who does not appreciate love and compassion. Right from the moment of our birth, we are under the care and kindness of our parents; later in life, when facing the sufferings of disease and old age, we are again dependent on the kindness of others. If at the beginning and end of our lives we depend upon others' kindness, why then in the middle should we not act kindly towards others?

The development of a kind heart (a feeling of closeness for all human beings) does not involve the religiosity we normally associate with conventional religious practice. It is not only for people who believe in religion, but is for everyone regardless of race, religion, or political affiliation. It is for anyone who considers himself or herself, above all, a member of the human family and who sees things from this larger and longer perspective. This is a powerful feeling that we should develop and apply; instead, we often neglect it, particularly in our prime years when we experience a false sense of security.

स्नेह विश्वशांति का स्तम्भ

बौद्ध मनोविज्ञान के अनुसार हमारी बहुत सी तकलीकों की वजह है हमारी काल्पनिक वस्तुओं की प्राप्ति के लिए अदम्य इच्छा तथा तत्संबंधी लगाव। इच्छित वस्तु की प्राप्ति एवं तदपन्य लगाव में हठधर्मिता तथा प्रतियोगिता परक उपकरणों का होना आवश्यक हो जाता है। ये सभी मानसिक प्रक्रियाएं कार्यरूप में परिणत होते हुए *belligerence* जैसे प्रभाव को जन्म देती हैं। ऐसी प्रक्रियाएं मानव मस्तिष्क में अनादि काल से होती आ रही हैं। किंतु इनकी कार्यरूप में होने वाली परिणति वर्तमान परिस्थितियों में और भी प्रभावोत्पादक बन गई है। भ्रम, लाल और आक्रमणात्मक प्रवृत्ति जैसे "विषे" को नियमित और नियंत्रित करने के लिए हम क्या कर सकते हैं? क्योंकि संसार की हर परेशानी के पीछे वहि विष कार्य कर रहे होते हैं।

बौद्ध धर्म की महायान धारा में पालन पोषण होने के कारण मैं समझता हूँ कि विश्वशांति के लिए प्यार और स्नेह ही नैतिक तंतु है : स्नेह क्या है, पहले मैं इसे स्पष्ट करना चाहूँगा। जब कभी आप किसी गरीब व्यक्ति के प्रति दया या सहानुभूती प्रगट करते हैं तो आप इसीलिए सहानुभूति, प्रगट करते हैं कि वह गरीब है, आपका स्नेह स्वार्थ परक समझ पर आधारित है। दूसरी तरफ, आपकी पत्नी, आपके पति, आपके बच्चों या किसी निकटस्थ मित्र के प्रति आपका प्यार समान्यतया उनके प्रति आपके लगाव पर ही आधारित होता है। जब आपके इस लगाव में तब्दीली आती है तो परिणामस्वरूप आपकी दया भावना भी बदलती है; यहां तक कि यह लुप्त भी हो सकती है। यह वास्तविक प्यार नहीं है। सही प्यार लगाव पर नहीं बल्कि स्वार्थ पर आधारित होता है। इस स्थिति में आपका स्नेह सरल मानवीय आधार पर तब तक दुख दर्द के लिए उदभूत होता रहेगा जब तक कि प्राणिमात्र दुख दर्द झेलते रहेंगे।

यही वह स्नेह है जिसे हमें स्वयं में उत्पन्न करना है। और एक निर्धारित सीमा से अनन्त तक इसे विकसीत भी करना है सभी सचेतन प्राणियों के लिए भेदभाव रहित, सतत् और अपार स्नेह वास्तव में वह सहज प्यार नहीं है जो व्यक्ति का अपने मित्रों व परिवार के प्रति होता है, जिसमें कि अज्ञानता, इच्छा और लगाव का जुड़ाव रहता है। हमें उस प्यार का प्रतिपादन करने है जो अपार है और जिसे हम अपने शत्रु के प्रति भी प्रकट कर सकते हैं जिसने हमें तकलीफ तक पहुंचाई हो।

स्नेह का मुलाधार यही है कि हम में से हरेक दुख तकलीकों से दूर रहकर खुशहाली प्राप्त करना चाहता है। बदले में, यह “अहं” की मान्य भावना पर ही आधारित है जो खुशहाली के लिए सार्वभौमिक ललक को दर्शाती है। निश्चित ही, सभी प्राणिमात्र इसी प्रकार की आकांक्षाओं सहित पैदा हुए हैं और इन आकांक्षाओं की पूर्ति करने का अधिकार उन्हें मिलना चाहिए। जब मैं स्वयं की तुलना दूसरे लोगों, जो कि अनगिनत हैं, से करता हूँ तो मैं पाता हूँ कि दूसरे लोग मुझसे अधिक महत्वपूर्ण हैं क्योंकि मैं अकेला हूँ जबकि वे बड़ी तादाद में हैं इसके अलावा, तिब्बतीय बौद्ध परंपरा हमें यह सिखाती है कि हम सभी सचेतन प्राणियों को अपनी प्यारी मां की तरह देखें और उन्हें प्यार करते हुए अपनी कृतज्ञता प्रकट करें। क्योंकि बौद्ध मतानुसार, हमारे कई जन्म और पुनर्जन्म हुए हैं और यह मान जा सकता है कभी न कभी प्रत्येक प्राणि हमारा जनक रहा ही होगा। इस तरह सभी प्राणी संसार में पारिवारिक संबंधों के सूत्र में बंधे हैं।

कोई धर्म पर विश्वास करे या न करे, लेकिन ऐसा कोई व्यक्ति नहीं है जो प्यार और स्नेह का कायल न हो हम पैदा होने की घड़ी से ही अपने माता - पिता की दया व देखरेख में पलते हैं; जीवन के उत्तरार्ध में जब हमें मुसीबतों व बुढ़ापे का सामना करना होता है। हम पुनः दूसरों की सदाशयता पर ही निर्भर रहते हैं। यदि जीवन के प्रारंभिक और अंतिम काल में हमें दूसरों की सदाशयता पर ही निर्भर रहना है तो क्यों न हम उस बीच के काल में दूसरों के साथ प्रेम से पेश आये ?



मन में दयाभाव के विकास (प्रत्येक मनुष्य मात्र से धनिष्ठता-भाव) का संबंध किसी धर्म विशेष से नहीं है जैसा कि अक्सर हम इसे पारंपारिक धार्मिक व्यवहार के साथ जोड़कर देखते हैं। यह न केवल किसी धर्म पर विश्वास करने वालों के लिए है, अवितु यह जाति, धर्म या राजनीतिगत विचार धाराओं की सीमा से परे सभी लोगों के लिए है। यह उन सब के लिए है जो स्वयं को, अन्य बातों से परे, एक मानव-परिवार का सदस्य समझते हुए वस्तुओं का इसी व्यापक और विस्तृत परिप्रेक्ष्य में आकलन करते हैं यह एक प्रभावशाली भावना है जिसे हमें विकसित करते हुए कार्यरूप भी देना चाहिए; इसके बदले में हम इसका परित्याग करते हैं विशेषकर तब जब हम अपने जीवन के प्रारंभिक दौर से गुजरते हुए असुरक्षा की भावना का शिकार होता है।



श्री कपिला ह्यूमनिटेरियन सोसायटी का स्देश

अध्यक्ष, एम. डब्ल्यू. ए. डीसिल्वा

दोस्तो,

आपके पाठको को निम्नालिखित विचार पसंद आयेंगे :

शाकाहार-वाद: डॉक्टर क्या कहते हैं

डॉ. एच. सी. शेर्मा, न्यूट्रीशन रिसर्च विभाग

कोलंबिया युनिवर्सिटी, न्यूयार्क "फुड प्रॉटक्टस् "

" पिछले 10 या 15 वर्षों के कार्य से यह स्पष्ट हुआ है कि अनाज, कंद और पत्ती सब्जियोंसे प्राप्त प्रोटीन का पारस्परिक पूरक प्रभाव मज्जारज्जु के निर्माण व रखरखाव के लिये सर्वोत्तम एमिनो एसिड उपलब्ध करता है."

अलेक्झैंडर हेग एम. डी. एफ. आर. सी. पी.

"सापेक्ष शरीर संरचना विज्ञान और मनुष्य शरीर विज्ञान बताते हैं कि आदमी का प्रमुख आहार है ताजे फल और सब्जियाँ"

सर बेंजामिन डब्ल्यू. रिचर्डसन, एम. डी. एफ. आर. एस्.

"दूध की बनी हुई चीजें और हरी पत्ती वाली सब्जियों के संतुलित आहार में न केवल सही और पर्याप्त प्रोटीन होता है बल्कि वह सभी कुछ होता है जो शरीर को स्वस्थ, शक्तिदायक और तंदुरुस्त रखने के लिए आवश्यक होता है."



BHĀGVANDAS GOSVAMI MAHARAJA

Acharya for International Society for
Krishna Conciousness in U.K., Southern
Europe, South Africa & Mauritius

Tridandī Gosvāmī

Bhagavāndaśa Gosvāmī Mahārāja

25th November, 1984.

Mr Nitin Mehta,
President,
The Young Indian Vegetarians,
33 Goldwell Road,
Thornton Heath,
Surrey.

Dear Nitin Mehta,

Please accept my greetings and blessings for your spiritual well being. It is highly commendable that you are espousing the need for vegetarianism. From all points of view, whether they be economical, ethical, psychological or spiritual, a vegetarian diet is far superior to a non-vegetarian diet.

Due to the association of young asians with westerners and their traditions, they are becoming more and more deviated from their own wonderful culture which is Sanatana Dharma. It is an undeniable fact that vegetarianism is one important facet of Sanatana Dharma. Essentially it is to teach people the sanctity of life, whether it be manifested in human or animal form. Also, in the Bhagavad Gita Lord Kṛṣṇa specifically asks for vegetables, fruits and flowers to be offered to him, if these are offered with love then he accepts them.

So we are glad that you and your colleagues are taking up this ideal of vegetarianism and are hopeful that you will take things one step higher and incorporate the idea of prasadaṁ or offering food to Lord Sri Kṛṣṇa before eating it. This will give you all positive, material and spiritual advancement.

Bhagavāndaśa Gosvāmī
Acharya for ISKCON in U.K., Southern Europe,
South Africa and Mauritius.



त्रिदण्डी गोस्वामी
भगवानदास गोस्वामी महाराज

नितिन मेहता
अध्यक्ष
दि यंग इण्डियन वेजिटेरियंस
३३, गोल्डवैल रोड
थॉर्नटन हीथ
सुरे.

प्रिय नितिन मेहता

कृपया आपकी आध्यात्मिक स्वस्थता के लिए मेरी शुभकामनाएं एवं आशीर्वाद स्वीकारें निस्संदेह यह प्रशंसनीय है कि आप शाकाहारवाद की आवश्यकता का समर्थन कर रहे हैं। सभी पहलुओं से, चाहे वह आर्थिक हो, मनोवैज्ञानिक हो या आध्यात्मिक, सामिष आहार से शाकाहारी आहार कई गुना श्रेष्ठ है।

पश्चिमी लोगों एवं उनके तौर-तरीकों से ज्यादा धुलमिलने के कारण युवा एशियाई अपने ही महान संस्कृति — सनातन धर्म से दूर होते जा रहे हैं यह एक अकाट्य तथ्य है कि शाकाहारवाद सनातन धर्म का एक आवश्यक अंग है। वास्तव में इसका मतलब ही लोगों को जीवन की पवित्रता से परिचित कराना है फिर चाहे शारीरिक ढांचा मनुष्य का हो या पशु का। यहां तक कि भगवद् गीता में श्रीकृष्ण भगवान भी विशेष रूप से कहते हैं कि यदि स्नेह के साथ वनस्पतियां, फल तथा फूल उन्हें अर्पित किये जाते हैं तो वे उन्हें स्वीकार करते हैं।

इसलिए हमें प्रसन्नता है कि आप और आपके साथी शाकाहारवाद के इस आदर्श को बढ़ावा दे रहे हैं और हमें विश्वास है कि आप इसे और आगे बढ़ाएंगे इस विचार के साथ साध कि खाने से पहले भोजन को प्रसाद के रूप में श्रीकृष्ण भगवान को अर्पित करें। इससे आपका रचनात्मक भौतिक एवं आध्यात्मिक विकास होगा।

भगवानदास गोस्वामी
यू.के., दक्षिणी यूरोप, दक्षिण अफ्रीका और मॉरिशस
में इस्कॉन के आचार्य



SIDDHACHALAM

RD 4, Box 374, Blairstown, New Jersey 07825 - (201) 362-9793

Founder - H.H. Acharya Sushil Kumari Maharaj

INTERNATIONAL MAHARAJAN MISSION
WORLD FELLOWSHIP OF RELIGIONS
KUNDALINI SCIENCE CENTER

September 5, 1984

Nitin Mehta
33, Goldwell Rd.
Thornton Heath
Surrey, London, England

Dear Nitin,

I was very happy to hear from you concerning your efforts to spread the message of vegetarianism. I am pleased to hear today's young people are doing very courageous work in this area. I firmly believe that if we can completely organize the vegetarian society, then easily 100,000 people can be converted every year.

More and more scientists are proving the superiority of the vegetarian diet with facts leading toward the right path for food. The non-vegetarian diet is nutritionally inferior. If we are so concerned about protein, then the soybean is a much better source. In non-vegetarian food there is so much cholesterol, so much poison, negativity and vengefulness. A very subtle destructive current is moving in these foods.

We must train the people. When we are propagating vegetarianism, then we must also teach proper food preparation in making a balanced healthy diet. We must also go to India and educate the people about balanced diet and the bad effects of alcohol and meat and tobacco. Sixty percent of cancer is caused by an imbalanced diet, drinking and smoking.

Since I have been in America I have been happy to have so many converts to vegetarianism. And they are not only eating non-violently, but they are also knowledgeable of natural foods systems.

Health is a gift of divine law. If one's health is not correct then it is very difficult to reach Perfection. Lord Mahavir experimented with many systems for health of body, mind and soul. Ultimately, when he attained omniscience, he taught that the purpose of life is health, self-realization and samadhi.

Vegetarianism is one of the main policies of non-violence. I offer my good wishes and support in promoting this noble principle. Our main purpose is to create a non-violent society. Non-violence is the way for total salvation and peace. And by spreading the message of vegetarianism we are serving all of mankind.

My blessings are with you, Nitin, and all your sincere workers. You must get success in this noble cause.

With Blessings,

Acharya Sushil (Kumar)

Acharya Sushil Kumar



नितिन महेता
३३, गोलडवैल रोड
सूरे, लंदन इंग्लैंड

प्रिय नितिन,

शाकाहारवाद को प्रतिपादित करने के लिए आपके प्रयासों की जानकारी आपसे ही प्राप्त कर मुझे बहुत संतोष हुआ है। मुझे प्रसन्नता है कि आज के युवक इस क्षेत्र में उत्साही कार्य कर रहे हैं। यह मेरा दृढ़ विश्वास है कि यदि हम शाकाहारी समाज को एकजुट करने में सफल रहे तो प्रति वर्ष १,००,००० लोग आसानी से शाकाहारी बन सकते हैं।

अधिक से अधिक वैज्ञानिक तथ्यपूर्वक दृष्टि से शाकाहारी भोजन की उत्तमता को साबित करते हुए भोजन का सुगम पथ प्रशस्त कर रहे हैं। पौष्टिकता के लिहाज से सामिश्र भोजन निम्न स्तर का है। यदि हम प्रोटीन ही ज्यादा मात्रा में प्राप्त करना चाहते हैं तो इसके लिये सोयाबीन एक बेहतर स्रोत है। सामिश्र भोजन में कोलेस्ट्रॉल, विष प्रतिकूलता तथा प्रतिशोषात्मक प्रवृत्ति पर्याप्त मात्रा में पायी जाती है। इस प्रकार के भोजन में विनाशकारक सूक्ष्म धारा का प्रवाह निरंतर होता है।

हमें लोगों को समझाना चाहिए, जब हम शाकाहारवाद को प्रसारित करते हैं तो हमें चाहिए कि हम लोगों को संतुलित व स्वस्थ आहार तैयार करने की विधि भी बताएं। संतुलित आहार की आवश्यकता एवं अल्कोहल, मांस व तंबाकू के कुप्रभावों के बारे में लोगों को बताने के लिए हमें भारतवर्ष जाना चाहिए। कैंसर के साठ प्रतिशत मामलों का कारण है असंतुलित आहार, मद्यपान तथा धूम्रपान करना।

चूंकि मैं अमेरिका में रह रहा हूँ, अतः यह मेरे लिए संतोष की बात है कि मैं बहुत से शाकाहारियों को जानता हूँ, वे लोग न केवल गैर हिंसात्मक तरीके से भोजन करते हैं, बल्कि उन्हें प्राकृतिक खाद्य-पद्धतियों का ज्ञान भी होता है।

स्वास्थ्य देवी देन है। यदि कोई व्यक्ति अस्वस्थ है तो तब उसके लिए पूर्णता प्राप्त करना बहुत दुष्कर हो जाता है। भगवान महावीर ने शरीर, मन एवं आत्मा को स्वस्थ रखने के लिए बहुतेरे उपाय किये। अंत में जब उन्हें सर्वज्ञता प्राप्त हुई, तब उन्होंने बताया कि जीवन उद्देश्य है सुस्वास्थ्य, आत्मबोध तथा समाधि।

शाकाहारवाद अहिंसा के नीतियों में से एक प्रमुख नीति है। इस महान सिद्धान्त को बढ़ाने के लिए मैं अपना सहयोग तथा शुभकामनाएं देता हूँ। हमारा प्रमुख उद्देश्य है एक हिंसा विहीन समाज का निर्माण। परम मोक्ष एवं शांति को प्राप्त करने का अहिंसा ही एक मात्र तरीका है। इस तरह शाकाहारवाद के संदेश को फैलाते हुए हम समस्त मानवमात्र की सेवा कर रहे हैं।

नितिन, मेरी आशीर्वाद आपको और आपके सभी ईमानदार साथियों के प्रति है। इस महान उद्देश्य की प्राप्ति में आप अवश्य सफल होंगे।

आशीर्वाद सहित,
आचार्य सुरशील कुमार



PHONE : 23881 26744
GRAM : BAPSANSTHA.



his divine holiness
Pramukh Swami Maharaj

Bochasanwasi
Shree Aksharpurushottam Sanstha

Shahibaug Road, Ahmedabad 380 004. India.

દિંગા કોંગ, તા. ૨૨-૯-૮૦

પ્રતિ

SHREE NITIN MEHTA

PRESIDENT, Y. I. V.

33 GOLDWELL ROAD

THORNTON HEATH SURREY

વિ. આપનો એગ્રાઇડ ૧૯૮૪નો પત્ર મળ્યો. આપ ભારતીયજનોને શાકાહારી રહેવા વિશે આપના મેગેઝીનમાં વિશેષ ધ્યાન આપવાના છે તે જાણી આનંદ થયો.

જેને જીવન આપી શકતા નથી તેનું જીવન લઈ લેવાનો આપણને કોઈ સહિકાર નથી. ભગવાન સ્વામિનારાયણે કહ્યું છે કે કોઈ પણ હેતુ માટે કોઈ પણ જીવની હિંસા કરવા નહિ. ભગવાને આપણને આપા માટે ઘણી શાકાહારી વસ્તુઓ બનાવ્યા છે. શાકાહારી હોય તેમ અનુભવી કહેવાય. સિંદ્રે માંસાહારી પ્રાણી છે. તે કોઈ દિવસ ઘાસ ખાય નહિ. હાથી, ગાય વગેરે શાકાહારી પ્રાણીઓ છે. તે માંસ ખાય નહિ. પશુઓ આપણનો વિશેષ સમજે છે. પણ અનુભવ સમજતો નથી. એટલે આપણને કહેવું પડે છે કે 'માણસ, તું માણસ થા.' શાકાહારી પશુઓ શાકભાજી અને ઘાસમાંથી શક્તિ મેળવે છે. માણસ શાકાહારી પશુઓને મારીને ખાય છે. અને તેમાંથી વાસી શક્તિ SECOND HAND ENERGY મેળવે છે તો રૂં કામ શાકાહારીજન પ્રાથમિક શક્તિ ન મેળવે! જીવના પ્રાણને મારીને તેને પેટમાં પદાર્થો પેરને કબજામાં બનાવવું તે વાત કેવલ વિચિત્ર છે! વળી યુદ્ધનું મૂળ માંસાહાર છે. ભગવાન સ્વામિનારાયણને પ્રાર્થના કરીએ છીએ કે વિશ્વમાં શાકાહાર પ્રચલે. જેથી માણસોના મન પરિવ્રજ બને અને યુદ્ધનો થતો અટકે અને માણસ સર્વ પ્રકારે સંતોષપ્રાપ્ત.

ભગવાદીય

શ્રી નરસિંહ સ્વામી

નાં ઘણા જ હેતુઓ છે જેમની સ્વામિનારાયણ.



होंग कोंग
दिनांक २२-९-१९८४

प्रति

श्री नीतिन मेहता,
प्रमुख,
वाई. आई. वी.
३३, गोल्डवेल रोड,
थोर्नटन हीथ, सरे.

(आपका) अगस्त का पत्र मिला। आप अपने सामायिक में भारतीय जनों को शाकाहारी रहने के लिए विशेष जानकारी देने वाले हैं। यह जानकर आनंद हुआ।

जिसको जीवन प्रदान नहीं कर सकते हैं, उसके प्राण लेने का हमें कोई अधिकार नहीं है। भगवान स्वामी नारायण ने कहा है कि किसी कारण किसी की हिंसा न करनी चाहिए। भगवान ने मनुष्य के भोजन के लिए बहुत चीजें बनाई हैं। मनुष्य वही है जो शाकाहारी है। सिंह, मांसाहारी पशु है, वह कभी घास नहीं खाता। पशु भी आहार में विवेक रखते हैं; परन्तु मनुष्य नहीं रखता, इसलिए मनुष्य से कहना पड़ता है कि “तुम मनुष्य बनो”

शाकाहारी पशु तरकारी और सब्जी (भाजी) में से शक्ति पाते हैं। मनुष्य तो शाकाहारी पशु की हिंसा करके, उसमें से निम्न कक्षा की शक्ति पाता है। शाकाहार से ही उच्च कक्षा की शक्ति क्यों न पाये? जीवित पशु की हिंसा करके, उसको खा करके अपने पेट को कब्रिस्तान बनाना, यह कैसी अजीब घटना है? तथैव युद्ध का मूल मांसाहार ही है। भगवान स्वामीनारायण से प्रार्थना करते हैं कि विश्व में शाकाहार का प्रवर्तन हो, जिससे मनुष्यों का मन पवित्र बने एवं युद्ध न हो और मानव भी सब तरह से शांति प्राप्त करें!

भवदीय,
शा. नारायण स्वरूपदास के
अत्याधिक स्नेह पूर्वक
जय श्री स्वामी नारायण.

Sri H.H. Satguru Jagjeet Singhji Maharaj
(Present Spiritual Head of Sikhs)



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ਸ੍ਰੀ ਸਤਿਗੁਰੂ ਰਾਮ ਸਿੰਘ ਜੀ ਸਗਾਇ

Universal Peace is the chief aim of
SRI SATGURU JAGJEET SINGH JI
MAHARAJ. He Sermonizes, inter alia, to
respect all creeds. It is His notion that
the persons from the various religions should
terminate the profanation or the loathsom
criticism, His Divine Grace, wishes all the
religious persons to love each other
heartily. Only in this way, can we
help establish peace on our
Planet Earth.



માનવતા મહોરી ઊઠી

ક્તલખાને લઈ જવાતાં ઘેટાં- બકરાને બચાવી લેતો જૈનસંઘ

સુરેન્દ્રનગર જિલ્લાના પાટડી ગામમાં જીવદયાના ઉત્તમ ઉદાહરણરૂપ બની ગયેલ એક વિશ્વ ઘટનાએ ગામની માટીમાં વધુ મહેક ઉમેરી છે.

સાંજનો સમય હતો.

ગામની ભાગોળે બે ટ્રક ઊભી હતી. ૩૦૦ જેટલાં ઘેટાં-બકરાં ઠાંસોઠાસ ભરાઈ હતા. આ તમામ અબોલ નિરાધાર જીવોનું આયજી હવે ૨૪ કલાક પૂરતું હતું. આ પશુઓને કતલખાને લઈ જવાતાં હતા.

બે જૈન યુવાનો બહાર ફરવા નીકળ્યા હતા. એમની આંખોએ પારખી લીધું આ કે આ ટ્રકો કતલખાને જઈ રહી છે. ઘેટાં-બકરાના વેપારી માલિકને મળ્યા. વાતચીત માં આ યુવાનો જાણી શક્યા કે એ ૩૦૦ જેટલા જીવતા જીવની કિંમત રૂ.૭૦ હજાર જેટલી થાય છે. ભીતરમાં ભારે મંથન ચાલ્યું અને નિર્ણય ક્યો કે કોઈપણ ઉપાયે આ અબોલ પ્રાણીઓને મોતના મુખમાંથી બચાવી લેવા જોઈએ.

વાત વિકટ હતી. જૈન સંઘના આગેવાનોએ સ્થળ પર બોલાવ્યા. સંઘના કેટલાક ટ્રસ્ટી અમદાવાદ હતા. પાટડી જૈન સંઘ ગ્રંથાલય થયો અને પાંચેક કલાક ચંબી જવા માટે પેલા વેપારીને વિનંતી કરી. મારતી મોટરે સંઘ અમદાવાદ આવી ટ્રસ્ટીઓને વિજેતા વાત કરી. સર્વાનુમતે નક્કી કર્યું કે એ નિરાધાર જીવોને જૈન સંઘે બચાવી લેવો જોઈએ.

રાતોરાત આટલી મોટી રકમ પણ લાવવી ક્યાંથી એ પ્રશ્ન પણ મૂંઝવણરૂપ હતો. સ્થાનિક પાંજરાપોળની તિજોરીમાં પણ નજવી જ રકમ હતી. રાતભર મંથન ચાલતું રહ્યું. સવારે સ્થાનિક આગેવાનો વિરમગામના જૈન અને જૈનેતર આગેવાનોને મળ્યા. વિરમગામ મહાજને સંપૂર્ણ સહકારના વચનો આપ્યા. હાથોહાથ મળ્યા. અને ૬૭ હજારનો ડ્રાફ્ટ પેલા વેપારીને સુપ્રત કર્યો. ટ્રકમાં દયામણે ચહેરે એકીટથે તાકી રહેલા ૩૦૦ જેટલા ઘેટાં-બકરાં ને ટ્રકમાંથી ઉતાર્યા.

કસાઈની ભીતરમાંથી પણ ક્યારેક કરુણાના ઝરા વહેવા માડે છે તેમ જો વેપારી આ પશુઓને કતલખાને લઈ જતો હતો તે વેપારી પણ આ વિશ્વ ઘટનાથી ગદગદિત થઈ. હજારની કિંમત ઓછી લેવાનો સામેથી પ્રસ્તાવ મૂકે છે અને કહે છે કે આટલી રકમના ઘેટાં-બકરાનું જીવનદાન હું મારા તરફથી કરું છું.

સ્થાનિક પાંજરાપોળે નવા જીવોના ભરણપોષણ માટે ઊભા થયેલા નવા ખર્ચને પહોંચી વળવા હવે કમર બાંધી છે. આજ પંથકના ઝીંજુવાડા, ધામા, આદિસાણા, દસાડા, પંચાસર વગેરે ગામોએ પણ આ ધર્મકાર્યમાં પોતાનો ફાળો આપ્યો હતો.

મોતના મુખમાંથી છોડાવવાના ૬૭ હજાર ચૂકવી દીધા.



MAURITIUS HIGH COMMISSION

01-581 0294/5

32/33 EL VASTON PLACE
LONDON S.W.1.

Your Ref.:

Our Ref.:

PERS/N

12 September, 1984

Attention of Mr Nitin Mehta, President of Y.I.V.Message, as requested, from His Excellency Mr. D. Gian Nath
High Commissioner for Mauritius in London

In the hey-day of the Arya Samaj movement in the thirties and forties, the Jingoism of the Shakaharis and Mangaharis was probably best reflected during public Shastrarthas - religious debates in Mauritius. The two sides would address their case in an atmosphere of bitterness which left little room for live and let live. In my family of Shakaharis, this anathema had gripping dimensions. It was therefore with heavy trepidation that I tasted my first egg at age 22, while overseas at University. It was a traumatic experience. It was a sin, a fall from grace. I recall hiding my predicament from friends with common background only to find out later that they were also doing the same. I was 36 when I was finally prevailed upon to swallow my first piece of chicken tikka. Well, I thought, it was an enforced situation and it had nothing to do with my own weakness in that I had succumbed. Instead, I told myself, the situation was merely desired by the requirements of my diplomatic duties. This search for refuge is of course inexcusably self-evident. The fact remains that I still feel a tinge of sadness and guilt at having to touch meat now and then. I believe very strongly that vegetarian food is wholesome. Indeed I like to think that a vegetarian is a better human. We murder to dissect - Wordsworth. Do we need to murder to eat?

The growth of health food fads and shops transmit a kind of global awareness in favour of vegetarianism. This phenomenon stops short of asking us to forego meat. It is nevertheless a compromise which is fair and worth encouraging.

Indians have been blessed with a natural preference for a non-meat diet. There would be little wisdom in rejecting the wholesome. Meat is not a sine qua non of social experience, however royal the circle.

Turning pukka vegetarian again remains my aim and aspiration. Vegetarianism is more than a simple matter of food choice. It is a way of life. Its essence is humanism. I believe in it.

D. Gian Nath
High Commissioner



ADAM SMITH, THE WEALTH OF NATIONS

It may indeed be doubted whether Butchers' Meat is anywhere a necessary of life. Grain and other vegetables, with the help of milk, cheese and butter or oil, where butter is not to be had, afford the most plentiful, the most wholesome, the most nourishing, and the most innigorating diet. Decency nowhere requires that any man should eat Butchers' Meat.

The First GUJARATI NEWS WEEKLY of Europe

પ્રથમ ગુજરાતી સાપ્તાહિક

ગુજરાત સમાચાર

માનવતા કાળે તેમજ આરોગ્યની જાળવણી માટે શાકાહારી બંનવાનું આંદોલન પશ્ચિમમાં પુરવેગે ચરૂ થઈ ગયું છે અને તેની સાથે આખી દુનિયા શાકાહારી આદર્શ તરફ ઢળી રહી છે. એટલે જ તો આ એવો સમય છે જ્યારે ભારતે તેના શાકાહારના સંસ્કારને વળગી રહેવું જોઈએ.

સી.બી.પટેલ

તંત્રી અને પ્રકાશક

ગુજરાત સમાચાર, ન્યુ લાઈફ, વિસ્વધર્મ

Gujarat Samachar

Tel: 01-729 5453

8/16 Coronet Street, London N.1 6HD.

Rehdebæksvej 24,
Smørumnedre . 2760 Måløv,
Denmark.

4th July - 54

Dear Mr Mehta,

There are three vegetarian societies in Denmark with a total of ab. 1,200 members.

An organisation has been founded with a view to purchasing land and buildings where elderly vegetarians (and non-smokers) can be together, attend vegetarian cooking courses and join in different health activities for body and mind. The ultimate hope is to set up a permanent home for senior vegetarians. The name and address of this organisation is:

Vegetarernes Omsorgs- og Støtteforening,
c/o Povl Olesen,
Rendebæksvej 24, Smørumnedre,
2760 Måløv,
Denmark

(# = ae)
(ø = oe)

More and more young people in Denmark are interested in living on a diet without meat. Our newspapers and magazines now regularly offer a "green recipe" along with ordinary recipes.

There are several restaurants in Copenhagen of different vegetarian denominations.

Sincerely yours,

P. Olesen
(Povl Olesen)



The Vegetarian Society of South Africa
P O Box 23567
JOUBERT PARK
2044

9 July 1984

Nitin Mehta
President Y.I.V
33 Goldwell Road
THORNTON HEATH
Surrey
England

Dear Friend

We beg to acknowledge your letter.

The increase of meat-eating in India is probably due to two factors:
a) a higher standard of living, and b) a lowering of moral standards.

We are ofcourse pleased that poverty is on the decrease, but we have also noticed that a higher standard of living often results in a lowering of moral standards. Drinking, smoking and meat-eating are apparently status symbols in the eyes of some people.

The fact that we are living in a world where the emphasis is more on the importance of technical miracles than on spiritual development, one can only hope that wiser council will prevail in the not too distant future, and we wish you success with your next publication.

Although there is here undoubtedly a growing awareness that the killing of animals for food is unethical and unnecessary, we do not underestimate vested interests and a long tradition that meat is the best source of protein and essential for one's health.

However, as heart disease and cancer are most prevalent in those countries (and South Africa is one of them) where the intake of animal protein is highest, we do get reports that some doctors advise their patients to cut out "red meat". Although this does not mean that the road to our way of living is now open, it could be the stepping stone in the right direction.

Yours sincerely

J Beeldman

In the Advocacy
of Vegetarianism:
MORAL
ETHICAL
AESTHETIC
SCIENTIFIC
HEALTHFUL
ECOLOGICAL
ECONOMICAL
HUMANITARIAN

NORTH AMERICAN VEGETARIAN SOCIETY

P.O. Box 72
DOLGEVILLE, NEW YORK 13329
Phone: (518) 568-7970

July 4, 1984

Young Indian Vegetarians
Mitin Mehta
33 Goldwell Road
Thornton Heath
Surrey, England

Dear Mitin Mehta,;

Best wishes for the publication of your booklet, "A Request to the People of India from the Worldwide Followers of Ahimsa--Non-violence."

We regret that there is an increasing trend towards meat consumption in India, and hope that your publication and the efforts of many other individuals will help people to realize that a vegetarian diet offers a healthy option for those who believe that all life is sacred, and that animals have rights.

We have been pleased to note that there are growing numbers of vegetarians in this country as well as an increasing awareness that meat and dairy products play a contributory role in heart diseases, high blood pressure and many other diseases. Around our country, many more restaurants are offering vegetarian meals that cater to Americans who are concerned about their health, weight and the lives of animals that would be slaughtered for food.

It has been estimated that over 10 million Americans are now practicing vegetarianism, while another 40 million are cutting down on the meat they eat. People are motivated by health concerns, ethics, and alarm over world hunger, the ecology of our planet, and the high costs of meat-centered diets.

We wish you the best of success in helping to educate people in India, and please feel free to contact us if you require any additional assistance.

Most sincerely,

Jennie O. Collura
Jennie O. Collura
For NAVS



HOST OF THE 27TH WORLD VEGETARIAN CONGRESS

With over 50 independent NAVS-affiliated local vegetarian organizations from coast-to-coast in the U.S.A. and Canada.



नॉर्थ अमेरिकन वेजिटेरियन सोसायटी

यंग इण्डियन वेजिटेरियन्स
नितीन मेहता
३३, गोल्डवेल रोड,
थॉर्नटोन हिथ,
सर््रे, इंग्लैंड.

प्रिय नितीन मेहता,

हिंसा और अत्याचार के विरोध में आवाज उठानेवाले, विश्वभर में फैले अनुयायियों की ओर से भारतवासियों से एक अनुरोध करनेवाली आपकी पुस्तिका के प्रकाशन हेतु शुभकामनाएं:

हमें खेद है कि भारत में मांस की खपत बढ़ती जा रही है। हमें विश्वास है कि आपका यह प्रकाशन और बहुत से लोगों के प्रयत्नों से अन्य लोग की यह जान जायेंगे कि जो यह मानते हैं- सारे जीव पवित्र होते हैं और पशुओं के भी कुछ अधिकार हैं तथा उनके लिए शाकाहारी आहार ही एक स्वस्थ विकल्प है।

हमें यह जानकर संतोष है कि इस देश में शाकाहारियों की संख्या बढ़ रही है और लोगों को यह बोध भी होता जा रहा है कि हृदय-रोग, उच्च रक्त-चाप तथा अन्य बीमारियों को बढ़ाने के लिए मांस एवं डेअरी उत्पादन सहायक होते हैं। हमारे अपने ही देश में बहुते रेस्टोरेंट्स में अमेरिकी लोगों को शाकाहारी भोजन दिया जा रहा है जो जो अपने स्वास्थ्य, वजन तथा उन पशुओं के अधिकारों के प्रति जागरूक हैं जिनकी हत्या भोजन के लिए की जाती है।

ऐसा अनुमान है कि तकरीबन दस अरब से अधिक अमेरिकी लोग शाकाहारी भोजन करते हैं और 40 अरब लोग अपने मांसाहार की मात्रा को कम करते जा रहे हैं। स्वास्थ्य, नैतिकता, संसारभट में फैलती जा रही भुखमरी की चेतावनी, पृथ्वी की जलवायु और मांसाहारी आहार की बढ़ती हुई कीमतों से ऐसा करने के लिए आदमी प्रेरित हुआ है।

भारत के लोगों को शिक्षित करने में आप जो मदद कर रहे हैं उसके लिए हम सफलता की कामना करते हैं। यदि आपको अन्य किसी प्रकार की सहायता की जरूरत पड़े तो कृपया बेझिझक हमसे सम्पर्क करें

भवदीय,
जेनी ओ. कोलूस
एन. ए. वी. एस. के लिए

WHY INDIA SHOULD NOT IMITATE THE WEST:

Our message to the people of India is this: Please stick to your religious vegetarian traditions. It is infinitely superior to our meat eating habits. Indeed, in Britain now, over one million people have come to the same conclusion, realising that vegetarianism is the only humane and healthy diet for the human race. We can feed ten times more people on vegetarian food than on meat; we can keep more healthy on a well balanced vegetarian diet and, just as importantly, only by avoiding meat can we rid ourselves of the horror of slaughterhouses. Every year in British slaughterhouses millions of frightened animals are pushed and prodded and inhumanely killed in bloody and smelly buildings, to produce food that we do not need. On the contrary, many doctors are now claiming that eating too much meat is one of the factors contributing towards the main killer disease in Britain — heart disease.

Depressingly, we in the West hear that India is now imitating our factory farming methods. We read with dismay that millions of chickens are being reared in factory farms, as they are in our country. As well as being degrading for humans and animals, such methods have, by the India Poultry Industry's own admission, made no impression upon beating malnutrition. How can they when the poor cannot possibly afford to buy such luxury goods? There may be many aspects of Western life you admire and wish to emulate but meat eating is neither admirable nor necessary.

The imprisonment of farm animals in factory farms, where they never take exercise, feel fresh air or in many cases, even turn around and the carnage of slaughterhouses is something which increasingly many of us in the West feel ashamed about, not proud. Rather than imitating us you in fact should go on setting a more human and civilised example to us in the West by continuing to take the path of non-violence to animals and humans. Vegetarianism is the only answer. Remember the vegetarian slogan; live and let live,

**MARK GOLD
OF THE ANIMAL AID SOCIETY
U.K.**



भारत पश्चिम का अनुकरण क्यों न करें :

भारत के लोगों को हमारा संदेश है कि : कृपया अपनी धार्मिक शाकाहारी परंपरा को बनाये रखें। यह हमारी समिप प्रवृत्ति से कई गुना बड़ी है, ब्रिटेन में भी निश्चित रूप से, यह जानते हुए कि मानव-जाति के लिए शाकाहारवाद ही सही एवं स्वास्थ्यप्रद है, एक मिलियन से भी ज्यादा लोग इसी निष्कर्ष पर पहुंचे हैं। मांसाहारी भोजन की तुलना में हम शाकाहारी भोजन से दस गुना अधिक लोगों को खिला सकते हैं; संतुलित शाकाहारी भोजन से हम ज्यादा स्वस्थ रह सकते हैं और, इतना ही महत्वपूर्ण है, कि मांसाहार से दूर रहकर ही हम कसाईखानों की भयावहता से मुक्ति पा सकते हैं। प्रति वर्ष ब्रिटेन में कसाईखानों में करोड़ों बेवश जानवरों को झोंका जाता है तथा दुर्गंधमयी एवं रक्तंजित इमारतों में अमानवीय व्यवहार से उनका कतल किया जाता है ताकि ऐसे खाद्यपदार्थ बनाये जा सकें जिनकी हमें जरूरत नहीं है। इसके विपरीत अधिकांश डाक्टरों का कहना है कि हृद-रोग जैसी घातक बीमारी का कारण ज्यादा मात्रा में मांसभक्षण करना भी है।

अफसोस के साथ हमें यह पता चला है कि भारत वर्ष अब हमारी फैक्ट्री फार्मिंग पद्धतियों का अनुकरण कर रहा है। हम नैराश्य के साथ यह पढ़ते हैं कि हमारी देश की तरह ही फैक्ट्री फार्मों में करोड़ों की संख्या में चूजे पाले जाते हैं। मानवमात्र एवं पशुओं के

लिए निम्नस्तरीय होने के साथ ही साथ, इस प्रकार की पद्धतियों, जैसा कि स्वयं भारतीय मुर्गीपालन उद्योग ने भी कबूल किया है, का कपोषण पर कोई असर नहीं हो पाया है। और यह हो भी कैसे सकता है कि जब एक गरीब व्यक्ति इस प्रकार की ऐशो आराम की चीजें खरीदने भी समर्थ ही नहीं रखता है? पाश्चात्य जीवन के कई पहलू हैं जिन्हें आप प्रशंसापूर्वक अपनाना चाहेंगे लेकिन मांसभक्षण न प्रशंसनीय है और न ही आवश्यक.

फैक्ट्री फार्मों में कैद जानवरों, जहां न वे हिलडुल सकते हैं और न ही खुली हवा में सांस ले पाते हैं, की कसाईखानों में निर्दय हत्या को देखकर हम पश्चिमवासियों का सिर शर्म से झुक जाता है, गर्व अनुभव करने भी हो बात ही नहीं उठती। हमारा अनुकरण कर के बजाय आप को चाहिए कि आप हम पश्चिमवासियों के लिए जानवरों व मनुष्य समुदाय के प्रति अहिंसा का रास्ता अपनाकर एक मानवीय और सुसंस्कृत उदाहरण रखें इसका एकमात्र उत्तर है शाकाहारवाद. शाकाहारवाद के बारे "जिओ और जीने दो" को याद रखें

मार्क गोल्ड

द एनिमल एंड सोसायटी, यु.के.

Courtesy of SATYARAJA DASA, I.S.C.O.N.

| MEAT EATER | LEAF-GRASS EATER | FRUIT EATER | HUMAN BEINGS |
|--|---|--|--|
| | no claws | no claws | no claws |
| no pores on skin, perspires through tongue to cool body | perspires through millions of pores on skin | perspires through millions of pores on skin | perspires through millions of pores on skin |
| sharp, pointed front teeth to tear flesh | no sharp, pointed front teeth | no sharp, pointed front teeth | no sharp, pointed front teeth |
| small salivary glands in the mouth (not needed to pre-digest grains and fruits) | well-developed salivary glands, needed to pre-digest grains and fruits | well-developed salivary glands, needed to pre-digest grains and fruits | well-developed salivary glands, needed to pre-digest grains and fruits |
| acid saliva, no enzyme ptyalin to pre-digest grains | alkaline saliva; much ptyalin to pre-digest grains | alkaline saliva; much ptyalin to pre-digest grains | alkaline saliva; much ptyalin to pre-digest grains |
| No flat back molar teeth to grind food | flat back molar teeth to grind food | flat, back molar teeth to grind food | flat, back molar teeth to grind food |
| much strong hydrochloric acid in stomach to digest tough animal muscle, bone, etc. | stomach acid 20 times less strong than meat-eaters | stomach acid 20 times less strong than meat-eaters | stomach acid 20 times less strong than meat-eaters |
| intestinal tract only 3 times body length so rapidly decaying meat can pass out of body quickly. | intestinal tract 10 times body length, leaf and grains do not decay as quickly so can pass more slowly through the body | intestinal tract 12 times body length, fruits do not decay as rapidly so can pass more slowly through body | intestinal tract 12 times body length |

The Physiological Difference between Herbivorous Men and Carnivorous Animals.



| मांसपेशी | धास पत्ती खानेवाले | फलपक्षी | मानव-प्राणी |
|--|--|--|---|
| जबड़े होते हैं | जबड़े नहीं होते | जबड़े नहीं होते | जबड़े नहीं होते |
| छिद्ररहित त्वचा; शरीर को रीति बनाये रखने के लिए जीन से रूढ़ किया | त्वचा में असंख्य छिद्रों द्वारा स्वेद-क्रिया | त्वचा में असंख्य छिद्रों द्वारा स्वेद-क्रिया | त्वचा में असंख्य छिद्रों द्वारा स्वेद-क्रिया |
| तीक्ष्ण एवं मुकुली मुखाग्र दंतों द्वारा मांस फाटना | मुखाग्र दंत तीक्ष्ण एवं मुकुली नहीं होते | मुखाग्र दंत तीक्ष्ण एवं मुकुली नहीं होते | मुखाग्र दंत तीक्ष्ण एवं मुकुली नहीं होते |
| मुँह में नन्ही लार ग्रंथियाँ होती हैं (पूर्व-पक्षित अन्न एवं फलों के लिए जकरी नहीं) | सुविकसित लार ग्रंथियाँ पूर्व पक्षित अन्न एवं फलों के लिए आवश्यक | सुविकसित लार ग्रंथियाँ पूर्व पक्षित अन्न एवं फलों के लिए आवश्यक | सुविकसित लार ग्रंथियाँ पूर्व पक्षित अन्न एवं फलों के लिए आवश्यक |
| अम्लीय लार 'पूर्व' पक्षित अन्न के लिए टायलिन एन्जाइम नहीं | क्षारीय लार 'पूर्व' पक्षित अन्न में ज्यादा टाइलिन | क्षारीय लार पूर्व पक्षित अन्न में ज्यादा टाइलिन | क्षारीय लार पूर्व पक्षित अन्न में ज्यादा टाइलिन |
| भोजन चबाने के लिए पिछले मोलर दांत चौड़े नहीं होते। | भोजन चबाने के लिए पिछले मोलर दांत चौड़े होते हैं। | भोजन चबाने के लिए पिछले मोलर दांत चौड़े होते हैं। | भोजन चबाने के लिए पिछले मोलर दांत चौड़े होते हैं। |
| शक्त मांस भक्षियों, हड्डियाँ आदि पचाने के लिए आमाशय में पर्याप्त हाइड्रोक्लोरिक एसिड | मांस भक्षियों से आमाशय जन्म अम्ल वीस गुना कम शक्तिशाली | मांस भक्षियों से आमाशय जन्म अम्ल वीस गुना कम शक्तिशाली | मांस भक्षियों से आमाशय जन्म अम्ल वीस गुना कम शक्तिशाली |
| आंत की लम्बाई शरीर की कुल लम्बाई का तीन गुना ताकि अवशिष्ट मांस शरीर तुरन्त बाहर निकल सके | आंत की लम्बाई शरीर की लम्बाई का कुल दस गुना पतियाँ और धान्य सीधे अवशिष्ट नहीं बन पाते अतः शरीर से धीरे धीरे बाहर निकलते हैं। | आंत की लम्बाई शरीर की लम्बाई का बारह गुना फल अवशिष्ट नहीं बन पाते अतः शरीर से धीरे धीरे बाहर निकलते हैं। | आंत की लम्बाई शरीर की लम्बाई का बारह गुना |

ÖSTERREICHISCHE VEGETARIER UNION
Sekret. Ing. J. Fleischanderl
A - 8010, Leechgasse 2, Graz - Austria

Graz, 6 July 1984

To the
Young Indian Vegetarians
c/o Nitin Mehta
President I.V.
33 Goldwell Road
Thornton Heath Surrey G.B.

Dear Friend,

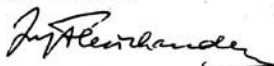
I have received your circular. As President of the Austrian Vegetarian Union since its foundation in 1970 and as one of the Executive Vice Presidents of the I.V.U. I wish you a good success. Myself attending two World Vegetarian Congresses in India in 1967 and 1977 appreciate your activity in the cause of Vegetarianism.

As an old friend of Srimati Rukmini Devi since 1925, I am a strict vegetarian from the ethical point of view, but as food-chemist by profession, now retired from the food-control-office since 1968 I had experienced the growing interest in vegetarian diet also from the health aspect. As I am also active in the public health I have close contact with the University in Graz. The Professors are more and more interested in Vegetarianism, because they know me since 40 years and never have seen me ill. As now I have passed my 81th birthday in buoyant health and fitness, they acknowledge my success.

Vegetarianism in Austria has an old tradition since 1870 and myself have experienced 60 years of it. In our big hospital in Graz one also can get vegetarian food. Of course I have also close contact with the Animal Welfare organisations and Antivivisection-organisations and one of our younger fellow Thomas Stiegler is very active on that line. As Secretary of the Austrian-Indian Society in Graz I am cooperating in the spirit of Ahimsa and we are planning again on the 3rd October a campaign against factory-farming, like hen-batteries-cages and calf-boxes. I receive many magazines from abroad also, the British Vegetarian, the German magazine "Der Vegetarier", "Regeneration" from Switzerland and "Leven and Leven latsen" from the Netherlands. Also "Animal Citizen" from India and "Animals Defender". As I am also a Theosophist since 60 years, I am also active on the spiritual aspect of Vegetarianism and giving lectures.

The difficulty is only, we have little money, so I am not able to contribute by a donation. With best wishes and kindest regards

Yours sincerely





COMMITTEE MEMBERS



Committee Members Standing from left Vaid Bharath, Nitin Mehta, Nipan Malde, Chandresh Malde.

Seated from left - Maiuri Shah, Mrs. Pratibha Mehta, Varsha Shah

FOOD POISONING AND OTHER HEALTH HAZARDS FOR MEAT EATERS

Meat being the flesh of dead animals presents numerous hazards to health. One such health hazard is food poisoning.

The term food poisoning is applied to acute inflammation of the gastro-intestinal tract following the consumption of food contaminated by harmful organisms. More than three-quarters of all bacterial poisoning have been identified with animal foods. Certain bacteria of salmonella are the principle agents of food poisoning and many of these have acquired resistance to the drug used against them. Epidemics of salmonella infection are usually traced in such foods as meat pies, sausages, beef, poultry. A vegetarian diet can greatly reduce the risks of food contamination.

The vegetarian starts off with an advantage since salmonella do not grow well on plants. When they do appear, it is almost certainly due to contamination by contact with affected surfaces or in general through unhygienic practices.

Recently there have been many cases of food poisoning in Britain. One example is salmonella poisoning in a number of London hospitals. It was verified that some patients died of salmonella infection. Roast beef was the vehicle by which the disease was spread in wards. In Britain notified cases of salmonella poisoning have risen from 10,000 in 1977 to 17,000 in 1983 and deaths from 25 in 1972 to 65 in 1982. Apart from food poisoning there are various hazards associated with meat diet.

Intestinal worms, the most common of which is tapeworm have been found living within the human body since man began eating animal flesh and sea foods. If the eggs of the pork tapeworm are swallowed by man, they hatch in the small intestine and larval forms develop in various regions of the body. Consequence of this may be grave. Future freedom from intestinal worms can only be guaranteed by a total vegetarian diet.

As well as presenting physical hazards, eating also affects our mental faculties. Animals are under severe emotional stress prior to and at the time of death. Their flesh is fed by a bloodstream which is loaded with stress hormones, lactic acid and other toxic waste products, mostly constitute the "Delicious flavours" associated with cooked animal flesh. All these free chemicals are ingested without realisation that they are materially contributing towards modern man's mental unbalance.

Nutritionists are now agreed that distinction between plant and animal proteins is no longer valid and that it is perfectly possible to blend plant proteins together to provide a product which is as nutritionally acceptable as animal protein. The people who profit by exploiting large numbers of animals do not need our approval. They need our money. The purchase of the corpses of the animals they rear is only the support factory farmers ask from the public. They will be able to defend themselves against criticism with the reply that they are only providing the public with what it wants.

In conclusion it can be stated that a vegetarian diet is by far a healthier diet in all respects: Physically, Mentally and spiritually.



Rekha Mavani

Meeta Mavani

Priti Mavani



भोजन का विषाक्तीकरण एवं

मांस भक्षण करने वालों के लिए स्वास्थ्य संबंधी अन्य खतरे

मृत जानवरों का मांस स्वास्थ्य के लिए अनेक खतरे पैदा करता है। इनमें से ही एक है भोजन का विषाक्तीकरण। हानिकारक जीवाणुओं द्वारा दूषित किये गये खाद्य-पदार्थ के सेवन से आमाशय एवं छोटी आंत में जो जलन पैदा होती है उसे भोजन के विषाक्तीकरण के नाम से जाना जाता है। विषाक्त भोजन का तीन चौथाई हिस्सा पशु-आहार में पाये जाने वाले जीवाणुओं के कारण दूषित होता है। साल्मोनेला के कुछ जीवाणु प्रमुख रूप से भोजन को विषाक्त करने के लिए जिम्मेदार होते हैं, इनमें से अधिकांश जीवाणुओं में इतनी प्रतिरोधात्मक शक्ति होती है कि इनके विरुद्ध प्रयुक्त किये जानेवाली दवाओं का इन पर कोई असर नहीं होता है। मांस की कचौरियां सॉसेज गौमांस, मछली के मांस जैसे भोजन पदार्थों में सामान्य रूप से साल्मोनेला के मारक एवं संक्रामक जीवाणु पाये जाते हैं। शाकाहारी भोजन के प्रयोग से भोजन के दूषण को काफी हद तक कम किया जा सकता है।

प्रारंभ से शाकाहारी मनुष्य लाभदायक स्थिति में रहता है क्योंकि साल्मोनेला पौधों पर आसानी से नहीं पनप सकता है। जब कभी ये दिखाई दें, तो यह मानना चाहिए कि निश्चित रूपसे यह दूषित स्तर या सामान्य रूप से अस्वास्थ्यकर परिस्थितियों के कारण हुआ है।

हाल ही में ब्रिटेन में भोजन के विषाक्तीकरण के कई मामले प्रकाश में आये हैं, यह पाया गया कि साल्मोनेला रोग संचार के कारण कुछ मरीजों की मृत्यु हो गई। भूने हुए गौ मांस के कारण यह बीमारी अन्य वार्डों में भी फैल गई। वर्ष 1977 की तुलनामें ब्रिटेन में सन 1983 में साल्मोनेला के विषाक्तीकरण के मामले 10,000 से बढ़कर 17,000 हो गये तथा मृतकों की संख्या जो वर्ष 1972 में 25 थी, बढ़कर 1982 में 65 तक पहुंच गई। भोजन के विषाक्तीकरण के अलावा मांसाहार से कई और भी खतरे जुड़े हुए हैं। जबसे मनुष्य ने जानवरों का मांस तथा समुद्र से प्राप्त खाद्य पदार्थ खाने प्रारंभ किये, तब से ही मनुष्य के शरीर में जीवित आंत्र-जीवाणु विशेषकर टेपवर्म, पाये जाते रहे हैं। यदि किसी व्यक्ति द्वारा पोर्क टेपवर्म के अण्डे निगले जाते हैं तो वे छोटी आंत में जमा हो जाते हैं, तथा मनुष्य के शरीर के विभिन्न हिस्सों में लार्वा की आकृति के चिन्ह दिखाई पड़ने लगते हैं। इसके नतीजे भयानक हो सकते हैं। आंत्र संबंधी जीवाणुओं से पूर्ण रूप से मुक्ति केवल संपूर्ण शाकाहारी भोजन से ही हो सकती है।



"Cow protection is the gift of Hinduism to the world and Hinduism will live so long as there are Hindus to protect the Cow. Protection of the Cow means protection of the whole dumb creation of God."

"Cow protection to me is infinitely more than mere protection of the cow, the cow is merely a type of all that lives. Cow protection means protection of the weak, the helpless, the dumb and the deaf. Man becomes then not the Lord and Master of all creation but he is its servant".

"Cow protection is the dearest possession of the Hindu heart. No one who does not believe in cow protection can possibly be a Hindu. It is a noble belief".

"Cow worship means to me worship of innocence. For me, the cow is the personification of innocence. Cow protection means the protection of the weak and the helpless. As Professor Vaswani truly remarks, "Cow protection means brotherhood between man and beast".

"A Hindu who protects the cow should protect every animal".

"He is a poor specimen of Hinduism who stops merely at cow protection when he can extend the arm of protection to other animals."



"The appeal of the lower order of creation is all the more forcible because it is speechless".

"The greatness of a nation and its moral progress can be judged by the way it treats its animals".

"Vivisection (experiments on live animals) is the blackest of all the blackest of all the black crimes that man is at present committing against God and his fair creation".

"I do feel that spiritual progress does demand at some stage that we should cease to kill our fellow creatures for the satisfaction of our bodily wants".

— Gandhiji

Compiled by NIPAN MALDE.



इसी तरह स्वास्थ्य संबंधी खतरों तथा मांस भक्षण का कुप्रभाव हमारे स्नायु तंत्र पर भी पड़ता है. मृत्युपूर्व तथा मृत्यु के समय जानवर भावात्मक तनाव के चरमोत्कर्ष पर होते हैं. इन जानवरों के मांस को तनावकारक हार्मोन, लैक्टिक अम्ल तथा अन्य टॉक्सिक व्यक्त पदार्थों से युक्त रक्त मिलता रहता है जिससे कि पकाये गये मांस में "सुरक्षिपूर्ण सुगंध" का निर्माण होता है. इन सभी रासायनिक तत्वों का ना सोचे-समझे भक्षण किया जाता है जबकि ये आज के मनुष्य के मानसिक असंतुलन के जिम्मेदार हैं.

पोषण-शास्त्री अब इस बात पर सहमत हो गये हैं कि वनस्पति और जानवरों से प्राप्त प्रोटीन में कोई भेद नहीं है तथा यह संभव है कि वनस्पति प्रोटीनों को एक साथ मिलाकर कोई पदार्थ बनाया जा सकता है जो पोषक तत्वों की दृष्टि से जानवरों से मिलनेवाले प्रोटीन से कम नहीं होगा. उन लोगों का हमारी राय से सहमत होना जरूरी नहीं है जो बड़ी तादाद में पशुओं का शोषण कर लाभान्वित हो रहे हैं. उनका लक्ष्य धन प्राप्ति है. वे यही चाहते हैं कि फैक्ट्री फार्म में पाले गये जानवरों की लाशों को खरीदकर जनता उनसे सहयोग करे. इस आलोचन से बचने के लिए उनके पास सीधा सा उत्तर होगा कि वे वही उपलब्ध करा रहे हैं जो जनता चाहती है.

अंत में, यही कहा जा सकता है कि शारीरिक, मानसिक तथा आध्यात्मिक सभी दृष्टि से कुल मिलाकर शाकाहारी भोजन ज्यादा स्वास्थ्यप्रद है.



DR. ALAN LONG,
VEGETARIAN SOCIETY OF U.K.

ROUTINE MUTILATIONS PRACTISED ON BRITISH FARM ANIMALS

The modern livestock rearer is not content with yields from wild animals domesticated and kept in some sort of confinement. Cash flows and the need for a constant output, over-riding natural cyclical processes, require intensified methods of rearing, raising of prolific breeds, perhaps ill-equipped for the severity of inclement conditions to which they are not fully adapted. On the British hills, for instance, ewes bred to lamb early in the year to catch a more lucrative market may succumb to the rigors of a severe winter, in which as many as 1 in 5 of the flock may die of exposure and neglect.

Such breeding leads to travesties and plays merciless tricks on the animals' maternal instincts. It stimulates the breeding of these competitors, for the world's food-supplies while human populations are prudently urged to control their numbers. The British cow of today averages a milk-yield double the output of the milch-cow of the half-a-century ago; she in turn was producing up to 5 times the yields of an animal in the wild.

The sow has been exploited similarly. In the wild she would produce an annual farrowing of 3 or 4 piglets. She is now induced by drugs and tricks of feeding and rearing to farrow 5 times in 2 years, with 10 or 12 piglets in each litter. The pig-farmer has therefore as many as 25 young animals to fatten every year, whereas the cattlerearer may have only one — and then of the wrong sex for his purposes. Intensive pig-rearing, with relatively low demands on care and stockmanship, has therefore gained adherents, although the nuisances caused by the pollution has driven some local authorities to impose restraints.

Sow and cow fall victim of this exploitation and the consequent overproduction disease. The sow lasts about 2 years in regimens of pregnancy, birth, reimpregnation, and pregnancy again. Weaning being accomplished prematurely.

The average British Cow is culled before she can begin her 4th lactation, mastitis, lameness, liver-disorders or reproductive failures having taken their toll.

At the livestock-market sheep and cattle that "grade" (meet certain requirements of conformation) attract subsidies for the farmer. As a means of preventing dishonest merchants from collecting further disbursements of "luck-money", a piece is punched out of the ears of such animals. This mutilation is widely condemned by animal welfarists, and could be avoided by grading carcasses, i.e. on the hook rather than on the hoof, which would be more reliable too.

The conditions of the market causes the animals much-distress. They too attract widespread condemnation:



Rearers are still limited by certain physiological constraints, among them choice of the sex of the off-spring, the dam's complement of teats — from 2 on a ewe to 14 on a sow — and the capacity of her organs: for instance farmers over-riding the ewe's natural birth-control may so overload her womb that her digestive tract becomes too compressed to meet the consequent nutritional demands. Many calves are snatched from their dams a few days old, barely having had time to suck their fill of colostrum, to be pitched into harsh markets. Stress and disease are rife, farmers and vets ply drugs recklessly, resistance develops, and serious risks spread into the human community as the nemesis wrought by such sick methods of farming.

Vets and scientists have won acclaim by intensifying the reproductive processes further, with the aim of lessening the intervals between birth and a new pregnancy and of overcoming the restraints imposed by the slow process of gestation. "Cheap" cows lend themselves to this, while "aristocratic" mothers, stimulated by drugs into synchronized estrus and superovulation, can be kept as suppliers of embryos. One plan of this kind subjected an animal to 15 "surgical interferences" and 4 natural pregnancies during a period of 5½ years. Cystic ovaries developed in some animals so mutilated and abused.

Poultry have been specially for the battery-cage and the broiler-unit. Wild turkeys fly, but today's farm animal can barely walk without suffering arthritis, for it has to meet the demand for breastmeat, so extreme that the animals are unable to copulate; artificial insemination is therefore essential. Extremes of breeding to satisfy disparate requirements in beef and dairy farming, which are closely integrated in the U.K., result in broad-beamed offspring, with consequent difficulties in calving.

Mutilations on farm animals may be performed by stockmen using methods that would be illegal if a vet applied them to a dog or cat. Male farm animals are emasculated to make them more manageable and to produce beef of the type the customer demands. Painful procedures such as disbudding and dehorning are carried out on the farm. The pressure of intensive rearing induces vices in the stock, so the teeth and tails of pigs are clipped and the beaks of poultry are "trimmed". Crude methods of cautery are applied, with little reason, except to induce scarring for "firming" the tendons of overworked horses. Hormones are implanted in many animals in partial restoration of the growth promotion that castration might curtail or to beef up cull-cows or to facilitate the handling of bulls being reared for beef.

As a final indignity cattle going for slaughter may be injected with enzyme preparations that tenderize the flesh and thus improve the value of otherwise cheap cuts needing prolonged cooking. Such procedures have been condemned by the British Government's Farm Animal Welfare Council as unacceptably cruel. Some organs, such as the liver, may thus be rendered unsalable, but the butcher's loss on this count is small, as he can sell such offals for pet-food. Cold shortening and toughening of the muscles post mortem are prevented by passing heavy electric pulses through the carcass.

Shortcoming in the slaughter of food animals by various methods are legion and occupy several reports receiving tardy action. The euphemistic concept of "humane" killing is a cruel delusion. The abuses implicit in modern livestock rearing condemn it as a sick perversion of husbandry.

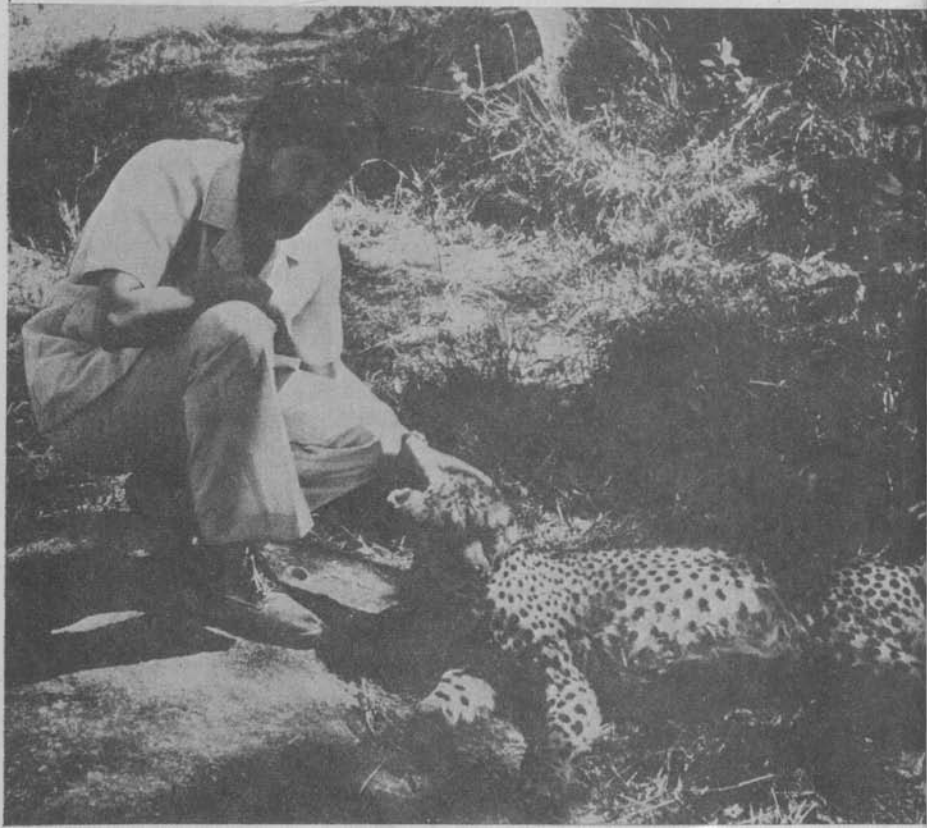
DR. ALAN LONG, VEGETARIAN SOCIETY OF U.K.

DESTRUCTION AT THE HAND OF MAN

The damp, cold and grey days of December herald the mass slaughter of countless millions of animals for food or furs in the affluent Western World. At this time we celebrate Christmas. A time of peace on Earth, and good will to mankind (but not apparently for the rest of God's creation which we selfishly plunder).

This time of feasting originates from the ancient Roman festival of Saturnalia and yet in memory of the birth of the Christ who brought a teaching of love. We celebrate Christmas with such cruelty.

There are those who hold the view that Jesus himself may have been a vegetarian, coming from an Essene family. Surely he would not have condoned the terrible cruelty to animals by the growing use of factory farm methods and the horrors of the slaughterhouse.





I have been a strict vegetarian for 35 years, and on the death of my Stepfather, Lord Dowding, in 1970 I gave up my aerospace career to join my Mother in her dedication to animal welfare.

I am grateful to Shri Nitin Mehta, President of the Young Indian Vegetarians in England, for inviting me to make myself known to you and to share with you some aspects of my work in India. In this connection I must thank Shri Prabuddha N. Chatterjee for his help to me and to his dedication to animal welfare through the "All Lovers of Animals Society", which was run by the late Dorothy Matthews. Also my thanks to Asoke and Shunta Mukerjee for their great friendship to me and my wife while in Calcutta.

How delicate is our relationship with nature?

The importance of a harmonious relationship between man and nature has always been an important aspect of the Indian culture. Yet this is now threatened by the intrusion of Western material values — the values that I speak of are the very ones which have been proved to be untenable and are being discarded in the West.

Consider the matters of wildlife and pest control. The scene is idyllic. A humid Indian summer evening with the sun sinking behind the billowing monsoon clouds; the beating wings of a family of giant fruit bats foraging in the mango trees; the insect whine of attacking mosquitoes, and the air filled with the wooing chorus of the Indian bull frog. How I long to be back amongst my friends in a country I have come to love so dearly.

Even as I write, there is tragic news from India. Thousands of people and animals died near Bhopal in agony from an escape of toxic Methyl isocyanate gas, used in the manufacture of insecticides.

The increasing dependence on dangerous insecticides in India is directly linked to the needless and cruel mass slaughter of millions of bull frogs to provide a food delicacy for the North American and European market. The range of delicacies for the gourmet is proliferating — lobster, crab, pate de foie gras, and now frogs' legs.

Commercial interests supplying the supermarkets and fast food trade are cashing in by making these one-time-rare delicacies available to all.

Alas for India — a beautiful country whose heart beats in thousands of small villages. Its farming communities, their livelihood, the rural ecology and economy are threatened by a small number of influential business entrepreneurs with big fish processing and freezing plants. They are cashing in on the live cutting of millions of frogs each year which pass through their plants on the outskirts of cities such as Madras, Bombay, Hyderabad and Calcutta. Over the past 25 years the trade has grown at an alarming rate. In 1959, India exported about 93.5 tonnes (equivalent to at least 5.8 millions frogs). By 1973, this had risen to 2,698 tonnes, and to 3,570 tonnes in 1978 (which is the equivalent of 10,700 tonnes live frogs). Ecologically, these frogs would have eaten over 10,000 tonnes of crop pests PER DAY during the monsoon season, had they been left alive in the rice paddies and coconut gardens to fulfil their natural task.

There are about two hundred species of frog in the world. Of the sixteen species in India and Bangladesh four species of frog are used, mainly the larger *Rana tigrina* and *R. hexadactyla*.

In 1973 the USA temporarily banned the import of frogs legs from India, Indonesia and Japan, due to problems with bacteria such as salmonella. Solutions of water and chlorine or 10% common salt are used to wash the frogs to help reduce this problem. India exported 1.935 tonnes to the United States in 1982.

In an attempt to dispel allegations of cruelty in India a National Award was given to a researcher who came up with the idea that a 10 minute immersion in 10% sodium chloride immobilised the frogs and it was assumed to anaesthetise them. This however has been scientifically disproved, and, to the contrary a process is highly irritant and damaging to the skin of amphibians.

Peasant farmers now have had to try and compensate for the loss of this natural pest control by using pesticides, such as DDT, DNOC and other highly toxic chemicals, many of which are imported from Europe, where their use is restricted or banned.

Britain, the world's third largest exporter of pesticides derived more than half its income from export sales in 1983. The EEC accounts for two-thirds of the world's pesticides exports.

This growing dependence on insecticides by India and Bangladesh is being increased by the seasonal mass slaughter of hundreds of millions of bull frogs each year to provide this food delicacy, causing a growing health threat to peasants — especially children. The Head Surgeon of the Skin Clinic in Bangladesh's capital Dacca is concerned that 20% of the population suffer from skin diseases caused by contact with pesticides. "If the toxic chemicals are not reduced, we shall have to face enormous problems".

According to Oxfam, 375,000 people in the Third World are poisoned — 10,000 fatally — by pesticides each year. These figures do not include chronic or long-term damage, such as cancers and birth defects.

India spends 13 million pounds (rupees 200 crores) a year on the insecticide imports, more than double the amount it earns from the frogs legs trade. Across the border in Bangladesh, now the largest exporter of frogs legs, the bill for pest control has escalated to 17.5 million dollars.

For every 35 paise (5½ pence) earned in foreign exchange this has prevented the natural destruction of 1 kg. of agricultural pests. The surest means of exterminating an animal is to put a price on it. But there are other considerations, if only man would seek to understand the wonderful relationships in nature. Frogs control parasites which harm freshwater fish. These fish live in village ponds and keep the water clean during the dry season when water is so vital. Frogs also provide a major food source for snakes, such as the cobra and also birds of prey. The use of toxic insecticides such as DDT have caused many birds to disappear and the loss of frog spawning grounds, as well as poisoning fish. The result is that without an abundance of snakes and other predators the rodent population has increased, and in the Indian sub-continent they outnumber people by ten to one.

In Bangladesh, for instance, 1.2 million tonnes of grain are eaten or spoiled by rats every year — exactly the amount that is imported to feed its starving



people. India has allocated one and a half million dollars for rat-extermination programmes.

In November 1977, my Mother Lady Dowding, as President of the National Anti-vivisection Society was invited by Smt. Rukmini Devi Arundale, Chairman of the Indian Government's Animal Welfare Board, to address their Third National Conference in New Dehil. There she had discussions with Prime Minister Desai, a fellow vegetarian, who agreed to Lady Dowding's request to ban India's export of monkeys, painted finches and frog's legs. Despite the announcement that the trade in frogs' legs would be stopped, only the ban on the export of monkeys for experiments has been implemented, which incidentally is still enforced.

During 1977-79, whilst again in India on a wide range of animal welfare and conservation issues, I had discussions concerning the trade in frogs' legs with the Prime Minister. However, the short-term commercial pressure were so strong that no action could be enforced to save India's ecology and resulting hardship to its people from this cruel trade. In April 1983, the Animal Welfare Board declined to publish my reports on trade in frogs' legs and commented "it is not desirable for us to publish an article on such sensitive subjects".

India has so devastated its own wild frog population that Bangladesh has taken over as the largest exporter of frogs' legs, exporting some 1,300 tonnes — 42% of total exports — to the largest importer the USA. The Netherlands took 39% of Bangladesh's total exports.

The Dutch are the second largest importers of frogs' legs, taking 1,048 tonnes in 1982, 303 tonnes from India. China who used to supply both an internal and external demand, has banned the sale of frogs after their importance in controlling rice pests was revealed.

Britain's imports increased to 109.6 tonnes of frogs' legs in 1983. In May 1984, the BBC showed some of my film of the cruelty involved in the frogs' legs trade. The showing of this film launched a national and international campaign to ban the import of frogs' legs.

The success of the campaign so far is that a major American-owned food chain and two importers, as well as many retail outlets, have stopped selling frogs' legs in the UK.

Questions have been raised for me in Parliament and a resolution has been tabled in the European Parliament calling for a ban on the import of frogs' legs into European Community (EEC). I have asked my friend the Deputy High Commissioner to express our concern over the cruel trade in frogs' legs.

In England we are circulating petitions opposing the cruel and destructive trade in frogs' legs. Already, and in only a few weeks, we have 35,000 signatures. A presentation and protest will be made to the Government in 1985.

On the Occasion of the Gandhi Birthday celebration I had the privilege of meeting the new High Commissioner for India, Shri Prakash Mehotre, and his charming wife — what a wonderful example for statesmanship they set. They are vegetarians and very talented singers. They shared my concern and I hope they will also express the growing anxiety over India's continued involvement in this cruel trade. Regrettably, their stay in England is only very short.



Inside a processing factory. Degrading task of pulling the flesh from the severed legs in preparation for freezing and packing



The live frog being cut in half. Top discarded to die later.



The embarrassed Indian High Commission has issued a barrage of statements citing improved hygiene, control in catching and exports, immersing frogs in salt water! and research into improved slaughter methods to justify this cruel and disastrous trade. Whether they are killed humanely or not, the ecological damage remains, and as already stated, India has to spend more than twice the foreign exchange earned from the frogs' legs trade, on the import of highly dangerous insecticides to replace these useful insect eaters.

Why does the Government of India allow this wanton slaughter to continue to provide a mere food delicacy for the affluent West and to the detriment of its own people and country? Have those in power forgotten the teaching of Ahimsa and the retribution of Karma?

Each one of us bears a personal responsibility. It is our world and the way we act as individuals will collectively shape its future. It is for you to protest to the Government and write to the press about the cruelty of the frog trade, the increase in factory farming methods, the trade in furs, reptile skins, and live animals, and to resist the pressures of the multinational drug and chemical companies.

"Evil will triumph so long as good men do nothing".

As Mahatma Gandhi pointed out, protest must be non-violent, for if we protest against violence with violent actions we fight against ourselves.

We can contribute to violence, famine and war, or we can work for peace. If we choose the latter, the fundamental basis is a harmonious relationship with the whole Natural World. If we get the wrong it will all be wrong. It starts with personal responsibility

"All life is one, and all its manifestations with which we have contact are climbing the ladder of evolution. The animals are our younger brothers and sisters, also on the ladder but a few rungs lower down than we are. It is an important part of our responsibilities to help them in their ascent, and not to retard their development by cruel exploitation of their helplessness.

What I am now saying, if people would realise it, is of very great practical importance, because failure to recognise our responsibilities towards the animal kingdom is the cause of many of the calamities which now beset the nations of the world. Nearly all of us have a deep-rooted wish for peace — peace on earth; but we shall never attain true peace — the peace of love, and not the uneasy equilibrium of fear — until we recognise the place of animals in the scheme of things and treat them accordingly".

These words were spoken by my Stepfather, Lord Dowding, on 18th July 1957 as he concluded one of the 27 speeches on animal welfare he gave in the House of Lords.

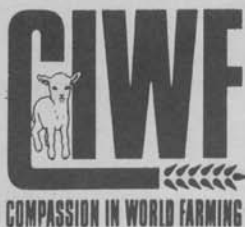
THIS IS LEGAL. IS IT RIGHT? IS IT NECESSARY?



All factory farm animals know nothing but confinement. Life in a cage or crate: all day, every day, until slaughter.

We must change the law NOW.

We need funds – spokesmen – activists.



Write or phone:

20 Lavant Street, Petersfield, Hampshire GU32 3EW
Telephone Petersfield (0730) 64208



THIS IS A BATTERY HEN

"MANY PEOPLE HAVE WRITTEN TO ME ON THE SUBJECT OF HENS IN BATTERY CAGES AND VEAL CALVES IN CRATES. OF COURSE THESE SYSTEMS OF EXTREME CONFINEMENT ARE TO BE ABHORRED... HISTORY HAS REPEATEDLY SHOWN THAT WHEN MAN EXPLOITS HIS FELLOW CREATURES FOR IMMEDIATE GAIN IT REBOUNDS ON HIM EVENTUALLY AND LEADS TO SPIRITUAL POVERTY.

IN THE END, LACK OF REGARD FOR THE LIFE AND WELL-BEING OF AN ANIMAL MUST BRING WITH IT A LOWERING OF MAN'S OWN SELF-RESPECT: 'INASMUCH AS YE DO IT TO THESE THE LEAST OF MY LITTLE ONES YE DO IT UNTO ME.' "

Dr. Robert Runcie
Archbishop of Canterbury
February 1981

CONCLUSION

This Booklet will have been successful in getting its message across, if every individual who reads it, decides to play his own little part in promoting Ahimsa-Non-violence. Ask yourself if you have convinced any Meat-eater to become a Vegetarian. Is there any hunting of animals in your area which you can have stopped? These are just a few things individuals can do on their own. Collectively, we have to do much more. There should be a powerful lobby of the followers of Ahimsa who should persuade the parliament to legislate against all forms of animal abuse. Because Animals mean profits to many people, they will always be finding new ways of exploiting them. We will have to be ever vigilant-It is a great challenge, but the followers of Mahaveera, Buddha and Krishna can be expected to overcome it. The next leap forward in the civilization of mankind has to be the liberation of defenceless animals from the tyranny of Man. India must lead the way.

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