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Compassion

The Light of Brahman

The self-same Sun that shines on you,
Shines upon these Creatures too.



Sat-Chit-Atman





COMPASSION THE LIGHT OF BRAHM

सत्परं, चिद्घनं, करुणात्मकं ब्रह्म ।

सत्-चित्-आत्मन

*Brahm is
Existence Eternal,
Consciousness Absolute,
Compassion Infinite.*

Sat-Chit-Atman

सुनैतिक आध्यात्मिक
करुणाधारित ऋत-विश्वधर्मः ।

*A Good-Ethical, Spiritual,
Universal True Religion,
Anchored in Compassion.*



1982



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- (1) to establish through Educated Public Opinion, the right regard for all Life, based on 'Atmaupamyā' (putting oneself conscientiously in the position of another).*
- (2) to provide for the Fundamental Constitutional Protection of all harmless creatures from cruelty and violence, and all others from cruelty and unnecessary violence,*
- (3) to rouse the Conscience of the World to the throes and agonies of the Mute Creation and to inspire Compassion by resuscitating the sluggish heart of Humanity,*
- (4) to form a Trust for the implementation of the above aims and for the republication and translations of this Book.*

Sat-Chit Atman

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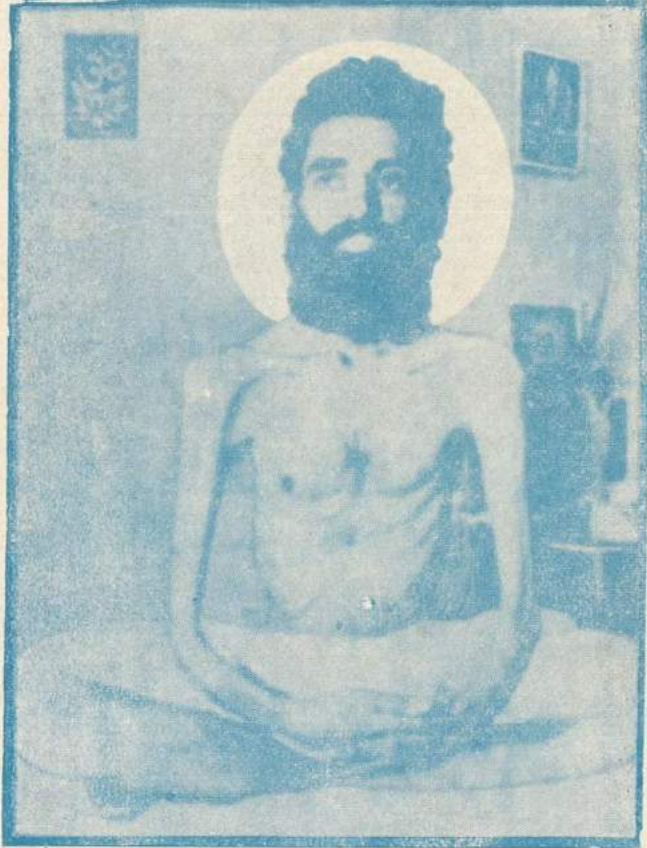
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ॐ (यत्) सत्परं चिदघनं करुणात्मकं ब्रह्म
(तम्) परमात्मने श्री सत्त-चित्-आत्मने नमः ॥



**Spirituality is not possible without strict
adherence to non-violence.**

Sat-Chit-Atman



A HYMN TO PARAMA BRAHM

The unfading Amaranths of devotion to duty-
 transcendent, true,
 The sparkling Pearl-Jasmines of Spiritual-Ethical
 Thought,
 The sturdy Sunflower of Brahmacharyatmak
 self-control,
 The overspreading Kadamba blossoms of Com-
 passion pure,
 The ever-fragrant Agave of active, loving Non-
 Violence,
 The variegated Cosmos of Truth in all its
 Forms and Phases,
 The blue Morning-Glory of Brahm-Mantra
 meditation,
 The diaphanous Lily of devotion to one's
 Chosen Form of Brahm,
 The thousand-petalled Lotus of Universal Love
 Divine,
 Are pleasing to Parama Paribrahman Shri Vishnu
 Paramatman.



Sat-Chit-Atman



THE POWER OF
PERSUASION AND PRAYER

PERSUASION BASED ON TRUTH, JUSTICE
AND RIGHT REASON AND PRAYER OF A PURE
HEART FOR A BENIGN CAUSE, ARE INFINITELY
MORE POWERFUL THAN THE COMBINED MIGHT
OF ATOMIC FISSION AND HYDROGEN FUSION.

Sat-Chit-Anam



...THE HEART'S THE ALTAR, THE FIRE THEREON
THAT IS MAN'S SELF WELL-TRAINED.

-SAMYUKTA SUTTA



HE WHO EATS BEEF,
EATS HIS OWN MOTHER'S FLESH.

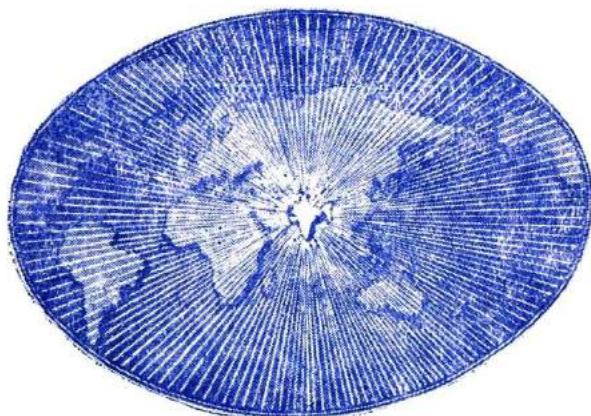
LORD BUDDHA

WHERE THERE IS NO GRATITUDE
MAN BECOMES A MONSTER.

ॐ

To

THE RELIGIOUS LEADERS AND SOCIAL THINKERS,
THE MORAL AND POLITICAL PHILOSOPHERS,
THE JURISTS, LEGISLATORS AND STATESMEN
OF INDIA AND THE WORLD.



*Let this Book in spirit act,
Like a Neutron bomb on Evil,
And leaving all the Good intact,
The Light of Brahm in Man reveal.*

Sat-Chit-Anan





TOTAL ERADICATION THROUGH PERSUASION AND PRAYER, OF GLOBAL INHUMANITY PERPETRATED DAILY ON INNOCENT CREATURES FOR LUXURY IN 'FOOD,' PROLIFERATING MEDICAL RESEARCH INVOLVING LIMITLESS CRUELTY OR FOR HUMAN VANITY — A RITA-MAHAYAGNA.

IN THE ETERNAL CONTEXT OF THE INHERENT SANCTITY AND THE BASIC INVIOABILITY OF INNOCENT LIFE, A WORLD-WIDE CONSTITUTIONAL PROTECTION OF COWS AND ALL HARMLESS CREATURES FROM CRUELTY AND VIOLENCE, IS NATURAL EQUITY AND A SPIRITUAL NECESSITY. IT IS A DIVINE REMINDER OF THE 'SINE QUA NON' OF HUMAN SURVIVAL AGAINST THE FAST-GATHERING FORCES OF PRALAYA.

THE MAIN ROOT OF MAN'S TRUE RELIGION, THE SUSTAINING SAP OF LIFE SPIRITUAL, THE MORAL PRE-REQUISITE OF GENUINE PEACE AMONG MEN AND OF TRUE PROSPERITY ON EARTH, IT IS ALSO THE MOST EFFECTIVE MEANS OF AVERTING THE SCOURGE OF GLOBAL DISASTERS SUCH AS A WORLD-WAR, AN ICE-AGE OR A UNIVERSAL DELUGE.

THE IMMORTAL SOUL OF THE ARYAN CULTURE, THE PERENNIAL GLORY OF SPIRITUAL BHARAT, THE SHINING AUREOLE OF THE COMING AGE OF TRUTH, BASED ON THE PRIMARY REALITY OF THE SPIRIT, IT IS A CLARION CALL OF THE DIVINE TO INDIA TO AWAKE AND ENTER INTO ITS GREAT HERITAGE OF TRUTH AND DELIVER WITHOUT DELAY, THIS GIFT OF LOVE, OWED LONG SINCE BY BHARAT TO THE ENTIRE WORLD.

Sat-Chit-Atman



INTRODUCTION

The World at the Cross-Roads

In the context of the many important predictions made by Seers and Astrologers from the remotest past to recent times, and **come true to the last detail**,¹ it is worth remembering that there are also Scriptural prophecies in various Religions of the World, supported likewise by Astrologers, and confirmed now by Scientists, which **predict for this World a period of 'pralaya'**,² from about 1975 to 2000 A.D.

Partial though in its nature, it is **universal in its scope** and as such **quite devastating in the extent of damage**, likely as it is to manifest itself in the form of **catastrophes** such as a **World War**, an **Ice Age** or a **Universal Deluge** or **calamities** such as earthquakes and epidemics, cyclones and seastorms, floods and famines, falling of meteorites or other visitations from space, involving **unimaginable suffering for all living beings on this Earth**.

1. Cf. for instance, the predictions made by Niamat Ulla Valli Saheb, the Saint of Bokhara and of Nostradamus the famous French Astrologer with regard to World War I and World war II.

2. Large scale destruction.





As nothing in this World happens without a cause — **supernatural events spring from supernatural causes** — it is worth while to pause and consider whether everything is all right with Man in this World.

Now the first thing that occurs to a heart not grown altogether insensitive to suffering and pain, is **the continual sin of cruelty, torture and violence perpetrated on innocent creatures organized on an unprecedented scale.** It is apparently done in the name of Food and Medical Research but in fact it has been the result of **a universally marked change in the psychology of the people,** brought about by Materialistic Forces at work in every field and department of life, and **also due to a growing habit of callousness fostered by putting up long with this evil in everyday life.**

With the materialization of Life and a corresponding change in the mental outlook, resulting from the extraordinary progress and spectacular success in the physical field of **a morally uncontrolled Science and an ethically unrestrained Industry,** Animal Husbandry has undergone **a profoundly serious change.** Instead of remaining anchored in a natural relation of mutual benefit and a compassionate kinship on the part of Man with this mute creation, this occupation has





become something akin to mining and metallurgy, treating living creatures in no way better than potential objects of merchandise, kept alive only for temporary preservation or interim exploitation !

Similarly, with the universal adoption of latest, automatic, mechanized equipment, aided by modern system of refrigeration, vacuum-packing and fast transport facilities, this tainted trade, this gruesome occupation of butchery, once of a narrow, limited scope, has become a bloated Big Business; a gigantic Industry, catering to an ever-expanding meat-market; an object of far-flung Commerce, with its tentacles spread to the ends of the Earth; creating ever-widening circles of vested interests, and tying down vast masses of men to a vocation from which there is no possibility of an easy return.

Strangely enough, it is some of the Religious systems of the world that have been responsible and in no small measure, for leading towards the perpetuation of this inconceivable iniquity, this limitless inhumanity, inflicted daily on innumerable innocent creatures, the world over. Thus for instance, the tradition of sacrifice of animals started by Abraham,





the Hebrew Prophet, following the remittal of the life of his son Isaac by an invisible Voice, which had previously demanded his sacrifice, leading to this denouement, has had far-reaching consequences of a disastrous nature for innocent creatures over four millenniums of history.

Again notwithstanding an express provision in the **Genesis** viz., "Then God said to human beings, 'I am putting you in charge of the fish, the birds, and all the wild animals. I have provided all kinds of grain and all kinds of fruit for you to eat...' "1 together with a clear categorical Commandment namely 'Thou shalt not kill', received by **Prophet Moses** on behalf of the Jews on Mount Sinai – both the statements being applicable to the later Christians as well – the Jews not only continued the old custom started by Abraham but propagated besides an intricate system in the name of God, of private sacrifices of the firstlings of oxen and sheep and also burnt offerings of birds and beasts² thus camouflaging

1 **Genesis 28-31, Good News Bible, 1976.** (Emphasis added).

2 John B. Noss, **Man's Religions, The Macmillan Co., New York, 1967, p 505.**





cruelty and leaving for future generations an unconscious legacy of heartlessness, and wholesale violence.

Similarly although **Bhagawan Christ** tried to throw out this evil once and for all and through it also mercilessness from men's hearts, by symbolically offering in sacrifice **His own body in lieu** at the Last Supper, **the Church** has obviously altered its significance and distorted the purpose by turning the act into a solemn ceremony to be performed regularly without following however, the great Ideal behind it.

Thus the Church by its failure to abstain from flesh-food in the midst of "all kinds of grain and all kinds of fruit to eat" as provided by God and expressly mentioned in the Genesis, impliedly gave its followers to know that the charge assigned by God to men over these denizens of the three realms — the birds, the beasts and the fish, meant not a Trust with a right to their reasonable services, subject to appropriate duties towards them, but a power even to destroy them for satisfying man's remotest need, fancy, craze for animal-food or hunger for sheer adventure ! This attitude of the Church is also in glaring contrast with Bhagawan Christ's act of forgoing altogether the Last Supper, in order that there may be an end to the atrocious





institution of sacrifices, involving the sin of cruelty, violence and inhumanity inherent in the forcible deprivation of life of a living, breathing, being no less sentient than man.

While Islam has given a new Religion to its people, it has unfortunately adopted the old, primitive Jewish custom of offering animal sacrifices on Id day,* started by Abraham some four thousand years ago. It has thus not only missed the deep ethicality and profound Spiritual significance of Christ's highly symbolic act at the Last Supper, but has also failed to rectify the initial Hebrew error of ignoring altogether, the Sixth Commandment received through Prophet Moses, viz., "Thou shalt not kill", in regard to the entire sub-human species. Here again, as in the case of the Jews, the Islamic Hedaya has built up an elaborate system providing for joint sacrifices where one could not offer it individually, although it had been optional at first for those who could not afford it.

It is argued that the sacrifice of animals as one of the ceremonies of Muslim pilgrimage "is not of a propitiatory nature, but in commemoration of sacrifice of Abraham which marked the end of human

* Pilgrimage Sura of the Koran (22 : 37).





sacrifices for the Semitic Race and which made it clear that the only sacrifice God requires of man is the surrender of will etc.,"¹ The proper way to commemorate the end of human sacrifices, however, it may be pointed out, is by terminating animal sacrifices as well, since both concern sentient beings, who from the point of view of compassion, are equal in the eyes of God. Again the proper way to surrender Man's recalcitrant will to God, is by merging it into the all-merciful Will of Rahim, as can be seen from the life of the world-renowned Muslim Saint Niamat Ulla Valli Saheb of Bokhara who used to fast if perchance he came to see a creature killed or its meat. The present sacrifices therefore, by whatever name called, are hardly consistent with the mercifulness of Allah, who is adored also as Rahim, the compassionate.

With the exception of a considerable, floating section of lower-nature-'worshipping', animal-sacrificing, infra-Aryan² 'Shakt Cult' (including the 'Lower

§ The Meaning of the Glorious Koran, M. M. Pickthall.

A Mentor Religious Classic, London. p 244 f.n.

‡ The word Aryan is used here primarily in the religious cultural sense of the term as it has evolved in India and not in the ethnic sense alone.





Tantra' and the 'Vam-Marg') at the base and the highly sophisticated, near-pantheistic, **ultra-Aryan 'Advait Vedant'** (as distinguished from the experience-based, genuine Advait System of Shri Rama Gita.)¹ at the apex, the heart of the **pristine Aryan Religion** or the **Hindu Sat-Dharm** is still sound and whole. For, it has maintained against heavy odds the twin principles of '**Ahimsa**' and **Compassion** in regard to the entire sub-human world breathing with life and has thus remained a common source of inspiration for the Hindus, the Jains and the Buddhists alike.²

Yet the harm done by the above two systems to Hindu Sat-Dharma has been immense. For, apart from having **given rise and currency to wrong values in life**, they have practically obliterated the moral frontiers between 'himsa' and 'Ahimsa' and have destroyed Compassion from men's hearts.

1 While **Anubhavatmak Advait Vedant** is the end and acme of '**Veda**' i.e., the transcendent knowledge of Brahm, the so-called Theoretical Advait Vedant is the end or the dissolution of all Veda ('Gnan').

2 Thus for instance, the first '**Samyam**' of the Hindus, or the first '**Mahavrat**' of the Jains or the first precept of Bhagawan Buddha's Panchsheel, is **Ahimsa**.





Animal-sacrifices on the part of the Lower-nature propitiators and adoption of animal-food in their diet by many of the Theoretical Advait Vedantists are instances in point. While the former believe that the act of sacrificing an animal propitiates God, the latter claim that they are above both vegetarianism and non-vegetarianism. **Yet had these neo-Vedantists been truly above both, they would never have sacrificed Compassion at the altar of non-vegetarianism in the midst of easily available and equally nourishing vegetarian food.**

The Institution of Sacrifices has its origin not in the will of God, who is first and foremost Compassionate, and completely self-sufficient and beyond any desire for worldly enjoyment, but in the lower psychology of those people who have an inordinate desire for flesh-food which persists even after their death. Such physically disembodied beings, through their subtle bodies often get into morally unclean persons and demand under threat of harassment, animal sacrifices wherever possible for their own satisfaction, thus giving rise to a custom that would ensure a perennial supply for them.

The following episode from Noss' 'Man's Religi-





ons', is an instance in point :

"A Birhor woman picked up from the road a brass bell which had dropped down unnoticed from the neck of a bullock employed in dragging a country cart and soon afterwards her daughter fell ill, and a 'Mati' or spirit doctor was called in to find out the cause of the illness. The 'Mati' discovered by divination that the mother of the girl had picked up something made of metal which carried a spirit called Banjari-bhut and that the child could be cured only if she made a 'manta' of that spirit and periodically sacrificed a goat. She did so and the child was cured. And to this day she along with her husband periodically offers sacrifices to the Banjari-bhut with a brass bell placed before them as the emblem of the spirit. When the mother dies the spirit, thus acquired by 'accident', will pass to one or more of her daughters by inheritance so to say"*

The worst however, that can and has happened and has been happening in this World since the Dawn of History, is that following a Voice or a Vision, and believing it to be God's, men without

* John B. Noss, *Ibid.*, p. 43; (Emphasis added).





having cared to examine the ethical validity or otherwise of the suggestion, have so acted as to give rise to a tradition, that in course of time has become a custom and eventually an Institution, with more or less permanence of its own. For, associated with Religion and nourished by sentimental attachment on the part of the people, even an obnoxious custom acquires such a prestige and strength of its own, that defying all attempts at rational scrutiny, it becomes a fixed Institution, well-nigh impossible of exposition or eradication.

Thus a single act of sacrificing an animal in circumstances as witnessed in the case of Abraham, may lead to a custom that might not only become fixed and permanent, but when adopted by a new and expanding Religion, may bring death to the lives of innumerable innocent creatures, as it spreads from country to country, causing cataclysmic changes in the serene atmosphere of Ahimsa.

Since an ethical justification of this grossly immoral Institution of Sacrifices is often sought in attributing a Divine Will to it, it is essential to know once and for all that never God, the Supreme Spiritual Being or the truly Divine, desires such cruel sacrifices. Neither does It need flesh-food (human





or animal) nor propitiation through it. It is, as pointed out before, perfectly self-sufficient and thoroughly established in Its own Self. **Nor does the Divine desire devotion at the cost of Compassion, which according to all the Religions of the World, is an attribute of God.**

It is therefore, important to bear in mind that it is a lower type of deity, impersonating God or an Entity of the 'Antariksha' that is primarily interested in the continuity of animal sacrifices, often with burnt offerings to satisfy its subtle craving. **The demand of these invisible Entities through such 'Voices and Visions' must therefore, be resisted** individually with the help of proper Spiritual knowledge and a strong Moral will and socially through proper public education and appropriate legislation.

Voices and Visions need not necessarily be true simply because they are supernatural. Yet those that come from the Spiritual plane or are wafted by the truly Divine are not only genuine but also of infinite value to man since they impart Knowledge of a higher nature, transcendent yet not inconsistent with common sense and reason. Such Visions however, are very rare as they require among other things, **highest standards of personal purity in everyday life.**





On the other hand, the Religious Literature of the World is littered with supernatural happenings, consisting of **Voices** and **Visions** which, altering the very course of History, have brought down untold misery, agony and suffering, both on men and the sub-human species. With regard to men, the Voice heard by Genghis Khan to the effect, "Go and destroy the Kafirs", while launching on a carrier of conquest and plunder, which led to unprecedented cruelty in the entire History, and as a result left behind a legacy of bitterness and ill-will; and with regard to creatures, that heard by Abraham, culminating in the perpetuation of the Institution of **sacrifices involving countless animals**, are instances in point.

Again the **Mosaic Code** substituting and nullifying the **Sixth Commandment** of the Decalogue, laying down an intricate web of obligatory sacrifices to Yahweh,* can be said to be just a **Covenant of Cruelty to Creatures**. It is an example **par excellence** of fraud on God and the Creatures or in the alternative of blind faith in an Invisible Entity, masquerading as God. For, the same God of the Jews

* Reproduced by John Noss in his **Man's Religions**, *Ibid.*, p 505.





Who commanded, "Thou shalt not kill", would not enjoin men under a threat of penalty, to kill kids and yearlings and make burnt offerings of living creatures to propitiate Him !

Likewise the vision supposed to be that of Bhagawan Christ which **St. Peter** had, while he was trying to catch fish in the sea without success,* appears to be of some Entity other than Christ. For, the Christ-Soul is too universal and Spiritual to help even His own devotees in such a strangulating operation as fishing. An Entity of the Antariksha however, can help him not only to a big haul of fish but can also mystify those present by asking St. Peter to cast the net on the other side, while manoeuvring the fish to flock towards it. Were the Entity none other than Bhagawan Christ, St. Peter and others who knew him, would have at once recognized Him.

This explanation is essential in view of the high suggestibility of Visions which create a deep impression on all those who hear or read about it. The present Vision thus would imply if true, that God Himself has sanctioned the killing and eating of fish, whereas

* The New Testament, Translated by Ronald Knox, Burns and Oates, London, 3rd Edi. 1966, p 243.



36
THE CHRIST SOUL

GOD said, "Let us make MAN in our own Image..."
"Then God said to men, 'I am putting you in charge of the fish, the birds, and all the wild animals. I have provided all kinds of grain and all kinds of fruit for you to eat'." Genesis, 1.26, Good News BIBLE, 1976

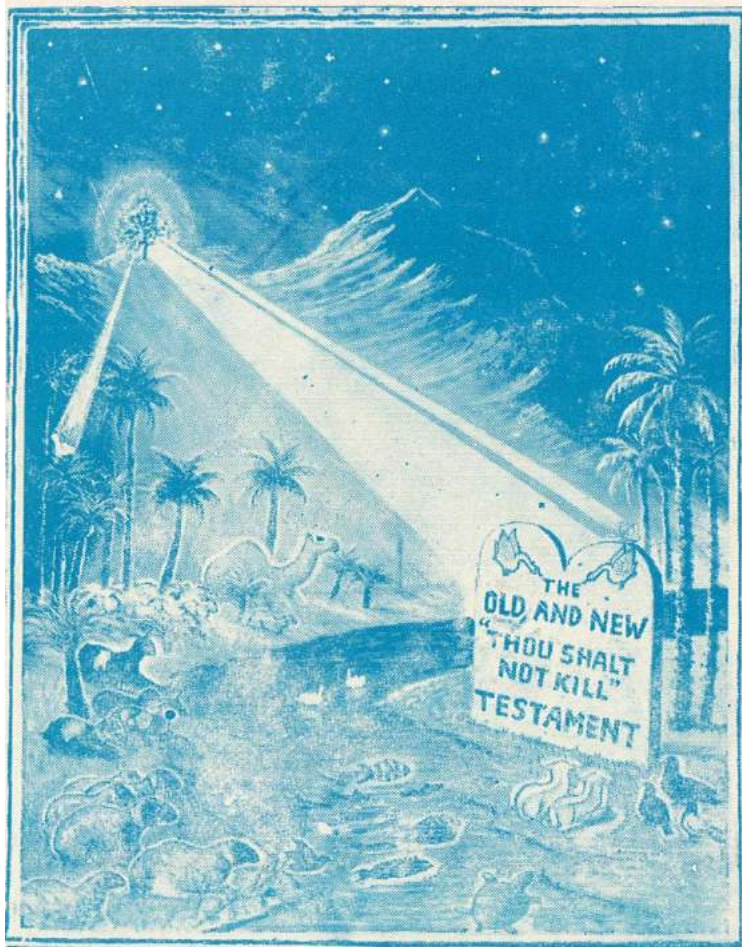


His grief with the Mute Ones' blending,
Burst into a Prayer without ending,
Till MEN are moved to a mending
OF THEIR LIVES IN THE IMAGE OF GOD.

Sat-Chit-Atman.



THE LIGHT FROM MOUNT SINAI



THE ETERNAL COMMANDMENT



as noted before, what God has said according to the Bible, after completing the work of Creation is the following :

"I am putting you in charge of the fish, the Bird, and all wild animals. I have provided all kinds of grain and all kinds of fruit for you to eat".*

Similarly, the following Vision that St. Peter had before he went to meet Cornelius is also dubious, since it flatly contradicts the above utterance of God :

"Next day Peter went up to the house-top about noon, to pray there. He was hungry, and waiting for a meal; and while they were preparing it, he fell into a trance. He saw heaven opening, and a bundle, like a great sheet, let down by its four corners on to the earth; in it were all kinds of four-footed beasts, and things that creep on the earth, and all the birds of heaven. **And a voice came to him. 'Rise up, Peter, lay about thee and eat',** 'It cannot be, Lord', answered Peter; 'Never in my life have I eaten anything profane, anything unclean'. Then the voice came to him a second time, 'It is not for Thee to call anything profane which God has made clean'. Three times this

*** Genesis 1.26 (Emphasis added).**





happened, and then the bundle was drawn up again into heaven.”¹

Likewise, the Religious Literature of the Hindus has become a confusing mixture of the lower-nature propitiating, animal-sacrificing, orgiastic pseudo-religion of the Pre-Aryans on the one hand and the Higher-Nature worshipping, Adhvar²-performing Religion of the Early Aryans on the other. This confusion has pervaded not only the Vedas, the Brahmanas, the Aranyakas and most of the Puranas, but also some of the entire Upanishads. As pointed out by Paramatman Shri Ramakrishna

1 The New Testament, Ibid., p 269, (Emphasis added).

2 An ‘Adhvar’ is a non-violent, ‘sattwic Yagna’ for which the term ‘sacrifice’, which is usually associated with the immolation of animals (sometime of human beings) is a misnomer. Etymologically, the word ‘Yagna’ comes from ‘yaj’ to worship. The ‘Yagna’ is therefore a way of worshipping God. Such Yagnas are performed either individually as part of the daily worship or collectively for some public good. They are ‘sattwic’ when performed with sincerity, simplicity and devotion. Undertaken however, for show, pomp and (or) wordly gain, they become ‘Rajasic.’—>





Bhagawan, "All Scriptures have become a mixture of sugar and sand or of 'Sat' (Truth) and 'asat' (untruth).^{*} Unless and until the sugar is separated from
(Contd. from p. 16)

Known since primitive times and once prevalent universally, '**Tamasic Yagnas**' are what are commonly called 'Sacrifices'. Concerned with lower-nature propitiation, **they are in truth no 'Yagnas' at all.** For, they are **not** forms of worship of the Divine, nor their **aim, union with God or public good.** Associated with-animal immolation they are **far from being sacred.**

Although **the deities** invoked may bear the same names as those of the highest of the Aryan Divinities (which are functional aspects of one Godhead) and although they impersonate God or are addressed by the propitiators as God, **they are positively not Divine.**

The **aim** of such sacrifices is to acquire 'siddhies' or occult powers, lower pleasures of life or some worldly object. They are **the living source of blackmagic and witchcraft** in which the Pre-Aryan Atharvaveda (now with a sprinkling of Aryan Thought — a part of the Hindu Vedas) abounds.

*** The Gospel of Shri Ramakrishna [Bhagawan]**
Translated by **Swami Nikhilananda**, Shri Ramakrishna Math, Madras 1964, p 86.





the sand, arguments based on Scriptures will go on being advanced on both the sides ad infinitum.

While there is no room for doubt in the interpretation of **Ahimsa** in the Jain Religion, where it shines and sparkles in all its Moral and Spiritual splendour in the form of active 'Jeeva Daya' or Compassion in action, there has been considerable tampering with the original teaching of this doctrine in the Religion of Bhagawan Buddha. This is because of the fact that in the Jain Religion, the principle of Ahimsa is treated primarily as a form of 'Mahavrat' (or a great vow which must be observed irrespective of time, place and circumstances) meant specially for the monks and as such is developed with meticulous care and elaboration, essential for its complete observance by the monks. The Jain precept **therefore**, is more of an absolute and rigorous nature. Thus according to the Jain Dharma, "The essence of 'Gnan' (or the knowledge) of the Knowers of Spirituality is to refrain from injuring any creature. Ahimsa alone is true 'Vignan' or Science. There is no 'Vignan' higher than Ahimsa"*

In the Buddhist system however, in view of the

* Shri Suta Krutang Sutra.





fact that Ahimsa, is preached as an over-all principle with the emphasis more on the psychological than on the physiological side and Bhagawan Buddha's general advice to avoid extremes of self-mortification in matters of penance and of self-indulgence in things of the world, His précept of Ahimsa has not only been misunderstood by the ignorant, but has been completely undermined by interested people.

The method usually followed by the opponents of Bhagawan Buddha has been two-fold viz., the insistence that He forbade only the killing of creatures, but not the eating of animal-food, provided the killing was done by other people e.g., the butchers; (sic) ! and secondly by alleging that Bhagawan Buddha Himself not only partook of it freely but that His last illness was on account of it. (sic) ! *

Thus, according to Mukundi Lal in his 'Cow Cult in India', "It appears that even the Buddha used to eat the meat of large animals (cow), [sic] provided the

* The last illness of Bhagawan Buddha was caused by His having been unconsciously served poisoned mushrooms by a devotee.





meat was brought from a butcher's shop."¹ (sic) ! It is however, Bhagawan Buddha, Who has most emphatically proclaimed,

"He who eats beef, eats his own mother's flesh".²

The writer further cites the **Kulvagga Sutta** according to which, "Destroying living beings, killing, cutting,...stealing...etc."...is Amangandha (forbidden), but **not the eating of flesh**"³ (sic) !

1. Mukundi Lal, 'Cow Cult in India' in **Cow-Slaughter** (Horns of a Dilemma) Edited by **A. B. Shah**, Lalvani Publishing House, Bombay 1967, p 21.
2. **Shashidhar Sharma**, 'How Devils can quote the Scripture to see beef in the Vedas', 'The Indian Organizer', August 15, 1968, p 1.
3. **Mukundi Lal** cites **modern Tibet** (Ibid., p 21) : "where butchers kill animals and sell the meat to the Buddhists." All this is hardly relevant to the **India of Bhagawan Buddha's time**. While many Jains in modern India have given up vegetarian diet, there are Buddhists in America who abstain from taking even milk (and milk-products), since Cows are unprotected there; yet neither example is strictly relevant to the times of Bhagawan Mahavir or His great contemporary Bhagawan Buddha.





Unrelated to the main sentence in ethic or logic and standing in artificial isolation, the last six words however, are evidently an interpolation, since they are in no way consistent with Bhagawan Buddha's Life or Philosophy.

That One Who offered His own life to stop such inhuman acts,¹ would advocate at the same time, the eating of animal-food or would Himself ever take it, is a proposition too incongruous with His diaphanous Life, to be accepted as true.

As shown before, just as for the Hindus the first of the 'Samyams' and for the Jains, the first of the 'Mahavrats', so too for the Buddhists, the first precept of their 'Panchsheel' is **Ahimsa**. Similarly as in the case of the Jain and the Hindu Sat-Dharma, Ahimsa is **universal**, so also is the precept of Bhagawan Buddha which enjoins all men "to cherish in the heart, boundless good-will to all that lives."²

It is therefore, not true that Bhagawan Buddha's

1 **Supra** p., 22.

2 **'Thus Spake The Buddha'**, compiled by Swami **Shuddhasattwananda**, Shri Ramakrishna Math, Madras, 1964, pp 24-25.





Principle of Ahimsa amounted only to a diluted doctrine viz., "Thou shalt not kill any living being, nevertheless thou mayest **eat** the meat bought from the butchers".

Had Bhagawan Buddha even tacitly approved of such a religion of Ahimsa, He would never have said in the first place, "**Whoso** (which includes **butchers** as well) **hurts or harms living creatures, destitute of sympathy for a living thing, let him be known as an outcast**".* The universality of this statement is confirmed by His Principle of Right Livelihood — the central keystone in the arch of Ahimsa — which also excludes certain vocations such as that of **butchery** on the ground of cruelty and violence to innocent creatures.

That Bhagawan Buddha once not only carried in His arms a limping sheep to save it from the goadings and beatings of the shepherd for lagging behind the flock, but accompanying him went to King Bimbisar, who was performing animal-sacrifices; and **offering His own life in lieu of countless animals waiting to be immolated, not only changed the heart of the King, but also got such obnoxious sacrifices stopped for ever**, shows sufficiently clearly that He

* Ibid., p 24.





never condoned killing even in sacrifices despite their religious garb.

Endowed with the highest Discriminative Faculty, Bhagawan Buddha knew it too well that to **allow the eating of meat, even though prepared vicariously by the butchers, amounted not only to upholding 'himsa' in principle but also to encouraging it as a result in practice.** He was at the same time equally aware of the fact that in such a case, **the eater** was no less to blame for cruelty and violence inflicted on the creature than **the butcher** himself, since **there was a clear complicity between the two.**

Finally, had the teachings of Bhagawan Buddha been exactly as alleged by His opponents, **Emperor Ashok** one of His foremost followers, would not have issued categorical Commands of a universal nature viz., **"Do not injure any living being."** **"Do not be violent to creatures".***

In the face of these facts, it is **hardly fair** for the Compiler of **"Thus Spake The Buddha"** to include in **His quintessential teachings** the following:

"Anger, drunkenness, obstinacy, bigotry, decepti-

*** Edicts of Ashok, Rock Inscription, Junagadh.**





on, envy...constitute uncleanness; not verily the eating of flesh."¹ (sic) !

Now if **anger** is unclean not only because it offends and hurts the opposite person but also since it undermines one's own mental equanimity and benignness of heart, so too is animal-food which, not only destroys innocent life somewhere, but also Compassion within one's own heart, and likewise if **drunkenness** is unclean, not only since it affects others, but stupefies one's own self as well, so also is **flesh-food** which, apart from being the cause of killing harmless creatures, **destroys** in the long run, **Man's Moral and Spiritual Sense of Discrimination**. As well thus, if anger, drunkenness etc., are unclean in themselves, there is no earthly reason why, the eating of flesh, which is essentially 'tamasic',² is not so.

1 **Swami Shuddhasattwananda**, Ibid., p 11.

2 The crucial difference between the clean (or 'sattwic') natural products such as milk and butter and the various unclean, (or 'tamasic') meats of animals, has been strikingly brought out by **Prophet Muhammad** with regard to the Cow in the following advice given to Ayesha :

(Contd. on p 25)



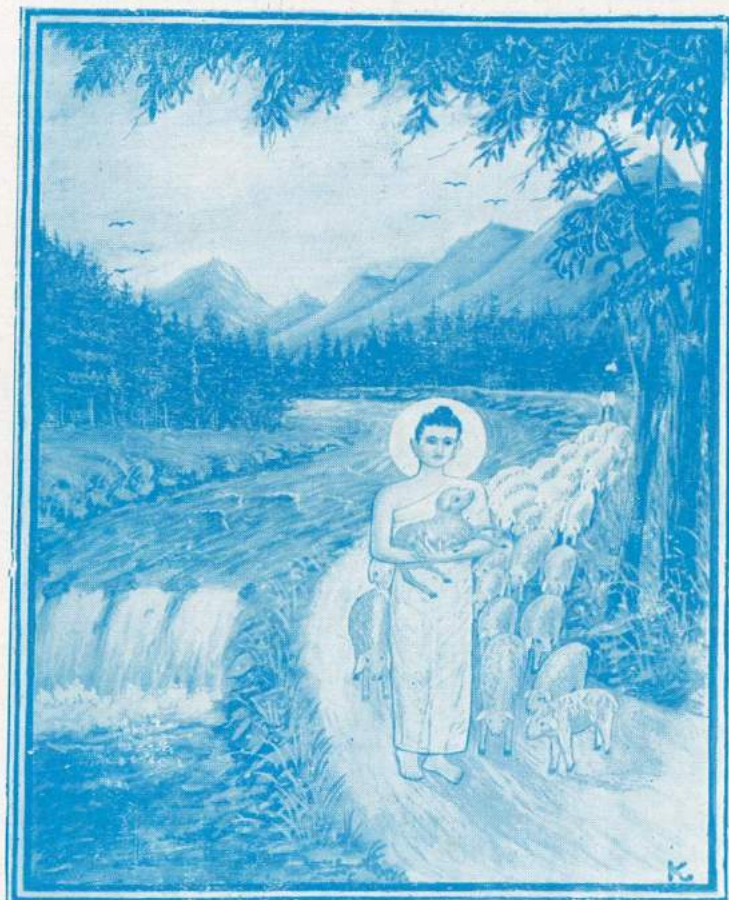
**THE RIGVEDIC GOD PUSHAN —
A FORM OF PARIBRAHMA VISHNU PARAMATMAN
(Distinct from the non-Aryan god of the same name)
LORD OF THE PASTURES & PROTECTOR OF CATTLE**



— THE GREATER HUMANITY —



BHAGAWAN BUDDHA



COMPASSION

THE HEART'S THE ALTAR, THE FIRE THEREON,
THAT IS MAN'S SELF WELL-TRAINED.

—SAMYUKTA SUTTA



Yet to include such excerpts in a Gem-Book like "Thus Spake The Buddha" is to impart, with the flow of time, authenticity and publicity to statements, which in reality are a standing libel on truth, a permanent source of pollution to a perennial well of Compassion.

Even if such garbled quotations are to be found among the mass of literature prevalent in the name of Bhagawan Buddha, it is essential to bear in mind that they are logically too inconsistent, ethically too immoral and Spiritually too incompatible with His entire personality to be anything but interpolations.

Such irresponsible views passed on in the name of Bhagawan Buddha are fraught with consequences of the gravest sort, since working on the sub-conscious mind, they tend to make men give up following the

Contd. from p 24]

"Cow's milk is health, beef is a disease; butter is the medicine, Cow's milk is the means to cure...the chief cause of recovery."

**PROPHET MUHAMMAD TO AYESHA
-FROM NASHIYAT HADI.**

For an identical view, see Al Gajali in Majakul Arfin, Navalkishor Press, Lucknow, 1955, p 23.





right road of Reason and Compassion — blessed both for Men and the Creatures — for the blind alleys of greed, cruelty and violence, which have by now affected and changed the very basis and structure of Society. **Instead of helping to maintain a natural horror, a healthy compunction and a qualm of Conscience in men** against taking innocent life in cold blood and to restrain them from succumbing to this abhorrent way of life, at least for the sake of Man's own Humanity, and for the moral health of the Society, it has turned on the other hand, in view of revolutionary changes in the development and application of Science and Technology to Industry and Everyday Life,* this tainted trade into an ever-expanding business and Animal-Husbandry into a blood-and-flesh-extracting industry on a scale, too gigantic to come within the ken of men's ordinary awareness. It has created at the same time, **vested interests**, with Constitutionally protected rights, making them thus unamenable to any Enlightened Public Opinion.

Thus, in relation to the mute creation things have reached such a pass that it can appropriately be called, an **undeclared war worse than one of**

* See Supra., pp 2-3.





extermination, waged by men against the entire sub-human species. For, **meat-cattle are raised most unnaturally, bred and fattened artificially, kept cooped and confined most cruelly** so as not to allow certain species even to see the light of the day and **slaughtered most callously** as a matter of routine, **while fresh stock is raised** and made to go through the same grind, the cycle repeating itself again and again with a **wholesale want of humanity!**

Against such a sombre background of human behaviour degenerated to a level unrecorded in all history, since some of **Swami Vivekananda's views** are freely used in furthering this human scourge on Earth—this daily 'pralay' for the denizens of the air, the earth and the sea—it is imperative to let the public know without delay that the representation of his views—**from whatever quarters coming**—is far from being impartial when read in the context of his total views given in "The Complete Works of Swami Vivekananda."

Born in a non-vegetarian family in Calcutta (at a time when animal-sacrificing was widely prevalent in Bengal, and when a weak and impoverished India was writhing in agony under foreign domination), with an irrepressible personality burning with a passion for freedom, experimentation and rationalistic approach to life,





he came to believe at an early age that the cause of the British supremacy and India's subjection lay in their respective food-habits. This belief grew into a conviction for him, when during his early youth he came to infer from his prodigious readings of the Vedas—a confused mass of the Aryan and non-Aryan religious and social thought and custom—that the early Aryans also used to eat meat freely on religious and secular occasions—a confusion that has persisted in the Scriptures (Vedas, Brahmanas, Aranyakas and even some of the Upnishads like that of Yagnavalkya's 'Brihadaranyak' for instance) till to-day, regarding the nature and kind of Yagnas, the pristine Aryans performed and the Food they actually took.

In trying to assess the work of Swami Vivekananda in India and abroad, it is important however, to understand and remember that what Shri Nar was to Narayan and Shri Hanuman to Shri Ram, Swami Vivekananda was to Paramatman Shri Ramakrishna Bhagawan—a part and parcel of the Divinity that incarnates Itself from time to time for the redemption of humanity. Just as Shri Ramakrishna Bhagawan had undertaken for Himself the onerous task of fathoming the nature and the strength of Mahamaya—the Ruling Power of the three worlds (the Earth, the Antariksha and the Middle Heaven), that





comes in the way of the Reign of the true God, the 'Paribrahm Ishwar', sustaining the World according to the Rule of Rita—the Moral and Spiritual Order of the universe, it was Swami Vivekananda's mission to know the truth through actually living the traditional 'Gnan Marg' of the Theoretical Advait Vedanta particularly as interpreted by Shri Shankaracharya's 'Brahmavad'.

With an Inner Light shining within from childhood and fed by a spontaneous habit of intense Meditation, he began his pre-ordained task of living the life of a 'Brahm Gnani', in accordance with the main tenets of Shri Shankaracharya's Theoretical Advait. regarding the important question of food, he adopted Shankaracharya's definition of 'ahar' which includes **objects of all the senses** (rather than food proper as expounded by Shri Ramanujacharya), depending exclusively on mental 'nyas' or inner renunciation rather than on deciding first the objective nature or quality of the food.

Similarly, accepting the World to be essentially **monistic** in its make-up, with all the diversities and dualities to be nothing but mere Maya,—a view which leaves the question of Compassion altogether out of consideration, he came to interpret for a while Hindu Dharma empirically or pragmatically as is to be found in the Hindu Religious Positive Morality





rather than as Hindu Sanatan Sat-Dharma in its pristine purity. In his own words for instance,

"After carefully scrutinising all sides of the question...my conviction stands to confirm...that injunction of the Hindu Shashtras which lays down the rule that food like many other things must be different according to the difference of birth and profession."^{*}

Thus, though Swami Vivekananda had yet to find out the utter inadequacy and consequent futility (which, as will be presently seen, he soon discovered) of the Theoretical Advait of Shri Shankaracharya, he has maintained intact from the very beginning, the Rule — which alone is relevant here — requiring complete Vegetarian Purity of Food in the case of certain classes of persons viz., Devotees, Brahmcharins and Monks.

Thus, so far as **Devotees** are concerned :

"All exciting food should be avoided as meat for instance; this should not be taken because it is by its very nature impure."[†]

* The Complete Works of Swami Vivekananda, Vol. V. p 485.

† Ibid. Vol. IV. p 4. [Emphasis added].





Apart from the requirement of strictly observing the principle of Vegetarianism as a governing rule by a Devotee, the fact that one ought never to partake of non-vegetarian food even when it is offered to one's own 'Ishta' (i.e. the Deity of one's Choice), can be seen from the Life of Shri Ramakrishna Bhagawan Himself.

"About vegetarian diet" says Swami Vivekananda, "I have to say this — first my Master [Shri Ramakrishna Bhagawan] was a vegetarian." Again, as pointed out by him, when non-vegetarian food came to Bhagawan in the form of 'prasad', "He used merely "to hold it up to His head."*

Thus, although Shri Ramakrishna Bhagawan respected fully the food offered to the goddess, He worshipped during 'upasana', by holding it to His head, He could not partake of it since it was of a non-vegetarian nature.

Second, in the case of **Brahmcharins and Monks:**

"Those whose main goal of life is Religion i.e., those who wish to be Brahmcharins and Samnyasins, ought to take vegetarian diet only."§

* Ibid., Vol. IV, p 486. [Emphasis added].

§ Shri Vivekananda Vicharmala, (Gujarati) Narayan Thakkur, Porbandar 1976 p 347. [Emphasis added].





Third, for those who want to lead solely a **Spiritual** life, for them surely is a strict vegetarian diet."[†]

It is therefore, most unfortunate and strange in the extreme that notwithstanding his clear injunctions, categorically made from the very beginning and consistently maintained with regard to the absolute need for Vegetarian Purity of Food, in the case of Devotees, Brahmins and Monks, his will representing the Rule of the highest Morality and Hindu Sanatan Sat-Dharm, has been openly flouted or inexcusably ignored.

There are however, substantial reasons why Samnyasins or Monks ought never to be violent in life or non-vegetarian in matter of food. For,

1 A MONK SHOULD HAVE FIRST AND FOREMOST, COMPASSION IN HIS HEART;

2 he should be aware that he has given 'abhaya' or inviolability to every creature in the very act of taking 'samnyas';*

3 he should know and remember that flesh-

[†] Opp. cit., Vol. V, p 485. [Emphasis added].

* Manu Smriti, p 6-39.





food being psycho-physically 'rajasic' and Spiritually 'tamasic', he will never reach the goal, he took Samnyas for, if he sticks to or falls into non-vegetarianism;

4 he should bear in mind the fact that a monk is supposed to hold the Spiritual Ideals of Purity and Compassion high before the Society and his abandoning those Ideals will not only debase men's Moral and Spiritual values, BUT WILL ALSO RESULT IN UNPRECEDENTED DESTRUCTION OF INNUMERABLE INNOCENT LIVES, AS IS WITNESSED TO-DAY, THE WORLD OVER. FOR, AS THE ELITE OF THE SOCIETY CONDUCT THEMSELVES IN LIFE, SO DO THE MASSES FOLLOW AND BEHAVE.

As observed before, Swami Vivekananda, who inwardly looked upon himself as more than a Monk — a part of Incarnated Divinity with a Mission on Earth, could remain detached from the body, as can be seen from his voluntarily giving it up through Mahasamadhi, when the time came to leave it. This however, is not ordinarily possible to achieve for others including the monks without a regular habit of intense Meditation and active superhuman 'tapasya'.

Yet if his own Monks, in spite of their Leader's clear and categorical interpretation of the Hindu Com-





mon Dharma* in this regard viz., that those who want to be Brahmcharins and Monks must be strictly vegetarian, think they might as well **imitate him**, it would not only mean a complete (Spiritual) shipwreck, for them — **notwithstanding their Theoretical Advaita** which gives to its possessors just a superficial veneer of Brahmhood without the substance — but would be disastrous for the Society as well, built through Ages of patient endeavour on the **Enlightened Ethics of 'Ahimsa'**, in relation to all innocent creatures. Besides, they would be responsible both directly and indirectly

* Cf. also the following from the **Manu Smriti**:
 "A **Samnyasin** becomes qualified for liberation by controlling the senses, cutting off attachments and repulsions and **through the practice of absolute non-violence** in relation to all creatures." (**Manu Smriti**, 6-60). [Emphasis added.]

"A **Samnyasin** should after his bath, do six 'pranayams' every day for **violence unconsciously** done to creatures in the course of twenty four hours." (**Manu Smriti**, 6-69).

Cf. also. "All the fruits of tapasya (penance) of a life-time are destroyed by violence [**The Mahabharata**, Op. cit., **Shanti Parva** (272-18)].





for the great sin of daily torture and destruction of countless innocent lives, should they themselves fling to the four winds, the Moral Restraints and Religious Rules, requiring Monks to abstain from flesh-food in their own life, not only to set an example but also to avoid becoming instrumental in the taking of innocent lives.

In trying to understand Swami Vivekananda's attitude in relation to the Cows, it is important to bear in mind that here again consistent with his mission to decide upon the validity of the Theoretical Advaita of Shri Shankaracharya by living through life all the major postulates and the main corollaries derived from them till their nature is revealed, he has started with the Hindu **Common Dharma** (i.e., as practised **then** by the Hindus) rather than with the Hindu **Sat-Dharma**, (which is the same as the **Bauddha** and the Jain Religions in **this regard**). In the case of the Cows however, the Hindu Common Dharma as well as the Hindu Sat-Dharma are identical, **since both of them equally enjoin loving care, grateful protection based on the inviolability of the Cow and an over-all attitude of reverence for her on account of her 'sattvic' disposition and sacred nature.**

Again, even though he had come to imbibe from





his early youth an **erroneous** belief that the ancient Aryans were both animal (including cow)-sacrificers and beef-eaters,* it is important to bear in mind that

* The present Research into Vedic History however, based on a Rational-Ethical Standard has clearly shown that the **Early Aryans** in fact worshipped **Higher Nature**, through **Adhvars** or non-violent Yagnas (**Yask, Nirukta 2-7**), and were **Vegetarians**.

In other words, it was **the indigenous** — civilized, uncivilized or aboriginal — **non-Aryans** and **the neo-Aryans** i.e., those non-Aryans who later entered the Aryan community in large numbers without giving up their old ways of life, who sacrificed animals including cows and ate meat or beef, and **not the Early Aryans**.

Modern tendency however, to explain away the existence of these obnoxious references to Animal-Sacrifices and beef-eating occurring in the Vedas, Brahmanas and some of the Upanishads by a **constant resort to Semantics** i.e., by interpreting common words such as 'Ashva-Medha', 'Go-Medha', 'Aja-Medha' etc., in an uncommon sense by a recourse to **Mysticism or Vegetarianism**, is **positively disastrous** since it is not always based on Truth as expressed through Common Sense and Right Reason.





in spite of this historically wrong belief, he has never allowed it to come in the way of the proper interpretation of the current Hindu Dharma, which even as a form of Hindu Positive Religious Morality, enjoined then as it does now, both protection of and the reverence for the Cows.*

Notwithstanding the fact that the basic views of

* Since a verbal encounter Swami Vivekananda once had with the Preacher of the Cow-Protection Society (See **The Life of Swami Vivekananda** by his Eastern and Western Disciples, Advaita Ashram, Mayavati, 1979, Vol. II pp 222-225), is likely to leave an impression that he did not care for the Cows or the organizations that support them, it is essential to point out that his opposition was against the cold unconcern of the Preacher to the suffering of his fellow-beings, dying of starvation in great number, during a famine then raging in Central India, and the Preacher's stubborn refusal to see the need to help the suffering, irrespective of their past 'karmas', and not against the care and protection the Hindus bestow on Cows in view of the millennium-old Aryan samskaras of looking upon the Cow both as holy and like a mother. (Cf. for instance Bhagawan Buddha: "He who eats beef, eats his own mother's flesh". Lok Niti 7).





Swami Vivekananda, expressed on the important subject of food up to 1902 — the year of his 'mahasamādhi' — gathered together and published in his Complete Works¹ and in the full Biography by his Eastern and Western Disciples² by 1912 and brought up-to-date periodically, it is surprising to find, appearing for the first time in 1953, the following statement in Swami Nikhilananda's, 'Vivekananda, A Biography':

"One day asked about what he considered the most glorious period of Indian History, the Swami mentioned 'the Vedic period when five Brahmins used to polish off one cow'."³ (Sic)!

Considering the fact that this mischievous statement mentioning neither the name of the questioner, nor the source of its discovery, nor the intention behind the presentation of this inflammatory material published as late as 1953, in New York and a decade later in

- 1 The Complete Works of Swami Vivekananda, Advaita Ashrama, Mayavati, 11th Edition, 1978, in 8 Volumes.
- 2 The Life of Swami Vivekananda, Op. cit., in 2 Volumes, pp 1200.
- 3 Swami Nikhilananda, Vivekananda, A Biography Advaita Ashrama, Mayavati, 1964, p 96.





India in 1964, is too denigratory to the personality of Swami Vivekananda, too havoc-making for its potential victims — the Cows, and too devastating to the Hindu Sat-Dharma, it is most unfortunate that a Monk and a Leader of a responsible Vedanta Centre in New York should have thought fit to squeeze it between a few sentences adapted from Prof. S. Iyer's private diary¹ to accomodate the above remark, which is in flat contradiction to Swami Vivekananda's own views in this regard, to be stated by and by.

Apart from the fact that this statement expressed in a loathsome slang, exhibiting gross callousness (not to speak of the utter want of any regard for the Cow held sacred by the Hindus since ages), extolling barbarism and with a concealed innuendo subtly suggesting present day India to return to, this 'golden' past, is too crude to have been uttered by Swami Vivekananda,² it is equally important to note that acc-

1 **The Life, Op. cit.,** p 335.

2 Antariksha — the arch saboteur of a Higher Life on Earth however, is capable of playing such a mischief. Cf. the Voice heard by Chenghiskhan (*Supra.*, p 35 f.n.) and St. Peter's Vision (The New Testament, Acts 10, Lines 10-20).





ording to the exhaustive Biography of Swami Vivekananda by his Eastern and Western Disciples, it is not to the orthodox Brahmins that "the Swami courageously told about the eating of beef by the Brahmins in Vedic times", but to Prof. S. Iyer, in the course of a personal conversation, and by way of a historical reference, as recorded in the latter's diary. Thus, while the use of the plural — 'them' (the Southern Brahmins) suggests **preaching**, talking to Shri Iyer shows the Swami's explaining his own position in a private conversation.

To return to the main statement — the subject of controversy, assuming for a moment for the sake of argument that such a remark is to be found somewhere in somebody's diary, a man of Swami Nikhilananda's experience of the world should have known that from the standpoint of evidence and in the presence of Swami Vivekananda's real views in this regard known since half a Century, while such a reference has little value, the potentiality of harm it can do in view of its high degree of suggestibility would be practically limitless.

TAHT SWAMI VIVEKANANDA NEVER WANTED THE HINDUS TO TAKE TO EATING BEEF CAN BE CLEARLY SEEN FROM HIS FOLLOWING





STATEMENTS :

"That is disgusting now. However they may differ from each other in India. in that they are all one — they never eat beef."¹

Again, **"He brooded much over the national achievement. 'Well I well I' he would say, 'we have done one thing that no other people ever did. We have converted a whole nation to... non-beef-eating'. Not one Hindu eats beef."**²

Elsewhere he says; **"The ancient sacrifices and the ancient gods."** [connected with such violent sacrifices] **"they are all gone, modern India belongs to the Spiritual part of the Vedas."**³

After completing the necessary experiences of the Theoretical Advaita with its superficial Monism viz., **"There is but one entity in the whole world. It is a unit world. The diversity is only eye-service. It is all one "**⁴ which tends to result only in an ethicless

1 **The Complete works, Op. cit., Vol. III, p 535.**

2 **The life of Swami Vivekananda, Vol. II, p 467.**

3 **The Complete Works, Op. cit., Vol. III, p 535.**

(Elucidatory bracket added).

4 **Ibid., Vol. III, p 535.**





secularization of life, and leads to a Compassionless "Jeevo Jeevasya Jeevanam" -based dependence on animal-food, Swami Vivekananda turns towards the genuine Monism of the Anubhava Advaita of Shri Rama Gita, and reaches presently the all-embracing Oneness of a Higher Life, culminating in universal Compassion and Love for all living beings, including the subhuman species.

Thus in his own words, "Oneness includes all animals. If man's life is immortal, so also is animal's. The difference is only in degree and not in kind. The amoeba and I are the same. From the standpoint of the highest life all the differences vanish. So from the standpoint of the highest ideal, the lowest animal and the highest man are the same."²

Nor is true Vedanta at loggerheads with it:

"The [genuine] Vedanta entirely denies such ideas as that animals are separate from men,³ and that they were made and created by God

1 I.e., 'Life lives on (devouring) life.'

2 The Complete Works, Vol. II, p 298.

3 By creating an artificial division between men as

(Contd on p 251)





to be used for our food.”¹

From the vantage ground of the Higher Monism, he also sees the savage way of securing meat on the one hand and the purity of vegetable food on the other;

“TO EAT MEAT IS SURELY BARBAROUS AND VEGETABLE FOOD IS CERTAINLY PURER; WHO CAN DENY THAT?”²

In regard to the impropriety of animal-food, Swami Vivekananda has made his own position too clear to be subject to any doubt. Thus in his own words:

“I Myself may not be a very strict vegetarian, but I understand the ideal. When I eat meat, I know it is wrong. Even when I am bound to eat it

(Contd from p 250)

individualized beings and animals as part of a collective group-soul (See C. W. Leadbeater, **A Text-Book of Theosophy**, Chap IV), Theosophy has not only erred in this regard, but has also done a great harm both to the cause of Creatures and to the Law of Karma.

1 **The Complete Works**, Vol. II p 298.

2 *Ibid.*, Vol. V, p 485.





under certain circumstances, I know it is cruel. I MUST NOT DRAG MY IDEAL DOWN TO THE ACTUAL and apologize for my weak conduct in this way. THE IDEAL IS NOT TO EAT FLESH-FOOD, NOT TO INJURE ANY LIVING BEING, FOR ALL ANIMALS ARE MY BROTHERS."¹

Again in his lecture on Bhakti-Yoga, he eloquently pleads not only for the innocent creatures but also on behalf of the unfortunate butchers:

"...MEAT should not be taken, because it IS BY ITS VERY NATURE IMPURE. WE CAN GET IT ONLY BY TAKING THE LIFE OF ANOTHER. We get pleasure for a moment and another creature has to give up life. Not only so, but we demoralize other human beings. In England no butcher can serve on a jury, the idea being that he is cruel by nature. WHO MAKES HIM CRUEL? SOCIETY, if we did not eat...[meat] there would be no butchers."²

He has thus declared non-vegetarianism to be not only both **wrong** and **cruel** but also a **sin**.³ Although he recognized that 'the taking of life was undoubtedly

1. Ibid., p 298 (Emphasis added).

2. Ibid., Vol. Vi, pp 4-5.

3. Ibid., Vol- IV, p 486.





sinful,' he believed at the same time that the people and particularly the West would not take to vegetarianism till Science made some suitable discovery.¹

Fortunately, there has been since the beginning of this Century a consensus of Expert Medical Opinion showing not only a nutritional self-sufficiency with regard to vegetarian food, but also an all-round superiority of vegetarianism over non-vegetarianism.

The following Report will show the truth of the above statement :

The Report of the International Commission of Expert Scientific Authorities appointed by the Inter-Allied Conference at Paris in 1918 :

"NO ABSOLUTE PHYSIOLOGICAL NEED EXISTS FOR MEAT."²

**Professors Gley and Langois (France),
E.H. Starling and T.B. Wood (U. K),
Chitterden and Lusk. (U.S.A),
Bollazi and Pagliani (Italy),
Hulot (Belgium).**

¹ Ibid., Vol. IV. p 486.

² See Appendix, p iv. For a comprehensive survey of Expert Medical Opinion see Appendix, pp i-xii.





In concluding this important subject of utmost urgency as unravelled from most of the Religious Systems of the World, it is both appropriate and proper to give a complete picture of the complex Hindu Sat-Dharma in this regard. Characteristically, it approaches the subject by making a distinction at the outset between 'Ahimsa' or non-violence as applied among men and that applied to men in their relation to the sub-human species inhabiting this Earth. While the aim of the latter is to protect the Greater Humanity or the sub-human life – particularly innocent, the goal of the former is to protect human beings subject however, to the maintenance of Justice. It will be easily seen that in neither case the Principle of Ahimsa is absolute. Nor is it meant to be so. For, applied absolutely, it stultifies its very purpose viz., the protection of innocent life.

In trying to probe into this intrinsically intricate subject, it is important to bear in mind the fact that the Hindu Sat-Dharma is not the same as the Hindu Common Dharma. While the former springs from Spiritual Reality itself, the latter has its source partly in the Sat-Dharma and partly it is the result of custom based on religious morality (i.e. men's ideas at a given period about what is religious) and rules imposed openly or surreptitiously through interpolations





by men in power or having vested interests.

Although the composite **Rules of the Hindu Sat-Dharma regarding 'Ahimsa'** among men do not directly concern the topic on hand, they have a great bearing on the Rules regarding the treatment of the sub-human species by human beings. Thus while the Hindu Sat-Dharma enjoins 'Ahimsa' as a general rule among men, it makes an **exception** in the case of the maintenance of Justice, e.g. a war waged for a **wholly** righteous cause and carried on within the moral frame-work of rules and regulations governing warfare. Here the Hindu Sat-Dharma substitutes 'Ahimsa' by a still higher requirement viz., the observance of 'Karma-Yoga' or the application of the Principle of 'Anasakti' or Moral Detachment with all its corollaries such as personal renunciation of direct or indirect fruits of action etc., which rules out the possibility of aggression or aggrandizement by turning a military operation into an operation akin to the surgical. This exception in favour of the use of force for the strictest requirement of Justice includes also protection of innocent life in all its forms.

With regard to the sub-human species, the Hindu Sat-Dharma is even more emphatic and uni-





versal in its maintenance of the optimum of 'Ahimsa,' even in regard to the not quite innocent forms of life, which are advised to be avoided rather than molested or destroyed. It is for this reason that there is nothing conflicting or contradictory in Shri Krishna Paramatman exhorting Arjuna on the battle-field not to fail in his transcendent duty to fight in strict accordance with 'Karma-Yoga' for the restoration of Justice on the one hand and in His enumerating several times in the course of His Spiritual discourse, 'Ahimsa' as one of the 'Supreme Virtues or as an element of 'Divine Wealth' necessary for a Higher Life on the other.* This recurring reference to 'Ahimsa' in the midst of an advice to fight a violent war, relates not to the specific situation before them, but to general relations among men, as well as the treatment of the sub-human forms of Life by men.

In the light of the above observations, the position of the Hindu Sat-Dharma in regard to 'Ahimsa' as applied to the sub-human species — particularly its innocent members, becomes quite clear. Apart from the special position accorded to the Cow in view of

*Shrimad Bhagavat Geeta 10: 14; 13: 7; 16: 2; 17: 14.





her 'sattvic' disposition and sacred nature, the attitude of the Hindu Sat-Dharma is one of Imaginative Sympathy based on 'Atmaupamya' and of Inviolability or 'Aghnyata' of innocent life and of Equality based on 'Sama-Bhava', extending universal protection to the Mute Creation, co-existing with human beings on Earth.

Approached from whatever angle, whether of 'Varna' (caste) or 'Ashram' (stage in life), universal 'Ahimsa' has been the answer of the Hindu Sat-Dharma in the case of the sub-human life. Thus from the standpoint of 'Varna':

"As said by Manu, 'ahimsa' truth, non-acceptance of anything which amounts to subtle stealing, purity and sense-control. are the Religion in brief for all the four Varnas.'

This Rule is confirmed by the fact that at the very inception of the caste-system, the butchers called the 'go-ghatakas'² were treated by the Hindus as outcastes i.e. those kept or put outside the pale of the caste-system and not as the Shudra caste — the last in the gradation of this system. Thus it becomes clear that

1 Shri Manu Smriti, 10:63.

2 The word 'go' is used for cattle, as well as for the cow (see Apte's Sanskrit-English Dictionary).





from the very beginning, none of the four castes was allowed to practise a profession which involved killing of animals. Those who violated this rule were expelled from the Caste-System — an act meant to maintain the high Ideal of Purity among all the members of the Society which was basically Moral and Religious.

Since however, all the 'Varnas' are enjoined to observe 'Ahimsa' in regard to Creatures, to treat the same question from the standpoint of 'Ashram', might appear to be redundant. Viewing from the vantage ground of 'Ashram' however, it has the advantage of bringing out all the implications of the Principle in bold relief. Thus for example, Hindu Sat-Dharma expressly enjoins 'Brahamcharins' and 'Samnyasins'¹ as well as 'Vanprasths'² to be strictly vegetarian and totally non-violent.

As pointed out by **Manu** :

"...a Samnyasin should move without doing any harm to Creatures."

Since the Samnyasins and the Brahmins occupy top position in the Hindu Religious hierarchy of their

1 See **Supra.**, pp 31-34.

2 **Manu Smriti**, 6-14.

3 **Ibid.**, 6-52.





respective 'Varna-Ashram', and Varna Dharmas they have been particularly enjoined by the Hindu Sat-Dharma to be completely non-violent and strictly vegetarian.

Thus for instance, according to Manu :

"Since liquor, meat and alcohol are the drinks and food of demons, devils and evil spirits, the Brahmins who take only 'sattvic' (pure) food offered to gods, ought not to partake of flesh and strong drinks."¹

With regard to the second Ashram viz., 'Grihasth-ashram,' the following stanzas of a general nature, in the Manu-Smṛiti, are applicable to householders as well;

"He who kills harmless creatures for his pleasure, is a dead soul even though living in a body."²

"Since meat involves killing of creatures and as ANIMAL-SACRIFICIES are never conducive to heaven — IN FACT THEY LEAD MEN TO HELL — human beings should give up meat-eating."³

"Men should ponder well over how the meat

1 Ibid., 11-95. [Emphasis added].

2 " 5-45.

3 " 5-48.





they eat is produced and procured, and the [cold-blooded] killing of [innocent] creatures involved in the process, and the consequent bondage of their souls. This way they should desist from eating meat."¹

"He ('sah') whose flesh I eat now, will eat me ('mam') in the next world — this is how the learned define the word 'mans' or flesh [in Sanskrit]."²

"In the production of meat all the parties — viz., the adviser, the slaughterer, the chopper, the seller, the buyer, the cook, the waiter and the eater — all the eight are guilty of (the sin of) violence to the Creature."³

Apart from some flimsy interpolations in flat contradiction of the general tenor of his exposition, there are to be found exceptions of a serious nature in the **Manu Smriti**, in the form of sacrificial offerings of animals to the so-called deities, the devas and in the case of 'shraddha' ceremonies, to the manes. They were however, even in the time of **Manu** primitive relics of India's pre-historic past.

It is as will be presently seen, these persisting

1 **Ibid.**, 5-49. (Emphasis added).

2 " 5-55. "

3 " 5-51. "





non-Aryan pre-Vedic customs which having found their way through forced interpolations into the sacred Scriptures of the Early Aryans and in the course of time taken root through their adoption by later Aryan chieftains or kings, that Manu as a codifier of Hindu Customary Law, has to deal with, in the first instance.

After stating however, the existing (customary) law in full, Manu uses every resource of the head and heart—Psychological persuasion, Moral exhortation and Religious prohibitions—to keep the Society free from the continuing scourge of cruelty and violence to the mute creation.

Thus as a **Codifier** of Hindu Customary Law, while Manu takes due notice of the existence of the institution of **animal-sacrifices**, the traditional validity of eating meat as a part of the ceremony and the prevailing usage of partaking it by everyone present including the Brahmins; as an **Ethical Jurist** however, he differentiates and distinguishes between the existence of a custom and its moral obnoxiousness; as a **Moral Legislator**, he envisages and apprehends the disastrous consequences of flesh-food on the individual and collective Conscience of the Community; and as a **Religious Law-giver**, he





limits and circumscribes, checks and controls the inhuman infliction of untold agony on innocent creatures by laying down an exhaustive list of birds and beasts, forbidden to be used for food, sacrifice or luxury.

To take up a few instances by way of illustration,

"One who kills a creature in vain for show or pleasure will have to be born again and again only to be devoured by that creature, as many times as there are hairs on its body."¹

"To eat meat as a part of a sacrificial ceremony may be called a rite of the 'devas' but to be a meat-eater just to feed the body is surely a rite of the devil."²

"The religious merit (if any) earned by one who goes on performing a horse-sacrifice annually for a hundred years, is the same as that acquired by one who abstains from eating meat."³

Similarly, with reference to those who called themselves Brahmins and yet persisted in continuing the old rites of offering animal-sacrifices and eating the meat thereof, **Manu** says, "A Brahmin who gives up eating meat is a constant performer of 'Yagnas', a giver of Spiritual gifts, a doer of 'tapasya' or penance."⁴

1 Ibid., 5-38. 2 Ibid., 5-31. 3 Ibid., 5-53. 4 Ibid., 5-33.





THE PROBLEM

Cold-blooded catches of mountains of fish; and countless millions of birds and beasts, artificially bred and especially increased and fatted specifically for food and squeezed sans a qualm of Conscience or a thought for their grief, an everyday-performance, ever-on-the-increase, a mechanized, industrialized, inhumanized grease, ruthlessly planned for a perennial rotation, that is worse than a war of extermination; the picture of this Horror, were Reality to paint the stoutest Imagination would stagger, reel and faint, if this is what "organizing Animal Husbandry on modern and scientific lines,"* is read to be; heedless of the fact that these are sentient beings, and not just abstractions, nor inert, lifeless things; such an iniquitous interpretation would only result in peopling the surface of this unfortunate Planet with a species of monsters called men!

* The Constitution of India 1949, § 48.





THE SOLUTION

Not through

dark indoctrination that deftly spreads all-devouring, non-vegetarian ways of life and erasing the age-old bounds of 'Ahimsa', affects men's minds and children's hearts; spawning for instance, the Dams for fishing, that destroys the sanctity of Sacred Rivers; and introducing in Schools, the Country over, the thin edge of Dissection's evil wedge, which kills compunction and naturalizes 'himsa,' and arrests the growth of Imaginative Sympathy, and debars the Soul from developing further, the Intuitive Faculty of a Moral nature, and turning the Fanes of Character-building not only into contagious Centres of cruelty, but also into gross secularized Seminaries of Materialistic Thought and Ideologies, pulls down India from its Spiritual height and bars it from showing the way to Light, leaving the World benighted;





nor through

arguments which vainly claim:-

that, "**God gave dominion over creatures to Man**",
and yet would ignore His blessed Commandment—
viz., "**THOU SHALT NOT KILL**";

that, "**'Tis but the Law that Life lives on Life**",
yet fail to grasp the glaring truth,
that this 'Law of the Jungle' is but **LAWLESSNESS**
which if followed well, would all laws destroy
and lead men back to barbarism;

that, "**Plant Life too has life and feeling**"—
a platitude that equates plucking of a pod of peas,
or a reaping of ripened grains from sapless stalks,
with hacking and hewing a living self-subsisting thing,
that **dehumanizes human beings as well !**

that, "**Pain has its place in God's great scheme
or in Nature's inscrutable economy**"—
and yet betray an ignorance of God's essential Being,
and of Man's **potential Free Will**,
for, '**Paribrahm Ishvar**' fashions never,
men's 'karmas' nor forges pain,
nor need Man imitate **at all**
external lower nature's working !





that, "**Compassion makes cowards of men**"; yet, "What kind of courage is there in killing a helpless, harmless, innocent being?" is the query. Conscience asks the world grown callous, trading in acts of cruelty.

that, 'the interests of men must be considered first,' may be true, but not at the creature's good life's cost, for, to destroy a life for meat, medicine or skin is the depth of degradation and the height of sin for a rational, herbivorous, human being !

nor through

animal sacrifices that in effect propitiate

Demonic Powers of dark Antariksh alone, which darken the Conscience and demolish the 'Will' and destorying Reason, extinguish the Light of Divine Compassion supporting the Soul, and dislodging Man from the Centre of his Being, turn him eventually into a Soulless Automaton— and sanctifying violence and making it a mystery, have destroyed the main root of Spirituality— an ancient damnation that has debased Religion, and has destroyed both Man and Humanity;





nor through

an enforced immolation of innocent creatures
in **specially protected 'Sanctuaries'**,
meant for the 'PRESERVATION OF WILD-LIFE', but where
only 'Wild Life' of a **carnivorous kind** can thrive
TO SERVE AS TOURISTS' ATTRACTION;

nor through

a callous subjection of innumerable Creatures
TO CONTINUOUS TORTURE
AND PROLONGED AGONY
IN THE RESEARCH LABORATORIES OF THE WORLD,
IN THE NAME OF A SPURIOUS HUMANISM,
while what is searched, lies embedded
in Man's own deeper consciousness,
AND MAN IN REALITY **IS RELATED**
TO GOD AND TO CREATURES SPIRITUALLY;

nor through

collecting eyes or skins or other limbs
of living creatures—beasts and birds, including
callow-mouthed fledglings and life-in-embryo
FOR MAN'S LOW-FASHIONED LUXURIES
AND GLUTTONOUS GOURMETS' DELICACIES,
by methods brutalising,
beyond the pale of redemption;





nor through

raising a primitive, limited trade,
 — NOW BLOATED OUT OF ALL PROPORTION
 and based on a wholesale decimation
 of innocent creatures far and wide —
 to the status of a business or occupation,
 guaranteed by the country's Constitution
 as a FUNDAMENTAL RIGHT to practise any profession.*

Only through

A JUDICIOUS POLICY AND PROGRAMME
OF SEGREGATION WHERE NEEDS BE,
 and of loving service and grateful care,
 BASED ON A GOD-FEARING
 GRATITUDINOUS HUMANITARIANISM,
 mindful of the benefits and services without end,
 received by men from this Mute Creation,
 from the Dawn of History to the Present Day.

that the problem

OF OLD OR UNHEALTHY,
 WORKED-OUT OR UNWANTED,
 SURPLUS OR UNUSEFUL
 CATTLE OR CREATURES,

can and should be solved.

* The Constitution of India, 1949 § 19(1)g.





THE CALL

—: Sarvatmak Satdharma :—

All harmless Creatures have a Moral Right to Live. No one on Earth has an inherent right to destroy Life.

Sat-Chit-Atman.

Therefore,

a Universal Legislation laying down
a Fundamental Constitutional Right
OF ALL HARMLESS CREATURES
to be protected, without loop-holes,
EVERYWHERE, ON LAND, SEA AND AIR,
from cruelty and violence—
must be enshrined
IN INDIA'S CONSTITUTION NOW,
worked out by **conscientious, high-powered**
SOCIAL REHABILITATION COMMITTEES
of **sincere souls and sympathetic hearts,**
with a **right, discriminative understanding—**
AND CARRIED THROUGH A UNIVERSAL TREATY
to the ends of the earth—
PROCLAIMING SOLEMNLY ONCE AND FOR ALL
THE END OF THE OLD ABHORRENT ORDER,
based on an iniquitous Jurisprudence
and an inhuman Economics





of unchecked cruelty
and wholesale violence;
— *adopted through the back-door by India as well
behind the facade of an "advice to organize
agriculture and animal husbandry
on modern and scientific lines" —**

**AND ANNOUNCING THE BRIGHT ADVENT
OF AN AGE OF TRUTH, BASED ON RITA—
the Spiritual and Moral Order of the Universe,
the source and sustenance
of a Humanitarian Economics,
consistent with India's Historical Past
and the World's great Glorious Future.**

* The Constitution of India 1949, § 48.



**India's great genius and her highest Deity
Are her Ethics of Ahimsa and Spirituality.**

Sat-Chit-Atman





To The President,
Shri ShriRamakrishna Mission,
Belur Math, CALCUTTA.

'Shyamal'
10, Sardarnagar,
RAJKOT,
Dt. 23-12-71.

Swami Shri Vireshwaranandji,

Param Pujya Shri [Atman Bhagavan] sends to you the accompanying letter for your careful reading. In its context and in furtherance of its ultimate aim, He suggests with all emphasis that you see that the monks of **Shri ShriRamakrishna Mission** do not mix themselves with women nor allow them to touch their feet in India or shake hands abroad; and second that they abstain totally from taking **any non-vegetarian food anywhere** in the world.

In regard to the former, you will remember the express teachings of Parmatman Shri Ramakrishna Bhagavan to the effect that **"a monk should not look even at the portrait of a woman"**. As regards the Moral Discrimination a monk has to exercise in the matter of food, his **remaining or going non-vegetarian after taking 'samnyas', violates the sanctity and its very existence** as the act of initiation itself implies among other things, one's having given solemnly and without reservation, **'abhaya'** to all creatures.

With Parmatman's love,
(*Emphasis added*).

Very respectfully,
R. M. KATKORIA



When Compassion Leaves....

WHEN COMPASSION FOR ALL LIVING CREATURES LEAVES THE HEART OF MAN, THE LIGHT OF THE DISCRIMINATIVE FACULTY DIES, THE FLOWER OF FREE WILL FADES, THE AROMA OF VIRTUE EVAPORATES AND LIFE LOSES ITS TRUE PURPOSE.

IGNORED AND UNHEEDED, THE SOUL SINKS INTO A DEEP SLUMBER AND DEHUMANIZED MAN DEGENERATES INTO AN UNETHICAL AUTOMATION, PULLED BY VISIBLE SELF-INTEREST AND PUSHED BY THE EVIL POWERS OF ANTARIKSHA.

A MORAL BLIGHT DESCENDS ON THE COLLECTIVE CONSCIENCE OF THE COMMUNITY, POLITICS OF POWER REPLACES THE RELIGION OF THE SPIRIT, CULTURE BECOMES A PAPER-FLOWER, WHILE CIVILIZATION, SUBVERTED BY A SOULLESS SCIENCE AND AN ETHICLESS ECONOMICS, IS REDUCED TO AN EMPTY SHELL.

STRUCK BY THE MATERIALISTIC GLITTER OF A FALSE PROSPERITY, DERIVED FROM A RUTHLESS EXPLOITATION AND A RECKLESS DESTROYING OF INNOCENT LIFE, THE PEOPLE DISLODGED FROM RIGHT THOUGHT AND CONDUCT, LOSE THEIR WAY INTO THE DARK VALE OF MAN-MADE MISERY AND SELF-DESTRUCTION.

WHERE THERE IS NO COMPASSION, THE PEOPLE PERISH.

SAT-CHIT-ATMAN

