

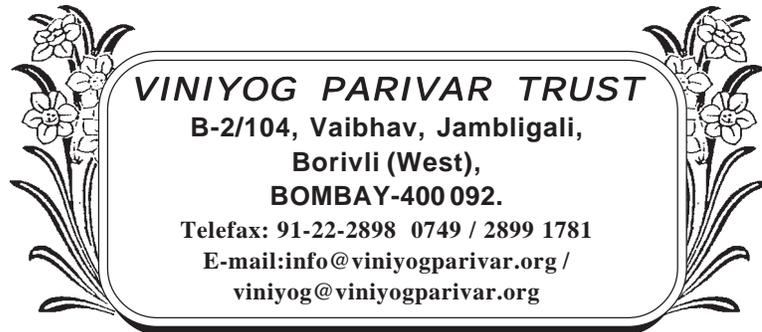
MEAT EATING

Curse of Western Culture

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PREFACE

Meat eating which was considered a sin, a social taboo in the Hindu society some decades ago, is now considered very normal, rather fashionable. Though meat may not have become an item of daily consumption for most of the Hindus as yet, most of them (upward of 60% or so, as claimed by the propagators of meat eating) do occasionally eat meat.

How this transformation has come, and more important why this transformation has been brought about? This is a very important question and one has to go beneath the flimsy or superficial explanation for this transformation. There is a purpose behind this transformation and unfortunately that purpose has succeeded to a major extent.

Late Shri Venishankar M. Vasu, a scholar on Indian Socio-economic issues, who has written voluminous material on almost all issues concerning the Indian social, economic, political and other structures, has brought out in this essay the roots of meat eating in our society and its purpose. The essay was written about 20 years ago and the apprehension and the 'game plan' narrated therein have advanced further in a horrible proportion. The entry of international non-vegetarian food giants like McDonald, Kentucky Fried Chicken is an example of this continuing trend.

If our nation does not want to succumb to the 'game plan' of the Western powers we must put an end to this growing culture (culture, is it?) of meat eating in our country. Only if this trend is reversed, the basic issues — problems plaguing our country can be solved. Saving of cattle wealth only can bring back economic prosperity and the purity of food-intake (*satvik* food) can lead us to value-based spiritually oriented life.

— Publishers

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MEAT EATING:

Curse of the Western Culture

- * Was meat eating prevalent in India in ancient times? Let any one prove this!
- * The British propagated meat eating to bring about all round ruination of our people.
- * If one wishes to see India prosperous in real sense, stoppage of animal slaughter is the only way out.

The conspiracy to convert the Hindu population into meat - eaters is being implemented for the past more than 150 years. Only if Hindus start eating beef, only then they can be converted to Christianity - rather it would be easier to convert them. For this reason only, simultaneously a propaganda is being made that "the Vedas are not very old and the Bible is a better scripture than vedas".

The Chinese traveller Fai-huan who travelled in Northern India during the period 399-414 A.D., notes in his travelogue:

"In India except for *chandals* nobody indulges in violence against animals or consumes liquor or other intoxicants. No one trades in live animals. There are no shops in the entire country which sell liquor or meat. Only the *chandals* indulge in hunting or consuming meat and liquor".

(Source: Indian History by J.T. Wheeler, Pt.II, Page 253)

Here, *Chandal* does not mean *Harijan* or *Shudra*. *Harijans* are included in the four *varnas*. *Chandal* means one who does not observe the tenets of religion, culture or society and one who indulges in indisciplined behaviour. *Chandals* were boycotted by the entire society and they were not cared for by the Society. Hence, they had to live in jungles and depend on hunting for livelihood. If they repented and performed atonement and agreed to observe the rules, principles and tenets of the Society and religion, they were re-admitted to the Society.

Another Chinese traveller, Hu-en-Sang writes in his diary;

"By a decree of Emperor Harsh, animal slaughter and consumption of meat is prohibited in the entire country".

"In the entire country spreading from Cape Camorin (Now Kanyakumari) to the Koromandal coast in the east which was earlier known as Maula Pradesh and which is the area inhabited by the Tamil speaking people; And from there the entire area upto the Bay of Bengal which is inhabited by the Telugu speaking Telangs; No one except the Parihars ate beef or meat. All these people worship cows and bullocks. They do not slaughter any animal. Hence,

if any traveller wishes to eat mutton (flesh of goats) he has to carry with him as servant a Syrian (an inhabitant of Syria, Central Asia) for doing the job of a butcher."

(Source: Testimony by Marco Polo, 1260-1295 A.D. Indian History by J.T. Wheeler, Part II)

Another Traveller, by the name Fish, had travelled Northern India during 1585 A.D. He writes;

"Most of the people do not eat meat, and fish is not considered significant (as food) at all."

(Source: Indian History during Mogul Rule by J.T. Wheeler Page 418)

Another traveller, Dela Veli, who travelled Southern Part of India around Mangalore writes;

"Travelling is very difficult in India. There are difficulties about food. The Hindus are too strict in the matter of food, they do not eat meat or fish themselves nor do they permit us to eat them".

Tavernier also experienced similar difficulties while travelling in India. He writes; "If there is a Muslim Officer in villages, it is possible to get mutton or chicken. However, if there is a Hindu Officer, one cannot get anything else except rice, flour, vegetables and milk."

John Fires (1678-81 A.D.) writes; "Hindus eat fruits, vegetables, roots and rice. But they do not eat meat, fish and eggs".

(Source: British History under Muslim Rule by J.T. Wheeler Pages 456, 470 and 488)

British - The propagators of meat eating:

During the British Rule, meat eating was so much encouraged that the number of animals slaughtered for the British in Bombay in a month were much more than the number of animals slaughtered in Surat for the Moores during an entire year. (Early records of British India by J.T. Wheeler)

The British preferred beef and pork. They ate beef in Bombay like gluttons. As a result of over-eating of beef in the tropical climate of Bombay and excessive consumption of the Portuguese liquor, there were many deaths amongst the British.

(Source: History of India under Muslim Rule by J.T. Wheeler)

"The British suffered heavy casualty as a result of consumption of beef and liquor in total disregard of centuries old Indian customs. Despite this, they continued with this addiction wherever they went. The Europeans, who went to Bengal found that area to be very cheap, because for a rupee they could get 20 birds like hens, ducks etc. Sheep and goats were also abundantly available and pigs were available in such large quantum that they became staple food for the Portuguese. The British used to consign shiploads of pigs to their country".

(Source: History of India under Muslim Rule by J.T. Wheeler Page 516)

Protest of certain British officers against cow slaughter:

This beginning of beef and meat eating in India adversely affected the cattle wealth of the nation and diminished that wealth. Mr. William Smith (a dairy expert) writes;

“Many prominent Indians have demanded ban on export of live cattle to foreign countries as a measure of protecting cows. While some people are demanding that animals should not be slaughtered for meat or beef. Some of the leaders of Rural India believed that pasture lands should be thrown open for animals and there should be a ban on slaughter of cows and buffaloes in the large slaughter houses in the cities”.

(Source: Agriculture Journal of India, Volume 17, Part I, January 1922)

The Agricultural Director of the then Bombay State, Sir H.H. Mann writes on 18-9-1919;

“The Slaughter of milch animals in Bombay and other large cities has imperiled the existence of milch cattle in the country. This matter requires urgent attention”.

Insistence on cow slaughter in the name of Secularism:

These two Britishers, for whom beef eating was not a forbidden thing, and several other Britishers like them considered it necessary to ban cow slaughter in the interest of the economic wellbeing of the nation and its social structure. However, Independent India’s council of Ministers made of Hindus and Hindu experts for whom beef eating is prohibited even by religion, are not only engaged in continuing cow slaughter but are also active in accelerating the same, making larger and larger plans to increase cow slaughter. In doing so, neither do they feel barred by the religious prohibition nor do they visualize the resultant economic and social destruction of the country. Nehru took pride in continuing cow slaughter and he even made it a prestige issue. The State cabinets also appear to be of the same view.

These ministers rely on the concept of ‘**secularism**’ in order to continue with cow slaughter and they make foolish attempts to convince the country that it is necessary to continue cow slaughter so as to protect the rights of the Muslim for sacrificing the cow and for beef eating.

The meaning of ‘Qurbani’ is to sacrifice i.e. sacrifice one’s own self. It does not mean killing others. If one sacrifices himself to protect religious and national interests or to protect the principles in which one believe, that can be described as a ‘Qurbani’. To kill another living creature is not Qurbani.

Views of Rev. Agha Khan against cow slaughter:

While speaking before the ‘All India Islamic Parishad’ held in Delhi during 1928-29, the Rev. Agha Khan said;

"It is our duty to find the way out to remove the tension persisting between Hindus and Muslims on the issue of cow slaughter. If we try to investigate as to when the practice of 'Qurbani' started as a religious practice, it will help in solving this issue. All of us agree that we celebrate the historical Qurbani of Ibrahim. However, we must know that Ibrahim, who was a great religious leader, did not sacrifice cow. Besides, in our religious scriptures also there is no *Farman* to sacrifice animals. How many *Hajis* amongst us sacrifice the cow in Arbastan, (which is the country) where Islam was born? And if they did not sacrifice a cow, have they violated the *farman* of Islam? I am sure, you would answer this in negative. Why then in India, we should have a different approach to the subject of Qurbani?

Emperor Babar who was a great King of his times, had also ordered his prince Humayun that the religious beliefs or even superstitions of Hindus must be respected. Amir Habibullah Khan who was a true Muslim had also ordered ban on slaughter of cows. If other Muslim leaders also change their age old beliefs, they definitely would not be going against the commands of Islam.

The Kashmiri Muslims are very devout in observing the commands of Islam and they also know that Qurbani (slaughter of animals) is not our religious command. All of you definitely know our religious command that the blood and flesh of animals is not acceptable to *Allah*. This is in consonance with the relationship between *Khuda* and its creation and it is based on humanitarianism.

I seek more clarification on this from our *Ulemas*. However, I am confident that none of the *Ulemas* would favour the performance or the rituals of sacrifice in public view. There are other communities in India who eat beef. However, they do not kill the sacrificial animal in the open and thereby hurt the feelings of their neighbours.

In the light of all the above facts narrated by me, now it is a issue requiring serious and deep consideration on your part. This consideration should include re-thinking on the nature of sacrifice and its importance. By doing so, if we can improve our relations with our Hindu friends, it would be a great contribution to the cause of peace and prosperity. Not only this, we will be able to bring about a satisfactory political solution of the issue".

(Source: Agha Khan and his predecessors, Written by Navrojji Dumasia, published by Times of India Press, 1930 edition page 108 and 109).

Claim in the Supreme Court as a religious fundamental right to slaughter cows!

After independence, the States of Uttar Pradesh, Bihar and Madhya Pradesh enacted laws imposing total ban on slaughter of cows. This disturbed Nehru very much and it also disturbed other countries of the world. Muslim butchers went to Supreme Court to challenge these laws. It appears that these Muslim butchers had the backing of very strong forces which had vested interests in cow slaughter or the backing of foreign powers also. Because, apparently the butchers' interests were not jeopardised by banning cow slaughter. On the contrary, ever since cow slaughter was started, the interest of lakhs of common man and communities had definitely suffered.

However, during the last 150 years, i.e. ever since cow slaughter started in a big way, no Muslim has gone to the Courts claiming that his interests were adversely affected. However, in 1958 only 5 butchers knocked at the doors of the Supreme Court, claiming the cow slaughter as their religious right, the fundamental right of carrying on their business or profession and the right of beef eating as a source of nutrition!

In order to decide about the religious right of sacrificing cows, the English translation of Koran was presented in the Supreme Court. It was written therein that each Muslim should sacrifice a goat or 7 Muslims collectively could sacrifice a cow or a camel. In view of availability of an option for sacrifice, the Supreme Court rejected the contention of the Muslims about cow slaughter being their constitutional religious right.

In 1966, a very strong agitation was done throughout the country demanding total ban on cow slaughter and Jagatguru Shankaracharya of Govardhan Mutt, Shri Niranjana Dev Teertha and several other sadhus and saints went on fast unto death. The Government then appointed a cow protection committee to study the economic impact of imposing total ban on cow slaughter. Several representations were made before this Committee in favour of continuing cow slaughter. These representations were mainly from Government experts and Government officers. However, no economists or veterinarian could say that total ban on cow slaughter would result in financial insolvency for the country.

The Supreme Court had already rejected the religious right of Muslims to sacrifice cow. Despite this, many people again harped on this right. Some others worried about increased prices of meat/mutton if total ban on cow slaughter was imposed. However, since 1947, many items of consumption have seen price rise ranging from 100% to 1000%. Has anyone ever protested against such a situation?

What is the meaning of 'sacrifice'?

Let us keep aside all the above things and examine the most important issue i.e. what is the meaning of 'sacrifice'? Does it mean "to kill"? If it means "to kill", then for exercising the religious right and for obeying the command of Islam, how many animals would be killed on a single day of Id? Though the religious right of Muslims to sacrifice cows is not upheld, they are free to slaughter goats. There are 9,52,22,853 Muslims in India as per 1991 Census and there are 9,94,10,000 goats (India 1994 Page 409). If Muslims slaughter all these goats (which are almost equivalent to their population) in a single day (i.e. on Bakri-Id day) in the name of sacrifice, what will be the situation? In such a situation, possibly the so-called non-vegetarian secularists, who do not mind slaughter of cows in the name of 'secularism' will be the first to protest. Because, from the very next day (after Id) they will not get mutton in the market. If Saudi Arabia was to slaughter for sacrifice one camel for every 7 individuals, it will not have a single camel left in the country. Does Iran or Egypt slaughter 5 to 7 crore goats in a single day? Does Bangladesh slaughter 12 to 15 crore goats in a day? and If not, don't they violate the *Shariat* i.e. religious command of Islam?

But if the meaning of sacrifice is considered as 'to give away' and not 'to kill', then this meaning fits properly. Donations are considered as very important in Hindus; donations of wealth, donations of food and foodgrains, donations of clothes etc. It is important that all these things which are donated must be of good quality. Donation means to give away or to gift away a thing which is very dear to us and which is given away for a good object. If this is described even as 'Qurbani', the dispute associated with 'Qurbani' will not exist. The *Shariat* of Islam has selected three animals for 'Qurbani' and all the three are milch animals. A female camel gives a potful of milk everyday. The cows also used to yield 50 to 60 *sers* of milk everyday, in the era when Islam evolved. Even goats can yield 5 *sers* of milk. Milk is the most nutritious substance. Hence, if any of these three animals are gifted or donated, no violence is involved, the receiver is benefitted and the nation is not put to loss.

If 'Qurbani' is taken to mean 'slaughter' and if slaughtering is projected as a religious right, and thereby crores of animals are slaughtered in a single day, I do not think the Government of any country would permit such a thing! Because this will give rise to many economic, social and health related problems.

We know that the Muslims who rushed to Supreme Court for continuing cow slaughter in the guise of their constitutional right, do not slaughter 9 crore goats as sacrifice on Id day. Does it mean that they violate the pious command of Islam? No, it is not so. In fact the Western powers and their Indian friends are working relentlessly to support cow slaughter, to propagate beef eating and pork eating and they are out to destroy the world best breeds of our cows by exporting young cows to Western countries under the guise of increasing co-operation between various countries.

Why this propaganda for beef eating?

The British knew well that if the Hindus do not eat beef and the Muslims do not eat pork, it would be impossible to propagate Christian religion in India.

Sydney H. Biers writes; "Eating of meat and drinking of liquor by the Christian missionaries is a major obstacle in spreading Christian religion in a country like India. The Vedic religion has forbidden meat eating thousands of years before Christ. Gautam Buddha and Jerthostras have also forbidden violence and meat eating. Hence how can we presume that Hindus, Buddhists and Parsis would consider Christianity as a better religion and accept it? Their religious beliefs and convictions of thousands of generations would always consider a religion which permits meat eating to be of a lower category."

(Source: Is flesh-eating morally defensible? page 6)

The British had come to this country with two objects - (1) to loot the prosperity of this country and its natural resources for their country. (2) to demolish our economic, social, cultural and religious structures and to spread Christianity and European culture. To achieve both these objectives, cow slaughter and propagation of beef eating were major weapons. They used these weapons very efficiently. The level of cow slaughter was increased in the country at an unimaginable pace and they made great efforts to divert people towards beef eating. All the above facts prove that it was the British

and not the Muslims who propagated cow slaughter and beef eating in India. They achieved their objective with such efficiency that alongwith cow slaughter they also slaughtered this country in two parts.

When the British started cow slaughter, they had a problem about the disposal of beef because the Bengalis were not beef eaters then. The bones and leather could be exported but the beef had to be thrown away in jungles.

Facilities for export of beef:

The country then had a spell of famines as a result of tortures of the British. On the other hand, with introduction of Railway system the problem of disposal of beef was also solved. The British had already destroyed the grazing lands and hence during the famine, the poverty of common people forced them to sell their animals.

Muslim contractors were given the contracts for purchase of such animals, slaughter them and dry their beef. Such dried beef was brought to Calcutta via Railways and was exported from there. Facilities for export from far flung places like Lahore also were created.

The Mutiny of 1857:

As a first step towards making the Hindus and the muslims eat beef and pork respectively, the cartridges of rifles were covered with beef and pork. However, the religious conviction of the Indians was so fierce that this action led to the Mutiny of 1857.

The Fraudulent British:

The British became alert as a result of this mutiny and adopted the path of propaganda to blunt the feelings of Hindus against cow slaughter and divert them indirectly towards beef eating.

There were two quarters which could prove a fierce opposition against cow slaughter and they were — Kings and Religious heads. (The strongest religious quarter was the *Pushti marg sampradaya* which was very affluent also). Hence in order to demolish both these strong quarters, the King of Baroda, Malhar Rao who was very popular amongst his subjects was dethroned by making false allegations against him. In order to demolish the *pushti margi* section of Hindus, a very strong propaganda was unleashed to create an impression as though the Havelis i.e. their religious places/temples were brothels and their religious heads were vagabonds!

As a result, in 1860 the famous Maharaj Libel case was instituted. The Judge as well as the Barristers of both the sides were all British. None of them knew even ABC of Pushti marg. Many frauds were played, false statements and affidavits were extracted by coercion. Even then the Maharajshri won the case. However, despite his claim of Rs.50,000/- for defamation, the British Judge awarded only Rs.5/-. It was argued that the Maharajshri had stayed in *Vraj* for 4 years immediately after his marriage and hence it could not be believed that he could observe celibacy for 4 years!

With the help of power at their command, the British made an aggressive false propaganda and created an impression that Maharajshri had lost the case.

As a result, the flow of donations from Vaishnavas towards temple and from there for protection of cows and for spreading of cultural literature was stopped and was diverted towards Government colleges and hospitals.

Thus the religious heads started getting afraid and succumbed to the tyranny of the British.

Expanding propaganda for beef eating:

In 1872, the British found a willing ally in Raja Rajendralal Mitra of Bengal. He wrote an essay titled "Beef in Ancient India". The British awarded him a doctorate and by expanding this essay he wrote a book titled "Indo-Aryan" which was published by W. Newman & Company.

On the other hand, an advocate in Bombay, by the name Pandurang Kane wrote a book establishing that beef was eaten during the vedic era.

'Beef eating clubs' were established in Bengal and its members were felicitated in public by the British and thus people were lured towards beef eating.

The students who came out after their studies under Lord Mecauly's system of education, found the British as the glaring centre of learning, and in contrast found themselves as the centre of dark ignorance. These students started a vociferous propaganda favouring cow slaughter and beef eating. As a result, even those people who were still unwilling to adopt beef eating, started eating atleast the meat of sheep and goat and also started consuming liquor.

Late Kanhaiyalal Munshi writes at one place, "drinking liquor was considered fashionable and a sign of reform amongst the advocates. The teetotallers were considered orthodox."

Now crores of cows were slaughtered every year but the people were so much brain washed and afraid that they by and large did not object to it. Even the fierce objection, wherever it existed, was used by the British to their advantage. They would instigate the Muslims to kill a cow or two in a public place and thus trigger off Hindu Muslim riots. The anger of Hindus towards British got diverted towards the Muslims. On the other hand, the British won over some *Maulavis* and made them assert their so-called religious right of cow slaughter and thereby made the Hindu-Muslim riots more intense.

Failed Agitations:

During 1926 Gandhiji made a speech in Madras demanding ban on cow slaughter. Immediately the British re-published the above referred Book i.e. "Beef in Ancient India" which was originally published in 1877. The book was distributed free in the streets of Calcutta. This was followed up by a book-

let written by some Bhumananda Swamy. He wrote in the Book; "I do not know Sanskrit. However, I have read the translations of Hindu religious scriptures done by the scholars of the West and I firmly believe that during the Vedic religion also beef eating, consumption of liquor, marriages of widows etc. were prevalent!"

During 1966 when Shri Shankaracharya demanded ban on cow slaughter and started his fast, again the same book "Beef in Ancient India" was re-printed and its copies were distributed free in thousands in the cities of Calcutta, Kanpur, Delhi etc.

Propaganda was made amongst the non-resident Indians and the Indian students abroad, saying; "How foolish you are! You (Indians) are dying of hunger and your cows are also dying of hunger. Why don't you kill your cows and eat them?"

During 1975 when Vinobaji resorted to fast demanding cow slaughter ban, Chitrlekha, a Gujarati magazine reported the same 115 years old 'Maharaj Libel case' in such a perverse way that the *Pushti Sampraday* would not be able to lend its strong support to Vinobaji and the agitation that would follow as a result of his fast.

The Oxford University Press published a book in 1940 titled "India-Pakistan and East" written by Persival Swear. In this book at page 182 in line No. 9 to 11 and 28 to 30 it is written;

"The real revolutionaries of India were not the rebels of 1857 mutiny, but those who ate beef and propagated beef eating."

Rajendra Lals - the traitors against religion:

The Hindu religion (Vedic religion) forbids meat eating. The Hindus were so committed towards this religious command that even the swords of Muslims also could not wean them away from their conviction. Hence the British adopted another strategy. On one hand, they declared that they will not interfere in any religion. On the other hand, they mounted a two pronged attack on religion. They published wrong translations of Hindu religious scriptures, made use of people like Rajendralal for propagation against religion; and on the other hand by winning over some disciples of religious heads, they made such disciples hurl dirty allegations against the religious heads as well as religious places and thereby attempted to blunt the religious feelings of the people. At the same time, they ruined established people in the fields of business etc. by using their brute power and created another cadre of businessmen by awarding agencies of Mills, giving contracts, making them brokers etc. ensuring that this new cadre remains loyal to them. The flow of wealth from the earlier established businessmen which was flowing towards temples and was thus used for the preaching of Hindu religion and culture, was now diverted towards hospitals and educational institutions established by the British. These institutions worked against India, the Hindu religion and its culture and educated their students in a way that they would despise the old tenets of the religions of Hindus.

Reformers (so-called !) became de-formers of the country!:

The sons of those who became prosperous due to the favours extended by the British, were sent to Europe for the so-called purpose of higher education and they were diverted towards liquor and meat eating in those countries. On their return, when they were boycotted by the Society, the British used the newspapers patronised by the Government for propaganda and created a separate group of such foreign returned people. They were described as progressive reformers and the society which boycotted them was dubbed and despised as anti-social, orthodox, reactionaries etc.

Without resorting to ritualistic conversion into Christianity, a new section which can be described as 'half Christians' came into being. However, in the political circle, this section of people only was acknowledged as the leaders of Hindu Society so that in future if the Hindu population objected to the propaganda of meat eating, they could be told that their own leaders were meat eaters and hence they had no right to object to such propaganda.

Harijans — the first victims of the propaganda for meat eating:

Thus the British succeeded in diverting the inclination of the society towards meat eating. However, their another and more important object was to destroy our economy and social structure and thereby exploit the nation. By propagating meat eating they had already destabilised our social structure. In order to destroy economic structure, they started reckless slaughter of cows and cow family animals. The bones, leather and beef of cows started getting exported. As a result, the four *varnas* of the Hindu society got destabilised. To begin with, the Harijans were alienated from the Hindu society by becoming victims of this policy. Many of them were converted into Christianity by giving the bait of money and employment.

Communal Riots engineered by the British:

In order to divert the attention of the people from this game plan, the British used some naive Muslims and made them slaughter one or two cows in a public place on the Id day for the purpose of 'Qurbani'. This led to countrywide communal riots and succeeded in creating an impression in the minds of Hindus that the Muslims eat beef and hence they slaughter cows. The reality is that Muslims do not eat beef or meat everyday. They seldom eat beef of a cow. The Indian Muslims prefer mutton of goat. The Muslims of Middle East prefer meat of sheep. It is the Europeans who eat beef and pork. Despite this, the Hindus carry a wrong notion that Muslims eat beef everyday and that is why cows are slaughtered.

The fact is that cows are not slaughtered for beef by the Muslims. It is the British who started the policy of cow slaughter to destroy the foundations of our economic system, social structure, culture and religion which was based on cow. By such destruction, the British wanted to perpetrate horrible exploitation. As a result, our country to whom England was financially indebted at the time of our independence, has now become indebted to the Western powers, even smaller Western countries and World Bank. Today, our country is the second largest debtor country in the world and all the

three major markets i.e. the market of foodgrains, the market of milk and milk products and the market of drugs and medicines are controlled by the foreigners. It is impossible to know the extent of exploitation via these three markets by the Western Nations and agencies.

It is a misconception that cows are slaughtered for beef:

It is a matter of regret that the real reason for cow slaughter is not known to the people in our country and all have a mis-conception that cows are slaughtered for beef. However, the following facts prove otherwise.

During the British regime the (undivided) country had 12 crore Muslims. The population of cow family was 15 crores. If the Muslims were beef eaters, each Muslim would have got just 3 gms. of beef daily for one year and the next year not a single cow would have survived in the country. Today the meat eating population of the country, except Hindus, is 7 crores. The population of sheep and goats is 10 crores. If the meat eaters were to eat meat everyday, the entire population of sheep and goats would have been eaten up in an year and from the very next year people would have had to become vegetarian compulsorily.

In 1957-58 in the case instituted by the Muslim butchers against three States in the Supreme Court, the Supreme Court did not uphold cow slaughter as a fundamental right while deciding the cases of all three states which had imposed total ban on cow slaughter.

There is no huge demand for beef in our country and its availability is much less than the mutton of goat. Still the price of beef is much less compared to the price of mutton.

In 1967 the Government of India appointed the Cow Protection Committee and practically all the State Governments submitted their representations before this Committee. Almost all the States had uniformly declared that the price of beef was Rs.2 per kg. and the price of Mutton was Rs. 6 per kg. If there would have been greater demand for cow's beef it should have commanded a price higher than the price of mutton.

- * Was the country's partition not the result of the policy of cow slaughter?
- * Has the partition of India not endangered World peace?
- * Realise atleast now the game plan of the British!

There are references in *puranas* about creating hallucinations during wars and about the use of hypnotic weapons. *Ravana* and *Indrajit* used these techniques during their war with Lord *Ramchandraji* and created panic and confusion in the army of Lord *Rama*. In the war with King *Virat* (Ref. Mahabharat) *Arjun* had used hypnotic weapons whereby the entire army of *Kauravas* was hypnotised and the *Pandavas* could get back all their cows.

Similarly, by using the weapon of aggressive propaganda, the British hypnotised the entire population and they indulged safely in propagating meat eating, beef

eating and cow slaughter. On the other hand, by bribing a stray Muslim, they made him slaughter one or two cows in public places and thereby triggered communal riots all over the country resulting in loss of hundreds of lives and properties worth lakhs of rupees. This created a wedge between the two communities i.e. Hindus and Muslims, which had lived together for the past one thousand years. Behind this outward curtain of stray killings, the British used to slaughter crores of cows every year. However, this was not objected to and those who could object to this had become so dumbfounded by the British propaganda that they could not think of remedial measures. On the contrary, they started describing cow slaughter as the need of the hour!

The British knew that this issue cannot be settled out in the open and in the streets and that is why they pushed this issue in the streets, which used to take toll in the form of lives of Hindus and Muslims killed in communal riots. The British had nothing to loose. These communal riots could not succeed in stopping cow slaughter, but it definitely led to the partition of the country due to the obstinacy of Jinnah.

Field Marshall Mont Gomery, the then Chief of Army Staff of England was not agreeable to this proposal about the partition of the country. He came to India and tried to persuade the Muslim League Chief Shri Jinnah not to insist for partition. There was no other reason i.e. economic or political, except for the communal riots (resulting-from cow slaughter) which had created an animosity between Hindus and Muslims giving rise to the demand for partition. Jinnah said (while rejecting the suggestion of Field Marshal Mont Gomery), "We cannot live together".

Shri Mont Gomery asked, "But why? Have you not remained together for the past thousand years?"

Shri Jinnah had no reply to this and hence he said, "Hindus worship cow and I eat cow".

Mont Gomery wrote in his diary on that day, "If the country is partitioned, it will result in more blood shed in India than what occurred during second world war".
(Source: Life of Mont Gomery)

How weak was the reply of Shri Jinnah? Was he eating beef everyday? Possibly Jawaharlal Nehru would have been eating more beef than him. Nehru's sister Smt. Krishna Hathi Singh writes in her books 'We Nehrus', "Our lunch was always of the British style and that is why we always used to have lunch in a hotel because only the British lunch included beef and pork. If beef and pork were to be brought into the home, our mother and Muslim servants would have felt bad". It is possible that the excess of British education only could have led the Nehru family to beef eating and the policy of cow slaughter could have been the root cause of the partition of the country.

The most unfortunate part is that while Shri Jinnah cited the issue of cow slaughter as the cause of country's partition, cow slaughter and beef eating propaganda became more aggressive in India, after the partition. The Indian Government made of Hindu Ministers made this issue as a prestige issue for themselves.

The evil which lead to the partition of the country is very dear to the heart of the government even now!

- * What if the flow of donation presently flowing towards hospitals, schools and colleges is diverted to the distribution of milk?
- * On the pretext of shortage of milk, now very extensive propaganda will be made for eggs and fish food under the guise of nutrition!
- * What is better - giving medicine after the disease strikes or to create a system wherein diseases have no place?

A thoughtless deed and donation to the undeserving - both are equally damaging.

The Philanthropists give donations to hospitals. This might be resulting in earning a very minute quantum of *punya*. However, it results in voluminous accumulation of sins, because majority of this donation is pocketed by the pharmaceutical industry and it enables them to indulge in greater and greater exploitation of people.

A donor who donates for setting up a college does not earn *punya*; he only earns fame. When the students passing out from such colleges become the means of destruction of our own *Dharma* and culture; when they become the carriers of foreign culture and foreign philosophy, and when they indulge in imposing this foreign culture and foreign philosophy on crores of their own countrymen, the responsibility of such deeds rests with these donors for colleges, because it is their money which has created these worshippers of the West!

Instead, if you use your resources in providing free or subsidised milk to the poor, it will earn lot of *punya* for you, because it will give good health to thousands of young children. It will protect them from blindness and will create resistance against disease. This will reduce the pressure on hospitals and they will be able to provide better services to the patients. All this *punya* can be earned with much less quantum of donation. Today crores of children in the country are in need of fresh milk. If they are not provided with fresh milk, the government and the Municipalities will give them eggs and fish in the name of protein and nutrition. This will not help them against blindness because only Vitamin 'A' available from cows' milk can protect and nurture eye sight.

If you wish to earn lot of *punya*, divert your donations which are presently given to hospitals and colleges, towards *Goshalas*. Each *Goshala*, depending on its size, can give permanent employment to 2 to 50 individuals. These *Goshalas* will be able to protect cows and it will also result in supply of fresh milk, pure ghee, fuel, organic manure and bullocks which are so badly needed in the country today.

To start a *Goshala* means to save a cow from going to slaughter house, increase in the prosperity of the nation and keeping the people disease-

free and healthy. Hence change the flow of your donations. Divert the donations from hospitals and colleges towards providing free or subsidised milk and towards establishing *goshalas*.

The capital investment needed to set up a Goshala is much less than the capital needed for setting up a hospital. The operational expenses of running a hospital is much more than the operational expenses of a *Goshala*. This is the only practical way to counter the conspiracy of the British to make the people eat meat, fish and eggs under the guise of providing nutrition.

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