

OM

Gokarunanidhi

OCEAN OF MERCY FOR THE COW

DAYANANDA SARASWATI

Preface

By R. B. Ratanlal B. A. LL. B. for some time Legal Remembrancer and Judicial Secretary Uttar Pradesh and Common Chief Justice of 14 Malwa States High Courts etc. etc.

FLESH-EATING UNRIGHTEOUS AND IMMORAL

SAYS the late lamented Pandit Gurudatta, the greatest Scientist-Vedic Scholar of the century, on the ghteousness or unrighteousness of flesh eating-"The question of righteousness or unrighteousness of flesh-eating may be looked upon from different points of view, and our treatment of the question would vary as we view the question from one standpoint or from the other. But it would be advisable to discuss the question in the widest sense of the words righteousness and unrighteousness which, in fact, are synonymous with morality and immorality.

“when an action is such that its good or bad consequences fall exclusively on the agent himself; the morality or immorality of the action may be a question in itself, but the prevention or inculcation of the act cannot legally from the subject of our control. We may advise, persuade or instruct the individual to do or forbear to do the act; we may show our like or dislike, our approbation or disapprobation of his conduct; but for his conduct as such he is not accountable to us or to the society; over his thoughts and actions, his body as well as his mind, his power is absolute. But, if by his actions he is injuring the interests of others, robbing them of some of their

rights, or doing them mischief, directly or indirectly, not by his example, but by his actions, if somehow or other, he is diminishing the chances of their well-being and prosperity, or, if he fails to bear his proper share of the labors and sacrifices incurred for defending the society or its members from injury and molestations, the case is quite otherwise. There can be no doubt as to the immorality of the action. Besides, in this case, not only is he responsible to us for his actions or accountable to society for them, but he may be amenable to law, and may be punished or acquitted according as his conduct is guilty or simply innocent.

“Having premised this much we pass our opinion on the subject, and assert that flesh-eating is immoral, unrighteous, and a sort of action for which he is amenable to society.

“In the next place, the whole ground-work of righteousness and unrighteousness of actions are feelings, natural or associated, social but not selfish and individual. Thus, though the ground-work of the whole morality be feelings of our human nature morality is not thereby a sufferer but a gainer. The feelings alluded to are that every man desires happiness or something that is conducive to his happiness; that being moved by sympathy, he feels himself happy if his brothers are happy, and feels uneasy if they are uneasy. And if counteracting motives did not operate, his happiness would not be different from that of others, his interests would be identical with theirs. But counteracting motives do operate, which is at the root of a considerable part of misery that is to be found in the world. The ultimate aim.. therefore of all moralists, all social reformers, and almost all religious reformers (even though they themselves may not have conceived it), has been to identify the interests of individuality with those of the community to lessen the selfish motives or principles either by the operation or education and Public opinion, or

by the march of civilisation, or by the introduction of new customs and the abolition of old ones, which would serve the purpose. Nor would mankind have been richer in variety and kinds of happiness, if happiness were confined but to the miserable individuality.

No reformation, therefore, is complete, no action, therefore, is moral, no morality, therefore, is sound, if it does not consider this point, if it does not narrow the circle of selfishness, and if it does not make the interest of the one and the other more identical with each other, or if it fails to recognise the necessity of identification of interests and actions.

“Are there any proofs of this nature, then, of the unrighteousness of flesh-eating? Is this action (flesh-eating), then, not conducive to the general happiness? or, does it diminish the chances of the well-being and prosperity of mankind? Otherwise, why is it immoral? Is or is not the question susceptible of proof? or is it a fabrication of superstition and fetichism?”

“These are the questions which every earnest defender of utilitarianism, who recognises the immorality of flesh-eating, is called upon to furnish answers to.

“If the question is susceptible of proof, and there is no reason why it should not be so, if the usefulness of every object in the world is not a mere sound void of meaning, if the bearing of all objects on the happiness of man is testified by universal experience, there is no difficulty in the recognition of the influence, good or bad, of flesh-eating on human happiness. And this amounts to a proof which the question is susceptible of.

Taking the case of kine, goat and sheep, and all milk bearing animals, the question is reduced to mere mathematical calculations on some experimental data.

Given the length of time, a milk-bearing animal is capable of providing with milk-a.

Given the average quantity of milk furnished. everyday-b.

Given the quantity of food for an average man for one time -c.

The utility of those animals measured in the b number of men fed is $a \frac{b}{c}$

Given the measure of the generative powers of the animal - d.

the series of utilisation is a series of geometrical progression of the form

$$\frac{a b}{c}, \frac{a b d}{c}, \frac{a b d^2}{c}, \frac{a b d^3}{c}, \quad \&c.$$

How many men would be fed by the flesh of the animals? If 'w' be the weight of the animal, the maximum utilisation is measured by $\frac{w}{c}$, which is considerably smaller than $a \frac{b}{c}$

In the case of oxen, horses, camels etc., we have only to substitute the measure of productive or useful industrial powers, instead of the measure of given milk.

“From these computations it is concluded that a cow, with her new born calves and oxen, benefits 3, 51, 640 men against 80 who will be profited by the flesh merely; a goat benefits 25,920 against 80. For the accuracy of these computations, we should refer our readers to the admirable minute details in *Gokaruna-Nidhi* of Swami

Dayanand Sarasvati. If benefitting 3,51,640 against 80 or 25,920 against 80, is moral; if (supposing argument from analogy to be valid) the food of monkeys or *bunders* is more than the food of men and that of lions and wolves, if there exist the slightest feelings in man, imperatively inducing him to desire the happiness of his inferior animals, not to speak of the courage of vegetarian nations of antiquity and of modern times (allowing for other circumstances besides this); If then flesh-eating is prejudicial to the interests; of individuals and to the interests of society; if usefulness is a test of the morality or immorality of the action, the decision is decidedly against it (flesh-eating), and it is positively imperative, that the custom should be checked,.."

So far as Vedic religion is concerned Dayanand's stand is that nowhere in the four Vedas has the Supreme Lord laid down the manner, method or mode of killing milch-animals nor has He in any of them permitted or enjoined meat diet. Rather in many hymns of the four Vedas meat-eating is strictly prohibited. It will, therefore, be advisable to give a few hymns from each of the four Vedas which support this contention. And we start from the Yajur Veda.

1. पशून् पाहि (Yaju 1-1)

protect the cattle or animals.

2. मा हिंसीः पुरुषं जगत् (Yaju (391)

Kill not man nor any being with life.

3. महिषोस्तन्वा प्रजाः (Yaju 12.32)

kill not the subjects.

4. पशू स्त्रयेथाम् (Yaju 6.11)

oh men, Protect or guard the cattle.

5. द्विपादव चतुस्पात् पाहि (Yaju 14.8)

Protect bipeds, protect quadrupeds.

6. गाँमा हिंसीरदिति विराजम् (Yaju 13.43)

Kill not the cow.

7. मेँ साहस्रं शतधारमुत्सं व्यच्यमानँ सरिरस्य मध्यै। धतं
बुहानामदिरति जनायाग्ने मा हिंसीः परमे व्योमन् ॥

(Yaju 13.49).

"O sagacious king, in this world don't harm this bull, the giver of thousands of comforts, the source of immense milk, and worthy of protection. Harm not in God's creation, the cow, the giver of milk for mankind, and of innocent nature."

(Devichand trans.)

8. गोस्तु मात्रा न विद्यते (Yaju 23.48)

Beyond all measure is the cow (Griffith) i.e. there is no limit to the benefit she confers upon humanity.

9. इमा सिद्विपादं पशुँ सहस्राक्षो मेधया चीयमानः (Yaju 13.47)

Kill not the animals, the bipeds (Griffith) Dayanand says in his commentary 'Let no one kill animals that are useful to all but protect them and make use of them to make all happy. But the wild animals who cause injury to the animals and to the cultivation of the villages and their inhabitants may be killed or driven away by the rulers.'

10. इममूर्णायुं वरुणस्य नाभि त्वचं पशूनां द्विपदां चतुस्पदाम् ।

त्यष्टुः प्रजानां प्रथमं जनित्रम मा हिंसीः परमे व्योमन् ॥

(Yaju 13.50)

“O ruler, you have received education, do not kill two footed beings like men, nor birds nor four footed beings like cows and other animals. In giving the object of the hymn Dayanand says 'O ruler, you should punish those wicked people who kill sheep, camels and other animals which are all useful to men.'”

We now pass on to the Atharvaveda

ATHARVA VEDA

The Atharvaveda describes what should be taken from animals and plants for purposes of food. The verses run thus: --

1. पयो धेनूनां रसमोषधीनां क्वयो य इन्वथ

(Atharva 4.27.3).

2. पयः पशूनां रसमोषधीनां बृहस्पतिः सविता मे नि यच्छात्

(Atharva 19.31.5)

“I. e. the milk from cows and other milky animals and the juice of herbaceous plants be available to us by the grace of Almighty Lord and by the wisdom of the wise men and effort of ruler (Vide Vedic Light pp 4 and 5 April 1967)

SAMVEDA

(1) नकि देवा इनीमसि नकियोयामसि ।

मन्त्रत्यं चरामसि ॥ साम पूर्वाचिंक २-४-२ ॥

The followers of the Vedas declare that we never kill life.

(2) त्वे अग्ने स्वाहुत प्रियासः सन्तु सूरयः ।

यन्तारो ये मघवानो जनानामूर्व दयून्त गोनाम् ॥

(सामवेद म० ३६)

Those alone are God's affectionate who punish those who kill COWS.

RIG VEDA

(1) स्तोता मे गोसखा स्यात् (Rig. 8.14. 1)

He who adores me becomes a friend of cows. In other words a true worshipper of God is one who is friend of cows.

(2) प्रनु वोचं चिकितुषे जनाय मा गामनागामदितिं वधिष्ट

(Rig 8.101.15)

(६) गां मा मावृक्त मर्त्यो दम्रचेताः

(Rig 8.101.16)

(2) God says that He commands all thought-ful persons never to kill cows for they are innocent and unkillable.

(3) No cruel hearted person should kill a cow.

Punishment for Cow killing

(1) यः पौरुषेयेण ऋतिषा समंक, यो अव्येन पशुना यातुधानः।
यो अघ न्यायाः भरति क्षीरमग्ने

(Rig Veda 10.87.16)

"He who partakes of the flesh of human beings he who shares with the meat of animals like the horse and he who robs of the milk of unkillable cow is the monster and must be be-headed by the ruler." (Vedic Light)"

(2) यो अन्यया भरति क्षीरमग्ने तेषां शीर्षाणि हरसापि वृश्च

(Rig 10.87.16)

Oh king, thou shouldst cut off the head of one who kills the unkillable cow or takes away her milk.

(3) अन्तकाय मोधातम्

(Yaju 30.18)

One who kills a cow must be put to death.

(4) विषं गवां यातुधाना भरन्ता मा वृश्चन्ताम् अदितेय दुरेजाः।

परैणान्दिव देवः सविता ददातु

(Atharva 8.3.16)

The King must exile those who try to poison Or kill a cow.

(5) यदि तो गाँ हंसि पद्यश्वं यदिषु पुरुषम् । तं त्वा सीसेन विध्यामो
यथानो सो अवीरहा ?

(Atharva 1.1.64)

O Man, if you kill our cow, if you kill the horse or man, we shall, under authority of law, shoot you dead.

Thus we see that the Vedas prohibit the killing of cows in clearest terms and provide specific punishment for those who kill them. Not only this but lest any room for doubt should remain in the minds of the readers, they use the adjective 'Aghnya' for the cow, an adjective which is used about twenty times in the Rig Veda, five times in Yajur Veda, two times in Sam Veda and about thirty one times in the Atharvaveda. Now what does this adjective 'Aghnya' mean? It means 'Never to be killed' and not 'Sometimes to be killed'--
न हन्यते सृष्टिकर्तृ त्वात् न हन-यक, निषातः--

(Taranathas Vachaspatyam): अभ्यः प्रजापतिः (unadisutras 4. III; न हन्यते स्त्री हत्यायाः निषिद्धत्वात् a cow; f: fanfa Rig V. 7.87.4; mahabharata 12. 262. 47; अध्न्यः इति गवां नाम क एवां हन्तुर्महति Sarirabhasya on Manusmriti 10.8.49.

The Nirukta in 11.4.40.31 gives the same meaning of this adjective.

There can be no doubt therefore that it is the command of the four Vedas that a cow must never be killed and one who kills a cow should himself be killed by way of punishment for his sin.

It is a different matter that in course of time coming in touch with flesh eating nations some of the Hindus acquired this habit. But flesh eating was always condemned as a religious injunction on the basis of the four Vedas. It happened in the time of Gautam Buddha too. Says The Encyclopaedia of Buddhism on page 291; "The Lankavatara Sutra speaks about the prohibition of eating meat(p.4254). "The bodhisttvas who seek the enlightenment of the

Buddha. how can they eat flesh of various living beings?" Also, in the Brahmajala Sutra, the third among the precept regarding minor defilements states.

"One should not eat any sort of meat. If one should eat meat.

The seed of Buddhahood of great compassion is extinguished."

(Taisho, 24,p. 1004 b.)

Therefore, in Mahayana the eating of meat is considered an offence, and this exerted a great influence on Buddhism in China and Japan".....

"The form of Buddhism which developed in China and Japan was strongly influenced by the Mahayana texts and writings; and therefore, in regard to ahinsa also, these influences have been very conspicuous. First, the eating of meat was looked upon as an evil and was ostracised. The Emperor Wu of the Liang dynasty proclaimed (511 B.C.) the abolition of liquor and meat in his kingdom; he put a stop to the killing and injuring of living creatures, prohibited the use of fish nets, decreed against slaughter and, again (in 517) sent out a proclamation calling on his subjects to stop the killing of living creatures on the days of religious service dedicated to the ancestors.

"From this time onwards the eating of meat gradually ceased, and this tended to become general. It became a matter of course not to use any kind of meat in the meals of temples and monasteries. This tradition thereafter remained in the Buddhism of China and Japan...

"Thus the Buddhists of China and Japan saved the lives of living beings in a positive manner in the above fashion and directed their efforts towards the amelioration of suffering. The spirit of ahinsa became a feature of the everyday life. In recent times, however, a material outlook has spread, mainly from Western culture, many customs such as that of eating meat have infiltrated into the East, revolutionising the life of the people. Various changes have taken place in the daily lives of the Buddhists also. As a result of these changes the noble practice of ahinsa of the past has been considerably affected, especially in Japan." And this command of the Vedas was adopted by Zoroastrianism which is based on the religion of the four Vedas. Nama Mihabad 131 says "Some are endowed with intelligence and yet do evil deeds viz. those men who slaughter innocent animals and fill their stomach with their flesh". Veneration for the cow is enjoined in the Parsi religion. What can be clearer and at the same time more eloquent, than the following Verse Behram Yasht 66 of the Zend Avesta:-

"In the ox is our need; in the ox is our speech; in the ox is our victory; in the ox is our food; in the ox is our tillage that makes food grow for us".

"The idea of the sacredness of the cow has its roots much deeper in the Parsi religion than even in the Vedic religion. For it is connected with the very basis of their Revelation and the mission of Zoroaster. We will quote from the Rev. L.H. Mill's summary of yasna XXI.

"The soul of the kine as representing the herds of holy Iranian people, their only means of honourable livelihood raised its voice and expressing the profoundest needs of an afflicted people, addressed Ahura and his divine order Asha, in bitterness:

"Unto you (O Ahura and Asha) the soul of the kine (our sacred herds and folk) cried aloud. For whom did you create me, and by whom did you fashion me? On me comes the assault of wrath and of violent power, the flows, of dissolution audacious insolence, and thievish might; none other pasture given have I than you. Therefore, do ye teach me good tillage for the fields, my only hope of welfare?"

"Zorathushtra here intervenes and joins the kine's soul in her supplications and prayers. Ahura then appoints him to the sacred office of prophet and law giver."

GOMEDH

A word may be added at this stage about 'Gomedha' which is said, by European scholars to mean 'Cow sacrifice. In chapter XI of his Light Divine (Satyarath Prakash) Swami Dayanand Saraswati explains that the Sanskrit word go means not only 'cow' but also (1) 'the earth' and (2) 'senses'-Gomedha means (1) exoterically (i.e. in its adhibhautika sense) the ploughing of land for agriculture and (2) esoterically i.e. in its adhyatmika sense), the control of one's senses. Some people are apt to ridicule this Interpretation as far-fetched and even condemn it as a dishonest handling of the Vedas. But let us see that no less an authority than Dr.Haugh says about the corresponding or identical Parsi ceremony of "Gomezza": "Geush urva" means the universal soul of Earth. the cause of all life and growth. The literal meaning of the world 'soul of the cow' implies a simile, for the Earth is compared to a cow. By, its cutting and dividing ploughing is to be understood. The meaning of that decree used by Ahura Mazda and the heavenly council is that the soil is to be tilled. It, therefore, enjoins agriculture as a religious duty" (Haugh's Essays p 143) The italics are ours, and we call the reader's particular

attention to them. Is this not the same thing as what Swami Dayanand says about the Vedic "Gomedha."

"In a foot note Dr. Haug adds "Gaus" has in Sanskrit two meanings 'Cow' and 'Earth' in Greek 'Go' 'Earth' (e. g. in the compound word Geography) is to be traced to this word." Now it is a fact of deepest significance, that both in Sanskrit and zend, the word 'go' bears the double meaning of "cow" and "earth". In a previous article we have narrated the Parsi tradition about the origin of Zoroaster's divine mission, how the "soul of cow" (or according to Dr. Haugh interpretation the 'soul' of earth"), feeling oppressed by the lawlessness of men raised its plaintive cry to heaven and how Ahura Mazda heard it and appointed Zoroaster as his messenger, prophet, and lawgiver for men. The reader will be apt to compare it with a come what similar story related in the Bhagwata Purana as to how at the commencement of Kaliyuga or the "Iron age," the earth assuming the form of a cow represented to the God Vishnu and supplicated for mercy, and how Vishnu then promised to relieve her of the burden of misery by himself appearing on the earth in human form. There is no doubt that the story of Zend Avesta is the older of the two. But what we mean to impress on the reader is the fact that in both Sanskrit and Zend, the cow and the earth are not only connected in language by having a common name "go" to designate them, but that they are also interlinked in thought, the connecting link being certainly "agriculture" for which both are necessary. The reader will remember the concluding prayer of the "soul of the kine" to Ahura Mazda, "therefore do ye teach me good tillage for the fields, my only hope of welfare". Dr. Haugh says that the Parsi religion 'enjoins agriculture as a religious duty', and this is the whole meaning of "Gomezha" according to him. If the reader turns to the Vedas, he will find that agriculture is equally sanctified by their

teachings. To Western scholars there should be nothing strange in this. For according to them the very word 'Arya', (by which name the ancestors of both the Hindus and the Parsis called themselves) is etymologically connected with the word "earth" and was employed by them because the (i.e. the Aryas), being civilized people, lived by agriculture while the other tribes of ancient times, being generally uncivilized. Were nomads depending for their livelihood chiefly on hunting?

"The veneration of the Hindu for the cow is proverbial. That of the ancient Parsis is equally unquestionable. Is it then not unreasonable to say that the "Vedic "Gomedha" or the Parsi "Gomeza" ceremony would mean the killing of a cow, when due regard being had both to language and thought we can interpret it to mean the tilling of the soil? But what astonishes us most is that though Western scholars have nothing to say against Dr. Haugh's explanation about "Gomeza" given above, people would not be wanting who can sneer and jeer at Swami Dayananda's identical interpretation of the identical "Gomedha" ceremony" (Vide Fountain-Head of Religion by Pt. Ganga Prasad pages 130-132).

This further proves that the science of terminology of the Vedas was in those days in Iran the same as Dayanand explained and elucidated in this works. It may be carefully noted here that according to Dayanand correct interpretation of a hymn of any of the four Vedas is possible only by a person who is both Yogi and a Maharshi. Says he in chapter VII of his Light Divine (Satyarath Prakash) "Whenever any person who was religious, yogi and Maharshi desired to know the meaning of any vedic hymn he sat in deep meditation in the Nature of God in Samadhi and the Supreme Lord illumined its meaning in this heart." And he defines a 'Rishi' in his Introduction to the Vedic Commentary'. "The act pertaining to a

rishi is the teaching of all the sciences to others after one has oneself learnt them. The rishis are to be served by means of the act of learning and teaching. The servers who act according to the pleasure of the rishi become happy. He is called a rishi who having learnt all sciences, teaches them to others.

(Shatapatha 1.7.5.3)

He, who takes up the work of teaching, is said to do the act of pertaining to the rishis. He, who offers good things to the rishis, the devas and the students and always devotes himself to the acquisition of learning becomes learned and of great mental calibre and attains to the yajan of the highest knowledge. All men should, therefore, accept this as the act of pertaining to the rishis. (Shatapatha 1.4.5.3) Vide page 357 of Ghasiram's English translation.

It follows ipso facto that that person alone can interpret a Vedic hymn correctly who is both a Yogi and knower of all sciences and who teaches them to others. It will be interesting to see that Dayanand says in Chapter V of his Light Divine (Satyarath Prakash) while dealing with Sanyas that a person who is not free from evil deeds, who is not calm, who is not yogi and who is not contended cannot meet God even on taking 'Sanyas' and he lays down further on 'If an unqualified person becomes a 'Sanyasi' he will fail off himself and lead others 'astray'. Now we know that Dayanand was both a Yogi of a high order and a Rishi, hence interpretation of the Vedic hymns above in the light of his exegesis cannot be appropriately questioned by modern interpreters of the four Vedas on the test, which is both rational and reasonable when we see that what is to be interpreted is the 'Word of God'.

Eighty six years ago on 24th February 1881 A.D. the date of the publication of this pamphlet Bhagwan Dayanand prophesied in this

booklet that the destruction of cow shall lead to the destruction of the ruler and his subjects. In 1947, the British who ruled India vanished from the soil. Their successors proved even worse in respect of cow killing.

There was a meeting in Calcutta on 1st September 1888 in the Town Hall of Calcutta in which the following gentlemen were present:-

"An influential meeting of the residents of Calcutta and Suburbs was convened at the Town Hall by Maharaj Kumar Neel Krishna Deb Bahadur and Maharaj Kumar Binaya Krishna Deb Bahadur of the Sabha Bazar Raj family, on Saturday the 1st September, at 4.30 P.M. The Meeting was very largely attended and was of a representative character.

Among others there were present "Raja Purna Chandra Singh Bahadur of the Sabha Bazar Raj family, Maharaj Kumar Binaya Krishna Deb Bahadur of the Sabha Bazar Raj family, Babu Dwijendra Nath Tagore, Tarak Brahmanand Bramhachary, disciple of the famous Swanny Mahopadhyaya Mohesh Chandra Nyaratna, C.I.E. The Hon'ble Dr. Gurudas Benerji, M.A. Vakil (now judge) High Court, Raj Tej Narain Singh Bahadur, the Revd. Dr. C.W. Townsend of the Oxford Mission, Mr. S.J. Padsha, Mr. Burke. Mr. W.A. McLaughlin, Babu Nobin Chandra Btural, Attorney-at-law, Babu Sham Lall Mitra, Vakil High Court, Pandit Jibananda Vidyasagar, Raj Koonja Lall Banerji Bahadur, Rai Badridas Mokim Bahadur of the Jain community. Babu Shiva Bux Bagla, Babu Joogal Kishore Ruiya of the Marwari community, Babu Prannath Ghose, Babu Nobogopal Mitra, Moulvi Mofakharal Islam, Moulvi Abdul Mahamed, Moulvi Azizul Huq, Babu Gopal Chandra Mookerji, Editor Sambad Prabhakar, Mr. J. Ghosal, Pandit Madhusudan Simritiratna, professor Sanskrit College, Babu

Mohini Mohini Mohan Chatterji, Attorney-at-law, Babu Kanaya Lall Mookerji M.A., B.L. Vakeel High Court, Babu Romeshwar Mandal, B.A., B.L. Pleader and Maha-Mahopadhyaya Chandrakanta Tarkalankara."

In that meeting Sriman Swami the then leader of Bengal said "A very few." gentlemen, have sought to understand India and a fewer still have submitted to the labours necessary to a knowledge of our past splendour and civilization, looking only at the surface with unreasoning confidence of criticism, that made them easy victims of ignorance. The study must recommence as the child learns to read, and you will have then been initiated, and India will appear to you attired in all her majesty the mother of human races, the cradle of humanity, the central seat of civilization, philosophy, moral and the like-whose wealth. notably the agriculture wealth, and amidst the chaos and confusion of whose devastation, plunder and pillage, her gold mohur producing tree disappeared, her riches vanished, her glories faded, her material resources of national prosperity undermined, her vitality, her cows. her only hope for agriculture, cut down in thousands every day. she, the great India, old as she is, sits before you bathed in tears; she who nursed in her lap many a Kapila and Jaimini. Goutama and Sankara, Chaitanya and Nanak, sits before you bathed in tears, sending forth her dolorous cries of lamentation before God, the great Dispenser of woes, reduced to abject poverty, to state of vassalage, a contemptible to the name and fame of Rishis and Moonies of old. Now, gentlemen, I ask you in all seriousness what has been the cause of such a state of decomposition? And his answer was that "It is the groan, the dying groans of your mother Cow. Indeed mother she is, many an orphan boy, many a motherless child has she fed and nourished with her milk; and all the misfortune with which India is afflicted, is the outcome of the untold slaughter

of kine which has been going on for the last 30 years with increased progression, to the great detriment of agricultural prosperity, and the present and the future well-being of the impoverished peasantry. Now gentlemen the mother cow appeals to you to protect her, to save her from the butcher's knife. I hear her appeal in the gurgling voice of her dying groans, and in her agony, she exclaims "Ah my sons. if you had the misfortune to lose your mother. I support you in your infancy, nourish you in your boy hood, give you energy and strength in your manhood cheer you in your old age, and even when I am dead and gone my skin serves to protect your feet from heat and cold. Is it human for you to see me slaughtered? Is this the gratitude you return? Oh judgment, thou are fled to British beasts and men have lost their reason." We request our Bengali brethren to brush all emotion and listen to this clarion call in the name of their own ancestors. And then Sriman Swamy prophesied "If the Government of India would make no attempt to improve the breed and increase the number of cows and agricultural live stock because as the universal landlord, it has the direct and immediate interest, the breed at this rate of slaughter with increasing velocity will sooner or later become extinct on the fact of the land, the agriculture will come to a standstill, the commerce will be broken up and completely ruined, and the political greatness, whatever it may mean, there will be universal ruin, and devastation throughout the land, resulting in the failure of the Hindus and Mahomedans, Christians and Parsees, and that of the Rulers and the ruled, and with it the down fall of England will also be sealed. These are no idle fears, but stern realities; we may not witness the catastrophe but our sons and grandsons and the coming generation will surely feel the consequences of the reckless destruction of the cows and bulls. May God avert the calamity." The prophesies of both Dayanand and Sriman Swami have been fulfilled so far as England, the then ruler

was concerned. It is now the turn of Srimati Indra Gandhi and her Government on the one side and the people of India on the other for they are now independent and free to do good or bad, to go down to ruin. Let us hope that both Srimati Indra Gandhi and her Government and the people of India will unite to avert this impending calamity. For, to borrow the words of a prophet, "Unity means strength; to make sections and communities strong, and the nation powerful. Union of mind and hand works wonders: joint effort conquers, as it were nature. It hews through mountains rears pyramids and dry out the ocean. Society as the nursery of union, becomes a creative principle calls forth new energies, and new powers, which would have otherwise remained hopelessly dormant, and, as such, it works on a vast and gigantic scale which no tongue can express, no pen can describe, and no intellect, however mighty it may, be can comprehend". And it is truth the whole truth and nothing but truth that unless Indira Gandhi, her government, and the people of India-Hindus particularly, one and all individually and collectively identify themselves with the movement as brothers of one community with one common interest to gain a common end the dreadful prophecy of Sriman Swamy shall be fulfilled and Indira Gandhi Prime Minister, her government and the Congression Organisation shall soon be sad memories of a sadder past.

Tr.Mahatma Gandhi As the late lamented Principal Ram Deva of Gurukul Kangri wrote on page 183 of the May 1924 number of his Vedic magazine much misunderstanding prevails as regards the position of Mahatma Gandhi on the question of Cow protection. Says he "Is the Cow to him a deity, to be worshipped, and not an animal to be protected"? "The following extracts from his writings will dispel all such misgivings:-

"Cow protection is to me one of the most wonderful phenomena in human evolution. It takes the human being beyond his species. The cow means to me the whole sub-human world. Man through the cow is enjoined to realise his identity with all that lives. Why the cow was selected for apotheosis is obvious to me. The Cow was in India the best companion. She was the giver of plenty. Not only did she give milk, but she also made agriculture possible. The Cow is a poem of pity. One reads pity in the gentle animal. She is the mother to millions of Indian mankind. Protection of the cow means protection of the whole dumb creation of God. The ancient seer, whoever he was began with the cow. Cow protection is the gift of Hinduism to the world. And Hinduism will live so long as there are Hindus to protect the cow."

"In a recent issue of the Hindi Navajivan, the Mahatma emphasises the necessity of establishing Goshalas, which will provide milk to the neighbouring wns and villages, and where good serviceable milch cows should be kept and fed."

Treasure of mercy to the Cow

Indro Vishwasya Rajati Shanno astu dipade sham Chatushpada.

Yaju 36.8

INDRA is King of all that is: May we all attend our bipeds and our quadrupeds. (Griffith). We humbly bow to the Almighty Lord of the cosmos and pray:-

anotu sarveshwar uffamam ballam
gavadiraksham Vividham daveritah.
Asheshvighanani nihatya nah prabhuh
sahayakari Viddhatu gohitam. I. Ye gosukham

samyagushanti dhiraste dharmjam
soukhyamatha dadante. Kruru narah paprata na
yanti pragyavihinah pashuhinsä kastat. 2.

*“O Lord of all that hath full might. And ruleth
worlds with justice right; Illume our mind with
mercy's rays. Protect us all with power, Vedas
praise.*

Give Happiness to all our race,
To cattle, too, accord Thy grace;
That we may all live here with ease,
And preach Thy name in all countries!
Merciful Lord 'Thy power exert,
To save dumb useful cows from hurt,
Remove all bars that thwart our way.
For creatures' sake, men's rage aliaiy;
For, sages only know their use,
Which butchers lose us by abuse;
Flesh-eating quite their sense has marred
To take advice to labour hard."*

Blessed are those righteous and learned, who act in implicit obedience to the attributes, actions and nature of God and His Object, in strict conformity with the order and laws of the cosmos and Nature, who follow ocular and other proofs and evidence and who follow the manners and customs of the sages and philosophers,

for, they thereby do infinite good to the whole world. Accused are the iniquitous, who contrary to the aforesaid persons, are selfish and cruel and live to spread death and destruction in creation. Those persons alone are to be adored, honoured and revered who use their bodies, souls and wealth for the good of all, even though it brings loss to themselves, while, on the other hand shame to those who feel satisfaction in their own well-being and cause destruction to the happiness of others. What man is there who does not himself feel pleasure and pain?

*Breathes there the man who does not smart
with pain when his throat is cut or who does
not feel comfort if his throat is protected?*

If all love ease and profit, why should not the slaughter of animals for the gratification of perverse taste be condemned by all good men as an abominable misdeed?

May the Almighty Lord of the Universe so illumine the minds of the people of this world with the light of his mercy and justice that they become merciful and just and always act beneficially towards all the sundry and cease to destroy, from selfishness and injustice, the cow which deserves mercy and compassion, and other animals, insuring thereby an increased supply of milk and other nutritious articles and leading to complete success in agriculture to the good and happiness of all.

The wise may add or alter whatever is deemed superfluous, wanting or illogical in this pamphlet so as to bring it in unison with its general tenor. Thorough comprehension in the light of the utterance of a speaker and the sense of an author marks the ability of the religious and the learned. This small treatise has been written with the sole object of saving cows and other like animals from slaughter

as far as we can see that human happiness may be constantly augmented from a progressive abundance of milk, butter and agricultural produce.

May God be so ordain that this aim and object be soon achieved.

This treatise has three sections.

(1) Discussion of the essential principles.

(2) Rules.

(3) Sub-rules.

The ruler and the ruled should go through them carefully and impartially and act upon them appropriately that happiness of both of them may go on progressively increasing.

Section I

Discussion of the Essential Principle

(a) Formation of a society for the protection of cows, agriculture and the like.

GOKRISHYADIRAKHINI SABHA*

(A society should be formed to protect cows, agriculture, and the like). The designation of the society has been chosen in order to protect and preserve cows and other like animals and to augment agriculture as these lead to all sorts of comforts and happiness of mankind. Without it, humanity can never be happy.

1. Tr. Bhagwan Dayananda wrote his treatise Gokarunanidhi (*The Ocean of mercy for the cow*) on 24th Feb 1881, ie., about eighty eight

years ago, this year being 1969. He was the first Indian to start societies for the protection of Cows (Gaurakshini Sabhas). It was an integral part of Bhagwan Dayananda's work and teachings. But he advocated protection of cows, as will be evident from this part of this section, on strict utilitarian principles. He has nowhere assigned sacredotal character to the cow. It is because cow milk is so essential for the sustenance and the well-being of human life, both physically and mentally; that he so strongly pleaded for cow protection and condemned slaughtering them. Whenever he met high British administrative officers he solicited their help for the stoppage of cow slaughter. for instance he asked Colonel Brooke, the Agent to the Governor-General for Rajputana and Mr. Muir, Lt. Governor of N.W.P. (now Uttar Pradesh, India) to abolish Cow Slaughter, explaining to them the material benefits

(b) Discussion of the principle.

Nothing that the Almighty Lord of the Universe has created in the world is without its use, on the contrary every substance has a multiplicity of purposes to serve. Hence justice or virtue consists in the proper use, and

the cow yields to mankind. He had a memorial prepared to be signed by two or three crores of people from all over the country including the Indian Princes, to be submitted to Queen Victoria and the British Parliament asking for abolition of cow-slaughter in India. Lakhs of signatures were obtained including those of several Ruling princes such as their Highnesses the Maharana of Udaipur, Maharaja of Jodhpur and Maharao of Bundi. His premature death, however, put a

stop to the movement. But though the great Teacher, the benefactor of humanity, who toiled and toiled and toiled without rest, who willingly suffered all kinds of abuse, injuries and about fourteen attempts on his life shuffled off his mortal coil, his torch of truth and light-entered the hearts of persons and they made attempts to stop Cow-Slaughter off and on. About five years after his demise, a society was formed at Allahabad and Calcutta to further the movement of cow-protection and many goshalas were established in the country, there being according to Charan Singh, former Chief Minister of Uttar Pradesh, about 160 in Uttar Pradesh (India) alone. (Vide his treatise Goraksha Ki disha Main Page 6). And it illumined the hearts of the Constitution makers of free India when they laid down there in Article 48 --

"The State shall endeavour to organize agriculture and animal husbandry on modern and scientific lines and injustice in the improper misuse of a thing. For instance it behaves everyone to use the eye for the very purpose for which it is made i.e. to see. It is folly not only to make no use of it, but to put it out altogether. Is it not then bad in the opinion of the just and the true to destroy useful things instead of using them for the purpose, for which the Supreme Lord made them. Brush aside partiality and think it over without the alloy of prejudice and then you will see that there are innumerable comforts to mankind from the cow and the like animals and from tillage. Whatever is known through true knowledge cannot but be truth as, for instance, two and two make four.

Facts and figures: Advantages derived from Cows

Now if of two cows one were to yield at least two seers or four lbs of milk per diem and the other twenty seers, or forty lbs., it is absolutely clear that the average yield of each will be eleven seers or

twenty two lbs.* According to this calculation a cow gives eight maunds and a quarter or six hundred and sixty lbs. of milk in a month (of thirty days).. If the shortest period of time after which a cow ceases giving milk is six months and

the shall in particular, take steps for preserving and improving the breeds, prohibiting the slaughter of Cow and calves and other milch and draught cattle."

**Tr. Let there be 19 cows. The first gives 2 seers, of milk the second 3 seers, the third 4 seers, and the 19 th 20 seers. Then, by arithmetical progression, the sum total of the milk of 19 cows is 209 seers; which being divided by 19, gives the average quantity of milk of one cow to be 11 seers.*

longest-eighteen, between two any successive calving seasons, the average time, during which a cow will give milk will come to twelve months. Thus each cow yields in one milking season of twelve months, ninety nine maunds or seven thousand nine hundred and twenty lbs. If the whole of this milk be boiled with rice at the rate of one

** Tr. Suppose there are 13 Cows. The first gives milk for 6 months, the second 7 months, and so on, the 13th cow giving milk for 18 months. Then by arithmetical progression, the sum total of all the months is 156. This on divided being 1 by 13, gives the average period of milk for 12 months. one cow to be 12 months.*

**Tr. To make pudding of 7.920 lbs. additional weight of rice and sugar. The require an of rice @ 1 Oz per lb. is 7,920 oz and that of sugar @ 1-1/2 oz per lb. is 11,880 oz. Hence, the total of these two*

(Ingredients) is 19,800 oz. This in the above reasoning is allowed for reduction by evaporation in the process of boiling:

Tr. If there be 11 cows, whereof the first brings forth young ones 8 times in life, the second, 9 times and so on, the 11th 18 times; the total number of deliveries, by arithmetical progression is 143; which is divided by 11 gives 13 as the average number of parturitions for one cow.

Tr. From the conception to the delivery of a cow there are 10 months; and whenever this happens whether in successive years or otherwise, the wisdom of Providence continues the flow of milk for the support of the calf for not less than one year. Hence the delivery and duration of supply of milk of a cow are nearly the same for 12 months.

chhatak or two oz. and sugar at the rate of one and half chhatak or three oz. per seer or two lbs. of milk put into it, frumenty? Supposing two seers or four lbs. to be the average diet of one person some may be able to take more than two seers of four lbs., the other much less -- will suffice for one thousand, nine hundred and eighty persons for one meal.*

Tr. In a speech on the cow question delivered by Sriman Swamy at a great public meeting held at the Town Hall. Calcutta on the evening of the 1st September, 1888; he said "Gentlemen, permit me to explain to you what are the advantages of a cow, when kept alive, though they are many and manifold. As there are cows in India yielding milk ranging from one seer to twelve seers per day, when milked twice both morning and evening, let us take a cow of mediocrity, giving 6 seers of milk on an average per day. In one

month, she will give us 4-1/2 maunds and in one year 54 maunds of milk. It is very natural that a cow would on average breed ten times in her lifetime, say 30 years, and at this rate we have in 10 years, 540 maunds of milk and say, 4 heifers and 6 calves and which milk, when sold at the cheap rate of Rs. 3 per maund, will bring us Rs.1,620/or when distributed to people at 1 seer per head, will feed 21,600 men, while the cost of a cow is 30 years for feeding and care at Rs.4 per month i.e. Rs.1,440. The gain therefore from a cow in 30 years is (Rs.1620-1440) Rs.180, giving an income of Rs.6 per year. We do find by experience also, that an adult bull or ox is capable of working for 12 years, ploughing so much land as will produce annually at least 50 maunds of grain, which means (12x50)=600 maunds. This again when sold at Rs.22 per maund will produce a sum of Rs.1,500 or if distributed at the rate of 1 seer per head will feed 24,000.

Again, a cow breeds eight times at the least, and eighteen at a utmost, the average of which comes to 13 for one cow in her life time. Therefore the milk of one milch-cow in her life time can feed twenty five thousand

men, and now by deducting the cost of up keep of the ox, R1440 as in the case of the cow, we have a gain of Rs.60 in 30 years that is to say, Rs.2 per annum; and thus the total gain from a cow and an ox in one year is Rs.8; while in all with the product of milk and, grain wheat or rice 45,000 men could be fed. The value of a cow or bull, when killed is not lost, but simply transferred to the meat of the carcass which could hardly feed 200 mouths the most. Is it not even sin yea, a crime to kill such a useful animal? I leave it to you to judge for yourself. Let us, however, see what is the value of meat and the gain or profit, whatever it may be, we get therefrom. The Commissariat

Department takes each animal killed to weigh 150 lbs., and therefore, the beef of 2 animals, a cow and an ox amounts to 200 lbs. or 150 seers which when priced at 2 annas a seer given Rs. 18.75, and by allowing 12 percent interest on this per annum, the gain is only $175/4 \times 12/100 = \text{Rs.}2.25$, while the profit from a live cow and bull is Rs.8, the loss being Rs.5.75. The average quantity of milk of 6 seers per day, is certainly not exaggerated as you will find from what, Professor Robert Wallace says. The Professor gentleman, who travelled throughout India, making agriculture and cattle, their condition, state and improvement his special study, and who has lately brought out an excellent work on the subject, authoritatively points out that "where good buffaloes are well cared for, and where they are fed on the best fodder and boiled corn; one will yield about 20 lbs. nearly two gallons of rich milk at a milking which takes

seven hundred and forty persons for one meal. Now of these thirteen calves suppose six are females and seven place twice a day. An indigenous cow under

similar liberal treatment produces a little over half the quantity of milk." This means two gallons of milk per day from a cow equal to nearly 9-1/2 seers. Is it exaggeration, if I say that a cow in her existence of 30 years, is capable of breeding 10 times, and consequently she could give milk for 10 years? Is it also exaggeration, if I mention that the average quantity of milk is 6 seers per day, while Professor Wallace estimates it at 9-1/2 seers? Is it a hyperbolic absurdity, if I hold that out of 30 years existence, an ox is capable of working for 12 years? Is it also drawing largely on my imagination, if I maintain that the cow is the fountain source of happiness to the people of India? Gentlemen, allow me also to place before you the

approximate quantity of beef consumed, or the number of animals killed for the purpose of consumption. In India there are 85,000 soldiers, who are regularly supplied with one pound of beef a day each, and so 85,000 lbs. of beef are required per day to meet the full requirement of regiments alone; and according to the Commissariat Department account, as each cow slaughtered is taken on an average to weigh 150 lbs., we may safely put down that 567 heads are killed every day, to meet the requirements of the soldiers only, and in one year (567x365)206.955 cattle are killed, and within these 30 years, our benign Government have despatched not less than 6,208,650 heads of cattle, and out of this huge number of slaughter. 90 percent are cows which ought just not to be lost sight. of, and an equal number and even more have died, and are dying of preventable diseases year after year, owing to the little effort that is being made to treat them when are males where of one dies of some disease and thus twelve are left for assistance of man. By multiplication,

with mortal disease; and there are also other Englishmen who use beef, which I have not taken into account. Again as for the Mussulmans, if I put down, that out of 50 million. Mohamedans, 5 millions mostly poor, are beef-eaters each consuming at the rate of 2 chattacks. though it is much below the actual consumption of each man. I believe, I am not much wide of the mark, and in that case the total consumption will come up to 10,000,000 chittacks or 625,000 seers or 8,333 cattle killed per day, each animal weighing on an average 150 lbs. and thus the total number killed per day by the Government on the one hand, and by the Mohamedans on the other hand, come up to (567+8,333)=8,900 the annual destruction being (8,900x365) =3,248,500 cattle. I have already pointed out that from the slaughter of a cow and an ox there is a loss of Rs.53/4, and the

total loss from the destruction of 3,248,500 animals is $(3,248,500 \times 12) \times 5 - 3/4 = 9,339,437 - 1/2$. This again when valued Rs.10 a head, the loss swells at to $(3,248,500 \times 10) = \text{Rs.}32,485,000$. This is not all. Of this unprecedented wholesale daily slaughter say 20 percent are heifers or cows before commencing to breed, because such are generally killed, then we have 5,49,700 cows killed annually before commencing to breed, and thereby according to the above calculation of 4 heifers and 6 bulls, India loses 2,598,800 cows and 3,898,200 bulls. I have not however calculated the value of manure, through Mr. C. E. Ozanne, the Director of Agriculture of the Bombay Presidency, observes, "I have found by experiment that a fully grown cattle produces dung equivalent to 270 lbs dry, in one month, that is to say 1080 lbs. wet".

those six young cows, at the rate of nourishment of twenty five thousand seven hundred and forty persons per cow, shall maintain one lac fifty four thousand and four hundred forty persons in the manner described above.

A Place of the Bull in Agriculture

GAIN, of the six bullocks, a farmer can produce two hundred maunds or sixteen thousand lbs. of grain in two harvests of one year and with three pairs of oxen he can raise six hundred maunds or forty eight thousand lbs of corn per annum. On an average, the mean-time of labour of a pair of oxen is eight years. And at this rate the labour of three pairs of oxen will help to grow four thousand eight hundred maunds or three lacs and eighty four thousand lbs of corn during their life time. And supposing a man requires three

fourth of a seer or a pound and a half of corn for one meal, the corn grown with the help of three pairs of bulls (four thousand eight hundred maunds) will feed two lacs and fifty six persons in their one meal. To sum up the amount of milk and food, the total number of persons, fed with milk and corn once, comes to four lacs, ten thousand four hundred and forty. In this manner, if you estimate the help of the six cows, given by the progeny of the six cows, you will come to the conclusion that innumerable persons are sustained by the progeny of one cow. But if one cow were to be killed her flesh will appease the appetite of eight carnivorous persons in one meal. Is not, then, the slaughter of lacs or millions of animals to the detriment and loss of innumerable persons the most heinous sin? And though a she-buffalo yields more milk than a cow but her milk is not so helpful for the happiness of mankind as that of a cow, for, cows' milk is congenial to intellectual life and healthy constitution of men. The he-buffalo is also less used than the bull. This is the reason why we regard the cow to be the best of all the lower animals on more and the she-camel gives than either the cow or the she-buffalo, her milk also is inferior to that of a cow. To carry burden and hasten speed is the chief use of camels.

BENEFITS FROM GOATS

One she-goat yields at least one seer or two pounds and at the most five seers or ten pounds of milk. The average of which comes, to three seers or six pounds per she-goat a day. The she-goat gives milk at a stretch for

Tr. Mary Howitt says:-

Camel, thou art good and mild,

Might's be guided by a child:
Thou wast made for usefulness.
Man to comfort and to bless,
Thou does lend to him thy speed,
And thro 'wilds of trackless sand,
Where no pleasant water flows,
There thou go'st, untired and meek
Day by day, and week by week,
Bearing freight of precious things
Silk for merchants gold for kings.
Bale on base, and heap on heap.

at least three months and utmost for five months i.c. on an average, for four months during one milking season. Her yield in one month therefore, amounts to two maunds and ten seers i.e. nine maunds or seven hundred twenty pounds in four months, which amount, making calculations as before, is enough to feed one hundred and eighty persons at a time. And since a she-goat procreates twice a year her annual yield of milk is enough to feed three hundred and sixty persons. Now the minimum time of the fecundity of a she-goat is four years and the eight times maximum is eight times i.e. on an average during six times of her lifetime. Then by the same computation, the milk of one she-goat in her whole life-time will feed two thousand and one hundred and sixty person at a time.

Now one she-goat gives birth to at least one kid and at the most to three kids at a time. Then the average number of births for

six years of one she-goat is twenty four. Suppose two of them die prematurely leaving twenty two alive. Let twelve of those be females.

Freighted like a goodly ship

Thus these desert wastes might be.

Untracked regions but for thee.”

*Suppose there are 5 goats, the first gives 1 seer of milk, the second 2 seers, and fifth, 5 seers; then the milk of 5 goats is, by arithmetical, progression 15 seers and gives an average of 3 seers for one goat per diem.

Suppose one goat brings forth one kid; the other 2. the 3rd, 3; then the average number of kids of one goat is 2. As it breeds 2 times a year, one goat will produce 4 kids in one year, and 24 in 6 years.

milk will be sufficient to feed twenty five thousand nine hundred and twenty persons for one meal. Hence their breeds and the off spring of those breeds will feed countless persons. Then he-goats are employed for transport purposes** Moreover, the fleece of goats sheep and the cloth made thereof, confer a great many benefits on the human race. Though a sheep gives us less milk than a she-goat, it contains more butter and more nutritive ingredients than that of a she-goat. Just in this manner, all milch animals are conducive to man's welfare in various ways. Just like the camel, the horse and the elephant are useful and are the means of success in many undertakings. In like manner the hog, the dog, the cock, the hen, the peacock and other birds do many services to mankind, each in its own way. Therefore if people are so disposed they can take various services from beasts like deer and lion and birds like peacock and

others. The necessity of protecting these animals can, however, be recognized only gradually and according to times. The primary object of this treatise is to protect the highly serviceable bovine species from slaughter. Two things are necessary for the maintenance and advancement of vital airs, life, happiness, knowledge, strength and vitality of man. The first is food and drink and the second is clothing. Without the first man and other living beings are exterminated and the absence of the second is invariably followed by pain and untold hardships.

***In mountainous countries goats are the only means of transport. One goat carries 5 seers or 10 lbs of load in leather or canvas double bags on its back for miles over rocks and precipices too dangerous for any other animal to climb. Strings of these are seen passing between India and Tibet.*

Just mark that the bovine species feeds on straws, leaves, fruits and flowers (fallen from trees) and the like, but gives in return such a valuable commodity as ambrosial milk and other nutritive articles. They draw our ploughs and conveyances, and assist us in the production of various kinds of food grains and thereby promote the intellect, strength and prowess of humanity and confer perfect health on mankind. Not only that, but they are faithfully attached to man and love him like his own sons and daughters and friends etc. They remain where they are tied, go where-ever he takes them, move away from where he removes them, go to him whenever they see him or he calls them, and run to him for protection whenever a ger or some such cruel beast of prey is in the vicinity. On their death skin protects man's feet from thorns. After Grazing in the pastures, they return at appointed times to appointed places of sucking their

calves and giving milk to their master. With all the strength of their being, they are ever ready to protect their master and their whole life and all that they have is ever dedicated for the comforts of the king and the subjects. Now, who can be more treacherous, more unhelpful, more afflictive, and more sinful than those who cut the throats of these cows, who possess such Innumerable good qualities and who bestow happiness on just to stuff their stomachs with their flesh to the Inetrieveable loss of the whose world?

Command of the Veda regarding cow

That is the reason why the Supreme Lord commands the very first hymn of the Yajurveda "Aghnyah Yajmanasya' Pashun Pahi" (Yaju 1.1) or 'O man, Thou shall not kill but protect the animals, the dispensers of ease and comfort to all thy fellow creatures: so that thou shall be protected or nourished by them".

That is the reason why from the very ancient age of Brahma down to the present generation the Arya people consider it unrighteous and sinful to kill animals. If cattle are protected food grains cannot become dear and dearer, for the plentiful supply of milk enables the poor even to take it and therefore the consumption of food grains by him is reduced considerably. And reduction in the consumption of food grains or cereals leads to decrease in the amount of refuse voided by the human system which in its turn causes the least noxious stench or ill smells. The reduction in insalubrious gases and ill smells, brings about copious purification of the atmosphere and rain water, finally leading to the annihilation. of the miasmata of disease thereby bettering health and increasing the happiness of all.

III Effects of Slaughter of cows matters of history

From all this it is true to say that the slaughter of cow and other animals leads to the ruin of the rulers and the ruled; because the fall in the number of milch animals brings about sure decrease in the amount of milk and other nutriments and decline of agriculture and similar profitable occupations. Mark, that is the reason why the prices of milk and its derivatives butter etc. and the prices of oxen and other animals have gone up more than ten times during the last seven hundred years, for, it was during the last seven hundred years that flesh eating foreign races who started slaughter of cow and other animals came in considerable number and inhabited India. They eat away flesh and bones of all these beneficent animals with the result Nashte Mule Naiva patram Na Pushpam) i.e. when the root itself is destroyed, the leaves and flowers are also destroyed simultaneously. Why should not the effect be destroyed with the destruction of its cause? Oh flesh eater, will you or will you not desist from eating the flesh of man when, after sometimes the flesh of animals is not available because animals become extinct.

PRAYER

Oh Supreme Lord; Will not Thou be merciful on these animals who are being slaughtered for no fault of theirs? Hast Thou no affection for them? Are the doors of Thy Court of Justice (Nyaya Sabha) closed on them for ever? Why does not Thou care to relieve them from these pains and why does not Thou listen to their piteous cries for mercy? Why does not Thou shed the tears of Thy mercy in the hearts, of the carnivorous and expel from their minds cruelty, hard-heartedness, selfishness and ignorance and other kindred brutal passions that they may turn away from the sin of slaughtering animals?

A discussion between a meat-eater (slayer) and a Vegetarian (Protectionist)

SLAYER: THE whole Universe including animals and all, has been created by God for man's use and man himself has been created to be His devotee. Hence there can be no harm in eating flesh.

Protectionist: Listen brother: Has not the same God created your bodies who has created those of the animals? If you maintain that animals are created to be food for you then it can be asserted with equal force that you have been created to be food for other beasts and birds of prey just as you long to eat their flesh lions vultures and other beasts and birds long to eat your flesh. Why has not God, therefore, created you to be eaten up by them?

SLAYER: Just Mark. God has created the teeth of Man as sharp and pointed as those of carnivorous beasts. From this we conclude that it is proper for man to eat flesh.

Protectionist: Do you resemble those savage beasts, lions and others, by comparing whose teeth with yours, you want to prove, your theory? Just mark the difference you are man, they are beasts. You are bipeds and they are quadrepeds. You can distinguish right from wrong after educating yourself, they cannot. More-over, your comparison and illustration too is not appropriate or correct for why should you not compare man's teeth with those of a monkey instead of with those of flesh eating animals? The monkeys have teeth like those of a lion, or a cat but even so do not eat flesh. There is great resemblance between the form, figure or shape of

man and monkey. Monkeys have hands, feet and nails (as well as other limbs) like those of men. Hence through this semblance of the monkey to man God has advised, instructed and taught men, that as monkey never takes flesh and subsists on fruit etc., so you must do likewise. The semblance of man to no other beast is so perfect as to the monkey. Hence is extremely just and proper that man-kind should give up flesh-eating absolutely.

SLAYER: Carnivorous animals and those men who take flesh are stronger and those who are not flesh eaters are weak. Therefore it is advantageous to eat flesh.

Protectionist: It is a pity that you put faith in such meaningless trifling and do not exert your own brain and think yourself carefully. Just see that a lion lives on flesh while a wild bear or a wild buffalo is 'pure vegetarian but if a lion jumps into a multitude of men he may kill one or two of them but he himself is killed with one or two Gunshots or sword thrusts. The wild bear or the wild buffalo, on the contrary, when he charges a number of hunters on horseback or on foot he kills many of them and does not himself die soon even though attacked and wounded with a number of bullets or pierced with spears and cut with swords. The lion slinks away from such bear or buffalo but they are not at all afraid of him. If you want to learn by ocular testimony the muscular superiority of the Vegetarian, then put the hands of a flesh-eater and a Brahman Choubey of Mathura (Uttar Pradesh, India) who takes milk, clarified butter, and grain only together and let them wrestle with their joint hands. It is ten to one that Choubey will throw ten flesh eaters on the ground and sit on his chest, you will²⁴ then conceive which diet gives more strength and which gives less.

Well think a little whether the crust (or peelings) or the essence and inner pithy matter is more nutritive. Flesh is like crust while milk and clarified butter is the essence.* If milk and clarified butter are taken intelligently and systematically these are much more strengthening and nourishing than flesh. Is not then, the eating of flesh useless, injurious unjust, unrighteous and wicked.

SLAYER: But there can be nothing wrong in eating flesh in a place where nothing else can be had for diet or in case of calamity or adversity and to ward off a disease.

Protectionist: This argument also holds no water. There must be soil where men live and soil can be cultivated and cereals and

*In translating this portion I have mostly borrowed the language of Swami Bhumanand's Cow-protection.

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Milk is nature's own compound and its qualities are immense and very beneficial. Quite lately Dr. S.A. people, an eminent scientist of America have discovered that there is something in the physiology of the cow, which eliminates from its milk, all traces of the arsenic poison which is the main constituent of insecticides sprinkled over plants. No other animal possesses this property (organiser May 28, 1967).

Vegetables can be grown on it. And men too can not live where nothing can thrive or grow. It is impossible for men to live on barren soil and where no vegetables or fruits grow at all. And even in times of calamity or adversity durat kept one, can maintain oneself by other means just as vegetarians do. Sicknes thegile also can be and is easily averted by means of medicines without taking meat. Therefore it is not at all good to take meat.

SLAYER: If no one was to eat meat, animals would multiply to such an enormous extent that earth would not be sufficient to contain and accommodate them all and God has created them very prolific for that purpose. Why should not people then eat meat?

Protectionist: Well done. This contrariety or perverseness in your appears to be the consequence of eating flesh. Just see. that man's flesh is not eaten yet

I. Tr. Pythagorus and other sages of antiquity deprecated the use of flesh for no other reason but that intellect is spoiled by this unnatural diet. Asceticism," which invigorates the mind and emaciates the body, enjoins one food only, and that is milk. The Roman Catholics do not eat flesh during the time of fasting or of lent.

What is the cause? Simply, because flesh-eating perverts the mind and incapacitates it for meditation of Divine attributes.

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Mankind has not increased with any great rapidity to that extent. Animals have been created prolific because a number of them are required to support the life of one man. That is why God has created them prolific.

SLAYER: So far I was dealing with the subject from the point of view of everyday human conduct behaviour. Religiously or however there is no harm in killing animals and eating their flesh, If it is at all religiously wrong, as you maintain, it may be so for you, for your religion prohibited meat eating. Therefore you may not take flesh, but we may. As our religion does not condemn meat-eating as irreligious.

Protectionist: I ask you whether religion and irreligion consist in and are inseparable from course of human conduct, behaviour and action or in the customary observance of anything else? You shall never be able to prove that religion and irreligion are anything

Tr. "Zabil-al-bapar. qatah-al-shjer, sharab-alkhumer is a text of either the Quran or some Hadis. It means that the killer of the bovine species, the feller of fruit trees, the seller of the human species, and the drinker of wine, do not obtain salvation. Also "lahmad aiva India shafal" means that the flesh of the cow is a disease but it's milk medicine. Makhazan namme, a book on medicine, describes the diseases that result from beef eating.*

Different and distinct from human conduct, behaviour and actions.

All human actions which cause harm to others are irreligious while all those which benefit others are religious. Then why do you not admit the slaughter of millions of beneficent animals to be irreligious and their preservation for the good of millions of people to be religious? Don't you see that theft, incest and such other acts are irreligious in as much as they involve harm and injury to others. Otherwise a thief does all those things by his light fingered practices which a rich man does with the help of wealth, therefore it is proved beyond all doubt that all those actions which are injurious to others are irreligious while all those which are beneficial to others are religious. When injuring one person by theft is a sin, why is not the injury caused to millions by killing cows a great sin?

Just mark that Carnivorous persons are destitute of mercy and similar other godly qualities which characterise humanity. They are ever prepared to accomplish their selfish design by injuring others. Whenever a flesh eater sees a fat and robust animal he says, as it were, to himself what a nice thing it will be to kill and eat it. While on the contrary if a vegetarian sees it he feels delighted at its healthy and happy life. And just as lions and other beasts of prey which never do good to others but feel happy in interminably going on killing life and eating carcasses of animals thus killed, so are those men who eat meat. Hence it is absolutely improper to eat meat.

SLAYER: Well, if that be so we may not eat the flesh of animals so long they are serviceable but there is no harm in eating them when they become old or when they are dead.

Protectionist: The same amount of blame attaches to the killing and eating flesh of animals. They have grown old and infirm in man's service as to the killing and eating of their old and infirm

parents. A man who eats the flesh of animals that have died a natural death will surely get addicted to meat-eating and will never be able to desist from the sin of killing. Hence it is better not to eat

Tr. 'We would wish here, says Mr. Patterson, speaking of birds of prey.' to call attention to the provision so abundantly made for the removal of purifying substances, which would SOOR taint the atmosphere, and spread disease and death around. Many birds, besides those we have named, share this labour converting into nourishment that which would otherwise prove baneful. Among the mammiferous animals, we find some that prey upon the dead; and thus the carnivorous tribes, both of birds and quadrupeds, carry into effect the same beneficent provision. But they are not the sole, though they are the most powerful, workers. there are others, both on land and water, whose diminutive size is more than compensated by their countless numbers. Let us revert to some of the invertebrate animals and see how they all work together. We have enumerated, as devourers of organised matter in a state of decay, Infusoria, star fishes, Earthworms. Crustacea. Insects. Mollusca. Fishes, Crocodiles and we now see Birds and Animals, without the ceaseless efforts of these heterogeneous labourers, the air, the rivers and the seas would all become loaded with impurities and the earth would soon be converted into one great charnel-house."

Meat under any circumstances.

SLAYER: Should we or should we not eat flesh of In grips animals and birds that live in forest and aring situare not useful to anybody but are on the edure he contrary positively harmful?

Protectionist: No; we should not eat their flesh for HDD set they also can be turned into good accounts if man likes to do so. One pig or one cock or peacock does more good and purification in the

shape of killing serpents and thus does more scavenging than a hundred human scavengers.*

Man would suffer if other animals were to consume his victuals. These wild animals and birds are food for other wild beasts and birds (hence man should better let them alone). Moreover if man, with the help of knowledge and thought were to explore the methods of putting such wild beasts as lions, etc., and such birds to good use, he can do so, Hence meat-eating should be absolutely prohibited. Why should not those animals which give us milk and other nourishing products be regarded with as great respect as one's parents?

From God's creation too, it is borne out that general good of humanity lies in the number of animals and birds to be comparatively greater than mankind, For God has created their food grass, so fruits and flowers in larger quantity than man's food. Besides those grow without any effort of ploughing or sowing on the part of animals and birds and God showers abundance of rain on them. Hence you should take to heart word that God intends that everyone should save them and no one should kill them.

SLAYER: They only commit sin, who kill animals with their own hands to eat their flesh; but be they do not who purchase it in the market. **who offer it to Bhairon (Bacchus). Chamunda (Hecate). Durga (Minerva) Jakhaya (Jehova), Vam Marg (Eleusinian mysteries), or any other sacrifice, for their eating tantamounts to the observance of what is prescribed by God or religion.

Protectionist: Animals would never be slaughtered if there be none to eat flesh, or to preach or advise the eating of it. Nay it

would die of its own accord, but for general misleading, profit and sale. Here is the authority of Manu in support of it.

अनुमन्ता विशसिता निहन्ता क्रयविक्रयी ।

सस्कर्ता चोपहर्ता च खादकश्चेति धातकाः ॥

(Manu Chapter V Shloka 51)

He who advises the killing of an animal, he who kills animals, he who sells or buys them for such a purpose, he who cooks the flesh, he who serves it for eating and he who eats flesh are all eight of them butchers and destroyers, or in other words are all sinners. It is a grievous sin to kill or eat an animal killed and eat its flesh in honour of Bhairon etc.

That is why the Merciful Supreme Lord has not laid down in the Vedas. (His Eternal Word), any command or injunction to eat meat nor has he prescribed the manner, method or mode of killing animals. Drinking too follows meat-eating.

Abstain from Liquor

Drunkard - Well Sir, let it be said that meat-eating should be given up But surely there is no harm in taking intoxicants.

Teetotaller - There are the same defects and blemishes in drinking as there are in meat-eating. The alcoholic intoxication suppresses and corrupts intelligence or reason and thus makes a man do what he is forbidden to do and makes him neglect his prescribed duty. The drunkard perverts the course of justice, substitutes wrong for right, and does the like contrarities in nature. Wine is produced from loathsome fermented substances and it turns to ultimately into a flesh-eater.

Hence drinking produces perturbation and sickness of mind and causes its deviation from the natural state. And he who drinks becomes devoid of knowledge and the like merits and virtues. he falls an unconditional victim to all sorts of demerits and vices and thus forfeits all access righteousness, prosperity happiness, salvation and to fruits thereof and behaving like brutes, gives himself up to eating, sleeping, Quarrelling and copulating and the like beastly actions and loses his manhood, thus wasting his life. Hence one should never indulge in the use of intoxicating liquors or drugs. Bhang (hemp) & similar stupefying substances are all inebriants like wine, so these too should never be taken, because they too impair the intellect and habituate man to drunkenness, indolence, cruelty and the like pernicious actions. Therefore, like wine or liquor use of these drugs is also absolutely forbidden.

Concluding remarks: So ye wise and virtuous men! Why do you not protect these animals with your life and wealth? Alas! what a great pity it is that when slayers take the cow, the goat and other animals

and peacock and other birds for slaughter they look suppliantly at all of us, bewail the heartlessness of the rulers and their subjects and appear to complain in the following strain.

"Look here, they kill us most horribly without any fault on our part. We wish to live so that we may be able to give milk and other nutritious products to both our protectors and our slayers and do not desire to be killed. Please see that all that we have is for the good of others and hence we call on you to protect us. We cannot present to you our affliction in your language, and you do not know our tongue; or else could we not like you, to have sued those, who carried us for slaughter, in a Court of Justice and seek sentence of death on them. We are non-a-days miserable and in great suffering as no one gets up to save us and if any one attempts to rescue us, the meal caters become hostile to him.

The good, however, should not mind this hostility. For, being selfish and absorbed in the attainment of their object to the loss of other people, the slayers do not see their own faults and are after their own happiness. But those who are benevolent should exert themselves to their best in the protection of these animals. All virtuous people of the world should in having recourse to their daily actions, follow the Aryas, who, according to Vedic Commands always did commendable deeds since the beginning of creation.

Blessed were the noble people of Aryavarta, who; in harmony with the eternal laws of nature, spent their life and property in the acts of benevolence and blessed are those who do that now. To the same end the Aryavartiya Emperors, Kings, Ministers, and millionaires kept forests half the earth for the support of birds and quadrupeds and obtained therefrom the pith of vegetables, milk, and the like purified alimentary articles, the eating of which favoured

health, intellectual power, vigor, courage, and similar praiseworthy qualities. Also, the conservation of trees produced plenty of rain, moisture and purification of the atmosphere when birds and quadrupeds were numerous, manure was also abundant. But the ways of the People of present times are just the reverse of what they ought to be. They all cut down trees and clear forests. They kill and sanction the slaughter of animals for their voracity. They fertilize and cause to manure the fields with ordure, piss and the like faeces. They thus spread and multiply diseases. They injure all, seek their own end, are blind to the interests of others, and do other contrary things. But the verdict of wisdom is to extract good even from evil. Therefore, the eating of the flesh of cows and similar other animals which is poisonous, and which causes innumerable diseases, should be at once abandoned to make room for the use of the highly nutritious substances fruits, milk and the like, produced by their instrumentality so that an indescribable good be conferred upon all. Protect the cow, and you will get milk, the elixir, of life, and "Nature's own compound for sustenance"; Listen to me, O my dear people of Aryavarta; what is the use of your life and property, if they are not spent in protecting the cow, the perennial fountain of universal beneficence? Reflect on the love of God who has created the world and all the things therein for the good of His creatures. In the same manner, you should devote your all to the cause of universal good.

It is strange, that the law to prevent cruelty to animals should lay down that weak and sick animals shall not be subjected to pain or loaded with a burden they cannot carry with ease, when it permits the unrestricted slaughter of them. The proclamation of the Most Gracious Queen Victoria, the former Empress of India, sets forth the same thing that no pain shall be given to these dumb creatures. Well, if no pain is to be given to these! Creatures, I ask you what pain can

be greater than butchering them? Is there any pain in imprisonment, greater than that of death? If you ask a man whether he likes the gallows or the prison, he will at once say without hesitation that he prefer confinement in the jail to hanging on the gibbet. Will a person who has sat down to dinner, be pleased if his dish is forcibly removed from him and he is kicked away? But such is the case at present. When the cattle go to graze in the pasture or Government forest, which God has created for their food, without paying the AK, they and their masters are both put to great trouble. It is no matter if fire burns the forest to ashes; but the cattle and their master must not be allowed to use it. Do not the cattle and their master feel the same kind of pain as a Raja or an official would feel; if forced to give up eating when hungry by a violent removal of rice or loaf from his presence, and subjected to tormenting pain? Pray attend to me, for I wish to impress again and again upon your mind that you should always remember that others feel as much pain as you do. You should also bear in mind that the power of the king increases proportionately to that of the animals, their master and cultivator of the soil. The Government receives taxes from its subjects on the implied condition that they will be properly protected; and not that the cattle, which constitute the safety and comfort of both the ruler and the ruled, will be entirely extirpated. However, let bygones be bygones. But open your mental eyes now and refrain from actions destructive to all, and do not suffer others to do them. Ours is the duty to point to you what is good and what is evil, and yours is to protect and be always prepared to guard the prosperity of without prejudice. May the Almighty Lord of two Universes bless you and we both abstain from hurtful, and delight in beneficent acts, and both you and we may live happily in peace. Do not throw away to the winds the Leon contained in these arguments, but always keep it in d

Act upon it and be always ready to save the life of these defenceless animals.

O Supreme Ruler of the universe and its mightiest monarchs if none saves these animals, condescend soon to protect and cause us to protect them.

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RULES OF GOKRISHYADI-RAKSHINI SABHA

1. It is the chief object of this society (Sabha) to bestow manifold comforts on the people of the whole world and never to injure anybody is its aim.

2. It shall be the greatest effort of this society to make such use of things according to the laws of nature and preaching of sages, as will before the appropriate greatest good of all.

3. The society shall not deem it proper to do what is mostly injurious though carrying with it little good.

4. The society shall respect all members who help its most beneficial cause with their lives and wealth.

5. As the aim and object of this society is for the good of all, the society fully expects assistance from the whole mankind.

6. Those societies of the various countries and islands which work for the well of being all shall be deemed as helpful to this society.

7. No person who is imbued with selfishness, anger, ignorance and the like demerits, and inclined against the good of the subjects or against desired politics, does anything wrong and harmful to the ruler or the ruled shall be taken as member of this society.

Section 3.

Sub rules of Gokrishyadi Rakshini Sabha.

1. Designation: The designation of this society shall be Gokrishyadi Rakshini Sabha.

2. Aims and objects: The aims and objects of this society are the same as stated its rules above.

3. How to become member?

Everyone who wants to observe and follow the aims and objects of this society can be its member. He should, however, be not less than eighteen years of age. The members of this society shall be known as Gorakshak Sabhasads, (Cow protectors).

4. 'Gorakshak Sabhasad defined: Everyone who has been on the rolls of this society for one year and who has during the period followed right conduct and who has further duly paid one hundredth part of his income or more to the society monthly or annually, shall be, 'Gorakshak Sabhasad' (Cow Protector). Such members alone shall have right of vote.

Such a one should write a letter to the Secretary of the Society saying that he will act according to the INS and object of the Society as described in its rules and that he should be enrolled its member. The Executive Committee of the Society shall however have the right not to accept as him member for any special reason.

(a) Proviso 1. The Executive Committee of the Gokrishyadi Rakshini Sabha, can abrogate the rule of one years membership in case of anyone. In that case the rule to become Gorakshak Sabhasad will operate from the next year of the Gokrishyadi Rakshini Sabha.

(b) Proviso 2. It is not essential that the King, the great, and the rich capitalists should only pay a hundredth part of their income as members of this society, they may in one lump sum, monthly or yearly pay a decent sum according to the capacity and inclination.

(c) The Executive Committee of this society can for some special reason take any person who pays no subscription at all, as its member.

(d) Under special circumstances given below opinions of those persons too can be recorded who are not on the rolls of the society namely:-

(i) When the rules are going to be more or less corrected or amended;

(ii) When under special circumstances, the Executive Committee considers it advisable and necessary to take their opinion;

(iii) He, however, who acts against the aim and object of this society shall neither be counted as Gorakshak (Protector of Cow) Sabhasad. Nor as Gorakshak

(iv) There shall be two kinds of Gorakshak Sabhasads one ordinary, the other respectable; those who pay ten rupees or more as hundredth part of their income, those who pay rupees two hundred and fifty in one lump sum and those who on account of their knowledge and other good and commendable qualifications are considered as such by the Executive Committee, all these shall be respectable members.

5. Society in two parts: This society shall consist of two parts, one ordinary and the other. Antrang or Executive.

6. Ordinary meetings: The ordinary meeting shall be of three kinds: (a) Monthly (b) Half-yearly and (c) Periodical.

7. The monthly meeting shall be held once in a month, monthly income and expenses shall be put before it and those

activities, performances and accomplishments of members which are worth mentioning shall be heard and considered by it.

8. Half Yearly meetings: Half Yearly meetings may be held at the end of Kartik (October-November) and Vaishakh (April-May). Its function shall be to consider and explain what emanates from credible and authoritative sources, to examine the work of monthly meetings and to thoroughly examine all income and expenses.

9. Periodical Meeting: This meeting shall be called by the Secretary or the President or the Antrang Sabha (Executive Committee) only for any special work or works and those shall be taken into account and decided in it.

10. Antrang Sabha (Executive Committee): There shall be an Antrang Sabha or Executive Committee to carry out conduct and accomplish all affairs, works, actions and purposes of the society. It shall consist of three kinds of members (1) Delegates (2) Respectable (Pratishthit) and (3) the Office bearers.

11. Delegates and their duties: These shall be representatives of their respective groups or sects and shall be selected and appointed by their groups. Every group shall have the right to change its representatives whenever it likes. The special duties of these delegates shall be -

(i) To keep themselves informed with the opinions of their respective groups;

(ii) To disclose those decisions and actions of the Executive Committee to them which can be appropriately made public;

(iii) To collect subscriptions from their respective groups and to hand over the same to the Treasurer.

12. Appointment of respectable members (Pratishithit Sabhasads): Respectable members should be appointed on account of their special qualifications to the annual, periodic and general meetings. Their number in the Antrang Sabha (Executive Committee) shall not exceed to more than one third the total number of members of that Sabha.

13. Election of Office bearers and Respectable Members: The respectable members and office bearers of the Executive Committee shall be elected in the annual meeting of every Vaishakh (April May). Any old respectable members and office bearers may be reflected.

14. Vacancies to be filled up by: Antrang Sabha: If before the expiry of one year the place of a Respectable Member or Office Bearers of the Antrang Sabha falls vacant, the Antrang Sabha can itself appoint some suitable person in his place.

15. Powers of Antrang Sabha: The Antrang Sabha subrules and other arrangements to carry on these should not be contrary to the general can the rules.

16. Formation of Up Sabhas by Antrang Sabha: The Antrang Sabha (Executive Committee) can appoint Sub-Committees from amongst its members for any work or consideration of a matter, for which they appear specially qualified.

17. Agenda of the Antrang Sabha: Every member of the Executive Committee shall have the right to give notice to its Secretary one week before the date of meeting that any subject shall be put on the agenda of the meeting and it shall be put on the agenda if the President permits. But if five members of the Sabha

write, to him jointly about any subject it shall always be put on the agenda of the meeting.

18. Meeting of the Antrang Sabha to be held fortnightly; the Meetings of the Antrang Sabha should be held after every two weeks. Its meeting should also be called by the Secretary or President or when five of its members jointly ask for it.

19. Number of officials: There shall be the following six office bearers of the Antrang Sabha:

- (a) President
- (b) Vice President,
- (c) Secretary,
- (d) Assistant Secretary,
- (e) Treasurer,
- (f) Librarian,

In case of necessity there may be appointed more than on one Secretary or Treasurer or Librarian and in that case the Antrang Sabha may distribute work amongst them.

20. President's Duties: The following shall be the powers and ties of the

(i) He shall be President of all the Sabhas (societies) such as the Antrang Sabha (Executive Committee), de qua

(ii) He should always be ready and willing to carry on the management and work of the society properly and he should always endeavour to protect it and to put it on the lines of progress. He should himself observe and follow the rules of the society and he

should see that all works of the society are done according to the rules.

(iii) If there are any difficulties but necessary item work, he should arrange for its execution immediately and he shall be responsible for any damage arising out of his action.

(iv) The President shall be member of every Sub-committee appointed by the Executive Committee.

21. Vice-President.

Duties of Vice-President.

A Vice-President shall act for the President in the absence of the latter and it shall be his paramount duty to help the President in his duties. If there be more than one Vice-Presidents, the Antrang Sabha shall decide which of them to work for the President.

22. Secretary.

Duties and powers of the Secretary.

The following shall be the powers and duties of the Secretary:

(i) To enter into correspondence with everyone in accordance with the directions of the Executive Committee;

(ii) To write proceedings of the Meetings and to write it himself or get it written before the date of next meeting:

(iii) To give the names of those Gorakshaks and Gorakshak Sabhasads in the monthly meetings of the Executive Committee, who have joined the society in last monthly meetings and to disclose the names of those who have r resigned from the society since then;

(iv) Generally to keep an eye on the work of the servants and to see that the rules, sub-rules and directions servants of the society are observed and followed;

(v) To see that every Gorakshak Sabhasad belongs to some group or sect and that every group has nominated its representative to the society:

(vi) To receive and give seats to people respectfully who come to a meeting on its notice;

(vii) To attend every meeting punctually at the fixed time and to be present in it throughout.

23. Treasurer.

Duties and powers of the Treasurer

The Duties and powers of the Treasurer

(viii) To keep proper amount of the expenses and income of the society and to grant appropriate receipts about them;

(ix) to give money to anyone without the permission of the Executive Committee and to give money to the President and the Secretary not exceeding the amount fixed for them by the Executive Committee. The official who spends a sum of money shall be responsible to prove that it has been properly spent;

(x) To keep account fixed rules and to submit them to the Executive Committee every month for its scrutiny and sanction.

24. Librarian:

Powers and duties of Librarian.

The Librarian is to maintain the library of the society in order and to preserve those books which are meant for sale. He is to keep accounts of all books and he is to issue books and take back on return.

25. MISCELLANEOUS RULES

When opinions of Gorakshak sabhasads be taken;

The opinions of the Gorakshak Sabhasads shall be taken under the following conditions:-

(a) When the Executive Committee decides that adjudications of the general meeting should not be enquired into by it but the opinions of the Gorakshak Sabhasads on it should be ascertained;

(b) When one fifth or more of all the Gorakshak Sabhasads write about it to the Secretary.

(c) When, any rules concerning expenditure management settled decisions are under sp consideration or when the Executive Committee wants to under special know the opinion of all the Gorakshak Sabhasads:

26. Absent Officials place to be filled up:

If any Official is absent at any time from any meeting, the Executive Committee can appoint any able person in his place.

27. Till when an official to continue work:

If any person is not appointed of an official, the existing official should continue to work as such till another's appointment.

28. as open to Gorakshak Sabhasads:

Proceedings of all meetings and sub committees shall be reduced to writing and the Gorakshak Sabhasads shall have the right to see them.

29. Quorum: The meetings shall be held when atleast one third of the members are present.

30. Decisions to be by majority:

All decisions of the meetings and sub committers 1 shall be by majority of votes.

31. The one tenth of income to be reserved:

One tenth of the Income shall be kept by the group concerned.

32. Gorakshak and Gorakshak Sabhasads to know Vedic science:

All Gorakshak Sabhasads should know the Vedic All and other science useful for the society and should preach them to others.

33. General Function of Gorakshak and Gorakshak Sabhasads: It behaves all Gorakshak Sabhasads to have an affectionate regard to help for the society whenever there is any occasion of gain or particular happiness in their family.

34. Behaviour of Gorakshak and Gorakshak Sabhasads amongst themselves: It behaves all Gorakshak and Gorakshak Sabhasads to help each other in times of distress and trouble and to join festivities of each other on occasions of happiness and never to let the idea of high and low enter their minds.

35. Help by the society to its members in case of necessity; If the Gokrishyadir Rakshini Society is satisfied that any Gorakshak has become an orphan, or he dies leaving a widow, or his issues become orphans and they cannot maintain themselves, the society shall make satisfactory and appropriate arrangements for their help and protection.

36. How disputes should be settled: If there be any discussions or disputes amongst the Gorakshak Sabhasads they should settle them themselves or have them decided by their

domestic tribunal. If that be impossible, they may seek redress from the law courts.

37. Expenditure of gains of the society: All gains and profits made by the Gokrishyadirakshini Sabha shall be spent in matters of general welfare and never in trifling. Anyone stealing the money of this society shall be guilty of the sin of killing cow and shall undoubtedly suffer great distress and agony in this world and the next.

38. How to spent money of this society: The money of this society should be generally spent as follows:-

- (i) In purchasing cows and in maintaining and them.
- (ii) In purchasing jungles and grass:
- (iii) In engaging servants and supervisors to protect and preserve such jungles and grass;
- (iv) In constructing tanks, sinking wells and other water channels:
- (v) Over general welfare of all when the income is great and the society is at the height of its improvement.

39. Duty of the good: All good persons should never think of inflicting any pecuniary loss or other harm on this society rather they should, so far as it lies in their power, spend their whole energy and health for progress of the society.

40. Beliefs of members of this society: All the members of this society should know and believe that when the member of cows and the like milch animals will increase the production of agriculture shall proportionately increase and larger and larger quantities of milk, clarified butter and other nutrition products shall likewise increase,

to the great benefit and varied happiness of mankind. It is not practicable to secure the general good otherwise.

41. Killing of cows a despicable deed: No trustworthy or credible persons of authority will like the despicable deed of slaughtering cows when the protection of cows as described above gives benefit to lacs of persons.

42. Use of milk of recently delivered cows:

The milk of cows who have recently delivered calves shall for one full month be sucked by their calves and the remaining should be mixed with grain cows, in the second month the milk of three udders of the COW be sucked by her calf and the milk of one udder to be utilised for drinking purposes; and from the beginning of the third month half of her milk should be used and the other half left for the calf of the cow till she gives milk.

43. Condition in disposing off cattle of the Society: It behaves all the members of this Society that whenever any of the cattle preserved by this Society is given to any person, to obtain from him an agreement in writing according to law to the effect that when the cow becomes infirm and is no longer useful for him, and he has not the means to feed her, he shall not give it to anybody but shall return it to the Society for preservation and maintenance.

44. General duties of the Executive Committee:

It shall be the most paramount duty of the Executive Committee to secure cattle as stated above, to maintain and protect its cattle, to improve and increase them, and to use them and derive benefit from them according to the and laws of nature. The cattle should be always under the control and preservation of the society. No one should have these powers over them.

45. Fruit of Cow Protection: As this is an extremely beneficial work (protection of cow) it is certain that he who undertakes it shall assuredly achieve entire and complete happiness in this world and the next.

46. No happiness Otherwise: No person, who does not act upto the aforesaid aims and objects of this Society, can ever have complete attainment of happiness.

47. All life is prone to happiness: Breathes there a man in this creation who does not believe in his mind that other living beings feel happiness and pain as such as he does for himself.

48. Rules and sub-rules may be altered:

These rules and sub-rules may be corrected, amended, struck off or added to, on appropriate occasions or yearly meeting of the general body after the issue of required notice.

ओउम् सह नाववतु सहनौ भुनक्तु

सह वीर्यं करवाव है।

तेजस्विनावधीतमस्तु मा विद्विषावहै ॥

तैत्तिरीयोपनिषद् वल्ली २ अनुवाक ?

"May God protect us both (the author and the reader), may He send us enjoyments, may we acquire strength together, may our learning be full of lustre and glory, may we never hate each other".

Taittiriyopnishat, II Valli, I Anuwaka.

धेनुःपरा दयापूर्वा यस्यानन्दाद्विराजते ।

अख्यायां निर्मितस्तेन ग्रन्थौ

गोकरुणानिधिः ॥

मुनिरामाडक चन्द्रेऽब्दे तपस्यस्या

सिते दले ।

दशम्यां गुरुवारेऽल कृतोऽयं काम धेनुषः ॥

"He, in whose name the world Anand is preceded by the word Daya or compassion for the cows (Daya Anand = Dayanand) has written the book call Gaukarunanidhi".

This Gaukarunanidhi was completed on Deshmi of Krishna Paksa of lunar month Phalguna on Thursday 1937 Vikrami era corresponding with the 24th February 1881 A.D."

Tr. These rules and sub-rules were not so for translated into English. But their translation appeared to me to be necessary, not only because they are part of this treatise but also as they disclose unmistakably that Bhagwan Dayananda desired that delegates of all religions sects or groups should jointly take part in the noble work of protection of cows and other milch animals on utilitarian, fiscal, rational and medical grounds for the everlasting good of humanity as a whole. I may add that in the original there are no marginal notes to sections but I have added them from the subject matter of each section so that the reader may have a bird's eye view of all the sub-rules.

It is significant that over two lacs of copies of this book were published in Nagri by Paropkarini Sabha alone. No one knows how many were published and sold by others.

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