



# COMPASSIONATE FRIEND

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LIBERATION  
FOR CIRCUS  
ANIMALS

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# Beauty Without Cruelty



INDIA BRANCH : 4 PRINCE OF WALES' DRIVE, WANOWRIE. PUNE 411 040.  
Tel: (+ 91.20) 84 0321 Fax : 84 0312 e-mail : bwcindia@giaspn01.vsnl.net.in

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President Mr Akbarali H Jetha  
Honorary Treasurer Wg Cdr(Retd) R K Kachru

Honorary Secretary Ms Rajkumari Mutha  
Chairperson Ms Diana Ratnagar

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is a way of life  
which causes no creature  
of land, sea or air,  
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*Editor and Publisher*

Diana Ratnagar, Chairperson,  
**Beauty Without Cruelty, India**  
4, Prince of Wales' Drive, Wanowrie, Pune 411 040

*Layout and Design*

Dinesh Dabholkar

*Printing*

Kant Dabholkar,  
at M/s Kant Dabholkar, Pune 411 001

## BWC Centre Directors

### Bangalore

Mr Sudershan Kumar  
M 4/1 SFHS BDA Flats, BTM Layout  
Bannerghatta Road, Bangalore 560 076  
Tel (0 80) 668 4438 / 668 4942 Fax 668 9532

### Calcutta

Ms Purnima Toolsidass  
15/B, Clive Row  
Calcutta 700 001  
Tel (0 33) 220 9311-2 Fax 220 5665

### Chennai

Ms N C Ramaa  
C/o Mr N C Ramanujachary  
The Theosophical Society  
Adyar, Chennai 600 020  
Tel (0 44) 491 3584

### Mumbai

Mr Hireņ Kara  
Pallonji Mansion, 43 Cuffe Parade  
Mumbai 400 005  
Tel (0 22) 204 1942 / 215 0558 Fax 204 1046

### New Delhi

Ms Kamala Shastri  
201, Asia House, Kasturba Gandhi Marg  
New Delhi 110 001  
Tel (0 11) 338 7733

### Varanasi

Dr C V Agarwal  
C/o The Theosophical Society  
Kamachha, Varanasi 221 010  
Tel (05 42) 32 1234



*On 4th January 1999 in Chiang Mai, Thailand, at the inauguration of the 33rd World Vegetarian Congress, a statement of intent was made to the delegates brought together by the International Vegetarian Union. This historic statement sets a goal for the human race to create a world which is compassionate, merciful and planet friendly. It is hoped that this declaration will inspire and motivate generations through out the world during the coming century until the goal is achieved.*

## **The Millennium Vegetarian Pledge**

**We hereby pledge to bring about a 21st Century in which the human race will finally make peace with the animal kingdom. Human beings will no longer kill, maim, torture or exploit fellow sentient beings for food or other purposes.**

**Animals will have fundamental rights which will be internationally recognised.**

**It is clear beyond any doubt that the survival of the human race depends upon the survival of the forests and other natural resources and of the animals which whom we share this planet. We pledge to protect all of them. We oppose the introduction of animal genes into human beings and the genetic manipulation of plant foods. The human race will reach the pinnacle of civilisation when it extends the hand of friendship and compassion to the animal kingdom and returns to the healthy plant-based diet best suited to the moral and physical needs of our species, thus avoiding the related evils of animal exploitation, human starvation and environmental destruction.**

**At the close of the 20th and the beginning of the 21st Century, let us make a tryst with destiny to create a world free of violence towards all living beings who are dependent on our love and compassion. Together let us embark on that long journey which will bring about a world in which all animals are treated with compassion and mercy and accorded rights that human being take for granted.**

# The Questionable Ethics of Treating Wild Animals as Resources for Human Use

Presented at the 6th World Wilderness Congress, Bangalore on 26<sup>th</sup> October 1998

Ranjit Konkar

*No animal should be considered as a 'resource' for humans. Animals have a purpose for existence that is independent of the existence of man - in all likelihood, their existence would flower more in man's absence than because of our patronising subjugation of them. The history of considering animals as resources for us is long, probably as long as man's advent to settled civilisation. It was naturally the more docile, timid, herbivorous animals that we managed to subjugate and tame into living with us. The larger, more ferocious, and the carnivorous animals retained their homes in the wilderness but not free from human abuse. The habitats of wild animals — the wildernesses of the world like the high seas, the deep jungles, the deserts, and the tundra - being generally hostile or inaccessible to man, allowed them to escape the institutionalised abuse which we heaped upon our domesticated friends over the centuries culminating in this half century's disgrace of factory farming. Death at human hands would generally be cases of local populations subsisting on hunting and trapping. Absence of extensive transport facilities and of technologies of mass production and storage kept most kills a local issue. Cruel as these deaths of wild animals were, their lives as long as they lasted would at least be lived in freedom.*

## Abuse of Wild Animals

The abuse of wild animals at our hands found new patrons as the march of our civilisation continued. Earlier hunted only by local, indigenous populations and then only for their body parts like flesh, skins, and horns, over the centuries more and more wild animals began to be captured for reasons other than for basic subsistence and by people other than hunting tribals and for markets other than local, often spanning the globe. A market grew for uses such as entertainment (Roman to present-day circuses), decorative adornments of homes (caged birds and fish tanks), religious association (maintaining 'temple elephants,' sacrificing migratory birds), for supposed education (zoos, aquaria), and research (breeding zoos, laboratories), to name a few.

Elephants, tigers, lions are captured from the wild, separated from their herd, and brought to the artificial, urban jungles of man to be trained as circus animals using the most

barbaric methods imaginable. All sorts of wildlife are jailed lifelong as zoo exhibits, frequently in cages that do not allow basic freedom of movement to limbs. Fish which roam the seas are captured and imprisoned in glass jails called aquaria, so that we may 'educate' ourselves about the natural world. Primates are torn away from their forest habitats, wrenched from their offspring or parents and subjected to the horrors of medical research by deliberately being inflicted by germs of diseases like AIDS, which are caused solely and are preventable entirely by choice of human living habits. Ironically, God is used as an excuse for much wild animal abuse in India: the most graceful and magnificent migratory birds are hunted using shotguns and offered as sacrifices to God by semi-urban people not more than 10 kilometers from Bangalore; elephants are uprooted from their herd in the wild and brought to the temples of Kerala to perform the task of temple elephants, there to suffer the hot concrete surfaces of the temple and

the pointed goad of its trainer: such are some of the various forms in which wild animals encounter man.

In a final blow to their freedom, wild animals too began to be 'farmed' for their body parts much like domestic cattle. The fur industry was the first to bring the horrors of factory farming to the denizens of the wild by shutting the beautiful furry animals of the wild, such as the mink and the silver fox, into metal cages where they live their entire lives and where they die a suffocating death. Crocodiles and ostriches began to be 'farmed,' rabbits bred to be killed, all because they are an economic resource for man.

Besides the direct demand of individuals for items of animal origin, there is a heavy burden that man's progress forward in his march of civilisation has indirectly placed on wildlife. Uncontrolled horizontal growth of his cities resulting in encroachment of human settlements upon wildlife habitats; decimation of forests for industry; development policies allowing road and railways through jungles, hotels and restaurants inside jungles that leave no scope for allowing adoption of a co-existential ethic; a rate of growth in population that leaves one gasping; shockingly intrusive notions of tourism including safaris, game sightings, motor boating in lakes used by wild animals for drinking; and above all the adoption of lifestyles that are all but unsustainable have all taken a heavy toll on the wild animals of this earth.

### **Compromises - at the Cost of the Victim**

Unfortunately, the solutions that man has come up with to check this toll have tended to display a stubborn refusal to change our ways, even after acknowledging our faults. Everyone knows that the piece of ivory they own has come from a killed elephant. Yet the demand for ivory does not abate. Everyone knows the reality behind obtaining fur. Yet

they cannot give up the temptation of wearing a fur coat. They know that eating the meat of ostrich supports the artificial rearing and a not-so-easy death of the magnificent bird. But the taste buds win.

To arrive at a compromise between those who demand that wild animals be left alone and the commercial interests who want all regulation to go, many agencies whose mandate it is to work for the defence of the creatures of the wild have capitulated to the industry and have agreed to adopt measures which ensure sustenance of not the animal victim but the businesses and which would not be acceptable if the victims were anybody but voiceless creatures.

### **Abuses in the Name of Conservation**

What are some examples of the abuses carried out in the name of solving the problem?

#### *Limited 'cropping'*

The creators of the demand for animal products like fur, hide, cosmetic ingredients, if at all moved by the visual evidence of the suffering they cause to the wild animals, rather than give up use of the product, demand instead that the source of their supply come from special, reserved areas where it is 'alright' to kill a 'fixed number' of animals to supply them their needs. This is the genesis of animal farms, where words like harvest attain a new, macabre meaning.

#### *Legalised hunting*

In an effort to pacify the hunting enthusiasts, mostly with political or otherwise influential connections, a certain number of licenses are issued to such people for them to exercise their right to kill defenceless creatures.

#### *Culling for population control*

Perhaps the most tragic is the situation where the success of a conservation program results in the number of animals exceeding the number which the program managers wish to see on that piece of land. The solution that

is adopted - picking among them and shooting them to death - makes one wonder why the conservation program was implemented in the first place. Why is it better for the elephant to die at the hands of a park ranger designated to shoot than at the hands of a poacher? And on what scientific basis was the decided number arrived at?

We might also do well to ask ourselves which is the species on earth whose population is the cause for the greatest concern today? Humans. Would we ever consider solutions for this concern that come even close to those adopted for curtailing the population of other species?

### **Objections to the Concept of 'Sustainable Consumptive Use'**

The notion of sustainable consumptive use is entirely selfish, anthropocentric, and utilitarian. It asks: what is the maximum I can extract from the animal species without being the embarrassing cause of their extinction. Its lack of respect towards the subject animals cannot be more obvious. Put another way, it asks: how much abuse can the animals sustain to provide me my never-ending list frivolous demands?

#### *The Ethical Problem*

commodification of live, sentient animals causing pain, suffering, and loss of life to them.

#### *Sanctity of Individual Life vs. Conservation of Species*

While the goal of preventing any species from going extinct is laudable and very much to be worked for where this danger is present, we feel it is a very limited goal, and sometimes one that is used to justify a self-serving goal. By this I mean that it is turned around and presented as an argument to condone slaughter just because species extinction is not in threat. The sanctity of

individual life must be placed above the perceived importance of perpetuation of a species. It is notable that preserving individual life preserves the species, but not the other way round. Surely, then, conservationists should have no difficulty in adopting the first attitude as one of their means. The ethic of non-violence reaps the same rewards of conventional conservation and in an obviously more peaceful way.

#### *Difficulty of limiting the scope of this concept*

Through 'use' and 'domestication,' today's wild species become tomorrow's farm animals, open to all sorts of legal abuse. An example is ostrich farming. An animal which not more than a hundred years ago was to be found only in the wild and living life as nature intended for it was taken indoors (or at least within paddocks) and reared artificially. Today, it no longer qualifies for protection under wildlife laws because the past century's subjugation under the hands of humans has deprived it of that status. With no laws on its side, its callous treatment for achieving the goal of putting the maximum weight of meat per bird on the table at the least possible cost, goes unchecked.

If opened up for one species, all receive the brunt. Proliferation is unpredictable. One example is the intensive 'factory' farming of domestic animals: intended for hens, now rabbits, milch cattle, goat are all being targeted for factory farming. How is such proliferation to be checked in the case of wildlife? Musk Deer farming has already started.

#### *Projection of 'sustainable use' as the only solution*

Perhaps the most objectionable argument for sustainable use is that nothing else would work. This is simply the case of not wanting to try out the hard but permanent solutions. Or a smokescreen to hide our inability to curtail our desires or change our habits.

Examples of successful peaceful coexistence of man and animal, and of ethics-based conservation do exist. Two cases worthy of mention are the Bishnoi tribe of Rajasthan and the village of Kokre Bellur of Karnataka. The Bishnoi are a people with deep attachment to their animals, and not in the manner that a livestock farmer has for his farm animals. The Bishnoi are strict vegetarians and would never tolerate the harming of their animals in any way. They extend their brotherhood to the wild animals in their countryside, such as the black buck and the chinkara, as well as to their domesticated animals. Kokre Bellur is a village that happens to be a stopover in the journey of migrating pelicans each year. The villagers see them as their guests and do not allow any harm to come to them. A hands-off policy is implemented by the villagers upon visitors to Kokre Bellur who display intentions of handling or feeding the pelicans in any way. Both these places are examples of how man has chosen to live in a harmonious way with his animal co-inhabitants without involving harm at any stage and based not on any commercial or utilitarian principle but on ethical coexistence.

Another example, illustrating the lengths that man has gone in his sacrifice of self for the sake of his animals is that of farmers in Gujarat during the famine of 1987. In a world where at the slightest sign of fall in profits from keeping animals alive their owners all too readily sell them off to the slaughterers, it is reported that many a farmer from this largely vegetarian state chose to walk hundreds of miles to feed his cattle than sell his cattle to the butcher.

While it is not implied that an example in one part of the world would be replicable in another in all its detail, effort to understand and follow the underlying attitudes should surely be made. The specific animal may vary

from place to place, dietary habits also vary; but there seems to be no reason for our attitudes towards all animals to not be one of non-killing, non-injury, non-harming. Do we not seek to universalise the values of equality of all humans, of men and women, the special treatment that children, senior citizens, and handicapped must be given. Can we not similarly learn from examples of benevolent, peace-promoting attitudes towards animals from other societies and religions of the world?

### *Propagation of falsehoods*

The attitude of people towards vegetarianism is illustrative of turning a blind eye to an easily available, inexpensive solution that stares us in the face and turning instead to alternatives that seek to bring hitherto untamed species into our net of exploitation. We have heard eminent veterinarians tout, at high-profile wildlife-related conferences, farming animals like crocodiles and rabbits for their meat as the only solutions that will save the people of this overrun planet from starving to death! The notion is sought to be made popular that it is impossible to sustain a completely vegetarian population.

Research after research points out that the only diet that will sustain the growing human population on this earth is the vegetarian diet. The number of vegetarians that can be supported on the same land that supports one non-vegetarian can be as high as 20! Rearing animals for food places a tremendous burden on the earth's natural resources such as water, land, soil fertility, etc., and provides the worst nutrition to man. The amount of water it takes to raise a steer to slaughter age is enough to float a destroyer! 80% of grain grown in the industrialised countries that can be directly fed to human beings is instead fed to fatten the animals raised for meat. The ratio of plant protein fed to a cow to the yield of animal protein from the cow is 16:1! People who

choose to ignore these facts have the burden of proving it otherwise before they recommend killing more animals, especially those still enjoying the benefits of freedom in the wild.

### **The Ethics Argument**

In presenting an ethics-based argument, we do not wish to preach as if to people unfamiliar with the value. We do not wish to put down the efforts of all our sister organisations whose goal is also the reduction of suffering of animals. We recognise that they have different mandates and that within those mandates they face severe constraints and that they are constantly striving to arrive at solutions within those constraints. With them we chiefly differ in the extent to which to go: often they fall short

of where we think one should go. However, in the case of people advocating animals farms and sustainable consumptive use of animals, we differ fundamentally and oppose their position outright.

The main goal of bringing up the topic at fora like this is to point out to people the insensitivity that is creeping into our outlook towards animals. When all current trends point towards a 'utilitarian' attitude towards other animal life, we would like to remind people of the higher goal that, as the only species holding the value of empathy, we must constantly strive for in keeping with the demand of ethics.

This demand of ethics is simple: not to do to others that which we would not like done to

### **The So**

*If such are the problems, then what are the solutions? BWC's thesis is that if there was no killing, no interference (invariably destructive) in the play of nature that imbalances and conflicts are introduced, created and environment, human society must be*

### **At A Personal Level**

*Not be a consumer of any animal product. Turn vegan. Stop eating that meat. Throw out that leather shoe. One cannot begin to imagine the relief we would cause to the animals, to the environment, to the economy, to the ecology, by giving up use of animal products. This step will bring with it two things: a relief of at least not being personally contributory to the killing of wild animals far away, and a definite if long-term reduction in the market for that item. If anyone doubts the viability of such a lifestyle, let them know that hundreds of thousands of people around the world are actually living such lives day in and day out.*

*Not keep caged birds. Aside from the obvious cruelty of imprisoning a creature made to fly in the open skies, the importance of this also relates to the vast trade in wild birds that*

happens internationally, resulting in millions of birds from various parts of the country landing up in pet stores.

*Not live lifestyles that place a heavy demand upon the environment. This pertains to the chain of demands that is inherent in a high-consumption lifestyle. Take one example: use of excessive furniture in the house. The dining table was not part of the Indian household's furnishing until recently. One would sit on the floor and eat. With the dining table and the six chairs that go with the table, up went the per capita consumption of wood. Where was the wood to be supplied from but from the forests? The same forests that the elephant wanted to live in. But we started demolishing the elephant's home because we wanted to furnish ours with it and emulate the West in its ways of dining around a table.*

*These steps are well within the scope of each individual to practise in her or his own daily lives.*



us. Life is dear to each one of us, perhaps the most dear possession we have. No one wants her or his life to be terminated ahead of time, and least of all, at the behest of someone else. In general, none of us would like to be harmed in any way, mentally, psychologically, or physically. Thus, not causing willful harm to any living creature that has not harmed us is presented as the most important value on this earth. Sanctity of life, especially that belonging to sentient creatures, is the most important value to uphold. Sight of this fact must not be lost in arriving at any solution that involves deciding upon the lives of sentient creatures, be they stray dogs or wild elephants. **BWC** makes no distinction between the sanctity of

life of any creature. Human or non-human, domestic or wild, beautiful or ugly, exotic or common, useful to humanity or useless for human ends, the rights of all creatures to lives of unhindered freedom from the interference of man are considered inviolate. Their lives are not ours to decide what to do with, what use to put to, or give a value to. The dearness of life to the holder of that life is the most important measure of the value of that life.

Can there be a more fundamental and important right than the right to live in unhindered freedom? Do we, or do we not, want to live up to the ideals of our spiritual leaders? One can either be a practitioner of non-violence or be practising culling in the name of conservation.

## **olutions**

*problems related to either sustainability or conservation would arise in this world. It is through man's ting situations of confrontation and competition. If we truly desire to see the end of exploitation of animals prepared to take the following measures.*

### *At A Collective, Societal Level*

*Punish both the buyer and the seller of parts from wild animals.*

*Keeping of caged birds to be banned much as being in possession of wildlife is illegal.*

*Abolish animal acts in circuses.* The time for this has come. Torture of animals for performing acts is an anachronism and has no justification. It has to go. Zoos that put animals in cages or chain them must be shut down - they have no reason to continue. These are simply not the homes of the wild animals and nothing is to be learnt from watching them in these environs.

*Abolish the use of animals in testing of laboratory products an for laboratory experimentation.* As a working compromise, one may think of a time-bound program such as: Giving up use of wild animals for any testing giving up use of all

animals for testing all but life-saving drugs.

*Practice the three R's: reduce, reuse, refine while alternatives are found out which will make use of animals for this purpose redundant.*

*Allocate money and human resources extensively towards education and awareness.* The remaining steps are to be taken by organisations more than by individuals. They can photograph or film or videotape the abuses being heaped on wild animals or any aspect of the wilderness. Let these pictures and films be screened extensively at all fora available. Have humane educators educate the children and the parents of these children. Let people see for once the cost of their unsustainable lifestyles. Only after making all these efforts and failing would we be justified in looking for other ways out.

*BWC does not claim to have the answer to all the problems. But we do insist that any answer that is propounded behoove us human beings, the only animal for whom morals are an issue. We have also consistently maintained that reform begins with the individual. And if everyone agreed to reforming herself/himself, it would end with the individual too.*

# Animal Sacrifice Halted in Tracks



in 1997, the Chamundi Express was repeatedly stopped on its early morning run from Mysore, at various stations along the way by groups of people. Having halted the train unofficially, ceremonial *pooja* of the engine was performed, in

**Beauty Without Cruelty** congratulates Geeta Manja of PFA - Mysore for her success in getting ritual animal sacrifice stopped at a most unlikely and unexpected venue on the occasion of *Ayudh Pooja* this year. The venue of the thwarted sacrifice was - if one may believe this - the Railways! Yes, our own, publicly owned, Indian Railways, whose only association with animal cruelty could have been said to be the non-vegetarian food it serves to its passengers. But not so! In keeping with India's reputation for being a showpiece of the most glaring contrasts imaginable, employees of the largest public sector employer of the country are found performing on the railway tracks the medieval custom of ritual animal sacrifice on the occasion of *Dassera*, while this same organisation makes news for importing from the US the latest and best diesel engines for freight carriage in the country. Where else but in India?

A letter written to Geeta Manja by a passenger on the Chamundi Express that plies between Mysore and Tirupati first revealed the incredulous problem to PFA and BWC members in Mysore and Bangalore. What the letter reported to have happened was this: on the day of *Ayudh Pooja* of *Dassera*

keeping with the tradition of worshipping the tools and implements of one's trade on *Ayudh Pooja* day. But, in a ghastly and macabre conclusion to the *pooja*, a goat or sheep was butchered on the tracks and its blood smeared on the engine to 'sanctify' it. Due to such incidents happening repeatedly along the way, the train ended up arriving much later at Bangalore than its scheduled time.

That such a thing should happen was beyond the comprehension of the activists, despite them knowing of all the demented ways in which people celebrate religious festivals. Geeta Manja took it upon herself to prevent this incident happening this year. Communicating to the Railway authorities her organisation's objection to the anticipated event, but being aware that written protests evoke no action from the authorities, she decided to be physically present and stop the reported butchery.

Accompanied by two other PFA volunteers from Mysore — Jai Malhotra and Harish Hegde — she boarded the train on September 30 at Mysore to travel to Bangalore by the first compartment of the train (the one attached to the engine).

True to the report of the complainant in her letter, the train was repeatedly stopped outside intermediate stations on the Mysore-Bangalore run. At each place, a crowd of local people would gather in preparedness for conducting the *pooja*. And sure enough, one of the ingredients of the *pooja* was the sacrificial animal. A goat or a sheep. And the instrument of its planned death: a long, steel, butcher's knife.

Getting down immediately when they saw this happening, the threesome confronted the engine driver and the railway engineers with their objection and with their intention of not allowing the sacrifice to happen at any cost. A copy of the *Karnataka Prevention of Animal Sacrifices Act (1959)* had already been presented to the engine driver at Mysore station. It was brought to their attention now, with warnings of what punitive action they were likely to face if they violated the law. In the face of heated arguments from the locals, the firm yet polite insistence on the activists' part that the Railway staff abstain from the bloody practice finally proved effective in dissuading them from proceeding with the act. Thus the *pooja* was conducted without the taint of bloodshed of innocent creatures.

Geeta Manja deserves nation-wide praise for showing what an ordinary citizen can do to help eradicate social evils even when these are conducted by the covert blessings of giant organisations like the Railways. In the attitude of a true *satyagrahi*, she has demonstrated what a combination of initiative, courage, determination, and moral rectitude can achieve. Geeta Manja has previously worked with us - and continues to do so - in our campaigns against animal sacrifice in Udbur village of Mysore district.

It was learnt that the people gathered were all Railway employees, thus making their actions the responsibility of the Indian Railways. It was also learnt that the custom

was to conduct the sacrifice for the passage of the first train at the station. This knowledge can be put to good use in future campaigns against this practice by ensuring, through sufficient volunteer power, that the sacrifice is prevented for the first arrival of any train at all stations of Karnataka. Subsequent trains do not qualify for the same treatment.

Please express your protest over such incidents to The Divisional Railway Manager, Divisional Office, Southern Railway, Bangalore 560 021. Make your displeasure known, and also your intention to take the Railways to court should such incidents recur next year.

### Udbur Villagers Keep Word

Volunteers from BWC and PFA, made 3 preparatory visits since September and got the villagers assurance that no animals would be sacrificed in the Temple on *Makar Sankranti* and also got SP Sunil Agarwal's constables posted there this year as a precaution. We ran the *prasad seva* this year too. We learnt from the Panchayat president Murthy, that Maneka Gandhi had directed the Forest department to ensure no hunting of foxes. The hunt was, however, carried out in defiance and through the Forest Department fellow's connivance (it seems he told them to hush up any capture otherwise he would be in trouble, having received the Minister's orders to prevent the hunt) - but without success: no foxes were found. The procession was carried out without it. They substituted a hare instead. The atmosphere was a little subdued because of their failure to find a fox. It will still require monitoring for at least another year before they can be said to have given it up without external persuasion/pressure.

# The Tender Humanity of Animals

Badri Narayan

In the Buddhist scriptures, we learn of the *Bodhisattva*, who attains the perfect state of *nirvana*, the extinction of all desires and blemishes, but chooses to return to *samsara*, the world of suffering beings. He does not disappear into a heaven of his own making, but places himself in the service of others.

What purpose prompts a saviour like Siddharta Gautama or *Maitreya*, the future Buddha, to return to the world that he has overcome? Why do such beings return from the state of bliss to establish the foundation of the kingdom of *dharma*, righteousness, in troubled ages, and to deliver the holy and the meek from oppression?



The *Bodhisattva* returns because he is impelled by an innate overflow of compassion. The Buddhist scriptures tell us that our *karma* is our refuge: it is shaped both by our inheritance and by our own effort. Therefore, to shower compassion on one's fellow beings is to build a *karmic* bridge for them between *samsara* and *nirvana*.

One lesson that we are taught along this path is that we may receive wisdom from the most unlikely teachers; and that we must judge a being, not by his body, *sharira*, but by the quality of his mind, *manas*.

There is often a dichotomy between a being's external countenance and his inner disposition: his physical and mental *dharma*s may not be identical. This message comes across with particular clarity in many enlightening old-world animal fables, like those collected in the *Jataka-mala*, the 'Garland of Birth Stories' which recount the Buddha's previous births as a *Bodhisattva*.

In the *Jatakas* – as the experience of animal lovers and pet owners will bear out – a relationship with an animal turns out to be far worthier than a relationship with a human. In these tales, the animal reveals unsuspected subtleties of tenderness, understanding and fellow feeling; and indeed compassion is held in great veneration by Buddhists, for compassion is the Buddha-nature.

The Buddha explained that the *dharma* enjoins compassion towards all animals, for do they not also possess a Buddha-heart and a Buddha-mind? Come into the world, the Buddha said, to a friend, not to be at strife with your fellow beings. Save, if you can, liberate, deliver! Show kindness, compassion, and walk in holiness.

Listen, therefore, to this retelling of old wisdom from *Nigrodhamiga Jataka*. There once lived two rival herds of deer in the forest of Kashi; one herd was called the Banyan Deer, the other was called the Branch Deer. The King of Kashi, Brahmadata, relished venison, and, by arrangement, it was decided that one deer should go voluntarily to the royal kitchen every day, the two herds taking alternate turns to provide the rapacious monarch his daily venison.

In that life, the *Bodhisattva* – the Buddha-to-be – was born as the King of the Banyan Deer.

One day, it was the turn of a gentle doe from the Branch Deer herd to go to the kitchen. The doe, big with child, was unwilling to die so soon; she longed to see her little one's face before she died. In spite of her pleading, no deer from her herd agreed to be a substitute.

But the *Bodhisattva*, the King of the other herd, very gladly went in the doe's stead. King Brahmadata could hardly believe his eyes when he saw the great, golden stag at the kitchen scaffold. He said: "King of the Banyan Deer, I have granted you immunity from the block. Why are you here?"

"I come, not as King of the Banyan Deer, but as a substitute for a doe with child," replied

the animal. "Come, King, get to work with your blade! For, if you kill the doe, you will take two lives at once."

Brahmadatta the venison-glutton was deeply moved. His eyes moist, he said "The doe is spared, and you too, as a substitute."

"We two are spared, indeed" said the King of the Banyan Deer. "But what about the other deer?"

"Their lives are spared as well," answered Brahmadata. "And other four-footed creatures?" asked the King of the Banyan Deer.

"Spared!" said the King of Kashi again.

"And the birds of the wing?" pursued the golden stag.

"They too!" responded Brahmadata.

"And the fishes in the water?" asked the deer.

"Also, also!" cried Brahmadata, overwhelmed.

"You are an animal, King of the Banyan Deer, a forest being, but hail! For you overflow with a humanity greater than I have ever seen among humans."

*Courtesy: The Times of India, The Speaking Tree (3.1.1998)*

#### Form IV (See Rule 8)

Statement about ownership for particulars about the newspapers entitled COMPASSIONATE FRIEND as required to be published in the first issue every year after the last day of February.

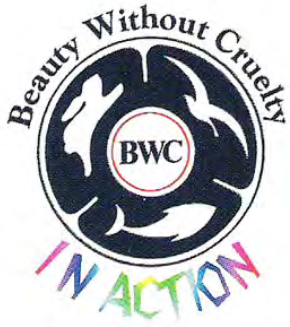
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I, Diana Ratnagar, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Dated 1st March, 1999

sd/- Diana Ratnagar  
Signature of Publisher



## Subject of Animal Welfare

Many will recall the overwhelmingly supported signature campaign in 1989 led by **Beauty Without Cruelty** requesting the Government of India to remove Professor N'S Ramaswamy, the Chairman of the Expert Committee for the Promotion of the Meat Industry who had at that time been inappropriately appointed as the Chairman of the Animal Welfare Board of India. This appeal had included a request for the subject of animal welfare to be moved from the Ministry of Agriculture to the erstwhile Ministry of

Welfare. Thanks to the efforts of Ms Maneka Gandhi, the then Union Minister of State in the Ministry of Environment & Forests, animal welfare was promptly shifted under her Ministry and a change in the Chairman of the AWBI resulted.

In September 1998, in a most welcome move, once more the Government shifted the subject of animal welfare. Now it is again under the famous animal activist, Ms Maneka Gandhi who holds independent charge as Union Minister of State in the Ministry of Social Justice and Empowerment. Being committed to the cause, she is happily giving it her special attention. **Beauty Without Cruelty** feels that not only do human and animal welfare go hand in hand, but logically wild life should form an integral part of animal welfare. It is therefore hoped that the subject of wild life will soon be also brought under this Ministry and it will receive the personal attention of Ms Maneka Gandhi.

### AT LONG LAST:

### CIRCUSES WITHOUT ANIMALS

The credit goes to Ms Maneka Gandhi, the animal rights activist and the present Minister in the Ministry of Social Justice and Empowerment.

One of the first things she did after the subject of animal welfare came under her, was to issue a fresh Notification (October 1998) banning the exhibition and training of bears, monkeys, tigers, panthers and lions as performing animals with immediate effect. And, luckily the High Court has upheld this Notification. Now **Beauty Without Cruelty** is optimistic that soon all circus animals will be liberated from bondage and torture.



## 1999: BWC India's Silver Jubilee Year

**BWC's** 1999 calendar comes as a special tribute outlining its past and covering its hopes for the future. Once again thanks to our generous anonymous donor, all members have received a complimentary copy. They were sent by book-post and courier. Members who did not receive their copies, and would like one, should send us a nominal Rs 20/-. They will, however, be sent on a first-come first-serve basis due to limited stock.

### Compu-Programme Sets donated to Schools

Readers will recall that a Delhi High Court judgement in May 1997 (BWC had joined KARE, PFA and others) ruled that school students had a right to choose whether or not to dissect. Realising that the Compu-programme sets developed by the Blue Cross of India would to some extent help, 250 sets were paid for by The Estate of the late Ms Pilu Dady who was a Founder-Trustee and the Honorary Secretary of **Beauty Without Cruelty - India** (1974-1997) and in September 1998, **BWC** jointly with the BCI presented 170 sets to Government schools and 17 to Corporation schools. Each set contains individual programmes called Compu-frog, Compu-rat, Compu-worm, Compu-roach, Compu-pigeon and Compu-rabbit and is issued with a manual.

## Illegal Fox Hunt

The article from *Compassionate Friend* on 'The Hunt is Illegal' made the Ministry of Environment & Forests (Government of India) again request Army Headquarters to issue fresh instructions to the Defence Services College at Wellington. They wrote them that "even a symbolic chase of any wild animal amounts to 'hunting' under the Wildlife (Protection) Act, 1972, and therefore, it would be an illegal activity" and have asked to be intimated what action is being taken. For a year **Beauty Without Cruelty** has been periodically reminding the Ministry about this, but no assurance has been forthcoming. Nevertheless, we hope that it will not be very much longer before 'The Hunt' is totally stopped.

## Live Bait

After having persistently followed up the issue, **Beauty Without Cruelty** was pleased to receive a letter from Shri Suresh P Prabhu, Union Minister in the Ministry of Environment & Forests saying that "the practice of putting live baits for tigers and panthers has been done away with" and that "the instructions have been again reiterated to all the State Governments". (Reference article entitled "Of leopards and live bait" in *Compassionate Friend*, Summer 1997 issue.)

# WHY BE VEGETARIAN?

In 1986 EEC inspectors surveyed British slaughterhouses and found 'a frightening picture of poor hygiene, slapdash organisation and blood and gore all over the floor.'

*I ♥ animals  
I don't want  
them to suffer*

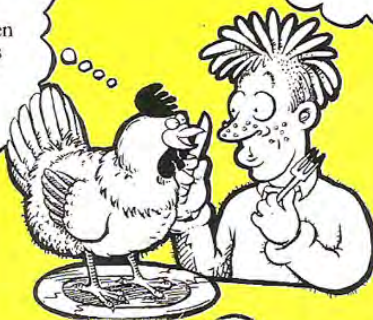
Slaughter is not humane. The Farm Animal Welfare Council, a Government advisory body, reported in 1984 that animal welfare has 'low priority' in abattoirs and that existing legislation contained in the Slaughterhouse Act (1974) is often ignored.

*I don't eat  
my friends*

*Why not?*

It takes 273 litres of water to produce 450 grams of wheat, 1136.5 litres to produce 450 grams of rice.....and between 9092 & 27,276 litres to produce 450 grammes of meat. A chicken processing plant uses 454 million litres per day - enough to supply the water needs of 25,000 humans.

*I couldn't kill an animal  
for food and I won't ask  
anyone else to do it for me*



*Effluents from abattoirs  
and factory farms  
are major pollutants.*

*Many  
factory farmed animals  
are unhealthy*

*Livestock are responsible  
for consuming 80% of  
the world's water supplies*

"If we were all vegetarians and shared our food equally, the world could support six billion. But if one-third of our calories came from animal products, as in North America today, then it would only be able to sustain 2.5 billion."  
Crispen Tickell.

*You don't need meat.  
Can eating corpses  
be healthy?*

*Outbreaks  
of food poisoning  
are usually traced  
to foods of  
animal origin*

*Methane from cattle  
accelerates global warming  
and ozone layer  
depletion.*

*"Thou Shalt  
Not Kill."*

*Compassion for humans  
and animals is indivisible.  
All life is one.*

