

Vol: 25 No. 4 December 2002

# COMPASSIONATE FRIEND

JOURNAL OF BEAUTY WITHOUT CRUELTY INDIA



Wanted Dead ...



... or Alive?

Ordered  
your AVL yet?  
If not,  
do so Now!

## India Decides

# Beauty Without Cruelty

INDIA

An International Educational Charitable Trust for Animal Rights

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Hon. Treasurer **Wg Cdr (Retd) R K Kachru**

Chairperson **Ms Diana Ratnagar**

Hon. Secretary **Swami Chetan Namito**

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(All articles are available in electronic form at <http://members.tripod.com/~bwcindia/magazine.htm>)

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In this issue we put before the reader our experiences and the consequent thoughts on an activity we have been up to in Mumbai over the last four months: working with other organisations to curtail illegal slaughter of cattle through playing a direct role in the law-enforcement.

This is quite removed from the usual BWC activities of researching, investigating, and publicising product-related issues. Although we have certainly gotten laws enforced by going to court earlier, we have stayed away from getting directly involved in the apprehension of criminals.

Working on (quasi-)law-enforcement has given us a direct and eye-opening exposure to the ugly world of clandestine killing of animals in Mumbai. And to the oft-mentioned alliance, the clichéd “nexus,” between the law-breakers and the law-keepers, making the latter—at least in our eyes—more criminal and culpable than the former. The bitter observation was that the failure of the police to do anything about the problem was not a symptom of a system that has failed but that of individuals who have failed the system. For everything is present in the system for illegal cattle slaughter to be prevented: the law, the courts, the armed police vans. The vital ingredients missing, however, are: a place for mute, suffering animals in the hearts of public servants (police/municipal workers/...) or people’s representatives, a desire in them for the problem to be corrected, and the motivation of taking the initiative to do so. In other words a compassionate, driven, and motivated human being in a position of authority. What we seem to have are only uninterested and callous individuals determined to turn away the complainant from their door frustrated and humiliated and only too content to look the other way when coming across people breaking the law. Especially law related to animals.

What else can explain action not being taken when one leads the police by hand to the site of crime and shows them the crime taking place in

front of their eyes? With cow slaughter banned in the state through the Maharashtra Animal Preservation Act, 1976, with strict penalties and no extenuating circumstances, *auto garages on public roads serve as sites of cow slaughter by the night in full knowledge of the police!* Even when caught red-handed in the act, no action is taken, no arrests are made, no premises are sealed, and the culprits who escaped are back at their business within twenty four hours! With a police station not two blocks away?!

The explanation for this utter lack of motivation to catch the criminals lies in the abundance of one ingredient—greed—and the complete lack of two others—scruples and shame—in the methods of feeding the greed. The worst experience in this exercise has been the shamelessness of police/municipal authorities in using illegal animal slaughter as an opportunity to make money for themselves by extorting money from the criminals and allowing them to continue their butchery.

Sadly, this problem has little solution other than for good individuals possessing a will to act to occupy chairs of authority. Things like privatisation, liberalisation, globalisation which act as strong influencing forces in other arenas such as industry are not possible to contemplate for the arena of law and order. It has to be a public service by people’s servants. Ultimately, if a policeman’s heart doesn’t bleed at the sight of a cow whose throat is slit ear to ear and who is thrashing her tied legs as life slowly ebbs from her, and if it doesn’t enrage him and spur him on to catch the culprits, no amount of hand-holding by concerned NGOs like us is going to result in him taking action against more animal victims. And how many nights in a row can we take them by their hands?

All this has spurred us into resolution of further activism at the enforcement level. It has made us realise that our efforts at legislative lobbying can bear little fruit if all we have in the name of law-enforcement is a charade put up by the officers on duty not ashamed about making a complete

mockery of the law. Legislative lobbying is not to be underestimated in importance: it is the seed of later action. But efficient implementation is what makes a piece of legislation meaningful: without implementation the best law is useless. Hence our current determination to work on all arms of the state machinery: the legislature (to obtain protection on paper for animals), the executive (to use on the

street the protection obtained), and the judiciary (to punish violations of this protection).

We drop the regular columns in this issue in order to cover in sixteen pages matter related to cattle slaughter.

*RRKonkar*

(Ranjit Konkar)  
Editor

## Needed by BWC: Research Volunteers

Volunteers are urgently required to assist on our product research work. The work would involve making visits to super markets in Mumbai to collect data on consumer products for consideration in our vegetarian product list. In addition, he/she may be required to assist with entering, organising, and collating the data collected. Interested members may contact us immediately at 2272 2775/6 or mail us on [research@bwcindia.org](mailto:research@bwcindia.org).



## Write about Rights

**Beauty Without Cruelty** is looking for volunteers with some experience in writing to be part of our Compassionate Friend Magazine Team. Under the direction of our Media Manager the team would research for and write the articles required for our quarterly magazine. Obtaining graphic material for the magazine in the form of photographs, clipart, sketches, etc., would also be the job of the team. So if you possess good journalistic skills, have a flair for writing or illustrating, and wish to volunteer your skills to the cause of spreading awareness about animal rights, then this could be a very satisfying opportunity for you. If interested, call us on 2272 2775/6 or e-mail us at [media\\_mgr@bwindia.org](mailto:media_mgr@bwindia.org).



## Animal News

A new technology devised to generate electricity will make use of bullocks instead of a hi-tech plant. A pair of bullocks will trudge around and spin a wheel to generate electricity. This revolutionary new project will result in higher demand for bullocks which in turn will result in re-channelisation of bulls from slaughter houses to such electricity generating projects.

— *Times News Network*, 26 Dec. 2002

Cow urine has now been patented in the US as a bio-distiller in the preparation of Ayurvedic drugs. The compound was developed jointly by the Indian Council of Scientific and Industrial Research (CSIR) and Go-Vigyan Anusandhan Kendra, which caters to cow-centred economics. Derivatives of cow urine play a crucial role in the treatment of heart diseases and brain stroke and can provide instant relief to asthma patients as well.

— *Times News Network*, 12 Nov. 2002

## THE FATE OF ANIMAL WELFARE ACTIVISM IN MUMBAI

Described below is a raid conducted by certain highly motivated activists on an area in Mumbai that was a hot bed for illegal slaughter of animals. The fate of one of them who met with savage reprisals from the butchers is highlighted since he is in dire need of your help. **Beauty Without Cruelty** was peripherally involved in the case, but has been trying to help the victim because today it may be Sattar bhai, tomorrow it may be us. If we don't come to the aid of others in their time of need, how can we expect others to come to ours in our time of need?

**A**bdul Sattar Sheikh is an Animal Welfare Officer with the AWBI<sup>1</sup>. Over the last three years he has given all his time to saving animals from the clutches of illegal butchers. Without caring for the risk to his life and limb he has participated in raids upon illegal slaughterhouses, criminal butchers, and traders of butchered animals and has helped bring to book many of the involved criminals.

On 13 Sept 2002, Sattarbhai and his mentor Abraar Qureishi were on a mission to nab a group of illegal beef-trading butchers in Bandra, Mumbai.




Today, Sattarbhai is the victim of police supported mafia-dom.

Owing to the incompetence of police and their blatant connivance with the criminals, the desired results were not obtained. But worse tragedy was to strike: as Sattarbhai stepped outside the police station, the butchers drove right up to the gates of the station, dragged him away, and proceeded to savagely beat him right outside the police station with iron rods and concrete boulders, splitting his head open, breaking his leg and arm into two, and inflicting

paralysing injuries upon his chest. The police managed to nab only one assailant. This is the state of law and order near a major police station!



Sattar bhai earlier, seen destroying a seized consignment of illegal meat

Sattarbhai is in Lilavati Hospital, recovering from the brutal attack. Although his life is saved, he is only a shadow of his former self. Being a hand-to-mouth earner, he himself is not able to afford any treatment. The shortfall in the bill payment has soared to an astronomical figure of 5.2 lakhs and, unless met will result in the treatment stopping, the Hospital warns us. **BWC** is trying to raise the huge amount for the treatment. And as importantly, it has sworn to see that the guilty are punished. Sattarbhai's sacrifice should not be in vain. 

Please find place in your heart to send a generous contribution towards the treatment of Abdul Sattar. Cheques/DDs must be sent to us in the name of "Manav Jyot," another charitable organisation working for needy patients which will forward your donation to Lilavati Hospital and issue you a tax-exemption receipt. Feel free to contact us for further details.

<sup>1</sup>Animal Welfare Board of India, now under the Ministry of Environment and Forests

## Auto-garages? Or BUTCHER SHOPS?

What would you think on hearing sounds coming from inside an auto garage as you drove past it at night? A zealous mechanic, with lots of work on hand, working for an urgent early morning delivery?

Three o' clock at night! How important must his delivery be for him to work at that hour! You step closer to look. You realise that the sound is that of chopping...your heart sinks because as an animal rights activist, you know what to associate chopping sounds with.

On 26 Nov. 2002, **BWC** accompanied Abraar Qureishi, a unique and remarkable animals activist in Mumbai,

on a raid of just such a shed located on top of a gutter and done up as an auto garage in the Oshiwara area of Jogeshwari suburb (Figure 2). Together with a photographer and a reporter from the Times of India, and a posse of carbine-wielding policemen in a van, we stop the vehicle near the shed. Noticing light coming through the cracks in the corrugated tin walls, we approach to check. The chopping sounds leave no doubt about what is happening inside and we quicken our pace to prevent the worst. Banging on the door first, we break it open to behold (Fig. 1) the ghastly sight of cows/bulls with their throats slit and legs tied writhing on the floor their life ebbing away, some carcasses hanging on hooks, chopped heads lying in pools of blood...and one animal still alive though tied and terrified out of its life. The criminal had made good his escape from the rear across the gutter.



Figure 1: Scene encountered inside the raided auto garage

After a while, a mob gathers with a thug leading them on mobike. The police keep them away. But even with the shed under the police's guard, the butchers managed to re-enter the shed from the rear and make off with all the carcasses! Such is the competence of the Mumbai police.

Later, back at the police station, we want to lodge a First Information Report (FIR) against the criminals for violating the Maharashtra Animal Preservations Act, 1967, that bans cow slaughter. The Police are reluctant. Because an FIR means having to take serious action against the accused. And the accused are of a community whom neither the politicians nor the administration wants to rub the wrong way. The Police also refuse to seal the premises.

When Abraar bhai and his wife try to leave the police station, they get surrounded by a mob of butchers seeking to prevent their exit and to take revenge upon them. *Even under police escort!* Only after many hours, when the crowd disperses, are they again safely escorted out. The police expectedly is reluctant to lodge an FIR against the leader of the mob even for such a serious offence as threatening the safety of a complainant to the police station.

For one night the auto garage remains closed. Two days later, the chopping sounds are to be heard once again. We go to the Police to complain. They say we should not go there, it is dangerous, they will send an officer to look. The officer comes back saying he found nothing there. Such are the guardians of the great city of Mumbai.

## For you to do

To those convenient, visit Jogeshwari (West), drive/walk through Relief road on which this garage is located. See for yourself the place where murder happens in cold blood in the dark of night. Go to the Oshiwara police station. Meet the ACP there. Tell him you have heard about this place. Tell him that as a resident of the area, you want it boarded up and sealed and no more animals to be butchered there. Write a letter to Mahadeo Deole, Mayor of Mumbai, Mayor's Bungalow, Veer Savarkar Marg, Opp. Scouts Pavillion, Shivaji Park, Dadar, Mumbai 400 028. Tell him what is happening in our city.

Pages can be written about the attitude of the police. How does the uniform so emasculate the person wearing it when it is supposed to embolden him and empower him? Maybe they work under pressures we don't know about. Or maybe they are plain lazy and resent extra work being thrust upon them by over-zealous activists. Maybe they don't care enough about animals (is there *anything* they care about? What sight is it, we want to know, that would enrage them sufficiently to motivate them to take action on their own?). And for sure, they dislike their source of wealth—regularly handed over *hafta*—taken away by permanent action like sealing a site of crime. Much more attractive to keep it running and collecting *hafta* to pocket.

They do all this because they know that we will not protest. Because we are too busy to do so. We have offices to go to, families with whom we want to spend time. We might lend our presence one day, two days, three days. How much longer? There are no full-time activists. Only full-time butchers. The police are paid a salary to be our full-time watchmen. But they have decided that their loyalty lies more towards those who give them lakhs in tax-free *haftas* instead of those who give them only thousands in taxable income.

And what about us, who demand so much from the police? Is it not true that our own blood doesn't boil enough for us to gherao the police station for non-action like the butchers do when they are threatened? The forces of evil always dominate over the forces of good because the former are united and turn out in strength each time it is demanded. The latter, on the other hand, find a hundred excuses to not be present: job, family, engagements. How will reform happen in such a situation?

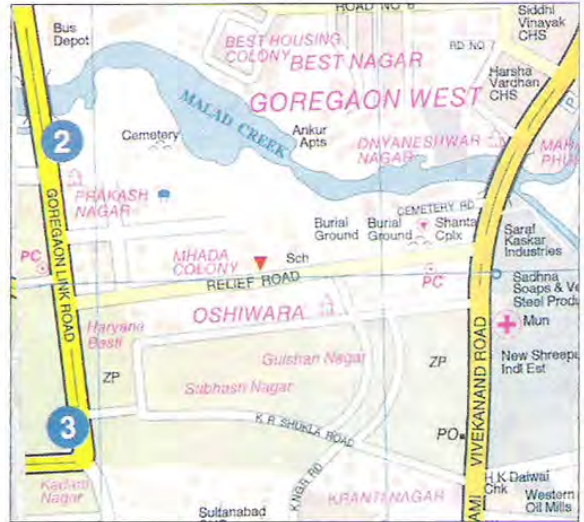


Figure 2: Location (▼) of the illegal slaughter

So we must be ready to do what it takes to get the results we want. Let that be the test of how badly we want it. Read on to learn how you can be part of the larger plan. 🐮



## Laws Protecting Animals

The pictorial poster titled *Laws Protecting Animals* on the centrefold of this issue was made by us with the goal of educating people about the various laws related to animals in our country. It arose from our own research on the topic of animal law. When looking up the law on how to handle illegal slaughter and other violations we frequently come across around us, we decided to make a leaflet to distribute to people to use on the streets and a poster to give to the police to hang on their walls. The police are as, if not more, ignorant about animals-related laws as the general public is, and for that reason often refuse to take complaints and are not helpful in filing FIRs. The complainant often has to return frustrated at the general ignorance of all on this topic. It is to counter this phenomenon that we thought that it was necessary to educate the police and thought that posters hanging on the walls of police stations were necessary. This would prevent the police from rudely dismissing complainants by retorting that he can't help just because he doesn't know the law: the complainant would say "There, behind you, on your own wall. **BWC's** poster. Now take my complaint."

When approached, Shri Prem Krishna Jain, the Deputy Director General of Police, Maharashtra, readily agreed to participate in the project. To our joy, he agreed to have such a poster distributed to each and every police station, small and big, around


the state. **Beauty Without Cruelty** would bear the cost of production and the Maharashtra Police would take the responsibility of distribution.

Consequently, we spent a good few weeks on the research work and illustrations—the latter from our young and talented artist, Rajiv Eipe. 4,500 large posters measuring 17" by 22" were delivered to the Deputy DGP for distribution around the state. Instead of leaving the matter at just hanging a poster on the walls of police stations, we are speaking to the Maharashtra Police about conducting training sessions on the subject. We await their response on the matter.

For now, we eagerly urge our members to move around with a copy of this magazine centrefold in their pockets and start using the information on it to counter animals-related crime around you.

Maharashtra members: please visit your local police station and check and let us know by postcard whether you found the poster displayed in a prominent place or not.—*Editor*

Please contact us immediately if you are a good teacher, know Marathi fluently, and are interested in imparting such training for **BWC**. If this comes through, we will need good people in a hurry. All expenses would be paid.—*Editor*

**BWC** members, to procure a copy of the poster, contact us on phone (022-2272 2775/6 or 020-687 1166): we would expect a donation of Rs. 15 (Rs. 20 for non-members) for it, in addition to postage charges. You may avoid the latter by picking up the posters from our Bombay or Pune offices. 

### BWC SPEAKS OUT

The Rotary Club of Bombay Metropolitan had invited Hiren N. Kara, Director of **BWC** Bombay Centre to address its regular club meeting on November 26, 2002 at Samrat Restaurant, Churchgate, Bombay. Our 20-minute film titled **Beauty Without Cruelty** was shown followed by a talk on "*Kindness Towards Animals*." After the talk a question-and-answer session was held which helped to clear many doubts. We hope the 30 members and guests who were present became more conscious about the subject.





## POSTER ON LAWS PROTECTING ANIMALS

### Abbreviations used लघु रूपः

**BMC:** The Bombay Municipal Corporation Act, 1888 / मुंबई महानगरपालिका अधिनियम, १८८८

**BPA:** The Bombay Police Act, 1951 / मुंबई पुलिस अधिनियम, १९५१

**IPC:** Indian Penal Code, 1860 / भारतीय दंड संहिता, १८६०

**MAP:** The Maharashtra Animals Preservation Act, 1976 / महाराष्ट्र पशु संवर्धन अधिनियम, १९७६

**MKMCUA:** The Maharashtra Keeping and Movement of Cattle in Urban Areas (Control) Act, 1976 / महाराष्ट्र नागरी क्षेत्रामध्ये गुरे पाळणे आणि त्यांची ने-आण करणे (नियंत्रण) अधिनियम, १९७६

**PAR:** Performing Animals (Registration) Rules, 2001 / मनोरंजक पशु (पंजियन) नियम, २००१

**PCA:** The Prevention of Cruelty to Animals Act, 1960 / पशुओं के प्रति क्रूरता निवारण अधिनियम, १९६०

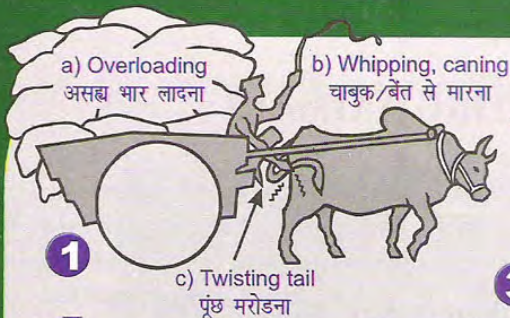
**PCA(SH):** The Prevention of Cruelty to Animals (Slaughter House) Rules, 2001 / पशुओं के प्रति क्रूरता निवारण (वधशाला) नियम, २००१

**PCA(T):** The Prevention of Cruelty to Animals Act (Transport of Animals on Foot) Rules, 2001 / पशुओं के प्रति क्रूरता निवारण (पशुओं का पैदल परिवहन) नियम, २००१

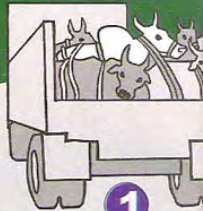
**PCDPA:** The Prevention of Cruelty to Draught and Pack Animals Rules, 1965 / भारवाही तथा कृषि पशुओं के प्रति क्रूरता निवारण नियम, १९६५

**WPA:** The Wildlife (Protection) Act, 1972 / वन्यजीव (संरक्षण) अधिनियम, १९७२

(SC: Supreme Court / सर्वोच्च न्यायालय; HC: High Court / उच्च न्यायालय; w/p: Writ Petition / याचिका; r/w: read with / सह)



a) Sores on neck गर्दन पर छालें



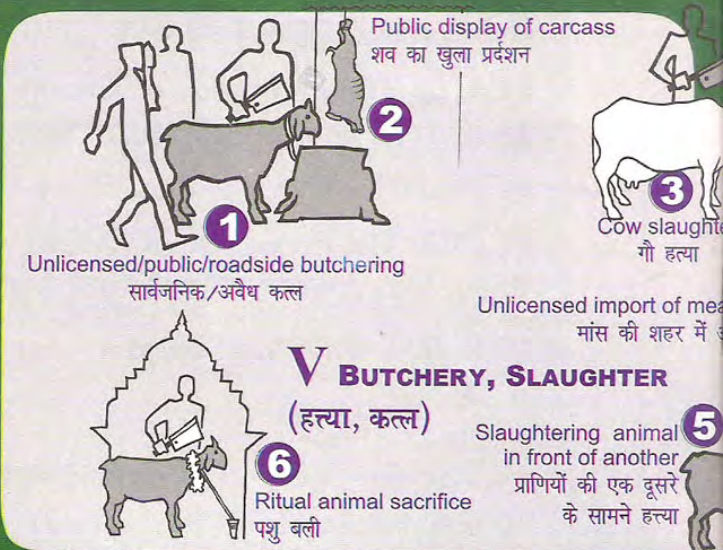
Herding cattle tied neck गर्दनों से बाँधकर

## I DRAUGHT AND PACK ANIMALS (मालवाहक प्राणि)



## LAWS PROTECTING ANIMALS (प्राणि-संरक्षक कानून)

(With specific details of Maharashtra and Mumbai laws)  
 "It shall be the duty of every citizen of India...to have regard to the interests of animals."  
 "भारत के हर नागरिक का कर्तव्य होगा कि...वह जानवरों के हितों का ध्यान रखेगा।"  
 Constitution of India Article 51-A (F)  
 भारत का संविधान धारा ५१-ए



2



Cramming into basket  
टोकरी में दूंस कर रखना

to vehicle  
ना

II

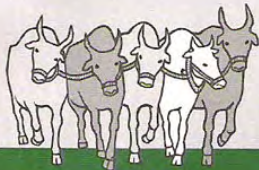
TRANSPORT  
(परिवहन)



Hanging from handlebars  
हैंडल से लटकाना

4

neck  
हॉकना



G ANIMALS

जायते

महाराष्ट्र व मुंबई के कायदों के लिये विशेष)  
"ve compassion for living creatures."

हर जीव के प्रति करुणा रखे."

(Fundamental Duties)

(मूलभूत कर्तव्य)



Cock-fighting  
मुर्गी-लड़ाई



Monkey show  
बंदर का खेल



Bear performance  
भालू का नाच

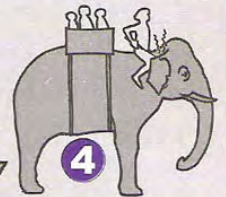
III ANIMALS FOR ENTERTAINMENT  
(मनोरंजन के लिये प्राणि)



Camel rides on beach  
समुद्र तट पर ऊंट की सैर



Snake charmers  
संपेरा



Elephant rides  
हाथी-सैर



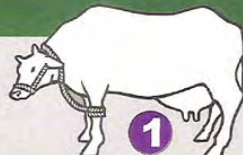
Teasing zoo animals  
कैद पशुओं को परेशान करना



Circuses using banned animals  
वर्जित प्राणियों का सर्कस में उपयोग



Cruelty in training  
प्रशिक्षण में क्रूरता



Tying neck to legs  
गर्दन पैर से बांधना

VI MILCH ANIMALS  
(दुधारु प्राणि)

Injection for lactation  
दूध निकालने के लिये इंजेक्शन



Denying infant its mother's milk  
बछड़े को अपनी मां के दूध से वंचित रखना

Keeping caged parrots  
तोते को पिंजरे में रखना



VII CAGED BIRDS  
(कैद पक्षी)



Dealing in caged birds  
कैद पक्षियों का व्यापार

## Laws violated उल्लंघित कायदे:

- I-1 [a] PCA 11.1.(a) ♦ BPA 119 ♦ PCDPA Rules 3, 5 [b,c] : PCA 11.1.a ♦ BPA 119  
I-2 [a] PCA 11.1.b ♦ BPA 78 [b] PCA 11.1.a, d ♦ BPA 119  
I-3 PCA 11.1.(h)  
I-4 PCDPA Rule 8 ♦ BPA 119  
I-5 PCDPA Rule 7 ♦ BPA 78 I-6 PCA 11.1.f  
II-1 PCA 11.1.(d), 11.1.(e) ♦ PCA Rules 47–56, 64–75 ♦ BMC 412 ♦ MKMCA 7 r/w 13  
II-2 PCA 11.1.e  
II-3 PCA 11.1.d  
II-4 PCA 11.1.d, 11.1.(f) ♦ PCA(T) Rule 11(3)  
II-5 PCA 11.1.d  
III-1 PCA 11.1.m ii, 22, 24, 26 ♦ IPC 428, 429  
III-2 Sched II Part 1 ♦ PAR Rule 3 ♦ PCA 22, 24, 26 ♦ WPA 9, 39 r/w 57, 51  
III-3 Sched I Part 1 ♦ PAR Rule 3 ♦ PCA 22, 24, 26 ♦ WPA 9, 39, 40 r/w 51, 57 ♦ IPC 428, 429  
III-4 Sched I Part 1 ♦ PAR Rule 3 ♦ PCA 22, 24, 26 ♦ WPA 39, 40, 48 r/w 51, 57  
III-5 PCA 24 ♦ WPA 38 j, 27 (4) r/w 51, 57  
III-6 Notif GSR 619 (E) 14/10/98, Min Soc Just & Empwmt, upheld by SC (2001) 6SCC84 ♦ PAR Rule 3  
III-7 WPA 38j, 27(4) r/w 51,57  
III-8 w/p 1686 Bombay HC,1995 ♦ PCDPA 4  
III-9 Sched II Part 2 ♦ WPA 9, 39, 40, r/w 51, 57 ♦ w/p 62/2002 Bombay HC, 9/8/02, Patel & Vora ♦ PCA 22, 24, 26 ♦ PAR Rule 3 ♦ IPC 428, 429  
IV-1 WPA 39, 40, 49  
IV-2 PCA 11.1. m i ♦ IPC 428, 429  
IV-3 WPA 43, 44.1.b, 49-B, 49-C, r/w 51, 57  
IV-4 WPA 39, 40, 43, 49 r/w 51, 57  
IV-5 WPA 9, 51, 57, 29, 31 ♦ IPC 428, 429  
V-1 PCA (SH) Rule 3 ♦ BMC 402 (2) 403, 411 ♦ IPC 428, 429  
V-2 PCA (SH) Rule 3 ♦ BPA 105 r/w 117 ♦ BMC 410 ♦ w/p 1083 Mumbai HC, 28/8/97, Krishi Goseva Sangh  
V-3 MAP 5 r/w 3,6,7,9,11 ♦ IPC 428, 429  
V-4 BMC 412 ♦ MAP 5 c, 5 d , r/w 9  
V-5 PCA (SH) Rule 6 ♦ IPC 428, 429  
V-6 PCA (SH) Rule 3 ♦ IPC 428, 429  
VI-1 PCA 11.1.f  
VI-2 PCA 12  
VI-3 PCA 11.1.h, i, k  
VII-1 Sched IV ♦ WPA 39, 49 r/w 51,57 ♦ PCA 11.1.e  
VII-2 Sched IV ♦ WPA 39, 44, 48, 9 r/w 51, 5 ♦ PCA 11.1.e

General cruelty or torture: PCA 11.1.a

# Let's change Mumbai

What has come as an even worse realisation than the illegal slaughter activity taking place in Mumbai or the connivance of the police and the municipal authorities is the fact that we are unable to put up any show of discontent on these matters, so high is the amount of cynicism in people.

Any action against the butcher community always draws out that entire clan in their hundreds to protest threateningly against the complainant. Every butcher rallies around his business associates, even rivals, to ensure that their occupation comes to no harm nor is brought under closure or control. The slightest sign of anyone daring to take action against them and they are out on the streets, outside the police stations to display their ire.

And where are we? The law-abiding citizen who wishes—and justifiably so—to see his taxes translate smoothly into strict action against criminals has no time to give to these matters, especially those involving the police. To begin with, it is considered undesirable for 'respectable' households to be associated with matters involving the police. Then, where is the time after my commitments to office, to family, to social events, *etc.*, are met? Surely I deserve rest and relaxation and recreation. And besides, what would be the use of taking so much trouble? Nothing is going to happen. This country has gone to the dogs. Let me sit at home and get on with my life.

Thus it is that a hundred butchers come to the aid of each other in their times of need. But not ten good people can be found who care enough for animals or even about each other to similarly come forward to help in a situation of danger. The police get the signal that this concern for animals is harboured only by a handful of people. In the words of Justice C. Dharmadhikari, one of the great supporters of *ahimsa* in our legal world, "good people meet each other only in the grave." The forces of Evil are united, alert, and active and therefore vastly superior in strength to the forces of Good which are dispersed, selfish, fearful and weak.

If we want this to change, we have to sincerely commit to action. How long will the society be commandeered by the forces of evil? There are upward of 2,500 of us **BWC** members in Mumbai. In addition to being an awareness-raising educational organisation, we are also an activism-based group. If out of 2,500 even 250, *even 25* show up in times of need, this organisation would be able to make a difference and be proud of its members.

**BWC calls upon its members who have any desire to contribute their time/effort/energy/money to its field work in Mumbai to contact us on 2272 2775/6.** We would like to hold a meeting of the Mumbai members sometime in the near future, but would like a show of interest from our readers first. Tasks involved, especially in the area of action against slaughter, will range from the harmless like lifting the phone and complaining/enquiring with the Police or doing follow-up work like writing letters or running errands to the risky like participating in a raid/rescue (with Police, of course). The

most common task would be to gather at the police station or Municipality and lend numerical support to the team and act as a pressure group upon the Police. They have to see an angry crowd, otherwise they do not take action. This is probably the most underestimated and neglected step and one that each time costs us credibility. When the Police sees no-one behind the main complainant, little action ensues from them. A crowd of well-dressed, articulate, middle-income-class people would definitely invite respect from the Police.

Probably the best way to become active is to decentralise and form groups in our own areas conducting educational and monitoring activities. Members could indicate the level of time-commitment and range of activities suiting them and then not let us down when the call comes. We await your call to volunteer for the eradication of illegal slaughter in Mumbai.





## Vinoba's Soldiers Of Peace

For the last twenty five years, a strange ritual has been played out outside India's largest slaughterhouse in Deonar, Mumbai. Three times a day, every day, day after day, a group of three to four people dressed mostly in khadi stand at the gate of the slaughterhouse to "obstruct" the trucks that bring in the bulls to be butchered. Their obstruction is non-physical: it is by moral persuasion that they wish to prevent the trucks from proceeding. It takes the form of standing in attention, reciting prayers, reciting Gandhiji's *ekaadash-vrat* (eleven vows), raising slogans against cow slaughter, and putting forward their demands and reasoning. The police posted there arrest them—without encountering any resistance from them—for obstructing the smooth operation of a Government operation, pack them into their van and take them away to the police station, detain them there until the next batch of protestors arrives (usually after 2–3 hours). The gates of Deonar open to let the truck pass inside to deliver their live cargo into the hands of its murderers.



*'Blocking' the path of the cattle-laden trucks by praying at the gates: the Gandhian way to stop cow-slaughter, attempting to change the hearts of the adversary by moral persuasion.*

These volunteers are disciples of Acharya Vinoba Bhave, obeying *twenty years after his death* his instructions to put up a satyagrah right outside the slaughterhouse until the country outlaws the slaughter of all progeny of the cow: calf or adult, male or female. There amidst the filth of dust, flies, worms, and open sewage at the dates of Deonar sit these forgotten soldiers of peace, the *shanti-sevaks*, to ask our Government to prohibit the killing of the most useful animal that the poor farmer of the country possesses but

is tempted to sell to the butcher at great cost to his personal wealth and nutrition, and to the nation's economy, ecology, environment, and health. From far and wide they have come, leaving their families behind, sacrificing in the prime of their middle age their capacity to earn, all so that the nation wakes up to its folly in openly encouraging the butchery of animals. Will the Government simply ignore these representatives of the great, wise, but simple and utterly humble man in whom India had the second Gandhiji but repeated its mistake of not heeding?

If the memory of Acharya Vinoba Bhave is important to you and you wish to do something to keep alive his movement or even bring it to fruition one day, please support the satyagrahis who have left their families and careers behind to undergo arrest thrice every day to convince the country about the importance of saving the cow. You may support them financially by sending in your contribution to the Mumbai Sarvodaya Mandāl, 299 Tardeo Rd., Nana Chowk, Mumbai 400 007, Tel: 2387 2061. More importantly, you might wish to think of ways in which to bring the work they do to the attention of the rest of the country, especially its children who possibly do not even know about Acharya Vinoba Bhave.

## Why save the cow? A physical viewpoint

*"The cow to me means the entire sub-human world, extending man's sympathies beyond his own species. Man through the cow is enjoined to realize his identity with all that lives"*— Mahatma Gandhi

Questions—philosophical and practical—that typically come to people's minds—even vegetarian people's minds—on the topic of cow-protection are: What is the cow's place in the modern economy where everyone wants to use the tractor? And is it not against our own principles to exploit an animal for getting work from it? And why the cow alone? Aren't goats and sheep as important? We try to answer some of these questions here.

Some of the uses of the cow are visible and understandable to all of us, even city-folk: its live draught power for ploughing fields, pulling loads on carts, providing traction power to various rural mills, its milk as food, its urine as fertiliser and pesticide, its dung as fertiliser, fuel (as solid fuel as well as a bio-gas generator), and in some other household products like insect repellents. Everything free, organic, non-polluting, non-toxic, zero-side-effects, environmentally safe. Together, these factors make a very strong case for saving the cow for the farmers' use. The reader is referred to Viniyog Parivaar's documents<sup>1</sup> for further details.

Other uses of the cow, like the oral use of its urine for treatment of various diseases, are more controversial if only for knowledge of its source and its rejection based upon taste, smell, etc. But it is a fact that many people report remarkable results in treating diseases with it. Ramesh Joshi of the Goraksha Satyagrah Shibir, Ghatkopar, Mumbai, speaks excitedly of some of his successful treatments with cow urine: for diabetes, kidney problems, even some relief for cancer and AIDS! All with absolutely no side effects. The reader is asked to contact Shri Joshi himself at Goraksha Satyagrah Camp, Sarvodaya Hospital, Ghatkopar (W) Mumbai 400 077, Tel. 2515 1012 for more details.

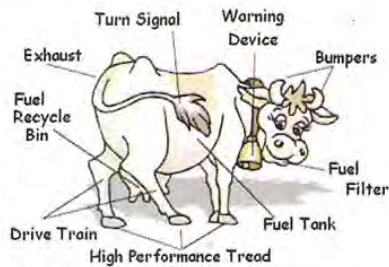
The ability to cure these diseases, if true, cannot be dismissed lightly. Neither can the importance of the animal that yields these cures. Goats and sheep are certainly as important from a rights perspective

as cows and buffaloes. So are pigs. And mongoose and snakes. But not so from the farmers' utilitarian viewpoint. Although termed the poor man's cow, the goat provides less milk, no draught power, no medicinal properties in its urine. Compassion for its life would be the main reason for wanting to save it. Gandhian thinkers would say that to them

the cow is only representative of the entire sub-human creation of Nature and it is not that it is alright for other animals to be killed but only that if a sequence for saving the animals be asked, let it begin with an animal that is useful. The impressive "resumé" of the cow is one reason for pressing its case before the human parliament

earlier than the goat's or sheep's, because there are more chances of obtaining some sympathy for an animal that is so much more useful when alive than when dead.

While we reiterate our ethical stand that all animals have a right to live regardless of their 'utility' to humans, we also recognise that hard choices sometimes need to be made. Take the example of the bull ploughing the field. As compassionate people, we naturally pity the bull being made to toil in the sun pulling the load of a person standing on the plough to till the soil. We feel that a tractor should be used instead. But consider that to buy the petrol that runs the tractor, our country needs foreign exchange, the hefty dollar, international currency. And that comes from selling to dollar-rich countries what they want. And what do they want? Red meat of our animals! Our own bulls. The very bulls we are trying to relieve by the tractor. So the compassion



<sup>1</sup>The *Secular Cow Economy* (1995) Venishankar M. Vasu, Viniyog Parivar Trust, Mumbai; *Comparative Advantages and Disadvantages of Animal Slaughter*; - Compiled by Viniyog Parivar Trust

behind using a tractor instead of a bull actually contributes to the killing of the very bull!

The only solutions to this are for the Indian people as one to agree to live in the hardship of expensive petrol (meaning walking, bicycling, using public transport), or for them to start manufacturing other items well enough that rich nations would be willing to buy those and pay us the dollars we need for our oil. Do we have either that readiness to adopt hardship or that manufacturing expertise? No. Sadly, instead of walking to work or to acquire the aptitude to make world-class things, we prefer to sell our souls and kill our animals for cheap petrol, and then lament about the state of animals in the country.

Why is the butcher able to offer the most money to the farmer for his animals? The answer to the former is the export markets which allow such dizzying prices to be paid for meat that few others are able to match it. A dead animal is one-time cash in hand, while a live animal gives you returns slowly and all its life. But India's tragedy is that its farmers now choose to kill the goose that lays golden eggs rather than nurture it to its natural end. The value of a live animal in the help it gives you is unquantifiable, while the value of a dead animal is in the summation of all its body parts. When a cow pulls a load for you using all its bones, muscles, blood, and skin, it doesn't present you with a 'break-up' bill itemising the contribution of its various body

elements. But the same animal when slaughtered gets sold to a bones broker, a blood trader, a skin merchant, a meat exporter, a fat dealer, all quoting their prices for the items they buy.

Is the farmer right in succumbing to such blood money? In times of drought or bad crops when the farmer just does not have money to feed even himself and his family, let alone his animals, it is not fair to pass judgment upon him for doing so. Shelters that take care of the animals affected by Nature's or Man's misfortunes are an answer to this problem and it should be our endeavour to run enough of these so that no animal is sent for slaughter. But the guilty farmers are those that raise animals specifically for breeding, knowing fully well the end the animal is going to meet.

Developments like Natural Farming<sup>1</sup> which renders ploughing the soil unnecessary, and the Vegan/Raw Diet lifestyle might render the cow and bull unnecessary for farming in the coming decades or centuries. But as of today, people in Indian villages live, by the clear social contract they entered with the domesticated animals, of keeping them in subjugation and extracting work from them in return for maintaining them all their productive lives, and in many cases beyond that too. And this social contract appears to be the most practical way—for now—of protecting India's domestic animal population.

### What you can do

Give the farmer an economic incentive to keep his cattle alive even past their productive age: use as many products as possible made from its urine or dung, which are the only substances it yields at that age, so that it yields some financial returns to its owner. Soaps and mosquito-repelling incense sticks are two things that can be of daily use and are readily available. We can recommend from our experience the dhoop sticks made from gobar: they are excellent mosquito repellents and non-toxic, too. Contact Shri Ramesh Joshi (2515 1012) or Shri Laxminarayan Chandak (2240 5782) at Mumbai.

## ORDER YOUR AVL NOW!

The response for ordering the next edition of *A Vegetarian Life* has been very low! Only 335 (out of 7500) people have sent us the filled form. People have either not seen this notice or they have not realised that the form was required to be sent in order to receive their copy of the booklet. We give here a sneak preview of the book cover and the table of contents to make you want your own copy. So if you haven't already sent across the form on the opposite page, do so now and get your very own AVL.

We wish to point out that the booklet is not yet at the printers. We are still putting together the list of the brands in the many categories included in the list. So bear with us while we get a good thing ready and going for you.

<sup>1</sup>Masanobu Fukuoka, *The One-Straw Revolution*, 1992, The Other India Press, Mapusa, Goa, INDIA 403 507.



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