

FIRST REGIONAL VEGETARIAN CONGRESS



Souvenir issued
by
Ceylon Humanitarian Society
on the occasion of
The First
Regional Vegetarian Congress
sponsored by
International Vegetarian Union
26th January
to
1st February 1973

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FIRST REGIONAL VEGETARIAN CONGRESS

FOR

INDIA AND EASTERN COUNTRIES

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පන්නිපිටිය.

දුර කථනය : 323 මහරගම.

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SOUVENIR

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KARANIYA METTA SUTTA

(Discourse on Loving-kindness)



Pali Metta, Samskrit Maitri, is a sweet virtue that makes one divine in this life itself. It means that which softens one's heart or the state of a true friend. It is defined as the sincere wish for the welfare and genuine happiness of all living beings without exception, animals not excluded.

"Just as a mother would protect her only child even at the risk of her life, even so one should cultivate boundless loving-kindness towards all living beings," is a noble exhortation of the compassionate Buddha.

It is not the passionate love of the kind mother towards her beloved child that is stressed here but her sincere wish for the genuine welfare of her offspring.

Metta is neither carnal love nor personal affection, for grief inevitably arises from both.

Metta is not mere neighbourliness, for it makes no distinction between neighbours and others.

Metta is not mere universal brotherhood of mankind, for it embraces all living beings including animals, our lesser brethren and sisters that need greater compassion as they are helpless.

Metta is not political brotherhood or racial brotherhood, or national brotherhood, or even religious brotherhood.

Political brotherhood is confined only to those who share similar political views, such as the partial brotherhood of Democrats, Socialists, Communists and so forth.

Racial brotherhood and national brotherhood are restricted only to those of the same race and nation. Some nationalists love their race so intensely that sometimes they ruthlessly kill innocent men, women and children because they unfortunately are not blessed with blond hair and blue eyes. The white races have particular love for the white skin, the black for the black, the yellow for the yellow, the brown for the brown, the pale for the pale, the red for the red. Others of a different complexion are at times viewed with suspicion and fear. Very often to assert their racial superiority they resort to brutal warfare, killing millions by mercilessly raining bombs from the sky above. The pathetic incidents of the second World War are striking examples which can never be forgotten by mankind.

Amongst some narrow-minded peoples, within the wider circle of their ancient nations, there exist minor circles of caste and class where the so-called brotherhood of the powerful oppressors is so limited that the oppressed are not even permitted to enjoy their human rights merely because of the accidents of birth or class. These oppressors are to be pitied because they are confined to their water-tight compartments.

Metta is not religious brotherhood either. Owing to the sad limitations of so-called religious brotherhood human heads have been severed without the least compunction; sincere outspoken men and women have been roasted and burnt alive; many atrocities have been perpetrated which baffle description; cruel wars have been waged which mar the pages of world history. Even in this supposedly enlightened twentieth century the followers of one religion hate or ruthlessly persecute and even kill those of other faiths merely because they possess a different label.

If, on account of religious views, people of different faiths cannot meet on a common platform like brothers and sisters, then surely the missions of compassionate world teachers have pitifully failed.

Sweet metta transcends all these kinds of narrow brotherhood. It is limitless in scope and range. Barriers it has none. Discrimination it makes not. Metta enables one to regard the whole world as one's motherland and all as fellow beings.

The culmination of this metta is the identification of oneself with all beings, making no difference between oneself and others. The so-called "I" is lost in the whole. Separatism evaporates. Oneness is realised.

There is no proper English equivalent for this graceful Pali term Metta. Goodwill, loving-kindness, benevolence and universal love are suggested as the best rendering.

The sublime virtue can be practised by all, irrespective of creed, colour, race or sex.

1. He who is skilled in his good and he who wishes to attain that State of Calm should act thus-

He should be able, upright, perfectly upright, obedient, gentle and humble.

2. Contented, easily supportable, with few duties, of light livelihood, controlled in senses, discreet, not impudent, not be greedily attached to families.
3. He should not commit any slight wrong such that other wise men might censure him. May all beings be happy and secure; May their minds be wholesome!
- 4-5. Whatever living beings there be:— feeble or strong, long, stout or medium, short, small, or large, seen or unseen, those dwelling far or near, those who are born and those who are to be born—may all beings, without exception, be happy-minded!
6. Let not one deceive another nor despise any person whatever in any place. In anger or ill-will let him not wish any harm to another.
7. Just as a mother would protect her only child even at the risk of her own life, even so let him cultivate a boundless heart towards all beings.
8. Let his thoughts of boundless love pervade the whole world — above, below and across—without any obstruction, without any hatred, without any enmity.
9. Whether he stands, walks, sits or lies as long as he is awake, he should develop this mindfulness. This, they say, is the Highest Conduct here.
10. Not falling into Error, virtuous and endowed with Insight, he gives up attachment to sense-desires. Of a truth he does not come again for conception in a womb.

Rev. NARADA

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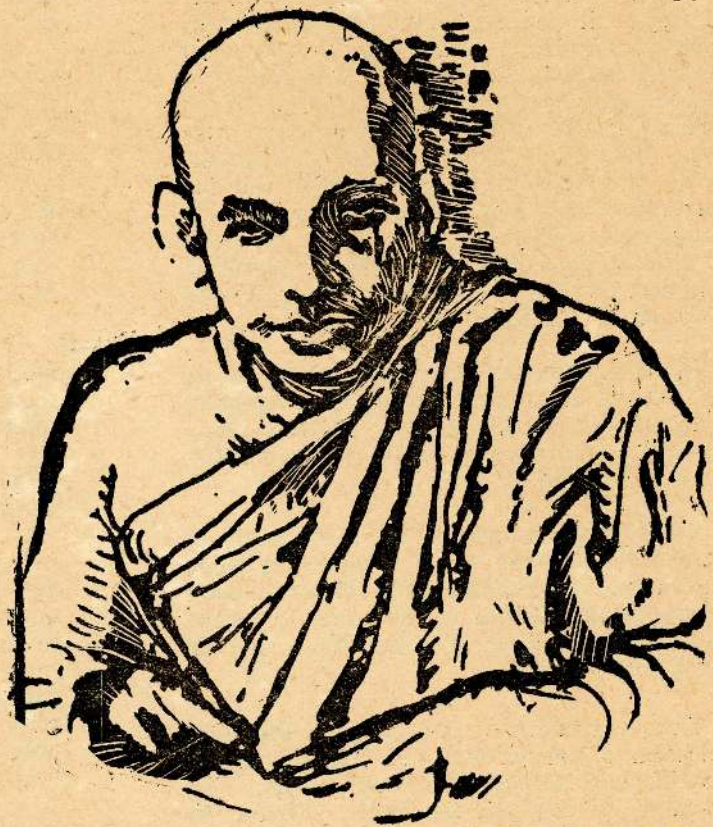
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ත්‍රිකොට්පාරිශුද්ධිමාංශය ආහාර වශයෙන් ගැනීම බෞද්ධයනට ද තහනම් නැතත් බොහෝ බෞද්ධයෝ එයින්
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අද මාංශාහාරය ලොව පුරා පැතිරී ඇතත් නිරෝගි ජනයාමාපයක් ඇති කිරීමට නම් පස්ගෝරස හා එළවළු
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අදී කල්පික මිනිසුන් අතර පැවැතුණේ රෝග කීපයක් වුවත් ගවමස් ආදිය කන්නට පටන් ගැනීමෙන්
රෝග බහුල වූ බව බුද්ධමය පෙන්වා දෙයි. පුරාණ ලංකාවෙහි ඇතැම් රජවරු සතුන් මැරීම තහනම් කරන මා
සාත නියෝගය පැනවූහ. ලංකාවේ ප්‍රධාන ජීවනෝපාය ගොවිතැන නිසා ගවයා ජාතික වස්තුවක් හැටියට
සලකා ගවසාතනය නොකළහ. ගවමස් කෑමෙන් වැළැකී සිටියහ

එහෙත් මෙකලා ගවසාතනය ඉතා හයානක ලෙස සිදුවෙයි. අවසර පත්‍ර ඇතිව වර්ෂයකට මරන ගවයන්ගේ
ගණන දෙලක්ෂය ඉක්මවා යයි. අවසර පත්‍ර නැතිවද එපමණම ගණනක් ගවයන් මරන බව රහසක් නොවේ.
ගවයා ද මේ රටෙහි ජාතික ධනයයි. එය විනාශ කිරීම ජාතික අපරාධයකි. මහා පාපයෙකි.



වජිරාගමාධිපති

මඩිගේ පඤ්ඤාසිහ

ශ්‍රේෂ්ඨ ආහාරය — “නිමිංශ භෝජනයයි”

බුද්ධ කාලයටත් පෙර මානව සමාජයෙහි බල පැවැත්වූ ධර්මතාවයක් විය “කො ධම්ම භුතදායා” යනුවෙන් වෛදික සාහිත්‍යයෙහි සඳහන් වන්නේ එයයි. ඒ වනාහී අනිකක් නොව “සන්ධානුකම්පාව මැයි. මිනිසා ශිෂ්ටත්වයට එන්නට පෙර එනම් ජෛවික සමාජයෙහි පවා සතු හිංසාව පිළිතුල්කොට සලකා ඇති සැටි මෙයින් පැහැදිලි වේ. ධාන්‍ය වගාව ඇරඹෙන්නට පෙර මිනිසා මංසානාභවයෙන්ම දිවි රැකගත් බවට අපේ සභාකිය ශාක්‍ෂි දරයි. එහෙත් අහිංසාව පිළිබඳ සිතිවිලි මෝරා යන්න “අහිංසා පරමො ධර්ම” යන පාඨය ධර්මය කරගත් සමාජය තුළ අහිංසාව හෙවත් සන්ධානුකම්පාව “පරමධර්මය” වූයේය.

මින්පසු මාංසාහාරය ක්‍රමයෙන් වියාකී යන්න නිමිංශ භෝජනය ප්‍රසසාද මනුෂ්‍යාභාරය වශයෙන් සම්මත විය. එකල බුදුරජාණන් වහන්සේගේ ලොව පහ වීම ද සිදු විය. උන් වහන්සේද පරපණ නැසීම පවත් ලෙසත් ඉන් වැළකීම ශ්‍රාවකයන්ගේ පළමු සික පදය ලෙසත් දේශනාකොට වදළහ. ඒ දේශනාවෙන් ව්‍යාකූලවූ මාංශ භෝජකයෝ මිනිස් සිරුර නිරෝගීව පවත්වා ගැනීමට මස් මාංස අවශ්‍යම බව කියා පෑහ. පස්ගේ රසයෙහි ගැබ්බූ පොණ්‍ය පදනිය තරම් ශ්‍රේෂ්ඨ විටමිනයක් අත් කිසිවකින් ලැබිය නොහැකියයිද ගව සම්පත් තරම් වෙන අගනා ධනයක් නැතැයිද පංච හෙසස් හා “නංථි ගො සමිතං ධනං” යනුවෙන් විනය හා සුත්‍ර දෙශනාවල ම නවින් දක්වා ඇත. මේ මතයම ඒක දේශයකින් සනාථකළ වෛදික සාහිවරු ‘ධාරොෂණ මමාතම්’ යන්න ග්‍රන්ථාන්තරයෙහි සඳහන් කරමින් දෙව්ගත් කෙනෙහි තිර අමාත්‍යකැයි කීහ. වරක, සුශ්‍රැතාදියෙහි ආහාර පරික්ෂාධාර්‍යවල නිමිංශ භෝජන යෙහි උදර සාඵලය විය්තරව දක්වා ඇත්තේය.

අපේ අතීතය දෙස බලන්නෙකුට පෙනෙන වැදගත් ජාතික ලක්ෂණයකි නිරුමි්‍ය භෝජනය. පර පිඩනය දුර්ලභ පිණිස හෝ තෘෂ්ණාහාරයට අනුබලදීම පිණිස හෝ ධර්මශෝක අධිරාජ්‍යය හා ලක්දිව රජවරු ගණනාවක්ම “මා සාතය” හෙවත් මස් පිණිස සතුන් මැරීම නීතියෙන්ම තහනම් කළහ. ගෙරමස් කෘතම රහමෙර බෝ නම් උතුරොබිනම්” කියා දම්පියා අටුවා ගැටපද කාරයන් කළ සඳහනෙන් පැරැණි සිංහල ශිෂ්ටාචාරයෙහි “මස්කෑම” රෝගී රැහැට දැමීමට හේතුවක්ව පැවති බව අහවයි.

අනෙක් අතට වනවාසී තවුසන් විෂසොර සර්පයන් හා ව්‍යාල මාගයන් පිරිවරාගෙන ඔවුන් සමඟ කෙළි සෙල්ලමින් කල් යැවූ අයුරු ධර්ම කථාවල නොයෙක් තැන කියවෙයි. ඒ ප්‍රිය මනාපතාවයට මුලික හේතුව මාංස හස්තයෙන් තොරවීමත් ඔවුන්ට අනුකම්පා කිරීමත්ය. එයින් පේන්නේ අභාවකාලීන භාවනාවෙහි යෙදෙන්නෙකුට මසින් වැලැක්ම අනුප්‍රවූ අසීර්ශ්‍යයට රුකුලක් වන බවයි.

සමනොෂධ සදහා ගන්නා ඔසු අතුරින් සියයට අනුවක් පමණ වාකලතාවලින් ලබාගනී. 4/100 ක් බණිප ද්‍රව්‍යයෝය. 2/100 මාංස තෙලය. මේ අනුව එලවලු ආහාරයට අපට කෙතරම් හිතකරදැයි සිතා ගැනීමට අපහසු නැත. කඩල, පරිප්පු, බෝංචි, මුං, කුරහං ආදී ඇට වර්ග සාරණ, ගොටු, මුතුණු ආදී කොළ වර්ග විශේෂ පයෝගීකරවලින් පෝෂ්‍ය පදනි බහුල ආහාරයේ පෙරපර දෙදිග වෛද්‍යවරයන් විසින් නිගමනයකොට ඇත. “ගත ජීවි” වන්නේ මේ ආහාර වැළඳීමෙනැයි කියා තිබේ.

සම් කලාපිය පෙරදිග වැස්සන්ගේ ආහාරය සකස්විය යුත්තේ යොරෝපියයන්ගේ සිරිත් අනුකරණයෙන් නොවේ. ඒ සිරිත් අනුව යාමෙන් සිදුවී ඇත්තේ අපේ ආහාරය සංකරවීම පමණි. වෛද්‍යාපදෙහ අනුව අපේ ආහාරය මෙසේ වුවමනාය.

“ආද්‍යො ලවණ තික්තංව — මදෙධ්‍ය කටු කෂායකම්
අමිලේ පුරණං කෘතං — මධුරෙණ සමාපයෙන්,

මුලින්ම ලවණ තික්ත රසයෙන් (බැදුම, මැල්ලමෙන්) ද දෙවැනිව කුලුරය කසට රසයෙන්ද (නියඹලාවෙන්ද) අන්තය ඇඹුලෙන්ද බත වළඳූ මිහිරෙන් පැණිරස කැවිල්ලක් හෝ කෙසෙල් ගෙඩියක් හෝ වැළඳීමෙන් මේ නිමාවට පත්කළ යුතුය.

ආර්ථික අන්තර්ගතයට පිළියමක්වූ, දේශීය සංස්කෘතියට උචිතවූ මිනිස් සිරුරට හිතවූ සුඛ සාධ්‍යාවූ මෙබදු නිමිංශ දෛනික ආහාරයකින් යැපෙන ජනතාවක් අනාගතයෙහි වෙවාසී ඉත සිතින් ප්‍රාචීනය කරමි.

ඒවගත් මෙසේම,

මහනුවර අස්ගිරි විජයසූරාරාම විහාරාධිපති ගොඩමුන්නේ
ශ්‍රී නාගසේන ධම්මානන්දායා මහාචාර්‍යවංශික ශාමොපාලි
මහානිකායේ මහා නායක සථවිරයන් වහන්සේ වමහ:

ගොඩමුන්නේ ශ්‍රී ධම්මානන්ද



Message of

Hon'ble Shri V. V. GIRI
President, Indian Union

I am glad to know that the First Regional Vegetarian Congress for India and Eastern countries will be held at Colombo Ceylon in the last week of January 1973.

Food and food habits vary from region to region and country to country as they are dependent on so many factors, geographical, economic, social and cultural. One necessarily cannot be dogmatic about diet and dieting habits. Yet, I am one of those who believe that the healthiest and the most valuable for human beings is natural food like vegetables, fruits, milk and agricultural products and that a vegetarian diet is more conducive to simple living and better health. I hope the Congress will evolve ways and means for co-ordinating the efforts made in different countries for expansion of this movement.

I extend my warm greetings to the delegates and send my best wishes for the success of the Vegetarian Congress in Colombo.

Rashtrapathi Bhavan
New Delhi

December 15th 1972

s/d. V. V. GIRI

With Compliments

of

Kundanmals Ltd.

MAIN STREET, COLOMBO 1.

**Prime Minister's Secretariat
New Delhi - 11**

8, November 1972

**Director (Information)
No. F. 14 (11) 72-PMP**



Dear Sir,

The Prime Minister thanks you for your letter. She is glad to know that the first Regional Vegetarian Congress for India and Eastern countries is meeting in Colombo in January 1973. She sends her good wishes for its success.

Yours faithfully

s/d. H. Y. PRASAD

**Shri J. N. MANKAR
Hon. Secretary for India & Eastern
Countries
INTERNATIONAL VEGETARIAN UNION
Dayamandir
123-27 Mumbadevi Road,
Bombay 2.**

1973 ජනවාරි 22 වෙනිදා,
කොළඹ දී ය.



පළමුවෙනි නිර්මාණ හෝජිත්ගේ කලාපීය සම්මේලනයට සහභාගිවන නියෝජිතයන් වෙත මාගේ මෙම සුභපැතුම් එවනුයේ ඉහතත් ප්‍රීතියෙනි. ඉතාමත් අගනා ආගමික හා සංස්කෘතික සම්ප්‍රදායක් ඇති මේ රටේ මෙම සම්මේලනය පැවැත්වීම ඉතාමත් උචිත බව මගේ හැඟීමයි.

මෙම කලාපයේ දියුණු වෙමින් පවතින ජාතීන්ගේ වැඩි කොටසක් මෙරටේ බලපාන උග්‍ර ප්‍රශ්න අතුරෙන් මිනුපෝෂණය ද එකකි. එම හෙයින් ඔවුන්ගේ ආදායම් තත්ත්වයට ගැලපෙන සමබර පෝෂාදායක ආහාරය සැපයීම කෙරෙහි දැඩි අවධානය යෙදවිය යුත්තකි. මෙම සංකීර්ණ ප්‍රශ්නය විසඳීම වස්, මෙවැනි කලාපීය සම්මේලන වලින් වැදගත් සහායක් ලැබීම නො අනුමානය.

පළමුවෙනි නිර්මාණ හෝජිත්ගේ කලාපීය සම්මේලනය සෑම අතින්ම සාර්ථක වේවායි ප්‍රාර්ථනය කරමි.

සිරිමා ආර්. ඩී. බණ්ඩාරනායක
අග්‍රාමාත්‍ය.

Colombo, 22nd January 1973

It is with great pleasure that I send this Message of Greetings to the delegates attending the First Regional Congress of Vegetarians. I consider it very apt that it is held in Sri Lanka, a country with a rich cultural and religious tradition.

One of the major problems that is facing many of the developing nations of this region is malnutrition. so that providing a balanced diet, which is within the means of the people is a matter which needs very serious attention. Regional Conferences of this nature could make a major contribution in finding solutions to this vexed problem.

I wish the First Regional Congress of Vegetarians all success.

Sirima R. D. Bandaranaike.
Prime Minister



Message to the Vegetarian Congress, Ceylon

(By Marquis of St. Innocent, Prst President, I.V.U.)

When I received the invitation from Sri J. N. Mankar to inaugurate the First National Vegetarian Congress for India and Eastern countries, I thought to myself: What can I say to my vegetarian friends assembled in Colombo, Ceylon that they have not already heard a thousand and one times?. While reflecting on this question, I was impressed by the fact that almost every body, especially men and women living in over-crowded industrial centres cut off from direct contact with Mother Nature, are in grave danger of overlooking the obvious. Every one of today's most powerful nations, both capitalistic and communistic alike, are disregarding many self-evident truths. Such as, for example: We cannot arrive at the right solution of any problem by moving in the wrong direction. Obviously if we want to know peace, we must first of all stop moving in the direction of war. To achieve peace, we must be peaceful. In other words we must be the thing we want to know. This statement is only one of many such glittering cliches which are being overlooked by modern men and women all over the world.

Most of the ills of the present age are due to the fact that the mind and body of the average 20th century man, woman and child is conditioned by the profit-seeking publicity and advertising of today's military industrial complex and its grinding political stooges with their false campaign promises. Of course, the trouble is that we mutually react instead of intelligently acting. In order to perform needful action, whatever it may happen to be at any given moment, we shall have to step out of our present Conditioning due to profit-seeking publicity and advertising which is the curse of our materialistic 20th Century. Before the world as a whole can hope to have the organisation and global policy, it so urgently needs, individual men and women must grow to be capable of acting in harmony with the laws of cause and effect instead of reacting with destructive violence. If we begin with violence, we must end with violence, because the end and the means are always one and the same (An obvious fact) overlooked for more than 2000 years by almost every body except vegetarians.

Since I became a vegetarian a quarter of a century ago in honour of Mahatma Gandhi, I have come to the conclusion that in almost every human being there is enough imprisoned spiritual splendour to brightly illuminate the past that leads from everybody's doorstep to higher and wide levels of understanding. But unless we stop killing for food, trying to understand imprison spiritual splendour, is a fruitless task. On the other hand, If we become vegetarians and begin to cultivate the art of being kind we may confidently leave the results to Mother Nature. As the Bhavad Gita reminds us: "wretched are they who work for results", During the life-death experience here on earth few of us are wise to know what results we ought to work for. This is the simple gist of my message to the First Regional vegetarian Congress for India and Eastern countries, On this historical occasion, I would like to bring to you official world-friendship greetings from the Council for World Government at The Hague in Holland and also to express my personal thanks to our kind vegetarian hosts here in Colombo, Ceylon.

WOODLAND KAHLER
Marquis of St. Innocent

Kalakshetra,
Tiruvanmiyur
Madras 41.

Message for the Ceylon Congress

"It is indeed a great event that the Vegetarian Congress is going to be held in Ceylon in the year 1973. Being a country so dedicated to the teachings of the Lord Budha, ideals of Ahimsa must be very dear to the hearts of the people and it is most appropriate that the Vegetarian Congress should be held in Ceylon where I hope the cause will flourish. Long ago King Asoka planted the Bodhi tree in Ceylon through his son and brought to the land the message of the Budha, the Lord of Compassion. Again later Col. Olcott, the First President of Theosophical Society came to Ceylon to establish many Buddhist schools and once again revived the ideals of the Budha and was instrumental in establishing the Mahabodhi Society. I hope that the ideals of Ahimsa which is the very core of Vegetarianism will find practical expression in this land and I am very happy to send my message of good wishes on this very auspicious occasion.

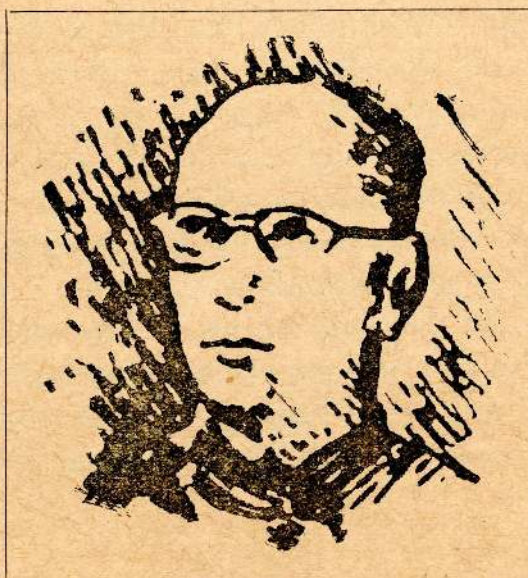


S/d. RUKMINI DEVI
Vice President,

INTERNATIONAL VEJETARIAN UNION



Sri J. N. MANKAR
VICE PRESIDENT, IVU.
Regional Secretary for India & the East



**VAIDYA RATNA
PANDIT SHIV SHARMA**

Message from

DR. GORDON LATTO

President, International Vegetarian Union U. K.



Dear Friend,

Thank you very much indeed for your letter. I deeply appreciate your writing to me and I wish I could be with you at your forthcoming conference. Unfortunately or fortunately as the case may be I have to work for my living. It is beyond my capacity, at this point to be

with you, apart from being with you in spirit. I sincerely hope that the Conference will prove to be a consummate success and help to bring a true brotherhood between man and man and will also help man to realise that the creatures are his younger brothers and should therefore be treated with brother love.

I hope that seeds will be sown at your conference that will grow and prove to be a blessing to mankind in the years to come.

With warm greetings,

Sgd. GORDON LATTO



ටී. බී. ඉලංගරත්න ඇමතිතුමාගේ පනිවුඩය

ශ්‍රී ලංකාවේ ආර්ථික සංවර්ධනය අඩාල වීමට එක් ප්‍රධාන හේතුවක් නම් සංවර්ධනයට අවශ්‍ය ඒකීය, විශාල වශයෙන් ආහාර ද්‍රව්‍ය ආනයනය කිරීම සඳහා යොදවන්නට සිදුවීමයි. අප රටෙහි ස්වාභාවික සම්පත් වලින් උපරිම ප්‍රයෝජනය ලැබෙන පරිදි පෝෂාදයකත්වය ගැන සැලකිලිමත්ව අප ගන්නා ආහාරය සම්බන්ධයෙන් බුද්ධිමත් ප්‍රතිපත්තියක් ඇති කර ගැනීම ඉතාමත් කාලෝචිත බව පවසනු කැමැත්තෙමි. එසේම ආහාරය සම්බන්ධයෙන්, අප පුරවැසියන් තුළ පවත්නා ඇතැම් සම්ප්‍රදායවල

ගැබ්වී ඇති සෞඛ්‍යමය ආදිනව ගැන ජනතාව තුළ අවබෝධයක් ඇති කිරීම් වස් පාසැල් හා පොදු ප්‍රචාරක මාධ්‍යයන් මගින් අධ්‍යාපන හා ව්‍යාප්ති වැඩ පිළිවෙලක් ආරම්භ කිරීම අත්‍යාවශ්‍ය වී තිබේ. මෙම කලාපයේ රටවල සංවර්ධනයක් ඇති කරගැනීමට නම් ජාතික මමත්වයක් ඇතිකර ගැනීමත්, ආහාරය සම්බන්ධයෙන් වුවද පරාධීන චින්තන දුරින් දුරු කරලීමත් අවශ්‍යම වනු ඇත.

ශ්‍රී ලංකාවේ පවත්වන පළමුවෙනි නිර්මාංශභෝජීන්ගේ කලාපීය සම්මේලනයේදී මෙම කරුණු පිළිබඳව සැලකිල්ලත්, උද්යෝගයත් ඇති කිරීමට සමත් වේ යයි ඉත සිතින් බලාපොරොත්තු වෙමි.

අත්සන් කළේ

Message from

T. B. Illangaratne

Minister of Food and Foreign
and Internal Trade.

In Sri Lanka a major constraint on development is the large import bill for food items. It is most opportune that we give serious thought to a more nutritionally rational food policy which could exploit our country's bountiful resources. There is also an urgent need for an education and extension programme utilizing schools and mass media methods to make the people aware of the health hazards of some of our food habits. A greater national consciousness has to be built up and the colonial thinking even in regard to food habits has to be wiped away if the countries in this region are to progress.

It is my fervent hope that the First Regional Congress of Vegetarians which is held in Sri Lanka will create the necessary interest and enthusiasm in this direction.

s/d. T. B. Illangaratne

Raj Bhavan
Madras 22.

14th November 1972

Message

I am glad to know that the First Regional Vegetarian Congress for India and Eastern countries will be held at Colombo in January 1973.

I congratulate the International Vegetarian Union on its sustained efforts since 1910 to co-ordinate and expand the vegetarian movement. Reverence for life is the key-note of vegetarianism. It has been scientifically proved that vegetarian food is more nutritive and economical than non vegetarian food. I have no doubt that the International Vegetarian Union will play a vital role in stressing the value and importance of vegetarianism in all the countries of the world.

I wish the Congress success.

S/d. K. K. SHAH

Governor of Tamil Nadu



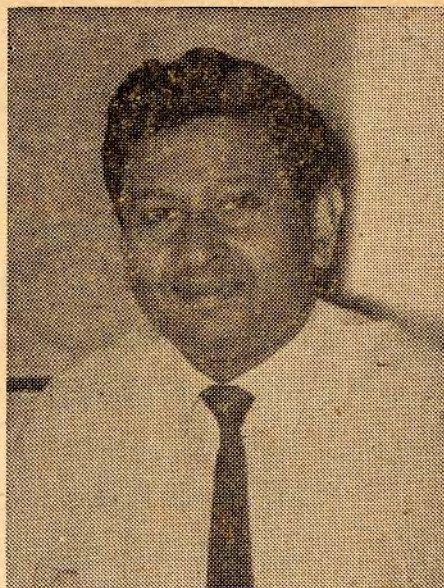
As an author of a book on Buddhism and being possessed of a varied experience of social service in several fields as among the sick and the mentally afflicted among the dejected in the Prisons, among students in search of knowledge and having carried an experiment on my self to test whether our life cannot be maintained without taking the life of another. My mind turns again and again to two great mistakes of the Past.

They are the failure to Teach and make practical use of a scientific Religion or the Religion of science. Buddhism and the failure to adequately utilise the natural resources of soil and climate to produce the Food we need in harmonious living for man and Bird and Beast.

In remedying vegetarianism assures an importance that cannot be ignored.

(President Ceylon Humanitarian Society)

Message by the Patron of the Ceylon Humanitarian Society



Sri Lanka is now at a cross-road. She has to decide whether she needs only economic survival or both economic and cultural survival. She has behind her a tradition of 2,500 years, i. e. a quarter of a millennium. In the history of man, this is a very long period. It has seen many cultures and peoples been swept away due to the so called advances of man. However, Sri Lanka has managed to survive. Her cultural traditions are seen engraved in stone as momentos of a rich past.

Sri Lanka is called a thrice blessed island; as according to her Chronicles the Buddha, the Compassionate One, has stepped on this soil thrice. On several occasions the whole of Sri Lanka has been gifted to the Sasana (meaning the Buddha's dispensation) by the kings of old. Famous among our rulers are Buddha-Dasa and Siri Sanga Bodhi, whose compassion and love of man and beast were limitless. The acceptance of this noble tradition of compassion by the subsequent rulers is testified by the use of such honorific titles as Bada-das, and 'Siri-Sangh-boy' by them.

Evidence both from literary sources and from inscriptions show that the eating of flesh and fish was not very much appreciated. Beef eating was detested by our society as in India. Let me quote from one of the more recent records.

"And now we are mentioning eating. Let us take a view of this people at their meals. Their Dyet and ordinary fare is but very mean, as to our account. if they have Rice and Salt in their house, they reckon they want for nothing. For with a few green leaves and the juice of a lemmon with pepper and salt, they

will make a hearty meal. Beef here may not be eaten; it is abominable: Flesh and fish is somewhat scarce. And that little they have, they had rather sell to get money to keep, than eat it themselves. Neither is there any but outlandish men, that will buy any of them."

Historical Relation of Ceylon
Robert Knox — 1618 AC

In contrast is the news item in a local newspaper which is quoted below. The statement is attributed to a Deputy Director of Agriculture:

"Approximately one thousand head of cattle are slaughtered each day to cater to the country's meat requirements. Unless the present rate of slaughter is reduced for a time, by a number of beefless days in the year our national herd of cattle will soon disappear.

Ceylon Observer
26-12-72

The change in values have become a challenge to humanity the world over. In Sri Lanka these changes were, in the initial stages, the result of the impact of western colonial rule. However these changes did not affect the totality of our society. Since the 1930's due perhaps to universal suffrage, the effects of World War II, educational reforms, independence from colonial rule, improvements in communications etc. changes have become extremely rapid. Many of these changes are intended for economic development. Similar are the educational reforms, which are being made with the hope of creating a self-reliant Society. It is true that our economic survival lies in the vigorous growth of our economy. But it will be suicidal if in the name of economic development we make inroads into those social and ethical values, which gave our nation a strength of character.

It is my earnest hope that the Regional Conference of Vegetarians will bring amongst the people of this region, a greater awareness of the socio-economic benefits of vegetarianism and also a compassionate human-animal relationship, based on reverence for all life.

OLCOTT GUNASEKERA
Patron, Ceylon Humanitarian Society

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Message from



Swami Prematmanandaji
Ramakrishna Mission, Colombo.

I am happy to hear that the International Vegetarian Union is holding its first Regional Vegetarian Congress for India and the Eastern Countries at Colombo during the last week of this month. The fact that a large number of educated men from various parts of the world are taking to Vegetarianism indicates that the importance of the fundamental principle on which Vegetarianism is based Viz. "Ahimsa" is being realized more and more. I hope that this realization will help to reduce in some measure at least the atrocities that are being committed in various parts of the world to-day.

I understand that the Ceylon Humanitarian Society which is sponsoring the holding of this Congress in Ceylon has sought the support of other religious and cultural associations too, I am sure that all of them will readily give their assistance to make this historic event a great success.

I hope that this event will also serve as an occasion towards bringing-greater amity, better understanding, closer harmony and brotherly feeling among the various ethnic and religious groups of people inhabiting Sri Lanka.

I wish the Congress all success

WHY I BECAME A VEGETARIAN

(By His Holiness the Dalai Lama)

To deprive these creatures of the natural right to subsist is a violation of the ethical values. Eating of meat is an obstruction to the acquirement of Tantric power. Our animal friends are to be loved and cared for. They exist not for our sake or our sustenance, but to contribute their share in their own way to the beauty and happiness of this world". So say His Holiness Dalai Lama in this article. He became a vegetarian recently. In this article he describes the reason for becoming a vegetarian."

"Do not harm others as you would not want others to harm you." So says a Tibetan proverb. It is not oneself alone but all sentient beings that are afflicted by sufferings. Man is attached to his near and dear ones and his belongings, in as much as he is attached to himself. There is a natural impulse to react and to protect, the sanctuary of his happiness and comfort when faced with external threat. The same kind of characteristic pervaded the animal kingdom although a large part of the sophisticated modern world tends to regard this realm of dumb creatures as an object of apathy. It is not only the beings of a higher plane but even the tiniest creature experiences and therefore shuns suffering and seeks comfort and happiness. To deprive these creatures the natural right to subsist is a violation of the ethical values. Buddha's teaching forbids the taking of the life of any living being, ranging from man to the smallest insect whether directly or indirectly. This moral "Not to take life" is the very first prohibition enunciated by the Blessed One.

As I said, my determination to become a vegetarian was influenced by purely personal reasons. Neither it has to do anything with any set dogmes of vegetarianism, not because a particular sect of people is doing so, I have taken to emulation. It may be pointed out here that the followers of vegetarianism differ as to, strictness of observance,

LIFE IS DEAR TO EVERYBODY.

Of course there was nothing spectacular or amazing in the contributing factors that brought a change in my food habit. The incidents

were insignificant but of which I happen to be a momentary spectator. During the last Indo-Pakistan conflict I had to spend a major portion of the autumn season touring the southern States of India. While motoring through places, whether it be urban or rural areas, it was a common sight to see fowls dogs and cats and so on running with all the haste and as far as their legs would carry, mortally fearing that its life was in jeopardy. No one will deny that death is a suffering. The accompanying feeling occasioned by these sights was one of pity and mental agony. And, again at the time of my sojourn in Kerala, I just happened to see a fowl being slaughtered to provide table delicacy for some one. It was starkly horrible to feel the terrible fear, pain and torture experienced by the innocent fowl. Life is dear to everybody. How that poor helpless bird must have suffered in agony and fear when its life was being destroyed. I shudder to think of it. And at that moment I realised with the fullest intensity and in all its stark reality, the full force of the significance of the moral. "not to take life". I was overwhelmed with pity and compassion for the poor, dumb fowl being done to death. Another fact which made me to abstain from taking meat was the discovery of the fact that in all the places that we visit the host of the particular place of boarding slaughters fowls and sheep especially for the consumption of members of my party and myself. Of course it was done with all the good intentions of doing good to me. But I could not bear to eat the fowl which has been butchered especially for my consumption. All these led me to make a resolve to make vegetable foods, the sole or principle article of my diet to the exclusion of all meat or flesh. I am determined to remain so all through my life.

Our animal friends are to be loved and cared for. They exist not for our sake or for our sustenance, but to contribute their share in their own peculiar way to the beauty and happiness of this world.

Reprinted from

"Vegetarian Way"

Message from

V. Siva Supramaniam,

President, All Ceylon Hindu Congress.

I have learnt with much pleasure that the First Regional Vegetarian Congress for India and Eastern countries is to be held in Colombo during the last week of this month. It is very appropriate that Sri Lanka has been chosen as the venue for the Conference since vegetarianism is a basic principle of Buddhism and Hinduism—the two religions which have the largest number of followers among the citizens of this country. Every true Buddhist and Hindu is expected to practise Ahimsa as an integral part of his daily life and if he does so, there can be no place for meat or fish in his diet. Not only from a humanitarian point of view but also from the point of view of good health vegetarianism has much to commend it. Animal food increases the Rajasic tendencies in Man and the incidence of violent crimes is therefore very much higher among persons who are non-vegetarian than among those who are vegetarian in their food habits.

It is my earnest hope that the deliberations of the Congress will result in some positive steps being taken to make people more vegetarian-minded. I wish the Congress every success in its endeavours.

The President,
Reception Committee for Vegetarian Congress
194, Havelock Road,
Colombo 5.

Message

Dear Sir,

Your venture to emphasis and make prominent vegetarianism in this country deserves the cooperation and encouragement from all quarters.

To lift this country from economic problems and to improve the health of our people, vegetarianism is a necessary factor.

We believe and know that a vegetarian diet imparts a strength, a power of endurance and a vigor of intellect that are not afforded by a more complex and stimulating diet.

The Seventh-day Adventist Church throughout the world sponsors vegetarianism. Our food factories in many parts of the world manufacture vegetarian food as substitute for flesh food. We want to assure you that through our small manufacturing unit at our Seminary we will give you every assistance you deserve to make your venture a success.

Sincerely yours

B. F. PINGHO
President

Khurshed S. Dabu, M.A., P.T.S.
Dastur (High-Priest
H. B. Wadiaji Fire Temple
Bombay

16th November 1962

Message for the Souvenir for Vegetarian Union

"Even with rapid advance in science, though we know something of atomic structure and its energy (energy) we still know about the origin of LIFE. It is a divine outpouring quite distinct from matter. Our ancient Religion (preached by Zoroaster and still revered by the Parsis and Iranis) has a distinctive doctrine, that as we cannot create Life we have no right to destroy it. In our ancient scripture there is a metaphorical statement that our Earth as a globe enshrines Life!

Humanitarianism (a better term than Vegetarianism) demands that man is superior to lower animal kingdom, only so far as he is **humane: compassionate and a protector of our younger brethren in evolution.** I can not understand how man can behave like wolves, relishing blood stained carcasses of dump innocent creatures; An English poet has rightly pointed out that even a worm **requires God to make it.**

Slaughter houses are practising grounds for bloody massacres on battlefields; **"Kill Not"** is the basic commandment for man's behaviour. I am **84**, active and healthy, without meat-diet, (even eggs.) Food indirectly affects mind and soul. (as stated in the Gita.)

I send you my hearty fraternal greetings and wish you every success in your endeavour for a badly needed reform. May the Gracious Father of us all bless all humane loving men and women Amen.
With priestly blessings, I remain, In His name.

KHURSHED S. DABU

His Holiness Shri Kanchi Kamakoti Peet bhipati
Jagadguri Shri Sankaracharya Swami Mutt
Kancheepuram

Camp Kancheepuram

Dated 16-11-1972

Message for the Ceylon Vegetarian Congress

“His Holiness has noted that the International Vegetarian Union has been making efforts to spread the Vegetarian Movement in all countries of the World since 1910 and the First Regional Congress for India and Eastern countries is being held in Colombo in January 1973.

Much has to be done to convince the people that adhering to the vegetarian food will go a long way to maintaining, health, morality, economy and Universal brotherhood based on non-violent way of life.

His Holiness hopes that your Organisation will take effective steps to further the noble cause and wishes the First Regional Congress at Colombo all success.

Your Sincerely,

S/d A. S. B. PANTH
Manager

'Girija'
30, Edward Elliot Road,
Mylapore, Madras 4.

20th November 1972

Message for the Ceylon Congress

Dear Shri Mankar,

Dr. S. Radhakrishnan sends his best wishes for the Regional Vegetarian Congress proposed to be held in Ceylon in January 1973.

Yours sincerely,

s/d. C. S. RAMASUBBAN

P. S. to Dr. S. Radhakrishnan
Ex. President, Indian Union.

Message from

Mr. B. J. Gunn-King,

DIP. T.C.P. (NOTTM.) F.R.T.P.I., F.R.S.H., M.L.I., (N.IRELAND)

Hon. General Secretary,

INTERNATIONAL VEGETARIAN UNION
"Braidjule", 120 Knockan Road, Ballycloghan
nr. Broughshane Co. Antrim. N.Ireland. UK

"Vegetarianism and science" is the motto of the next World Vegetarian Congress in Sweden in 1973 and if we vegetarians are to make a real impact nowadays when the world energy, Population and Food Crises are topical and inescapable, we must convince others by example that it is perfectly natural and desirable for human-beings to live without battenning on the animal kingdom.

We must demonstrate clearly that one can get a scientifically balanced nutrition, save land; conserve resources of fresh food, live healthily and ethically on all counts without polluting the earth's environment or our own insides. Logic and ethics must run together in the great battle for peaceful co-existence with our fellow beings in the animal Kingdom over the next generation.

Morarji Desai,
Ex Deputy Prime Minister of India
5, Dupleix Road,
New Delhi 11.

18th November 1972

My dear Mankar,

I am glad to learn that the International Vegetarian Union has decided to hold the first Regional Vegetarian Congress for India and Eastern countries at Colombo in the last week of January 1973 and that a souvenir will be brought out on this occasion.

I send my good wishes for the success of the proposed Congress and hope that the Souvenir will be useful in spreading vegetarianism.

Yours sincerely,
s/d. MORARJI DESAI

Message for the Ceylon Congress

‘‘The Governor of Gujarat conveys his good wishes for success of the First Regional Vegetarian Congress for India and Eastern countries to be held at Colombo, Ceylon in January 1973’’.

S/d. Assistant Secretary

To, Shri SHREEMAN NARAIN

Governor of Gujarat

ආරම්භය: 1934

“ජීනදාසගේ තලගුලි”

ඔබ සැමගේ ප්‍රබෝධය දිනාගත්

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By Dr. V. N. JAI M.B.B.S., (Bom)., D.T.M. and H. (Eng)) DIP NUTR. (London)
Consulting Dietologist Medical Nutritionist, Bombay (India)



The Author is an eminent Nutritionist of India. Through field studies and clinical research spread over two decades, he has been endeavouring to convince the educated citizens, the non-need for 'over-proteinic' fleshy foods including eggs. His article on **HEALTH PROMOTION—THE VEGETARIAN WAY** published in Colombo in 1969, created wide interest in Ceylon. His present essay will no doubt offset 'Protein Obsession' from the minds of the readers.

—J. N. Mankar.

Preamble

Vegetarianism is a term which is easy to understand but difficult to define. According to the progressive thinkers of all climes and times, it is a broadbased way of life to obtain/maintain health *without* interfering with nature's 'law of conservation of life'. Viewed thus, subsistence on foods, other than fleshy ones, becomes an essential dietary component of this philosophy; it will remain so, till such time as physiologists provide convincing evidence re: the essentiality of 'once-living' tissues (i.e. the fleshy mass of animals) for us—the *Homo Sapiens*.

Ardent practitioners of this philosophy shun even the seemingly innocuous drinks such as tea, coffee, or cocoa, not to mention the ultimately harmful alcohol. They have besides, a strong dislike for processed and

unnatural foods. In this context, the term *vegetarian* as defined (over a century ago) in England and *Lacto-Vegetarianism* as practiced (since centuries) in our country, seem to be inadequate; at best a static stage in our endeavour to attain *Veganism*, the modern term for the dietary ideal in humanism. A *Vegan* is not expected to drink milk nor wear silk nor use leather. In this context, aren't most of us *Quasi-Vegetarians*? The more I study the diets of such vegetarians, the more I realise how imbalanced and unsuitable they are. In the absence of a more appropriate term, I have called it *Mal-vegetarianism*.

Protein Obsession

In any endeavour to correct *Mal-Vegetarianism*, the first and the foremost doubt in the minds of the educated class is "How can a non-flesh diet ever provide enough of the so-called 'first' class proteins?" Little do they know that what seems to be nutritionally 'first' class is biologically 'second-hand'. Recent research studies, both in the East and the West, have shown that chemical analysis is not the sole criterion of the biological value of a protein; for, we do not consume *individual* proteins or even just one protein-rich food, in an isolated manner; but a mixture of such foodstuffs yielding simultaneously to the body, a wide variety of proteins such a balanced mixture of plant proteins is not always available to the Asian farmer, who is perforce vegetarian, desiring most of the proteins from cereals.

Thus, while the resourceful vegetarian is obsessed with best quality animal proteins, the ill-to-do farmer's diet needs to be enriched with inexpensive proteins from plant foods. How can this be achieved in the foreseeable future? Cultivation of Soya provides a feasible solution. What is this Soya bean?

Historical Background.

Over 5,000 years ago, the pre-historic man in the Orient subsisted on wild Soya bean.

The name Soya a fascinating member of the leguminous family' has its origin in the words: "SHU" or "SOU" popular in the Confucian literature. Unlike the large, flat seeds conventionally called beans (e.g. the field beans or val), Soya seeds resemble the perfectly round tiny peas.

The Aryans of Central Asia considered Soya (along with honey) as sacred food to be offered to the departed. The ancient Yogis of the Indus valley civilisation supplemented their meatless diet with this bean and this ward off deficiency of good quality proteins. If only the early settlers in the North of India had tried to extend its cultivation, this wonder bean would have been, by now, an all-India Crop. But then there was no impetus such as overt protein mal-nutrition, even amongst strict vegetarians, as is obtained in rural Asia in 1973!

Recent Past

Mahatma Gandhi was ahead of his time when in 1932, he initiated the Soya bean 'movement' as a food reformist. Within a year, Soya was planted by the great Sayajirao Gaekwar at the Baroda State's Agricultural Extension Station. This generated scientific interest in its use, specially in the then Bombay Presidency, (India.)

Bombay witnessed the first ever demonstration of Soya preparation in 1935.

The Present Position :

A generation later, interest is revived, thanks to overt protein malnutrition in the country! U. P. Agricultural University has set up a crash programme for the production and utilisation of Soya bean at Pantnagar.

On a smaller scale, a private entrepreneur has evolved a scheme whereby farmers around Nagpur are encouraged to grow Soya. The entire yield is purchased at a pre-fixed fair price. The beans are processed in the vicinity to yield a high-protein, high-calory pre-mix suitable for use as flour.

Chemical Composition :

Soya is basically a legume, with abundance of growth-promoting nutrients, chiefly essential amino-acids. It has a superiority over the commonly consumed food grains viz. the mono-seeds: the CEREALS and the dicotyl-seeds : the PULSES.

Nutritional Merits :

It enjoys a position somewhat intermediate between highstarch grains and the oil-rich groundnuts. Unavailability of carbohydrates is responsible for low digestibility of proteins also. Even then, the higher protein quality and quantity, coupled with well-balance vitamin-cum-mineral make-up, puts soya high up as a supplementary food of distinct benefit to the traditionally ill-balanced provegetarian dietaries. Except perhaps riboflavin, soya is a better source of B-Vitamins than milk.

Lecithin :

Out of ten important B-Vitamins, choline attracts our attention ; for, it is a component of lecithin which plays a vital role in building up nervous energy. In the context of present day sophistication, when the whole wheat is practically wholly replaced by the over-refined maida-devoid of lecithin-rich (wheat) germ, soya would be a welcome entrant into our kitchen in the 'eighties'.

Soya Products :

There are several time-tested ways of processing soya, so as to yield enjoyable preparations. In our own country, food scientists have standardised methods to convert the cellulose-rich bean into a palatable milk-like emulsion. One kg. of beans can provide 10 litres of milky liquid. Moreover, defatted soya flour is a base for innumerable recipes. The separated oil is yet another energy-rich cooking medium. Chemically speaking, it is as kind as the oft-advertised 'kind-hearted' safflower (refined, kardi) oil. The slightly acrid taste of the unrefined oil hampers its popularity. However, a recent decision by our Government in New Delhi (India) to import large quantities of soya oil to stabilise the price line of hydrogenated oils, indicates how beneficial indigenous soya could be in our national economy.

[Continued on Page 61]

CHRISTIANITY

Jesus was a Vegetarian

(Sadie G. Stave)

Vegetarians are often puzzled to find in the Bible so little emphasis placed upon the duty of kindness to animals. They rightly ask: Does not the love of Christ include the lower creatures as well as man?

Students of course know that the accepted version of the Bible is incomplete and in many instances inaccurate. Some appreciate the Bible merely as literature and attach no literal significance to its teachings, while others are concerned that a manuscript so valuable to the world should have been mutilated by those "Commissioned to correct the text of the Scripture in the interest of what was considered orthodoxy".

In a book titled "The Gospel of the Holy Twelve" the late Rev. G. J. Ouseley has written a translation of the original Gospel, which members of the Essene Community preserved from the general corruption. He presents a version of the teachings of Jesus untampered with by the "Correctors" appointed by the Ecclesiastical authorities of Nicea.

"What the Correctors did" writes the Author, "was to cut out Gospels with minute care, certain teachings of our Lord, teachings which they did not propose to follow, namely those against the eating of flesh and the talking of strong drink and everything that might serve as an argument against flesh-eating, such as the accounts of our Lords' interference on several occasions to save animals from ill-treatment and even that interesting and important teaching ever prominent in Eastern Scriptures of the essential unity of all life. They also deleted the great fact which they could not understand—the teaching which they could not understand—the great fact of reincarnation."

In this Gospel, God is called Abba-Amma, which means Father-Mother; Jesus is spoken of as Jesu, Maria. The angel tells Mary: "Ye shall eat no flesh nor drink, strong drink, for the child shall be consecrated unto God from his mother's womb, and neither flesh nor strong drink shall he take". The wise men

who came from the East "had purified themselves and tasted not of flesh nor strong drink that they might find the Christ whom they sought". As they followed the star "they forgot for a little while their weary beasts who had borne the burden and heat of the day, and were thirsty and fainting; and the star was hidden from their sight.

"In vain they stood and gazed, and looked one upon another in their trouble. Then they bethought them of their camels and asses and hastened to undo their burden that they might have rest.

"Now there was near Bethlechem a well by the way; and as they stopped down to draw water for their beasts, lo' the star which they had lost appeared to them being reflected in the stillness of the water.

"And when they saw it they rejoiced with exceeding great joy.

"And they praised God who had shown his mercy unto them even as they showed mercy to their thirsty animals".

The community in which Joseph and Mary lived did not slaughter a lamb in celebrating the Feast of the Passover "Now Joseph and Mary his parents, went upto Jerusalem every year at the Feast of the Passover, and observed the Feast after the manner of their brethren, who abstained from bloodshed and the eating of flesh and from strong drink."

From childhood Jesus loved birds and animals "And on a certain day the Child Jesus came to a place where a snare was set for birds and there were some boys there. And Jesus said to them; "Who has set this snare for the innocent creatures of God?" Behold in a snare will they in a like manner be caught". And he beheld twelve sparrows as if dead.

"And he moved his hands over them: 'Go fly away, and while you live remember me' And they arose, and flew away making a noise."

He protects a lion that men were pursuing with stones and Javelins.

"But Jesus rebuked them, saying "Why hunt ye, these Creatures of God, which are more noble than you? By the cruelties of many generations, those were made the enemies of man which should have been his friends.

"If the power of God is shown in them, so also are shown his long suffering and compassion. Cease ye to persecute this creature who desireth not to harm you: see ye not how he fleeth from you, and is terrified by your violence?

"And the lion came and lay at the feet of Jesus and showed love to him, and the people were astonished and said: "Lo this man loveth all creatures and hath power to command even these beasts from the desert and they obey him."

The food of John was the fruit of the locust tree and wild honey. And to all he spoke saying "Keep yourselves from blood and things strangled, and from dead bodies of birds and beasts, and from all deed of cruelty and from that is gotten of wrong. Think ye that the blood of beast and of birds will wash away sin?

The disciples were forbidden to eat flesh food. "Eat that which is set before you, but of that which is gotten by taking life, touch not, for it is not lawful to you.

"And into whatsoever city ye enter and they receive you, eat such things as are set before you without taking of life.

"And in the same house remain, eating and drinking such things as they give without shedding of blood."

Jesus bids us to considerate of all creatures and not of man alone. "Be ye therefore considerate, be tender be pitiful, be kind not to your kind alone, but to every creature which is within your care; for ye are to them as gods, to whom they look in their needs."

Jesus states definitely that He came to end the blood sacrifices and feasts of blood; He also said "I am come to end the sacrifices and feasts of blood and if ye cease not offering and eating of flesh and blood, the wrath of God shall not cease from you; even as it came from your fathers in the wilderness, who lusted for flesh and did eat to their content and were filled with rottenness, and the plague consumed them."

The story of the miracle of the loaves and fishes is lacking in this translation. Instead there is a tale of the miracle of bread and the fruit and a pitcher of water. And Jesus set the bread and the fruit before them and also the water. And they eat and drink and were filled.

"And they marvelled; for each had enough to spare and there were four thousand. And they departed, blessing God for what they had heard and seen."

There are several other stories illustrating Jesus' concern for animals. At the last Supper Judas brings a lamb to be slain for the Passover. Jesus reproves him. "Not by shedding innocent blood, but by living righteous life shall ye find the peace of God."

"Blessed are they who keep this law; for God is manifested in all creatures. All creatures live in God, and God is hid in them."

"They in every motion who defile not themselves with cruelty, who do righteousness, love mercy and revere all the works of God, who give succour to all that are weak and oppressed the same are the Israel of God."

That the Old Testament originally contained similar prohibitions against the slaughter of animals is evident from the fact that Jesus quote Jeremiah against blood offerings and sacrifices. "As also Jeremiah bore witness when he said concerning blood offerings and sacrifices" the Lord God commanded you, to do righteousness, to walk in the ancients' paths, to do justice, love mercy and walk humbly with your God.

(Cont. on 51)

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ඔබ බෞද්ධයෙක් නම් ඔබ සොයන්නේ සත්‍යය යි. ඔබට සත්‍ය වැනි රසයක් විඳීමට කැමති නම්, ත්‍රිපිටක බුද්ධ ධර්මය හොඳකාර දත යුතුයි. ඒ දැනගැනීමට අවශ්‍ය වූ සෑම ගැටළුවක් ම විසඳා නිරාකරණය කරන පොත් පෙළක් අප සකස් කර තිබේ. එය පෙළ ධර්මය සිංහලට පරිවර්තනය කරපු ධර්මය යි. සෑම කෙනෙකුටම ම සිංහල දන්නෙහිනම් කියවා බලා පුහු ප්‍රතිපත්ති වලින්ද, මිත්‍යා ධර්ම ආදී යෙන් ද මුළාවී ඇති යැක සියල්ලම විවෘතවැනීමට හැකිවනසේ මේ පොත් පෙළ සකස් කොට ඇත.

මංගල සම්මත යහපත:- ජීවිතය හැඩගැස්විය යුතු ආකාරය.

හේතුපල ධර්මය:- හැඩ ගැසූ ජීවිතයට තෙවළා දහම අනුව මග නොමග දැන ගැනීම.

ශීල ප්‍රභේදය:- උතුම් මිනිසෙකු වීම සඳහා ශීලයක පිහිටිය යුතු ආකාරය.

විනය වර්ධනය කාරයෝ නම් කවරහුද?:- ශීලයෙහි පිහිටන දියුණු කරන තැනැත්තන් ගැන විස්තරයක්.

පාංගකුලය:- අපිස්බව උතුම් කොට දේශිත බුදු දහම උතුම් කොට පැවිදි උතුමන් ගිය මග විස්තර කරති.

අප බල මණ්ඩලය සම්මාදම් ආදී දැයින් පවත්වාගෙන නොයන හෙයින් ද ධර්ම ගෞරවයක් ඇති කළ යුතු හෙයින් ද තැවතත් පොත් මුද්‍රණය කළයුතු හෙයින් ඉහත සඳහන් පොතකට ශත පනහ බැගින් ගෙවීමෙන් අප බලමණ්ඩලයෙන් ලබාගත හැක.

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BUDDHISM

Buddha & Vegetarianism the path to non - violence

(S. H. Jhabvala)

When Lord Buddha was breathing his last breath, He asked His followers to persist in Ahimsa. His last words: "Now then, O monks I address you. Teach humanity the doctrine of Ahimsa. Subject to decay are compound things. Strive with earnestness." No nobler message to humanity than this can be given on his 2500th Anniversary.

The killing of such victors as Alexander, Xerxes, Ghazni, Changhizkhan, Napoleon and Hitler has left behind a stench of evil. But the good resulting from the principle of Non killing, the First of Lord Buddha's Five Precepts spreads the fervent odour of spiritual joy, that is limitless like the ocean below and sky above.

What you cannot give how can you take? Non-killing is the central virtue of the creed of the Buddha. "Not for our life would we ever intentionally kill a living being". In this highly advanced age when the atom is holding the breath of humanity in its lustful hand, the world's civilisation is sustained on this teaching of Lord Buddha. Though every time on the brink of war the world refused to descend the precipice of war, for the unfailing Teachings of the Buddha have penetrated the mind of thinking man. Christ, Lao Tze, Confucius, master minds have battled against killing in any form.. But Buddha holds the virtue of non-killing as a unique aspect of living itself. Lord Buddha has succinctly stated that without the practice of the Precept

of Non-killing, there was no Nirvana possible, no Moksha, no deliverance. The Buddha maintains "Whose killeth even a wild beast like the antleered deer, or a creeping snake distrusteth God, who out of mercy hath created this all and preserveth this all".

Buddha immersed in the Ocean of Non-Violence said "Creatures without feet have my love, And likewise that have two feet And those that have four feet I love. And those too that have many feet.

"Let creatures all, all things that live, All beings of whatever kind, See nothing that will bode them ill, May naught evil come to them."

Humanitarianism leads to the lessening the passions of cruelty.

Vegetarianism is the twin sister of Humanitarianism.. India where Budha meditated and formulated the holy creed of Ahimsa, has laid out a programme of non-killing, cow protection and animal security through recognised institutions—India just recovered to spiritual proof of a State advancing to moral peace and economic prosperity purely due to observance of Buddha's principle of Ahimsa.

(Reprinted with acknowledgement, from the *Souvenir of 15th World Vegetarian Congress held in India in 1957*)



Vegetarianism in the light of world food problem

By

*Pranimitra J. N. Mankar,
Vice President,
International Vegetarian Union.*

The entire animal world has been endowed with the irrevocable right to live its legitimate span of life and fulfil its assignments and obligations. This desire to live is universal among all created beings, no matter whatever be their physical form. Live and let live is a well-thought of practical principle which enables every living being to enjoy its span of life.

Since food, water and light are the basic requirements of all living beings, the Almighty created such natural resources which can supply the above basic requirements of the creation and also provided suitable and varying physical structures to be able to avail of and assimilate these natural resources of subsistence.

So long as animals realise their limitation in loosing natural resources for their subsistence according to Divine plan and purpose there should be no danger of starvation, disease, strife or war. But when one class of animals strives to live contrary to its natural limitations it upsets the balance of nature and the natural resources of these basic needs of other class of animals are enroached upon, destroyed or become less productive. This causes disparities, lack of nourishment or starvation due to unnatural modes of food and drink, and unfair exploitation of natural resources by a class of created beings.

Under the circumstances, few are overfed, while others have to starve. This is as much true to the individuals as for the entire social order. Those who starve or are ill-fed naturally become jealous of those who enjoy wasteful luxurious way of life at the expense of others and compels them to assert their right to live by resorting to violence which creates strife and war.

Since the entire world is one great family, if some opulent countries lead a luxurious life, the poor and starving countries would naturally be jealous of such opulent countries and may sometimes resort to violence to satisfy their hunger.

There is another kind of hunger known as hunger for power. Those countries and nations which have a craving for consolidations of power would naturally make a common cause with the starving disgruntled countries in fighting the opulent countries which then takes the form of world war.

Hence the question of food cannot be solved on individual country basis, but has to be considered in the light of world food problem. Luckily the United Nations which is the comity of all nations to maintain balance in the social economic and political fields and removal of disparities by encouraging not only peaceful co-existence among the countries of the world, but arranging to help the poor, backward and under-developed countries in their efforts for development aiming at self-sufficiency in their basic requirement of life and raising their living standards. But this can only be a stop-gap arrangement which cannot permanently solve the food problem.

It is an acknowledged fact that the entire creation with varying food habits have to directly or indirectly subsist on the products of the soil. Unfortunately such resources of food production like land, water etc. and the demand thereof resting on the population and their food habits are not equitably distributed in the countries of the world. Some have more land and greater irrigation facilities, better techniques and motive power, but small population, while others have greater population but less of resources for food production. It is indeed commendable that either through the advice of U. N. O., or on their own initiative, but with implied motives, affluent countries offer surplus food and other materials to the under-developed or backward countries, with strings attached to their apparent munificence.

This also would create superiority complex and cannot for all times be relied upon.

The question of demand and supply of food obviously rests on the population and the utilisation and development of the natural resources of food production. Unfortunately the population and along with it the demand for food increases. But the area of available land, the pattern of its utilisation and development does not keep pace with the increased demand. Hence from the point of view of world food problem, it is essential to take into consideration production potential of land with a view to have maximum production and its equitable distribution on the basis of population and its requirement of food, as also re-orientation of food habits on practical and nutritional basis.

Considering the problem of population in relation to food supply and available resources of production, it said that the present world population is calculated to be 330 crores. But at the present rate of growth it will reach the appalling figure of 600 crores, by the end of the present century, whereas the resources of food production like land etc. would remain the same. Comparing the figure of available land in the countries of the world for food production, it is said that there are about 3000 to 4000 million acres of cultivable land for production of and other crops in the world. Apart from this there are about 4000 million acres of grass land, forest fallow and waste lands. This means that the land ratio stands at 3: 1 out of which about 1.3 acres is agricultural, while 1.7 is for maintenance of animals, forest, waste lands, mountains etc.

With regard to the requirements of approximate acreage necessary for producing vegetarian and non-vegetarian food per person- the world famous medical doctor and Nutritionist Dr. Henhede M. D., who carried out nation wide researches during the first world war is of the opinion that as little as 1/4th of an acre per person was sufficient to produce food for good living (only for products of the soil, provided people gave up animal husbandry and cultivated the land intelligently and intensively. According to the pinion of the late Mr. Peter Freeman and Sir John Russel 1.63 acres of land are necessary to support a person living on non-vegetarian diet, whereas 0.5 to 0.6 acres of land is enough for a varied vegetarian diet. Of the 1.63 acres required for meat eater 1.3 acres are needed

solely to provide flesh foods. This is the economic aspect of the problem from production point of view which can be seen from the following comparative figures of production of food per acre and their nutritional values.

Production potential of food
(per acre per year in Kgm.)

Maize (Corn)	350 Kg.
Pulses	250 Kg.
Oilseeds	300 Kg.
Milk	300 Kg.
Meat	42 to 54 K.g

Green Vegetables	5000 to 10000 Kg.
Root vegetables	5000 to 10000 Kg.
Fruits	10000 tp 20000 Kg.

Energy in calories per acre

Corn	12 Lac.calories
Pulses	9 Lac.calories
Meat	0.05 Lac.calories
Eggs	1.33 Lac.calories
Leafy vegetable	60 to 120 lac.calories
Root vegetables	60 to 120 lac.calories
Fruits	100 to 200 lac. calories

Availability of protein per acre

Corn	35 Kg.
Pulses	53 Kg.
Oilseeds	78 Kg.
Meat	10 Kg.
Leafy vegetables	200 to 400 Kg.
Root vegetables	50 to 100 Kg.
Fruits	100 to 200 Kg.

With regard to the scientific and nutritional aspect of food problem, it should be pointed out that the modern opinion does not consider flesh food indispensable as will be seen from the following opinions of eminent doctors.

Lord Playfair, M. D. "Animal diet is not essential to man"

Sir Henry Thomps.n, M.D., F.L.C.S. "It is a vulgar error to regard meat in any form as necessary to life".

Sydney N. Whitaker, M.D., M.R.C.S., Comparative anatomy and physiology indicate fresh fruit and vegetables as the main food for man."

Dr. L. J. Sykes, M.D., B.Sc., A well selected diet from vegetable kingdom is perfectly fitted from a chemical point of view for the nutrition of man."

Dr. Alexancer Haig, M.D., F.R.C.P. "That it is easily possible to sustain life on the products of the vegetable kingdom needs no demonstration for physiologists".

Sir Robert Mc. Carrison "A diet consisting of any staple grain, with milk, milk products and green and leafy vegetables contains not only the right kind and amount of protein, but everything else the body needs for health, strength and well being."

Dr. John Wood M.D. has emphatically recorded that "on my experience in private practice and as head of several hospitals I say with confidence that meat diet is unnecessary, unnatural and unwholesome".

Regarding the development of disposition and mental attitude of man, Mr. Richard St. Barbe Baker, "The man of the Tree" in his book "Conquest of Sahara" observes "It is now well-known the emotions of worry, fear and anger poison the blood and tissues. Animals before they are slaughtered are scared and angered which vitiates its flesh—Man is what he eats." Similarly the veteran vegetarian, Mr. Geoffrey L. Rudd, writes in his book "Why kill for food" "vegetarian diet enhances thinking process by clarifying brain which like any other human organ needs adequate nutrition free from deleterious substances."

It will be seen beyond all doubts that since resources of land etc. are inadequate, while the population increases, solution of food problem lies in economic utilisation of available land and a pattern of agriculture which would yield enough to sustain the increasing population. The Comparative figures of production of food of vegetable kingdom vis-a-vis animal kingdom indicated that five to six times more

people can be fed on food from vegetable kingdom with or without dairy products like milk and milk products, produced on the available cultivable lands.

Similarly from the point of view of the supply of proteins and energy from food produced per acre, vegetarian products yield 100 times more protein and energy per acre than those derived from flesh products.

Hence from economic, as well as humanitarian and national points of view vegetarianism offers a solution for food problem of the nations of the world.

If we go back far enough, physiological and other evidence indicate that human beings evolved as vegetarians since we have none of the features which characterise a carnivorous. As more developed human beings we have also to take into consideration the purpose of life. If it is to grow physically and spiritually, then this cannot be done at the expense of other living beings. It is barbarous and inhuman to be predatory.

It should be borne in mind that millions of vegetarians do not merely exist, but have healthy useful lives physically and spiritually without being a party to butchery of animals equally entitled to live. In fact, some of the greater souls like Buddha, Mahavir, Mahatma Gandhi and many others have more than achieved the ultimate purpose of life by raising the spiritual heights and inspiring the world towards a better way of life.

Morally speaking, man has no right to kill animals equally entitled to live, especially when he is not a carnivore and there is absolutely no necessity for meat to sustain man. Let us hope the people and the Governments of the countries of the world realise this before food shortage becomes acute and starvation sets in.

WHY VEGETARIANISM?

by V. F. Gunaratne

To one who is prepared to think dispassionately, there are several good reasons why he should avoid the impure flesh diet and adopt the pure vegetarian diet but I shall deal with only two.

From the dietetic point of view, the only argument in favour of a flesh diet is the fact of its protein content, protein being a muscle-building factor. As against this, consult any one well versed in dietetics and he will tell you that the protein content in flesh foods is comparatively low while the protein content in vegetable food like soya bean, dhal green gram and ground nuts is almost double. He will also tell you that flesh foods contain very little, if any, of the other valuable substances that the body needs such as Vitamin A, Vitamin B and iron. On the other hand, he will tell you that the pulses are not only rich in protein but also in Carbohydrates, iron, and Vitamin of the 'B' Group. Carrots are rich in carotene and recent researches have revealed that the yellow variety of the sweet potatoes is also rich in carotene. Spinach and the green leaf known as *Gotukola* are also found to be very rich in iron. Most green leaves are rich in Vitamin A and Vitamin B but if these nutritious elements are not lost in cooking they should be lightly steamed but not boiled. Really the question that need be asked is "Why flesh food?" and not "Why Vegetarianism?"

From the humane point of view, it is unthinkable that one who is saturated with the milk of human kindness, one who has a profound regard and reverence for that sacred thing called "life which is as much present in man as in the animal, can tolerate the bloody slaughter of a poor defenceless animal and eating its flesh? Many are the persons who think that they are kind in the extreme and can feel pity

at the sight of bull compelled to carry unduly heavy loads, who can feel pity at the sight of a dead bull lying by the roadside run over by a fast moving vehicle and yet these self-same persons without the slightest compunctions of conscience, without the slightest feeling of pity can bring themselves to enter a meat stall, buy the flesh of cattle and eat it! This serves to show that their qualities of kindness and compassion have not developed to the highest levels but are at low ebb, nor can they be spiritually developed in the true sense.

From ancient times people who have spiritually developed have abhorred the idea of killing animals for food. To them it is most distasteful and revolting. This was so both in the East and the West. The Buddha as well as the authors of the Vedas have regarded the killing of any being as wrongful. The early Church fathers like Clement of Alexandria and Tertullian themselves shunned a flesh diet and preached the advantages of vegetarian diet. Later, John Wesley preached in the same strain. It is interesting to know that there were eminent laymen who were also vegetarians and amongst them we can count the great poets Byron, Wordsworth and Shelley. Coming to modern times, who has not heard of that ardent advocate of vegetarianism, namely George Bernard Shaw.

The first vegetarian restaurant in England was formed in 1847 at Ramsgate, and coming to recent times Eustace Miles and his vegetarian restaurant are famous. Today there are numerous Vegetarian Societies and Vegetarian Restaurants in almost all countries of the World.

I will now conclude with the following lines of Oliver Goldsmith :—

"No flocks that range the valley free
To slaughter I condemn
Taught by the power that pities me
I learn to pity them.
But from the mountain's grassy side
A guiltless feast I bring—
A scrip with fruit and corn, supplied
And water from the spring."

Spiritual Life and Vegetarianism

(Dr. R. Nimmo)

To all those who have dedicated their lives to spiritual living, to all those who have chosen the ultimate in Natural Hygiene as the way of their preference, to these high purposed persons do I address these observations that through them, those as yet unaware may reached. They, one and all, by their so choosing have declared before other men their sincere faith in the Brotherhood of all creatures in which there are soul sparks, however latent.

It was not without many qualms of conscience that many of us did long clinch to our former practice of eating whatsoever pleased the palate, shutting out as best as we could your soul's protests. But eventually, there was born in upon our reluctance the conviction that as meat-eaters truly we were cannimals of a sort; since whether we will or not, our body does belong to the animal kingdom.

When we began to visualise the various processes of preparation of meat food for the table how could we do other than abhor it? Have you not memories of the piteous bleatings of frightened fellow-creatures in crowded trains enroute to a slaughter house? One visit to such a den of iniquity with its vicious sights and abnoxious odours would instantly change meat-eater into a devotee of the Vegetarian Way.

Coereion is not the method to be used in endeavouring to convert another to the way, even if coercion in such matters were possible, which it is not, except temporarily for the younger ones in your homes. The conviction, to be lasting, must be one of Spiritual Evolution, before there can be a Full Attainment to That Height of Liberated Living which is being called Natural Hygiene? It should

also be called SPIRITULA HYGIENE. One's man-self, yea, one's animal self, is often slow in that acceptance; but one's soul-self, having once attained supremacy, will never again permit a return to the former thoughtless way; for, who giving thought, could possibly desire so to return? The fruits nuts, grains and vegetables, of the earth, so lavishly provided for God's creatures, bleed not, neither do they, with piteous eyes, beseech your intervention in their slaughter. True, if motivated alone, by self reasons the change in one's diet cannot be other than beneficial. The fruits, nuts, grains and vegetables do not decay nor purify leaving disease breeding deposits in the passage ways, which should be washed clean by purifying herbs and delectable fruit juices. The upsurge of strength and renewed vitality which is soon evident would lure many to give consideration to a changed diet.

However, far, far more benefit comes to that one who BECAUSE OF CHANGED SPIRITUAL MOTIVATIONS, finds himself no longer able to contemplate with equanimity the cruelties perpetrated in the name of food preparation, and who, thereafter protests against them in every possible way.—the constant out-sending of awakening literature, and testimonial talks. But most convincing of all is just living the way of radiant vibrant health which is the inevitable reward of that one who has so attained. Less and less food would be needed by those who are spiritually advancing; but let that food ever and forever be only that which is acceptable to one's soul-self.

That these observations of mine may contribute though in but a small way to the attainment of liberated living by those not yet fully aware is my sincere purpose in presenting them. May it be so.

Fraternally,

ORION

(Reprinted from *Souvenir of 15th World Vegetarian Congress held in India in 1957*)

Are we really following the Noble Eightfold Path

(Being concluding part of the Paper read at the I. V. C.)

(By, Dr. W. F. Jayasuriya.)

Vegetarianism becomes an essential part of Buddhism for the following reasons:—

It follows naturally from a study of every aspect of the Noble Eightfold Path.

A belief in Kamma tells us that we must respect life and that we may not eat the flesh of some dear one in a past life. A belief in Reality tells us that one of the 4 Illusions is wholesomeness and we may not put within our bodies that which is disgusting.

A belief on Compassion tells us that we should neither engage in nor encourage cruelties. Monks should observe this Precept to a greater degree than laymen.

A belief in Welfare tells us that to eat the animal for whose welfare we earnestly wish is hypocrisy. It is a form of Social Injustice.

A belief in the importance and the benefit from moral conduct (Sila) tells us that we may not ignore the First Precept which says 'Do not kill'. A belief in Right Living (Samma Ajiva) tells us that two of the forbidden vocations are Trade in living beings and Trade in flesh.

A belief in the need to practise Meditation as the means to the understanding of Reality and the dispelling of the illusions tells us that success in it is conditioned by a high degree of purification through Moral Behaviour (Sila), one constituent of which is the Refraining from Killing.

Our revered leader, the late Mr. S. W. R. D. Bandaranaike who was a convert to Buddhism saw the inconsistency in our actions when he said "Some Buddhists scrupulously observe the negative aspect of the precept to abstain from taking life., but how many realise the more important positive aspect. A villager, for instance, will refrain from killing some diseased and starving dog, but it will not often occur to him to show the animal some positive kindness to look after him and feed him."

He was expressing only one aspect of Positive Action. Vegetarianism is another. It will be apparent that if the meaning of Buddhism is the development of our personalities on moral lines rising above animal nature we have to adopt vegetarianism as a constituent of our Philosophy of life.

**Sabbe Sattha Bhawantu Sukhiu tatta
May All Beings Be Happy.**

CHRISTIANITY

"But ye did not hearken to me who in the beginning gave you all manner of seed and fruit of the trees for the food and healing of man and beasts. And they said: "Thou speakest against the law, which he permitted for the hardness of your hearts."

Jesus straightly charge all who believe to him to eat only of the fruit of the tree and the herbs. "For of the fruit of the trees and the seeds of the herbs alone do I partake and these are changed by the spirit into my flesh and blood. Of these alone and their like shall ye eat who believe in me and are my disciples; for of these in the spirit, come life and health and healing unto man."

"Verily I say unto you in the beginning all creatures of God find their sustenance in the herbs and the fruits of the earth alone, till the ignorance and selfishness of man turned many of them to that which contrary to their original use: but even these shall yet return to their natural food; as it is written in the Prophets, and their words shall not fail"

*(Reprinted with acknowledgements from
Souvenir of 15th World Vegetarian Congress
held in India 1956.*

JAINISM AND VEGETARIANISM

(A. N. Upadhye, D. Litt.)

Vegetarianism is understood with different significations; but viewed in the background of Jainism, it amounts to using a strictly vegetarian diet either in the procurement or constitution of which no harm or injury to apparently living beings is involved directly or indirectly. It is closely linked up with three fundamental principles of Jainism; Ahimsa or Non-Injury, Samyama or self-control and Tapas or Austerity.

Ahimsa is the basic principle on which the Jain moral code is built. In simple words "Live and let live" is the creed of Jainism. As every one of us wants to live, enjoy pleasures and escape pain, so every other living being wants to live, enjoy comforts and avoid pain. If we want to exercise our right to live, we must concede the same right to others as well. It is a simple moral law of reciprocity. Naturally man has no right to slaughter animals for his food or for his pleasure. If he does so by his superiority in the cadre of biological evolution, his action is not justifiable in any way. And if he wants to lead a life of justice and equity in society, he must have the highest respect for the entire animal world, nay the sanctity of life as such. This necessitates that he must take to a vegetarian diet.

—Man is endowed with the faculty of discrimination between right and wrong, just and unjust and fair and unfair. His superiority as man depends on his ability to exercise this faculty with the utmost sincerity. As an enlightened member of society he cannot afford to arrogate to himself privileges and prerogatives which are not available to others. An individual cannot enjoy any rights without the responsibilities accruing from them; in fact every respectable citizen has more duties than rights. He is expected to lead a life of self-control. Such a self-control, according to Jainism, amounts to various kinds of restrictions in the matter of food, in acquiring and in the enjoyment of pleasures. Moderation is the first step on the path of self-control. By observation the Jain teachers have concluded that animal food not only involves

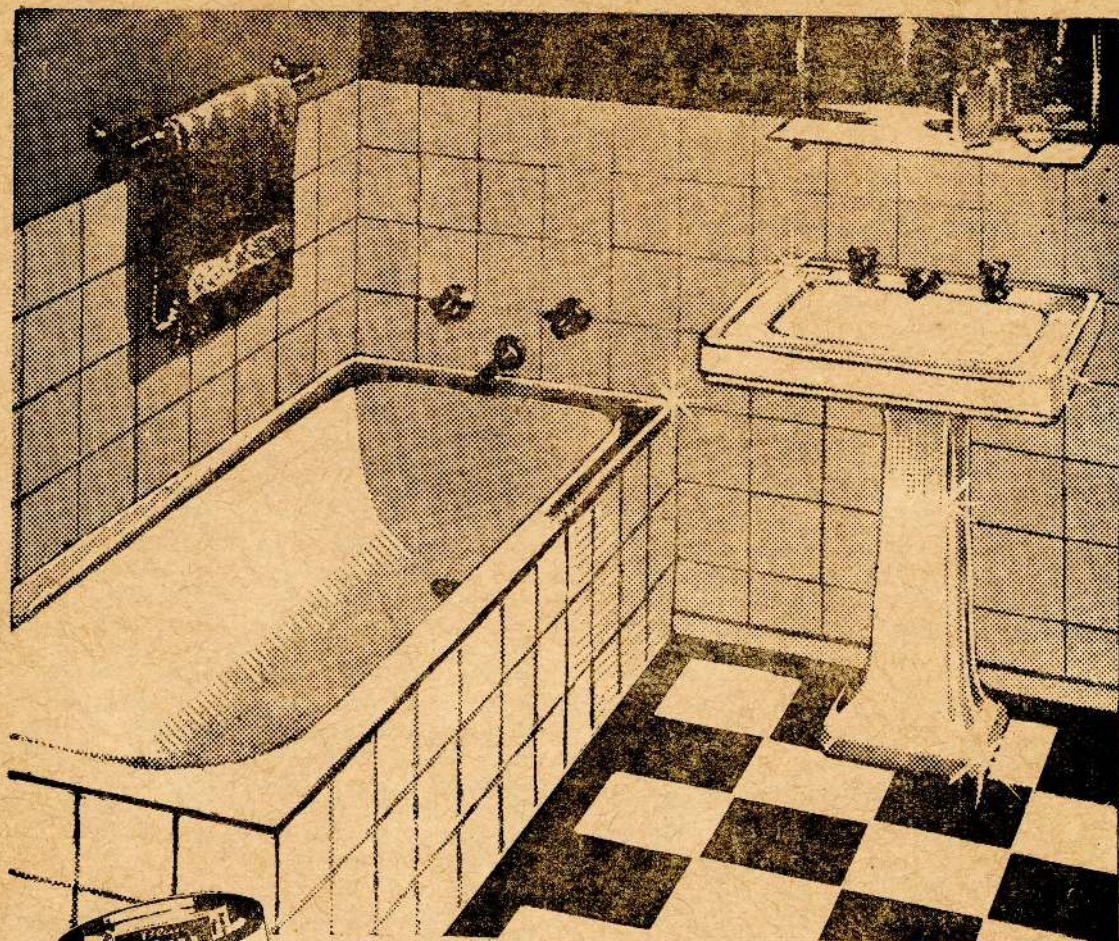
destruction of life, but it is also stimulative to the animal passions; and every one therefore who wants to lead a sober sensible and religious life should live on a vegetarian diet.

Austerities of various kinds are prescribed in Jainism and a pious Jaina is expected to observe different austerities such as fasting, eating less than one's fill, putting restrictions on the use of certain items of food, and renouncing delicacies; in fact, he is to eat to live but not to live to eat. Of course these austerities are intended only for those who are sufficiently advanced on the path of religious life.

This doctrine of non-injury has led the Jaina Teachers to study in detail the whole range of the animal world and classify various living beings under different grades according to their development and sense faculties. This was a practical necessity. If injury to living beings is to be avoided gradually, it was necessary to study what the living beings are and how they stand graded. Living beings fall into two broad classes. *Trasa* or mobile, or *Sthavara* or immobile. *Trasa* beings are those which possess two, three, four and five sense-organs. *Sthavara* beings are those which have only one sense organ, that of touch; and they are of five kinds; earth-bodied, water-bodied, fire-bodied, air-bodied. Jain Teachers had realised long back that plants had life and they had treated them as one-sense beings.

When the Jain Teachers studied the animate world in such detail, complete abstinence from injury to beings, in a strict sense, was practically impossible. Naturally every individual could not avoid injury to, living being in an absolute sense. The religious devotees according to Jainism are broadly divided into two groups, namely monks and householders, again with various stages in themselves. A monk observes the vow of Ahimsa in a very strict sense: in fact, he is not liable to any injury to living beings, even in their potentiality in his diet. To put it plainly, he does not use in his food seeds which are capable of growing into plants. Thus a monk

(Cont. on 59)



See how they shine with Vim

More and more houseproud housewives use Vim because they like to keep their homes spotlessly clean and sparkling bright. They know that Vim's powerful foaming action shifts the greasiest dirt, the toughest stains, and leaves basins, baths, sinks, pots and pans — everything sparkling clean and hygienically safe. Vim is easy to use and economical — saves hours of work every week. That's why you too should use Vim.

Vim gives your home a new sparkle.

Vital Facts About Vegetarianism and Nutrition

J. M. Jussawalla, N. D, D. O. D. C. (Eng).

"Your food shall be your medicine and your medicine shall be food." This rare gem of wisdom was spoken over two thousand years ago by no less an authority than the Father of Medicine Hippocrates and is as true today as when first spoken.

Perhaps there is no field of human thought in which error has been more persistently upheld by acquired habit and education— and often with direst consequences.—than human nutrition. We are far wiser in looking after animals than in looking after ourselves. Every stock-keeper realises that the health of animals depends on the foods which they eat, whereas how many men give importance to the food that they daily consume. Our food is largely spoiled before it is gathered and apart from growing mineral starved food, we find that much of it is totally altered in composition. Millers have learned to take from our grain the surrounding skin, the bran, which is extremely rich in giving health-giving elements in mineral substances and Vitamins. Many people live on denatured artificial food and to make these foods more attractive to the consumers they are dyed with chemical dyes. processed, sulphurated adulterated, chemical flavours are added and they are deprived of their most vital elements; thus men are made to subsist on a scientific abomination. We eat these foods because they are attractive to the eyes and are palatable, and are very convenient because they can be easily prepared for the table.

These devitalised and demineralised foods lower the vitality and sap the health of the people and thereby they fall a prey to various diseases and epidemics.

Sir Robert McCarrison, the greatest food scientist who has brought to light the problems of nutrition in India by his research work has well-expressed it "The right kind of food is the most important single factor in the promotion of health" and the wrong kind of food is the most important single factor in the promotion of disease". Not only must persons suffering from disease have proper food, but also must the individuals in good health use

proper food in the correct proportions if he wishes to attain a high standard of health. It is desirable however to mention at the outset that to improve health it is necessary to do much more than give up flesh-meat. Lack of balance in diet with conventional unwholesome cooking is equally harmful from the health point of view., To many of course meat has assumed exaggerated importance, nutritionally There seems to exist a traditional feeling that meat contains special virtues which make it indispensable in the normal development of vigorous health. As a source of easily digestive protein it ranks high. It also contributes iron and phosphorus in notable amounts; but human experiments and scientific study of foods by scientists like Dr. John Harvey Kellogg, Dr. Henry Linelahr and others, have shown that these essentials can be supplied as liberally and more economically by other foods such as milk, cheese, soya beans, pulses and most nuts. Mr. M Collum one of the greatest nutritionists says "We could entirely dispense with meats without suffering any ill effects whatever."

The underlying cause of practically every disease of the human body is auto-toxication or self-poisoning. We exclude from our dietary the flesh of animals because it doubles the work of our organs of elimination and overloads the system with animal waste matter and poisons. Chemical analysis proves conclusively that uric and other uremic poisons maintained in the animal body are almost identical with caffeine, thein, and nicotine the poisonous stimulating principles of coffee, tea and tobacco. It explains why meat stimulates animal passions and why it creates a craving for liquor tobacco and other stronger stimulants. It must also be taken into consideration that the morbid matter of the dead animal body is foreign and uncongenial to the excretory organs of man; in other words, that it is much harder for them to eliminate the waste matter of an animal carcass than that of the human body.

Moreover the formation of ptomaines, or corpse poisons, begins immediately after the death of the animal. This is a serious matter, since meat poultry are kept in refrigerators

for many days and even months before they reach the kitchen, green and livid looking and sending forth suspicious odours which have to be doctored with chemicals and spices. Even the artificial fattening processes to which animals are subject in order to increase their weight and consequent market value are fraught with deleterious effects upon the meat products of their slaughter. It is a well-recognised fact that, in most instances, a super abundance of flesh on the human animal (obesity) is synonymous with systemic poisons and incipient disease. Why should we expect better results from this unnatural and inhuman, though unquestionable "profitable" stuffing treatment inflicted upon cattle, chickens and so forth, just prior to their conversion as food for man?

Still other powerful influences tend to poison the flesh of slaughtered animals. It is now well-understood that emotions of worry, fear and anger actually poison the blood and tissues. Fear and anger in the mother, poison her milk and through the milk, her nursing babe. Animals are instinctively very sensitive to approaching danger and death. Fear is one of their predominating characteristics. How excited they must be by emotions of worry, anger and fear, after many days of travel, closely packed in shaking cars—thirsty, tired, scared, angered to the point of madness. Many die before the journey is ended, others are driven, half dead with fear and exhaustion, to the slaughter pens, their instinctive fear of death augmented by the sight and odour of the bloody shambles. Think of the wounded deer and rabbit chased by hounds for many miles before death ends their agonies.

If the terrible business of the slaughter-houses were witnessed by people, very few would feel that they could eat animals' flesh. The killing of defenceless creatures and the cutting up and dis-embowelling the carcasses, must have detrimental effect on the minds of themen and women engaged in the work. It must mean a loss of sensitivity, which surely is one of the most important and precious things in life, apart from the unnecessary pain inflicted on the poor animals themselves.

One of the most convincing reasons why flesh should be left out of the diet is the fact that it is often a carrier of disease germs. Diseases of many kinds are on the increase in the animal kingdom making flesh foods more and more

unsafe as a source of human food supply. Those who use flesh food little know what they are eating, hence do not know that not only flesh meat is quite unnecessary but that it is a big price to pay for nourishment which can be got in a much simpler and cleaner way.

Vegetarianism is a system of diet, based upon scientific principles, it has been proved adequate for the best nutrition; it is free from the poisons and bacteria of diseased animals; it is the best diet for man's physical, mental and spiritual development.

McCarrison, one of the greatest authorities on food, gives what he considers a perfect diet. "A perfectly constituted diet is one in which the principal ingredients are milk, milk products, and whole cereal grains, or mixture of cereal grains, green leafy vegetables and fruits". These are the protective foods. They make good the defects of other constituents of diet, protect the body against infection and diseases of various kinds and their use in sufficient quantity ensures physical efficiency.

Apart from the nutritional point of view, Vegetarianism springs from a deep inner knowledge that life is sacred, and that all living creatures including the animal kingdom are here for the purpose of spiritual growth, not for commercial exploitation and parasitic uses (Vivisection) by other beings. In most parts of India, where vegetarianism has been practised for thousands of years, the basis has always been religious and ethical, the sacredness of life together with the law of cause and effect having been early recognised. So while considering the vital facts of vegetarianism, the emphasis should also be laid upon the ethical and humanitarian aspect apart from the nutritional.

After all that has been mentioned I wish to sound a note of friendly warning that the transition from the conventional harmful habits of living, eating, drinking, and so forth to the natural way should not be made too abruptly. It necessitates a gradual re-education of the system from flesh foods to fruits and vegetables.

The skillful preparation of food is one of the most essential arts. Any one who can prepare healthful food appetizingly and deliciously and serve it charmingly and attractively is an artist. Cooking is also a science. To make food

BEAUTY WITHOUT CRUELTY

By the Lady Dowding—President Beauty without Cruelty Movement, London)

Spiritual healing goes far deeper than physical healing when I was critically ill in 1938, my mother who was a spiritual healer cured me. And that was the beginning of a more enlightened and vegetarian way of life for me.

I had been brought up amongst much loved animals—dogs, cats, horses, birds and so on—and have developed some sense of a kinship with all life. But it was not until over 20 years later that beauty without cruelty was founded.

It was sparked off by a few words in the autumn of 1959. During a small luncheon party I told two friends "I'm going to do something about furs."

"What?" they asked.

"Well, to begin with I shall find out just what can be worn instead of fur."

My friends said "Count us in".

To furriers in London, who were at that time adding simulation fur coats to their collections, to their collections, I suggested these might carry a label stating that they were cruelty-free. Managers could not get me out of their shops quickly enough. At least one manufacturer listened quietly, and asked "What wording do you want on the label?"

News of those First "Beauty Without Cruelty"—labels reached sympathetic ears. Active humanitarians offered their services in a campaign against the diabolical cruelty of trapping animals for fur. A committee was formed who organised a fashion show of simulated fur coats.

From the beginning we knew that if you are going to tell people that they must not wear this or use that because it is cruel, you must be able to suggest something else, so our policy has always been to supply alternatives to the products of cruelty.

There were not many alternatives when we started; but under the supervision of an eminent cosmetic chemist, we compiled a list of cruelty-free products. Fashion shows sponsored by groups and societies up and down the country became the sugar coating to a pill of cruel facts administered by a speaker, or the showing of a documentary film.

Amongst excellent speakers of the Committee was Dr. Monia Latta (sister-in-law of the British Vegetarian Society). She illustrated her talk with a chart showing how impure substances were absorbed through the skin into the bloodstream. Another member of the Committee, Kathleen Long was also concerned with the adverse effects, through skin absorption of inferior and revolting substances used in some cosmetics. As well as being a notable vegetarian and a Nature Cure practitioner Kathleen was also a qualified dispenser. For her personal use and for her friends, she created a simple night cream from sunflower seed oil and wheat germ. From this natural good start Beauty without Cruelty products snowballed, as did other aspects of the movement.

In 1962 Beauty Without Cruelty became an educational charitable Trust. Its aims being to educate the public and industry about the cruelties inflicted on animals and also, to promote and where possible supply alternatives to the products of cruelty.

A London boutique for the sale of recommended and Beauty Without Cruelty products, and of course simulated furs was opened. Later boutiques opened at Edinburgh and Leeds, and others are planned. A limited trading Company was formed to cover the manufacture of our products and the business of the London boutique.

In recent years, Beauty without cruelty has been largely responsible for the publicity given to the brutal massacre of baby seals. We sent observers to the St. Lawrence river culls in 1970 and 71. Due to public protest there was no cull last year. For the prevention of cruelty some times we work on our own and sometime with other societies.

(Cont. on 57)

ASOKA - the World Famed Exemplar of Buddhism.

Asoka who unified all India into one mighty land incarnating the principle of harmlessness is a Royal Exemplar of Lord Budha's teaching of Compassion.

H. G. Wells says of him "Amidst the lines of thousands of names of monarchs that crowd the columns of history—"their majesties, their graciousnesses, their serenities, and royal highnesses and the like, the Name **Asoka** alone shines and shines alone as a star" from the Volga to Japan his name is still honoured. China, Tibet and even India, though it has left his doctrine, preserve the tradition of his greatness. More living men cherish his memory today than even have heard the name of "Constantine or Charlemagne".

The Rev. H. Heras S. J., terms him a "philosopher rather than a sovereign. He was a teacher of morals rather than an administrator." Yet adds "Asoka's Dharma is purely practical. What does morality include? questions Asoka. It includes few sins (no sins) many virtuous deeds.' The ethics of Asoka contain negative and positive principles viz. prohibitions and Exhortations. "This progress of morality among men" says he himself "has been promoted by me only in two ways. viz, by moral restrictions and conversions". Moreover he distinguishes between the efficiency of both." "But among these two"

he continues. "those moral restrictions are of little consequence. By conversion the progress of morality among men has been promoted more considerably, because it leads to abstention from killing animals and eating flesh foods."

Asoka's prohibition, comments the Rev. Father includes even the sacrificial animals"; and he informs us that this abstention is meritorious.... Asoka himself was the first in stopping the slaughter of animals in the Royal Kitchen. Formerly in the kitchen of King Devanampriya Priyadarsin, many hundred thousands of animals were killed for the sake of curry. But now this rescript of morality is written, only three animals are being killed for the sake of curry, viz. two peacocks and one deer."

Asoka even published a catalogue of animals he declared as absolutely inviolable, with a strict regulation against hunting them even indirectly. 'Living animals must not be fed with other living animals. Fish are declared as inviolable and must not be sold.' This was his last step in his policy of compassion towards animals.

(Reprinted from The Souvenir on 15th the World Vegetarian Congress held in India in 1957)

BEAUTY

Apart from branches in England, Scotland and Wales, there are also branches in Australia, New Zealand, U.S.A Canada Papan, Rhodesia, and South Africa.

My husband, Lord Qodwing, beleived [that while man continues to take the downward path to cruelty we shall never have peace. It is only by living destruction that we can aviaod war. And brotherhood does not meanonlW brotherhood between man and man but bet)ween all creations...

Zoroastrianism and Animal Welfare

(Dastur Khurshed S. Dabu, M.A.)
(F.T.S. High Priest,
Wadiaji Atash Behram,
Bombay.)

(1) According to the tenets of Zoroastrianism, a corpse is untouchable. It defiles men and materials. It is sin to bring it near fire:— corrupt—flesh—much worse to cook a

(2) Zoroaster enjoined care of animals for various reasons

- (a) Compassion to dumb animals
- (b) Their great value in agriculture
- (c) Their contribution to human comfort and diet (milk products etc.)
- (d) Their great service as watch dogs or horses required by soldiers and travellers.

(3) Their sacred Hymns (Gathas) declare it a sin to annoy or persecute animals even for games.

(4) It is pointed out that the Archangel Beheman (Bahman) who presides over the entire animal kingdom is highly displeased when men ill-treat animals. He is the lord of heaven and naturally those who are cruel to dumb animals would be debarred from entry into that realm.

(5) It is pointed out that God created vegetables and water for men's consumption.

(6) There is a narrative of a sacred ritual meant to propitiate angels; but through some oversight defiling animal flesh had become mixed with it. The holy saint saw demons attracted to the scene as a result of such neglect.

(7) All offerings to God have to be absolutely clean and pure. Animal sacrifices are prohibited by Zoroaster.

(8) Zoroaster passed ten years in a mountain cave in Iran during His Retreat for deep contemplation, and it is pointed out that he lived on bread and milk supplied by a shepherd.

(9) While the Prophet was a child, He was spirited away by His enemies. He was placed where He should have been trampled under the hooves of cows and horses; but the child was saved by one of the cows standing as a protecting guardian. On another occasion, while the child was placed near a wolf's lair, some she goats stood nearby to feed the child until His mother arrived. Zoroaster was thus under mighty obligation to such dumb animals that had protected him.

(10) Slaughter houses are considered as centres of evils magnetism and no holy man can approach within three steps from the defiling place and its unclean aura. Special baths and other purifactory measures are prescribed for people who carry corpses.

(11) Those parsis who habitually take meat abstain from such diet for four days in a month, and for an entire month in a year. This abstinence is supposed to bring merit. It is further pointed out that the magi abstained from meat to preserve their purity.

(12) Vegetables have life but no mind or feelings. Besides taking a small part of a tree does not kill it. Fruits when ripe are automatically separated from a branch, and offered to men and animals as food. A tree can offer hundreds of fruits without dying.

(13) Vegetable diet is most substantial and health perserving (Meat has over 70 per cent of water and waste products). Meat stimulates gross passions in men and vitiates the blood stream rendering the brain unfit for serious spiritual efforts.

(14) It is the essence of humanity to show compassion all round and to live an innocent life without a slaughtering those who are evolving. "Kill not for pity's sake, lest ye slay the meanset thing upon its upward way" (Edwin Arnold).

(15) A Zoroastrian Book, "Desatir" depicts a tale of animals accusing men of cruelty saying "We beasts are more innocent, but we learned cruelty from mens' hard-hearted behaviour. We do not hurt saints who live in our midst in jungles. We have been chased and persecuted till we have learned to be men's enemies". An English poet echoes the same idea: "A bird at a river-side remains calm and unperturbed when a charging bull is rushing towards it, but takes fright on the approach of a human being."

Jainism.....

avoids all kinds of harm to living beings, both trasa and sthavara.

The case of a householder is slightly different. He has social obligations and practical difficulties. Naturally, according to his religious stage, he does his best and avoids injury to trasa beings. It is not always possible for him to avoid injury to all sthavara beings. But even there he is ever struggling to see that he minimise harm unto sthavara beings. Naturally in his diet he does not use such fruits, roots and green vegetables as contain living organisms

The above details make it abundantly clear that Jainism not only insists on strict vegetarian food, but even there those items of vegetarian stuff which involve harm unto subtle organisms are also to be avoided by a pious Jaina. Apart from its religious aspect, vegetarian food has its value in various ways. It is only a strict vegetarian that can assure himself that he is a cultured citizen who is not living

(16) The man whose hand is stained with the blood of an innocent animal has no right to hold it up in prayer to God for mercy. The heart that cannot be moved to deep pity at the sight of an animal being slaughtered must have been hardened as stone. All humanitarians must preach the doctrine of innocent living so that no other life has to be sacrificed to make us live.

(17) Men have no right to take life which they cannot create. The law of the juggle (the struggle for life) does not apply to human beings. If man has superior intelligence he should act as protector and guide of those beings that are like his younger brethren. It is such atrocious conduct of men towards animals that ultimately leads to wars by hardening human hearts.

(Reprinted from the Souvenir of the 15th World Veg. Congress held in India in 1957.)

at the cost of any other life in this commonwealth of animal beings. Further the vegetarian diet is conducive to a dispassionate and balanced mind and a detached and equable attitude. It is thus the baser emotions and lower instincts are sublimated resulting in nobler virtues of universal kindness, equality and brotherhood.

It is admitted by all that nowhere else as in India, has the doctrine of Ahimsa, universal non-injury or non-violence had so long continued great influence on the national character. It is therefore in the natural course of our national history and heritage that outstanding men and women of our land should adhere to vegetarianism, both in public and private so that they might create a kindlier atmosphere round about them and prove themselves standards of high thinking and plain living.

(Reprinted from Souvenir of 15th World Veg. Congress held in India in 1957.)

SOYA BEAN AMIDST SELECT PROTEINIC FOODS (VALUES IN g.%)

NAME	Calories	Proteins	Fats	Sugar/ Starch	Special Merits
I. MILK GROUP					
1. Human	65	1	3.5	7.5	1. Most nourishing liquid food.
2. Cow's	65	3	4.0	5.0	2. Fat: moderate, easy to digest/assimilate.
3. Buffalo's	100	4	7.0	4.5	3. Fat: in excess, unsuitable for sedentary adults.
4. Toned	55	3	3.0	4.0	4. Mixture of full-cream buffalo's milk and skim milk powder.
5. Whole Milk Powder	495	26	27.0	38.0	5. Excellent for enriching wheat flour in hospitals.
6. Skim Milk Powder	355	38	—	51.0	6. A cheaper non-fat substitute for whole milk powder
7. Cheese	350	24	25.0	6.0	7. Excellent for underweight vegetarian children.
II. PULSES					
1. Tur (Red gram)	355	22	1.5	58.0	1. Cheapest and the commonest pulse in the country
2. Mung (green gram)	350	24	1.0	63.0	2. Easy to digest; germination increases 'B' vitamins etc.
3. Chana (Bengal gram)	360	17	5.0	61.0	3. Very high in fats; reported to have cholesterol-lowering effect
4. Udid (black gram)	350	24	1.5	60.0	4. Fermented products are more nutritious.
5. Matki (Moth beans)	330	24	1.0	56.0	5. Germination softens the pulse and increase digestibility.
6. Chola (Cow Pea)	330	25	0.5	56.0	6. Easily amenable to mild frying as in making powder.
7. Peas (Day)	315	2.0	1.0	5.60	7. A tasty pulse with good quality proteins.
III. OIL SEEDS & NUTS					
1. Soya Beans	430	43	20.0	21.0	1. Protein quality & quantity : Very high, Rich in licithin.
2. Ground nuts	550	27	40.0	20.0	2. Excellent for de-oiled cake-making; very rich in oil
3. Coconut	445	4	42.0	13.0	3. Low in proteins; high in saturated fatty acids.
4. Til seeds	560	18	43.0	25.0	4. Yields highest amount of pleasantly-flavoured oil.
IV. MEAT, FISH, EGGS					
1. The Meats	140	21	6.0	—	1. Although very high in protein quality their need for health.
2. The Fish	110	19	3.0	2.0	2. promotion has never been scientifically established. Being
3. The Eggs (TWO)	178	13	14.0	—	3. devoid of sugar - the 'instant supplier of energy' — the under-nourished body will utilise proteins to provide energy

appertizing and at the same time simple and nourishing requires skill.

Recipes should be tested by three rules.
(1) Wholesomeness, Tastiness and appeal (3) Nutritions.

The fashionable table set out in all its magnificence, is no doubt a beautiful and tempting shrine at which to worship, but behind the dishes how many are there to realise the demons rheumatism, gout, pain, headache and diabetes and innumerable other disorders lying in ambush. Of course, long and well established customs are not easily broken, but if one is sincerely anxious to develop his or her life of efficiency, one should learn to be the master of proper eating habits and not to be the slave of the palate. "Eat to live but do not live to eat".

In conclusion I wish to quote again the remarks of Dr. McCarrison who is also a renowned physician.

There is no subject more worthy of the consideration of those whose life is spent or to be spent in guarding national health. It seems to me that in regard to it we have three obvious duties; the first to instruct the masses as to what to eat and why to eat it, second to apply the result of our sciences to the production of natural foods in abundance and cheap distribution, rather than the erection of institutions for the treatment of maladies due to their want; the third and the most important are to pursue our investigation and acquirement of knowledge.

(Reprinted with acknowledgements from The Souvenir of 15th World Vegetarian Congress held in India 1957.

x x x

Soya Bean.....

Next to fermented products, germination of beans is the most inexpensive method of preserving all the goodness of the legume. The sprouts are delicious richer in Vitamin C and can be served as salad as is done in many a Chinese restaurant.

The Future :

No single proteinaceous food of plant origin is so unique as this golden bean. Its introduction in our (as also in other sub-tropical) countries is slow not so much because of the unsuitability of the soil, as because it tends to be unpalatable and indigestible as a legume unless very special methods of processing are followed. Fortunately, the planners and the politicians, food technologists and the nutritionist have realised its potentialities in a country such as ours which is beset with pro-vegetarian dietary traditions. When once its augmented production improves its availability at a fair price, enlightened consumers will appreciate its utilisation at home as in Japan.

Conclusion :

To help the reader in understanding the relative merits of protein-rich plant foods vis-a-vis the animal foods, a Table is appended herewith.

As an author of a book on Buddhism and being possessed of a varied experience of social service in several fields as among the sick and the mentally afflicted among the dejected in the Prisons, among students in search of knowledge and having carried an experiment on myself to test whether our life cannot be maintained without taking the life of another. My mind turns again and again to two great mistakes of the Past.

They are the failure to Teach and make practical use of a scientific Religion or the Religion of science. Buddhism and the failure to adequately utilise the natural resources of soil and climate to produce the Food we need in harmonious living for man and Bird and Beast

In remedying them vegetarianism assures an importance that cannot be ignored.

KILLER No. 1

An Appeal to Reason, Justice and Mercy on behalf of Men and Animals.

The statistics of the City Coroner has shown that Heart failure is the biggest killer in the city now. Last week out of 30 deaths from natural causes, 18 were from Coronary Thrombosis. The Heart Assn & the Health authorities have also drawn public attention to the gravity of the problem and declared that last April was the Heart month.

Advances in medicine have brought under control inflammatory disorders like Pneumonia, Enteritis, T. B. but Coronary disease is resistant.

It has been pointed out by researchers that it develops throughout life but is not diagnosed until a late and often fatal stage. What happens is that an increase of the Cholesterol content of the blood occurs. Consequent to the damage to the inner wall lining the coronary arteries a clot is formed and the blood supply to the Heart is cut off.

It is commonly held that the intake of fatty animal food is one of the principal causes of coronary disease. Other factors that are contributory are Alcoholism and Smoking.

It is therefore time that the Govt. of Sri Lanka took some measures to combat the great harm and the financial loss to the nation by mistaken policies of the past.

It would be well if people also attended the Temperance Meetings held in many places by several religious bodies in these days. We learn among others that lessons on these subjects, as well as on drugs to which one gets addicted are part of the School Educational programmes in foreign countries.

Ceylonese returning home after revisiting foreign countries have stated that the Public of those lands are now becoming conscious of the risks they run from taking animal fats. It is said that the correctives of "Health foods" and "Vegetable Milks" are freely available in those countries.

It is therefore amazing, particularly in a Buddhist country that we do not have a single "Vegetable Milk" processing plant. We seem to be still imbued with the old shibboleths of animal foods being first class and vegetable foods being second class.

This rapid killer disease of Coronary Thrombosis is not the only one to which our false notions of what is good in food have driven us. We have also the slow killer of Malnutrition. Recently the **World Bank** has stated that 75 per cent of the rural population is suffering from Malnutrition. In view of this alarming state of affairs it is time to appoint a Commission to inquire whether our past agricultural policies have been right. The Govt. should not be deceived by Associations like the Livestock, the Poultry Breeders and Fisheries but should discharge its duty by the vast masses.

The **nutritional Research Officer** is crying for more Pulses in our diet; the **United Nations** have reported that attempts to increase production of meat, fish and eggs was unsuited to developing countries, because of the great cost; **Lecturer in Agriculture** of our university deplores the lack of attention to the development of the "Miracle Crop" Soya Bean with its vast industrial potential in our country, with its very favourable soil & climatic conditions.

If the fact of 70 per cent of the Indian Population being Vegetarian is not convincing of it's nutritive value, let me give a fact of absolute proof. I had a great relish for flesh foods then but now for the last 40 years am a Lacto - Vegetarian. My blood Cholesterol levels were recently tested and the reports ranged from 160-140 mgms. which is below even normal levels (250 - 300 mgms.) I can most sincerely say that I am better in health

today than might have been expected if I had continued in the old way.

So why wait till you are struck down with this crippling attack of Coronary Thrombosis? Why not start straight away to refrain from animal foods? Why not uphold Religion by sparing the lives of other creatures when there is better and cheaper food in Vegetables? It is sound in every way.

194, Havelock Road,
Colombo-6.
11th Uuly 1972.

Dr. W. F. JAYASURIYA
President, Sri Lanka Ahimsa Sangamaya.

Please give Abhaya Dana by a Reprint of this Appeal.

With Compliment



Alerico Ice Cream Co.

45, GALLE ROAD,
COLOMBO 6.

Compassion to Human Beings

(By His Holiness the XIV Dalai Lama of Tibet)

In our approach to life be it pragmatic or otherwise the ultimate truth that confronts us squarely and unmistakably is the desire for peace, security and happiness. Different forms of life in different aspects of co-existence make up the teeming denizens of this earth of ours. And no matter whether they belong to the higher group as human beings, or to the lower group, the animals, all beings primarily seek peace, comfort and security. Life is as dear to a mute creature as is to a man. Even the lowliest insect strives for protection against dangers and threat to their life. Just as one wants happiness and fears pain, just as one wants to live and not to die, so do other creatures.

Faculty of reasoning, the thinking process and the power of expression distinguishes us as being superior to his mute friends. In the quest for peace, comfort and security, the methods applied for by man are diverse, and sometimes, radically opposed to each other. Frequent is the case when the means adopted are painful and revolting. Behaving in any way that is utterly unbecoming of his/her birth as a human being, indulgence by man in human cruelties and torture of other fellow members as well as members of the animal kingdom just for the sake of his selfish gain have almost become the order of the day. Such unskilled actions bring suffering both to oneself and others. Being born as a human being it is vitally important for us to do benevolent and meritorious deeds for ourselves and others in this and the next life. To be born a human being is a rare thing and it is meet to use this golden opportunity wisely and skilfully.

Buddhism with its emphasis on universal love tinged with ideas which are wholly non-violent and peaceful, offers a means at once unique and eternal for the successful attainment of that state of security and happiness whereby man and beast can derive common benefactions.

It can be rightly asserted that loving-kindness and compassion are two corner stones in which the whole edifice of Buddhism stands. Destruction or injury to life is strictly forbidden. From the highest to the lowest, from human being to the tiniest insect, commission of harm must be avoided at all costs. The Blessed One says "Do not harm others. Just as you would feel friendliness on seeing a dearly beloved person, so you extend loving-kindness to all creatures". One who follows the Mahayanist way is admonished not only to abstain from doing injuries, but also cultivate the great spirit of compassion to save all the sentient beings from suffering and misery.

The arising of Mahakaruna in the mind will prepare the ground for the perfect fruition of the precious Bodhi Citta which is a necessary condition for the attainment of the supreme status of Bodhi-satva. One is called a Bodhisatva when his mind is possessed of the pure motive of the Bodhi-citta. Whatever we do in our every day life, they are the results of the functions of the mind process. Ultimate peace and Buddhahood are the results of Bodhi-citta and compassion. Lord Buddha has said: "Bhodi-citta is the seed of all Dharmas". Acharya Nagarjuna says "If you wish to acquire the supreme status of Bodhi-satva, you must cultivate the quality of Bodhi-citta which should be as firm as the rocky mountain". Another Buddhist scholar Acharya Chandra Kirti says: "In the beginning Maha Karuna (Boundless compassion) is like a seed, water and manure in the middle, and the ripe fruit in the end... All these emphasise the matchless efficacy of Bodhi-citta. "The intention to do good to others' welfare will spontaneously create happiness among other people in our surroundings. To return good for evil, benevolence for injury, love for hate, and compassion for harm are some of the characteristics of the quality of Bodhi-citta. The deeds of benevolence and loving-kindness notwithstanding the ill-will from the other side will delight the hearts of all. Indulgence in resentment and vengeance will only further increase miseries to oneself and others in both this and next life.

Whatever method is adopted for the cultivation of the quality of Bodhi-citta, the fact remains that the birth of all sentient beings are beginningless and that a number of times in their previous births, they had each fulfilled the role of a mother. The love of a mother for her child is a classic example. For the safety, welfare and protection for her children a mother is ready to sacrifice even her own life. Thinking of this the children should be grateful to their mother and express their gratitude by practising virtuous deeds. In the same way a person motivated by the thought of Bodhi-citta, strives with all his might for the welfare of all that breathes—whether it be a human-being, or beast and fowl of land and sea. And at the same time he will treat all the beings as his own mother. In repayment of his maternal love, it will be his constant endeavour to do only that which is benevolent

The noble aspirations of attaining Buddhahood cultivation of Bodhi citta in the mind, the practice of charity, forbearance, morality, kindness and so on are for the sake of living beings. It is for that these ennobling and uplifting qualities are practised. The creatures that inhabit this earth, be it human beings or animals, are there to contribute each in its own peculiar way, to the beauty and prosperity of the world. Many creatures have toiled singly or jointly to make our life comfortable. The food we eat, the clothes we wear have not just dropped from the sky. So many creatures have laboured to produce them. That is why we should be grateful to all our fellow creatures. Compassion and loving kindness are the hallmark of achievements and happiness. Let us practise this for the welfare of all.

(Reprinted with acknowledgement, from Souvenir of the 19th World Vegetarian Congress held in India in 1967)



"Whose lives"delighting in the unwholesome, as wholesome is uncontrolled in the senses, is immoderate in food, indulging in wrong Thinking, lazy, KilesaMara other wiseDefile ments will overcome him. But if he has one of the ten Notions on the fowl, is controlled in the sense, knowing the limits of food, has confidence, makes strong effort defilements cannot overcome him, just as the wind cannot overcome a huge rock".

(Dhammapada-Yamaga Vagga
V. II, KN. 29)

SOYA - the Golden Bean

*By Leslie Herath,
Ministry of Agriculture and Land*

Soya Bean commonly known as the "Cindrella Crop" of the West, the "meat of the fields in the orient is a native of Eastern Asia and is one of the oldest of cultivated crops particularly in China, Manchuria and Japan. The Chinese in their wisdom detected the versatility of this crop a few thousand years ago and no Chinese food is complete without a touch of Soya in some form or other.

One of the primary responsibilities of a progressive state is to ensure that its citizens are well fed. Intensive Agricultural District Programmes, high yielding varieties of seeds, scientific application of fertilizer, pesticides and modern farm practices-collectively referred to as "The Green Revolution" in this country, show promise of meeting the calory requirement of the population. The problem of balanced diet and malnutrition of the masses still remains to be tackled. Apart from making the general work force lethargic due to protein deficiency, its effect during the period of rapid growth and development is known to be directly related to high morbidity and mortality rates.

Soya Milk

It was again the Chinese who discovered over 2000 years ago the process to obtain milk from Soya. The Soya milk is obtained by a very simple process of crushing Soya bean with hot water and sieving the milk out. This beverage had all the nutrient requirements of milk with the cost of production being a fraction that of cows milk. However, the use of this beverage as a source to replace milk was hindered due to problems of acceptability. Due to the release of certain enzymes in the process of manufacture, the milk had a terrible taste which was described as 'beany', 'bitter', 'painty', 'throat-catching' etc. However, modern technology has now completely eliminated these bad flavours and it is now ready to take its place as a cheap source of protein to feed the under-nourished as well as the not so under-nourished in the world.

Dr. Steinkrous and Mr. Malcom C. Bourne have conducted a series of acceptability studies in the Philippines and their results indicate that standard Soya milk was liked by 84% of the children when served in ambient temperature and 89% when served cold. A chocolate formula was liked by 90%. Similar tests conducted on adults showed a range of liking from 79% to 96%. It is interesting to note that two helpings of Soya milk of 7 ounces each supplies the full supplement of protein to pre-school children as set by the FAO-WHO recommendations of the daily protein intake. The World Health Organisation built a \$ 1 Million Soya Milk Plant in Indonesia in 1959. A Hong-kong firm now sells a Soya beverage which is competing successfully with Coca Cola.

Soya curd called 'Tofu' in the Far East is a traditional Soya bean isolate. It is particularly popular in Japan where a variety of Japanese dishes are made from this curd.

There is a Soya Milk Plant run by the Seventh Day Adventist at Mailapitiya (12 miles from Kandy) capable of producing 1500 pints a day.

Ceylon imported 70 million rupees worth of milk and milk products last year. Due to a variety of reasons the world market prices of these products have more than doubled during the past twelve months and some commodities like Full Cream is not available in the world market to be bought at any price. It has now become all the more important that we produce all the milk that we need within the island.

Weaning Food

Some of the reputed weaning foods marketed under well-known brand names has Soya as the protein base. Apart from being relatively very cheap it has the added advantage that it will be acceptable to those who are allergic to cows milk. The CARE Organisation in Ceylon has submitted a project to the Government where they have proposed to market a weaning food costing

only .24 cents per 4 oz. pack. In the initial phase of this project the raw material will be gifted and this project can only be continued with using a Soya base to supply the feed at that price. A number of commercial firms are marketing baby foods having a Soya base.

Meals for the Million a non-profit making organisation whose President is Professor C. C. de Silva has requested permission from the Ministry of Agriculture & Lands for their association to establish a low cost high protein weaning food. In 1966 USDA formulated a Soya based high protein food termed CSM and they have so far shipped over a billion pounds to over 50 countries under the food & freedom programme.

Soya Flour:

Soya can be very conveniently processed into either a defatted or full-fat flour depending on the nutrient requirement. Raw Soya bean flour has been widely used in U. K. and U. S. A. for addition to wheat flour in making bread. Used at 1% it reduces the staling of bread, produces a better texture and exerts a bleaching effect on flour because of the enzymes it contains. The non-staling of bread should have a great advantage where marketing facilities are poor and particularly in areas where bread cannot be supplied daily. The use of raw Soya in U. K. constitute one-third of the multi-million Soya market. The full fat Soya flour has its main use as a meat extender, particularly in sausages. As a meat extender it reduces losses in cooking and fat losses in frying. When used at 5-10% level for cakes, pastry and biscuits it increases the strength by 5% thus considerably reducing breakages in packing while greatly increasing the nutrient value. The defatted Soya flour is very rapidly capturing a vast market in the affluent developed countries which are conscious of the calory intake.

Soya Meat:

Soya bean protein has been spun out as fibres resembling rayon which when coated

with aluminous material can take up synthetic flavours and colouring similar to various meats such as chicken, ham, bacon, beef and mutton. Moreover the fibres can be so arranged to resemble the structure of the meats.

A relative cost of protein from various sources is given below at current market prices:

Source:	Rupees per lb:
Beef	2.25
Mutton	4.50
Pork	2.90
Chicken	3.25
Dry Fish	2.00
Eggs (8 eggs/lb.)	2.40
Milk (55 cts./pint)	0.50
Cabbage	0.50
Potatoes	1.15
Soya Beans	0.38

Protein Cost Percent Protein:	Rupees per lb. Protein:
15.2	13.18
15.7	18.60
11.6	25.00
20.0	16.25
14.7	13.70
12.9	18.60
3.5	14.30
1.3	38.40
2.1	54.80
34.9	1.09

Industrial Uses:

Soya oil is used in various industries like the manufacture of soaps, paints, margarine, food emulsifier, chocolate industry, pharmaceuticals, rubber, petroleum, leather etc. Soya could well be used to replace coconut for cooking purposes. It would

not only enhance the nutrient value but it is free of cholesterol, a major contributor for heart ailments.

Where to Grow:

The agriculturist says that varieties are now available that could grow in most of the agro-climatic zones of Ceylon.

This is an eighty day crop which consumes a fraction of water that is used by rice. This can be grown in Yala successfully where rice cannot be grown due to water shortage and in Maha it can be grown along the bunds as done in Japan. It can be grown under coconut with excellent results where the shade is not excessive. It is an ideal inter-crop for sugar, tobacco, maize and cotton.

United States of America grows 16 million acres of Soya Bean twice the total land surface of Ceylon. Acreage in China is not known but India is going for a massive programme but she would take another four years to satisfy her domestic market. In 1967 the textured Soya protein market for meat alone was \$ 100 million in U. S. A. She uses another 350 million pounds of Soya flour and grit every year and the market is increasing at the rate of 10%. There is a vast market in Japan which is fed by China and the U. S. A. Europe is going in for an extensive Soya bean industry and as such the market for this crop is phenomenal. With a well knit market network at the field level I am convinced that this crop not only will bridge the protein gap but can help in a significant way to bridge the balance of payment too.



".....One occasion it is said that a monk on a visit to a layman's house, saw a beautifully marked calf, seeing that the monk had taken a fancy to it, he killed the animal and gave him the separated skin. The mother cow followed the monk to the temple. The resident monks reported the matter to the Buddha. The Lord summoned the monk and chided him thus. "How could monks engage themselves in the destruction of life. Has the blessed one reviled these acts in many ways? Has he not passed the abstention from killing animals. Foolish man, this is not an act that will please the disbelievers" He then convened the monks and passed that skins of animals of whatever kind should not be worn or other wise utilised.

(kammakhandha - Maha Wagga-503)

The Highest Motive for Vegetarianism

The Regeneration of Mankind
(Richard Wagner)

(The world famed composer Philosopher and Humanitarian in whose great Operas are embodied many oriental teachings)

What hitherto has kept me from joining any of the exciting societies for the protection of animals, has been that I found all their arguments and appeals based well nigh exclusively on the Utilitarian principle. It may have been a first necessity of the philanthropists who have heretofore concerned themselves with the protection of dumb animals, to prove to the people the usefulness of a merciful treatment of the beasts, since our modern civilisation does not empower us to count on any other motives than that of Utility in the actions of State-owned mankind. How far we thus have wandered from the only ennobling reason for kindness toward dumb animals, and how little could be really attained on the path here struck is shown quite palpably in recent days.

Who needs another motive for the protection of an animal from wilfully protracting sufferings than that of pure compassion can have felt a genuine right to stop another man's beast-torture. Every one who revolts at the sight of an animal's torment, is prompted solely by compassion, and he who joins others to protect dumb animals is moved by naught save pity of its very nature entirely indifferent to all calculations of Utility or the reverse. But that we have not the courage to set this motive of pity in the forefront of our appeals and admonitions to the folk, is the curse of our civilisation. In our days it required the instruction of a philosopher (Schopenhauer) who fought with dogged ruthlessness against all can't and all pretence to prove the pity deeply seated in the human beast the only true foundation of morality. When Mahomed had run through all the wonders of creation he recognised it as the greater that man should pity one another.

When first it dawned on human wisdom that the same thing breathed in animals as in man kind, it appeared too late to avert the curse

which, ranging ourselves with the beasts of pray we seemed to have called down upon us through the taste of animal food: disease and misery of every kind, to which we did not see mere vegetable-eating men exposed. The insight thus obtained led further to the consciousness of a deep-seated guilt in our earthly being: it moved those fully seized therewith-to turn aside from all that stirs the passions, through total abstinence from animal food. To these wise men (Plutarch, Hesiod, Seneca, and others) the mystery of the world unveiled itself as a restless tearing into pieces, to be restored to restful unity by nothing save compassion. The wise man could but recognise that the reasonable being gains his highest happiness through free-willed suffering which he therefore seeks with eagerness and ardently embraces; whereas the beast but looks on pain so absolute and useless to it, with dread and agonised rebellion. But still more to be deplored that wise man deemed the human being who consciously could torture animals and turn a deaf ear to their pain, for he (the wise one) knew that such a one was infinitely farther from redemption than the wild beast itself, which should rank in comparison as sinless as a saint.

HUMAN DIGNITY BEGINS TO ASSERT ITSELF ONLY AT THE POINT WHERE MAN IS DISTINGUISHABLE FROM THE BEAST BY PITY FOR IT.

The sight of the bullocks offered to the Gods had become an abomination to us (yet) in our neat water swilled shambles a daily blood-bath is concealed from all who at their mid-day meal shall feast upon the limbs of murdered animals dressed up beyond all recognition.

Whoever has made this clear to himself will have no difficulty in discovering why an equal and ever deeper decline is manifest in the sphere of mental culture; violence may civilise, but Culture must sprout from the Soil of Peace. The dishonouring diseases of our culture invite our physiologists to man-degrading experiments in speculative vivisection; the state protects them, on the "scientific standpoint".

We see the sovereign human beast of prey decaying too. Owing to a nutriment against his nature, he falls sick with maladies that claim but him, attains no more his natural span of life or gentle death, but plagued by pains and care of body and soul unknown to any other species, he shuffles through an empty life to its ever fearful cutting short.

As we began with a general outline of the effects produced by the human beast of prey upon World-History, it now may be of service to return to the attempts to counteract them and find again the long lost paradise; attempts we meet in seemingly progressive impotence as history goes on, till finally their operation passes almost wholly out of ken.

Among these last attempts we find in our own day the Societies of so-called vegetarians; nevertheless out of these very unions, which seems to have aimed directly at the centre of the question of mankind's Regeneration, we hear certain prominent members complaining that their comrades for the most part practice abstinence from meat on purely personal dietetic grounds, but in no-wise link their practice with the great regenerative thought which alone could make the unions powerful. Next to them we find a union with an already more practical and somewhat more-extended scope that of the prevention of Cruelty to animals. Here again its members try to win the public's sympathy by more utilitarian please though a truly beneficial end could only be awaited from their pursuing their pity for animals to the point of an intelligent adoption of the deeper trend of vegetarianism; founded on such a mutual understanding, an amalgamation of these two societies might gain a power by no means to be despised.

But if an earnest communion with the Vegetarian must necessarily teach the protector of animals the true meaning of that pity which inspires himself, results might be anticipated such as how followed the experiments already tried in certain prisons where the greatest criminals have been transformed by a wisely planned botanic regimen into the mildest and most upright of men. Whose memory would the groups of this community in truth be celebrating when they gathered, after each day's work, to refresh themselves with Bread and Wine?

I start from the religious conviction that the degeneration of the human race has been brought about by its departure from the natural food; the only basis of a possible regeneration, a return to it. The easily ascertainable fact that merely a portion—supposed to be a third of mankind is involved in this departure and the example of physical health displayed by the larger half that has stayed true to the natural diet, might fitly teach us the path of strike for regeneration of the depraved but ruling portion. The great Regeneration can spring from nothing save the deep soil of true Religion.

We recognise the cause of the fall of the Historic Man and the necessity of his regeneration; we believe in the possibility of such regeneration, and devote ourselves to its carrying through in every sense.

(Reprinted with acknowledgement from The Souvenir of 15th World Vegetarian Congress held in India in 1957)



“පැතුම”

සබ්බ පාපස්ස අකරතං — කුසලස්ස උපසම්පද
සම්මත්ත පරියොදපතං — එකං බුද්ධානු සාසනං

“සියලු පාපධර්මයන්ගෙන් වෙන්විය යුතුය. සියලුම කුසලධර්මයන් රැස්කරගත යුතුය. සිතපිරිසිදු කරගතයුතුය” යන අනුශාසනාව බුදුපියාණන් වහන්සේ ලෝකයාට එද දේශනා කර වදල සේක.

බුදුදහම පිළිගන්නා අයකු පළමුවෙන් අත්හැරිය යුතු දෙයකි - ප්‍රාණසාතය. මෙය කිරීම කරවීම හා අනුමෝදනය වශයෙන් තුන් ආකාරයකින් පෙන්විය යුතුයි. කුඩා සත්වයෝ ලොකු සත්වයාට බිය වන්නාහ. මෙය සද මෙස්ස. ඒ බියෙන් ඔවුන් ගලවා ලීමට හැකිනම් එය ශ්‍රේෂ්ඨ පුණ්‍ය කම්මක් වන අභය ද්‍යාමය කුශල කම්මකි. අභය ද්‍යාමය වඩා අවශ්‍ය වන්නේ අනාථයන්ටය. තිරිසන් සත්වයෝ අනාථයහ. ඔවුන්ට සත්‍යය නොපෙන්. සත්‍යය නො ඇසේ. සත්‍යය නොබිණිය හැක. ඒ නිසාම ඔවුහු සත්‍යය නොදන්නාහ - මිනිසාට ඇස් නිබේ. කන් නිබේ. ඒ නිසා දකිනහැක. අසන හැක. එසේම හොඳින් බිණිය හැක. එබැවින් සත්‍යය දන්නා සුළු එවැනි පුද්ගලයෝ නොදන්නා - නොදන්නා සුළු පුද්ගලයාට රැකිය යුතුය. රැකීම වෙනුවට අප කරන්නේ ඔවුන් විනාශ කිරීමයි. “නැතිවූ ප්‍රාණයක් කෙනෙකු විසින් තවෙකකුට දිය නොහැක. එසේ නම් ප්‍රාණයක් නැති කිරීමේ අස්වාභාවික අයිතිය කෙනෙකුට කෙසේනම් උරුමවේද”

අවුරුදු 2500 කට අධික කාලයකට පෙර බුදුපියාණෝ අභිංසාව ලොවට පැහැදිලි කර වදල සේක. එය අනුගමනය කළෝ චිත්‍රිකත්තිය ලැබූහ. අපි ඇතැම්කුගේ දිවි තොරකොට එයින් අනෙකකුට දිගාසිරි පතන්නෝ වෙමු. දිවි පිදීමෙන් දිගාසිරි ලබනහැකි වුවද දිවි තොර කිරීමෙන් එසේ කළ හැකිද? මන්දයුක්තයෝ පෙරඅත්බැවිහිදී අනුතගේ දිවි තොරකළාවූ අය වෙත්ල.

මේ දහම අනුගමනය කරන අපට, මේ අවස්ථාව ඉතා වැදගත් වීමට ඉඩක් ඇත. 1973 ජනවාරි 26 වෙනි ද ලක්බිමට ලෝකයේ අභිංසකයන් පාතබන දිනයකි. ඒ දිනය සදනුස්මරණීය දිනයකි - ප්‍රාතිභායාසී පැහැති දිනයකි - “අභිංසා” බන්ධනයෙන් එක්තැන්වන ලෝකයේ පිතෘත්තෝ මිනිසුනට පමණක් නොව තිරිසනාටද භිංසා නොකළ යුතු බවට තීරණය කරති. අයථියන් වහන්සේලාගේ ධර්මයද එයමයි. මෙයට අදල කරුණු අපේ මේ කුඩා රන්දිවයිනේ දී තීරණය කරගෙන ලෝකයේ ප්‍රධාන රටවල් වල නියෝජිතයන් එක් රැස්ව කරන මහා සම්මේලනයට ඉදිරිපත් කරනු ලැබේ. ඒ සඳහා මේ කුඩා දිවලතේ හැම දෙනාගේම සහයෝගයත් ආශීර්වාදයත් ලැබී ශ්‍රී ලංකාද්වීපයේ අභිංසා පණිවුඩය ලෝකයටම මුරගා කියන එකක් බවට පත්වේ! ලෝක සාමය මිනිසා අතර පමණක් නොව සෑම ප්‍රාණියකු වෙතම පැතිරේවායි ප්‍රාර්ථනය කරමි. මේ ප්‍රාර්ථනය නැවතත් මිනිස් වර්ගය අතින්ම විනාශ නොවේවා කියා අද මේ මේ ජාත්‍යන්තර නිර්මාංශ භෝජකයන්ගේ සම්මේලනය නිමිත්තෙන් ඔබත් ප්‍රාර්ථනය කරන්න.

“සියලු සත්වයෝ ආයුකාලය තෙක් ජීවත්වීමේ අයිතිය ලබන්වා”

අභිංසා සංගමයේ භාණ්ඩාගාරික
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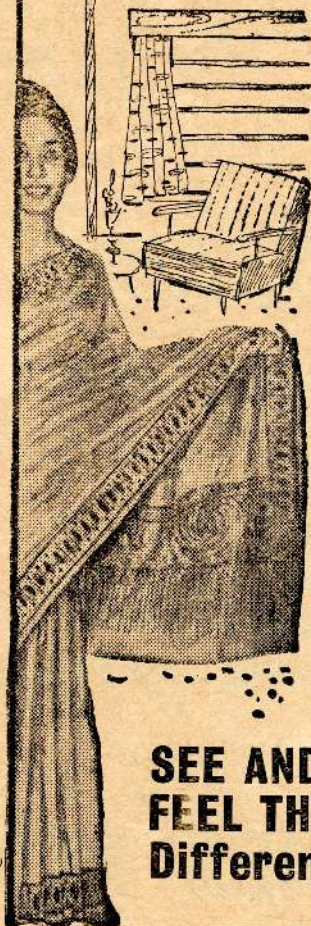
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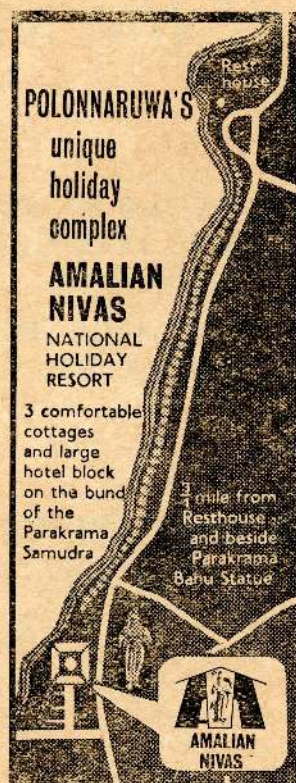


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