Mixed Diet

IS THE

Natural Food for Man

BY

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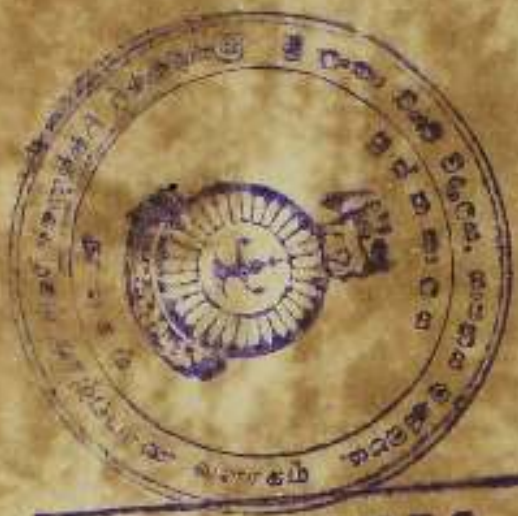

Contents.

INTRODUCTION.

I am writing this thesis with great reluctance. I am obliged to write it as I am earnestly requested to do so by some of my Hindu friends who are mixed diet eaters. The main object of writing this is to show the rational position of mixed diet eaters, or non-vegetarians who form a very large majority among the Hindus.

I believe, I am rendering a great service to the non-vegetarian class of Hindus, by showing them all the possible arguments they can adduce in their favour on this subject.

I must not omit to mention in this connection that Hinduism prohibits flesh eating, and its antecedent the killing of animals. This is possibly owing to the fact that a person while killing an animal will naturally absorb the evil will-vibrations generated by the animal if he thinks, feels, or believes that he is doing a wicked or sinful deed. Such evil will-vibrations absorbed and retained by the person or his soul will in course of time produce suffering to his soul. In order to avoid this the founders of Hinduism have advised their followers not to kill animals of any kind, either for food, or for any other purpose. This view has been explained to the effect that man can safely live on mixed diet without committing any sin; and further this booklet proves that mixed diet is the natural food provided by God for man to subsist on.

15th May 1923. C. T.
Sandilipay.

Mixed Diet is the Natural Food for Man.

1. THE FOOD GIVEN BY GOD TO MAN.

The subject of flesh eating is an important one for the Hindus to understand. A large number of Hindus eat flesh besides other religionists, all over the world. So it is very necessary for all persons concerned in it to examine and discuss the question in all its bearings and see whether it is right or wrong to eat flesh along with vegetable substances. The total abstinence from flesh eating by some Hindus does not seem to be a reasonable or profitable course. It is a privilege given by God for the benefit and use of man in order that he may maintain his body and soul, and live in peace enjoying comfort and happiness in this world.

It is our duty to ponder upon and decide the use of such a large variety of animals, birds, fishes, etc. in this world. We have to consider why God created or allowed to develop by the process of evolution, all these beings without any use. What is the food of man in every part of the world? Is it possible for man to live on vegetables alone in every part of this globe? Experience has shown that it is not possible to do so. There are several places where vegetables cannot grow but animal beings live there. What is the kind of food provided by God in such lands for men who are living there?

It cannot be denied that God has given man the vegetable, mineral, and animal kingdoms, and the natural forces existing in this world for him to make use of them. It is left to him to choose, discover, or invent anything he wants out of this vast universe and live comfortably, and praise God. God will not

make any useless or unprofitable things. We may not understand the exact use of each: it is our duty to find out the use of each and employ them in profitable ways. Under all these considerations we have to infer that animals, birds, fishes, etc. were made to serve as food for man just as some animals were made to serve as food for other animals. This is what we see in experience in this world. Without flesh carnivorous animals cannot live, similarly without flesh every man in this world cannot live. So flesh is evidently an article of food provided by God for man to subsist on.

2. SAVAGES AND THEIR INSTINCTIVE DESIRE FOR FLESH AND VEGETABLES.

The savages who are a set of people guided by the dictates of Nature alone live on mixed diet, that is, on flesh and vegetables. In other words it indicates that nature or instinct demands mixed diet for the up-keep of human bodies. The Ceylon Veddas of Bintenne district are a striking proof standing just at our door. Their food consists mostly of birds, animals and reptiles. They are guided by the dictates of nature and conscience. Such is going on all over the world as the result of instinctive demand of nature, being the harmless and suitable article of diet. So to live on vegetable diet alone is a positive violation to the requirements of the law of Nature. The laws of Nature must be obeyed, and it must be the will of God.

3. THE GOOD OF ANIMAL AND VEGETABLE FOOD.

Vegetable food is said to increase nervous strength and prolong life and animal food is said to increase muscular strength and assist the sustenance of life. So vegetable and animal food are desirable for the maintenance of human bodies. More of vegetables and little of animal food may be taken with advantage. This is what is done mostly all over the world, as it is the result of the instinctive or natural demand of the constitution of man.

4. MIXED DIET IS CHEAPER AND PLEASANT.

In the diet of the Hindus who eat fish, or flesh; about 98 per cent. of their meals consists of vegetables, such as a large quantity of rice, vegetables, peas, jams, fruits, etc. Only about 2 per cent. of animal food they take in addition to the vegetable food. By adding a little of the latter to the curries the whole meal is made more palatable, pleasant, nourishing, and easily digestible. Further fish is easily procurable either in fresh or dried state everywhere. It is a more convenient and suitable food for the poor. It is also cheaper and suits a large majority of the people. Flesh curry is a luxury diet with many. Is it reasonable to advise man and threaten him to give up this cheap and luxurious article of food which he must eat two or three times a day to satisfy his hunger, and live in this world in order to enjoy pleasure and to do good and worship God. I must not omit to mention here that more of flesh and little of vegetable should not be eaten as it is injurious to the health of those who are not used to it.

5. VEGETARIANS ARE VERY FEW.

In the population of the world, one in a hundred thousand may be vegetarian. The rest of the people live on mixed diet. This shows clearly that there is a great demand for its use. The necessity for its use is hereby made self-evident. The demand of Nature also is proved by this beyond doubt. The demand of Nature and the great necessity for its use must compel any reasonable thinker to view the subject decidedly, as an article of food intended for man by God.

6. MAJORITY OF RELIGIOUS TEACHERS ALLOWED FLESH EATING.

Let us turn the attention of the reader to religion in relation to the subject of flesh eating. Christianity and Mohamedanism strongly recommend mixed diet, because they gladly allow man to eat flesh or fish with vegetable substances. Christ and Mohamed ate flesh and fish freely and gave their

adherents also to eat when they lived with them. Buddhism allows man to eat flesh and fish with vegetable food if he does not kill the animal, or asks another to kill it for him. So when Christianity, Mohamedanism and Buddhism allow man to eat mixed diet, that is, vegetables and flesh; Hinduism is bound to join with the majority of Divine Teachers of religion on this common topic of absolute necessity to man. Because all are believed to be Divine seers.

7. FLESH EATING IS PROHIBITED, WHETHER BY GOD OR MAN.

Let us consider whether this prohibition of flesh-eating is a Divine or human commandment. If it is a Divine one it must have been taught to all mankind. This has not been done from time immemorial in every part of this globe where man existed. But in India alone this is said to have been revealed to a small section of the community, either in the time of Veda Veyasa or a number of years previous to that period. Such cannot indeed be sufficient information for the perishing vast multitude of persons by flesh eating; all over the world from the commencement of human existence. If a carnivorous animal or a man or a savage eat flesh either through his ignorance of its sinfulness, or owing to his unavoidable necessity even when he is aware of its sinfulness, will he be punished by a God of justice and mercy? Certainly not, as they are ignorant and innocent of its sinfulness, and it is an absolute necessity for them to live. Here it is clear that from the Divine, or even human attributes, that ignorance or absolute necessity shown in the commission of a deed will not make a person liable to punishment in the sight of God. Therefore flesh can be safely eaten by men who are ignorant of its sinfulness, and by those to whom it is an absolute necessity to live in this world.

In some lands such as Iceland, Greenland, and the like there are no vegetables; as no plants or trees grow in such places owing to the nature of the cold climate in such places.

Eskimos and others who are the inhabitants of those lands cannot but live on fish or flesh. If they are made to live on vegetables alone they are said to die. Such is their nature. A lion or a tiger will die if it is made to live on vegetables alone. This is the case with Eskimos and other men living in those lands. So it is not possible with them to live on vegetable diet alone even if they know of its sinfulness, in order to obey this Divine commandment under review. Will a God of justice and mercy punish such men for eating flesh. If the said commandment, that man should not eat flesh, came from a Divine source such a condition of nature among human beings would not exist; because the command is intended for the whole human race. Wherefore we have to infer that the commandment under review has not come from a Divine Being.

It is sometime urged in the course of argument on this subject that these persons were born in such unsuitable places as a term of punishment for the evil deeds committed by them in their former births. It has been already proved above that those who will die if they do not eat meat, and those who are ignorant that the act of flesh-eating is a sin will not be punished by a God of justice. A tiger will not be punished for eating flesh, such is the case with the Icelanders. Therefore the sending of souls to such unsuitable places is no punishment, as they eat it through their ignorance, and as it is unavoidable. Wherefore lands like Iceland, Greenland, etc., are not places for punishment of souls by enforcing flesh-eating and making them liable for severe punishment, for the commission of evil deeds in their former births.

Another argument is, that the ancient aborigines of most of the vast countries of the world were wild men, and they were huntsmen and bowmen. Their principal article of food was flesh. It is evident from this that when man came into existence, at first he had to live principally on flesh. We see then that flesh is the chief article of food given or

pointed out by God to man to eat at the earliest period of human existence. If it is a serious sin to eat flesh, almost amounting to murder, according to the teaching of Hinduism, then a God of justice and mercy would not have given it as an article of food to these innocent and ignorant aborigines, and punish them again for eating the same. If it be said that these souls were sent there for punishment for the evil deeds committed in their former births this statement has been definitely disproved just above in the case of Icelanders and others. On the other hand if this commandment has come from a human being it does not deserve much reverence and it can be easily thrown aside, if it is found illogical or unscientific. The last conditions were proved by the preceding arguments. Hence the commandment under consideration must be dropped as a human device. Moreover if it is a human command man need not fear in the least because man cannot punish another man in hell, or award a miserable birth for eating flesh.

8. KILLING ANIMALS CAUSES SUFFERING TO THEM.

Hinduism holds that flesh-eating is a sinful act, and the eating of vegetable is not a sinful act except to a very trifling degree. It teaches that a fish, dove, paddy, pea, and the like has each a soul to live after they are killed or destroyed, just as we find in man after his death. Then we have to infer that killing or the separation of the souls from these bodies is as sinful an act to vegetables as it is to animals. The only difference we see is, that animals manifest pain in various degrees, while vegetables do not. Therefore it is clear if there be no manifestation of pain, the crime of killing a dove or fish is the same as crushing a pea or paddy. A dove or a fish can be easily killed without any manifestation of pain, if put under chloroform, or by electricity. In that case we have to conclude that a dove or fish can be eaten just as a pea or paddy with almost no sin. Further the eggs

when broken do not show any sign of pain just as a pea or paddy. Then eggs can be safely eaten as they do not show any sign of pain at the time of killing them.

9. EATING FLESH NOT KILLED FOR FOOD.

Another argument is that the flesh of a bull or sheep or deer killed by a tiger, or by some other animal, or person accidentally can be safely eaten by man; because he does not cause pain, or kill it for his meals, or cause it to be killed for the food of man. In such cases no one is responsible for the death of the animals killed. Their dead body can be eaten, or thrown away without the slightest sin; because man did not cause the death of such animals directly or indirectly.

10. MANIFESTATION OF PAIN WHILE KILLING MEN AND ANIMALS.

It is commonly said that animals manifest pain while killing them, so man as a rational being out of sympathetic feelings should avoid such a cruel act.

It is true that animals manifest great pain when they are killed. This is nothing when we think for a moment how much of pain and suffering one man inflicts on another man and kills him. This is repeated deliberately and most gladly in killing millions of men of great valour, strength, nobility, wealth, learning, influence and power without the slightest care or sympathy to their manifestation of agony and pain. This is evinced in the recent war and in every other wars that occurred from time to time among all nations, including the Hindus, from the remotest period of human History. The magnitude of crime in killing a man is millions of times greater in several respects than in killing a goat or fish. Is the former a sinful act? Although the apparent act is horrible and terrible, yet it is said by the majority of the best thinkers, including the Divine Teachers of Religions that it is not a sinful act; because it is done owing to a great necessity. Similarly the insignificant lower animals can be safely killed

if there is a great necessity for doing it. If such a tremendous act of killing men is not sinful, how can the latter trifling act of killing a fish or a goat be sinful. Therefore we have to conclude the act of killing animals cannot be sinful in the least. So lower animals can be killed if it is necessary for the food of man without any idea of sinfulness in the act. Let me further point out here the reasons why an enemy is killed in war; it is simply to preserve man's life, property, health and comfort. It is for the same reason flesh is eaten being a suitable diet to many persons to preserve their health and comfort. Furthermore the act of buying flesh or fish in a market is entirely free from any harm or sin, as the killer of the animals is a person different from the eater, and the killer carries away the burden of sin if there be any.

11. FLESH-EATERS INDIRECTLY CAUSE OTHERS TO KILL ANIMALS.

It is commonly urged against the flesh-eaters that they indirectly cause others to kill animals. It is on account of the flesh-eaters that the animals are killed and exposed for sale, so if there are no flesh-eaters no animals would be killed. Thereby the flesh-eaters stand responsible for the crime of killing the animals whose flesh they buy and eat.

Let us examine this argument. The use of musk and ox-bile (korosanai) in medicine should be avoided. They are important drugs in Hindu medicine used in order to save man's life from certain diseases. Musk and ox-bile are obtained by killing musk-deer and bulls. Is it right to say that the doctor who prescribes, and the patient who takes in musk or ox-bile stands responsible for the crime of killing those animals; it is because on account of this patient and the doctor such animals are killed. The same may be said of honey, because to obtain honey a very large number of honey-bees must be mercilessly killed. In a case of most difficult delivery the infant is killed in order to save the mother. Is it right to

say that the doctor and the mother will be punished in Hell for doing so? It is to save the mother the infant is killed. Again in numerous fatal diseases caused by the worms called Bacteria the doctor uses a number of poisonous drugs so as to kill the Bacteria and save the patient from death. Is it right to say that the patient and the doctor will be punished in Hell; because they cause the death of millions of Bacteria. It is on account of the patient that such a large number of worms or Bacteria are killed.

The dealers in hides, makers and users of boots, shoes, slippers, harnesses, temple drums, leather boxes, &c., will be punished in Hell, because they aid and abet the killing of the animals whose skins they use for the said purposes. Can this be a justifiable punishment.

Another argument is as it is stated above, that in order to avoid killing animals man should not eat flesh. So in order to avoid killing animals knives should not be made; again guns, bullets, shots, gunpowder, matches, nets, poisons, bows, arrows, and the like should not be made; because such articles serve to cause the killing of animals. Therefore in accordance with the premises stated above, the makers of knives, matches, gunpowder, guns, shots, nets, poisons and the like stand responsible for the serious crime of killing animals. Because if they do not make these articles the lives of animals killed by them will be saved. This is the same as, if the flesh-eaters do not eat flesh no animal will be killed. Here it is clear that the makers of these articles indirectly cause the death of numerous animals; and so they are liable for punishment in Hell. Is this a reasonable verdict. Moreover, what can man do without fire or matches, knives, gunpower, medicines and the like? Who will believe for a moment that these makers will be punished in Hell by God for making these essential articles for the use of man? A God of justice will surely not punish the makers

of these useful articles, as they serve to kill animals and birds, and sometimes men and women too.

If the makers of these articles are not responsible for killing the animals, then the eaters of flesh also are not responsible for killing the animals. This is an inevitable conclusion.

In medicine there is a class of therapeutic agents or remedies known as organotherapy, in which animal substances are used as medicines. Severl important diseases which do not yield to other remedies are cured by these powerful medicines. Now according to the premises under review, the chemists and druggists who prepare such medicines, the vendors of the same, the doctors who prescribe such medicines, and the patients who take in such medicines are all liable to be punished in Hell, or they will be made to go through sorrowful births; because all these persons aid and abet the killing of those animals whose substances are taken to be used in medicine in order to save a dying man. Can this be a reasonable verdict of God

In view of the data under review another novel but reasonable issue is that sheep, goats, fowls, bulls, cows, ducks and pigeons should not be reared by persons: because they help those persons who buy and kill them for flesh. It may be said that the sellers of these animals and birds are guilty if they do sell them knowing that their animals would be killed. It cannot be denied that when an animal is sold, it may or may not be killed by the direct purchaser; but it is certain that most of them will be killed for their flesh by someone at some future date. Therefore it must be admitted that every person who possessed and reared them shares in the crime of killing them for their flesh. Because each of them hoped for their growth and preservation till they were killed at last for flesh. If they did not rear them they would not be slaughtered for the purpose of flesh-eaters. Thus all

those who reared them stand responsible for their slaughter and therefore they are liable for punishment.

Further in this connection I wish to mention that in Ceylon and India about 1200 cows are slaughtered, which is a heinous sin, besides a very large number, say about 100,000 bulls, sheep, goats, fowls, hens, ducks and buffaloes are killed every year for the purpose of flesh-eaters. Now who is responsible for such a big slaughter? Are not the flesh-eaters on one side, and the growers on the other side. Do not the growers of these animals aid and abet the eaters of flesh so as to commit the crime? Evidently, the rearers stand responsible as the prime causers of this wicked crime according to the premises under review.

As such is the consequence, no bulls, cows, sheep and other domestic animals should be reared. If that be the case, what can the farmers do without cattle to work at their fields and gardens. What can people do without milk, curd and butter. The farmers must give up farming. Can this prohibition of flesh-eating be a command from God, as the said consequences follow, which make mankind unable to live.

12. ANIMAL SACRIFICE IN HINDU TEMPLES.

This is an important matter which stands as a lasting memory of the use of meat diet by those personages to whom such is offered as a mark of respect and gratitude, from the time of their death up to the present time. These personages in those olden days, were saints, male or female, who did a good deal of miraculous help to the people so as to attract their reverence and induce faith on them; and worship them after their death. These personages must have eaten vegetable and meat diet, and must have been very fond of meat during their life time. It is because they were fond of it people began to offer such articles of food to satisfy their craving and desire, owing to the love and affection they had towards them during their life time. This is done even at the present day by every Hindu when any one of his relations

dies. This ceremony takes place on the eighth day after the death of a Hindu, in which all the articles of diet in which the dead person was fond of and subsisted on, are prepared and offered as a mark of love, respect, and gratitude to the dead personage. It is also believed that the soul of the dead person enjoys such offerings.

I must also mention here that no meat diet is offered to any person after his death, on the eighth day ceremony, if he is not a meat-eater during his life time; vegetable curries alone are offered. This shows conclusively that only to meat-eaters such offerings are offered. Therefore it is evident, that the Saints and Saintesses referred to above, were mixed diet eaters during their life time. We have to infer that although they were Divine personages, they considered mixed diet to be harmless, and allowed their use to themselves and others. The great heroes Rama and Letchmana and Seethathevy, the Saints Kannappa Nayanar, Siruthondar and a host of other great personages, besides ordinary persons, were said to have lived on flesh and vegetable substances.

13. A PATHETIC SCENE.

There can be no doubt that killing animals is a pathetic scene. The learned Hindu Sages have strongly prohibited such actions as it is a pathetic sight, and consequently a sinful deed. But the Buddhist sages have fully agreed with this view, and they have taught that the crime of such sinful deeds attaches only to the man who takes the responsibility upon himself and commits such deeds for his own purpose or gain or duty. When a man commits an evil deed for his own purpose or gain, he alone is punished by law in courts of justice. The same must naturally be the case in the Divine court of justice also.

Let me state for example, that a man steals one hundred bushels of paddy, and one hundred pounds cash from two persons. This man pleads guilty in a court of law and he is fined and imprisoned for the crime he has com-

mitted; and the articles he has removed are allowed with him to possess. Now the question is, are the purchasers of that paddy in a market, and the borrowers of that money on interest to be punished? Certainly not. They are not held responsible for that evil deed. Similarly, when a man kills a fish or a goat for his own gain, he alone is responsible for that crime and he will be punished for committing that deed in a Divine court. The flesh of the dead goat or fish, he possesses can be bought and eaten by any person, if he wants it, without any harm to himself; just as the paddy and money which were referred to above. Lord Buddha was a reformer of Hinduism. I believe Lord Buddha is right in his holding which agrees with what I have just stated above, which is that a man can eat flesh if he does not kill the animal, because the eater does not share the pathetic scene.

14. MIXED DIET AND HUMAN ORGANS.

It is often stated by vegetarians that the teeth, stomach and intestines of human beings are developed or made just to suit them in order to live on vegetable diet alone, but not on vegetable and flesh diet. This does not seems to be true, because the primitive savages ate even raw-flesh and vegetable food. This is an undeniable fact of history. The Esquimos and several other classes of human beings in the earliest part of human history ate flesh either raw, or cooked, or roasted. Again, the dogs, cats and crows eat raw as well as cooked flesh, they also eat rice and vegetables just as human beings do. These are classed as omnivorous beings. That is, their organic structures such as the stomach, intestines and liver, with their secretions; the teeth and other organs are suitable to eat and digest them; hence they have a natural desire and capacity to eat flesh as well as vegetable food. This desire and their instinctive natural capability to digest such food stuffs are sufficient proofs to indicate that the organic structures of human beings are developed or made so as to fit suit

ably all natural requirements to eat, digest, and assimilate animal as well as vegetable diet with equal facility. If such is not the case, the unsuitable food-stuff as the animal diet will be rejected by those animals. This is observed in other animals also. For instance, bulls, cows, goats, sheep, and the like will not eat flesh either cooked or raw; but they will readily eat vegetables either raw or cooked. What prevented them to reject flesh. It is their nature. While chimpanzee, a man-like animal, and savages can eat flesh and vegetable substances. What is it that induced them to do so. Who trained these wild animals to select one kind of food and reject another kind. It is their own selection according to the demand of the structures of their organs, such as the teeth, stomach, intestines, &c. This natural desire, or aversion of an animal for a certain kind of food clearly points out what their natural food should be for their healthy growth and existence. So human beings in accordance with the capabilities and demand of their natural organs; such as the teeth, stomach, intestines and the like, selected originally of their own accord flesh as well as vegetable substances as suitable articles of food for the maintenance of their life, just as other animals have done. Their organs were suitable to eat flesh even in the raw state at first. No religion, or science, or other educational influence, or other human power compelled the savages and the aborigines of the world to eat flesh along with vegetables. It is their own natural desire and demand that selected their suitable food and compelled them to eat flesh as well as vegetables. So it is useless to talk of long and short intestines, the formation of molars, and other differences in the structures of human organs; because their natural desire for mixed diet is an undeniable proof of their capacity to digest and assimilate the same.

15. KILLING ANIMALS AND SOULS.

It is owing to the teaching of Hinduism that flesh eating is considered sinful. This religion teaches that the lower animals have a spiritual body or soul, just as man has, and so

it is a great sin to kill an animal as it may be nearly equivalent to killing a man. So, it holds that animals should not be killed and eaten.

Christianity and Mohammedanism clearly allow man to kill animals for his food, as it is not sinful, though the animals manifest pain while being slaughtered. These religions teach that the lower animals have no spiritual body or soul to live after their bodies perished, so they can be killed and eaten without any harm. Hence these religionists kill and eat animals without the slightest idea of its sinfulness. Buddhism allows man to eat flesh if he does not kill the animal himself, or asks another to kill it for him. It is strange to note why Christianity and Mohammedanism ignore the existence of souls in lower animals, while Hindnism and Buddhism admit of the existance of souls or an after existance to them. This requires substantial proof to satisfy the former. Most pious men, and most of the learned men of the former two religions eat flesh very freely without the slightest idea of pity to animals while killing them for their food.

It is Hinduism alone that strongly prohibits its use, and so the followers of Hinduism alone reject flesh-eating as it is a sinful act according to the teaching of their religion. Therefore, I have shown now that the abstinence from flesh eating by some Hindus is only due to religious prohibition, but not due to the natural incapacity of the stomach, intestines, teeth, liver, and the like, so as to digest and assimilate cooked flesh as well as vegetable substances.

It is a well known fact to all the Hindus who are trained in English education that there are thousands of animalcules (small animals) in the water we drink, in the food we eat, and in the air we breathe. These can be easily seen through a microscope. A very large number of them are killed by us every day while we eat, drink and breathe. Is not this a sinful deed? Each animalcule has a soul to live after its death.

Can we avoid their destruction? We cannot. It may be said that those animals which are killed without the knowledge or intention of the person who is killing them, render that person not liable for punishment. Here it is clear that ignorance, and unavoidable necessity may render a person to escape from punishment. Now, the question to be answered is, who is to be punished for the injustice done to these animalcules by killing them prematurely? Nobody. This interferes with the Divine Justice; but such cannot be, and so our inference may be wrong.

16. MAN SELECTED HIS FOOD AS OTHER ANIMALS DID.

The Tigers, Lions, Lizards, Serpents, and the like are carnivorous animals; they cannot be trained to live on vegetable food. Their natural desire for food will reject such articles. Again, bulls, cows, deer, sheep, goats, and the like are classed as herbivorous animals and they cannot be forced or trained to live on flesh. Their natural desire for food will make them to reject such articles, and they will not eat them. Though these are domestic animals, they do not live on flesh and vegetables as men do. Again, dogs, cats, crows, fowls, man and the like are classed as omnivorous animals. Their natural desire for food prompted by their instinct or innate tendency or capabilities, selected both flesh and vegetables as their suitable food; so it is evident that the formation of the teeth suitable for mastication of their food stuffs, the digestive power of their stomach and the intestines and other organs concerned in its digestion, assimilation, elimination, and the like create a natural, innate tendency for a certain kind of food as suitable for the sustenance of ther bodies. They eat only such articles as their food. Unless the various organic structures are suitable to the different kinds of food that each class of animals eat, as the three mentioned above, they cannot eat and live upon it during their life time. Therefore the various organic structures of man must be suitable to live on flesh and

vegetable diet; otherwise he cannot live on mixed diet. This is the arrangement and Will of God which should not be disobeyed. If the Will of God is disobeyed, it is said to be a sin. So the abstinence of flesh-eating must be considered a sin, as it is against the Will of God.

17. ENORMOUS NUMBER OF SOULS KILLED IN VEGETABLE DIET.

According to the teaching of Hinduism, the vegetable kingdom has the same soul living in each plant as it is found in animal kingdom. That is to say, paddy, peas, bringal, jams, seeds, plants, &c., has the same soul as the one found in man. Then in one meal of a Hindu the number of souls killed by him in rice, peas, &c. will amount to about a million or more in the vegetable kingdom to one soul found in a fish or a fowl in the animal kingdom. Here it is clear that the amount of fish or animal killed, or consumed in a meal is exceedingly trifling by a flesh-eater when compared to the very large number of souls of vegetables killed in every meal of a Hindu vegetarian, who omits only one or two pieces of fish or a few pieces of flesh in the said meal. Surely the murdering of souls while eating the vegetable diet, in such enormous numbers must be indeed more sinful than killing a fish to eat along with the vegetables. Therefore to take a a little flesh or fish curry with the rice and other vegetable curries is not a sinful act.

18. A VERY LARGE NUMBER OF ANCIENT HINDUS ATE FLESH.

The ancient Hindus of India and Ceylon seem to have eaten fish or flesh very freely This is evident from the fact that almost all ancient treatises on Hindu Medicine in Sanskrit and Tamil prescribed several kinds of animal flesh and fish as diet for the patients in those days. This indicates that the Hindus in large numbers ate flesh and fish, even in those ancient days when Hinduism was the only prevailing religion in India and Ceylon, and when they were under the rule of

Hindu Kings. Ayur Veda an authoritative ancient treatise on Hindu Medicine, was written in the same period when the four Vedas were composed by the great Veda Veyasar. It is said that this Ayur Veda forms a part of Atharvana Veda, which is one of the four great Vedas. It is in this Ayur Veda the said animal diet is recommended for patients in detail; that is, it states that for such a disease, such and such fishes, or the flesh of such and such animals can be eaten by the patient. This shows that the author of Ayur Veda has studied the subject of flesh-eating in minute details from previous writers, and from experienced men on this subject in those days. Further we have to infer that our most ancient Hindus were flesh-eaters, and their number must have been enormous. It is owing to the large number of persons concerned in flesh-eating that this Ayurveda or the Science of life prescribed flesh and fish in minute detail to patients. Hence, flesh-eaters or mixed diet eaters were very prevalent in India among the faithful followers of Hinduism to a great extent in those pre-historic time of civilization and purity of faith.

It is said in the sacred book Peria Puranam that Kannappa Nayanar, a Divine Sage of Hinduism, offered to God Siva the flesh of deer in a Temple. He was a bowman, and the deer is said to have been killed by him. It is said in that Puranam that he and many of his friends were flesh-eaters. Another instance is that Siruthonda Nayanar, a Divine Sage of Hindu faith, offered flesh curry to a divine Hermit. Many more may be cited as examples to prove this point; Here it is evident that these sacred personages were flesh-eaters; if they were not, the practice of handling flesh and offering it to others would not have been shown. We do not observe a Brahmin or a vegetarian to do such things.

Further in the ancient religious ceremony called "Yakam" animals were killed in great numbers and sacrificed in it. Their livers or (Pompai) were said to have been taken and eaten by the divine men who conducted the "Yakam" cere-

mony. From these we are driven to the conclusion that even the faithful followers of Hinduism were eaters of flesh, in those primitive days of purity and piety.

19. KILLING ANIMALS, LAW OF KARMA, AND SCIENCE.

Let us turn to the scientific aspect of this question according to the teaching of the Law of Karma. Karma means deed or action. The Law of Karma teaches that good deeds will produce good or pleasant results to the soul or person, and bad deeds will produce bad or painful results to the soul or person who committed such deeds. I wish to explain this point a little more clearly, as it is a very important one. Every pleasure and pain caused to a person is felt finally by the soul, but not by the brain or body, because a dead body or brain does not feel either pain or pleasure. It is said that mind is only the resultant effect of the healthy functions of the brain at the presence of the soul, which gives life to it. So every impression made on the body is conveyed to the soul, and the soul alone feels the effect of all impressions either painful or pleasant.

Good deeds produce good or pleasant impressions, and evil deeds produce evil or painful impressions on the soul. These impressions are also known as thought or will-vibrations. They generate from the brain by the force produced by the action of thought on the mind, and pass from one to another through the atmosphere or ether in minute waves. Such vibrations are received or absorbed and retained by the person whose mind is prepared to receive them, by feeling himself guilty, or as one deserving of such impressions or vibrations which were generated by a person, either good or bad; otherwise such vibrations will not be received, but they will be repelled and will have no effect on the person to whom they are directed by another.

It is a well known fact that voice vibrations are conveyed through the atmosphere from one to another, and received

and retained in a gramaphone record, and they are reproduced whenever necessary. Similarly the thought vibrations also are received and retained or stored in the mind and brain and finally by the soul. These vibrations in due course will evolve and manifest themselves to the soul in various forms producing pleasant experiences out of good impressions, and painful experiences out of evil impressions or vibrations. This is the unanimous voice of the Divine Seers, relating to the practical side of this question. I must also mention here that evil deeds are sinful actions, and good or virtuous deeds are righteous actions. So the former produces sinful impressions and the latter produces righteous impressions or will-vibrations on the soul itself; and these impressions are stored and retained in it. The accumulation of sinful or evil impressions on the soul serves as a poisonous influence to it so as to produce evil or painful results and cause suffering to the soul in the course of its life. Similarly good vibrations or impressions serve as a wholesome influence and produce pleasant experiences to the soul.

Moreover I must point out in this connection that when an evil or painful deed is commited to another, whether it be to man or animal, which will cause pain and suffering to another, the evil thought or will vibrations generated by the sufferer will be absorbed only by the causer of such painful deeds; because he will be pricked by his guilty conscience, and feel sorry for the wrong he has done, and thus a sympathetic condition of the brain and mind will be induced: such a state of susceptibility of the mind or soul renders itself suitable to attract and absorb all the evil will-vibrations generated by the sufferer of the said deed. The same may be described of good deeds also. Here it is evident that the effect of an action or deed is confined to the doer and receiver of the deed alone; but it does not pass on to another person provided that he does not directly cause the action or deed to be committed. For instance, when John kills a fowl or goat for his food or

for his gain or due to his duty. John alone is responsible for the act. The pain inflicted on the fowl and the goat reflects and returns to John, being directed by them towards him by their will force in the form of will-vibrations as explained above. Further when John is requested by James to kill the animals James also will share a portion of the evil will-vibrations, if his mind sympathises with that deed; otherwise he will not be affected. Even John can escape the attraction and absorption of the evill will-vibrations thus generated, if he could avoid that sympathetic feeling which I have explained above. Similarly a fisher who catches fish for his own purpose or gain is alone responsible for the lives he kills, and the evil will-vibrations generated by these creatures will be directed to him; but they do not pass on to any other person who may happen to buy these dead fishes, or mutton in a market where they are exposed for sale to the public.

It is on this principle which I have just explained that Lord Buddha taught in his religion that a man can safely eat flesh or fish, whether dried or fresh, when it is bought in a market. Even some Hindus who are known as Gnanies or Saints were said to have eaten flesh when they were served with it along with vegetable substances at their meals.

For further details on will-vibrations and their effects on soul in its past, present and future existences, see issues of "Hindu Organ" of Jaffna of 5-10-22, 27-11-22 and 12-3-23.

20. KILLING ANIMALS LIBERATES THEIR SOULS.

Hinduism teaches that each creature has a soul, and it is encased in its body to enjoy or suffer for the deeds it has committed in its past life. The lower animals, such as bulls, deer, goats, birds, fishes, &c., do not commit any good or evil deed, as they cannot distinguish between the righteous and sinful deeds. So they are unable to do any good deed during this state of life or birth, in order to better their circumstances in their next birth. Therefore their existence in this birth

for a longer period is almost useless, painful, and it is mere wastage of their time; thus it delays their progress in the spiritual advancement of their souls. Hence the earlier they get rid of these useless bodies, so much the better for them; Because when they are liberated from these bodies, they will be provided with other bodies which are assigned to them, according to their past Karma or deeds. Thus their journey through repeated births will be hurried. Under such circumstances we are driven to the conclusion that killing or liberating the souls from their imprisonment in the various bodies of animals, birds and fishes is a righteous act. Therefore killing an animal, bird or fish, or pulling out a plant or tree is not a crime or sinful deed in the least; but the liberator of souls or killer of these creatures and plants, on this consideration, deserves praise and reward for releasing their souls earlier. Wherefore, animals, birds and fishes can be safely killed and eaten by man along with vegetable substances without any idea of harm, or sin, or wrong?done to any one. for reasons stated above. The killed date and hour of the said creatures must be the fated moment which cannot be avoided by the killer, according to the teaching of Hinduism.

21. KILLING ANIMALS ACCORDING TO FATE.

Let us view this subject from the stand point of fate. Suppose John kills a goat, here the goat is killed at a certain date and hour in accordance with its destiny or fate, and it cannot be avoided by any means as its death is fixed at that hour owing to its past Karma or deed. Again John on the other hand is the suitable person fixed by the principle of fate to kill that animal, and no other can kill it; and the action cannot take place earlier or later than the appointed or fated time. So in obedience to this unchangeable iron rule of fate the action of killing the goat took place. The crime consisted in taking away the life of the goat, and John alone is responsible for the crime, as he is fated or fixed to

do so owing to his past Karma. At any rate that goat will be killed at that date, hour, and minute and it cannot take place at any other moment. Its dead body can be thrown away, or eaten by any man or woman or beast without the least sense of harm or sin. It may be asked "why should John kill it, is it not to eat, or sell it"? The answer is "John cannot avoid the action as he is fated or destined to kill it whether he eats it or not". It is true that John killed it with the object of eating or selling but which he cannot avoid. He is certainly responsible for the crime of killing it, but the dead body may be thrown away or sold or eaten by any person.

When it is fated by God that a certain animal must be killed at a certain date, hour and minute, who can avoid it; so the animal is killed. Its flesh or dead body can be thrown away, as there is no soul in it and no more pain can be caused to it; it is like a dried stick, and no harm will result in burrying or burning or eating it. Hence the flesh of the said animal can be safely eaten by man, beast or bird without the least sense of sin; this is an inevitable conclusion according to the doctrine of Fate. The same thing can be said of every animal, bird, or fish that is killed in obedience to the iron rule of fate. If there is any sin in it, the fated or destined killers of these animals alone are responsible for the act, but not the eaters of their dead bodies, who may be men, crows, fowls or other birds or animals. Are the crows, kites and men that eat a dead body of an animal to be punished for eating it? because, it is said that if they do not eat it, the animal would not have been killed.

22. KILLING DESTRUCTIVE CREATURES.

Let us consider another point in relation to flesh-eating. Some animals are destructive to man's property and his life. Are such animals to be killed or not? For instance, tigers in some villages kill men and cattle, elephants in certain quarters destroy extensive paddy harvests, and large heaps of paddy stalks, wild bears also do the same; certain flocks of

birds, or a swarm of insects come in large numbers and destroy the paddy crop to a great extent; venomous snakes frequent human abodes and bite men; rats eat away large quantities of stored paddy; sometimes they carry the plague-bacilli to human bodies and create that dire disease called the plague to man; white ants often destroy our valuable clothes, books, etc.; flies and bugs abound in beds and sometimes bite and disturb the sleep of man; mosquitoes bite man and create the troublesome malarial fever; in some persons the hair is swarmed with lice and cause great annoyance; mad dogs are another danger to humanity; small worms or pathogenic bacteria enter human bodies and cause numerous fatal diseases to mankind. They are well-known creatures to Doctors. Medicines are given to kill them in order to cure the disease. Almost all diseases are caused by these creatures. In this way many creatures are positively dangerous and destructive to man's property, health and comfort, and in many cases to his life also. Now the question is, what should be done to such destructive creatures. Every reasonable thinker will state without hesitation that such destructive creatures must be killed at once whether they manifest pain or not while killing them, and whether it is sinful or not to kill them; because it is very necessary to do so in order that human beings may live in peace, health, wealth and happiness.

Here it is evident that in order to make man comfortable certain kinds of creatures must be necessarily killed; then by the same course of argument it must be admitted that in order to make human beings in every part of the world, to live comfortably, enjoying good health, wealth, happiness and peace, certain kinds of creatures must be killed in order to serve as food for man whenever it is necessary. Unless it is very necessary, no sane man will kill an animal in vain, or for a sport. This is observed from the earliest time of human existence. Hence this great necessity induced man to kill and eat the flesh of animals, birds and fishes along with vege-

table substances at a certain period of man's history or prior to it when it is found by the instinctive power that it is absolutely necessary for human subsistence. Thus the practice began, being compelled by the demand of nature or instinct, and it continues up to date. God is the Creator of this instinctive desire.

As to the sinfulness of killing these animals either for the former or the latter purpose, it must be admitted by all liberal-minded thinkers, that if killing the destructive creatures be not sinful, then killing certain creatures for the food of man also cannot be sinful; because, both are done owing to absolute necessity in order to make man to preserve his life and to live in peace, wealth, health, happiness and comfort.

Finally I must point out here that man began to eat flesh along with vegetable substance as he was compelled to do so by his innate instinctive desire for them. This desire was created by God, as it is very necessary for man. So if man rejects flesh, it will be contrary to the will of God; then it must be a sin.

23. VEGETARIANS ARE TIMID PERSONS.

It has been proved by experience that most of the pure vegetarians are a class of timid and faint-hearted persons. They are mostly mild, humble, sober and less quarrelsome people. They are not brave men to fight for their country, or for their nation. There may be rare exceptions to this rule, as it is noted among a class of people like the Sikhs of Punjab.

Further we have seen by experience that there is not a single nation in the world, who has a self-government of its own, whose constituents are vegetarians. They always lead a life of subjection, oppression, subjugation and misery under the rule of another nation whose members are brave mixed diet eaters. Mixed diet makes man to be bold, active, courageous and quarrelsome, thus it produces among such persons brave warriors who will fight for their country.

24. VEGETABLE DIET MAKES MAN SICKLY.

Another point to be considered is, that physiological experiments have definitely shown, that pure vegetable diet takes a longer time to digest and assimilate than the time the mixed diet would take. So the former diet gives more work to the stomach, intestines, &c., than the latter diet would give. Thus the former vegetable diet weakens the digestive tract and other organs set to work at its digestion, assimilation and elemination processes. Thereby all the organs concerned in these processes get exhausted, and lose their normal vitality and energy; as a consequence of this form of action, in many cases, the diseases known as dyspepsia, flatulence, distention of the bowels, chronic diarrhœa and the like set in and cause misery to the patient. Further the intestines get elongated owing to the slow and heavy work it has to perform. Such diseased conditions of the human organs, which were induced by pure vegetarian diet may lead persons, in several cases, to meet with premature death. I have proved in the foregoing pages that the natural requirement of the human body to maintain its proper health, is flesh and vegetable diet. When one of them is withdrawn a disorder will take place and a disease will necessarily result, or debilitate the system. Those who attempt to eat at first will have to suffer, but their after-generations may get used to it, after a continued training of the human system to vegetable diet alone. Even dogs can be trained to live on vegetable diet alone, but their natural food is mixed diet in order to maintain their proper health.

25. WHY HINDUISM PROHIBITS FLESH-EATING?

This is a subject which requires a brief consideration in this connection.

The following is possibly the view taken by the ancient Hindu Sages in relation to the above subject:—

"Hinduism is believed to be an advanced religion in the spiritual plane. All the methods devised by the ancient

Rishies in relation to religious practices lead to spiritual advancement of the soul, such as, image worship, pious and harmless life, religious fasting, meditation, yoga practice, vegetable food; and avoiding stealing, lying killing of creatures, alcoholic drinks, carnal appetite, and the like.

The learned Hindu Sages of ancient days did not pay much attention to the worldly pleasures of the soul, which are only of a temporary nature: such as self-government, bodily health, accumulation of wealth, worldly honours, sensual pleasures, strong constitutions, brave spirit, and the like. Their aim was to elevate the soul in its spiritual plane, which is of a permanent character. In order to attain this end, they advised people to avoid evil, or pain-producing actions of every kind to others, whether it be to man, or to any other creature in this world. For, when a deed causes pain to another creature, it generates or emits an evil will or evil vibrations, and direct them to the causer of such pain; which will be attracted and absorbed by the causer of such pain, and retained in his soul if he sympathizes with that action. This constitutes what is known as sin. These stored evil-will-vibrations or sin will in course of time develop and evolve themselves into various forms, so as to cause suffering and misery to the soul over and over again; thus the soul will have to remain and suffer in this world, under the cover of different bodies, one after another, till all the stored evil will-vibrations, or sinful deeds are exhausted, without being released or liberated earlier from these Births. The aim of Hinduism is to liberate the soul from Births; when that state of purity of the soul is attained, it is said that the soul will be in union or friendly with God, enjoying perfect happiness and peace for ever. This is the state known as Mukthi, which is the ultimate aim of Hinduism. (See page 19 also.)

It is on account of this belief, that the founders of Hinduism ordered the people not to cause pain or kill creatures of any kind under any circumstance, and at any cost. It is

simply to maintain this principle and to avoid killing animals, that the said founders ordered man not to eat the flesh of any creature, although it is detrimental to man in many respects. Lord Buddha modified this view and ordered man to eat flesh or fish that is bought in a market, and with which he had no concern whatever. I have already explained more clearly about the effects of killing in pages 19 to 21 and in many other places in this pamphlet, which I hope will convince any reasonable thinker to accept my view of the subject under consideration.

CONCLUSION.

In conclusion I must state that when we consider patiently all the foregoing arguments, any reasonable thinker will be driven to the conclusion that the Almighty God of the Universe has sanctioned the use of mixed diet to all human beings for their subsistence. This is indicated by the instinctive desire of human beings for vegetable and meat diet in order to maintain their lives.

Lord Jesus Christ has recommended the use of meat and vegetable substances as articles of food for man. He himself ate them during his lifetime and has ordered all his followers to do the same, as they are not sinful deeds. The whole of the Christian population live on mixed diet everywhere at present.

Lord Mohamed has equally ordered man to eat flesh and vegetable substances for his maintenance. He himself ate them and ordered his adherents also to do the same, as it is a harmless act, provided, he prays to God that he kills the animal for his food, or use. The whole of the Mhammedan population of the world live on mixed diet at present.

Lord Buddha has discussed this subject at great length, and has ordered his followers to eat flesh and vegetable substances, provided that they do not kill the creatures which are used for their food, or ask another directly to kill them for their use. So almost the whole of the Buddhist popula-

tion of the world live on mixed diet. There may be very rare exceptions as vegetarians among the above said three religionists.

Further several learned Hindus and Devotees seem to have eaten flesh and vegetable substances during their life-time. Nearly ninety per cent. of the Hindu population of the world live on mixed diet. All the remaining population of the world also live on mixed diet, with a small fractional exception.

Here it is evident that the Almighty God, and almost all the Divine seers, and founders of religions and their followers, except those of Hinduism, have clearly and definitely ordered man to live on mixed diet, as it is very necessary for the proper maintenance of his body and soul. Wherefore, we are not justified to disregard and reject such important and vital orders, and do things contrary to the instructions of God and His Devotees.

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* The comparison of Animal Magnetism or Hypnotism with the Yoga System of the Hindus. This is the name of that book. Yogam means the ancient system of Hypnotism practised by the Hindus.

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