

# TRUE EQUALITY



## FRATERNITY

AND

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## UNIVERSAL LOVE

Dr Sahadeva dasa

TRUE EQUALITY  
Fraternity  
And  
Universal Love

By  
Dr. Sahadeva dasa

B.com., FCA., AICWA., PhD  
Chartered Accountant



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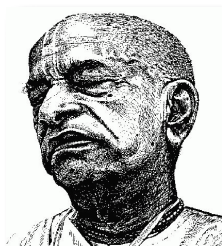
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*Dedicated to....*

His Divine Grace A.C.Bhaktivedanta Swami Prabhupada



*As soon as you become God conscious, then your real universal, ideal, universal consciousness develops. Otherwise it is all simply jugglery. There are so many doctrines of universal love, universal friendship, fraternity, but they are fighting, and they are killing simply, because there is no God consciousness. If you are universal, if you are after universal love, then how you can maintain regular slaughterhouse? How you can think that an American gentleman or lady is your countryman and not a cow, and not a goat, not a serpent? Where is your universal idea?*

*If you are thinking of universal way, how you can give protection to a human being born in America, and send a cow to the slaughterhouse. What is your reason?*

*~ Srila Prabhupada (Bhagavad-gita 10.8 -- January 6, 1967, New York)*

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# *Contents*

## *Preface*

1. Equality, Liberty, Justice And Universal Love  
Merely High-sounding Words
2. Holocaust - Every Minute Every Hour  
Every Day, Every Where
3. Animal Abuse And Killing  
Legalized Terrorism
4. Animal Smarts Surprise Researchers
5. Some Animals  
Are More Equal Than Others
6. Beyond Puppy Love
7. Animals Just Want To Have Fun, Survey Finds  
From Tickling To Playing Catch, Animals Do Some Things  
Simply For Enjoyment
8. Fundamental Right To Travel  
Casper The Bus-Riding British Cat
9. Cleanliness - A Common Trait In All
10. Bees' Tiny Brains  
Beat Computers, Study Finds
11. Animal Intelligence  
What They Know And You Don't
12. Snoopy The Crow  
And The Concerned Policemen
13. Feelings of Compassion And Love

- Are Natural And Universal
14. Why Meat-Eating  
Cannot Be Considered a 'Personal Choice'
  15. Payback Time?  
Fox Shoots Hunter
  16. Sense of Fairness  
Even Monkeys Have It
  17. Even A Butterfly Is A Citizen  
With Fundamental Rights
  18. All Babies Matter  
Welcome to the World's Only Orang-Utan Hospital
  19. All Babies Count  
Orphaned Baby Bats Are Rescued From Aussie Floods
  20. Cherish Life  
A Single Starfish
  21. Health Care For All Living Beings  
Baby Squirrel Bandaged After Falling Out Of Tree
  22. Planet Today  
A Giant Industrial Meat Grinder
  23. In The "City Of Brotherly Love"  
300 Years of Barbarism In Philadelphia's Culinary History  
Reveals Incongruity
  24. Tunisian Group Lobbies For  
Constitutional Animal Rights
  25. When Religion Stands In The Way  
of True Equality And Brotherhood
  26. Even An Ant Has Equal Rights  
Transformation of A Cruel Sadist
  27. When Moral Relativism  
Becomes A Justification To Exploit Animals
  28. Animals  
My Brethren
  29. As Spirit Souls  
All Living Beings Are Equal  
*The Author*

## *Preface*

Modern nations are founded on the principles of justice, fairness, equality, and individual freedom of religion and speech, among others. According to the founding fathers of America, unalienable rights are those which God gave to man at the Creation, once and for all. By definition, since God granted such rights, governments could not take them away. In America, this fundamental truth is recognized and enshrined in the nation's birth certificate, the Declaration of Independence:

“All men are created equal...[and] are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.”

According to the Founders, unalienable rights belong to each person by virtue of the fact that man is made in God's image, and is therefore endowed with certain attributes, powers, freedoms, and legal protections as part of his essence. These rights are thus inseparable -- or unalienable -- from each person individually and from the human race in general. They are a gift from the Creator and it is impossible for government to alter or nullify mankind's divine inheritance.

The Declaration of Independence was written by Thomas Jefferson, a slaveholder, and what he really meant was that all rich, white, land owning males are created equal, and guaranteed to the rights of life, liberty, and the pursuit of happiness.

To the slave, in America, the celebration of freedom was absent. There was no liberation. There was no release from the oppression



that they were dealt with. There was no reason to celebrate the Fourth of July like any other white American would, because it meant nothing to them. Frederick Douglass wrote about this in his *What to the Slave Is the Fourth of July?*

Of all the contradictions in America's history, none surpasses its toleration first of slavery and then of segregation. Meting out of this injustice came to be known as racism which is the belief that a particular race is superior or inferior to another. Speciesism, an offshoot of racism, is a prejudice or bias in favour of the interests of members of one's own species and against those of members of other species. Speciesism is the idea that being human is a good enough reason for human animals to have greater moral rights than non-human animals.

According to Peter Singer, If we were to compare attitudes about speciesism today with past racist attitudes, we would have to say that we are back in the days in which the slave trade was still legal.

Our struggle for freedom is not complete until we recognize the unalienable rights of non-human animals in our constitution. Srila Prabhupada, the founder of the Hare Krishna movement says:

A cow is born in America, and a gentleman is born in America, but the state takes care of the gentleman, not of the cows. They say "national," "nationality." Why nationality is refused to the animals? Just like few days or few years ago the nationality was also awarded to the black man. This is nice. Why one section of humanity should be denied nationality? That was very nice. National means the living entity born in that land... That is natural. If a child, even of an Indian, is born in your country he immediately gets the citizenship. That is the law. So the conclusion is that anyone who is born in this land, he gets nationality. But why we should refuse nationality to the poor animals?

*(Lecture -- July 16, 1971, Detroit)*



Dr. Sahadeva dasa

1.

## **Equality, Liberty, Justice And Universal Love**

### **Merely High-sounding Words**

**E**quality, liberty, justice, universal love and brotherhood - these are all high-sounding words. When an innocent animal is butchered, where is the justice? When an animal is made to suffer needlessly, where is the equality? Where is the liberty for billions of animals, undergoing harrowing suffering in factory farms? Where is fraternity for millions of animals being experimented upon in hellish laboratories.

In 1975, philosopher Peter Singer published the book “Animal Liberation,” effectively taking the animal liberation movement to new heights. In his book, Singer argues against speciesism — discrimination on the grounds of species — holding that the interests of all beings capable of suffering are worthy of equal consideration, and that giving lesser consideration to beings based on their species is no more justified than discrimination based on skin color. Consequently, animals deserve rights on the basis of their ability to feel pain, rather than on the basis of their intelligence. Singer notes that while animals do show lower intelligence levels than the average human, many severely intellectually-challenged humans show equally diminished, if not lower, mental capacity, and that some animals have displayed signs of intelligence on par

with that of human children, such as primates who have learned elements of American Sign Language and other symbolic languages. Therefore, intelligence does not provide a basis for providing nonhuman animals any less consideration than intellectually-challenged humans.<sup>1</sup>

On July 7, 2012, a prominent group of cognitive neuroscientists, neuropharmacologists, neurophysiologists, neuroanatomists and computational neuroscientists released the Cambridge Declaration of Animal Consciousness. The report explains that the absence of a neocortex, the region of the brain commonly associated with language, does not preclude an organism from experiencing affective states. Evidence indicates that non-human animals possess the neuroanatomical, neurochemical and neurophysiological substrates of conscious states along with the capacity to exhibit intentional behaviors. Consequently, the evidence confirms that humans are not unique in possessing the substrates that generate consciousness. Nonhuman animals, including all mammals, birds and many other creatures, including octopuses, also possess these



substrates.<sup>2</sup>

The ability of these nonhuman animals to experience affective states is of paramount ethical concern. Scientific consensus has confirmed what many had already expected: certain nonhuman animals are conscious, regardless of whether they possess a neocortex, spatial reasoning, conscious thoughts and motor commands. The sentience — the ability to be aware, feel, perceive or be conscious of one's surroundings or to have subjective experiences — of these nonhuman animals indicates the capacity

for these animals to experience rich emotional and psychological states similar to human beings.<sup>3</sup>

Exploitation of sentient species for human interests ought to be abolished. Humans no longer have the excuse to treat sentient beings as a means to an end. If we ought not to slaughter a human being for its meat or skin, exploit its body for our own satisfaction, or experiment upon them in the name of scientific inquiry, why would we do so to other sentient creatures? These animals and human beings can all suffer, lead pleasant and fulfilling lives, and experience affective states. Profoundly disrupting the vivid lives of nonhuman species for human interests proves to be a severe ethical transgression, particularly when we have no imperative to do so. Regarding vegetarianism, let's be clear: it's absolutely possible, and



even beneficial, for humans to survive on a plant-based diet. According to the American Heart Association, many studies have shown that vegetarians have a lower risk of obesity, coronary heart disease — which causes heart attack — high blood pressure, diabetes mellitus and many forms of cancer.<sup>4</sup>

Human beings must no longer neglect the insidious nature of their conduct toward nonhuman species. It is critical to relinquish the abridgment of the fundamental rights to liberty and justice that these nonhuman, sentient creatures deserve.<sup>5</sup>

Source

[1],[2],[3],[4],[5] Daniel Paz, The Phoenix, October 9, 2014

Animal Liberation: A New Ethics for Our Treatment of Animals, 1975, Peter Singer  
Pablo Stafforini. "Animal Rights, debate between Peter Singer and Richard Posner"

Singer, Peter (2001). "Animal Liberation: A Personal View". Writings on an ethical life. London: Fourth Estate.

2.

## **Holocaust - Every Minute Every Hour Every Day, Every Where**

**M**ore than 100 billion animals are slaughtered worldwide every year. This is how many animals are killed 'every minute' by the meat, dairy, and egg industry:

313,570 marine animals

162,440 chickens

7,881 ducks

4,446 pigs

3,665 rabbits

2,408 turkeys

1,857 geese

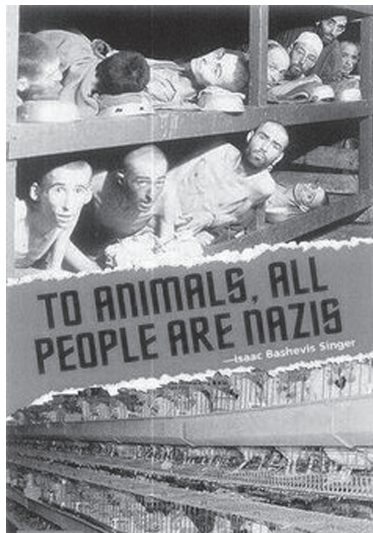


Animal Auschwitz: "Auschwitz begins whenever someone looks at a slaughterhouse and thinks: they're only animals." ~Theodor Adorno~

1,794 sheep  
1,202 goats  
1,017 cows and calves  
226 rodents (excluding rabbits)  
219 pigeons and other birds  
80 buffaloes  
31 horses, donkeys, mules

If you eat meat, you are eating dead animals that have lived miserable lives and died horrible deaths. No matter how much you try to convince yourself otherwise, you are complicit in the process. In the depth of your conscience, not even in a culture where it has become second nature to eat animals, can you deny the existence of this reality.

Please consider making a lifestyle change. A vegetarian diet is healthier, better for the



*David Sztybel holds that the treatment of animals can be compared to the Holocaust in a valid and meaningful way. In his paper Can the Treatment of Animals Be Compared to the Holocaust? using a thirty-nine-point comparison Sztybel asserts that the comparison is not offensive and that it does not overlook important differences, or ignore supposed affinities between the human abuse of fellow animals, and the Nazi abuse of fellow humans. The comparison of animal treatment and the Holocaust came into the public eye with People for the Ethical Treatment of Animals' "Holocaust on your Plate" exhibit. Sztybel equates the racism of the Nazis with the speciesism inherent in eating meat, or using animal by-products, particularly those produced on factory farms.*

*~ Richard D. Ryder (1975).*

environment, and does not support animal torture. This isn't about assessing blame; it's about saving animals' lives and the planet and helping you to live a healthier life. Please search your hearts and minds and give it some thought.

Source

Andrew Kirschner

Rosalyn Osorto, Lyn Sire, June 30, 2011

“EATING ANIMALS” by Jonathan Safran Foer.

*“We need another and a wiser and perhaps a more mystical concept of animals. Remote from universal nature and living by complicated artifice, man in civilization surveys the creature through the glass of his knowledge and sees thereby a feather magnified and the whole image in distortion. We patronize them for their incompleteness, for their tragic fate for having taken form so far below ourselves. And therein do we err. For the animal shall not be measured by man. In a world older and more complete than ours, they move finished and complete, gifted with the extension of the senses we have lost or never attained, living by voices we shall never hear. They are not brethren, they are not underlings: they are other nations, caught with ourselves in the net of life and time, fellow prisoners of the splendour and travail of the earth.”*

*~ Henry Beston, The Outermost House: A Year of Life On The Great Beach of Cape Cod*

3.

## **Animal Abuse And Killing**

### **Legalized Terrorism**

Barely a few years into it, the twenty-first century is already clearly marked as the “Age of Terrorism.” The attacks of September 11, 2001 marked a salient turning point in the history of the U.S. and indeed of global geopolitics. The U.S. declared its number one priority to be the “War on Terrorism,” and its domestic, national, and international policies have changed accordingly. In his address to the nation shortly after the 9/11 attacks, Bush used the terms “terror,” “terrorism,” and “terrorist” thirty-two times without ever defining what he meant.

In the amorphous name of “terrorism,” wars are being fought, geopolitical dynamics are shifting, the U.S. is aggressively reasserting its traditional imperialist role as it defies international law and world bodies, and the state is sacrificing liberties to “security.” One of the most commonly



used words in the current vocabulary, “terrorism” is also one of the most abused terms. Steve Best defines terrorism “as any intentional act to injure or kill a living, sentient, innocent being for scientific,



political or economic purposes.” This is a sane, sensible and rational definition. Going by this definition, there are lot more terrorists in the world than those on FBI’s list. Practically every one fits as a terrorist in this definition.

Animals which are captured, enslaved, tortured and slaughtered are being “terrorized”. Indeed animals are sentient - when they scream in labs, when they suffer in rodeos and when they stand before the butcher... they are all in terror of our brutal power over them.

### **Real Terrorism**

In this way, not all terrorists fight with guns and bombs, and not all terrorists fight strictly for political gain. There are men and women in this world who are terrorists in another real sense.

Virtually all definitions of terrorism, even by “progressive” human rights champions, outright banish from consideration the most excessive violence of all—that which the human species unleashes against all nonhuman species. Speciesism is so ingrained and entrenched in the human mind that the human mass murder of animals does not even appear on the conceptual radar screen. Any attempt to perceive nonhuman animals as innocent victims of violence and human animals as terrorists is rejected with derision.

### **Nations As Terrorist States?**

But if terrorism is linked to intentional violence inflicted on innocent persons for ideological, political, or economic motivations, and nonhuman animals also are “persons”—subjects of a life—then the human war against animals is terrorism. Every individual who terrifies, injures, tortures, and/or kills an animal is a terrorist; fur farms, factory farms, foie gras, vivisection, and other exploitative operations are



terrorist industries; and governments that support these industries are terrorist states. The true weapons of mass destruction are the gases, rifles, stun guns, cutting blades, and forks and knives used to experiment on, kill, dismember, and consume animal bodies.

Mahatma Gandhi rightly said “the greatness of a nation is judged by the way it treats its animals”. This crime against creation never goes unpunished. Ordinary laws can be circumvented and courts can be bribed but natural laws are infallible because these are ordained by God Himself. Unnecessary killing of even an ant is a culpable crime.



#### Reference

Terrorists or Freedom Fighters

By Steven Best, Anthony J. Nocella, Lantern Books.

To Kill Cow Means To End Human Civilization, Dr. Sahadeva dasa, October 2011

Eqbal Ahmad “Straight talk on terrorism” Monthly Review, January, 2002.

“Terrorism: From the Fenians to Al Qaeda”, December 3, 2012.

A History of Terrorism”, by Walter Laqueur, Transaction Publishers, 2000

*These so-called civilized people -- what is the difference between these rascals and vultures? The vultures also enjoy killing and then eating the dead body. “Make it dead and then enjoy” -- people have become vultures. And their civilization is a vulture civilization. Animal-eaters -- they’re like jackals, vultures, dogs. Flesh is not proper food for human beings. Here in the Vedic culture is civilized food, human food: milk, fruit, vegetables, nuts, grains. Let them learn it. Uncivilized rogues, vultures, raksasas [demons] -- and they’re leaders.*

*~ Srila Prabhupada (Journey of Self Discovery, 6.5)*

4.

## **Animal Smarts Surprise Researchers**

By Randolph E Schmid February 12, 2009

**M**onkeys perform mental math, pigeons can select the picture that doesn't belong. Humans may not be the only animals that plan for the future, say researchers reporting on the latest studies of animal mental ability.

"I suggest we humans should keep our egos in check," Edward A. Wasserman of the University of Iowa said at the annual meeting of the American Association for the Advancement of Science.

Wasserman, a professor of experimental psychology, said that, like people, pigeons and baboons were able to tell which pictures showed similar items, like triangles or dots, and which showed different items.

This is the definition of a concept, he said, "and the animals passed it with flying colors."

He spoke at a symposium on "Animal Smarts," where researchers discussed the latest findings in the mental abilities of animals

In the last 20 years there has been a major revolution in the understanding of animals, added Nicola S. Clayton, a professor of comparative cognition at the University of Cambridge in England.

Animals not only use tools, there is evidence that some of them save tools for future use, she said.

”Planning ahead was once thought to be unique to humans,” Clayton said. “We now know that’s not true.”

For example, she said, crows have been seen stashing food away for the next day and even finding ways to protect it from being stolen.

The term “birdbrain,” is obsolete, she said, and should be replaced by “brainy birds.”

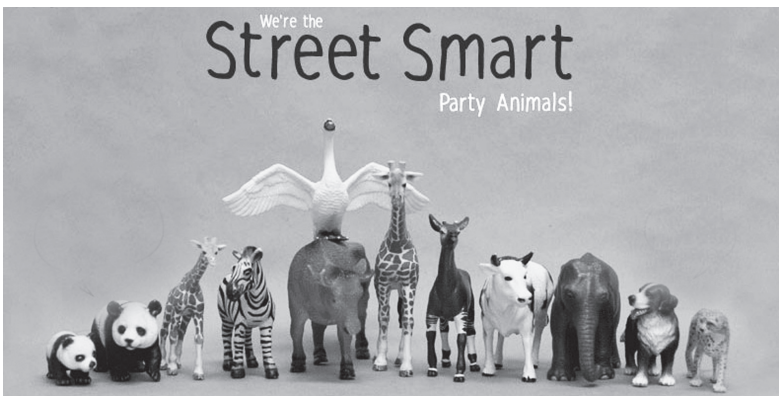
Speaking of crow intelligence, Alex Kacelnik, a professor of behavioral ecology at the University of Oxford in England, noted the “master tool user of the avian world,” the New Caledonian crow.

These birds have been shown to not just use tools, but to make their own by twisting and bending pieces of wire to fish food from places they couldn’t reach otherwise.

”What we are describing about the abilities of different species is that human abilities are expressed, sometimes, in other species,” Kacelnik said.

Jessica Cantlon of Duke University noted that “number sense” seems among the shared evolution of many primates. Cantlon and Elizabeth Brannon have studied how human adults and babies, lemurs and monkeys think about numbers without using language.

After seeing the same number of objects repeatedly in different-looking groups, infants notice when the number of objects is changed, they found. So, too, do macaques



Indeed, college students and macaques seem equally able to roughly sum up sets of objects without actually counting them.

That ability can be useful to the macaques in determining whether there is enough food to remain in an area or to get a sense of how large their group is compared to competing groups.



They are currently working to see if monkeys can recognize the concept of zero.

Some people may be uneasy as new studies find increasing similarities between animal and human mental abilities, Wasserman said.

The aim is to learn how much thinking ability is general throughout the animal kingdom, he said, “the evidence that we collect constantly surprises us.”

Source

By Randolph E Schmid, CBS News, February 12, 2009

*The reluctance of contemporary philosophers and scientists to embrace the view that animals have minds is primarily a fact about their philosophy and science rather than a fact about animals.*

*~ Dale Jamieson,*

*“Science, Knowledge, And Animal Minds”*

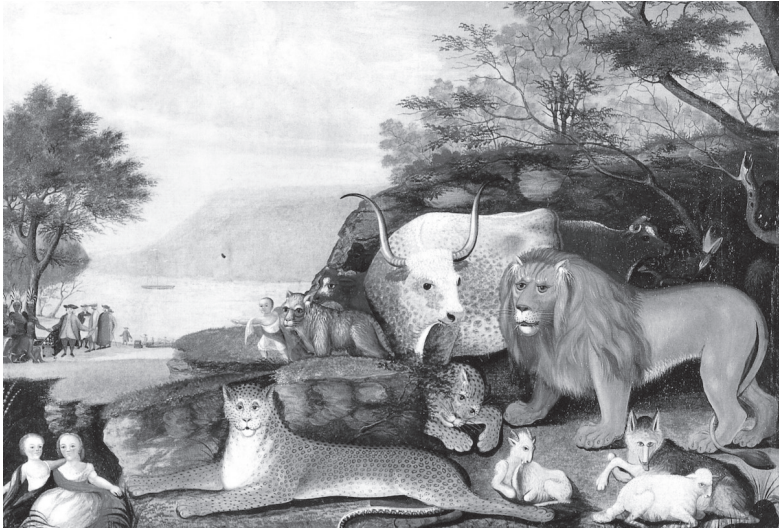
5.

## **Some Animals Are More Equal Than Others**

By Mark Bittman

It's time to take a look at the line between "pet" and "animal." When the ASPCA (American Society for the Prevention of Cruelty to Animals) sends an agent to the home of a Brooklyn family to arrest one of its members for allegedly killing a hamster, something is wrong.

That "something" is this: we protect "companion animals" like hamsters while largely ignoring what amounts to the torture of

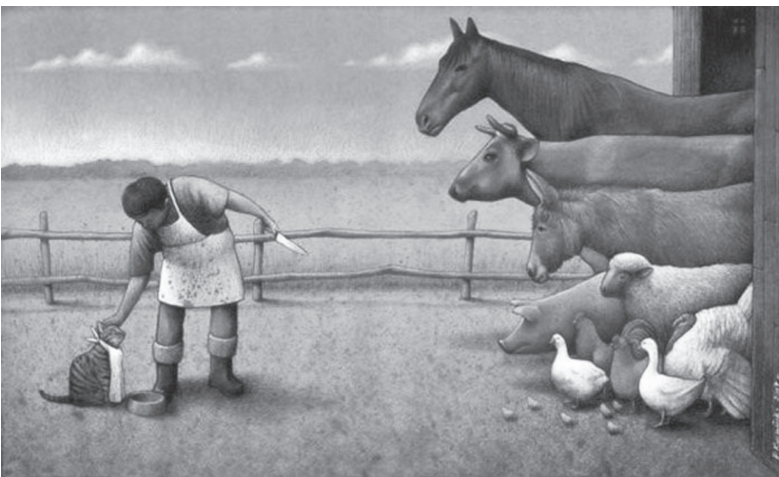


chickens and cows and pigs. In short, if I keep a pig as a pet, I can't kick it. If I keep a pig I intend to sell for food, I can pretty much torture it. State laws known as "Common Farming Exemptions" allow industry — rather than lawmakers — to make any practice legal as long as it's common. "In other words," as Jonathan Safran Foer, the author of "Eating Animals," wrote, "the industry has the power to define cruelty. It's every bit as crazy as giving burglars the power to define trespassing."

Meanwhile, there are pet police. So when 19-year-old Monique Smith slammed her sibling's hamster on the floor and killed it, as she may have done in a fit of rage, an ASPCA agent — there are 18 of them, busily responding to animal cruelty calls in the five boroughs and occasionally beyond — arrested her. (The charges were later dropped, though Ms. Smith spent a night in jail at Rikers Island.)

In light of the way most animals are treated in America, some feel that ASPCA agents don't need to spend their time in Brooklyn defending rodents.

In fact, there's no rationality to be found here. Just a few blocks from Ms. Smith's home, along the M subway line, the city routinely is poisoning rodents as quickly and futilely as it possibly can, though rats can be pets also. But that's hardly the point. This is: Americans



“process” (that means kill) nearly 10 billion animals annually in their country, approximately one-sixth of the world’s total.

Many if not most of these animals are raised (or not, since probably a couple of hundred million are killed at birth) industrially, in conditions that the philosopher Peter Singer and others have compared to concentration camps. Might we more usefully police those who keep egg-laying hens in cages so small the birds can’t open their wings, for example, than anger-management-challenged young people accused of hamstercide?

Yet Ms. Smith was charged as a felon, because in New York (and there are similar laws in other states) if you kick a dog or cat or hamster or, I suppose, a guppy, enough to “cause extreme physical pain” or do so “in an especially depraved or sadistic manner” you may be guilty of aggravated cruelty to animals, as long as you do this “with no justifiable purpose.”

But thanks to Common Farming Exemptions, as long as I “raise” animals for food and it’s done by my fellow “farmers” (in this case, manufacturers might be a better word), I can put around 200 million male chicks a year through grinders, castrate — mostly without anesthetic — 65 million calves and piglets a year, breed sick animals who in turn breed antibiotic-resistant bacteria, allow those sick animals to die without individual veterinary care, imprison animals in cages so small they cannot turn around, skin live animals, or kill animals en masse to stem disease outbreaks.

*“Why injustice? These poor animals, they are also my subject. How you can kill them? He’s also born in this land.” “National” means one is born in that particular land. So they are also born in this land. Why he should be treated differently? Just like in your country, even one Indian gets his child here, the child is counted as USA-born, US citizen, eh? Immediately. So if that is the law, that anyone born in this land should be treated as national, what is this law that the cows and the bulls born in that land, they are to be slaughtered? What is this law?*

*~SriL Prabhupada (Lecture, Srimad-Bhagavatam 1.16.4, Los Angeles,*



**All Of This Is Legal, Because We Will Eat Them.**

We have “justifiable purposes”: pleasure (or, at this point, habit, because eating is hardly a pleasure if you do it in your car, or in 10 minutes), convenience — there are few things more filling per dollar than a cheeseburger — and of course corporate profits. We should be treating animals better and raising fewer of them; this would naturally reduce our consumption. All in all, a better situation for us, the animals, the world.

Arguing for the freedom to eat as much meat as you want is equivalent to arguing for treating farm animals as if they could not feel pain. Yet no one would defend Ms. Smith’s cruel action because it was a pet and therefore not born to be put through living hell.



Is it really that bad? After all, a new video from Smithfield, the world’s largest pork producer, makes industrial pig-raising seem like a little bit of heaven. But undercover videos from the Humane Society of the United States tell quite a different story, and a repulsive one. It also explains why the laws proposed by friends of agribusiness in both Iowa and Florida in recent times that would ban making such videos: the truth hurts, especially if you support the status quo.

Our fantasy is that until the industrial era domesticated animals were treated decently. Maybe that’s true, and maybe it isn’t; but certainly they weren’t turned out by the tens of thousands as if they were widgets.

We’re finally seeing some laws that take the first steps toward generally ameliorating cruelty to farm animals, and it’s safe to say that most of today’s small farmers and even some larger ones raise animals humanely. These few, at least, are treated with as much respect as the law believes we should treat a hamster.

For the majority of non-pets, though, it's tough luck.

Source

By Mark Bittman, Opinionator, March 15, 2011

Zoe Weil, Institute of Humane Education, March 21, 2011

Cooperative Catalyst, March 21, 2011

Rachel Cernansky, TreeHugger, March 18, 2011

*Touch the earth, love the earth, her plains, her valleys, her hills, and her seas; rest your spirit in her solitary places. For the gifts of life are the earth's and they are given to all, and they are the songs of birds at daybreak, Orion and the Bear, and the dawn seen over the ocean from the beach.*

*When the Pleiades and the wind in the grass are no longer a part of the human spirit, a part of very flesh and bone, man becomes, as it were a kind of cosmic outlaw, having neither the completeness and integrity of the animal nor the birthright of a true humanity.*

*~ Henry Beston (From The Outermost House)*

6.

## Beyond Puppy Love

A Buffalo, New York, man was sentenced to a thirty-day jail term in January 1988 for killing his ten-week-old mixed-breed terrier puppy, making him the first person ever to serve time in the local jail for the death of a domesticated animal.

City court judge Michael Broderick imposed the jail term on Michael Haley, 30, who broke the neck of his puppy, Bruno, and watched television as his pet slowly died.

Judge Broderick said that Haley's act was "unforgivable" and that the offense warranted a jail term because it involved the "killing of a living creature."

We would like to commend Judge Broderick for his decision, even though we might have suggested a stiffer punishment for Mr. Haley. Nonetheless, we hope this case will set the precedent for future cases involving the "unforgivable act of killing a living creature."

Unknowingly, the judge has touched upon a point enunciated in the pages of the spiritual classic Srimad-Bhagavatam: any living being who takes birth in a state, including human beings and



animals, has the primary right to live under the protection of the government. Therefore, anyone who unnecessarily kills an animal should be punished. All living beings, in whatever shape they may be, are sons of God, and by the law of the Supreme Lord no one has the right to kill another living being.

According to Manu-samhita (“the lawbook for mankind”), when animals are slaughtered for meat, six persons connected with the killing are responsible: the one who gives permission for the killing, the one who kills the animal, the one who sells the meat, the one who purchases it, the one who cooks it, and the one who eats it. They all become implicated in the reaction to the killing. If we give another living entity unnecessary pain, by the laws of nature we will certainly be punished by a similar pain.



So, despite Judge Broderick’s intelligent decision in the Hayes case, we can’t fail to note a possible hypocrisy: odds are he’s a meat-eater and therefore guilty of the same crime as Mr. Haley.

We might also point out another apparent double standard: the law requires punishment for killing one species—man’s best friend, the dog — but does not extend that law to the millions and billions of animals slaughtered every year and served in restaurants and at dinner tables around the world.

*Since I suffer when pinched or killed by others, I should not attempt to pinch or kill any other living entity. People do not know that because of killing innocent animals they themselves will have to suffer severe reactions from material nature. Any country where people indulge in unnecessary killing of animals will have to suffer from wars and pestilence imposed by material nature. Comparing one’s own suffering to the suffering of others, therefore, one should be kind to all living entities.*

—Sрила Prabhupada (Srimad Bhagavatam 7.15.24)

Still, we say “bravo” to Judge Broderick, for his decision could be the beginning of a judicial trend to stop the ‘senseless killing of all innocent living creatures’.

By Tivrabhakti dasa

Back To Godhead, 23-02/03, 1988

©BBTI

*Philosopher Tom Regan argues that all animals have inherent rights and that we cannot assign them a lesser value because of a perceived lack of rationality, while assigning a higher value to infants and the mentally impaired solely on the grounds of being members of a specific species. Others argue that this valuation of a human infant, a human fetus, or a mentally impaired person is justified, not because the fetus is a fully rational human person from conception, nor because the mentally impaired are rational to the same degree as other human beings; but because the teleological and genetic orientation of any human being from conception is to develop into a rational human being and not any other creature, and because all humans have an implicit origination from two genetically human beings, and hence, both a primary genetic orientation and primary origination as the reproduction of other human beings, even if in a not fully developed state or if partially impaired. In this view, anyone who is born of human parents has the rights of human persons from conception, because the natural process of reproduction has already been initiated in biologically human organisms. Peter Singer’s philosophical arguments against speciesism are based instead on the principle of equal consideration of interests.*

*~ Lafollette and Shanks (1996)*

7.

## **Animals Just Want To Have Fun, Survey Finds**

### **From Tickling To Playing Catch, Animals Do Some Things Simply For Enjoyment**

From tickling to playing catch, animals engage in certain behaviors just for fun, even enjoying sensations that are unknown to humans, concludes an extensive new survey on pleasure in the animal kingdom.

The findings, published in the Applied Animal Behavior Science, hold moral significance, argues author Jonathan Balcombe. He



believes scientists, conservationists and other animal rights activists should not overlook animal joy.

“The capacity for pleasure means that an animal’s life has intrinsic value, that is, value to the individual independent of his or her value to anyone else, including humans,” Balcombe, a senior research scientist for the Physicians Committee for Responsible Medicine, explained to Discovery News.

He determined animals experience happiness for happiness’



sake related to play, food, touch and sex. Observations of herring gulls in Virginia, for example, found these birds play “drop-catch,” tossing clams and other small, hard objects as though they were baseballs, just for pure enjoyment.

In terms of food, green iguanas go to great lengths to find fresh, leafy lettuce, even when supplied with ample amounts of more nutritious reptile chow. Studies on other animals indicate some foods, independent of their nutrition levels, cause animals to release pleasure-producing opioids in their bodies. Language-trained apes and parrots have even told their owners they loved or hated certain edibles.

Pleasure itself can be the end-all reward, as “regardless of the evolutionary benefits of a behavior,” he said, “animals often do things because they are rewarding.”

Source

Jennifer Viegas

Discovery News, May 11, 2009

Advocate For Agriculture, May 12, 2009

Biological Psychology, Chapter 15. Emotions, Aggression, and Stress

*The argument for extending the principle of equality beyond our own species is simple, so simple that it amounts to no more than a clear understanding of the nature of the principle of equal consideration of interests. We have seen that this principle implies that our concern for others ought not to depend on what they are like, or what abilities they possess (although precisely what this concern requires us to do may vary according to the characteristics of those affected by what we do). It is on this basis that we are able to say that the fact that some people are not members of our race does not entitle us to exploit them, and similarly the fact that some people are less intelligent than others does not mean that their interests may be disregarded. But the principle also implies that the fact that beings are not members of our species does not entitle us to exploit them, and similarly the fact that other animals are less intelligent than we are does not mean that their interests may be disregarded.*

*~ Peter Singer (Excerpted from Practical Ethics, Cambridge, 1979, chap. 3)*



8.

## **Fundamental Right To Travel**

### **Casper The Bus-Riding British Cat**

A Pet Cat Catches the Daily Bus for Four Years

A pet cat has caught the same bus regularly for four years. Casper, who is 12 years old, boards the No3 service at 10.55am from outside his home in Plymouth, England, and travels the entire 11-mile route before returning home about an hour later.

On the route, the cat passes an historic dockyard and naval base, a city centre, several suburbs and the city's red light district.

He has been making the journey for so long that all First Bus drivers have now been told to look out for him to ensure he gets off at the right stop.

Susan Finden, 65, a care worker who is Casper's guardian, said: "Casper has always disappeared for hours at a time but I never understood where he was going.

"I called him Casper because he had a habit of vanishing like a ghost. But then some of the drivers told me he had been catching the bus.



“I couldn’t believe it at first, but it explains a lot. He loves people and we have a bus stop right outside our house so that must be how he got started - just following everyone on.

“I used to catch the odd bus too so maybe he saw me and got curious what I was doing.

“Casper is quite quick for his age so he just hops on to the bus before the doors close. He catches the 10.55am service and likes to sit on the back seat.”



Rob Stonehouse, one of the drivers on the route, said: “He usually just curls up at the back of the bus. Sometimes he nips between people’s legs but he never causes any trouble.”

Casper has traveled an estimated 20,000 miles but Mrs. Finden says because he is getting old the drivers often have to shuffle him off at the right stop.

A spokeswoman for First Bus said the firm has put a notice up in the office asking them to look after the non-paying passenger.

### **Stray Dogs In Moscow Use Public Transportation**

Stray dogs are commuting to and from a city centre on underground trains in search of food scraps.



The clever canines board the Tube each morning. After a hard day scavenging and begging on the streets, they hop back on the train and return to the suburbs where they spend the night. Experts studying the dogs say they even work together to make sure they get



off at the right stop after learning to judge the length of time they need to spend on the train. The mutts choose the quietest carriages at the front and back of the train.

They have also developed tactics to hustle humans into giving them more food on the streets of Moscow.

Scientists believe the phenomenon began after the Soviet Union collapsed in the 1990s, and Russia's new capitalists moved industrial complexes from the city centre to the suburbs. Dr Andrei Poiarkov, of the Moscow Ecology and Evolution Institute, said: "These complexes were used by homeless dogs as shelters, so the dogs had to move together with their houses. Because the best scavenging for food is in the city centre, the dogs had to learn how to travel on the subway to get to the centre in the morning, then back home in the evening, just like people."

Dr. Poiarkov told how the dogs like to play during their daily commute. He said: "They jump on the train seconds before the

doors shut, risking their tails getting jammed. They do it for fun. And sometimes they fall asleep and get off at the wrong stop.”

The dogs have learned to use traffic lights to cross the road



safely, said Dr Poiarkov. And they use cunning tactics to obtain tasty morsels of shawarma, a kebab-like snack popular in Moscow. They sneak up behind people eating shawarmas then bark loudly to shock them into dropping their food. With children the dogs “play cute” by putting their heads on youngsters’ knees and staring pleadingly into their eyes to win sympathy and scraps. Dr. Poiarkov added: “Dogs are surprisingly good psychologists.”

The Moscow mutts are not the first animals to use public transport. In 2006 a Jack Russell in Dunnington, North Yorks, began taking the bus to his local pub in search of sausages. And two years ago passengers in Wolverhampton were stunned when a white cat called Macavity started catching the 331 bus to a fish and chip shop.

Source

The Telegraph, 30 Jul 2009

Daily Mail Reporter, 19 January 2010

The Sun, 12 Apr 2009

Sally Mcgrane, Moscow’s Metro Dogs, The New Yorker, July 8, 2013

Stuart Fox, Popular Science, January 21, 2010

9.

## **Cleanliness**

### **A Common Trait In All**

The Horse And Broom: Extraordinary Cavalry Mount Who Likes To Sweep His Own Stable

While cleaning for most of us remains something of a chore, Llamrei the war horse seems to delight in helping out his groomers as he gets a handle on cleaning duties at Knightsbridge Barracks in UK.



Whenever the soldiers get to work, Llamrei grabs his own broom and sweeps alongside them, and while he is still getting to grips with the technique, no-one can deny his sheer enthusiasm for cleaning.

The 'Cavalry Black' horse, from the Household Cavalry Mounted Regiment (HCMR), took it upon himself to help muck out his own yard during a mucking out parade.

As the Troopers worked away next to him, Llamrei bit onto a broom handle and 'mucked in'.

As one of the youngest horses in the Regiment, at a tender six years old, he has only just passed out of training. But his commitment has already given him a reputation.

Trooper John Yates says, 'Llamrei has become a troop legend already.

'It was refreshing to see one of the horses pull his weight in the stables. He showed real selfless commitment.'

### **Cleanliness In The Animal Kingdom**

Cleanliness is a prerequisite for good health. In human society, there are elaborate arrangements for proper cleanliness and hygiene. But in the animal kingdom, cleanliness is an in built trait.

Almost all animals that show keen interest in keeping themselves clean. For instance badger, who lives underground, is considered dirty but in reality it is one of the cleanest animals. It always keeps its fur clean and uses a far off spot as toilet. It regularly cleans its dwelling, taking out the dirty straws and rubbish and piling them in a distant place.

Elephants roll in mud but the purpose is cleansing. They spray mud with their trunk. After a while, mud dries and falls off, leaving their skin shining and clean.



Lion, tigers and all other big predators are as clean as domestic cats. Small furry animals spend major part of their time cleaning and grooming themselves. Rats, for instance, when not asleep, are busy cleaning and scrubbing themselves using their mouth and feet.

Seals and rhinoceroses prefer massaging. They rub against stones and polish their bodies. The weasel finds a hollow tree and rolls in it until the last dust particle comes off his body.

Animals also give utmost importance to dental hygiene. Therefore they never need a dentist. The wolf's teeth are yellowish but it their natural color. They don't allow any food residue to accumulate between their teeth.

Wolves clean their skin with dust. Almost all birds wash themselves in water. There is a small fat gland near the tail of many birds. After they wash and clean themselves, they lubricate and soften their feathers with it.

Birds keep their nests clean. All the droppings and food leftovers are thrown away. Animals in captivity may not always display this behavior but in the wild, their natural instincts are fully manifest.

Source

Eddie Wrenn, The Daily Mail, 1st March 2012

Mehmet Dikmen, Zafer Magazine. April 2012

10.

## **Bees' Tiny Brains**

### **Beat Computers, Study Finds**

Bees Can Solve Complex Mathematical Problems Which Keep Computers Busy For Days, Research Has Shown

Scientists at Queen Mary, University of London and Royal Holloway, University of London have discovered that bees learn to fly the shortest possible route between flowers even if they discover the flowers in a different order. Bees are effectively solving the 'Travelling Salesman Problem', and these are the first animals found to do this.

The Travelling Salesman must find the shortest route that allows him to visit all locations on his route. Computers solve it

*Michael O'Malley, The Wisdom of Bees author, says it would be "phylogenetic hubris to think we have nothing to learn from bees." They have patience and restraint; they act today in anticipation of tomorrow by seeking new nectar fields while still exploiting rich ones. Almost everything a bee does is for the benefit of the hive. A hive typifies excellent communications, networking and enforced co-operation; it is well-managed and highly efficient. But bees are scarcely a model for financial success. Humans (at least Westerners) don't submerge their identities to the greater good of the hive or nest as do social insects. This point was succinctly made by E O Wilson, Harvard natural historian and ant expert. Asked for his views about communism, Wilson said, "Great idea, wrong species."*



by comparing the length of all possible routes and choosing the shortest. However, bees solve it without computer assistance using a brain the size of grass seed.

Professor Lars Chittka from Queen Mary's School of Biological and Chemical Sciences said: "In nature, bees have to link hundreds of flowers in a way that minimises travel distance, and then reliably find their way home - not a trivial feat if you have a brain the size of a pinhead! Indeed such travelling salesmen problems keep supercomputers busy for days. Studying how bee brains solve such challenging tasks might allow us to identify the minimal neural circuitry required for complex problem solving."

The team used computer controlled artificial flowers to test whether bees would follow a route defined by the order in which they discovered the flowers or if they would find the shortest route. After exploring the location of the flowers, bees quickly learned to fly the shortest route.

As well as enhancing our understanding of how bees move around the landscape pollinating crops and wild flowers, this research, which was published in *The American Naturalist*, has other applications. Our lifestyle relies on networks such as traffic on the roads, information flow on the web and business supply chains. By understanding how bees can solve their problem with such a tiny brain we can improve our management of these everyday networks without needing lots of computer time.

Co-author and Queen Mary colleague, Dr Mathieu Lihoreau adds: "There is a common perception that smaller brains constrain animals to be simple reflex machines. But our work with bees shows



advanced cognitive capacities with very limited neuron numbers. There is an urgent need to understand the neuronal hardware underpinning animal intelligence, and relatively simple nervous systems such as those of insects make this mystery more tractable.”

(Adapted from materials provided by Royal Holloway, University of London)

Source

Queen Mary University of London, 25 October 2010

Polly Toynbee, The Guardian, 24 October 2010

University of Royal Holloway London. “Tiny brained bees solve a complex mathematical problem.” ScienceDaily. ScienceDaily, 25 October 2010.

Rebecca Boyle, Popular Science, October 26, 2010

11.

## **Animal Intelligence**

### **What They Know And You Don't**

*By Fiona Carmody*

**M**y father grew up on a dairy farm in Ireland, and the intelligence of farm animals has long been a hot topic for him. From informing my siblings and me that pigs bathe in mud to protect their skin from the sun to asserting that cows who are sold onto other farms find their way home to their loved ones, my dad has been convinced for at least as long as I've known him that the level of intelligence among cows and pigs is comparable to that of average human beings. (He even had a small pet pig for a long time – and liked this pig better than any dog he has had since!)

Any time throughout my childhood that I dared comment to my father on the intelligence of monkeys, dogs, cats or horses, my comment would be met with the same thick-Irish-accented response: “Monkeys don't have anything on pigs, Fiona.”

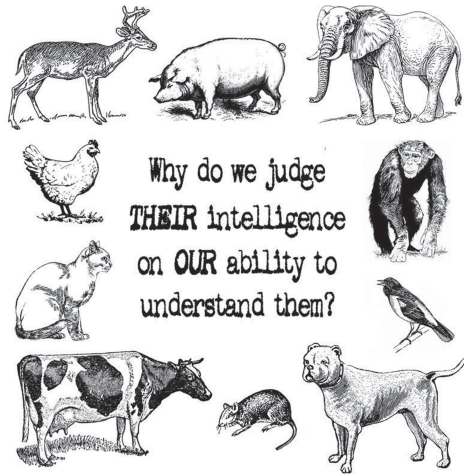
After hearing recently from an alternative source that cows cry in slaughterhouses before they are about to die, I decided to look up farm animal intellect. It turns out that Farmer Patrick (my dad) is not completely wrong – most of the studies performed and articles written, however, have been published in the U.K. rather than the United States (something to think about in terms of how our nation regards controversial issues).

The idea of cow-tipping along with the particular tone of a “moo” (for anyone who has had the pleasure of overhearing one) are cow characteristics that have perhaps misled us into thinking of cows as the essence of “dumb.” Cows are actually incredibly emotionally complex beings.

Various studies have proven their ability to feel anxiety with rather intense capacities, wherein physical displays of anxiety preceded their cause. This means that cows anticipate the future, which in turn means they have a sense of the future — a huge landmark when it comes to measurements of intelligence. In slaughterhouses, they HAVE been observed to cry; my father tells many other stories where he has observed the same thing.

John Webster, a professor of animal husbandry at Bristol (U.K.), has performed the most progressive research on this front – after doing

intensive research and performing numerous studies, he has come out with a book on this topic called “Animal Welfare: Limping Towards Eden.” He has demonstrated the emotional complexity of cows through their displays in herds, wherein they are shown to have close friendships



as well as deep grudges (one cow refused to “talk” to her daughter after her daughter would not let her near her new calf — implying to me personally that there may have been a longstanding battle in place!).

Interestingly enough, Webster also ran tests to find out cows’ ability to solve puzzles – not only were they more than capable of achieving a solution, an electrograph measuring their brainwaves

showed them to actually ENJOY (via stimulation) the challenge. This means that cows have a sense of “self” – an understanding of themselves as an actor in the world.

This is groundbreaking. It explains why there have been numerous reports of cows escaping slaughterhouses, finding their way home to their loved ones after DAYS of walking when sold onto



other farms and figuring out ways around electric fences and doors in order to attain something that may be on the other side – they like the intellectual

challenges, and like humans, have the capacity to see themselves as navigators.

This is further reaffirmed by a study performed by Catherine Douglass, the leader of the Newcastle University team in the U.K.; she found that cows who were given a name and treated like separate and cared-for individuals produced significantly more milk than cows who were not.

Pigs are not different — it was this same Douglass who pioneered research on them. They have the ability to understand and interpret their days (and presumably longer periods of time as well — but more research needs to be done), and to translate interpretations of their days into feelings. This means that pigs analyze according to their emotions, the same way that humans (and cows) do — this means that they are not only AS SMART, but SMARTER than dogs. A series of tests using Pavlovian methods further showed that like cows, pigs are also able to anticipate the future. They, too, likely cry in slaughterhouses when they realize their fate.

Sheep and chickens are undergoing research currently, but the more substantial information has been found on pigs and cows thus far. The only thing I found that is worth mentioning about sheep is that they have been found to form deep attachments to human beings, in a manner similar to dogs — they can love a human being so much that they will recognize them after years of not seeing them, and they fall into deep depressions when humans that they love leave their lives.

A word about this article before concluding: It is not at all



satirical. I know my tendency is otherwise, and thus I feel this disclaimer is necessary. That being said, I have one more important point to make.

I am not a vegan, nor am I a vegetarian. I have always subscribed to thinking that the circle

of life is not something we can fight. However, upon researching farm animal intellect, my thinking is changing — Webster asserts that: “People have assumed that intelligence is linked to the ability to suffer and that because animals have smaller brains they suffer less than humans. That is a pathetic piece of logic.”

The implications of animal intelligence are huge, and bring with them milestone implications for our shameless abuse of these animals for our own consumption (and, quite honestly, mass discarding). Something needs to be done about the treatment of animals on farms and in slaughterhouses across America, Europe and the world. I have seen firsthand the cruelty of animal “care” on farms in America, Ireland, China and Mongolia.

I now further acknowledge the inhumanity associated with castration, cow-calf separation and veal production, among others.

It seems that we have been using the “circle of life” to perform serious genocides upon defenseless beings that we keep dependent upon and submissive to us through their own understanding and fear of pain.

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By Fiona Carmody, September 9, 2010

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<http://www.gan.ca/animals/cows.en.html>

Andrew Brown, The Guardian, 30 October 1999

Pigs have feelings, too (and they prefer a bit of luxury), Daily Mail Reporter, 28 July 2010

[www.goveg.com](http://www.goveg.com)

*Marian Stamp Dawkins, professor of animal behaviour at Oxford University, points out that even in humans it is difficult to measure emotion: “There are three ways: we can listen to what people say they feel; measure body temperature and heart rate and hormonal levels; and observe behaviour. Unfortunately, the three emotional systems do not necessarily correlate with each other. Sometimes, for example, strong subjective emotions occur with no obvious autonomic changes — as when someone experiences a rapid switch from excitement to fear on a roller coaster.”*

*Ultimately, the minds and feelings of individuals other than ourselves are private. “Access is limited because we can’t really get into the head or heart of another being — and that includes other people,” says Bekoff.*

12.

## **Snoopy The Crow**

### **And The Concerned Policemen**

*By Diane Blakney*

**H**ere's a true story:  
Many years ago someone brought a baby crow to my sister who was an animal rescuer. She nursed the baby until he was ready for release, but he refused to fly away. So for 24 years “Snoopy” lived with my sister and her family.

During this time, Snoopy learned to say a few “words” and people walking by the house would say “hello” and Snoopy would say “hello” to them. For his safety my sister built him a very large cage for him to sit on the porch in the summer.

When Snoopy wanted his favorite treats, spaghetti and cheese doodles, he would lay on the bottom of his cage with his feet in the air and scream “HELP”!



One beautiful summer day, a police car was passing my sister's house when the two officers heard what sounded like a woman screaming for HELP. They jumped out of their car and raced to the house with guns drawn. Imagine my sisters surprise as she walked out the door to give Snoopy his treats and found two policemen



staring at the bottom of Snoopy's cage as he screamed HELP, HELP, HELP.

He was a silly character that touched everyone who knew him. He could also be quite devilish, too. Crows are notorious thieves of shiny objects and Snoopy definitely kept up with the notoriety. My sister always found quite a stash of goods each time she cleaned Snoopy's cage. Snoopy was



free to leave and fly away at any time, but never chose to go. He would fly short distances, but always come back to the safety of his cage (usually with a souvenirs). Some of his more sacred souvenirs were buried with him when he passed away at age 24.

13.

## **Feelings of Compassion And Love Are Natural And Universal**

*By Charlotte Edwards*

Where we live, on the Eastern shore of Maryland, the gentle waters run in and out like fingers slimming at the tips. They curl into the smaller creeks and coves like tender palms.

The Canada geese know this place, as do the white swans and the ducks who ride an inch above the waves of Chesapeake Bay as they skim their way into harbor. In the autumn, by the thousands, they come home for the winter.

The swans move toward the shores in a stately glide, their tall heads proud and unafraid.

They lower their long necks deep into the water, where their strong beaks dig through the river bottoms for food. And there is, between the arrogant swans and the prolific geese, an indifference, almost a disdain.

Once or twice each year, snow and sleet move into the area. When this happens, if the river is at its narrowest, or the creek shallow, there is a freeze which hardens the water to ice.

It was on such a morning, near Osford, Maryland, that a friend of mine set the breakfast table beside the huge window, which overlooked the Tred Avon River. Across the river, beyond the dock,

the snow laced the rim of the shore in white. For a moment she stood quietly, looking at what the night's storm had painted.

Suddenly she leaned forward and peered close to the frosted window. "It really is," she cried out loud, "there is a goose out there." She reached to the bookcase and pulled out a pair of binoculars. Into their sights came the figure of a large Canada goose, very still, its wings folded tight to its sides, its feet frozen to the ice.

Then from the dark skies, she saw a line of swans. They moved in their own singular formation, graceful, intrepid, and free. They crossed from the west of the broad creek high above the house, moving steadily to the east.

As my friend watched, the leader swung to the right, then the white string of birds became a white circle. It floated from the top of the sky downward. At last, as easy as feathers coming to earth, the circle landed on the ice. My friend was on her feet now, with one unbelieving hand against her mouth. As the swans surrounded the frozen goose, she feared what life he still had might be pecked out by those great swan bills.

Instead, amazingly instead, those bills began to work on the ice. The long necks were lifted and curved down, again and again, it went on for a long time. At last, the goose was rimmed by a narrow



margin of ice instead of the entire creek. The swans rose again, following the leader, and hovered in that circle, awaiting the results of their labors.

The goose's head lifted. Its body pulled. Then the goose was free and standing on the ice. He was moving his big webbed feet slowly. And the swans stood in the air watching. Then, as if he had cried, "I cannot fly," four of the swans came down around him. Their powerful beaks scraped the goose's wings from top to bottom,



scuttled under its wings and rode up its body, chipping off and melting the ice held in the feathers.

Slowly, as if testing, the goose spread its wings as far as they would go, brought them together, accordion-like, and spread again.

When at last the wings reached their fullest, the four swans took off and joined the hovering group. They resumed their eastward journey, in perfect formation, to their secret destination.

Behind them, rising with incredible speed and joy, the goose moved into the sky. He followed them, flapping double time, until he caught up, until he joined the last end of the line, like a small child at the end of a crack-the-whip of older boys.

My friend watched them until they disappeared over the tips of the farthest trees. Only then, in the dusk, which was suddenly deep, did she realize that tears were running down her cheeks and had been for how long she didn't know.

Source

Goose And Swans, By Charlotte Edwards, Ashtar on The Road,

1-11-05

14.

## **Why Meat-Eating Cannot Be Considered a 'Personal Choice'**

By Robert Grillo | August 15, 2012

**O**f all the convoluted rationalizations for eating meat in an age when eating meat is not at all necessary for our survival or health, many people today are borrowing a popular slogan I like to call “the personal choice self- deception.” It goes something like this: “My decision to eat meat is a personal choice.” And it is usually followed by a statement sympathetic to their vegan and vegetarian friends, acknowledging that they too are making personal choices that are right for them. Sounds great on the surface, but it’s what lurks beneath the surface that I find deeply disturbing for five key reasons.

1. First, let’s take a closer look at what personal means in the context of the highly social human activity of eating. Personal food choices had never been discussed at the dinner table until a growing number of vegans and vegetarians — by their

very presence at the table — question the legitimacy of eating animals. A person who tells you that their meat eating is a personal choice is really telling you “stay away.” They don’t want you to



question their highly-coveted moral beliefs or perhaps they object to exposing their unexamined moral quandary over how one can justify using and killing animals for food in an age when it is completely unnecessary. In other words, they have made this issue personal precisely in response to you making it public.

2. There is no free choice without awareness.

The irony is that while meat eaters defend their choice to eat meat as a personal one, they will nonetheless go to great lengths to defend it publicly when confronted with a vegan or vegetarian. Instead of arriving at some novel new understanding of why humans should eat meat in an age of industrialized slaughter, they simply revert

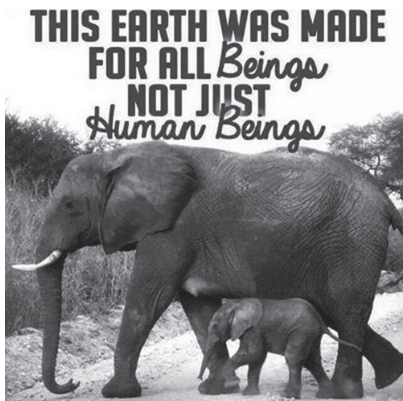


back to the traditional arguments that are all pretty much centered around what social psychologist Melanie Joy calls the three N's of justification: eating meat is normal, natural and necessary.<sup>(1)</sup> But their reasoning reveals the fact that they have sorely overlooked the big idea behind veganism which author Jenny Brown points out so eloquently in her book *The Lucky Ones*: “We can become prisoners of our earliest indoctrinations or we can choose to look critically at our assumptions and align our lives with our values. Choosing to live vegan is how we’re able to do that best.”<sup>(2)</sup>

3. The choice has a victim and the victim is completely ignored.

Let’s take a look at the issue from the animal victim’s perspective, which has been completely denied by the meat eater’s unexamined assumption that animals have no interest or understanding of the value of their individual lives. Does the animal who is being bred, raised and slaughtered for someone’s food care if the person who is eating meat has given the prospect of becoming vegetarian any serious moral consideration? Of course not.

The notion that these conscious meat eaters think they have done their due diligence by examining the pros and cons of eating animals means nothing for those that value their lives as we do. The fact is the animals we raise for meat have at least as much of an interest in staying alive, avoiding pain and suffering and seeking pleasure as these meat eaters' pets. As activist Twyla Francois so aptly puts it: "All animals have the same capacity for suffering, but how we see them differs and that determines what we'll tolerate happening to them. In the western world, we feel it wrong to torture and eat cats



and dogs, but perfectly acceptable to do the same to animals equally as sentient and capable of suffering. No being who prides himself on rationality can continue to support such behaviour."

4. Many personal choices we make have dire consequence for ourselves and others

Now let's take a closer look at the meaning of choice itself. The act of making a choice implies that the actor has free will and awareness of the options and their consequences. In the spirit of justice, we

*vidya-vinaya-sampanne brahmane gavi hastini  
suni caiva sva-pake ca panditah sama-darsinah*

*One in Krsna consciousness is truly learned, and thus he sees cats and dogs and human beings equally. He doesn't see the outward dress of the body but sees the spirit soul. "Here is a spirit soul," he thinks "part and parcel of Krsna." That kind of vision is the basis of universal brotherhood. Brotherhood will not come by passing resolutions in the United Nations. That is not possible. You have to come to the spiritual platform. Then there will be love, brotherhood, equality, and fraternity. Otherwise it is all bogus propaganda.*

*~ Srila Prabhupada (Dharma - The Way of Transcendence 14)*

live in a society where our actions and choices are governed by what society deems acceptable. We can make a personal choice to maim, rape or kill someone, but these actions will have consequences that serve as a deterrent. It is generally accepted in a democratic society that we are free to do what we want as long as it doesn't harm anyone else or infringe on the same rights and freedoms of others.

Yet, for the meat eater, the choice of eating animals is completely disconnected from this concept of justice since justice does not, in their eyes, apply to other species, only to humans (how convenient). In other words, there are no visible, negative consequences to eating

*Just like one has committed murder, so by law he must be hanged. By law. That is the general law everywhere, all over the world: life for life. So similarly, in the God's law there is no such thing that if you kill a human being you'll be killed, and if you kill an animal you won't be killed. That is imperfect law, man-made law. Therefore Jesus Christ said, "Thou shall not kill." No question of... They have modified, "This killing means murdering." Christ does not say. What is your proof that if you committed mistake, a mistake, instead of writing "Thou shall not commit murder," here is written, "Thou shall not kill," general. Otherwise Christ has no intelligence. He cannot use the proper word. But you are misusing the order of Lord Christ.*

*So you are suffering. You are maintaining so many slaughterhouses, and when it will be mature, there will be war, the wholesale murder. Finished. One atom bomb — finished. You'll have to suffer. Don't think that "Innocent animals, they cannot protest. Let us kill and eat." No. You'll be also punished. Wait for accumulation of your sinful activities, and there will be war, and the America will drop the atom bomb, and Russia will be finished. Both will be finished. Go on now enjoying. It takes time. Just like even if you infect some disease, it takes time. Not that immediately you infect, and immediately the disease is there. No. It takes a week's time or so. What is called? A quarantine, quarantine...*

*Devotee: Period of incubation.*

*~ Srila Prabhupada (Lecture, Srimad-Bhagavatam 6.1.32, Honolulu, May 31, 1976)*



meat. The victims remain invisible and silent to those who eat them, and that is perhaps the greatest deception of all.

5. Atrocities are never personal

In reality, the choice to eat meat negates the very meaning of choice because the animal that had to be killed to procure the meat had no choice in the matter at all. And the notion of characterizing such a choice as a personal one is even more problematic since the choice required the taking of another's life, not a personal sacrifice. Nothing could be more public than the taking of a sentient life who cares about his own life, particularly when that act is neither necessary nor therefore morally defensible.

When 60 billion land animals and another approximate 60 billion marine animals are killed every year across the planet for a single species' "personal" food choices based on palate pleasure alone, eating meat ceases to be a matter of personal choice;<sup>(4)</sup> it becomes a social justice movement to protect the rights of animals. To deny animals the right to live their lives according to their own interests is wrong and to attempt to defend our choice to eat them as a personal one is delusional.

*If one gives another living entity unnecessary pain, one will certainly be punished by the laws of nature with a similar pain. Although the hunter Mrgari was uncivilized, he still had to suffer the results of his sinful activities. However, if a civilized man kills animals regularly in a slaughterhouse to maintain his so-called civilization, using scientific methods and machines to kill animals, one cannot even estimate the suffering awaiting him. So-called civilized people consider themselves very advanced in education, but they do not know about the stringent laws of nature. According to nature's law, it is a life for a life. We can hardly imagine the sufferings of one who maintains a slaughterhouse.*

*~Srila Prabhupada (Chaitanya Charitamrta, Madhya 24.249)*

Source

By Robert Grillo, Free From Harm, August 15, 2012

(1) Melanie Joy, "Why We Love Dogs, Eat Pigs and Wear Cows: An Introduction to Carnism," (San Francisco: Conari Press, 2010) 96–98, 105–122

(2) Jenny Brown, "The Lucky Ones: My Passionate Fight for Farm Animals" (London: The Penguin Group, 2012) 204

(3) Twyla Francois is the Director of investigations, Mercy For Animals Canada

(4) This article does not intend to cover the human health and environmental impacts associated with meat eating, though these impacts are clearly enormous as well.

*Sarva-yoni, all kinds of species of living entities, all forms, not only human being, but aquatics, trees, plants, insects, reptiles, birds, beasts, animals... There are 8,400,000 species of life in the land, in the sky, in the water. All of them are sons of God. This is universal brotherhood. When we can think all living entities... Because the central point is missing. Central point is God, but we are making central point -- somebody is making his own self, his body; somebody is making his family; somebody is making his society, community, or nation; or somebody is making the whole human race. But they are all imperfect. Unless we can make... All the living entities are our own men... Panditah sama-darsinah [Bg. 5.18].*

*~ Srila Prabhupada (Srimad-Bhagavatam 1.2.5 -- September 4, 1972, New Vrindaban)*

15.

## **Payback Time?**

### **Fox Shoots Hunter**

**I**n a never-heard-before incident, a wounded fox shot its would be killer in Belarus by pulling the trigger on the hunter's gun. According to media reports' the bizarre incident occurred in the country's Grodno region while the hunter was trying to kill the already wounded animal with the butt of the rifle.

As the pair scuffled, the fox pulled the trigger with its paw and the bullet hit the man, sending him to hospital.

The hunter, who had approached the fox after injuring it from a distance, is recuperating from his leg injury in a hospital, the report said, citing prosecutors from the region. "The animal fiercely



resisted and in the struggle pulled the trigger with its paw," one prosecutor said.

This incident, reported in the press worldwide in January 2011, brings up another interesting topic of change in human-animal relationship, noticed recently by world's leading ethologists (specialists in animal behaviour). They believe that a critical point has been crossed and animals are beginning to snap back. After centuries of 'being eaten, evicted, subjected to vivisection, killed for fun, worn as hats and made to ride bicycles in circuses, something is causing them to turn on us. And it is being taken seriously enough by scientists that it has earned its own acronym: HAC - human-animal conflict.'

In an article on this disquieting pattern of animal behavior, Will Storr mentions that it's happening everywhere. Authorities in America and Canada are alarmed at the increase in attacks on humans by mountain lions, cougars, foxes and wolves. Romania and Colombia have seen a rise in bear maulings. In Mexico, in just the past few months, there's been a spate of deadly shark attacks with The LA Times reporting that, "the worldwide rate in recent years is double the average of the previous 50."

America and Sierra Leone have witnessed assaults and killings by chimps who, according to New Scientist, "almost never attack people." In Uganda, they have started killing children by biting off their limbs then disemboweling them.

There has been a surge in wolf attacks in Uzbekistan, Tajikistan, Russia and France. In Australia, there has been a run of dingo killings, and crocodile violence is up. In Beijing, injuries from cats and dogs have swelled by 34%, year-on-year. In America, the number of humans killed by pet dogs has increased sharply since 2000. In Australia, dog attacks are up 20%. In Britain, nearly 4,000 people needed hospital treatment for dog bites in 2007, a figure that has doubled in the past 4 years. In Bombay, petrified residents are being slaughtered in ever-increasing numbers by leopards. J C Daniel, a leopard specialist, comments, "We have to study why

the animal is coming out. It never came out before.” In Edinburgh, in June, there was a string of bizarre fox attacks - a pensioner was among the victims. In Singapore, residents have been being terrorized by packs of macaques. Sharon Chan, a national parks official, told reporters, “It’s a very weird situation.”

All over Africa, India and parts of southeast Asia, elephants have started attacking humans in unprecedented numbers. Not just killing - they’re rampaging through villages and stomping crops, terrorizing local populations in any way they can. “What’s happening today is extraordinary,” Dr Gay Bradshaw, a world authority on elephants, told reporters in 2006. “Where for centuries humans and elephants lived in relatively peaceful coexistence, there is now hostility and violence. When you see reports of elephants running into crops or attacking people, they’re highly stressed. And there are multiple stressors - violence, lack of food, lack of water; their families are being broken up; their society is collapsing.

All of these things are human-derived.” Bradshaw is the director of the Kerulos Centre for Animal Psychology and Trauma Recovery, in Oregon.

Bradshaw describes the elephants as being “under siege” from the locals. But the violence against humans has increased so suddenly, and reached such levels, that these traditional factors aren’t thought to be sufficient to explain it. Bradshaw and her colleagues now



think that there's been a massive, pan-species psychological collapse throughout the world's pachyderms. In essence, we're witnessing the dysfunctional shenanigans of a generation of depraved elephants. These are individuals who have become psychologically fractured after being orphaned at a developmentally delicate age or are suffering from post-traumatic stress disorder after watching their families being slaughtered.

The numbers are disturbing enough, but the menacing changes in behaviour are especially worrying to scientists. In Australia, the biologist Dr Scoresby Shepherd - who pointed out that in areas where shark attacks used to happen every 3 - 4 decades, they are now taking place at least once a year - has suggested that sharks are switching their prey to humans. In Los Angeles, Professor Lee Fitzhugh has come to the same conclusion about mountain lions. In San Francisco, a spate of sea lion assaults lead one local to comment, "I've been swimming here for 70 years and nothing like this has happened before." In Cameroon, for the first time, gorillas have been throwing bits of tree at humans. They're using weapons against us.

Any sane person might decide that this theory, which posits that beasts are working in concert to take revenge on humans, is insane. But in the regions where the most research into HAC is

*All other living entities, think of them like yourself. That means your pains and pleasure, as you feel, you should feel others' pains and pleasure. Not that you protect yourself from all dangers and you cut the throat of the poor animals on the plea that they have no soul. This is not education. Whether the animal has soul or not soul, we shall consider later on. But when a knife is put on my throat I cry, and it also cries. Why shall I say that "It has no soul, and let me kill it"? So that means he does not know how to see other living entities like himself. Buddha philosophy is based on this, that "Whatever you feel, pain, you should not inflict on others." This is education.*

*~ Srila Prabhupada (Srimad-Bhagavatam 6.1.23 -- May 23, 1976, Honolulu)*

being carried out, scientists have concluded that revenge for our myriad barbarities could indeed be a motive.

According to Gay Bradshaw, we shouldn't be asking why they're turning on us. "A more reasonable question would be, why aren't they attacking us more? Animals have the same capacity that we do, in terms of emotions and what we consider to be high-mindedness and moral integrity. In fact, it may be argued they have more, because they haven't done to us what we've done to them. That's a sobering thought. It's amazing that all the animals are as benign as they are. Their restraint is amazing. Why aren't they picking up guns?"

Source

PTI, Jan 15, 2011

What Beasts Are Thinking, Will Storr,

The Telegraph, 10 Aug 2008

Dreams, By Derrick Jensen

16.

## **Sense of Fairness**

### **Even Monkeys Have It**

**T**he 2007 BBC documentary: “Capuchins: The Monkey Puzzle”, captures a pair of capuchin monkeys showing very compelling signs of cooperation and a sense of fairness.

In the first experiment the monkeys work together to solve a problem using tools. On one side of a see-through divide is a box of hazelnuts and on the other is the flint which is needed to open the lid of the box. One monkey has the rock but cannot reach the nuts; the other monkey has the box of nuts, but has no way of getting them out without a rock.

In an act of teamwork, one monkey offers the rock to the other, who uses it to open the box and get out the nuts. He then fairly shares the nuts equally, three for himself and three for his teammate. They worked together to successfully solve a puzzle that they could never have done alone.





The second experiment also suggests that capuchin monkeys understand fairness. Two monkeys were first trained to hand over a white chip to receive a food reward. When the two monkeys were given unequal rewards, the monkey receiving the less desirable treat would rather refuse the reward and go hungry on principal than accept anything less than an equal reward.



Source:

BBC Two documentary “Capuchins: The Monkey Puzzle”, 22 September 2007, 18:30.

Sean Markey, National Geographic News, September 17, 2003

Jeanna Bryner, Live Science, November 12, 2007

Sarah F. Brosnan and Frans B. M. de Waal. Evolution of responses to (un)fairness. *Science*, 18 September 2014 DOI: 10.1126/science.1251776

Sarah F. Brosnan, Frans B. M. de Waal. Monkeys reject unequal pay. *Nature*, 2003; 425 (6955): 297 DOI: 10.1038/nature01963

Ian Morris, PBS Newshour, August 3, 2015

17.

## **Even A Butterfly Is A Citizen With Fundamental Rights**

Trucker Hauls Butterfly To Florida After Its Wing Is Fixed

**A** woman named Jeannette Brandt found an injured butterfly near her home in upstate New York.

She fed the butterfly from fruit and honey they produce on their Lake Luzerne property, reports Tampa Bay's Channel 10.

They used shreds of cardboard as a splint to fix its broken wing.

After about a week, the monarch was able to fly again but in need of warmer weather.

They put the butterfly in a shoebox and headed to a truck stop.





A trucker from Alabama who was headed to Florida agreed to transport it.

The trucker called the couple to say the butterfly had been set free in Florida, where tens of millions of other monarchs were making their winter migration to Mexico.

No act of kindness is too small, especially in a country which slaughters 1.13 million animals every hour.

Source

Liz Doup, November 24, 2008

*A devotee is friend to everyone. He does not want to kill even an ant or a mosquito. That is devotee, maitrah, to everyone, friendly. Maitrah karunah. Karunah means kind. A devotee is also kind to everyone.*

*~ Srila Prabhupada (Bhagavad-gita 12.13-14 -- May 12, 1974, Bombay)*

18.

## **All Babies Matter**

### **Welcome to the World's Only Orang-Utan Hospital**

**H**ooked up to a drip, wearing just a nappy and a forlorn expression, the tiny infant stares out through the bars of his cot at the frenzy of activity around him.

A few feet away, a nurse makes up a bottle of formula while another prepares a bath. On a nearby table lies a thermometer, a blood-pressure gauge and bottles of medication. The scene is typical of any infant care unit and the staff are dedicated to saving



their tiny patients. The only difference is that these 'babies' are not human but infant orang-utans.



Situated in the heart of the Malaysian jungle, the Infant Care Unit at Bukit Merah Lake Town Resort - dubbed Orang-Utan Island - is a very special hospital.

All of its patients are from the endangered Borneo species of orang-utans, the Pongo Pygmaeus. Without the facility, built in 2004, the species would probably be extinct.

Many of the 23 baby orangutans treated here were orphaned or rejected by their mothers. Without milk, they develop severe malnutrition.

In hospital, they are cared for just like human babies. Every two hours the patients are bottle fed, and their vital signs are monitored - including blood pressure, blood oxygen content and pulse.

Bed is a cozy cot, with blankets and pillows, while incubators are reserved for those who have particularly low body temperatures.

Each morning, the baby orangutans are sponged with antiseptic body wash and weighed. They are also monitored by vets, who make sure they have the required 15 to 22 hours of sleep a day.

When they are a year old they will be moved to the infant development unit, where the animals are taught how to survive in the wild.

The World Wide Fund for Nature (WWF) says there are only 3,000 Borneo orang-utan left in the world. But thanks to the tender care administered to babies, this decline could be halted.

A dedicated team of seven nurses care for the creatures, headed by one of Malaysia's most experienced vets.

'We have a total of 23 orang-utans here at the Bukit Merah resort,' said Dr. D. Sabapathy.

'We work with the state government of Sarawak on the island of Borneo, who send us ill or abandoned orang-utans that we care for here.

'The ultimate plan in the next year is to enact the return of our 23 apes to the wilds of Borneo, into a secret location.

'It is a matter of the survival of the species.'

The low birth rate of orang-utans and encroachment on their natural habitat has seen the species' population dwindle.





Priding themselves on their commitment to conservation as well as informing the public of the plight of the orang-utan, the Bukit Merah park is one of Malaysia's largest eco-tourism resorts.

'Without the specialist care that we offer in our ICU I would not be so confident of these babies' survival,' explained Dr. Sabapathy.

Source

By Sarah Chalmers, The Daily Mail

20 March 2009

Pat Coate, Great News, March 21, 2009

19.

## **All Babies Count**

### **Orphaned Baby Bats Are Rescued From Aussie Floods**

Staff at the Australian Bat Clinic and Wildlife Trauma Centre saved 130 orphaned baby bats in the wake of the floods that have ravaged Queensland in December 2010.

Bats are among the animals of all kinds who have been in trouble in north-east Australia.

Storm season is often a challenge to bats, and the clinic saved 350 youngsters during the 2008 storm season. In 2010, however, there was more going on environmentally than just wild weather.





Clinic director Trish Wemberley says her teams of caregivers visited several bat roosts on the coast to find 4-week-old babies on the ground covered in maggots and fly eggs.

“They’re coming down to feed on the ground,” Wemberley explained. “That makes them vulnerable. It’s not a natural occurrence and shows there is trouble in the environment. Bats are a barometer to what is going on in the environment. They’re our canaries down the coal mine.”



The surviving youngsters are swaddled in clean dust cloths and are bottle fed and then kept either hanging on clothes lines or in special intensive care units until they are ready to fly again in about four weeks.

Zoe: It's Our Nature

Michael Mountain, Earth In Transition, January 10, 2011

Daily Mail Reporter, 7 January 2011

Zoe Triska, The Huffington Post, May 25, 2011

Brian Williams, NBC News, January 07, 2011

Ben Jackson, The Sun, 8 Jan 2011

20.

## **Cherish Life**

### **A Single Starfish**

One day an old man was walking along the beach. It was low tide, and the sand was littered with thousands of stranded starfish that the water had carried in and then left behind. The man began walking very carefully so as not to step on any of the beautiful creatures. Since the animals still seemed to be alive, he considered picking some of them up and putting them back in the water, where they could resume their lives.

The man knew the starfish would die if left on the beach's dry sand but he reasoned that he could not possibly help them all, so he chose to do nothing and continued walking.



Soon afterward, the man came upon a small child on the beach who was frantically throwing one starfish after another back into the sea. The old man stopped and asked the child, "What are you doing?"

"I'm saving the starfish," the child replied.

"Why waste your time?... There are so many you can't save them all so what does it matter?" argued the man.

Without hesitation, the child picked up another starfish and tossed the starfish back into the water... "It matters to this one," the child explained.

Source

Star Thrower, By Loren Eiseley, The Unexpected Universe, 1969

Linda J. Howard 14 March 1999

Jackie Mehrabi, Dayspring, National Spiritual Assembly of the Bahá'ís of the United Kingdom

*In this connection, there is a story in the Skanda Purana about a hunter who was converted into a great devotee under the instruction of Narada Muni. When the hunter became a perfect devotee, he was not prepared to kill even an ant. Parvata Muni, a friend of Narada's, saw the wonderful transformation of the hunter by devotional service and remarked, "My dear hunter, your unwillingness to kill even an ant is not very astonishing. Any person who develops the devotional attitude has all the good qualities automatically manifested in his person. A devotee is never a cause of distress to anyone."*

*~ Srila Prabhupada (Nectar of Devotion 14: Devotional Qualifications)*

21.

## **Health Care For All Living Beings**

### **Baby Squirrel Bandaged After Falling Out Of Tree**

**I**t was a long way down for little Violet when the branch holding her dray was cut down.

She hurt her leg and was separated from her mother when she fell from the tree - and she is not even three weeks old.

But the tiny grey squirrel is now in safe hands.

She plunged to the ground when the branch was hacked off, but fortunately the quick-thinking couple cutting down the tree immediately phoned the Wildlife Aid Foundation for advice.



The foundation, based in Surrey, UK, took her in and have been feeding her a special milk formula similar to what her mother would have provided.

The squirrel was named by the foundation's vets after the colour of the bandage she's now wearing to protect her injured leg.

Lucy Kells, hospital manager at Wildlife Aid, said: 'Violet is a little fighter and is coping very well - I'm really hopeful she will be fine.

'We have such dedicated volunteers at the foundation who are all working hard to get her on the mend.

'We hope we can release her back into the wild in about 16 to 20 weeks' time.

'It's really sad because we have also taken in Violet's brother, Fred, who was separated from his mother as well.

'People need to make sure they check their trees for squirrels before going ahead and cutting them down.'

Mrs Kells added: 'It's wonderful that we are lucky enough to have a licence to allow these grey squirrel to be released back into the wild.'



By Lyle Brennan, The Daily Mail, 7 March 2012

The Animal Zone, March 9, 2012

Lyle Brennan, The Dodo, March 22, 2012

Tom Morgan, The Express, Apr 24, 2012

22.

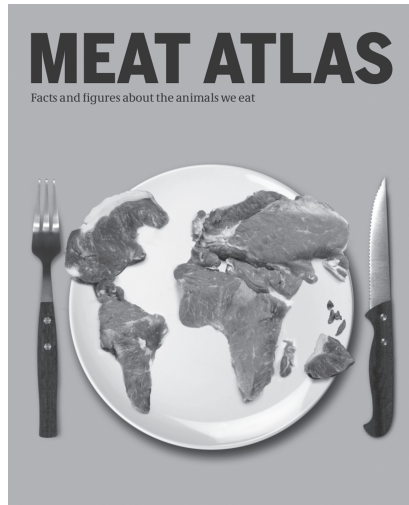
## **Planet Today**

### **A Giant Industrial Meat Grinder**

**A**s environmental devastation continues to escalate, it's essential to look at the roots of our abuse of the Earth and her complex and fragile ecosystems. Why do we allow industries to pollute and destroy with such impunity?

The latest disaster, the massive underwater oil geyser in the Gulf, may be a far more destructive and malevolent onslaught than the media is letting on, and it is but another in a long and accelerating series of attacks we are mounting against our home planet. What underlying force drives this machinery of violence? Why do we insist on stabbing, burning, and cutting our precious mother Earth

instead of cooperating with her miraculous bounty, respecting and loving her? Why are we ripping apart the fabric of living creation,



destroying the beautiful interconnected life that is celebrating through the communities of birds, fish, animals and plants around us?

I believe we have to look much more deeply than mere economic and political forces to the underlying, driving mentality that is ritually injected into all of us by our cultural upbringing, and more specifically, by the foods we are indoctrinated to eat by all the institutions in this culture. What we need more than anything now are conversations and discussions about the irresistible consequences of our routine violence toward billions of enslaved animals for food.



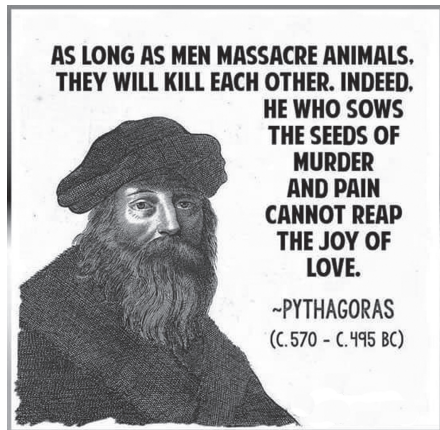
The mentality that is required to hyperconfine, mutilate, kill, and eat hundreds of millions of animals daily is precisely the mentality that ruthlessly destroys ecosystems without remorse. It is the mentality that is injected into all of us from birth by powerful cultural forces that indoctrinate us into seeing beings as mere commodities to be used. Our innate inner landscape of compassion and wisdom is devastated by relentlessly eating the flesh and secretions of enslaved animals, just as the outer landscape is devastated by the same behavior.

The hidden and mostly ungrieved tragedy is that all the devastation caused by eating animal foods—diabetes, cancer, arthritis, heart disease, osteoporosis; dementia, depression, insomnia, anxiety; air and water pollution, global climate change, massive species extinction, soil erosion; starvation, malnutrition, war, inequity; and the inconceivably vast enslavement, torture, and killing of billions of fully sentient animals for food—is utterly

unnecessary. There are no nutrients in animal foods that we cannot get directly from eating plants. The door is open! Each and every one of us can walk out of the prison of misery of eating animal foods, right now! There is nothing holding us except the bone-deep disconnectedness that we don't realize we're in a prison. We are forced by our culture to forget the truth that we are all connected, and that as we harm and imprison others for some supposed benefit, we actually harm and imprison ourselves even more. Our violence toward animals for food is ultimately violence toward ourselves. It inevitably and elegantly boomerangs. We are so obtuse as a culture that we don't realize it.

As I write this, I sit in our rolling home, parked for a few days here at a sanctuary for some abused goats, sheep, cows, pigs, chickens, turkeys, and other animals who have miraculously escaped the giant industrial meat grinder they were destined for from birth. Caressing them behind the ears, rubbing their bellies, looking into their eyes, feeling the warm subjectivity of their presence, is all deeply sobering. They respond when their names are called. They are subjects of lives that are to them as important as mine is to me, and their interests are to them as important as mine are to me. Yet most of us participate in destroying them by the billions without remorse. Stealing their purposes, we lose our own, and become unwittingly enslaved ourselves in a heartless system that is devastating our Earth.

What we do to ourselves, we do to the Earth, and what we do to the Earth, we do to ourselves. We are not essentially separate from this beautiful Earth, from beautiful animals, and from each





other. Like the cows born into a system that forces them to eat meat to produce more milk, and get fat for slaughter, we are similarly forced to eat meat, and as we reduce beings to things, we ourselves are reduced to mere objects without abiding self-respect. Animals, the Earth, future generations, and starving people all suffer directly because of this.

"We have enslaved the rest of the animal creation and have treated our distant cousins in fur and feathers so badly that beyond doubt, if they were able to formulate a religion, they would depict the Devil in human form."

~ William Ralph Inge



The way out is straightforward: Do not do to others what you wouldn't want done to you. The ancient universal principles are infinitely wiser than our science's latest theories and concoctions. All we need to know is in our basic human sanity, which has been relentlessly polluted like the clear Gulf waters by toxic cultural effluent.

The great metaphor of our culture is the knife. We use knives to stab and dismember 75 million animals every day in the U.S. for food. We carve up forests, we stab and maul millions of acres of land for monocropped grains for animal feed, and cut and splice the genes themselves into unnatural abominations, and stab the living body of the Earth for oil, gas, and minerals. Just as we don't see cows and pigs as being alive, but as merely hot dogs and burgers, we don't see the Earth as being alive, but as a mere resource, and go on stabbing ourselves in the hearts and brains, laying waste our wisdom and compassion, suffering heart attacks, strokes, and endless war.

*They are not happy if somebody is killed. Even an ant is killed, a saintly person is unhappy.*

~ Srila Prabhupada (Bhagavad-gita 16.7 -- December 14, 1976, Hyderabad)

It is now absolutely clear. Our culture must go vegetarian or perish. Those who live by the sword will die by the sword. I see a great awakening on the horizon. We are not essentially condemned to slavery and oblivion. We are here to awaken from the nightmare of delusory separateness and celebrate our lives as manifestations of benevolence, joy, creativity, and love. This is the core teaching of veganism: we are all connected and love is our true nature. As we live this more deeply, we can transform our world.

The clock is ticking; the oil and blood are spewing. How do we respond?

Source

Will Tuttle, Ph.D., The World Peace Diet

*And atmavat sarva-bhutesu: and thinking all living entities as your own self. If you feel pains and pleasure by something, you could not afflict the pains to others. If your throat is cut, if your head is cut, you feel so much pain, how you can cut the head of another animal? This is education. Samah sarvesu-bhutesu. This is education. This is the test of education.*

*~ Srila Prabhupada (Bhagavad-gita 1.26-27 -- July 21, 1973, London)*

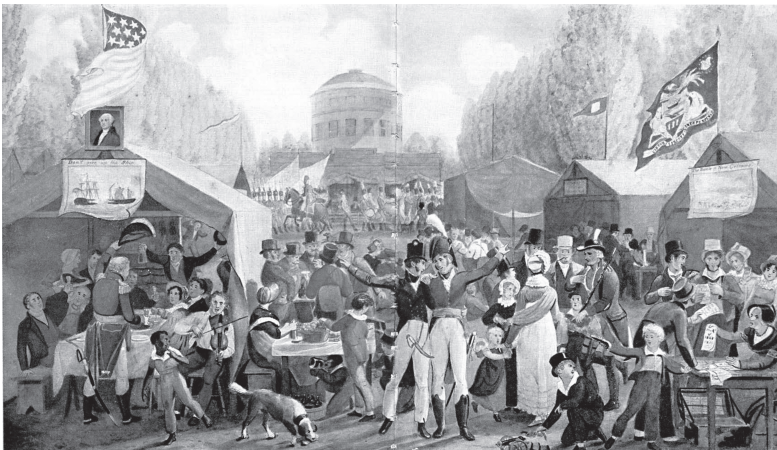
23.

## **In The “City Of Brotherly Love”**

### **300 Years of Barbarism In Philadelphia’s Culinary History Reveals Incongruity**

by Visakha-devi dasi

Ag es of Eating in Philadelphia,” read the title to the cover story to the food section of the Philadelphia Inquirer. “An overview of 300 years of Philadelphia cuisine, “The Larder Invaded: Three Centuries of Philadelphia Food and Drink’ is a gustatory tour by means of 1,200 paintings, utensils and cook-book...” the article read. As Back to Godhead’s cuisine writer, I decided to go, although not without skepticism — Philadelphians undoubtedly



had been eating for three hundred years, but that didn't necessarily mean they knew anything about eating.

The exhibit was located in two adjoining buildings, one belonging to the Library Company of Philadelphia — the oldest cultural institution in America — and the other to the Historical Society of Pennsylvania. I entered the prestigious buildings at Locust and Thirteenth Streets and was politely ushered past four galleries of classical paintings to a sign — “Philadelphia's Taste Displayed” — marking the beginning of the exhibit.



“Turtle meat has been a highlight of Philadelphia cuisine since pre-revolutionary days, ...” the caption on the first display case asserted. I moved on to the next exhibit. “Philadelphians were more oyster crazy than most. They ate them raw, fried, stewed, pickled, broiled, even frozen (as a hangover remedy)...” I skipped “Fish” and went to the “Scrapple” display. Beneath the glass case an ancient-looking cookbook was propped open to an ancient scrapple recipe. “Scrapple: take all the useless parts from a pig’s head; add the lungs, liver and heart; put into an iron pot over the fire...”

I thought I shouldn't have put so many coins in the parking meter — the exhibit was grotesque beyond my imagination. Philadelphians should be embarrassed at their history of eating, not proud of it.

Since I had time I meandered on, feeling rather disgusted, past the exhibits of catfish, sugars and spices, ice cream molds from the eighteenth century, early cookbook writers, the first Philadelphia restaurants and street vendors — until a painting in a corner caught my eye.

It was a watercolor of a parade coming down Chestnut Street, just a few blocks from Locust and Thirteenth, where I was. Men, women, and children crowded the broad streets and leaned out of the three-story houses that went off as far as one could see. They were all witnessing the “Procession of Victuallers of Philadelphia.” Hundreds of uniformed men on horseback surrounded a horse-drawn double-decker cart. A band was playing on the first deck, and a man stood next to a large brown ox on the second deck. Above the ox a flag waved with the words “Fed By Lewis Clapier.”

I read the caption below the painting:

On the 15th of March, 1821, the butchers opened the most notable meat fair the city had ever known. After a week's exhibition, most of the 63 head of cattle, 42 oxen, 4 bears, 3 deer, 10 goats, 8 mammoth hogs and countless sheep were slaughtered. Alive or in dressed room, the 86,731 pound of meat were paraded through Philadelphia's streets and sold within 24 hours.

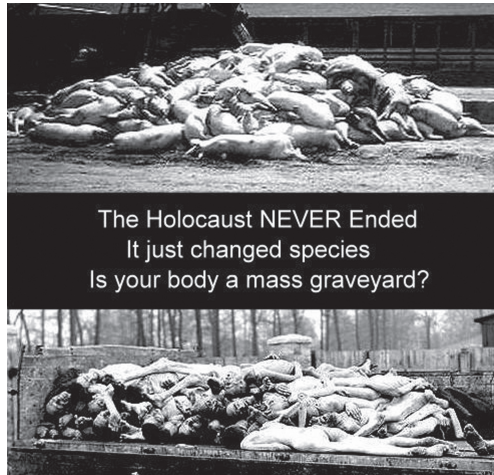
I was the only person at the exhibit that day, and I stood for a long time looking at the painting. I read the artist's ornately calligraphic words beneath his painting: “The occasion that gave rise to this splendid procession was conveying the meat... which, for number, quality, beauty and variety has never been slaughtered at any one time in this, or probably in any other, country...”

As any devotee would, I saw this event as cold-blooded murder. It was immoral and heinous, and it would wreak havoc for all its

vacuum-hearted participants and supporters. Srila Prabhupada writes:

“Slaughter is the way of sub-humans.... The animal killers do not know that in the future the animal will have a body suitable to kill them. That is the law of nature. In human society, if one kills a man he has to be hanged. That is the law of the state. Because of ignorance, people do not perceive that there is a complete state controlled by the Supreme Lord. Every living creature is a son of the Supreme Lord, and He does not tolerate even an ant’s being killed. One has to pay for it. So indulgence in animal killing for the taste of the tongue is the grossest kind of ignorance. A human being has no need to kill animals, because God has supplied so many nice things. If one indulges in meat-eating anyway, it is to be understood that he is acting in ignorance and is making his future very dark.... Human society is advancing in the wrong direction and is clearing the path to its own condemnation”.

I moved on, past the exhibit of “Those Who Had Plenty and Those Who Did Not” and past the wines, ciders, and kitchen utensils of yore. I stopped again when I saw the next-to-last exhibit “Good Holy Food.” Prominent was a cookbook published in 1683 by Thomas Tryon titled *The Way to Health, Long Life and Happiness* — entirely vegetarian. Nearby was a small tract published in 1850 called *Penny Vegetarian Cookery*, which “the Philadelphia Bible Society had distributed hundreds of to uplift the working masses by means of a vegetarian diet.”



After I’d returned home, I called the curator of the museum and asked her why the vegetarian section of the exhibit had been labeled “Good Holy Food.”

“Partly because it fit so well with the title of the last exhibit, ‘Wholesome Good Food’ [medicinal and mostly vegetarian],” she said. “And partly because all our vegetarian tracts in the Historical Society are religiously oriented.”

I told her something of what I do and my reaction to the Procession of Victuallers. “I’m not a vegetarian,” she said, “but still I found that celebration strange. After all, now we get our meat wrapped up in plastic from the market, and we don’t have to encounter or think about the animal that it came from. But to have such a parade and then a slaughter — it just seems barbaric.”

So now that the animals are removed from the public eye to be killed, it is not barbaric? I thought. This is more civilized than killing the after a “splendid procession” through the city streets? The logic eluded me. Death is death, whether before the eyes of hundreds on the city’s streets or behind the closed doors of the slaughterhouse. Is it not all barbarism? Yet here was an educated, well-positioned woman speaking with patent illogic.

The museum’s ghastly display of violence made me think how much more people could profit from an exhibit called “Lord Krsna’s Cuisine: A Timeless Transcendental Tradition.” We could show the hundreds of dishes that can be made from milk and its products, and the fifty-odd enticing and enhancing spices that we use. We could give an introduction to the hundreds of thousands of meals that can be prepared from grains, vegetables, fruits, and milk products.

We could explain how this diet is more healthy, economical, humane, and conducive to spirituality than a diet that includes meat, fish, or eggs. We could explain the mentality of a devotee as he buys, cooks, offers, and serves the food, and the mentality of Lord Krsna, who accepts the vegetarian food offered to Him with love and devotion. And we could provide samples — samosas, pakoras, laddus, sandesa.

There would be nothing barbaric here, nothing illogical or inharmonious with nature. And no one would feel sorry about putting so much money in the parking meter.

Source

300 Years of Barbarism

by Visakha-devi dasi

Back To Godhead, #22-09, 1987

© BBTI



24.

## **Tunisian Group Lobbies For Constitutional Animal Rights**

**T**he Tunis-based Mediterranean Fauna and Flora Club (MFFC) is lobbying to incorporate animal rights in the Tunisian Constitution.

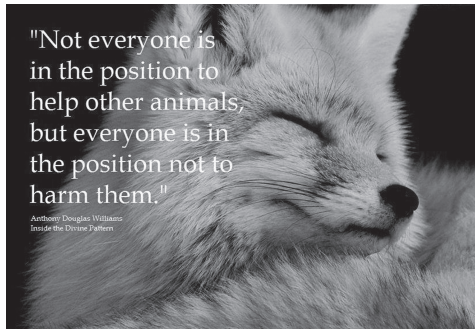
In an attempt to exert pressure on Constituent Assembly members, the association staged a protest in April 2012 in front of the seat of the National Constituent Assembly.

In a statement released by the association and signed by its president Adib Samoud, the MFFC argued that mercy in Islam expands to all living creatures, and that the Universal Declaration of Animal Rights stipulates

that every animal deserves respect. It noted that these principles are not respected in Tunisia.

“The idea for the protest was proposed by several people who approached us, following

the brutal way animals are handled and killed. This protest also aims at opening people’s eyes,” said Olfa Abid, a veterinarian and secretary-general of MFFC.



"Not everyone is in the position to help other animals, but everyone is in the position not to harm them."

Author: Douglas Williams  
Inside the Divine Pattern

The animal rights association adopted the slogan, “Animals cannot defend themselves, lets demand rights that would protect them!!! Sign for them!!!”

Abid declared that some people told them that now is not the time to deal with this kind of issue, as there are more pressing matters – like unemployment and violations of human rights – that have not yet been solved. She explained that their goal is to find long-term solutions that will solve cruelty against animals – something Abid considers to be a serious matter. “Animals are greatly neglected in Tunisia. They are treated like a commodity,” asserted Abid.

The MFFC called for all concerned associations and organizations to open the debate

in order to ensure the rights of animals, and find solutions that will guarantee the respect of animals for the long term.

The association intends to lead awareness campaigns that aim to save endangered species, fight zoonosis (diseases that impact only animals), and put an end to the proliferation of stray dogs and cats by starting regular control campaigns of sterilization, outreach and vaccination.

Thousands of people signed their petition, posted online on April 4, 2012. According to Abid, another petition was sent to 5,000 veterinarians.

The Mediterranean Fauna and Flora Club received its official license in June 2011. The club began its activities in 2005 with a campaign named, “Let’s Save Donkeys,” led by veterinarians who wanted to use their leftover drugs to treat donkeys.



True Equality, Fraternity And Universal Love

Source

Hend Hassassi, All Africa

Kristin, Global Animal, April 17, 2012

25.

## **When Religion Stands In The Way of True Equality And Brotherhood**

By Kundali dasa

I had occasion recently to visit the home of a friend who is taking to Krsna consciousness. He wanted me to meet his mother and sister. My friend's sister was very favorably disposed toward his becoming Krsna conscious, but his mother was skeptical. She wanted me to know that she, being a Christian, could not encourage her son's commitment to Krsna consciousness.

When I explained to her that Krsna consciousness is like Christ consciousness because both Christ and Krsna taught devotion, service, and surrender to God above all other considerations, she agreed. She admitted seeing no contradiction between Christ's instruction "I am the son of God the Father; worship my Father" and Krsna's instruction "I am the Father, worship Me."

We talked for a while about the universality of Krsna consciousness. She voiced various doubts, and I responded to them with reason and scriptural evidence. More and more she was agreeing with the Krsna conscious outlook and was becoming pleased with the discussion. At one point she turned to her son and said, "He is someone I can really talk to," implying that their discussions had not gone as nicely as the one we were having.

After about an hour, she brought out her deepest doubt about Krsna consciousness. “One thing I can’t accept,” she said pointedly, “is your rule against meat-eating. I don’t see what’s so bad about eating meat. The Bible permits it. I don’t eat a lot of meat myself, but I do believe we need to eat a little meat for health.”

“Even if the Bible permits meat-eating,” I said, “your scripture by no means considers it the ideal standard. The ideal is given in



the Ten Commandments: ‘Thou shalt not kill.’ A faithful follower of Jesus Christ should try to abide by this. After all, Jesus did say, ‘If you love me, then follow my commandments.’”

“They say it means murder,” she said.

“In Krsna consciousness, we are not whimsical about the scriptural statements. If God said ‘kill’ we take it that He meant ‘kill,’ not ‘murder.’”

“What does Krsna say in your book?”

“In Bhagavad-gita, Krsna says, ‘All living entities subsist on food grains.’ He doesn’t mention any meat or flesh foods, because even the flesh-eating animals must rely on grains that sustain their prey. Krsna further instructs us, ‘All that you do, all that you eat, all that you offer and give away, should be done as an offering unto Me.’”

Since we are to eat only what's been offered to Krsna, and since He will not accept any offerings of flesh, we never touch meat, which is actually decaying, toxin-loaded carcasses."

"I don't know," she sighed. "It's hard for me to believe that for all these years they've been saying we need meat for nutrition and it's not true."

"Not only do we not need it," I said, "but meat is positively bad for your health. Colon cancer, the second most prevalent type of cancer, is fostered by the high fat and low fiber of the meat-eater's diet. And don't forget heart disease. Here, too, meat in the diet is a major culprit.

"With what we know about diet and so forth today, even if a person has no spiritual inclination whatsoever, meat-eating is still not justifiable; it's bad for our physical as well as our spiritual well-being."

"If meat is so bad for us, why do they allow it?"

"Because 'they' are the same materialistic people who tell us that the real men drink alcohol and that you've come a long way if you smoke cigarettes. People fall for it. Why should 'they' make an exception of meat? The point is that regardless of what 'they' may do, you have to decide: Are you determined to live at the cost of another's life? Personally, I don't find that a hard decision to make. Could you imagine Jesus, whom you consider the personification of compassion and mercy, at the corner grocery store trying to decide if he wants beef or veal for the weekend?"

"Honestly, no."

"Well, there's your answer."

We talked for a while longer, and I had to leave. My friend's mother thanked me for the nice discussion, but as I went out the front door, her parting words to me were, "I still have doubts about the meat, though."

On the drive home my friend wanted to know more about the effect of meat eating on spiritual life. "It's very difficult for a person who eats meat to make spiritual advancement," I told him. "Srila

Prabhupada used to say that meat-eating is a sign of envy. One lives at the cost of another's well-being, takes another's life unnecessarily. That is envy, when we covet what another has."

"Isn't envy the very reason we fell from the spiritual world in the first place?"

"Yes. And meat-eating is a symptom that our envy is still there. On one level, a meat-eater simply wants to gratify his palate. On a deeper level, a meat-eater fancies that his power of life increases with the more life he consumes, that it makes him a more heroic man. Such a person has a difficult time making spiritual advancement. The Srimad-Bhagavatam says that such a hard-hearted killer of animals cannot appreciate Krsna consciousness."

**THE HOLOCAUST  
DIDN'T END  
IT JUST CHANGED  
SPECIES**

We drove along in silence. Later that day, another friend came by to see me and brought a copy of The Journal of Health and Healing. He wanted me to see an article he had just read on the chemistry and electronics of the human brain.

*sarva-yonisu kaunteya  
murtayah sambhavanti yah  
tasam brahma mahad yonir  
aham bija-pradah pita*

[Bg. 14.4]

*Krsna says that there are so many forms of living entities. There are 8,400,000 different types of bodies. "And all of them are My sons." So if you love Krsna, then you love white man, you love American, you love European, you love Indian, you love cow, you love dog, you love serpent -- everything.*

*~ Srila Prabhupada (Bhagavad-gita 10.8 -- January 6, 1967, New York)*

The article explained how scientists at Loma Linda University discovered that guanine, found in pork, and xanthine, found in all flesh foods, can significantly impair the electronic functions of the brain because they depress the cortex, the upper brain. At the same time, meat increases the level of steroid hormones in the blood, thus chemically stimulating the hypothalamus, the lower brain. This upsets the delicate balance between these two sections of the brain. The result of this imbalance is an inefficient brain:

... mediocrity in discrimination, in problem definition, in poise, in judgement, in penetration, in intelligence....

On the other hand, fresh fruits, whole, vitamin-rich grains, mineral-rich vegetables, and the finest quality protein and fat available from nuts and seeds are designed to provide not only for adequacy, but purity. Pure food helps the body make pure blood, and pure blood helps the brain to function with clarity, efficiency, and excellence.

The article also mentioned that whole grains increase the ability of the cells to produce acetylcholine, a chemical transmitter that opens up the brain cells so that electronic waves can go through, thus facilitating the brain's work.

As I read this information, I remembered quoting Krsna's words that morning, "All living entities subsist on food grains." I also recalled that the Vedas state that by eating pure foodstuffs, our existence becomes purified; by purification of our existence, finer tissues in our memory become purified; when memory is purified, we can understand the meaning of the scriptures and make progress on the path of liberation.

Source

Meat Hooked, by Kundali dasa

Back To Godhead, #21-07, 1986

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26.

## **Even An Ant Has Equal Rights**

### **Transformation of A Cruel Sadist**

A True Story From Ancient India

Once, as the holy sage Narada was making his way to Allahabad, India, he came upon a deer writhing in pain on the forest floor. It was pierced with an arrow, and its legs were broken. Farther along, Narada saw a boar twisting in agony -- it, too, pierced with an arrow, its legs broken. Still farther, a rabbit was going through the same torment. All this suffering pained Narada's heart, for devotees of the Lord always feel sympathy for others. So Narada wondered, "What fool has done such gruesome things to all these helpless creatures?" Deeper into the forest, Narada saw the culprit -- a hunter, lurking behind a tree. With his reddish eyes, dingy complexion, and dangerous expression, he looked like the lord of death, Yamaraja, standing with a bow and arrows in his hands. Seeing the hunter bracing to kill more animals, Narada approached him. As Narada brushed through the foliage, all the animals fled. Enraged, the hunter was about to attack Narada with foul language. But the saint radiated such goodness and kindness that the hunter's temper cooled. Amazingly meek, he put a question to Narada.

“O great saint, why have you strayed from the common path through the forest to come here? Just by seeing you, all the animals I was stalking have gotten away.”

“Yes,” Narada replied, “please forgive me. I have come here to ask you about something that’s troubling me. I’ve seen many boars, deer, and rabbits on the path -- half-killed and writhing in agony -- and I suspect you have done this.”

“Yes, that’s a fact,” the hunter said.

“But you are committing great sins!” Narada protested. “If you must kill animals for a living, why not kill them and be done with it? Why do you leave them half-killed and dying in anguish?”



“My dear sir,” replied the hunter, “my father named me Mrgari, ‘the enemy of the animals.’ He taught me to half-kill animals and leave them flopping around in pain. When I see half-killed animals suffer, I feel great pleasure.”

“Please grant me one thing,” implored Narada.

“Of course, my dear sage. Take whatever animals or anything else you’d like. If you want some animal skins, come to my house. I’ll give you either a deerskin or a tiger skin.”

“I do not want any animal skins, but I do want something else. Just promise me one thing -- that from now on, whenever you kill an animal, you will kill it completely -- you will not leave it half-killed.”

“My dear sir,” said the hunter, “what kind of request is that? What’s the difference between half-killing animals and completely killing them? What’s wrong with leaving the animals lying half-killed?”

Narada explained, “If you leave the animals half-killed, you are purposely giving them pain. And by the law of God and nature, whatever pain you give to others you must suffer in return. My dear Mrgari, you kill animals for your living. Now, when you kill animals you certainly commit horrible sins, but when you half-kill them, your sins are much worse. All the animals you have tortured and killed will return the pain to you. One after another, they will torture and kill you -- in your next life and in life after life.”

Although he was grossly sinful, by associating with the saintly Narada Muni Mrgari realized his sins, repented, and became purified. “My dear sir,” the hunter pleaded, “when I was very little my father taught me to half-kill animals. Please tell me how I can get rid of all the sinful reactions I’ve been piling up over the years. Now I give myself up to you and fall down at your holy feet. Please save me from my sinful reactions. Please show me the path to freedom.”

Narada told the hunter, “If you actually hear and follow my instructions, I can show you the real path to freedom.”

“My dear sir, I’ll do whatever you say. “

“All right...First of all, break your bow. Then I will show you how you can be free.”

“What? Break my bow? But if I break it, how will I make a living?”

Narada assured the hunter, “There is no need to worry. Just follow my instructions. You won’t have to kill animals. I’ll send you enough food to feed both you and your wife. I’ll make sure you have all you need. When you surrender to the Lord, He takes special care of you.”

Trusting the saintly Narada, the hunter broke his bow and fell at his feet, and he surrendered himself totally. With a kind hand Narada raised the hunter and began instructing him.

“Just go back to your home and give away whatever you have to the Lord’s devotees. Then, wearing only simple clothing, you and your wife should leave home. On the riverbank build a small thatched house, and in front of it grow the sacred tulasi plant on a raised platform. The tulasi plant is a pure devotee of the Lord and

adorns His lotuslike feet. The Lord will be very pleased with you if you always serve His pure devotee with water and other things, and if you always chant His holy names -- Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. As for your living, perform your daily duties, and every day I'll send enough food for both of you. You can take as much as you need."

Then Narada restored the half-dead animals. Saved from their ordeal, the animals fled. When he saw the pure devotee Narada work this miracle, Mrgari marveled. Humbly he bowed to Narada. At last, Mrgari returned home to carry out Narada's instructions, and Narada himself proceeded to Allahabad.

Once we understand the dangers of sinful life, we should give it up with sincerity and sorrow -- just as Mrgari did. We should surrender to the Supreme Lord -- that is, we should follow the instructions of His pure devotee. Only then can we be free from our sinful reactions and start to serve the Lord. Sometimes people make some atonement and then knowingly commit the same sins again. The scriptures compare such atonement to an elephant's bathing. An elephant takes a thorough bath, but as soon as it comes out of the water, it throws dirt all over its body. To become free from all sinful reactions, we must follow the instructions of an authentic spiritual master. As Jesus Christ said, "If you love me, keep my commandments." The Supreme Lord gives His pure devotee the power to deliver anyone who follows the principles of devotional service -- avoid intoxication, gambling, illicit sex, and meat-eating; and chant the holy names of the Lord.

So Mrgari exactly followed the instructions of Narada, his spiritual master. The news spread that the pure devotee Narada had changed Mrgari from sadist to saint. The villagers were astonished when they came to see the new devotee. According to spiritual custom, whenever people go to see a saintly person they should bring grains and fruit. And since all the villagers saw that Mrgari had turned into a great devotee, they brought such eatables with

them. Each day the people brought the former hunter so much grains and fruit that ten or twenty people could have eaten their fill. Yet, following Narada's instructions, Mrgari took only what he and his wife needed.

After some days had passed, Narada was talking with his friend, the sage Parvata. Narada told him, "I have a disciple who was formerly a hunter. Let's go to see him." The two sages journeyed to the hunter's home. When Mrgari saw his spiritual master coming in the distance, he began running quickly toward him. On the way the hunter caught sight of many ants scurrying around his own feet. He wanted to bow down before Narada and Parvata, but he saw that



if he did so he would crush some of the ants. So, slowly and gently, Mrgari cleared the ants away with a cloth. At last he fell down flat to honor his spiritual master.

"My dear hunter," Narada beamed, "your new-found nonviolence doesn't surprise me. People who perform devotional service to the Blessed Lord are naturally nonviolent. They see the Lord living within the heart of everyone -- even the tiny ant -- so they never hurt any living being out of envy."

Mrgari received both great sages in the courtyard of his home. He spread out a straw mat for them to sit on, and with great devotion he made them comfortable. Then he fetched water, and with deep

affection he washed the sages' feet. Both the hunter and his wife sprinkled the wash water over their heads. Filled with love for the Lord, Mrgari began chanting Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/Hare Rama, Hare Rama, Rama Rama, Hare Hare. His body trembled, and tears welled in his eyes. He raised his hands and danced in ecstasy.

After seeing the hunter's ecstasy, Parvata told Narada, "You are a touchstone -- you have turned iron into gold. My dear Narada, you are really glorious. How pleased Krsna must be with you! By following your instructions, even the lowest person -- a hunter of animals -- can quickly come to the path of devotion to the Blessed Lord."

Narada then asked the hunter, "My dear Mrgari, are you getting enough food every day?"

The hunter replied, "My dear teacher, everyone you send gives me something when he comes to see me. You send many people, and they bring so much that we don't know what to do with all the food. Do you think you could tell the people to bring enough only for two?"

The hunter was following his spiritual master's instructions with utter sincerity, and Narada showered him with well-wishes.

"May Krsna always bless you. And may you always please the Lord with your sincere devotional service."

Source

From Sadist To Saint, Back To Godhead, #11-05, 1976

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27.

## **When Moral Relativism Becomes A Justification To Exploit Animals**

By Robert Grillo

In so many ways we justify consuming animals even when faced with overwhelming evidence that it is no longer necessary to do so — at least for the vast majority of us. In countless discussions with others, I have identified some striking patterns. You’ve probably heard many of these before: Eating animals is a personal choice. We have evolved to eat animals. Eating animals is part of the natural order of things. It’s not fair to judge someone for eating animals.

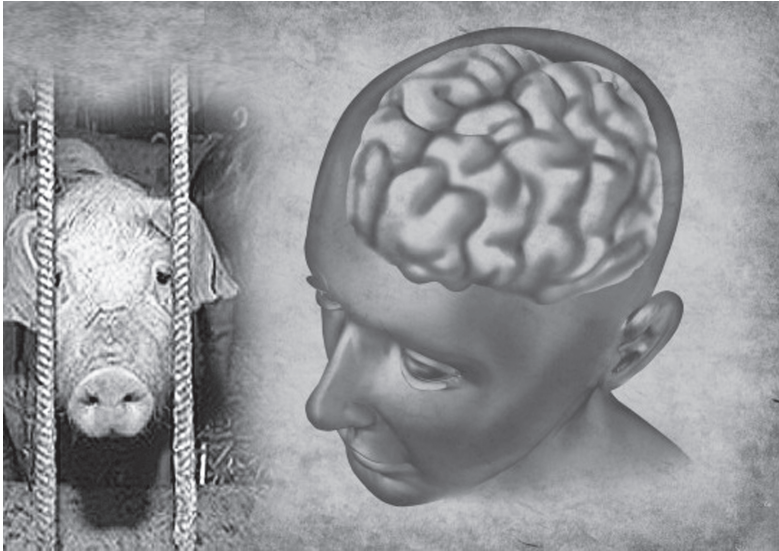
But there is one very pervasive justification that undermines any serious consideration of animal interests. It’s the claim that morality, when it comes to eating animals, is also a personal matter. That morality is “ambiguous,” “relative,” “gray.” This position can become — and has been used as — a justification for any wrongdoing.

We can agree that, in many cases, morality can be a personal matter. The choice of faith or secular belief is one’s personal business. In fact, any belief or action that does not deny others their basic freedoms is generally respected as a personal one. A personal belief does not harm others, at least directly. That’s what makes it

personal. However, when it comes to eating animals, there are no neutral actions. We have only two options: either

1. we eat animal products and are directly responsible for sending animals to the slaughterhouse or
2. we don't eat animal products and thus spare animals a slaughterhouse end. There are no gray choices in between these two actions that could render a less definitive outcome.

In other words, there is no moral gray area between life and death, slavery and freedom, violence and nonviolence, killing and



not killing. We've already applied this moral certainty to our own kind. At least in principle, we do not argue that slavery, rape, or murder is justifiable for some races, but not for others. We believe, in principle, that certain rights and freedoms apply to all humans, because we all have an interest in not being enslaved, raped, or murdered.

So on what grounds do some people think it is okay to abandon this fundamental moral principle when the victim belongs to another species? Why do these people maintain that a sentient being is not worthy of the same protection from slavery, rape, gratuitous



violence, and killing simply because he is a member of a nonhuman species? If we say we believe in justice for all, why don't we extend that principle of universal justice, fairness, and equal consideration to all sentient beings?

These are questions that we must raise, repeatedly, when confronted with the moral relativist position that seeks to dismiss the idea that animals count morally. Those who argue that this is a matter of personal belief deny animals a voice in the public discourse and sabotage any attempt to accord them justice. This tactic has been used by opponents of all other social justice movements. It is self-serving, irresponsible, flimsy, and cowardly.

To be fair, some of the moral relativism surrounding this discussion is based on a misunderstanding of sentience. According to scientists, a sentient being has subjective awareness, a sense of self-worth, and an intense interest in avoiding pain and death — in staying alive. Under that definition, animals in our food system (as well as many other animals exploited for other reasons) are clearly sentient. Thus, there is no escaping the fact that our moral treatment of these animals cannot be based on mere opinions, cultural mores, or personal beliefs and choices.

This misunderstanding of sentience shows itself when people ask us questions like, Where do you draw the line? Do insects have an interest in not being killed? How about plants? Do they care if they are killed? Actually, what these questions imply is that the

*If you [are] actually expert in loving God, naturally you love everyone. Just like Krsna conscious person, because he loves God, he loves the animals also. He loves birds, beasts, everyone. But so-called humanitarian love means they're loving some human being, but the animals are being killed. Why they do not love the animals? Because imperfect. But the Krsna conscious person will never kill an animal or give trouble to animal even. But that is universal love. If you love only your brother or sister, that is not universal love. Universal love means you love everyone.*

*~ Srila Prabhupada (Arrival Lecture -- July 29, 1971, Gainesville)*

intelligence (as defined by humans) of a species determines our moral obligations to its members. But we need to remember that the issue is not intelligence, it is sentience. This is where we ought to draw the line — at sentience. And the sentience of the animals we exploit for our food is highly developed and irrefutable.

If you want to help animals, start by defending their interests when others would seek to dismiss them on the basis of moral relativism. Ask the hard questions. Get others thinking about the disparities between how we apply basic moral principles to humans and to animals. If we let this one slide, we're turning our backs on animals in a big way.

Source

By Robert Grillo, December 24, 2012 , Free From Harm

28.

## **Animals**

## **My Brethren**

By Edgar Kupfer-Koberwitz

*(The following pages were written in the Concentration Camp Dachau, in the midst of all kinds of cruelties. They were furtively scrawled in a hospital barrack where I stayed during my illness, in a time when Death grasped day by day after us, when we lost twelve thousand within four and a half months.)*

Dear Friend:

You asked me why I do not eat meat and you are wondering at the reasons of my behavior. Perhaps you think I took a vow -- some kind of penitence -- denying me all the glorious pleasures of eating meat. You remember juicy steaks, succulent fishes, wonderfully tasted sauces, deliciously smoked ham and thousand wonders prepared out of meat, charming thousands of human palates; certainly you will remember the delicacy of roasted chicken. Now, you see, I am refusing all these pleasures and you think that only penitence, or a solemn vow, a great sacrifice could deny me that manner of enjoying life, induce me to endure a great resignation.

You look astonished, you ask the question: "But why and what for?" And you are wondering that you nearly guessed the very reason. But if I am, now, trying to explain you the very reason in one concise sentence, you will be astonished once more how far your guessing had been from my real motive. Listen to what I have to tell you:

- I refuse to eat animals because I cannot nourish myself by the sufferings and by the death of other creatures. I refuse to do so, because I suffered so painfully myself that I can feel the pains of



others by recalling my own sufferings.

- I feel happy, nobody persecutes me; why should I persecute other beings or cause them to be persecuted?

- I feel happy, I am no prisoner, I am free; why should I cause other creatures to be made prisoners and thrown into jail?

- I feel happy, nobody harms me; why should I harm other creatures or have them harmed?

- I feel happy, nobody wounds me; nobody kills me; why should I wound or kill other creatures or cause them to be wounded or killed for my pleasure and convenience?

- Is it not only too natural that I do not inflict on other creatures the same thing which, I hope and fear, will never be inflicted on me? Would it not be most unfair to do such things for no other purpose than for enjoying a trifling physical pleasure at the expense of others' sufferings, others' deaths?

- These creatures are smaller and more helpless than I am, but can you imagine a reasonable man of noble feelings who would like to base on such a difference a claim or right to abuse the weakness and

the smallness of others? Don't you think that it is just the bigger, the stronger, the superior's duty to protect the weaker creatures instead of persecuting them, instead of killing them? "Noblesse oblige." I want to act in a noble way.

I recall the horrible epoch of inquisition and I am sorry to state that the time of tribunals for heretics has not yet passed by, that day by day, men use to cook in boiling water other creatures which are helplessly given in the hands of their torturers. I am horrified by the idea that such men are civilized people, no rough barbarians, no natives. But in spite of all, they are only primitively civilized, primitively adapted to their cultural environment. The average European, flowing over with highbrow ideas and beautiful speeches, commits all kinds of cruelties, smilingly, not because he is compelled to do so, but because he wants to do so. Not because he lacks the faculty to reflect upon and to realize all the dreadful things they are performing. Oh no! Only because they do not want to see the facts. Otherwise they would be troubled and worried in their pleasures.

It is quite natural what people are telling you. How could they do otherwise? I hear them telling about experiences, about utilities, and I know that they consider certain acts related to slaughtering as unavoidable. Perhaps they succeeded to win you over. I guess that from your letter.

Still, considering the necessities only, one might, perhaps, agree with such people. But is there really such a necessity? The thesis may be contested. Perhaps there exists still some kind of necessity for such persons who have not yet developed into full conscious personalities.

I am not preaching to them. I am writing this letter to you, to an already awakened individual who rationally controls his impulses, who feels responsible — internally and externally — of his acts, who knows that our supreme court is sitting in our conscience. There is no appellate jurisdiction against it.

Is there any necessity by which a fully self-conscious man can be induced to slaughter? In the affirmative, each individual may have

the courage to do it by his own hands. It is, evidently, a miserable kind of cowardice to pay other people to perform the blood-stained job, from which the normal man refrains in horror and dismay. Such servants are given some farthings for their bloody work, and one buys from them the desired parts of the killed animal — if possible prepared in such a way that it does not any more recall the uncomfortable circumstances, nor the animal, nor its being killed, nor the bloodshed.

I think that men will be killed and tortured as long as animals are killed and tortured. So long there will be wars too. Because



killing must be trained and perfected on smaller objects, morally and technically.

I see no reason to feel outraged by what others are doing, neither by the great nor by the smaller acts of violence and cruelty. But, I think, it is high time to feel outraged by all the small and great acts of violence and cruelty which we perform ourselves. And because it is much easier to win the smaller battles than the big ones, I think we should try to get over first our own trends towards smaller violence

and cruelty, to avoid, or better, to overcome them once and for all. Then the day will come when it will be easy for us to fight and to overcome even the great cruelties. But we are still sleeping, all of us, in habitudes and inherited attitudes. They are like a fat, juicy sauce which helps us to swallow our own cruelties without tasting their bitterness.

I have not the intention to point out with my finger at this and that, at definite persons and definite situations. I think it is much more my duty to stir up my own conscience in smaller matters, to try to understand other people better, to get better and less selfish. Why should it be impossible then to act accordingly with regard to more important issues?

That is the point: I want to grow up into a better world where a higher law grants more happiness, in a new world where God's commandment reigns: You Shall Love Each Other.

*(Edgar Kupfer was imprisoned in Dachau concentration camp in 1940. His last 3 years in Dachau he obtained a clerical job in the concentration camp storeroom. This position allowed him to keep a secret diary on stolen scraps of papers and pieces of pencil. He would bury his writings and when Dachau was liberated on April 29, 1945 he collected them again. The "Dachau Diaries" were published in 1956. From his Dachau notes he wrote an essay on vegetarianism which was translated into "immigrant" English. A carbon copy of this 38 page essay is preserved with the original Dachau Diaries in the Special Collection of the Library of the University of Chicago. The following are the excerpts from this essay that were reprinted in the postscript of the book "Radical Vegetarianism" by Mark Mathew Braunstein (1981 Panjandrum Books, Los Angeles, CA).*

29.

## **As Spirit Souls**

### **All Living Beings Are Equal**

*Reflections At The Zoo, By Mathuresa Dasa*

Last summer I spent an afternoon at the Philadelphia Zoo with my two-year-old son, Uttama. It was a hot August day, and as I carried Uttama from cage to cage, from the elephant compound to the lion house to the bird sanctuary, I began to wish I had heeded my wife's advice to bring along the stroller. "Why bring the stroller?" I had replied. "He knows how to walk."





He certainly does know how to walk (and run and jump and climb), but like most two-year-olds, he usually heads in the wrong direction, toward whatever is most interesting -- and dangerous. Spotting the elephants, he wriggled out of my arms and ran up to the low fence around the moat that separated them from us. I apprehended him just as he began to scale the fence, and I explained that we were supposed to look at the animals, not play with them. He grudgingly complied, and stood for a few minutes watching his would-be playmates and occasionally turning to me to exclaim, "B-i-i-g ones!"

I watched too, wondering what these "big ones" thought about being caged, with crowds of human creatures gawking at them. And not to speak of being caged within a zoo, what was it like to be caged within such a body? As a student of the Bhagavad-gita As It Is, I understood that every living creature -- elephant, human being, or whatever -- is not the physical body but is the eternal soul within the body. The soul activates the body just as a man "activates" his clothing. A body can't move without the soul any more than a suit of clothes can get up and walk.

One amazing thing about the soul is that although it is extremely small (one ten-thousandth the size of the tip of a hair, the Svetasvatara Upanisad says), it activates huge bodies, like elephants and whales; microscopic bodies, like germs and viruses; and everything in between. The tiny soul spreads consciousness throughout the body just as the sun spreads its light throughout the sky.

So these elephants loitering before us in the August heat were in fact tiny spirit souls inside huge, gray, four-legged bodies. Since their senses, mind, and intelligence were different from mine, they saw, heard, smelled, tasted, felt, and thought about things in a different way. I, for instance, couldn't tell offhand the difference between the males and the females. But the elephants, I assumed, could not only tell the difference, but found their mates quite comely. And the elephants would prefer different foods than I, although we probably

could have shared a bag of peanuts. As individual spirit souls, all living beings are qualitatively the same, but when the consciousness of the soul “filters” through a particular body, it takes on particular qualities and activities.

Uttama and I next visited the lion house. When I told Uttama that the lioness asleep in a cage outside the main entrance was a “big kitty,” he stared in disbelief. Back home Uttama was pretty good friends with the Siamese cat next door, although it had scratched him once or twice. But what if, he seemed to be thinking, one of these moved into the neighborhood?

Inside, visitors crowded up to a railing in front of a row of three cages on one side of a large room. On the opposite side, people sat on bleachers provided by some thoughtful zoo managers. Lions were a big attraction.

Edging forward to get a better look, I saw two more lionesses and one lion, all three pacing back and forth at the front of their cages. With Uttama in my arms, I stood and watched the lion as he reached one end of his cage, wheeled around, and shook his golden mane. We caught his eyes for the first time, and Uttama grabbed my shoulder and hid his face. I was also startled. Obviously this guy was hungry, and as he glared at us, his intentions, frustrated by only a few iron bars, were clear.

The lion’s features were so fierce that I had to remind myself that he too was a spirit soul. The Bhagavad-gita and other Vedic literatures explain that every soul is originally a pure, eternal servant of the Supreme Soul, the Personality of Godhead, Lord Krsna. But when the soul desires to forget his position as servant of Krsna and to become a lord himself, he falls into the material world, where he gets the opportunity to fulfill his desires in the various species.

The individual soul is accompanied during his sojourn in this world by the Super-soul (an expansion of Lord Krsna), who sits beside the individual soul in the bodies of all living creatures. The Vedic literature likens Krsna’s expansion as Supersoul to the “expansion” of the sun, which can shine down on the heads

of millions of people and yet remain one. The Supersoul enters everyone's heart and yet remains the one Supreme Lord. The embodied soul, of course, has forgotten his relationship with the Supersoul, or Krsna, but Krsna is never affected by forgetfulness. He remains with the tiny individual soul, witnessing his activities and fulfilling his desires.

The Supersoul fulfills our desires first of all by supplying us with a suitable body, A living entity with an intense desire to eat flesh may be provided with a lion's body, which is equipped with sharp claws and teeth as well

as the strength and speed to hunt and kill other animals. An elephant, on the other hand, while also very strong, is not suited to eating meat, but has the ability to enjoy himself by



consuming great quantities of other foodstuffs. The Vedic literature informs us that there are 8,400,000 species of life and that each species is designed to afford the soul the opportunity to enjoy a particular kind of sense pleasure.

At the end of its life in one body, the soul is transferred, by the arrangement of the Supersoul, to another body to again take birth. The soul thus travels in the cycle of repeated birth and death from body to body and from species to species, evolving from aquatic life to plant life to animal life and, finally, to the human form. According to the Vedic literature, the Darwinian theory of evolution, which states that all species have evolved from one-celled organisms, is incorrect. The Vedas state that all 8,400,000 species have existed since the beginning of creation. What evolves is not the body, but the soul.

The Supersoul not only directs the movement of the soul from body to body but also directs all psychological processes. In the Gita Lord Krsna says: "I am seated in everyone's heart, and from Me come remembrance, knowledge, and forgetfulness." The lion, for example, has not only the strength and speed to hunt and kill but the necessary knowledge or intelligence as well. Understanding the desires of the living entity perfectly, the Supersoul grants him the type of intelligence needed to fulfill those desires. All embodied souls, including those in human bodies, are under the impression that they are acting independently and are accomplishing things on their own. Yet without intelligence from the Supersoul, no one can do anything.

So, as Uttama and I watched the lion pace back and forth in his cage, I thought of how the Supersoul was present in the lion's heart along with the individual conditioned soul and of how He had supplied that soul with a particular kind of body and intelligence. Completely forgetful of his eternal spiritual nature (that also by the Supersoul's grace), this soul was fully identifying with its lion's body, seeing other animals, including us two-legged ones, as food.

We had been watching for five or ten minutes when I noticed two zoo employees pushing a two-wheeled cart down the aisle between the guard rail and the lion cages. When I saw that the cart was filled with rather slimy-looking reddish-brown meat, it occurred to me why the lion had appeared so hungry -- it was lunch time! Although the lion's glare had at first startled me, I now felt a little empathy, even though his "lunch" looked revolting.

The crowd of visitors pressed forward as the zoo-keepers flung big hunks of meat into the cages. Everyone in the bleachers stood. The lion, being the last in line, pawed the bars, shook his head, and let out an echoing roar. When his portion finally came flying through the bars, he snatched it up in his jaws and carried it triumphantly to the back of his cage.

While the lion and lionesses ate, my attention turned to the crowd of spectators. I had already tried to understand how the

world looked through the eyes of an elephant or a lion and how the Supersoul was fulfilling their desires. So what about my fellow human beings, my fellow zoo-goers? I assumed that their outlook was much like mine, that they found the spectacle of the lion's meal somewhat ghastly, although natural. Raw meat, everybody knows, is the proper food for a lion.

But weren't most of the spectators meat-eaters themselves? Nearly everyone nowadays is. So perhaps they were identifying, if only slightly, with the big meat-eaters behind the bars. I couldn't say for sure.



What was perfectly clear, however, was that while both the lions and the spectators were capable of eating meat, the lions were much better at it. This the crowd seemed to notice, too.

“Look! It's going to gobble the whole thing!” said one lady, as a lioness downed a particularly large mouthful.

“Ripped it in two!” a boy in front of me squealed, as the lion tore into his meal.

The lion is fully equipped to devour raw flesh; even its digestive system is specially adapted for meat. Medical research has linked meat-eating by humans to cancer, kidney disease, and heart disease; but the lion suffers no such difficulties.

Observing lunch at the lion cages served to confirm the assertion of the Vedic literatures that meat-eating is only for animals. Not only is the human body ill-adapted to consuming flesh, but the killing of helpless creatures for the satisfaction of our bellies is unworthy of our human intelligence. The animal is a spirit soul like ourselves, an individual who, when slaughtered, suffers as much as we would. And the Supersoul is present in the animal's heart as much as in ours. Knowing this, a human being should see each body as a residence for the Supreme Lord and should therefore avoid violence as far as possible.

It's not that I felt the urge to convince the crowd around me that they should be vegetarian. After all, many animals -- like Uttama's friends the elephants -- are vegetarian, so why should a human being feel particularly distinguished simply because he eats only fruits, vegetables, and grains? Besides, killing vegetable life is also violent, although less so than killing creatures who are higher on the evolutionary scale and therefore more acutely conscious of pain.



The special opportunity of human life isn't to be vegetarian, but to understand the soul and the Supersoul -- the individual self and the Supreme Lord. When human beings have knowledge of the soul and the Supersoul, they naturally avoid violence, both toward each other and toward those lower on the evolutionary scale.

Holding Uttama in my now-aching arms, with four-legged meat-eaters in front of me behind the bars and two-legged ones pressing in around me, I felt fortunate to be a member of the Krsna consciousness movement and doubly determined to continue helping the movement, in my own small way, to energetically distribute the Vedic science of self-realization (the science of the

self and the Superself) to all parts of the world. Only if people come to understand the Krsna consciousness movement can they take full advantage of their human lives. As the most elevated species, we human beings should have something to show for it.

Source

Mathuresa Dasa

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## THE AUTHOR

Dr. Sahadeva dasa (Sanjay Shah) is a monk in vaisnava tradition. His areas of work include research in Vedic and contemporary thought, Corporate and educational training, social work and counselling, travelling, writing books and of course, practicing spiritual life and spreading awareness about the same.

He is also an accomplished musician, composer, singer, instruments player and sound engineer. He has more than a dozen albums to his credit so far. (SoulMelodies.com) His varied interests include alternative holistic living, Vedic studies, social criticism, environment, linguistics, history, art & crafts, nature studies, web technologies etc.

Many of his books have been acclaimed internationally and translated in other languages.





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Modern nations are founded on the principles of justice, fairness, equality, and individual freedom of religion and speech, among others. According to the founding fathers of America, unalienable rights are those which God gave to man at the Creation, once and for all. By definition, since God granted such rights, governments could not take them away. In America, this fundamental truth is recognized and enshrined in the nation's birth certificate, the Declaration of Independence:

"All men are created equal...[and] are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness."

The Declaration of Independence was written by Thomas Jefferson, a slaveholder, and what he really meant was that all rich, white, land owning males are created equal, and guaranteed to the rights of life, liberty, and the pursuit of happiness.

To the slave, in America, the celebration of freedom was absent. There was no liberation. There was no release from the oppression that they were dealt with. There was no reason to celebrate the Fourth of July like any other white American would, because it meant nothing to them. Frederick Douglass wrote about this in his *What to the Slave Is the Fourth of July?*

Of all the contradictions in America's history, none surpasses its toleration first of slavery and then of segregation. Meting out of this injustice came to be known as racism which is the belief that a particular race is superior or inferior to another. Speciesism, an offshoot of racism, is a prejudice or bias in favour of the interests of members of one's own species and against those of members of other species. Speciesism is the idea that being human is a good enough reason for human animals to have greater moral rights than non-human animals.

According to Peter Singer, If we were to compare attitudes about speciesism today with past racist attitudes, we would have to say that we are back in the days in which the slave trade was still legal.

Our struggle for freedom is not complete until we recognize the unalienable rights of non-human animals in our constitution. Srila Prabhupada, the founder of the Hare Krishna movement says:

"A cow is born in America, and a gentleman is born in America, but the state takes care of the gentleman, not of the cows. They say "national," "nationality." Why nationality is refused to the animals? Just like a few years ago the nationality was also awarded to the black man. This is nice. Why one section of humanity should be denied nationality? That was very nice. National means the living entity born in that land... That is natural. If a child, even of an Indian, is born in your country he immediately gets the citizenship. That is the law. So the conclusion is that anyone who is born in this land, he gets nationality. But why we should refuse nationality to the poor animals?" (Lecture -- July 16, 1971, Detroit)

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