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Cow-protection in
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"The Cow is a poem of Pity."

MAHATMA GANDHI.

"To no other animal has mankind owed so much and the debt richly repaid with a veneration unknown in other lands. So important a factor has the cow proved in Indian life and thought, that an exhaustive account of her influence from the earliest times of the world would form a noteworthy chapter in the history of civilization".

Dr. A. A. MACDONNEL

COW - PROTECTION IN INDIA

BY

L. L. SUNDARA RAM, M. A.,

Fellow of the Royal Economic Society (London.)

or
Lanka Sunderam.



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MR. C. RAMALINGA REDDI.

PREFACE

The purpose of this monograph is primarily educative and secondarily constructive. My aim in undertaking this task is to brush away popular misunderstandings regarding the many side-issues of the problem of Cow-protection in India, and present them in their proper perspective.

No one can gainsay the fact that the problem of Cow-protection is quite vague and vast to confuse the activities of even the most enthusiastic of cow-protectors in India. In the first place, there is the religious issue about the place of the cow in the various theories of cosmology forwarded by the different religions of the world. Allied with it is the question of the theological sanction of cow-slaughter for sacrificial purposes. The next issue is that of the sentimental clinging of the masses to traditions and dogmas,—the rigidity of social relationships between the communities embracing different religions in India. Thirdly, there is the humanitarian instinct in man to sanctify life, human as well as animal, which emphasises all the more the importance of conserving cow-life. Lastly, there is the economic nexus of the problem of Cow-protection to the higher interests of the nation. With these main divisions in view, I endeavoured to collect material, sift them and form conclusions,—all the while supporting my views by weighty authorities to show that I am not flying after sentimental platitudes, but only expressing considered opinions formed after a reasoned investigation.

In this volume the first three aspects of the problem are treated in their proper historic perspective. Throughout the whole course of my investigations, my primary aim was to ascertain truth, truth in all its nakedness. My orthodox friends may disagree with me first when I collate evidence in the chapter on the Hindu Attitude to show that at one time in India cow slaughter for sacrificial purposes, besides being tolerated, was deemed essential, and secondly in the chapter on the History of Cow Protection in India where I tried to show that Muhammadan sovereigns of medieval India, including Aurangzib, who is alleged to be the worst enemy of the Hindu religion, attempted to protect cow-life. But truth must be told. But I take shelter under the argument that with the recognition of the above sets of facts the problem of Cow-protection would be solved, in as much as our Muhammadan neighbours would pause first a little before taking to cow slaughter and try to arrive at a correct estimate of the factors that induced our Aryan forefathers to do away with cow slaughter with a view to subserve national interests, and finally to place it under a religious ban, and, secondly, to emulate themselves at the example set by the more liberal of their co-religionists in medieval India. I hope to fulfil shortly the more ambitious task of writing a companion volume on the economic aspects of Cow-protection.

No one is more conscious of the defects of this volume than myself. Being the first systematic attempt after the exposition of the problem of Cow-protection in India many topics of interest and importance might have escaped my notice, while other points might not have

been given the benefit of more detailed information. I invite all generous criticism to help me to understand the problem aright in all its phases.

I acknowledge with thanks my obligations to Professor S. Radhakrishnan, M. A., King George V. Professor of Philosophy in the Calcutta University, who has done me the honour of perusing the manuscript and gave me the benefit of his erudition and experience. Dr. V. Shiva Ram, M. A., Ph. D., Head of the Department of Political Science, Lucknow University, has heard the text of the monograph in part and enriched me with his criticism. Dr. I. J. S. Taraporewala, B. A., Ph. D., Professor of Comparative Philology, Calcutta University, has kindly read with appreciative interest the chapter on the teachings of Zarathustra, and helped me to correct a few of my notions about the same. Mr. Muhammad Marmaduke Picthall, Editor of *Islamic Culture*, the Hyderabad Quarterly, and the well-known author of several works on Islam, helped me with a note on the Muslim attitude towards Cow-protection, arriving at substantially identical conclusions, with my own, which has been appended to my chapter on the Muslim Outlook. Professor M. Venkatarangaiya, M. A., Chief Professor of History and Economics, Maharajah's College, Vizianagaram helped me with the manuscript in several ways. To Sri Jut K. Ramakoteswara Rao, Vice-Principal of the National College, Masulipatam, I owe not only facilities for study and research, but also the final draft of the manuscript. I must also thank my cousin Mr. J. Venkatachala Sarma, B. A., for constant help at every stage of the work. But none of these gentlemen are responsible for any defects in the work.

It would be failing in my duty if I do not mention the kind services of my friend Mr. Ramnath Goenka, M.L.C., in arranging with the Secretary and the members of the South Indian Humanitarian League, Madras, for the publication of this work.

I have to express my heartfelt thanks to Mr. C. Ramalinga Reddi, M.A., (Cantab), Vice-Chancellor of the Andhra University, for kindly accepting dedication of the work to that *Alma Mater* which is the crowning of glory afforded to Andhra renaissance, and which is a standing monument to his untiring zeal and effort.

THE COTTAGE,
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1st October 1927. }

L. L. SUNDARA RAM.

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