A REVIEW OF BEEF IN ANCIENT INDIA
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A REVIEW OF 'BEEF IN ANCIENT INDIA'

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The Brahma-vaivarta-purāṇa Śrī Kṛṣṇa Janma Khanda, 85.20 enjoins that brāhmaṇas should neither drink buffalo milk, nor eat yoghurt, ghee, svastika and butter.

अभक्ष्यं महिषीणां च दुर्घं दधि घृतं तथा ।
स्वस्तिकं च तथा तत्र विप्राणां नवनीतकम् ॥

(ब्रह्मवेदंपुराण, श्रीकृष्ण जन्मकथा, ८५.२०)

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महर्षिचरण

नमो वेघामहावेघाय चुरम्येव च नमो नमः।
गच्छा वीजस्वबुधपायेन नमस्ते जगदम्बिके॥
नमो भागाधिपायेव बङ्गां वनां नमो नमः।
नमः कुष्णप्रियायेव बङ्गां मात्रे नमो नमः॥
कल्पदृश स्वभुपायेव सर्वेऽसततं थरे॥
क्षीरवायेभवान्य नुक्तिः यायेव नमो नेमः॥
शुभायेव च भुमद्रायेव गोपवायेव नमो नमः॥
श्रीरायेव कोतिऱ्यायेव धर्मद्रायेव नमो नमः॥

देवीभागवत ६. ५६. २४-२७।
ब्रह्मवैकृत्य. प्रकृति. ४७. २४-२७।
APPEAL OF THE COW

Poor cows bemoan their lot and humbly plead thus they:
"You human beings! how the quadrupeds us treat?
With milk we have like mother nursed you day by day;
You send us to the butcher's house with death to meet.

"The men who hope to fatten bodies their with beef,
And hence by killing brutally us their bellies fill;
They will not lose the body,—seems they harbour such belief,—
Or carry it indeed along with them they will.

You do not seek to get well-built with milk we serve;
Derive nor joy from milk-products not few.
You want to drink our blood, then drink without reserve.
'Ye born in 'mage of God! nothing too much for you.

"Helpless are we poor creatures with no strength, no brawn.
You keep us or destroy, we are under your thumb,
Perhaps God too has now His help from us withdrawn;
'We are your cows'—what more can say poor cattle dumb?

"Before our eyes our calves struggle for milk in vain,
While we, not minding that, provide you milk wholesome;
We feed on grass in woods, return to you again.
When grown up are those calves, they too your hacks become.

"Goes on like this if process of our decay here,
Regard the sun as set in India's Fortune's sky,
The little verdure too that's left will disappear,
Death on this golden land will stalk and jackals cry."

1 O Priests of non-violence! nothing too much for you.

Note—(Translated from 'Bharata-Bharati' of Rashtra-kavi late Shri Maithili Sharan Gupta, M. P.)
SUBMISSION

Whenever the demand is made or an agitation takes place for the imposition of a ban on cow-slaughter, certain highly placed persons, out of ignorance or misunderstanding, publish articles in newspapers and magazines in which an effort is made to prove and establish that cow-slaughter was prevalent in Vedic India and beef was also taken. They give stray quotations in their articles from religious scriptures. Simple persons get confused on reading these articles. From time to time, scholars have clarified the position by correct interpretation of such quotations in Hindi, but these interpretations have not been available at one place, nor have they been published in those newspapers and/or magazines in which the misleading articles are published. Such clarifications have been collected and published in this book for the general benefit of all those who are interested in this question and who would like to know the true position.

The work of collection and clarification has been done with the co-operation of some scholars for which we are grateful to them. This is an English version of the Hindi original. Certain printing mistakes might have crept in. Any such shortcomings brought to our notice by the readers would be looked into and corrected in the next edition.

In respect of any of the articles in this book, if any scholar brings to our notice any further new and/or strong argument in support of contentions established therein, the same shall receive due consideration for being included suitably in the next edition.

We hope that this book will be useful in removing from the minds of the general public, such doubts as have crept in their minds by the misleading articles tendentiously written by certain persons.
Any writer and/or publisher desirous of utilizing any matter in this book for propagation is fully authorized to do so without seeking our permission.

Our efforts in this book are motivated only by the desire to bring the truth to light by removing wrong impressions created by misleading articles. There is no intention to cast any aspersion on any person. In spite of this, if anything appears otherwise, we earnestly beg to be excused.

Publisher, First Edition.

The first edition of this book was published in 5,000 copies by Gita Press, Gorakhpur in January 1971. Since then, some more material has been collected and added to the book by the compiler. This second edition is now being published in 1100 copies by Shri Krishna Janmasthan Seva-Sansthan, Mathura, with the hope that it will be well received and patronised by the readers.

Publisher, Second Edition.

The references in case of Śrimad Bhāgwata, Māhābhārata and Rāmcarita mānasa are from Gita Press editions unless otherwise stated.
GANDHIJI'S SOUND ADVICE

In my opinion the economic side of the cow question, if it is properly handled, automatically provides for the delicate religious side. Cow slaughter should be and can be made economically impossible, whereas unfortunately of all the places in the world it is the sacred animal of the Hindus which has become the cheapest for slaughter. To this end I suggest the following:

1. The State should in the open market buy out every cattle offered for sale by out-bidding every other buyer.

2. The State should run dairies in all principal towns ensuring a cheap supply of milk.

3. The State should run tanneries where the hides, bones, etc., of all dead cattle in its possession should be utilised, and should offer to buy again in the open market all private-owned dead cattle.

4. The State should run model cattle-farms and instruct the people in the art of breeding and keeping cattle.

5. The State should make liberal provision for pasture land and import the best experts in the world for imparting a knowledge of the science of cattle to the people.

6. There should be a separate department created for the purpose, and no profit should be made in the department, so that the people may receive the full benefit of every improvement that might be made in the different breeds of cattle and other matters pertaining to them.

The foregoing scheme presupposes the State upkeep of all old, maimed and diseased cattle. This no doubt constitutes a heavy burden, but it is a burden which all States, but above all a Hindu State, should gladly bear.

My own study of the question leads me to think that the running of scientific dairies and tanneries would enable the State to cover the expenses of the upkeep of cattle, that have become economically useless, apart from the manure they yield, and to sell at market rates leather, leather goods, milk and milk products, besides many other things that can be manufactured from dead cattle, and which today, owing to want of scientific knowledge or false sentiment, are practically going to waste, or from which greatest advantage is not received.

(Young India, dated 7-7-1927)

NO COMPROMISE ON COW-SLAUGHTER WITH MUSLIM LEAGUE BY MAHATMA GANDHI

The Congress was holding its annual session in Madras in December, 1927. We were staying in the house of Śrīnivāsa Iyengar. Our host prepared a draft-resolution concerning Hindu-Muslim unity, and brought it to Bapu for his approval. Bapu had at that time withdrawn from active politics, and was devoting himself heart and soul to khadi work. When the draft was placed in his hands, he said: "I am prepared to agree to anything, to any conditions, that will bring about a settlement between Hindus and Muslims. Where is the need to show this to me?" However, in deference to the wishes of its author, he cast a cursory look over it and said: "it will do."

Bapu went to sleep soon after evening prayer, and awoke at an unearthly hour the next morning. He also awakened Mahadevbhai. Hearing their voices I, too, awoke. Bapu said: "I have committed a grave error. I did not read that draft properly last evening. I just said, without due consideration, that it was all right. But in the night, I suddenly remembered that draft gave a general permission to the Mussulmans to slaughter cows, and the question of cow-protection was conveniently ignored! How can I bear this? If they slaughter cows, we cannot stop them by force, it is true, but we can at least win their trust by loving service and explain our point of view to them, can't we? As for me, not even to win Swaraj will I renounce my principle of cow-protection! Go and tell those people at once that I do not accept that settlement! No matter what the consequences, I will not be a party to cow-slaughter!"

(Glimpse No. 78, from the 'Stray Glimpses of Bapu' (Second edition, August 1960) written by Kakasaheb Kalelkar, published by Navajivan Publishing House, Ahmedabad-14)
ACKNOWLEDGMENT

The names of authors from whose works material has been culled in this book have been indicated in the passages concerned. The titles of their works utilised have also been referred to in their appropriate places. The compiler is deeply indebted to them. Their names are not being listed here, as every one of them is illustrious. In listing them certain names would come first and others would have followed—there could have been a mistake in their warrant of precedence which is not desirable. Readers who are keen to follow in greater details the depths of Hindu Dharma should try to read the books referred to.

In the compilation of materials for this book help has been received from a person whose name occurs nowhere. He is Dr. Lokesh Chandra, the son of late Dr. Raghu Vira. He ransacked Indian and foreign research books in the library of the International Academy of Indian Culture and produced materials which were fundamental for corroborating the evidence in this compilation. These books were difficult to find elsewhere and some of them are rare.

The compiler fully hopes that unprejudiced readers will surely realise that it is entirely false that the killing of the cow and the eating of beef was prevalent in the Vedic age. They will also come to know that foreign scholars and some Indians following their footsteps have said so to mitigate the respect and faith of the Indian people in the noblest of their heritage which are the Vedas.

It would be proper if the government were to proscribe works which spread such false and misguided notions. But it cannot be expected of the present Government, as all who top it hold other opinions. We pray to the Lord that He may guide them on the proper path and grant a nobler vision to enable them to stem actions which undermine the country.

—Compiler
INTRODUCTION

It has been seen that for the last 100 years foreigners as well as some scholars of our own country are trying to prove from the Scriptures of Sanatana Dharma that during the Vedic period not only ordinary meat, but beef was taken. Beef eating was not only customary, but it was an essential item. Let us consider the background of such investigations and their propagation.

During the British period, when it was discovered that beef tallow was being applied in cartridges, mutiny broke out in the army during the year 1857. Since then, the Britishers were anxious to remove the feeling of reverence for the cow from the minds of the Hindus. With this object in view, they provided that European scholars become proficient in Sanskrit and ultimately mis-interpret the Scriptures of Sanatana Dharma, and the results of these so called findings were propagated with ulterior motives. In support of this, please read the article entitled ‘Western Indologist—A Study in Motives’ appended to this book.

Our countrymen were also utilised to find out such instances from the Scriptures of Sanatana Dharma as would wipe out from the Hindu mind the feeling of reverence for the cow and also the feeling that it is unkillable. It appears that the first Indian victim to this stratagem was Raja Rajendra Lala Mitra. He was born in 1822. It is said that he belonged to a Vaishnava family of Bengal. His essay ‘Beef in Ancient India’ was first published in the year 1872, i.e. fifteen years after the mutiny, in the Journal of the Asiatic Society of Bengal. Raja Rajendra Lala Mitra had to study a number of Vedic texts for preparing this essay and he has also commented on several of them. About four years after the publication of ‘Beef in Ancient India’, when no protest was made from any quarter, the Calcutta University conferred the degree of Doctor of Laws (LL. D.) on Raja Rajendra Lala Mitra in the year
1876. Raja Rajendra Lala Mitra’s voluminous work was published in two volumes under the title ‘Indo-Aryan’ by W. Newman & Co., Calcutta, in 1881 and the article ‘Beef in Ancient India’ was incorporated as Chapter VI of its first volume.

This particular essay was published in the form of a booklet for the first time in the year 1926 from Calcutta by one Swami Bhoomanand. This was done just after Mahatma Gandhi had taken up the work of cow protection which is clear from his presidential address on 25th June 1925 at Belgaon at the Go-Raksha Parishad and his subsequent activities. In the Preface to the booklet, on pages i & ii from line 17th onwards, the publisher Swami Bhoomanand has written with great pride:

"In my long residence in the Punjab, and in my travels from Alwar to Peshawar, I came in contact with many educated Hindu gentlemen, but I was sorry to find that most of them did not study their own scriptures, and, being ignorant of the manners and customs of their ancestors, were necessarily very narrow in their outlook .... I myself do not pretend to be a Sanskrit scholar, but my studies of our ancient books, mostly in English and Vernacular translations, have opened my eyes to this fact, that the Hindu society was not always just like the present one. For instance, we find in the Vedic literature, the ultimate authority and the fountain of knowledge, clear evidence of inter-caste marriages, widow marriage, elaborate yajnas, animal sacrifices, drinking of soma juice and the eating of food which is at present prohibited in the Hindu Society."

The above extract from the Preface of the booklet brings out clearly the purpose behind its publication and propagation. How the people, ignorant of Sanskrit, are misled by such misinterpreted articles would be clearly evident from the various articles published in this book.

Hereafter, the cow protection movement gained momentum in 1967. A fresh reprint of the booklet ‘Beef in Ancient India’ was
A Review of 'Beef in Ancient India'
published in June 1967 by Manisha Granthalaya Private Ltd., Calcutta. Several copies were distributed free. Whether they were distributed by the publishers or somebody else, could not be traced.

After Raja Rajendra Lala Mitra came Shri Pandurang Vaman Kane, M.A., L.L.B., Advocate, Bombay High Court. He wrote 'History of Dharmasastra' in several volumes and parts, which has been published by the Bhandarkar Oriental Research Institute, Poona. He has also tried to justify meat and beef eating by quoting from several religious texts.

They did not rest content at all this. Besides the publication of the article 'Beef in Ancient India' by Raja Rajendra Lala Mitra, 'Beef-eating Clubs' were formed to propagate beef eating on an extensive scale. The following extract is self-evident:

“There were those among the intellectuals in touch with the British who were dazzled by the new ideas. The new light in their eyes was so bright that they thought the light within themselves was darkness.”

“They took, so to speak, Macaulay at his word, and set out to Westernize themselves in thought, mind and spirit. They formed beef-eating clubs and gloried in the defiance of caste ‘superstition’.”

“The advocates of acceptance rather than the mutineers were the real revolutionaries of the nineteenth century India.”


Lord Macaulay's famous words are quoted below:

“English education would train up a class of persons—Indian in blood and colour, but English in tastes, in opinions, in morals and in intellect.”

The prime objective of these people has been to conceal such provisions of the scriptures as prohibit meat or beef eating, and instead place before them in a prominent manner, words of scriptures
misinterpreted to mean meat-eating. Such people got recognition not only from the British Government, but also from the present Government of India, and they were also honoured by the so-called modern anglophilic society. People hankering after such honour, though having little or no knowledge of Sanskrit and religious literature, also write from time to time articles in English in favour of beef eating referring to misinterpreted passages from scriptures. They get them published in newspapers and magazines and thus mislead simple people. Any article giving correct and logical interpretation does not find place in these newspapers and/or magazines as it goes contrary to such anglophilic views. The common man is misled to think that articles of highly placed and learned people which get so much publicity must be authentic especially when they are citing the scriptures. Thus they get astray that Sanatana Dharma scriptures do not prohibit, but on the other hand, prescribe meat as well as beef eating. How deceptive and incorrect are such notions, will be clear beyond doubt from articles published in this book.

The Vedas prohibit not only cow-slaughter, but the slaying of all kinds of herbivorous animals (see the heading ‘Were cow-slaughter, Meat-sacrifice and Meat-eating Prevalent in the Vedic Age?’). Scriptures of our and other faiths propound the creed of non-violence (ahimsā) (for details see ‘Non-violence is Supreme in Religious Scriptures’). Inspite of this, one may find references to act of slaughter and meat-eating here and there in the Scriptures. These passages should be understood in their appropriate contextual setting as to whether such indications are enjoined as ‘obligatory duties’, or whether they are a way out for preventing evil tendencies of meat-eating. Among sentient beings we find various kinds of evil propensities which are ingenerate, such as adultery born of passionate sensuousness, alcoholism, etc. etc. To prevent the tendency of indiscriminate cohabitation of man and woman it has been enjoined that a person should delimit his relations to one woman after entering into matrimonial sacraments with her and he should thus be considered on par with a brahmacārī. In a similar manner, to check the flesh-eating tendencies of meat-eaters, wherever
there are references to meat-eating, though the ulterior and real objective is prevention of meat-eating and forbidding of violence (hiṃsā), and vegetarian food and ahimsa have been promulgated as the prime dharma—when such passages are considered duly well and pondered over, it will be found that meat-eating and acts of violence have not been enjoined as ‘obligatory duties’.

Shrimad Bhagwata 11th Canto, 5th Chapter prescribes:

होके व्यवायामिषमबंधसेवा नित्यास्तु जन्तोत्सन हि तत्र चोदना।
व्यवस्थितस्तेशु विवाहयज्ञसुराभेहासु निन्दृतिरिष्टा॥११॥

Man is naturally inclined towards the enjoyment of sexual pleasure, flesh and wine. No rules enjoin him to indulge in them. A certain check is provided over these tendencies (by the Śastra) by permitting sexual commerce with one’s wedded wife, meat-eating at the end of an animal sacrifice, drinking of wine during a Sautramani sacrifice (in the case of those who are addicted to these); the (real) intention (of Śastra) is to turn man away from them. (11)

यदु ब्राह्मक्षो विविधत: गुरायस्तथा पशोरावभन्न न हिंसा।
एवं व्यवाय: प्रजया न रत्या हमं विशुद्धं न विदु: स्वधर्मस्॥१३॥

They do not understand the pure essence of their religion. Only smelling of wine is sanctioned and touching the animal is allowed and not its killing (in a Sautramani sacrifice). (13)

ये ल्यनेश्विविद्वैसक्तः स्तत्वा: सद्मिमानिनः।
पशुन् दुःशनित विश्रल्या: प्रेत्य खादनिते व तान्॥१५॥

Those who are ignorant of this real Dharma and, though wicked and haughty, account themselves virtuous, kill animals without any feeling of remorse or fear of punishment, and are devoured by those very animals in their next birth. (14)

So wherever there are sentences which seem to support violence (hiṃsā), or meat-eating, or enjoin rituals entailing meat, they should
be deliberated with due consideration as to whether they are inhibitions to prevent evil tendencies, or they are 'obligatory duties'. If such sentences are in the form of 'obligatory duties', then they are invalid and they should be treated as interpolations (see the proof cited under the heading 'What to do if there is contradiction between Śruti and Smṛti').

It is stated in the Śāntiparva of the Māhābhārata:

लुभाविद्वेषपरिष्कारं नास्तिकं समप्रवर्तितम् ।
वेदवादायनस्सिद्धं सत्याभासमिवार्ततम् ॥ (शान्तिपर्व २९३.६)

"O Brahmana! atheists pursuing efforts to amass wealth and covetous, having not understood the injunctions of Vedas have spread falsities which have a semblance of truth." (263.6)

खुरा मल्ल्या मधु मांसमालयं हस्तरोदनम् ।
घूतं प्रवर्तितं हो गौतनीद्वी वेदेशु कल्यंतम् ॥ (शान्तिपर्व २९५.६)

"Liquors, fish, mead, meat, spirits, rice cooked with sesamum (til) seeds,—all these have been inserted into yajña by the wicked people. Vedas have not prescribed their use in yajña." (265.9)

In the Mahābhārata, it is very clearly specified that in the yajñas, there is no place for violence to animals. Śāntiparva, Chapter 337, Verses 4 & 5 provide that according to Vedic Śruti seeds should be offered in oblation in a yajña.

वीज्यंशेषं यांत्रव्यमिति वै चैव्यतः श्रुतिः ।
अजस्वावानि वीजानि च्छायां नो हस्तमहंथ ॥
नैप धर्मः सतां देवा यत्र विधेत वै पशुः ॥ (शान्तिपर्व ३३७.४-५)

The seeds are named as aja. As such it is not justified to kill a goat. Wherever animals are sacrificed in yajña, it is not the norm of the Virtuous. (337, 4-5)

In the ‘Syādvādmañjari’ of the Jains, aja in a yajña is to be interpreted as seeds:
A Review of ‘Beef in Ancient India’

It means—In Vedic injunctions like ‘yajña should be performed with aja’, the ignorant interpret aja as an animal (goat). Those who are not to be reborn in the world, such wise persons interpret it as three-year old barley and rice, five-year old Sesamum indicum (til) and masura lentil, seven-year old panic seed (kangu) and mustard, etc.

In the third chapter (tantra) Kākolukiya of the Pañcatantra by Viṣṇusarmā, it is provided:

Meaning thereby—Those who kill animals in yajñas are fools, because they do not know the correct interpretation of Śruti. Śruti provides for aja to be used for yajña. Aja means seven-year old rice and not an animal. There the following verse is quoted in support:

Meaning thereby—If, by cutting of green trees, by killing animals and playing with their blood, one can attain heaven, then by which action is one likely to go to hell?
Pandit Dharmadev Vidya-vachaspati writes in his Hindi book 'Vedon kā Yatharthā Svarūp (The reality of Vedas)' published by Gurukul Kangri, Hardwar, Vikrama Samvat 2014, pages 251-252 :  

“It is now crystal clear that killing of animals in yajñā is an imagination of wicked persons. Such provisions in the Śrauta-sūtras, Gṛhya-sūtras, Brāhmaṇas, Smṛtis and other scriptures are unacceptable due to their being against the provision of the Vedas and thus being later interpolations.”

Such interpolations have been widely prevalent in ancient scriptures. This has been pointed out by the famous Dvaita teacher Madhvacārya alias Ānandatīrtha in his exegesis on the Mahābhārata in the following words :

क्वचिच्छ्र अन्यथा, प्रश्चिपन्ति क्वचित्तत्ततिर्मारपि ।
कुयः क्वचिच्छ्र व्यत्यासं प्रमादात्क्वचित्तद्वयधा ॥
अनुत्तरा अपि अन्यथा: अवाकुः इति सर्वशः ॥


Meaning thereby—Wicked persons interpolate some scriptures, they omit sentences, and they introduce perversions due to inadvertence and sometimes otherwise. Thus the scriptures, though not completely destroyed, are wholly spoiled in this manner.

Besides the provision of Vedas, we may look through the provision made in Śrīmad Bhāgavata 7.15.7, 8, 10 and 11 :

न व्यासानिः प्राध्येन न चायाहु धम्मत्तत्तचित।
सुन्यन्ते व्यासानर ध्रीतिवधथा न पशुहिःसया ॥७॥

One who knows the essence of piety should not offer meat (to the manes) in a Śrāddha ceremony nor should he eat it (himself). The type of supreme gratification caused (to the manes as well as to the Lord Himself) through cereals fit for (the consumption of) anchorites (because involving no destruction of life) is never brought about through (meat etc. obtained by) the killing of animals, (7)
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For men seeking true piety there is no other such virtue as abstinence from violence to living beings, perpetrated through mind, speech and body. (8)

Seeing one proceeding to propitiate the Lord through sacrifices conducted with material substances, animals grow apprehensive lest the merciless fellow, who is ignorant of the truth of the Spirit and is (therefore) given to the (mere) gratification of his self, will surely kill them. (10)

Therefore, (remaining ever) contented, he who knows what is right should perform from day to day (his) obligatory and occasional duties even with the cereals fit for (the consumption of) hermits and obtained by force of destiny (rather than undertake big sacrifices involving destruction of life). (11)

It is not clear as for whom Manusmṛti verses involving meat are meant. A verse is found in Chapter 11, of the Manusmṛti, which is numbered as 95 in some editions and 96 in others. It reads as follows:

Meaning thereby—Wine, meat, liquor, spirit etc., are the food of Yakṣas, Rākṣasas and Piśācas, hence these are not fit for Brahmans, who take havi offered to the Gods.
This clearly proves that meat and wine preparations are meant only for Yakṣas, Rākṣasas and Piśācas and not for the human species. In the Vedas also, it is mentioned that this type of food is meant only for Rākṣasas and those humans who consume them deserve capital punishment or death.

Meaning thereby—Those who are addicted to meat and take meat of horse or other animals and by killing cows, deprive others from their milk, cannot be corrected by any other means, then O Ruler! sever their heads by means of your shining weapon, this is the last punishment, which can be accorded to them.

Dr. Umesh Chandra Pandeya, Hindi commentator of the Gautama Dharmasūtra with its Mitākṣarā Vṛtti (published by the Chowkhamba Sanskrit Series, Varanasi, Samvat 2023, page 13 of Introduction), writes:

"There was great scope for interpolation in ancient literature. It is practically impossible to decide the correct and original text of any scripture."

It appears that during the Muslim period under threat and during British period under temptation, interpolations have been effected in several scriptures. To arrive at the correct original text of such scriptures is, no doubt, a very difficult task, but it is not impossible. Those passages of such scriptures as contravene the provisions of Shruti, can be taken for granted as interpolations and thus those scriptures can be corrected to their original readings. This is a task beset with great difficulties. Only those persons can accomplish it who are capable of interpreting the Vedas in a correct manner. It is worth undertaking. Even now a days there are scholars learned in the scriptures and endowed with noble character. Day by day such persons are getting scarce due to neglect of Sanskrit language.
If this difficult task is not undertaken at this stage, then it would become impossible in the future for want of scholars who are learned and also of noble character.

It is not easy to interpret the Vedas. Their language cannot be properly understood without the study of Nirukta. Gods appreciate indirect (cryptic) expression and not the direct.

परोक्षप्रिया इच हि देवा मयन्ति प्रत्यक्षचित्तिः: (गोपप्राण १.१.१)

Even in the simple language of the Mahābhārata, there are several passages which are difficult to interpret and understand. In the Mahābhārata itself it is stated:

अष्टी श्लोक-सहस्राणि अष्टी श्लोकशतांि वः।
अहं वेदभुमि शुको चेति सजयो चेति वा न वा प। (आदिपार्व १.५१)

Meaning thereby—8,800 verses are such, which are fully understood by Śrī Vyāsa and Śrī Śukadeva. Even Sañjaya might or might not understand them fully. (adi parva 1.81)

Shrimad Bhāgavata Mahāpurāṇa also states that gods like indirect expression:

यत्परोक्षप्रियो देवो भगवान चित्वभवानः ॥ (४.२८.६५)
परोक्षवादो बेदरावं बालनामपुश्चासनम् ॥ (११.३.४४)

Just as darkness cannot exist in light, similarly it is not possible that in Vedas which are knowledge incarnate, there would exist any such provision which would not help human beings to uplift themselves on all planes from the material to the spiritual. Just as, under light one sees the blackness of its own shadow, similarly, if one is bent upon seeing blackness of his own mind in the Vedas, he is free to do so, but actually it is not there in the Vedas.

Rishis used to visualise the Veda Mantras and their interpretation during their samadhi, therefore they were named as ‘Seers’. Likewise they came to know about the creation of the universe. The Creator
made some living beings to subsist on grass and leaves, while others were made to sustain themselves on living beings. Human beings were created to live on vegetation, which is amply clear from the physiology of the human body. Modern physiologists and diet experts also support it. A few extracts selected from the voluminous writing of Earnest Crosby and James Oldfield, M.A., D.C.L., M.R.C.S., are quoted below in support of these biological facts:

WHETHER MEAT IS NATURAL FOOD FOR HUMAN BEINGS?

(Selected paragraphs from Enlightened and Voluminous writings by Ernest Crosby)

THE MEAT FETISH

That butchery is cruel is so self-evident that it is hardly necessary to dwell upon the fact, and cruelty usually attends the life of the victim from the beginning.

Finally, at the abattoir, the cattle are received by men who have been drilled into machines, who must kill so many creatures to the minute and begin the process of skinning before life is extinct. In some cases death must be prolonged to make the meat white.

The animal comes to the place of execution, as a rule, in a state of frenzy, and to overcome its resistance the eye must be gouged or the tail twisted till the gristle cracks. It is futile to preach humanity to men engaged in such a trade. You or I, enlisted in such a profession, would act the same way.

The essential idea of butchery for food is cruel, and you cannot be cruel humanely. "How could you select such a business?" Asked a horrified officer of a 'Society for the Prevention of Cruelty to Animals', upon his first visit to the stockyards of Chicago. "We're only doing your dirty work, sir," was the true and silencing reply. It is brutalizing work as well as cruel work, and those who create the demand for it are responsible for it.
And with strange perversity we pick out the most inoffensive animals for slaughter. There might be an element of justice in preying upon beasts of prey, but we prefer to slay the harmless deer and cow and sheep. Is carnivorous flesh offensive? Then, why do we make our own flesh offensive by being carnivorous?

In addition to the uncleanliness and unwholesomeness of meat, it is easy to show that it is also an unnatural food for man. If it were a natural food, would you not be willing to go into the first butcher’s shop, cut a slice from a carcass, and put it into your mouth? You would not hesitate to do so to any fruit or vegetable. If meat is a natural food, would you feel any repugnance at eating dog flesh or cat flesh merely because you are not accustomed to it? You would rather like to taste a new fruit. Dogs are raised for food in Korea, and there is no difference between their flesh and other meat in principle. Put a kitten and a chick in the same room, and the former will show—what its natural food is—by pouncing upon the latter and devouring it. Put a baby, in the place of a kitten, and it will not attempt to eat the chick; but it will try to eat an apple, which is its natural food. All of which goes to show that meat is not man’s natural food.

The structure of his body confirms this belief. He has the long intestines of the graminivorous animals, and not the short intestines of the carnivora. His jaws are hung so that they can grind upon each other, like those of the horse, cow, and camel, and are not fixed vertically like the dog’s. He has no carnivorous teeth, those to which that name is often given—the eye-teeth—being much more pronounced in the non-carnivorous anthropoid ape.

Richard Owen, the great anatomist and natural historian, said long ago that “the anthropoids and all the quadruman are derive their alimentation from fruits, grains, and other succulent vegetal substances, and the strict analogy between the structure of these animals and that of man clearly demonstrates his frugivorous nature,” and
Whether Meat is Natural Food for Human Beings?

this truth is more firmly established today than it was when he wrote. It is not natural to eat meat.

(Selected paragraphs from writing of Josiah Oldfield, M.A., D.C.L., M.R.C.S., Earnshaw-Cooper Lecturer on Dietetics, The Lady Margaret Fruitarian Hospital).

The earliest medicine-man began to put two and two together, and rightly concluded that the waste matter from any animal was a cause of disease to that animal if not quickly and completely removed.

He also noted that it was the excreta of animals that ate flesh that was by far the most dangerous of all. He might store his domesticated animals in the far end of his cave, and no one was much the worse, but any cave in which dogs or cats, or wolves have been confined or imprisoned, must be shunned for years after. He also made a mental note for future use that cattle droppings were left scattered all over the surface of the land, and were rapidly utilized as food by all vegetative growths from grasses upwards, whereas carnivorous animals were compelled, by an age-born instinct, to scratch holes and bury their excreta as soon as it left their body.

Let us consider for a moment the wonderful machinery which Nature has installed in the human body for the purpose of getting rid of this waste matter from our system. In the first place, we must get clearly fixed in our mind that all human waste matter is poisonously dangerous to the individual that produces it, and that, therefore, if he wants to escape the attack of any of the ever present disease, he must regularly and promptly get rid of this waste matter. In the second place, we must ever set before ourselves that all forms of flesh food produce the most dangerous of these waste products. It is not an error that the first duty of a nurse is to give to a meat-eating patient admitted to a hospital, either an enema, or a purgative, or an emetic, or all three.

The ordinary diet of a man or woman who gets seriously ill, is,
in England, a very unnatural and a very unwise one. Most people have been taught by parents, who know no better, that the food for health and strength is meat. It used to be 'beer and beef'; now however, the beer fallacy has been exploded, while the beef fallacy is rapidly losing its hold upon the intellectual and cultured classes of the world. It is, however, the middle and the lower classes that are carried off to hospital when they get ill, and these are the classes that eat the most meat.

When I am called to a meat-eating patient, I always carry out the same ritual. It is the first step towards setting the body free from its burden of overwork and of self-poisoning. When, on the other hand, I am dealing with clean eating patients, I am quite satisfied if even forty-eight hours have elapsed since the last clearance, because in this case, the faeces—like those of a horse or a cow—are not on the verge of septic putrefaction. When we have grasped these points clearly we can greatly appreciate how wonderful is the mechanism provided by Nature of keeping our bodies free from internal poisoning.

The mechanism is almost fool proof, but just as there are a great many people who will spoil every car they drive, and those for whom no watch will keep good time for long, so too, there is a high percentage of people who are not to be trusted with the delicate machinery of their own digestive organs—and certainly not with that of their children.

All vertebrates are built on the principle of a long, hollow tube, round which the muscular and nerve and circulatory organs are built up. Food is put in at one end of this tube and slowly passing along, leaves it at the other end. As it passes along, the digestive juices chemically act upon it. They physically absorb from it the various elements of nutrition that it contains, and then pass on the residue. Broken down sweepings of the body cells also are thrown into this part of hollow tube, which has now become a 'sewage tube'. Little by little the contents are pushed on right to the end and then eliminated. So simple in theory, so excellent in practice, the machinery is built to work for about one hundred years, but fools get it out of gear long before it is normally worn out!
For the proper working of the machinery, a man must put into it:

1. The food suitable to the particular human structure;
2. In a condition suitable to be dealt with by the machinery;
3. In a quantity in harmony with the requirements of the body;
4. At intervals sufficiently long to allow time for rest and repair of the various parts of the machinery.

Give up the use of flesh-foods. Flesh-food cause retardations of intestinal rhythm. Flesh-foods leave, as waste matter, substances which decompose and produce an inhibitory toxic effect upon the colonic muscles. The waste matter of flesh-foods is so liable to set up a constitutional toxic effect that Nature has shortened the large intestine of her carnivorous animals so that the decomposing matter shall not remain in the animal's body a moment longer than necessary. She has also emphasized its danger to the living creatures around by teaching the carnivorous animals to scratch a hole in the ground, defaecate into the hole, and cover it up again; it is too dangerous a substance to be allowed to lie about.
INTEREST OF EUROPEANS IN BHARATAVARSHA AND ITS ANCIENT LITERATURE: The battle of Plassey, fought in Samvat 1814, sealed the fate of India. Bengal came under the dominance of the British. In Samvat 1840, William Jones was appointed Chief Justice in the British Settlement of Fort William. He translated into English the celebrated play Šakuntalā of the renowned poet Kālidāsa (Circa 4th cent. B. V.) in Samvat 1846, and the Code of Manu in Samvat 1851, the year in which he died. After him, his younger associate, Sir Henry Thomas Colebrooke, wrote an article ‘On the Vedas’ in Samvat 1862.

In the Vikram year 1875, August Wilhelm von Schlegel was appointed the first Professor of Sanskrit in the Bonn University of Germany. Friedrich Schlegel was his brother. He wrote in 1865 V. a work entitled ‘Upon the Languages and Wisdom of the Hindus’. Both the brothers evinced great love for Sanskrit. Another Sanskritist Hern Wilhelm von Humboldt became the collaborator of August Schlegel whose edition of the Bhagavad gitā directed his attention to its study. In Samvat 1884 he wrote to a friend saying: “It is perhaps the deepest and loftiest thing the world has to show.” At that very time Arthur Schopenhauer (1845-1917 V.), a great German philosopher, happened to read the Latin translation of the Upanishads (1858-1859 V.) done by a French writer Anquetil du Perron (1788-1862 V.), from the Persian translation of prince Dara Shikoh (1722 V.), named as Sirr-e-Akbar—the great secret. He was so impressed by their philosophy that he called them ‘the production of the highest human wisdom’.

and considered them to contain almost superhuman conceptions',¹ The study of the Upanishads was a source of great inspiration and means of comfort to his soul, and writing about it he says, "It is the most satisfying and elevating reading (with the exception of the original text) which is possible in the world; it has been the solace of my life and will be the solace of my death."² It is well-known that the book "Oupnekhat" (Upanishad) always lay open on his table and he invariably studied it before retiring to rest. He called the opening up of Sanskrit literature 'the greatest gift of our century', and predicted that the philosophy and knowledge of the Upanishads would become the cherished faith of the West.

RESULT OF THAT INTEREST: Such writings attracted the German scholars more and more to the study of Sanskrit, and many of them began to hold Bhāratiya culture in great esteem. Prof. Winternitz has described their reverence and enthusiasm in the following words:

"When Indian literature became first known in the West, people were inclined to ascribe a hoary age to every literary work hailing from India. They used to look upon India as something like the cradle of mankind, or at least of human civilization."³

This impression was natural and spontaneous. It was based on truth and had no element of bias. The historical facts that were handed down by the sages of Bhāratavarśa were based on true and unbroken traditions. Their philosophical doctrines delved deep into the source and mysteries of life and propounded principles of eternal value. When the people of the West came to know of them for the

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¹. Ibid. p. 266
³. Lectures in Calcutta University, August, 1923, printed in 1925 at as 'Some Problems of Indian Literature', p. 3.
first time, many unbigoted scholars were highly impressed by their marvellous accuracy and profound wisdom and being uninfluenced by any considerations of colour or creed they were generous in their acclamations. This enthusiastic applause of the honest people of Christian lands created a flutter in the dovecotes of Jewry and Christian missionaries, who were as ignorant of the real import of their own Scriptures and traditions as those of Bhāratavarśa and followed only the dictates of dogmatic Pauline Christianity which had made them intolerant of all other faiths.1

The correctness of our conclusion can be judged from the following observation of Heinrich Zimmer:—

"He (Schopenhauer) was the first among the Western people to speak of this in an incomparable manner—in that great cloud-burst of European-Christian atmosphere."2

How revengeful are dogmatic Christians and Jews on those, who do not hold opinions similar to their own, is amply illustrated by the fate of Robertson Smith (1846-94 A.D.), the author of ‘The Religion of the Semites’, and a professor of Hebrew in the Free Church College, Aberdeen. The punishment he got for the frank and fearless expression of his scientific researches is well recorded by Lewis Spence in the following words:—

“The heterodox character of an encyclopaedia article on the Bible led to his prosecution for heresy, of which charge, however, he was acquitted. But a further article upon ‘Hebrew Language and Literature’
in the Encyclopaedia Britannica (1880) led to his removal from the professoriate of the College.”

**Primary Reason**

**JEWISH AND CHRISTIAN BIAS:** The ancient Jews were descendants of the Āryas. Their beliefs were the same as those of the Āryas. The Primeval Man, whom they called Adam, was Brahmā, the originator of mankind. The Hebrew name is derived from ‘Ātma-Bhu’, one of the epithets of Brahmā. In the beginning of Creation ‘Brahmā gave names to all objects and beings’, and so did Adam according to Jewish tradition: ‘and whatsoever Adam called every living creature that was the name thereof’. In later times the Jews forgot their ancient history and ancestry and became narrow in their outlook. They considered themselves to be the oldest of all races.

But in 1654 A.D. Archbishop Usher of Ireland firmly announced that his study of Scripture had proved that creation took place in the year 4004 B.C. So, from the end of the seventeenth century, this chronology was accepted by the Europeans and they came to believe that Adam was created 4004 years before Christ.

Hence a majority of the modern Jews and the dogmatic Christians and especially many professors of Sanskrit found it hard to reconcile themselves to the view that any race or civilization could be older than

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1. ‘An Introduction to Mythology, New York. (Date of publication not indicated in the book.)
4. “.........that the Jewish race is by far the oldest of all these” *Fragments of Megasthenes*, p. 103.

Duncan Macnaughton in his ‘A Scheme of Egyptian Chronology’ London, 1932, writes:

“It is strange to see that Wilkinson place Menes (or Manu the first King of Egypt) as low as 2320, but it is to be remembered that in 1836 English-speaking scholars were still under the hypnotic influence of Usher’s Biblical Chronology. The dates printed in the Bible were regarded as sacred, and it was positively wicked to disregard them.” (p. 6).
the date of Adam accepted by them. They resented the hoary antiquity ascribed by their broad-minded brother scholars to the literature and civilization of Bhāratavarṣa and much more to the origin of man. Referring to this deep-rooted prejudice, A. S. Sayce writes:—

“But as far as man was concerned, his history was still limited by the dates in the margin of our Bibles. Even today the old idea of his recent appearance still prevails in quarters where we should least expect to find it and so-called critical historians still occupy themselves in endeavouring to reduce the dates of his earlier history.... To a generation which had been brought up to believe that in 4004 B.C. or thereabout the world was being created, the idea man himself went back to 100,000 years ago was both incredible and inconceivable.”

Ample evidence can be adduced to prove the existence of this inveterate prejudice but the above quotation from a great anthropologist would suffice for our purpose.

The studies of Sankrit continued and flourished in Europe and very rapidly the opinions and judgements of scholars also became warped by the influence of the inherent prejudice fanned by the clergy. From the Vikram year 1858 to 1897 Eugene Burnouf occupied the chair of Professor of Sanskrit in France. He had two German pupils Rudolph Roth and Max Muller, who later on made a name in European Sanskrit scholarship.

THE PURPOSE OF BODEN CHAIR OF SANSKRIT IN OXFORD UNIVERSITY: In Samvat 1890 Horace Hayman Wilson became the Boden Professor of Sankrit in the Oxford University. His successor Prof. M. Monier-Williams has drawn the attention of scholars to the object of the establishment of that chair in the following words:—

“I must draw attention to the fact that I am only the second occupant of the Boden Chair, and that its Founder, Colonel Boden,

stated most explicitly in his will (dated August 15, 1811 A.D.) that the special object of his munificent bequest was to promote the translation of Scriptures into Sanskrit; so as to enable his countrymen to proceed in the conversion of the natives of India to the Christian Religion.”

Prejudiced Sanskrit Professors

1. Prof. Wilson was a man of very noble disposition, but he had his obligations towards the motives of the founder of the Chair he occupied. He, therefore, wrote a book on ‘The Religious and Philosophical System of the Hindus’ and explaining the reason for writing it he says: “These lectures were written to help candidates for a prize of £200-given by John Muir, a well-known old Haileybury man and great Sanskrit scholar, for the best refutation of the Hindu Religious System”.  

From this quotation the learned readers can conclude to what extent the aim of European scholarship could be called scientific, how far the theories propounded by them could be free from partisanship and called reliable, and how true would be the picture of Bharatiya civilisation and culture drawn by them.

II. In the same spirit of prejudice the aforesaid scholar Rudolph Roth wrote his thesis ‘Zur Literatur und Geschichte des Veda,’ a dissertation on the Vedic literature and history. In 1909 V. was published his edition of the Nirukta of Yaska. He was too proud of his own learning and of the German genius. He asserted that by means of the German ‘science’ of philology Vedic mantras could be interpreted much better than with the help of Nirukta. Roth wrote many other things in this haughty vein.

4. A treatise on etymology and semantics.
5. It would be interesting here to point out that in the introduction of his edition of Nirukta, Roth has given a wrong interpretation of a passage of Aitareya Brāhmaṇa which has invited a derisive comment from Gold-strucker (cf. Pāṇini, p. 198).
III. The same pedantry is exhibited in the writings of W.D. Whitney who asserts: "The principles of the 'German School' are the only ones which can ever guide us to a true understanding of the Veda." ¹

IV. MAX MULLER: Max Muller was a fellow-student of Roth. Besides his teacher's stamp on him, Max Muller's interview with Lord Macaulay on the 28th December, 1855 A.D. also played a great part in his anti-Indian views. Max Muller had to sit silent for an hour while the historian poured out his diametrically opposite views and then dismissed his visitor who tried in vain to utter a simple word: "I went back to Oxford", writes Max Muller, "a sadder man and a wiser man."²

Max Muller's name became widely known to the people of Bharatavarṣa for two reasons. Firstly, he was a voluminous writer and secondly his views were severely criticised by the great scholar and savant Svāmi Dayānanda Sarasvatī (1881-1940 V.) in his public speeches and writings. The value of Max-Muller's opinions, be estimated from his following statements:—

(1) "History seems to teach that the whole human race required a gradual education before, in the fullness of time, it could be admitted to the truths of Christianity. All the fallacies of human reason had to be exhausted, before the light of a higher truth could meet with ready acceptance. The ancient religions of the world were but the milk of nature, which was in due time to be succeeded by the bread of life. . . . . . . . . . 'The religion of Buddha has spread far beyond the limits of the Aryan world, and to our limited vision, it may seem to have retarded the advent of Christianity among a large portion of the human race. But in the sight of Him with whom a thousand years are but as one day, that religion, like the ancient religions of the world, may have but served to prepare the way of Christ, by helping through

². Life and Letters of Max Muller, Vol. I, Ch. IX, p. 171.
its very errors to strengthen and to deepen the ineradicable yearning of the human heart after the truth of God.\textsuperscript{1}

(2) “Large number of Vedic hymns are childish in the extreme: tedious, low, commonplace.”\textsuperscript{2}

(3) “Nay, they (the Vedas) contain, by the side of simple, natural, childish thoughts, many ideas which to us sound modern, or secondary and tertiary.”\textsuperscript{3}

Such blasphemous reviling of the most ancient and highly scientific scripture of the world can come only from the mouth of a bigoted (not an honest) Christian, a low pagan or an impious atheist. Barring Christianity, Max Muller was bitterly antagonistic to every other religion which he regarded as heathen. His religious intolerance is borrowed from his bitter criticism of the view of the German scholar, Dr. Spiegel, that the Biblical theory of the creation of the world is borrowed from the ancient religion of the Persians or Iranians. Stung by this statement Max Muller writes: “A writer like Dr. Spiegel should know that he can expect on mercy; nay, he should himself wish for no mercy, but invite the heaviest artillery against the floating battery which he has launched in the troubled waters of Biblical criticism.”\textsuperscript{4} (Strange to say that our History supports the truth of Dr. Spiegel’s view to the extent that the Biblical statements were derived from Persian, Babylonian and Egyptian scriptures, which according to the ancient history of the world, were in their turn derived from Vedic sources.)

At another place the same devotee of the Western scientific scholarship says: “If in spite of all this, many people, most expectant to judge, look forward with confidence to the conversion of the Parsis, it is because, in the most essential points, they have already, though unconsciously, approached as near as possible to the pure doctrine of

\textsuperscript{1} History of Ancient Sanskrit Literature, p. 32, 1860.
\textsuperscript{2} ‘Chips from a German Workshop’, second edition, 1866, p. 27.
\textsuperscript{3} ‘India, What can it teach us’, Lecture IV, p. 118, 1882.
\textsuperscript{4} “Chips from a German Workshop”, Genesis and the Zend Avesta, p. 147.
Christianity. Let them but read Zend-Avesta, in which they profess to believe, and they will find that their faith is no longer the faith of the Yasna, the Vendidad and the Vispered. As historical relics, these works, if critically interpreted, will always retain a pre-eminent place in the great library of the ancient world. As oracles of religious faith, they are defunct and a mere anachronism in the age in which we live."

Even a superficial reader can see the strain of Christian fanaticism running through these lines. If Bhāratiya culture could exact occasional praise from the pen of a bigoted man like Max Muller, it was only due to its unrivalled greatness and superiority.

MAX MULLER AND JACOLLIOT: The French scholar Louis Jacolliot, Chief Judge in Chandranagar, wrote a book called ‘La Bible dans l’Inde’ in Samvat 1926. Next year an English translation of it was also published. In that book the learned author has laid down the thesis that all the main currents of thought in the world have been derived from the ancient Āryan thought. He has called Bhāratavarṣa ‘the Cradle of Humanity’.

“Land of ancient India! Cradle of Humanity, hail! Hail revered motherland whom centuries of brutal invasions have not yet buried under the dust of oblivion. Hail, Fatherland of faith, of love, of poetry and of science, may we hail a revival of thy past in our Western future.”

This book cut Max Muller to the quick and he said while reviewing

1. *Ibid.* The Modern Parsis, p. 180. To write about an unconscious approach of an anterior religion to the doctrines of a posterior faith can only become a person of ‘scientific’ mind like that of Max Muller. How repugnant to a biased Christian mind is the idea of Christianity borrowing anything from another ancient religion even when the similarity is so striking! And these very so-called unbiased pedagogues have not hesitated to attribute to Bhāratiya literature a Greek borrowing on the flimsiest excuse, i.e., where the similarity is not at all obvious but is strained.

2. Cf quotation from Winternitz after 3rd para from the beginning of this chapter. Probably Winternitz refers to Jacolliot.
it that "the author seems to have been taken in by the Brahmins in India".

**MAX MULLER'S LETTERS**: Personal letters give a true picture of the writer's inner mind. A person expresses his inmost feelings in the letters which he writes to his intimate relations and friends. Such letters are very helpful in estimating his real nature and character. Fortunately, a collection called the 'Life and Letters of Frederick Max Muller' has been published in two volumes. A few extracts from those letters would suffice to expose the mind of the man who is held in great esteem in the West for his Sanskrit learning and impartial judgment.

(a) In a letter of 1866 A.D. (V. Sam. 1923) he writes to his wife:

"This edition of mine and the translation of the Veda will hereafter tell to a great extent on the fate of India, .. It is the root of their religion and to show them what the root is, I feel sure, is the only way of uprooting all that has sprung from it during the last three thousand years." (Vol. I, Ch. XV, page 346)

(b) In another letter he writes to his son:

"Would you say that any one sacred book is superior to all others in the world? .. . I say the New Testament, after that, I should place the Koran,1 which in its moral teachings, is hardly more than a later edition of the New Testament. Then would follow according to my opinion the Old Testament, the Southern Buddhist Tripitaka, the Tao-te-king of Laotze, the Kings of Confucius, the Veda and the Avesta." (Vol. II, Ch. XXXII, page 339)

1. A clear indication of Anglo-Muslim alliance worked out by the English bureaucrats and later evident in a work like the Cambridge History of India and a hoard of other works.

(c) On 16th December 1868 A.D. (Sam. 1925) he writes to Duke of Argyl, the Minister for India:

"The ancient religion of India is doomed and if Christianity does not step in, whose fault will it be?" (Vol. I, Ch. XVI, page 378)

(d) On 29th January 1882 (Sam. 1939) he wrote to Sri Bairamji Malabari:

"I wanted to tell . . . what the true historical value of this ancient religion is, as looked upon, not from an exclusively European or Christian, but from a historical point of view. But discover in it 'steam engines and electricity and European philosophy and morality, and you deprive it of its true character." (Vol. II, Ch. XXV, pages 115-116)

(e) Max Muller grew so insolent and audacious that he started to challenge Indians in a direct foolhardy manner. It is clear from a letter written by him to N. K. Majumdar:

"Tell me some of your chief difficulties that prevent you and your countrymen from openly following Christ, and when I write to you I shall do my best to explain how I and many who agree with me have met them and solved them . . . . From my point of view, India, at least the best part of it, is already converted to Christianity. You want no persuasion to become a follower of Christ. Then make up your mind to work for yourself. Unite your flock—to hold them together and to prevent them from straying. The bridge has been built for you by those who came before you. STEP BOLDLY FORWARD, it will break under you, and you will find many friends to welcome you on the other shore and among them none more delighted than your old friend and fellow labourer F. Max-Muller." (Vol. II, Ch. XXXIV, pages 415-416)

Herein Max Muller claims to know 'the true historical value' of Vedic religion, but our history is going to expose the hollowness of
the learning and scholarship which he and his colleagues boast of possessing.

V. WEBER'S BIAS: At the time when Max Muller was busy besmirching the glory of Bhāratiya literature and religion in England, Albert Weber was devoting himself to the same ignominious task in Germany. We have already referred to the unstinted praise of the Bhāgavad-Gītā by Humboldt. Weber could not tolerate this. He had the temerity to postulate that the Mahābhārata and Gītā were influenced by Christian thought. Mark what he writes:

"The peculiar colouring of the Kṛṣṇa Sect, which pervades the whole book, is noteworthy; Christian legendary matter and other Western influences are unmistakably present . . . ."¹

The view of Weber was strongly supported by two other Western scholars, Lorinser² and E. Washburn Hopkins.³ Yet the view was so blatantly absurd that most of the professors in European universities did not accept it in spite of their Christian leanings. But the propagation of this wrong view played its mischief and was mainly responsible for the hesitation of the Western scholars (including the antagonists) to assign to the Mahābhārata a date, earlier than the Christian era.

WEBER AND BANKIM CHANDRA: I am not alone in holding this view.

This is what Bankim Chandra Chattopadhyaya, the well known Bengali scholar, has to say about Weber in his Krishnacharita, 4th chapter:

"The celebrated Weber was no doubt a scholar but I am inclined to think that it was an unfortunate moment for India

2. He wrote an article 'Die Bhagavad Gita' in samvat 1926.
3. 'India, Old and New', New York, 1902, p. 146. Also cf. his Religions of India, p. 429, Boston, 1895,
when he began the study of Sanskrit. The descendants of the German savages of yesterday could not reconcile themselves to the ancient glory of India. It was therefore, their earnest effort to prove that the civilization of India was comparatively of recent origin. They could not persuade themselves to believe that the Mahābhārata was composed centuries before Christ was born.”

WEBER AND GOLDSTUCKER: Weber and Boehtlingk prepared a dictionary of the Sanskrit language called the ‘Sanskrit Worterbuch, Prof. Kuhn was also one of their assistants. Being mainly based on the wrong and imaginary principles of philology, the work is full of wrong meanings in many places and is, therefore, unreliable and misleading. It is a pity that so much labour was wasted on account of sheer prejudice. The dictionary was a subject of severe criticism by Prof. Goldstucker which annoyed the two editors. Weber was so much upset that he stooped to use abusive language of the coarsest kind against Prof. Goldstucker. He said that the views of Prof. Goldstucker about the Worterbuch showed ‘a perfect derangement of his mental faculties’, since he did not reject the authority of the greatest Hindu scholars freely and easily. Replying to their undignified attacks Prof. Goldstucker exposed the conspiracy of Professors Roth, Boehtlingk, Weber and Kuhn which they had formed to undermine the greatness of ancient Bhāratavarṣa. He wrote:

“It will, of course, be my duty to show, at the earliest opportunity, that Dr. Boehtlingk is incapable of understanding even easy rules of Pāṇini, much less those of Kātyāyana and still less is he capable of making use of them in the understanding of Classical texts. The errors in his department of the Dictionary are so numerous .... that it will fill every serious Sanskritist with dismay, when he calculates the mischievous influence which they must exercise on the study of Sanskrit philology”.

1. An English translation from the Bengali version.
3. Ibid. p. 200.
4. Ibid. p. 195.
He further remarks: "that questions which ought to have been decided with the very utmost circumspection and which could not be decided without very laborious research have been trifled with in the Worterbuch in the most unwarranted manner".¹

Goldstucker was called upon by one of Boethlingk's men not only to have respect for 'the editor of Pāṇini...' (i.e. Boehtlingk), but even for the hidden reasons for foisting on the public his blunders of every kind.²

We know that there were no other 'hidden reasons' than their Christian and Jewish bias which impelled them to suppress the correct information of the Hindu grammarians and underrate and vilify Āryan civilization and culture, and at the same time to serve as tools of the British government towards the same end.

Professor Kuhn, who 'gave his opinion on the Worterbuch' was "an individual whose sole connection with Sanskrit studies consisted in handling Sanskrit books to those who could read them, a literary naught, wholly unknown, but assuming the airs of a quantity, because it had figures before it that prompted it on, a personage who, according to his own friends, was perfectly ignorant of Sanskrit".³

Provoked by the unwarranted flouting of the authentic Hindu tradition, Professor Goldstucker was compelled to raise his 'feeble but solitary voice' against the coterie of mischievous propagandists masquerading under the garb of 'scientific' scholars. He concludes his laborious work with the following significant remarks:

"When I see that the most distinguished and the most learned Hindu scholars and divines—the most valuable and sometimes the only source of all our knowledge of ancient India—are scorned in theory, mutilated in print, and, as consequence, set aside in the interpretation of Vaidik texts; .... when a clique of Sanskritists

1. Ibid. p. 197.
2. Ibid. p. 203.
3. Ibid. p. 203,
of this description vapours about giving us the sense of the Veda as it existed at the commencement of Hindu antiquity;—when I consider that the method of studying Sanskrit philology is pursued by those whose words apparently derive weight and influence from the professional position they hold; ........... then I hold that it would be a want of courage and a dereliction of duty, if I did not make a stand against these *Saturnalia* of Sanskrit Philology."

VI. MONIER-WILLIAMS, who revealed the real object of the purpose of the establishment of the Boden chair, thus delivers himself:

"Brahmanism, therefore, must die out. In point of fact, false ideas on the most ordinary scientific subjects are so mixed up with its doctrines that the commonest education—the simplest lessons in geography—without the aid of Christianity must inevitably in the end sap its foundations."  

"When the walls of the mighty fortress of Brahmanism are encircled, undermined, and finally stormed by the soldiers of the cross, the victory of Christianity must be signal and complete."

Therefore, we are justified in drawing the conclusion that his book, 'The Study of Sanskrit in Relation to Missionary work in India' (1861 A.D., London) was written with the sole object of promoting Christianity and ousting Hinduism. Inspite of this some of our Indian Sanskrit scholars call these European scholars, unbiased students of Sanskrit literature, whose sole aim has been to acquire knowledge for its own sake.

Again, expressing his deep rooted veneration for the Bible, Monier-Williams writes:—"the Bible, though a true revelation."  

4. *Indian Wisdom*, p. 143.
VII. RUDOLF HOERNLE: Rudolf Hoernle was the Principal of Queen’s College, Banaras, in Samvat 1926. At that time Svāmī Dayānanda Sarasvati, who later on founded the Ārya Samāja, happened to reach Banaras for the first time for the propagation of his mission. Dr. Hoernle met Svāmī Dayānanda on several occasions. He wrote an article on Svāmijī from which the following extract is noteworthy, because it reveals the real intention of many European scholars who take to the study of Sanskrit and ancient scriptures of Bhāratavarṣa. Hoernle says:

"...... he (Dayānanda) may possibly convince the Hindus that their modern Hinduism is altogether in opposition to the Vedas .... If once they became thoroughly convinced of this radical error, they will no doubt abandon Hinduism at once .... They cannot go back to the Vedic state; that is dead and gone, and will never revive; something more or less new must follow. We hope it may be Christianity, ......."

VIII. RICHARD GARBE: was a German Sanskritist, who edited many Sanskrit works. Besides these in 1914 he wrote a book for the missionaries, entitled "Indien und das Christentum." His religious bias is quite evident in this book.

IX. WINTERNITZ: The pride of the superiority of their own philosophy and religion and of the infallibility of their own conclusions has become so ingrained in the above-mentioned type of Western Sanskrit scholars that they feel no hesitation in giving expression to it brazen-facedly before the public. Reverent admiration of the philosophy of the Upaniṣads by Schopenhauer, often quoted by Bhāratiya writers, rankled in the heart of the Europeans, and as late as A.D. 1925 Prof. Winternitz thought it incumbent on him to denounce the sincere and heartfelt views of Schopenhauer in the following words:

"Yet I believe, it is a wild exaggeration when Schopenhauer says that the teaching of the Upaniṣads represents 'the fruit of

1. The Christian Intelligencer, Calcutta, March 1870, p. 79.
the highest human knowledge and wisdom' and contains 'almost superhuman conceptions the originators of which can hardly be regarded as mere mortals ....'."\(^1\)

Not content with his invective against the Upaniṣads he had the audacity to deprecate even the greatness of the Vedas by saying:

'It is true, the authors of these hymns rise but extremely seldom to the exalted flights and the deep fervour of, say, religious poetry of the Hebrews."\(^2\)

This vilification did not remain confined to Sanskrit scholars alone, but through them it percolated into the field of Science. Not knowing a word of the exact and multifarious scientific knowledge of the ancient Hindus, Sir William Cecil Dampier writes:

"Perhaps the paucity of Indian contribution to other sciences (than Philosophy and Medicine) may in part be due to the Hindu religion".\(^3\)

The climax of hatred against Hinduism is seen in the highly mischievous and provoking remarks like the following even in popular literature:

(a) "The curse of India is the Hindoo religion. More than two hundred million people believe a monkey mixture of mythology that is strangling the nation." "He who yearns for God in India soon loses his head as well as his heart".\(^4\)

(b) Prof. McKenzie, of Bombay finds the ethics of India defective, illogical and anti-social, lacking any philosophical foundation, nullified by abhorrent ideas of asceticism and ritual and altogether inferior to the 'higher spirituality' of Europe. He devotes most of his book

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1. Some Problems of Indian Literature, Calcutta 1925, p. 61.
‘Hindu Ethics’ to upholding this thesis and comes to the triumphant conclusions that Hindu philosophical ideas, ‘when logically applied leave no room for ethics’; and that they prevent the development of a strenuous moral life.”¹

It is a matter of serious mistake on the part of a Government which is anxious to win the friendship and sympathy of Bhārata to allow such heinous type of literature as Ripley’s to be published. And again, it is a matter of regret that such books, whether published in India or abroad, are not taken notice of by our politicians and have not been banned by our National Government. Not only is our Government indifferent to the interdiction of such slanderous literature, but even our Universities not only prescribe but recommend for higher study books on Bhāratiya history and culture written by foreign scholars who lose no opportunity of maligning our civilization openly or in a very subtle way.

Remarks like those of McKenzie on the ethics of a country from whose Brahmanas the whole world learnt its morality and rules of conduct,² are nothing short of blasphemy and national insult. The irony of the situation is that, instead of being condemned such persons receive recognition and honour from our educationists and political leaders.

MOST BHĀRATIYA SCHOLARS AND POLITICIANS UNAWARE OF THIS BIAS: We have sufficiently exposed the mentality of this type of Western scholars. They received enormous financial aid from their Governments and also from the British Government in India, which they freely used in writing articles, pamphlets and books propagating their reactionary views in a very subtle and disguised manner. It was their careful endeavour not to give themselves away and to mislead the world and the people of Bhāratavarṣa under the cloak of scholarship and impartiality. They might have pretty well succeeded in their work had not their apple-cart

¹. Vide ‘Ethics of India’ by E. W. Hopkins, Preface, pp. x and xi, New Haven, 1924.
². Manu, II. 20.
been upset by Svāmi Dayānanda Sarasvati, who ruthlessly exposed their nefarious designs. Svāmijī was a man of unique personality, indomitable courage, keen intellect and far-reaching vision and imagination. He had come in contact with many European scholars of his time. He had met George Buhler, Monier Williams,1 Rudolf Hoernle, Thibaut and others who had worked with Christian zeal in the field of Sanskrit research. He was the first man whose penetrating eye could not fail to see through the ulterior motives of their research work, although the common run of people in Bhāratavarṣa and even most of the learned men in the employ of the Government here had permitted themselves to be deluded by their so-called profound scholarship, strict impartiality, scientific and liberal outlook. He gave a timely warning to the people of his country and to a great extent succeeded in saving them from the clutches of these pseudo-scholars and clandestine missionaries.

We have studied almost the entire literature produced by generations of Western scholars and have thoroughly examined it with an open mind. We have arrived at the conclusion that there is a definite tinge of Christian prejudice in the writings of most of these scholars, which is responsible for discrediting all that is great in Bhāratavarṣa. The ultimate aim of the writers seems to be the proselytization of the people of this land to Christianity by instilling into their head in a subtle manner the inferiority of their indigenous religion and culture.

1. Monier Williams himself writes of his meeting:—“Dayanand Sarasvati, ...... I made his acquaintance at Bombay in 1876, and was much struck by his fine countenance and figure. There I heard him preach an eloquent discourse on the religious development of the Aryan race. He began by repeating a hymn to Varuṇa (IV. 16) preceded by the syllable Om—prolating the vowel in deep sonorous tones.” Brahmanism and Hinduism. M. Williams, 4th ed. 1891, p. 529.

“In one of my interview with him, I asked him for his definition of religion. He replied in Sanskrit:—‘Religion (धर्म) is a true and just views (स्वास्त) and the abandonment of all prejudice and partiality (पक्षपातात्मकता)—that is to say, it is an impartial inquiry into the truth by means of the senses and the two other instruments of knowledge (प्रमाण), reason and revelation.” Ibid. (p. 530).
But truth can never remain hidden for long. Now some modern scholars of Bhāratavarṣa have also begun to see to some extent, though not thoroughly, through the thin veneer of European scholarship, e.g.:—

I. Prof. V. Rangacharya writes:—

"Incalculable mischief has been done by almost all the English and American scholars in assuming arbitrarily the earliest dates for Egypt or Mesopotamia—dates going back to B.C. 5000 at least—and the latest possible dates for Ancient India on the ground that India borrowed from them."¹

II. Sri Nilakanta Śastri, the Head of History Department of Madras University, although a supporter of many untenable Western theories, had to write:—

"What is this but a critique of Indian society and Indian history in the light of the nineteenth century prepossessions of Europe? This criticism was started by the English administration and European missionaries and has been nearly focussed by the vast erudition of Lassen; the unfulfilled aspirations of Germany in the early nineteenth century, doubtless had their share in shaping the line of Lassen's thought."²

III. Sri C. R. Krishnamacharlu, Ex-Epigraphist to the Government of India, having realized the ulterior motives of European writers, has expressed his views more strongly. He writes:—

"These authors, coming as they do from nations of recent growth, and writing this history with motives other than cultural, which in some cases are apparently racial and prejudicial to the correct elucidation of the past history of India cannot acquire testimony for historic veracity of cultural sympathy."³

². All India Oriental Conference, December 1941, Part II, p. 64, printed in 1946.
IV. Prof. R. Subba Rao, M.A., L.T., in his Presidential Address, (Sectional), Sixteenth Session of Indian History Congress, Waltair, (29th December, 1953) writes :—

"Unfortunately, the historicity of Purânas and their testimony has been perverted by certain Western scholars who stated rather dogmatically that the historical age cannot go back beyond 2000 B.C., and that there is no need for fixing the Mahâbhârata war earlier than 1400 B.C. They accused the Brahmins of having raised their antiquity and questioned the authenticity of the Hindu astronomical works."

Conclusion

In short, the foregoing pages make it clear that it was this Christian and Judaic prejudice which :

(a) did not allow the real dates of ancient Bhâratiya history to be accepted by the occidental scholars, who were always reluctant to give to the Vedas a higher antiquity than the earliest portion of the Old Testament and to place them beyond 2500 B.C.

Even the school of Paul Deussen, A. W. Ryder and H. Zimmer, which followed Schopenhauer in the appreciation of ancient Indian intellect, but which did not work directly on chronology, could not throw off the burden of these extremely unscientific, fictitious dates.

(b) gave rise to the two interrelated diseases of Western Indologists; firstly the disease of myth, mythical and mythology, according to which Brahmâ, Indra, Viśnu, Parvata, Nârada, Kâsyapa, Purûravâs, Vasiṣṭha and a host of other ancient sages have been declared as mythical. Nobody ever tried to understand their true historical character apprehending that the dates of Bhâratiya history would go to very ancient periods ; and secondly, as a corollary to the above,

the disease of ‘attribution’ and ‘ascription’, under which the works of these and other sages have been declared to be written by some very late anonymous persons who are said to have ascribed or attributed them to those ‘mythical’ sages.

(c) brought to the fore-front, the most fanciful and groundless theory of the migration of the Aryans into India, according to which the very existence of Manu, the first Crowned King of Bhārata, Egypt etc.; Ikṣvāku, Manu’s glorious son; Bharata Chakravarti, the glorious son of Śakuntalā; Bhagīratha, who changed the course of the Ganga; Kuru, after whom the sacred sacrificial land is called Kurukṣetra; Rāma, the son of Daśaratha and a number of other kings is being totally denied.

(d) was responsible for the altogether wrong translations of Vaidika works, and misrepresentation of Vaidika culture.

(e) did not allow the acceptance of Sanskrit, as being the mother language of at least the Indo-European group; as at first very ably propounded by Franz Bopp, and often mentioned by ancient Indian authors.

We are not sorry for all this, for, nothing better could be expected from such biased foreign pioneers of Sanskrit studies.

With these brief remarks we earnestly pray that the light of truth may dawn on every thinking and learned man of Bhāratavarṣa, so that in these days of political and individual freedom he may shake off the yoke of intellectual slavery of the west.
NON-VIOLENCE IS SUPREME IN RELIGIOUS SCRIPTURES

Non-violence has been accorded a very high position in the scriptures of the Hindus as well as those of other faiths. It is evident from the citations given below:—

1. मा हिस्यान्त सर्वभूतानि
Do not kill any living being.

2. In the Pāñjala Yogasūtra, (2.30) āhīṃsā is the first of the five yamas.

अहिःसयास्तब्बक्कोल्लादिपरिमहा यमा: (साधनपाद २०)
Maharṣi Vedavyāsa in his commentary defines Āhīṃsā as follows—

तत्ताहिःसय सर्वथा सर्वेदा सर्वभूतानामनन्दिः
Having no ill feeling for any living being in all manners possible and for all times is called Āhīṃsā.

3. अहिःसया च भूतानामममोत्तत्वाय कल्पते (मनुस्मृति ६.६०)
By not killing any living being, one becomes fit for salvation. (Manusmṛti 6.60)

अहिःसया तत्त्वत् (मनुस्मृति ६.७५)
By non-violence, one attains the supreme state, the paramapada. (Manusmṛti 6.75)

Manu in 10.63 in his prescription of duties for all human beings, has given priority to āhīṃsā even over truth etc.

अहिःसया सत्यस्तब्बयं शौचमिन्द्रक्रियानिर्देशः (मनुस्मृति १०.६३)
Non-Violence is Supreme in Religious Scriptures

4. धर्मां च यथाहिसाभायदानं वरेण्यकमः (आदिपुराण १.१६)
   Just as ahimsā is highest among all religions, similarly granting of fearlessness (Abhaya-dāna) is the highest of all gifts (dāna).
   (Ādipurāṇa 1.19)

5. प्रतिशान्ति यथा नयः समुद्रविषयकः: ।
   सर्वेऽपभास्व विहिसायं प्रतिशान्ति तथा दूढः ॥ (पद्मपुराण, उत्तर २४३.३)
   Just as rivers following straight or crooked path enter the ocean, likewise all sins (adharma) surely converge into violence (himsā) that is, himsā is the greatest sin. (Padmapurāṇa, Uttara 243.6)

6. सत्यं न सत्यं खलु यद्र हिसाः (देवीभागवत ३.११.३६)
   The truth which involves violence is not a truth.
   (Devībhāgavata 3.11.36)

7. श्रुयेत स्विचिद्य शोचं यथापदते: पर्याप्तितमः ।
   बाह्यं नित्यनिग्नवन्यमः: शौचमहिसानमः ॥
   अद्रम्भं शुद्धयन्ति गात्रारिण बुद्धिप्रसन्नं शुद्धयति ।
   अहिस्त्या च भूतात्मा मनस्तन्त्येण शुद्धयति ॥
   (बौध. ३.५०.२३-२४)
   Purification is of two kinds. Outer purification is effected by removal of adherences and inner purity is effected by ahimsā. The physical body is purified by water; intellect is purified by knowledge; the spirit (atma) is purified by ahimsā and the mind is purified by truth.
   (Baudhāyana Dharmasūtra 3.10.23-24)

8. The Baudhāyana Dharmasūtra (3.10.14) accords a premier position to ahimsā in the various kinds of tapas.

9. Even Bhagavān Śrī Kṛṣṇa while replying to the queries of Uddhava has given priority to ahimsā harmlessness or non-violence, while describing yama-niyama in Śrīmad-Bhāgavata. (11.19.33-35)
Bhagavān Kapiladeva also has given priority to *ahimsā* over truth etc. while preaching ‘yoga’ to his revered mother Devahūti in Śrimad-Bhāgavata 3.28.4.

Enumerating His glorious manifestations, Lord Kṛṣṇa said to Uddhava in Śrimad-Bhāgavata 11.16.23—“Of all sacred vows I am (the vow of) harmlessness *ahimsā*—द्वातानामविहिंसनम्”


नताद्रशः परो धर्मं दृष्टां सद्यममिच्छुतानम् ।
न्यासो दण्डपत्य भूतेषु मनोवाचकायाः प्रत्येकः ॥

(Śrimad Bhāgavata VII. 15.8)

For men seeking true piety there is no other such virtue as abstinence from violence to living beings, perpetrated through mind, speech and body.

10. अहिंसा तत्त्वमक्रोधः (गीता १६.२)

Among *daivi-sampad* qualities, *ahimsā* gets priority over truth.

(Gītā 16.2)

11. परम धर्मं भूति विदित अहिंसा। (रामचरितमानस ७.१२०/२२)

*Aḥimsā* is known to be the highest religion in Śruti.

(Rāma-carita-mānasā VII. 120/22)

12. In the Pañcha-tantra by Viṣṇu Śarmā, where practical knowledge is illustrated by way of stories, *ahimsā* is described and praised as the prime religion. In the third section Kākolukīya it is said :

हिंसकायथयि भूतानि यो हिंसति स निर्विभवः।
स याति नरां घोरं रक्तं कि पुनः शुभानि च ॥

meaning thereby, that he who kills even ferocious animals without any reason or justification, is a cruel person and he goes to infernal hell; what to speak of one who kills innocent living beings,
Stress has been laid on ‘ahimsā’ (non-violence) at several places in the Mahābhārata. Some extracts are quoted below. The references to chapter and verse are from the Gitā Press edition followed by the Bhandarkar Research Institute edition.

**VANA-PARVA**

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<th>Sanskrit Text</th>
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Discourse on ‘ahimsā’ versus ‘himsā’ by Dharma-Vyādha. The whole chapter deals with the subject.

**UDYOGAPARVA**

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**SANTIPARVA. Raja-dharma-anuśāsana:**

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वेप्पानुशास्त्रं सत्यं चाप्पहिसा तप आर्जयम्।
अहिंसको धान्तुत: स अभासासमहिति।
अहिंसा सत्यवचनमानुशास्त्रं दमो बृणा॥
पतत् तपो विदुर्वीरा न शरीरस्य शोषणम॥
अहिंसा: सर्वभूतेषु सत्यवाक् सुदृढ्ब्रतः।

SANTIPARVA Apad-dharma:
अहिंसा सत्यवचनं द्वामिन्द्रियनिग्रहः॥
पतत्वम् हि महाराज तपो नावशनात् परम्॥
अहिंसा चैव राजेन्द्र सत्यकारस्त्रयोदश॥

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अहिंसा सत्यमकोषः सर्वाध्रमगतं तपः।
अहिंसा सत्यवचनं सर्वभूतेण चार्जयम्।
क्षेम चैवचार्यमाण्यं यथेते स सुखी भवेत्॥
अहिंसकः समः सत्यो धृतिमान् नियतेन्द्रयः।
शरणः सर्वभूतानं गतिमानोल्यत्वमाम्।
अनुभाविद्विजयं वृच्छेदिन्त्वाणां महात्मनाम्।
अहिंसानिद्रितं कर्म हि चैव परत्र च।
अहिंसा सर्वभूतेम्यो धर्मेन्यो व्यायस्व मताः।
अनुशास्त्रं क्षेम शान्तिरहिसा सत्यमार्जयम्।
पन्थानो ब्रह्मणंस्वते पते: प्राप्तोति यत्तयम्।
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तथा कामकतं नास्य चिह्नितासुनुक्षिप्तः।

80.4
79.6; 80.6
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अहिंसा चानुर्नायक्यं व चितिविष परिधः । 321.5 ; 309.4
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स प्रवनो देव: सेवित्वे मा घोसधर्मम पदा रूपः ॥
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ANUSĀŚANAPARVA  Dāna-dharma

अहिंसा सत्यमकोष्ठ आनुश्रुत्यं दमस्तथा ।
आर्जं चैव राजेन्द्र निश्चितं धर्मं लक्षणम् ॥
अहिंसाचालयोपश्च स राजन् केतनक्षमः ।
अहिंसानिरता ये चतान् । नमस्यायमि केशव ।
अहिंसा दम आर्जः । तत्प्राच मानमहिति ।
अहिंसाया: फलं सर्पं दीर्घाया जनम वै कुले ।
अहिंसा सच्चिदेशम् । सत्यं महत्वमभूताय तेऽ
अहिंसानिरतो नित्यं जुधानो जातवेदसम् ।
पद्मिरेश स दलेल्लु निधयते नात्र संशयः ।
अहिंसा सच्चिदनामाः ।
अहिंसा सत्यचन्दनं । गाहिस्थियो धम्म उत्तमः ।
उपवासाधर्माऽत् हालिः: सत्यवादिनः ।
संस्त्रेढः: प्रत्यं गन्धरखः: सह मोदक्तं नामायः ।
अहिंसा सत्यमकोष्ठं दानमेतदचतुष्ठत्यमु ।
अहिंसया च दीर्घायुरिति प्राहुमंनोशिपः ।
107.7 ; 110.6.7
108.4 ; 111.4
141.25 ; 128.25
142.38 ; 130.38
162.23 ; 147.22
163.12 ; 149.11

ASVAMEDHAPARVA:

अहिंसा सत्यं माज्यं धम्मं उत्तमम् ।
अहिंसेति प्रतिवेष्यं यदि वध्यमायत: परम् ।
28.16 ; 28.16
28.17 ; 28.17
CHRISTIANITY ON NON-VIOLENCE

1. For 'meat' destroy not the work of God. (Romans 14.20)

2. It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak. (Romans 14.21)

3. Sacrifice and offering thou didst not desire, mine ears hast thou opened; burnt offering and sin offering hast thou not required. (Psalms 40.6)

4. I will take no bullock out of thy house, nor he goats out of thy folds. (Psalms 50.9)

5. For every beast of the forest is mine, and the cattle upon a thousand hills. (Psalms 50.10)

6. I know all the fowls of the mountains, and the wild beasts of the fields are mine. (Psalms 50.11)

7. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof. (Psalms 50.12)

8. Will I eat the flesh of bulls, or drink the blood of goats? (Psalms 50.13)

9. I will have mercy and not sacrifice. (Mathews 9.13)

10. He that killeth an ox* is as if he slew a man ,he that sacrificeth a lamb, as if he cut off a dog's neck. (Issiah 66/3)

* According to dictionary 'OX' represents both male and female of Cow progeny.
Non-Violence is Supreme in Religious Scriptures

How strange that inspite of the provision in their scriptures that killing of the bovine species is like human murder, the Christians are the biggest cow-killers and beef-eaters and even persuade others to do so for their selfish ends.

ZARATHUSTRA RELIGION

The Parsi Zarathustra religion has also attached great importance to *ahimsā* and it considers meat as very impure. Mr. Dastur Khurshedji, the High Priest of the Wadia Temple, Bombay has written in his letter dated 7-2-1969:

1. Our religion has the attribute—

   "Not advocating compulsion and violence"

   (Naida-Snaithishem)

2. Any cruelty to animals is prohibited;
   and protection or kindness is advocated.

3. It is pointed out that at the final 'judgement' (Resurrection) man's food should consist of vegetarian products; and none would kill living creatures for food.

4. The sacred hymns of Zarathustra emphasise our homage (*nemo*) to the animal kingdom. All life is sacred.

5. Animal sacrifices are forbidden and none of our rituals ever offer meat. Nay, it has to be far away from sacred precincts.

   Although many Parsi friends take meat against their religion, their priest Shri Dastur Khurshedji is completely vegetarian.
WHAT TO DO IF THERE IS CONTRADICTION BETWEEN ŚRUTI AND SMṚTI?

In case Smṛti provision is against the provision of Śruti, Smṛti provisions become inoperative. If the Śruti is not against, then it has to be presumed that in Śruti also there must have been provisions similar to Smṛti but by the passing of time, the same is lost and is not traceable. (Jaimini Pūrva Mīmāṃsā Darśan 1.3.3)

These are the duties prescribed for those who are not addicted to artha and kāma. For those who are anxious to know dharma, truti is the best proof. (Manu 2.13)

Those (या:) Smṛtis (स्मृतय:) and those (याश्च काश्च) despicable systems (कुष्ठय:) which are not based on the Veda (वेदवाणः:) are all (सर्वस्तः:) futile (निष्क्रियः:) for (हि:) they (तः:) are declared (स्मृतः:) to be founded on dark ignorance (तमोनिष्टः:) (Manu 12.95)

In case of contradiction between śruti and smṛti, the former is to be given more weight. Where there is no contradiction, good
people should perform actions ordained by smṛti as if they were prescribed by śruti. (Jābāla)

श्रुत्यासह विरोधेन बाध्यते विषयं चिना। (भविष्यपुराण)

In case of contradiction with śruti, smṛti becomes inoperative and ineffective. (Bhaviṣya-purāṇa)

Śrī Mādhavācārya alias Śrīnandatīrtha has quoted passages from Vedic texts and Purāṇas at certain places in his commentary on the Brahmaśūtra and he has clearly specified:

पुराणोपज्ञायाय चेद एवं न बापर:।
तद्विरोधे कथं मानं तस्क्र न भविष्यति॥

This basis of Purāṇas is Veda and nothing else. As such, how can they be taken as authentic against Vedic provisions?
IS BEEF EATING PRESCRIBED IN THE BHADARANYAKA UPIANISAD?

Notorious importance has been attached to Raja Rajendralala Mitra's 'Beef in Ancient India', published as a booklet by Manisha Granthalaya (Private) Ltd., Calcutta. On pages ii & iii of its 'Preface' a passage from the Brhadaranyaka Upanisad (6th Chapter, 4th Brähmana, 18th kaṇḍikā), has been cited and interpreted as the 'eating of beef-preparation by a couple desirous of begetting a son learned in all the Vedas'. This verse is invariably quoted by almost all who support beef-eating in the Vedas. Shri Panduranga Vaman Kane, M.A., LL.M., Advocate, High Court, Bombay, has also referred to it in Chapter XXII 'Bhojana—flesh-eating' of his 'History of Dharmasāstra', Vol. II, Part II, published by the Bhandarkar Oriental Research Institute, Poona. Later scholars like Dr. R. C. Majumdar, Honorary Head of the Department of History, Bharatiya Vidya Bhawan, Bombay, in the chapter 'Food and Drink', ('History and Culture of the Indian People', chapter XXI, page 577) have relied on Kane's History of Dharmasāstra for supporting the contention of beef-eating. Shri A. B. Shah, Professor of Mathematics and Statistics at the Universities of Poona and Bombay for about 20 years, now Director of Programme in India for the Congress for Cultural Freedom, author of 'Scientific Method & Planning for Democracy' and other essays, in the 'Introduction' to his book 'Cow Slaughter—Horns of a Dilemma', has emphatically supported beef-eating on the basis of the same controversial verse of the Brhadaranyaka Upanisad. This article intends to discuss this oft-cited verse. It reads as follows:

अथ य इच्छेतुः पुत्रेः मे पण्डितो विषीतः समितिगमः शुभ्रेष्ठितां वाचं भाषिता जाहेत सर्वानं बैद्धानुयुक्तीं सर्वमायुरियाद्विति मांसोद्वं पाचयित्वा सत्प्रसंस्तमश्चतातामाशीवरी जनयित्वा अक्ष्येण धार्मिकं वधा।।

(बहदारण्यक उपनिषद् ६.४.१५)
In the ‘Preface’ of the ‘Beef in Ancient India’, this verse has been translated into English as follows:

“And if a man wishes that a learned son should be born to him, famous, a public man, a popular speaker, that he should know all the Vedas and that he should live to his full age, then after having prepared boiled rice with meat and butter, he and his wife should both eat, being fit to have offspring. The meat should be of a fullgrown or of an old bull.”

Mr. Robert Earnest Hume, Ph.D., D. Theol., Professor of the History of Religions at the Union Theological Seminary, New York, has translated this verse in different words but the idea is the same, except that in place of ‘full grown or old bull’ he has interpreted the meat as ‘either veal or beef’.

The controversial words are interpreted by the two authors as follows:

<table>
<thead>
<tr>
<th>Rajendralala Mitra</th>
<th>Robert Earnest Hume</th>
</tr>
</thead>
<tbody>
<tr>
<td>Māṁsaudanam</td>
<td>boiled rice and meat</td>
</tr>
<tr>
<td>Aukṣena</td>
<td>meat of a fullgrown bull</td>
</tr>
<tr>
<td>Arṣabheṇa</td>
<td>meat of an old bull</td>
</tr>
</tbody>
</table>

In English usage ‘veal’ is the flesh of a calf and beef that of a grown-up animal.

If it be accepted that rice with veal, meat of a full-grown or an old bull, cooked in butter, would beget a son, blessed with the learning of all the Vedas, then the Western people, who are almost all beef-eaters, should have all acquired this learning. Let us examine the interpretation of this verse in its appropriate context. The four verses immediately preceding the said controversial verse in the Brhadāraṇyaka Upaniṣad read as follows:

श्यै इत्तेत्र पुज्जः मे शुक्लो जायेत बेदमनुभवीत सर्वामायुरियादिति
क्षीरींद्रं पाचयित्वा सपिष्पन्नमस्तीयातामीश्वरीं जनवितबै॥१६॥
These four verses, according to all the translators, give dietary prescriptions for begetting progeny which is well versed in one or more Vedas as follows:

- for a son, proficient in one Veda, diet of rice cooked in milk, and mixed with ghee;
- for a son, proficient in two Vedas, diet of rice cooked with curd, mixed with ghee;
- for a son, proficient in three Vedas, diet of rice cooked in water, mixed with ghee; and
- for a learned daughter, diet of rice cooked in til (sesamum), mixed with ghee.

According to Western scholars, the chronological order of the four Vedas is as follows:

(i) Rg-Veda; (ii) Yajur-Veda; (iii) Sāma-Veda; and (iv) Atharva-Veda.

If the sequence of the Vedas in the above-quoted verses of the Brhadāranyaka Upaniṣad is taken to correspond to the order in which the respective Vedas have appeared, then the diet prescribed for a couple to acquire a son well versed in one or more of the Vedas will be as follows:

(i) For Rg-Veda, diet of rice and milk, mixed with ghee;
(ii) For Rg, and Yajur-Vedas curd,
(iii) For Rg, Yajur, & Sāma Vedas \{\text{diet of rice and water, mixed with ghee}\}

(iv) For Rg, Yajur, Sāma & Atharva Vedas \{\text{diet of rice and beef, mixed with ghee}\}

If the above interpretation is accepted, beef diet has been enjoined for the acquisition of the knowledge of the Atharva-Veda only.

The above verses do not indicate a diet of the meat of smaller animals like goat, sheep or others for acquiring a child proficient in one or two or three of the Vedas. Then how can it be justified that beef diet has been prescribed for begetting a son learned in the four Vedas, particularly for the Atharva Veda. Let us consider the question further and in greater details.

Just as the English word 'flesh', besides meaning 'muscular tissues of an animal', also means 'soft pulpy part of fruits and vegetables' and 'meat', besides meaning 'flesh of an animal', also means 'anything eaten as food for nourishment', the Sanskrit word Mānsa also means 'soft pulpy part of fruits and vegetables, etc.' The readers can consult any Sanskrit dictionary. Similarly, the peel of a fruit is called skin; its hard part is called bone and fibres are called ligament or nerves etc.

'PRASTHAM KUMĀRIKA-MĀMSAM ĀNAYA' in Sanskrit could mean 'bring a seer of girl's flesh', but it means only 'bring a seer of the fleshy pith of the medicinal plant called kumāri (Hindi—ghikvār).

There are several words in Sanskrit which mean a particular animal or which refer to parts of their body, but primarily they are the names of medicinal plants.

\textbf{Go-danti} \begin{itemize}
\item cow's-teeth; a kind of medicinal plant; yellow orpiment (Monier-Williams); a white mineral substance (Monier-Williams)
\end{itemize}

\textbf{Go-kṣura} \begin{itemize}
\item cow's hoof; a medicine called gokharu; \textit{Tibulus lanuginosus}, suṣruta (Monier-Williams).
\end{itemize}
Go-jihvā, cow's tongue; Ayurvedic medicine called gajwan or gojwan (its leaf is rough like cow's tongue); name of a plant Phlomis or Premna esculenta (Monier-Williams).

Ajā karṇa, goat's ear; asana arjuna (आसन अर्जुन) tree whose parts are used in the preparation of medicine; the tree Terminalia Alata Tomentosa (Monier-Williams).

Ajā, she-goat; plant whose bulb resembles the udder of a goat (Monier-Williams).

It would be blasphemy if one interprets these words only as parts of the body of a cow or goat or the animal itself.

The chapter VI-4 of the Brhadāraṇyaka Upaniṣad deals with the subject of begetting learned progeny according to one's own desire. The very first verse of this chapter is:

एषां वै भूतानां पृथिवीलयस् पृथिव्यया आपोपामोपययः, ओषधीनाः पुष्पयोगे, पुष्पाणां फलानि, फलानां पुष्पः, पुष्पस्य रेतः।

which means—

"Verily, of all created things here, earth is the essence; of earth, water is the essence; of water, medicinal plants are the essence; of medicinal plants, flowers are the essence; of flowers, fruits are the essence; of fruits, man is the essence; of man, semen is the essence.

In this chain from earth to semen (seed of the human species), no mention has been made of anything connected with animal flesh. The specification of the plant kingdom clearly indicates that high class semen needed to beget high class progeny, can be produced by fruits of medicinal plants only and not from any kind of animal flesh.

The word 'aukṣeṇa' is from 'Ukṣa'. It will be relevant here to quote the various meanings of this word from the famous Sanskrit-English Dictionary compiled by Monier-Williams. They are as follows:
Beef Eating Prescribed in the Brhadāraṇyaka Upaniṣad?

(i) a bull (as impregnating the flock);
(ii) name of 'soma' (as sprinkling or scattering small drops);
(iii) one of the eight chief medicaments (ṛṣabha).

The word 'āṛṣabheṇa' is derived from the word 'ṛṣabha'. The said Dictionary renders this word as follows:

(i) a bull (as impregnating the flock);
(ii) a kind of medicinal plant (Suśruta, Bhāva-Prakāśa);
(iii) Carpopogon Pruriens (Caraka).

The well-known Sanskrit-German Dictionary under the title Sanskrit-Wörterbuch published by the Imperial Academy of Sciences, St-Petersburg in 1855, explains the word 'ukṣa' as dripping or trickling soma. The Dictionary has cited the word from various mantras 1.135.9, 9.83.2, 9.85.10, 9.86.43, 9.89.2, 9.95.4 of the Rg-Veda.

A few more meanings are ascribed to these two words, but they are not relevant here.

'SOMA' in Monier Monier-Williams' Sanskrit-English Dictionary is 'Juice of soma plant' where soma plant itself is said to be a climbing plant Sarcostema Viminalis or Asclepias Acida; a drug of supposed magical property. 'Soma' is interpreted as 'nectar' as well. Almost similar interpretations of the soma plant are given in other indigenous dictionaries also.

The concluding words of the above verse are 'aukṣeṇa vā ṛṣabheṇa vā, which stand for 'either ukṣa or ṛṣabha'. As such ukṣa and ṛṣabha must be two different things and not one and the same thing. According to the dictionaries, ukṣa does not mean 'go-vatsa' or calf, while both words ukṣa and ṛṣabha, if interpreted as an animal of the bovine species, will mean bull (as impregnating the flock) i.e. one and the same thing. Hence the word ukṣa and ṛṣabha, with the conjunctions 'either' and 'or', cannot mean one and the same thing i.e. bull (as impregnating the flock). By adding the conjunctions 'either ... or' to 'ukṣa' and 'ṛṣabha' the seer of the verse must have intended to represent two different things. In the field of medicine 'ukṣa' may also mean 'ṛṣabha', but with the words 'either and 'or' added with the words 'ukṣa' and 'ṛṣabha',
**uktii** cannot mean ‘jętabha’. As such ‘ukṣā’ stands for ‘soma’ (as sprinkling or scattering small drops) and ‘jętabha’ signifies a medicinal plant as described in the Caraka-Saṁhitā, Suśruta-Saṁhitā and Bhāva-Prakāśa.

In Caraka-Saṁhitā, Volume I, Chapter IV. 13, the first mahākaśāya consisting of ten medicines, among which ‘jęabhaka’ is one, are termed as ‘jivaniya’ or energy-increasing. The text is as follows :-

```
1  2  3  4  5  6  7-8
jeevakarmano meda mahamedita kākoli kṣīrokaṅkali mudgamaṇaparīn
9  10
jeevanī mahubhakṣitī dhavāmaṇī jeevanīyāni bhūtāni.
```

In the 38th Chapter of the sūtra-sthāna of the Suśruta-Saṁhitā, which is named as dravya-saṅgrahāniya, ‘jęabhaka’ is one of several items.

In Bhāva-Prakāśa, Pūrṇa-khaṇḍ ‘jęabhaka’ is one of the eight medicaments. The text is as follows :-

```
1  2  3-4  5-6  7  8
jeevakarmano mede kākolyo mūrdhvrūḍkhë ॥१२॥
```

Among the various qualities of aṣṭa-varga or the eight medicaments, the most important are : brhaṇa aphrodisiac ; śukra-janaka—semen-producing ; and bala-bardhaka—tonic.

It is further mentioned there that the ‘jęabhaka’ medicine is found on Himalayan peaks. It is shaped like the horn of a bull.

From the several references quoted above as well as from verses 1, 14, 15, 16 and 17 of the same chapter of Bṛhadāraṇyaka Upaniṣad, it is amply clear that ‘ukṣā’ and ‘jęabhā’ in verse 18 can mean only two different medicinal plants referred to in Ayurvedic texts and not the meat of a calf or an ox (whether full-grown or old) in any case.
Is Beef Eating Prescribed in the Brhadāraṇyaka Upaniṣad?

Commentary of Jagadguru Ādi-Śaṅkarācārya

Jagadguru Ādi-Śaṅkarācārya’s Sanskrit Commentary on controversial kaṇḍikā 6.4.18 of Brhadāraṇyaka Upaniṣad, is often cited in favour of the prescription of beef. Some contend that it is evident from this commentary that even Jagadguru Ādi-Śaṅkarācārya has accepted the prescription of partaking of rice cooked with beef for a couple desirous of begetting progeny well-versed in the four Vedas. The wording of the commentary is as follows:

“विषिष्ठ गीतो विगीतः प्रक्ष्यात इत्यथः। समितिःगमः समां गच्छतीति
प्रमोक्ष्यात इत्यथः। पाणिड्यस्य पृथगग्रहणातू। शुभ्दृष्टिःं श्रोतुमिनिःए रमणीयाः
वाचं माषिता संस्कृताया अर्थवत्या वाचो माषितित्यथः।

मांसमिस्रमोदोऽ मांसौदनमः। तन्मांसविंयमार्थमाहे-औष्णेण वा
मांसेन। उष्ण सेवनसमयः पुण्यस्वत्तदीवं मांसम्। ऋणमस्ततातोद्वयिचक
व्यास्त्वत्तदीयमार्थं मांसम्।”

There is no difference of opinion about the translation of the first part of the commentary which is as follows:

“One whose importance is sung in varied ways is called vigīta. Vigīta i.e., renowned. Samitisingama i.e., a fearless or undaunted person who attends the assembly of the learned. As learned has been specified separately in the text, the word samitisingama has not been taken in the sense of a scholar or learned person. Suṣrāṣṭā is affable in speech, speaker of charming expression, i.e., a coherent speaker endowed with saṃskāras”.

The meaning of the latter part is as follows:

“Cooked rice mixed with māṁsa is māṁsaudana. The māṁsa is further specified as: that of ukṣā, ukṣā is a puṅgava potent in impregnation; or that of a ṭṣabha of vayās exceeding that of ukṣā”.
This is the literal meaning. Jagadguru Ādi-Śaṅkarācārya has not clarified whether it is the meat of an animal or whether it is the māṁsa i.e., fleshy part of medicinal fruits. In such a situation it has to be considered in the light of its context, whether the meat of an animal is appropriate here or the fleshy part of medicinal fruits. This will be clear by considering the signification of secana-samarthah pungavah and of ‘a ṛṣabha exceeding in vayas than that of ukṣā’. There is no difference of opinion about the meaning of secana-samarthah which is potent in impregnation. The meanings of the words ukṣā, puṅgava, ṛṣabha and vayas will have to be considered.

The meaning of ukṣā has been discussed earlier in this chapter.

The meanings of the word puṅgava are given by Monier Williams in his Sanskrit-English Dictionary p. 630, column 3 (lines 8-11 from bottom) as follows:

“a bull, a hero, eminent person, chief of, a kind of drug”.

On their basis, the meaning of secana-samarthah puṅgavah can be:

(i) a stud-bull potent in impregnation.
(ii) a hero potent in impregnation.
(iii) an eminent person potent in impregnation.
(iv) a chief potent in impregnation.
(v) a kind of drug potent in impregnation.

The herb potent in impregnation has been termed as vājikarana or aphrodisiac in Ayurveda. Soma is also an aphrodisiac herb (a drug of supposed magical property) which is a favourite of the gods. According to Hindu scriptures one attains birth among the gods for enjoying the fruits of one’s meritorious deeds. These include all enjoyments according to one’s inclination or longing. The Purāṇas recount a number of legends of the amours of the gods enjoying the fruits of their meritorious deeds. Therefore, it is not surprising that the herbal juice of soma which is potent in impregnation, should have been such a favourite of the gods enjoying the fruits of their meritorious deeds. Now, the readers should themselves consider as to which
of the five meanings mentioned above will be more appropriate and in accordance with the context for ‘ukṣā secana-samarthāh’. Taking the contextual propriety into consideration, the meaning ‘a herb (ukṣā, i.e. soma juice) potent in impregnation’ will be the most appropriate and relevant.

The meaning of ‘tataḥ api adhika-vayāḥ’ is ‘one exceeding in vayas than that’. The base of vayāḥ is vayas. The meanings of the word vayas are given as under in Monier-Williams’ Sanskrit-English Dictionary, page 920, columns 2, 3:

(i) enjoyment, food, meal, oblation;
(ii) energy (both bodily and mental), strength, health, vigour, power, might;
(iii) vigorous age, youth, prime of life, any period of life, age.

Accordingly, tataḥ api adhika-vayāḥ will mean:

(i) more enjoyable than that;
(ii) more energetic than that;
(iii) more invigorating than that.

The meanings of ṛṣabha as given by Monier-Williams’ Sanskrit-English Dictionary have been cited already. In the section on plants and herbs in the Amarakośa 2.116 it is rendered as śṛṅgī tu ṛṣabho vṛṣaḥ. The plant śṛṅgī is also called ṛṣabha and vṛṣa. This plant śṛṅgī is an aphrodisiac.

If we take it as the flesh of the bovine ṛṣabha (bull) here, then the meaning of ‘ṛṣabhaḥ tataḥ api adhika-vayāḥ’ will be ‘the bovine ṛṣabha who is older in age than the ukṣā capable of impregnating the bovine species’. But the reality of the situation is that the vigorous age for impregnation is growing youth and not the advancing age (declining youth). So this meaning does not fit in the context.

Taking the context into account ṛṣabhaḥ tataḥ api adhika-vayāḥ will mean, ‘a medicine of asṭavarga called ṛṣabha which is more
invigorating even than soma juice'. This medicine is often prescribed by Ayurvedic practitioners for frequent use by the rich to keep their sexual powers undiminished. The medicine of the ṣṭavarga is an aphrodisiac which increases semen.

The prescription of beef is impossible, particularly because the bovine species is declared as inviolable in Vedas. There is no mention of meat in this section from its very first kaṇḍikā among the items which ultimately result in the best, purest sāttvika semen. And only the purest sāttvika semen is required for begetting progeny proficient in the Vedas. Therefore, in the present passage ukṣā and ṭṛṣabha can never signify the meat of animals, but they can only mean the fleshy part of pulp of pure medicinal fruits.

In none of the dictionaries do we find that the word ukṣā means 'a stud-bull of younger age, potent in impregnation' or that the word ṭṛṣabha means 'an older stud-bull potent in impregnation'. If we take that according to Jagadguru Ādi-Śaṅkarācārya, both the words ukṣā and ṭṛṣabha mean stud bulls potent in impregnation, and one of them be younger while the other be older, then the words ukṣā and ṭṛṣabha taken collectively, will mean, a bull of any age potent in impregnation.

If, in the māṁsāudana, the meat of a bull of any age, potent in impregnation had been intended then in the original Upaniṣad the wording would have been govaṁsa aukṣeṇa (bovine ukṣā) or govaṁsa āṛṣabhena (bovine ṭṛṣabha) and Jagadguru Ādi-Śaṅkarācārya, to make it clear beyond doubt that the meat of the stud-bull is intended, would also have written, secana-samarthah govaṁsa-puṅgavaḥ tadiyam māṁsam'.

Stud-bulls potent in impregnation are of a very high breed and also very rare. Their slaughter will never be desirable. Moreover, the original words in the text are aukṣeṇa vā āṛṣabhena vā, that is, either of an ukṣā or of a ṭṛṣabha'. The use of the conjunctions 'vā ...... vā i.e. 'either......or' itself indicates that ukṣā and ṭṛṣabha are not the same, but distinctly different. Therefore, it is impossible that a highly learned personality like the Jagadguru Ādi-Śaṅkarācārya would
interpret as a tautology the words *ukṣā* and *rṣabha* signifying ‘a stud-bull as long as it is potent in impregnation’, when the contradistinctive conjunction ‘vā......vā’ i.e. ‘either......or’ is used to contrast the words *ukṣā* and *rṣabha*. It is certain that ‘*ukṣā* secana-samartha puṇgavaḥ’ as used in the commentary of Jagadguru Ādi-Śaṅkarācārya means an aphrodisiac drug, i.e. *sōma* juice, and ‘*tataḥ api adhika-vayāḥ*’ means ‘the drug *rṣabha* of the *aṣṭavarga*, which is supposed to be more invigorating even than *ukṣā* i.e. *sōma* juice’.
WERE COWS SLAUGHTERED AT KING RANTIDEVA’S PLACE?

In the booklet ‘Beef In Ancient India’ by Raja Rajendralala Mitra, it is stated on page iii of the ‘Preface’ that according to the Mahābhārata, 2000 cows used to be slaughtered every day at King Rantideva’s place to entertain guests. In support of this assertion the following verse has been quoted from Vana-parva, Chapter 207. Actually this verse is not found in Chapter 207, but occurs in Chapter 208 of the Chitrashala edition and in Chapter 199 of the Bhandarkar Oriental Research Institute edition:

राज्यो महान्सेऽपूर्व्य रान्तिदेवस्य वै खिजः।
द्वे सहस्त्रे तु वद्येते पशूनामनवहं तदा।
अहन्यहनि वद्येते द्वे सहस्त्रे गव्यं तथा॥

In this verse, interpreting the word *vadhyete* as ‘used to be slaughtered’, it is being propagated that 2000 cows and 2000 animals used to be slaughtered every day in the kitchen of King Rantideva. According to Pāṇini’s Sanskrit grammar, this cannot be the correct interpretation, which we will discuss later.

Bharatiya Vidya Bhavan, Bombay, in their renowned publication ‘The History and Culture of the Indian People’ whose General Editor is Shri R. C. Majumdar, M.A., Ph.D., F.R.A.S.B. has also stated in Vol. II, page 579 as follows:

“According to Mahābhārata, a King called Rantideva killed every day two thousand cattle and two thousand kine in order to dole out meat to the people.”

They have neither quoted nor given a reference to the Mahābhārata in this respect. It appears that their ideas are also based on the above quoted verse. They must have also done so following in the foot-steps
of other persons without caring to study the full context, which is most unfair on the part of an institution like the Bharatiya Vidya Bhavan, whose publications carry weight with the general public.

This verse, along with a few more, is not available in all the editions of the Mahābhārata. Wherever this verse exists it is followed by another verse. The lines of this further verse read as follows:

समांसं द्वैतो ज्ञनं र्नितेश्वर्य नित्यशः ।
अनुला कीतिरभगवन्नपत्य ह्यजस्ततं ॥

It means: “O superior among Dvijas! King Rantideva earned unparalleled glory by serving guests with such meat.”

Let us now consider the propriety of this verse.

**Incompatibility of Rantideva’s Glory by Animal-Slaughter while Propagating Ahimsā**

At this place in the Vana-parva of the Mahābhārata, a Dharma-vyādha, while giving discourse to a Kausika Brāhmaṇa, discusses the merits of non-violence vis-a-vis violence. In the previous chapter he has preached non-violence as the greatest virtue in verse no. 74 of the Gita Press and Chitrashala editions and verse no. 69 of the Bhandarkar Institute edition. He has not quoted any historical incident as an example.

Taking into consideration the previous context of the subject, no sane person will admit that after preaching non-violence as the supreme religion in the previous chapter, and praising non-violence and decrying violence in the chapter under discussion, any historical example of attainment of fame by any king by practising violence by way of killing 2000 innocent animals and 2000 innocent cows every day, could be quoted by the Dharma-vyādha. The assertion that two thousand innocent cows and two thousand other innocent animals were slaughtered at King Rantideva’s place, is entirely baseless. In the Mahābhārata, there are several other testimonia which attest that this assertion has no foundation in fact, such as;—
In Mahābhārata, Anuśāsana-parva, Chapter 115, in verse 63-67 of the Gita Press edition and verses 72-76 in the Chitrashala edition, names of various kings of ancient times are quoted, who were never addicted to any sort of meat-eating. Among them, the name of King Rantideva is also mentioned. These verses appear in Chapter 118 and are numbered 67 to 70 in the Bhandarkar Institute edition.

If Brāhmaṇas would have been served beef and/or ordinary meat at King Rantideva’s place, then the king himself would have taken beef and/or meat as prasādam, in which case his name would not have found place among kings who never took meat.

Even if one insists that the text samāṁsam dadato hyannam is correct, then too, considering the special virtues of King Rantideva, which will be described later, māṁsam cannot mean the meat of an animal body. In the Śatapatha Brāhmaṇa 11.7.1.3 the word māṁsa is equivalent to and carries the same meaning as paramāṇnam—पत्तु ह वै परमान्नाय यान्नासम—and paramāṇnam according to the Sanskrit lexicon Amarakośa 2.7.24 is pāyasam prepared with the admixture of milk, rice and sugar—परमान्नेत पायसम्. Thus it would mean that King Rantideva earned fame by entertaining Brāhmaṇas with pāyasam and not with animal meat.

If 2000 cows are killed every day, then 7,20,000 cows would have been killed in a year. If this had continued year after year, then the cow progeny would have gradually vanished from the earth. As such, from the practical point of view also, this does not appear to be justified.

Again in the Mahābhārata (Gita Press and Chitrashala editions), Droṇa-parva, Chapter 67, Nārada is describing to King Sṛṇjaya, the greatness of King Rantideva, wherein he has said that Rantideva made gifts to Brāhmaṇas out of
Were cows Slaughtered at King Rantideva’s Place?

his honest and just income in which thousands of ‘niśka’ used to be given daily. There, a ‘niśka’ is defined as equal to “1000 golden bulls and 100 cows as well as 108 gold coins with each bull”.

(5) In the Mahābhārata, Śānti-parva, Chapter 262, verse 47 in the Gita Press and Chitrashala editions and Chapter 254, verse 45 in the Bhandarkar Institute edition, it is stated:

अध्या इति गवां नाम क पता हन्तुमहत्ति ।
महच्चकारकुशलो वृष्ण गां गातिसंमेतु तु यः ॥

meaning thereby that in Śruti the cow is referred to as aghnyā ‘not to be killed’; as such who can even think of killing a cow? He who kills a cow and/or a bull, commits a great sin.

Let the readers consider, whether it is consistent or possible for such a pious king to get 2000 innocent animals and 2000 innocent cows slaughtered in his kitchen for the entertainment of guests.

As the cow is inviolable (not to be killed) and also in view of the foregoing facts about King Rantideva in the Mahābhārata, no sensible person can believe the assertion of Raja Rajendralal Mitra in his English monograph: ‘Beef in Ancient India’ that two thousand innocent cows and two thousand other innocent animals were slaughtered to feed meat to guests.

Many persons, either being themselves ignorant of the Sanskrit language or not willing to take pains to consult the quoted passage in its context in the original books, take it for granted that a passage quoted by a famous person and announced publicly and published in the press, must be correct beyond doubt. But the facts are not so.
Misleading Views expressed by Shri Mukandi Lal, formerly Deputy Speaker of the Legislative Assembly of United Provinces, and by Rahul Sankrityayan

Recently, tendentious book 'Cow Slaughter—Horns of a Dilemma' has been published by Lalwani Publishing House, which is edited by one Shri A.B. Shah, who has been Professor of Mathematics & Statistics for about 20 years at the Universities of Poona and Bombay and who is at present Director of Programmes in India for the Congress of Cultural Freedom. It contains similar irrelevant material. In this book, an article 'Cow—Cult in India' has been published, which is written by one Shri Mukandi Lal, an Oxford Graduate and a Barrister-at-Law, who was Deputy Speaker of the U.P. Legislative Assembly during the British period in the years 1927-30. The shallowness of personal knowledge of Shri Mukandi Lal is clear from his statement on page 31, wherein he has stated that the great Vaiṣṇava saint Vallabhācārya translated the Bhāgavata Purāṇa in Hindi. Shri Vallabhācārya has written his commentary on the Bhāgavata Purāṇa in Sanskrit, which is entitled 'Subodhini'. In this essay propagating cow-slaughter in the ancient period, Shri Mukandi Lal has quoted freely from Shri Rahul Sankrityayan’s, Hindi book Volgā se Gangā. He himself has not taken pains to consult the texts in the original. Let us discuss these quotations and also consider what Shri Rahul Sankrityayan has alleged.

In a foot-note to page 228 of his book, Rahul Sankrityayan has quoted three lines of two verses from the Droṇa-parva, Chapter 67. The first śloka and the first-half of the second śloka read as follows:

सांकृति रन्तिदेवं च मृतं स्नंजय शुभ्रम ।
यस्य दिशात्साहस्रा आसन् सूरा महात्मनः ॥
गृहान्यागतान् विप्रानन्तियोऽर्थिष्ठोऽपि विवेकः ॥

These lines have been interpreted by Shri Rahul Sankrityayan and have been accepted as correct by Shri Mukandi Lal, that two thousand cooks were employed in the kitchen of King Rantideva to cook beef.
Were cows Slaughtered at King Rantideva's Place?

Misleading Views of Shri Mukandi Lal

The number of cooks in the Sanskrit text is 200 thousands (dvi-satasaahasra) and not two thousand. From these interpretations one can fathom the knowledge of Shri Rahul Sankrityayan and Mukandi Lal as regards Sanskrit. ‘To cook beef’ is not mentioned in these lines anywhere. Rahul Sankrityayan has cleverly omitted the latter half of the second sloka reading:

पक्वापक्षं दिघारात्रं वराश्रममहसुतोपपम्।

All the four lines of the two verses quoted above are interpreted in the Gita Press edition as follows:

Nârada, explaining to King Sṛñjaya who was miserable due to the death of his young son, said:

“O Sṛñjaya, it is said that Sāṅkṛti’s son Rantideva also could not live for ever, though that great king used to employ two lakh cooks in his kitchen, who prepared nectar-like meals both unfried (consisting of dal, rice, etc.) and fried (poori, kachori, sweets, vegetables, etc.) for Brāhmaṇa guests and used to serve them day and night’.

Later, two other lines of the same chapter reading as follows have been grossly misinterpreted by Rahul Sankrityayan:

तत्र स्यूद्राः कोशानि सुसृष्टिस्मणिकुपल्लाः।
सूर्य भूयिष्टमस्तीघ्वं नाथ मासं यथा पुरा॥

Shri Rahul Sankrityayan has changed the word māsam meaning ‘month’ to māṁsam meaning ‘meat’ and interpreted these as follows:

“The number of guests used to increase to such an extent that due to shortage of meat, the cooks had to request them to accept more quantity of soup.”

The paraphrasing according to the correct text and its interpretation as given in the Gita Press edition are as follows:
A Review of 'Beef in Ancient India'

"Sudāh (the cooks) sumṛṭa-manikunḍalāh (wearing glittering and jewel-studded pendants) kroṣanti sma (used to speak loudly) tatra there) (that) aśnīdhyam (you all eat) bhūyiṣtham (as much as possible) sūpam (liquid preparations like dal, cury, etc.) yathā (a kind of which) nādyā (has not been prepared) māsam purā (since the last one month)."

In the second line of the above quoted verse of the Mahābhārata, Drona-parva 67.2, the phrase varānṇam ati to pamaṇam means that the food served to Brahma was high class, and tasted like nectar. The word varānṇam literally meaning ‘supreme food’ is equivalent to the word paramānṇam. The Sanskrit dictionary Amarakośa 2.7.74 says “paramānṇam tu pāyasaṃ (a preparation made by boiling rice in milk and then mixing sugar with it).” It has been discussed already. As such, the cows at King Rantideva’s kitchen could be present only for the supply of milk for making pāyasa and not to be slaughtered for beef. A slaughter-house, which is always so dirty, is never situated near a habitation and in no case near the kitchen or inside the kitchen. As such it is clear that in King Rantideva’s kitchen, neither cows nor other animals used to be slaughtered for serving beef or meat to the guests.

The above episode in the Drona-parva is narrated by Vyāsa-deva to console King Yudhiṣṭhira, when he was in grief after the death of his nephew Abhimanyu. This episode is said to have been narrated by Devarṣi Nārada to King Śrīnāyana long long ago, when the latter was very miserable due to the death of his son. The Bhandarkar Oriental Research Institute, Poona, considers this episode to be an interpolation† and it has not included this in its critical edition of the Mahābhārata.

†With the stanza commences the story of the sixteen Great Kings, which is found duplicate in the Drona-parva. The occasion in the Drona-parva, the death of Abhimanyu, would lead one to suppose that these sixteen stories must have been first told in the Dronaparva and subsequently repeated in the Śantiparva. But the fact seems to have been otherwise. There are also some variations in the names of the kings and in the sequence of the stories, as can be seen at a glance.

(Contd. to next page bottom.)
This episode is said to have been narrated briefly in the Śāntiparva by Bhagavān Śrī Kṛṣṇa to King Yudhiṣṭhira, when he was in grief due to the destruction of practically his entire family. At this place (Śāntiparva, Chapter 29) verse 128 in both the Gita Press and Chitrashala editions, has a text identical with that of the above quoted verse “तत्र स्म सूदा: ······ मांस यथा पुरा” with the difference that the word māsam in the last portion of the verse is mānsam in the Chitrashala edition while in the Gita Press edition it is bhojyam. The text of this verse with the word bhojyam is admitted by Rahul Sankrityayan as well (see his Hindi book Volgā se Gangā, page 228, last line of the foot-note). The same verse appears in the edition of the Bhandarkar Oriental Research Institute in the Śāntiparva, Chapter 29, verse 120 and there also the reading is mānsam, but it is stated that in manuscript no. 198 of the Bombay Government Collection 1891-95, the reading of this word in the Kashmirian recension is bhojyam. In the last part of the verse tatra sma sūdā.....the text mānsam is not relevant according to the principle of ahiṁsā paramo dharmāḥ. As such, the reading of this word either as māsam or as bhojyam is the only correct text. So the fame of King Rantideva can never rest on the daily slaughter of 2000 innocent animals and 2000 innocent cows, but this can be by rearing them and giving them away in gifts.

True Facts of King Rantideva’s Glory as narrated in the Mahābhārata

In the Śāntiparva, the fame of King Rantideva is further sung in verse 7 of Chapter 292 in the Gita Press and Chitrashala editions and chapter 281 of the Bhandarkar Institute edition. There too, it is due to entertaining Rṣis with fruits and tubers and not with meat. The text is as follows:

(Continued from previous page)

“As far as the Droṇaparva list is concerned, since the Kashmir version omits the chapter altogether, it is obvious that there is a duplication from the Śāntiparva original, probably by one interested in glorifying the Bhṛgu.” (Mahābhārata, edition of the Bhandarkar Oriental Research Institute, Poona, Vol. 13, Śāntiparva Rājadharma, page 649 of the critical notes on chapter 29).
In the Mahābhārata Śāntiparva (Rājadharma) chapter 29, Bhagavān Śrī Kṛṣṇa narrates an episode to King Yudhiṣṭhīra, grieved by the destruction of practically his entire family. Once upon a time this episode was narrated by Sage Nārada to King Śrīnājaya who was in grief due to his son’s death. Herein a number of ancient kings have been mentioned, who were highly endowed with Dharma, knowledge (jñāna), renunciation (vairāgya) and affluence (aisvarya) and who by their noble deeds had earned a good name but they too could not live for ever. Among those noble deeds which earned them a good name, there is no mention of the killing of animals or cows, but on the other hand, gift of cows has been clearly specified. King Rantideva’s name is also quoted there. Instances of the gift of cows are as follows (the verse numbers indicated below are of the Gita Press and Chitrashala editions, followed by those of the Bhandarkar Institute edition):

शतं शतसहस्राणि वृंगाणां हैममालिनाम् ।
गर्भां सहस्राणां दक्षिणामत्यकाल्यंतः ॥ (34-35 ; 30)

This verse mentions the gift of a crore of cows and bulls with gold chains around their necks accompanied by thousands of servicemen by King Brhadhratha of the Aṅga country.

ताष्टिर: प्रद्दौ गा: त शिविरीश्चिनराध्वरे । (42 ; 37)

Gift of lakhs of cows by King Śibi in his yajña is prescribed in the above verse.

शतं गर्भां सहस्राणि शतमश्चतराणि च ।
ताष्टिरिईव गा: प्रदातामूर्तर्यसो गयः ॥ (115 ; 108)

In the above, lakhs of cows were donated by King Gaya.
Were cows Slaughtered at King Rantideva’s Place?

True Facts of Rantideva’s Glory

The above verses describe gifts by King Rantideva amounting to thousands of Nișkas and thousands of cows. The word ṛlabhyanta in the above verses does not mean violence, but means touching for the purpose of giving away.

In the whole of this chapter, several kings including King Rantideva are named, who earned fame and good name, but nowhere is it said that they did so by killing animals and/or cows.

Throughout the world, at places where violence (killing of animals) is not considered a sinful practice, there is not a single instance, where one could have earned fame and good name by killing living beings. Fame and good name is earned by bravery in battle, which may include killing of opponents, or by killing of undesirable characters which becomes necessary for the protection of innocent persons from their clutches. No other type of killing of living beings can earn fame and good name. In the episode of King Rantideva, neither instance of bravery in war nor protection of the helpless from undesirables is narrated as such. Killing of 2000 innocent animals and 2000 innocent cows cannot be the cause of his fame and good name, but this is possible by giving away cows as gifts, which is more logical.
At several places in the Mahābhārata ‘āhīṃsā’ is praised and ‘hiṃsā’ is denounced (see quotations from the Mahābhārata under the caption ‘Non-violence is Supreme in Religious Scriptures’). In Anuśāsanaparva, Chapters 114, 115 and 116 of Gita Press edition and 115, 116 and 117 of Bhandarkar Research Institute edition are full of superiority of ‘Ahiṃsā’. Some verses therefrom are quoted below. The reference numbers of chapters and verses are from the Gita Press edition followed by the Bhandarkar Research Institute edition:

114.6 ; 115.6
114.7 ; 115.6

As the footprints of all other moving living-beings are engulfed in those of the elephant, even so all other religions are to be comprehended in ahiṃsā.

115.23 ; 116.25

Abstention from injury (ahiṃsā) is the highest religion; it is again the highest penance; it is also the highest truths from which all duties proceed.

116.28 ; 117.37

Abstention from cruelty (ahiṃsā) is the highest religion. Abstention from cruelty is the highest self-control. Abstention from cruelty is the highest gift. Abstention from cruelty is the highest penance.
Abstention from cruelty is the highest yajña.
Abstention from cruelty is the highest puissance.
Abstention from cruelty is the highest friend.
Abstention from cruelty is the highest happiness.

Gifts made in all yajñas, ablutions performed in all sacred water, and the merits that one acquires from making all kinds of gifts mentioned in the scriptures—all these do not come up to abstention from cruelty (in point of the merit that attaches to it).

In the Mahābhārata, where ahiṁsā is so much praised, it would not have been possible to praise the glory of King Rantideva therein, had there been killing of cows or other animals at his place.

Possible Reasons of Naming the River as Carmanvati

On page 277 of his Hindi book Volga se Gaṅgā, Rahul Sankrityayanan has stated that from the undried raw hide of 2000 cows, which used to be killed every day in the kitchen of King Rantideva and stored there, liquids oozed out, which became a river which was named ‘Carmanvati’ due to its water being accumulated from the carma (hide) of the cows. In support he has quoted the following verse in the foot-note:

The verse is from chapter 29 of the Śāntiparva of the Mahābhārata, but the serial number of the verses differ in the editions of the Gita Press, Chitrashala and Bhandarkar Institute. We will discuss this verse and others appearing along with it. The whole context is quoted below. The serial numbers quoted against these verses are those given in the Gita Press edition;—
A Review of 'Beef in Ancient India'

Animals from villages and forests used to come themselves* for the yajña of famous and magnanimous King Rantideva, who used to observe very strict vows. (122)

The water flowing from the wet carma took the shape of a big river, which became famous as Carmañvatī (Chambal). (123)

The king used to offer gold Niśka to the Brāhmaṇas in yajña. The Dvijas used to exclaim—“O Brāhmaṇa! these Niśkas are for you”, but no one used to come forward to accept them. When they offered a 1000 Niśkas, then they could find people to accept them. (124, first half of 125).

For the yajña of wise king Rantideva, the utensils for offering oblation or for collection of materials—pots, plates, cauldrons, pans, vessels—were all made of gold. (125-126)

*See footnote on page 79-80.
Were Cows Slaughtered at King Rantideva's Place

Possible Reasons of Naming the River as Carmanvatī

When a crowd of guests spent a night at the place of King Rantideva, the son of Sāṅkṛti, then 20,100 cows used to be gifted to them by touch. (127)

The cooks, wearing polished and bright jewelled pendants, used to announce that all of you please eat liquid preparations (like dal, curry, etc.). The food prepared today is of very high order, the type of which has never been prepared before.

From these verses, it is amply clear that there was no animal killing at King Rantideva's place. If there would have been killing, then the animals would have never gone of their own accord to the yajña of King Rantideva, as stated in verse 122.

In the Shrimad-Bhāgavata Mahāpuraṇa VII. 15.10, it is stated:

Seeing one proceeding to propitiate the Lord through sacrifices conducted with material substances, animals grow apprehensive lest the merciless fellow, who is ignorant of the truth of the spirit and is (therefore) given to the (mere) gratification of his self, will surely kill them.

In the Rām-charit-mānas of Gosvami Tulsidas also it is stated:

meaning that birds and animals go to the sages, while they run away on seeing a hunter who entices and kills them.* The idea of animals

*On page 56, lines 19-23 of Urdu book 'Abbar-ul-Itkya' (containing life histories of Muslim saints) which is translated from the Persian book 'Tarakirat-ul-autila', an incident is narrated therein as follows:— (Contd. to next page bottom)
coming by themselves was only because of affection, that is to love and to be loved. The cattle might have been going to the yajña to serve with their milk or for rendering similar other services. Then, gift by King Rantideva is also described. From this, it appears that King Rantideva used to donate them at the yajña. Before giving away as a gift, these animals must have been washed and bathed to make them clean, and they were beautified by decoration. The water used for washing their skin (carma) used to flow in quite a big quantity, which might have taken the shape of a river, which became famous as Carmaṇvati (Chambal).

The description as given by Rahul Sankrityayan indicates that cows used to be slaughtered in the kitchen, their beef cooked, the hides (carma) used to be stored there and the liquid dripping from these hides (carma) became a river. The first argument is that even beef eaters do not slaughter cows in the kitchen, neither do they store hide (carma) in the kitchen. Secondly, liquid dripping from the hides cannot be of such a huge quantity, which can take the shape of a river. As such, the impossible imagination of Rahul Sankrityayan cannot be accepted. Considering the context of the entire description, the only possibility is that the animals coming of their free will, before being gifted away, might have been washed and bathed and water flowing from washing the skin (carma) of living animals must have been taken the shape of a river, which might have been called ‘Carmaṇvati’. This is more in keeping with the context.

(Continued from previous page)

"Hazrat Rabia Basri once went to a hill. Many animals gathered round her and started glancing at her with affection. At that time Hazrat Hasan Basri reached there. On seeing him all the animals ran away. Hazrat Hasan Basri enquired the reason of their flying away on seeing him and why they kept on staying near her. Hazrat Rabia questioned as to what diet had been taken by him. Reply came, 'I took meat diet'. She explained that when he had taken meat diet, it was natural for those animals to get scared on seeing him and to run away."

This incident is also narrated on page 16 of the Hindi book Sufi-Sant-Charit, 1961, published by Sasta Sahitya Mandal, New Delhi.

Such incidents clearly prove that the animals coming to the yajña of King Rantideva were doing so not for being slaughtered but for getting affection and for rendering services voluntarily.
Were Cows Slaughtered at King Rantideva's Place
Possible Reasons of Naming the River as Carmanvatī

Shri Sudhir Kumar Gupta has edited the Meghaduta of the great poet Kālidāsa, along with the commentary of Mallinātha and he has given a literal Hindi translation with detailed annotations. In his notes on the 49th stanza of Pūrva-megha, which relates to the fame of King Rantideva, he writes as follows which is translated below into English:

"In the Tāndya-Brāhmaṇa 19.13.1 गोसवः क्रान्तः is explained as अथैव गोसवः स्वराज्यो यज्ञः. The word ‘Rantideva’ means रणिः: रमणं देवानां यस्मिन् स: or ‘one in whom the learned rejoice’, that is one who pleases scholars and hence is honoured by them. The word ranti occurs in this very sense in Yajur-Veda 22.19 (see Śatapatha-Brāhmaṇa 13.1.6.2). Thus the surabhitanayālambha yajña, of the mighty king Rantideva who is honoured by the gods, is nothing else but the defence of his dominions. The river Carmanvatī symbolises his glory. Its very banks have evidenced the King’s munificence, love of learning, heroism, and devotion to the welfare of his people. The word carmanvatī is formed as carman + vat + i. According to the Uṇadi-kosa 4.115 (Rishi Dayanand’s commentary, Ajmer, Vikrama era 1989) the word carman means चर्मि गच्छति येन तत् चर्म “whereby one moves unto or attains glory that is carma”. So, being denotative of the glory of Rantideva it is termed Carmanvatī.

It can be interpreted in another way also. In the Taittirīya Brāhmaṇa 3.97.5 (प्राण वै सूरभयः) surabhayah (सूरभयः:) is interpreted as prañāḥ (प्राणः:). So सूरभिन्नयः: (वीरपुरुषः, वीधः: इति नाशति) लेखम् आलम्म: (प्राणीः, स्वीकारः: ग्रहणम्:) तस्मात् जाता that is, ‘that which retains an immense army of heroes’, or ‘one who is the vanquisher of powerful warriors’. This interpretation denotes the mighty valour of the great king Rantideva—which is not at all impossible.

Mr. Sadhurāṃ has suggested another interpretation: the ālambha yajña of agriculture, the daughter (लन्या:) of the earth.
Affording due facilities and protection for the crops of different seasons is verily ‘the gomedha yajña or the agricultural culture of the land’. This is also a plausible suggestion. It is possible that the great king Rantideva had rendered the Chambal region into a highly fertile area lush with greenery, during his rule replete with yajñas.

In all the passages where King Rantideva is mentioned in literature, there is no contextual relevance of cow-slaughter. Those who have alleged it to be cow-slaughter, that is due either to their misunderstanding or to some ulterior motive.

In Monier-Williams’ Sanskrit-English Dictionary, two meanings of Carmanavati are given as follows:

(i) Name of a river flowing through Bundelkhand and merging in the Ganga; modern name is Chambal.

(ii) Musā Sapientum. This is the technical term for banana or plantain tree in Botany. Musā is a synonym of Arabic mauzah and Sanskrit mocha.

The tract of land through which Chambal flows may have been covered with Musā Sapientum (banana trees) in ancient times and hence the river was named ‘Carmanavati’. It is possible that the cows meant for donation by King Rantideva used to graze in that tract of land and hence the name of the river ‘Carmanavati’ came to be associated with King Rantideva’s glory earned by donating cows. Be it as it may, this much is certain that the theory that the dripping of liquid from the hides of cows collected in King Rantideva’s kitchen caused a stream to flow from their carma (hide) which came to be known as Carmanavati—is baseless, and neither liquid dripping from a collected heap of hides can form a stream which could make a river like Chambal. As such, association of the name of the river Carmanavati with the glory of King Rantideva can not prove that cows used to be slaughtered in King Rantideva’s kitchen and their hides used to be stored there.
and the liquid dripping from these hides caused a stream, which came to be known as ‘Carmanvatī’.

If the whole episode is carefully studied from beginning to end, it will be found that there is no relevance of slaughter of cows, but of course there certainly is a propriety in giving them away in gift.

Rantideva in the Bhāgavata Mahāpurāṇa

In the Bhāgavata Mahāpurāṇa 9.21, the legend of King Rantideva is narrated. Its resume follows:

King Rantideva was so generous that without caring for his own self and for his family, he used to offer every day to others whatever he had or used to get. Once it so happened that after remaining hungry for 48 days, he got some pāyasā (milk-rice preparation), pudding, etc. As soon as they sat for their meals, a Brāhmaṇa guest arrived, who appeared to King Rantideva as God incarnate. The King entertained him with due respect. When the Brāhmaṇa went away and the king and his family sat down at meals with the remaining food, a Śūdra guest arrived. The king gave part of the food to that guest. When the Śūdra guest went away, then another guest accompanied by a few dogs arrived and demanded food for his hungry dogs, and King Rantideva respectfully offered all the remaining food and honoured them as so many manifestations of God. Now only water was left with them which too would suffice only for one person. They were just on the verge of drinking that water after sharing it amongst themselves, when a thirsty candāla arrived and beseeched for water. The king felt pity on him and offered the whole water to him and prayed to the Creator as follows:

न कामयेदं गतिमीश्वरात् परामण्यदियुक्तामपूर्वमयं वा ।
आति प्रपचेदबिन्देद्भाजामत्स्यितो येन महत्वद्युः ॥

(श्रीमदभाग ६.२१.१२)
I do not seek from the Lord the highest position attended with the eightfold Yogic power (\textit{Aṇimā} and so on) or even final beatitude (cessation of rebirth). Dwelling in their hearts (as the sufferer) I would (rather) undergo the suffering of all the embodied souls, so that (through such vicarious sufferings of mine) they may be relieved of misery. \textit{(Bhāgavata 9.21.12)}. 

A person, who does not seek the kingdom of heaven, the highest position attended with the eightfold yogic power or even beatitude and who prays for vicariously suffering himself to relieve others of misery—how can such a person think of even causing harm to any living being, let alone the question of slaughtering innocent animals.

As pointed out earlier, Mahābhārata, Vanaparva, chapter 208 deals with the subject of non-violence versus violence, and non-violence is established as a super virtue, and when no other historical example is quoted therein, it is incomprehensible how the episode of King Rantideva has been inserted there in a manner, which does not support the principle enunciated therein, but goes against it. In other words the principle established there is that non-violence is a super virtue and should be practised by all, violence is condemned as not worth to be practised. Hence the example of King Rantideva attaining high fame by slaughtering 2000 innocent animals and 2000 innocent cows every day in his kitchen for the entertainment of guests goes clearly against the context. As such it is more than certain that the verse referred to in the beginning of the article can never be authentic, and they are definitely interpolated. Some beef-eaters must have done so to misguide simple people. Śāntiparva, chapter 265, verse 9 supports this:

\begin{quote}
\textit{छुरा मल्ल्यां मधु मांसमासवं क्वसर्दमस्।}
\textit{प्रवर्तितं ह्वतालंतदू वेदेपुष कहितम्॥} (\textit{शान्तिपर्वं २६५.८})
\end{quote}

"Liquors, fish, mead, meat, spirits, rice cooked with sesamum (\textit{til}) seeds—all these have been inserted into \textit{yajña} by the wicked people. \textit{Vedas have not prescribed their use in yajña.}" \textit{(Śāntiparva 265.9)}
Correct Meaning of 'vadhyete' According to Grammar

The meaning of the stanza cited by antagonists and quoted in the beginning of this study, should be considered in its due setting. The context preceding and succeeding in the same chapter as well as elsewhere in the Mahābhārata makes it clear that they never intended to convey the slaughter of two thousand innocent animals and two thousand innocent cows. In both the verses relevant to it, the word vadhyete is used, which has been mistranslated as 'were killed' or 'used to be killed' by the protagonists of cow-slaughter. In Sanskrit grammar, vadh (वध) is not an independent root in the meaning of 'to kill'; to convey this, the root han (हन) is used. This is further corroborated by the Uddyota commentary on Mahābhāṣya (2.4.42-43) and by Śab dendusékha r (3.1.133) न्युल त्रिव (न्युल त्रिव). The root han is substituted by vadh in certain cases. The rule according to Pāṇini 2.4.42-43 reads: hano vadha liṅi luni ca (हनो वध लिङ लुङ च). It means that the root han is substituted by vadha in the Benedictive (लिङ सूः) and also in the Aorist (लुङ सूः). There are two types of liṅ (लिङ)—the Potential Mood (vidhi-liṅ विधिलिङ) and the Benedictive Mood (āśīr-liṅ आशीरलिङ). The root han is not substituted by vadha in both types of liṅ (लिङ), but only in the Benedictive, which is used for benediction or blessing. In Pāṇini's grammar, the aphorism substituting vadha is preceded by the aphorism ārdhadhātuke (अर्धधातुके). This order of precedence in the Pāṇinian technique means that vadha will be substituted for the root han only in ārdhadhātuka (अर्धधातुक) which is a technical term for the perfect and benedictive. The substitution is not applicable to sārvadhātuka (सार्वधातुक) or the entire verbal base. Thus, except these two, the Benedictive Mood and the Perfect Tense, nowhere is the root han replaced by vadha. The form vadhyete used in the Mahābhārata pertains to neither of these two paradigms. In them the conjugated forms will be avadhīt (अवधीत) and vadhyāt (वधयात). By no stretch of imagination can there be the form vadhyete in these two because vadhyete is a form of the Present Tense. In this tense han is never replaced by vadha. The forms of the Present run hanyate (हन्यते), hanyete (हन्येते) etc., as in na hanyate hanyamāne sarire (न हन्यते हन्यमाने शरीरे, Bhāgavād Gītā 2.20): here
the root *han* is used to convey the idea of killing. If *vadha* were substituted in the Present Tense, then the passage would have read: *na vadhyate vadhyamāne śarīre* (न वध्यते वध्यामाने शरीरे). But it is known to everyone that it is not so. So the word *vadhyete*, occurring in the two verses of the Rantideva episode of the Mahābhārata, cannot be considered to be an instance of the root *han* meaning ‘to kill’. In Sanskrit grammar *vadh* in the sense of ‘to kill’ is not an independent root. As it cannot belong to the root *han* ‘to kill’, it is form of the root *badha bandhane* (वध बन्धने) meaning ‘to tie, to bind’. In Sanskrit phonetics, *b* (बकर) and *v* (वकर), *r* (रकर) and *d* (डकर) and *l* (लकर) are undifferentiated. That is *b* (ब) can be used instead of *v* (व), *v* (व) for *b* (ब), *r* (र) for *d* (ड), *d* (ड) for *r* (र), *r* (र) for *l* (ल) and *l* (ल) for *r* (र). The interchange of these letters is a common phenomenon. In tune with the considerations of Sanskrit grammar and also keeping in view the context, the correct meaning of *vadhyete* can only be “are tied”.

The word ‘*badhyate*’ is found in the chapter on marriage in Atharva-veda 14.1.26 and also in Ṛgveda 10.85.28 reading पतिवन्धिपु वध्यते where it is clearly interpreted even by Europeans as ‘the husband is bound in bonds (of family life)’.

As such, the verse of Mahābhārata under consideration would really mean that two thousand cattle used to be kept near the kitchen by chaining to the peg, so that their products like milk may be available readily even at odd times for the guests. The idea of keeping other 2000 animals may be for utilising them for transport of materials needed in the reception of guests.

Be it known that this verse is not found in all the editions of Mahābhārata. As already explained, the Dharma-Vyādha while preaching to Kauśika Brāhmaṇa on various subjects has not quoted any historical example. The dialogue between Dharma-Vyādha and Kauśika Brāhmaṇa is spread over ten chapters in
Vana-parva in verses approximating the number of days in a year out of which about 20 verses recount the previous birth of Dharmavyadh and about three-quarters of a hundred relate to the queries by Kausika Brāhmaṇa. The balance of nearly 250 verses relates to the preaching by Dharmavyadh. Out of these, no historical example is quoted on any subject dealt with in the preaching. Quoting historical instances in preaching ahimsā (non-violence) is against the system of preaching by Dharmavyadh, particularly against the context of the subject as interpreted by the protagonists. Hence it is also not free from doubt, whether this verse is genuine or not.

Rantideva in the Meghadūta of the great poet Kālidāsa

The great poet Kālidāsa has also mentioned King Rantideva’s glory in the prior part (Purva-megha) in a stanza, which is numbered as 45 in some editions and 48 or 49 in others. The text with the resolution of sandhi and English translation based on Shri M. R. Kale is quoted below:

When you have gone over some distance, after having waited on the God born of Šara reeds, your path being left by the pairs of Siddhas bearing lutes (in their hands) from fear of the drops of water,
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(10. व्याल्मेभा:) you do hang down (and stop there) (11. मानविश्वन्) to do honour (12. कीतिम्) to the glory (13. रान्तीदेवस्) of Rantideva (14. परिणतां) sprung (15. आलम्भजाम्) from ĀLAMBHA (16. सुरभिनया) of cows (daughtger of Surabhi) and (17. भूवि) appearing on earth (18. सोतोमू्यवा) in the form of a river.

Mallinātha in his ‘Saṁjīvanī’ commentary on Meghadūta has interpreted the portion “सुरभिनया आलम्भजाम् परिणतां मूवि सोतोमू्यवा” as follows:

पुरा किल रज्जो रन्तीदेवस्य गवालम्भेवेकृत्र संभृतात्रजनित्वन्दा स्थंभमाराशि: काचिल्लोत्स्यवदे।
सा चम्प्रवतीत्यायायत इति।

meaning thereby that:

(पुरा) In ancient times (किल) verily (काचिल्लो) a certain (नेती) river (स्वन्दे) streamed out (रञ्जनित्वन्दा) of blood trickling down (चर्मराशि:) from the heaps of hide (संभृतात्र) collected together (एक्त्र) in one place (गवालम्भेषु) in the ālambha of cows (रज्जो रन्तीदेवस्य) by King Rantideva. (सा) It (आल्यायत) became famous (चम्प्रवतीति) as Carmanavati.

The same portion has been commented upon by Madhava Shastri on page 18 of ‘Kāvyasāra-saṅgraḥa’ published by Sunderlal Jain, Punjab Sanskrit Pustakalaya, Lahore, 1929 as follows:

सुरभिनया—गाष्, तासां आलम्भन—प्रोक्षणा, ततो जातां—प्रसुतां, भूवि, च सोतोमू्यवा—प्रवाहपूपेन, परिणां—रूपांतरं गताम्।

The literal English translation of above would be as follows:

सुरभिनया—गाव: Cow; तासां their; आलम्भन—प्रोक्षणा sprinkling or spraying with water; ततो therefrom; जातां—प्रसुतां delivering; भूवि on earth; च and; सोतोमू्यवा—प्रवाह रूपेन in the form of a stream; परिणां—रूपांतरं गताम् having been transformed;
The running translation of the above would be as follows:

Sprinkling or spraying of cows with water delivered on earth and which has been transformed in the form of a stream.

Madhava Shastri has interpreted ālambha to mean prokṣaṇa that is sanctifying by means of water, which resulted in a stream. Sanctifying by sprinkling of water cannot result in a stream. The stream can only be possible if vast numbers of animals are sanctified by water spray bath. After such sanctifying he has also indicated killing of cows, which cannot be correct according to descriptions at several places in the Mahābhārata and also according to their larger context, but so far the word ālambha is concerned, he has not directly interpreted it to mean violence (see the caption “Meaning of Ālabhyanta, Ālambha etc.” in this chapter). Any sane person considering the episode without any prejudice would arrive at the only conclusion that according to the description of King Rantideva at several places in the Mahābhārata and their respective contexts, violence by King Rantideva is not proved but gift of cows alone is proved which resulted in spreading his glory. (See the caption: ‘True facts of King Rantideva’s Glory as narrated in the Mahābhārata’).

Killing of cow progeny is prohibited by Hindus as well as Christian scriptures. Muslim religion also prohibits beef eating. (See the caption ‘Cow-slaughter—Hienous crime in Manusmṛti’, ‘Cow-slaughter—Hienous crime in Christianity’ and ‘Prohibition of Beaf-eating in Islam under ‘Were Cow-slaughter, Meat-Sacrifice and Meat-eating Prevalent in the Vedic Age’ ?). Therefore, no sane person will agree that heinous acts like cow-killing can be the cause of earning glory for King Rantideva. As such, the words ālabhyanta in the Mahābhārata and Ālambha in the Meghadūta of the great poet Kālidāsa cannot mean violence.

It is also worth noting that according to Mallinātha’s commentary, trickling of blood drops from the heap of hides resulted in a flow of a
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river which is famous by the name Carmanavatī. The basis of this appears to be a verse of the 29th Chapter of the Śāntiparva of the Mahābhārata, which has been discussed earlier (see caption ‘Possible Reasons for Naming of the River as Carmanavatī’).

The readers may see that neither is there any mention of blood in the original text of the great poet Kālidāsa nor is there any justifiable basis in support of this. Such views of Mallinātha about the formation of the Carmanavatī river cannot be acceptable to any reasonable person.

Meanings of ‘Ālabhyanta’, ‘Ālambha’. etc.

In the Dhatupātha of Pāṇini’s grammar, āulabhaḥ prāptau (इलमभ प्राप्त) occurs as root number 975 in the first conjugation called ‘bhvādi-gaṇa’. Its conjugated form in the present tense third person singular is labhate (लभते). Pāṇini’s grammar stands out pre-eminent amongst all treatises in the depth of its insight; it supersedes all in importance and authoritativeness. According to this authentic work, the meaning of labhate (लभते) is none except the sense of ‘obtaining’ (प्राप्त करना). The science of grammar is vast—अनन्तपारं किल शब्दशास्त्रं. As such, to find out whether there is any other meaning of the root ‘labh’, we looked into other references and found that ‘labh’ also means आग्रह that is urging, inciting, direction, command etc. This has been accepted by the Maitrāyaṇi-saṁhitā, Sāyaṇa-bhāṣya, Cāndra-Vyākaraṇa, Jainendra-Vyākaraṇa, Kāśakṛtsna-Vyākaraṇa, Kāṭāntra-Vyākaraṇa, Śākaṭāyana-Vyākaraṇa and Hemacandra Vyākaraṇa also. The Varanaseya Sanskrit University of Varanasi, which is considered the seat of Sanskrit learning in India, has published a Dhatupāṭha-saṁikṣā. There too, we do not find the root ‘labh’ in the meaning of violence ‘hiṁsā’ by any stretch.

A Sanskrit scholar has stated :

“Some time before Pāṇini, the root lambh had ceased to be used in its conjugated forms. Hence grammarians did not incorporate this root lambh in the Dhatupāṭha lists. The words derived from the
lambh were corelated to the root labh, and hence both the words ālabha and ālambha came to mean the same. In fact, the meanings of both the roots labh and lambh, as well as of their derivatives, are different. The root labh has two meanings: (1) obtaining, and (2) touching. Likewise, the root lambh also has two meanings: (1) killing and (2) touching. The word ālabha from the root labh and ālambha from the root lambh are synonymic in the sense of ‘touching’. So much is certain that ālabha does not signify killing anywhere, and ālambha does not mean ‘obtaining’.

The scholar does not cite a scriptural or historical proof in support of the above.

No dictionary gives the meaning of killing for lambh. In modern times no one has put in so much hard effort as European savants in Sanskrit studies and in researches into the semantics of Sanskrit words. Had any word carried the sense of killing, then it could not have escaped their researches, because an objective of European scholars was to bring out and propagate that Hindu scriptures enjoin killing (hiṅsā.)

Even according to all the meanings of the prefix ā found in the different dictionaries, the roots labh or lambh with this prefix, that is ālabha or ālambha, cannot signify ‘killing’. Inspite, lexicographers have also given the meaning of killing both for ālabha and ālambha, which can be possible only in a conventional meaning. These lexicons also give for both the words the following meanings:

‘to obtain, touch, take hold of, etc.’

which have nothing to do with killing. By virtue of their etymology ālabha and ālambha do not carry any meaning of killing, and as lexicons have still accepted ‘killing’ as their meaning, and as in some passages we come across the meaning of ‘killing’, in such a situation wherever these words occur, they should be rendered in a ‘killing’ or ‘non-killing’ meaning only after due consideration of the context.
In Yajurveda 30.5, the word ‘ālabh’ means ‘to obtain or receive’, such as :

1. ब्रह्मणे ब्राह्मणं आलम्भते .. For knowledge he obtains a knower (a wise man).
2. क्षत्राय राजन्यं आलम्भते .. For heroism he obtains a hero.
3. नृत्ताय सूतं आलम्भते .. For dance he obtains a sūta.
4. धर्माय समाचारं आलम्भते .. For dharma he receives a member of a religious congregation.

In the Smṛtris, Gṛhyasūtras, and allied texts ālambhana and ālabhate mean ‘touching’; for example:

(i) In the Subodhini commentary on ‘Mīmāṁsā-darśana’ 2.3.17 it is stated: आलम्भ: स्पर्शों भवति, that is ālambha is sparśa ‘touching’.

(ii) In the duties of a Brahmācārī—

बजंयेत् स्त्रीणां च प्रेक्षणालाम्मम्

“the brahmācārī should avoid looking at a woman or touching her.” (Manu 2.179).

(iii) In the Upanayana ceremony—

अयास्य (ब्रह्मचारिणः) दक्षिणासं अधिहद्यं आलम्भते

“the teacher touches the heart of the brāhmācārī” (Pāraskara-grṛhyasūtra 2.2.16).

(iv) In the marriage ceremony—

गरो वध्वा दक्षिणासम् अधिहद्यं आलम्भते
“the bridegroom touches the heart of the bride with his hand over her right shoulder”. (Pāraskar-grhyasūtra 1.8.8) etc. etc.

(v) The Bhāgavata-Mahāpurāṇa 11.5.13 also clearly testifies that in yajña, paśu-ālambhana does not convey the meaning of ‘killing’:

यदृ प्राणभक्षो विदितः कुरायास्तथा पशोराष्ट्यन्त न हितसा।
(श्रीमद्भागवत् ११.५.१३)

“In yajña, the smelling of wine is prescribed, not its drinking. In yajña, the touching of an animal is enjoined not its killing.”

(vi) The word स्फर्थ that is ‘touching’ is used for दान gift as well. The great poet Kālidāsa has ग: कोटिश स्फर्थयता घोटोधीन: in Raghuvamśa 2.49 where sparśayatā (स्पर्शयता ) means dānam (दानं)—gift'.

It is customary even now a days that a donor has to touch the items of gift and then those items are passed on to the persons accepting those gifts. If the items or varieties of gifts are so many that it is not possible to touch them physically, then they are glanced over and thus touched by mere eye-sight.

Chapter 29 of the Śāntiparva (Rājadharmā) of the Māhabhārata enumerates the names of kings who became famous by giving away cows in donation; hence the context of the word ālabhyanta in आल्प्यत शतं गाव: of verse 127 of Gitā Press and Chitrashala editions and verse 119 of the edition of Bhandarkar Research Institute, Poona, can mean only ‘obtaining’ (प्राप्ति) or ‘touching (स्फर्थ) in relation to the donation of cows. Similarly the meaning of the word ālambha in सुभितनया आल्प्यजात रत्नदेवस्य कौशिकः of Pūrvamegha in the Meghadūta of the great poet Kālidāsa also relates to the donation of cows and not their killing.
IS BEEF POSSIBLE IN MADHUPARKA?

Raja Rajendra Lala Mitra in his book ‘Beef in Ancient India’ and Pandurang Vaman Kane in his book ‘History of Dharmasastra’ Vol. II, Part I, Chapter 10 (Madhuparka and Other Usages); and Vol. II, Part II, Chapter 12 (Bhojana—Flesh-eating) have tried to prove that madhuparka contained meat and that too beef. Besides foreigners, a number of other Indian writers too have at times described and referred to it in their articles. Let us consider it.

Madhuparka in the Vedas

The famous Vedic scholar of modern times, the late Pandit Shripad Damodar Satavalekar writes in his Go-Jñāna-Kośa, Ancient Period, Vedic section, Part I:

“Several people say that the rite of madhuparka is Vedic and meat is its essential ingredient. But the word madhuparka itself is not found in the Ṛgveda, Yajurveda and Sāmaveda; it is also not found in the Brāhmaṇas and Upaniṣads. It occurs only once in the Atharvaveda Saṁhitā. This mantra is:

यथा यशः सोमपीचे मधुपक् यथा यशः। (Atharvaveda 10.3.21)
“May I be blessed by the glory that dwells in the draught of soma and in madhuparka.”

This is all that is found about madhuparka in all the four Saṁhitās of the Vedas. Therefore it is not possible to ascertain as to what should be the ingredients of madhuparka, and what not. But this is a fact that whosoever claim that meat is a necessary ingredient of madhuparka, their viewpoint cannot be proved by the Vedic mantras. Beyond this, even in the Brāhmaṇas and Upaniṣads, no text has any mention of madhuparka. Therefore it is impossible to prove by Vedic testimony that meat is necessary in the Vedic madhuparka.
Is Beef Possible in Madhuparka?

Madhuparka in the Vedas

Although the word *madhuparka* is not found in the Vedas anywhere else, yet the word *madhupeya* (मधुपेय) occurs. This too can be taken as its synonym. This is a good, delicious i.e., sweet drink, as it appears from the following mantra of *Rgveda* 6.44.21:

\[
व्रजसीति देवो वृषभः पृथिव्या वृषा सिन्धूलां बृषभस्मित्यानाम्।
वृषणे त इन्द्रुप्तम पीपाय स्वादु रसो मधुपेयो वराय॥
\]

(ऋग्वेद ६ ४४.२१)

In the last quartet of this mantra we find the words (स्वादु रसो मधुपेयो). They mean ‘sweet drink madhupeya’. But this is not any independent drink, it is the soma juice itself, to indicate which, the word *indu* is there in this very mantra. *Vṛṣa* (वृष) *Vṛṣabhā* (वृषभ:) in this mantra signify an ‘ox’.

Seeing these words, many seem to have conjectured the meat of an ox as an ingredient of *madhupeya*. But this mantra is in praise of god Indra and it means: ‘O, God Indra! thou art the giver of strength to earth, heavens, rivers, moveable and immoveables, so come here at the time of drinking *madhu*.” Though Mr. Griffith has translated it into English as: “Though art the ‘bull’ of earth, the ‘bull’ of heaven”; the meaning here is not ‘the bull’ but ‘the giver of strength’,—this need not be explained to those who comprehend the meanings inherent in English words. If anyone insists that as the two words *Vṛṣa* and *madhupeya* occur in this mantra, therefore meat of a bull is required in *madhuparka*, then his contention will not be credible because to thrust on the mantra a sense which is not therein—is not a learned person’s work.

Following are the meanings of *Vṛṣa* (वृष), *Vṛṣabhā* (वृषभ) and *Vṛṣakarmā* (वृषकर्म) found in the Sanskrit-English Dictionary of Monier-Williams;—
vrśa (वृश) — (i) A strong or a potent man;

(ii) The chief of the class or any thing the most excellent or prominent or best of its kind.

vrśabha (वृशभ) — Bull (in Veda, epithet of various gods, as of Indra),

vrśakarma (वृशकर्म) — Doing manly deeds as Indra (Ṛgveda).

Thus it is proved that there is no mention of madhuparka in the Vedas except in one passage in the Atharvaveda. Madhupeya is mentioned in the Ṛgveda. The ingredients of madhuparka are not specified anywhere in the Vedas. The name only indicates that it is something sweet. Therefore it cannot be proved from the Vedas that there is any possibility of any type of meat in madhuparka according to the Vedas. Let us now consider as to what are the ingredients of madhuparka according to the other texts.

Ingredients of Madhuparka

Madhuparka has been prescribed for special honoured guests who have come from far-off places. Wherever the ingredients of madhuparka have been described in the scriptures, nowhere has meat been included in them. Curd, ghee, milk, honey and candy-sugar are the main constituents of madhuparka. Some have not taken all of them but mentioned only a few of them. In some sources, parched barley powder (sattu) has also been mentioned as one of the ingredients of madhuparka.

Now let us see what are the ingredients of madhuparka in the various texts :

1. TANTRASĀRA (Chowkhambā Sanskrit Series, Varānasi, November 1938, Chapter I, page 53):

Ājñय द्विमुषिस्मेन मधुपकः सिद्धुब्धोऽः

“Wise men prescribe the mixture of ghee, curd and honey in madhuparka,”
Is Beef Possible in Madhuparka?

Ingredients of Madhuparka

The same has been quoted in Šabda-kalpadruma (Chowkhamba Sanskrit Series, Varanasi, 1961, Part III, page 599, column 2) while explaining the word madhuparka.

2. At the same place in Šabda-kalpadruma in the meanings of madhuparka, the following has been quoted from the KĀLIKĀ-PURĀṆA, chapter 7

दृष्टि संपैर्जलं क्षौद्रं सितेततामिस्तु पञ्चमि: ।
प्रोच्यते मधुप्रकस्तु सर्वदेहोपतुधये ॥

“Curd, ghee, milk, honey and candy-sugar—all these five constitute madhuparka which satisfies all the gods.”


कांस्यपाणि समायुक्तं द्विमयुंहृतंतमु ।
मधुपकं स चिल्लेया मित्रसन्य त्वा प्रतिक्षणः ॥

“The preparation with curd, honey and ghee in a bronze vessel is called madhuparka.”

4. ĀŚVALĀYANA-GRHYA-SŪTRA 1.24.5,6

द्वजनि मध्वानीय, संपैर्जी मध्वालभे ।

“One should mix curd and honey, and ghee if honey is not available.”

5. PĀRASKARA-GRHYA-SŪTRA chapter on marriage, 1.3.5

आहरणित चिल्लेव पाण्य पादार्थमुद्यकमयमाचमनीयं ।
मधुपकं द्विमयुंतमपिद्वति कांस्ये कांस्येन ॥

After describing other items in the first line, the ingredients of madhuparka have been detailed in the second line:

“Madhuparka is made of curd, honey and ghee in a bronze vessel covered with a bronze lid.”
6. **VĀRĀHA-GRHYA-SŪTRA** 12.4

कांस्ये चमसे वा सदृश मध्यासिच्य,  
वर्णीयसा पिथायाचमनीय प्रथम्भे: प्रतिपण्ने।

“The celebrant should come for worship with mixture of honey and curd in a bronze vessel or in a *camasa* vessel shaped like the *pranita* covered with a big lid, along with the sipping water.”

7. **ĀPASTAMIYĀ-DHARMA-SŪTRA** 2.4.8.8, 9

द्विविभुसंस्त्रूमा मधुपर्कः पयो वा मधुसंसूधम् । अभावे उदकम् ।

“*Madhuparka* should be prepared by mixing curd and honey or by mixing milk and honey, and if they are not available, water should be mixed with honey.”

8. **BAUDHĀYANA-GRHYA-SŪTRA** 1.2.10—13

In *sutra* 9, bringing of *madhu* has been described. In *sūtras* 10 to 13 the ingredients to be mixed with honey have been described as follows:

द्विविभुसंस्त्रूमा मधुपर्कः पयो वा मधुसंसूधम् ।

“if curd or milk is mixed with honey, it is called *dvivṛt* (द्विव्रृत्)”

पृथुं त्रीतीयं वा त्रीत्रृत् ।

“if the third ingredient ghee is added, it is called *trivṛt* (त्रिव्रृत्)”

यदृ त्रीतीयं तत्तत्तुर्वं स चतुर्व्रृत् ।

“by mixing the second ingredient i.e. if firstly milk has been mixed then curd and if firstly curd has been mixed then by mixing milk, it is called *caturvṛt* (चतुर्व्रृत्)”
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Ingredients of Madhuparka

आप: पञ्क्तिः पाकः।

"by mixing the fifth ingredient, i.e. water, it is called pāṅkta ( पाकः )

9. JAIMNIYA-GRHYA-SŪTRA 1.19

तयोदधि मधु सनिहिते भषतो, दधना चेद
द्विधामन्योद्विमिश्चेद उदमन्य:। पयसा चेतृ पयस्य:।

"Curd and honey are mixed in it. With curd it is called dadhimantha (दधिमन्यः); with water it is termed udamantha (उदमन्यः) and with milk it is designated as payasya (पयस्य)"

10. HIRANYAKEŚI-GRHYA-SŪTRA 1.12.10

The text of Hiranyakesi-grhya-sūtra was neither available with any book seller nor in any library. But its evidence was found in the German book: ‘Ritual Literatur Vedische Opfer und Zauber’ by Alfred Hillebrandt, published by Verlag von Karl. J. Trubner, Strassburg, in 1897. It is cited below in the original German, with an interlinear English word-for-word translation:

Hierauf folgt die Darbietung des Spulwassers und des Madhuparka.

Hereafter follows the offering of rinsing water and of Madhuparka.

Dieser besteht nach Hiranyakesi 1.12.10 aus drei

These comprise according to Hiranyakesi 1.12.10 of three

oder fünf Bestandteilen, namlich dadhi, madhu, ghṛta

or five components, namely curd, honey, ghee which can be

wozu noch āpah und saktu’s treten können

mixed with water and saktus (flour of barley, parched in hot sand)

According to Hiranyakesi 1.12.10—firstly water should be offered for washing and then madhuparka which contains three or five
ingredients—curd, honey and ghee; to which water and groats of barley meal (saktu) can be added.


(i) A mixture of honey;

(ii) An offering of honey and milk;

(iii) A respectful offering to a guest, or to the bridegroom on his arrival at the door of the father of the bride, sometimes consisting of equal parts of curd, honey and clarified butter.

At other places too wherever the ingredients of madhuparka have been detailed, what to talk of beef, there is not even the slightest indication of meat. When meat has nowhere been included in the ingredients of madhuparka, then how is it alleged that meat is essential in madhuparka or that there can be no madhuparka without meat. The most essential ingredient of madhuparka is honey, without which there can be no madhuparka. Only the Āśvalāyana-grhya-sūtra prescribes that ghee can be taken if honey is not available, nowhere else such a prescription has been made; though other ingredients in place of milk, curd or ghee have been prescribed. Āpastambiya-dharma-sūtra has even prescribed that if neither milk nor curd is available, then madhuparka can be prepared by mixing honey in water. It is not understandable as to how the Āśvalāyana-grhya-sūtra has accepted madhuparka without honey when the name madhuparka itself indicates the essentiality of honey in it. There appears to be some transgression. It is probably due to a pressing occasion when some followers of Āśvalāyana must have ruled in a hurry that ghee could be mixed in place of honey when it is not available, to avoid inconvenience of waiting to the guest. From that very time onwards the followers of Āśvalāyana would have recognised the convention of mixing ghee in place of honey when it was not available. Whatever
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Impracticability of Beef in Madhuparka

it be, meat is not mentioned anywhere in the ingredients of madhuparka, inspite of ransacking searches.

The descriptions of the ingredients of madhuparka in the various scriptures prove that there is not even an inkling of meat in madhuparka. So it is firmly proved that madhuparka contains no meat. Whichever passages are referred to as prescribing meat in madhuparka, such as:

1. नामांतो मधुपक्षे भवति भवति। (Āśvalāyana-Grhya-Sūtra 1.24.26)

2. न त्वेवामांसोऽवः स्वात। (Pāraskara-Grhya-Sūtra 1,3.29)

3. मधुपक्षं च यथे च पितुदेवतकर्मणि। अनेष्प पश्चो हिस्या नायत्रॆत्यप्रवचीन्मुः। (Manu 5.41)

will be discussed later on.

Impracticability of Beef in the Reception of a Guest with Madhuparka

The rites of receiving an honourable guest with madhuparka have been detailed in the Āśvalāyana-grhya-sutra 1.24 and Pāraskara-grhya-sūtra 1.3. Only on the basis of these two grhya-sūtras, people opine that meat (beef) is essential in madhuparka. Let us now consider the possibility of meat in madhuparka according to the rites described in them.

The sequence of rites given in these grhya-sūtras is as follows:

1. Offering of a seat and its acceptance;
2. Offering of water for washing the feet;
3. Offering of arghya (अर्घ्य) and its acceptance;
4. Offering of sipping water (ācamaniya) and its acceptance;
5. Accepting madhuparka, mixing it with the thumb and third finger, sprinkling madhuparka in the four directions by these
very fingers, taking *madhuparka* thrice from its middle by these very fingers, and leaving the residue;

6. Cleaning the mouth by sipping water.

The rites upto here are almost identical in the Āśvalāyana and Pāraskara-ग्रहya-sūtras. Till this place there is no point for difference of opinion. Hereafter interpretations differ, which will be discussed separately according to both the ग्रहya-sūtras in the forthcoming sections. Here it will suffice to point out that there is no mention of meat in the ingredients of *madhuparka*, nor is meat mentioned till the completion of the rite by cleansing the mouth with sipping water. When a guest arrives, all the rites in the chain of his honoured reception by *madhuparka* are performed one after the other in a regular sequence and without interruption. There is no waiting for any length of time. Therefore, it does not seem possible that a cow could be slaughtered instantaneously, her meat taken out, be cooked, be mixed with *madhuparka* and then it could be served to the guest. It takes a long time to slaughter a cow, to extract her meat and then to cook it. It does not seem possible that an honoured guest was required to wait for such a long time. The followers of Āśvalāyana do not let an honourable guest wait even for honey and hence accept ghee in its place.

Moreover, a guest cannot consume the entire meat of a cow. The quantity of *madhuparka* for the occasion can permit only a fraction of an ounce of meat in it. How can it be desirable to slaughter a cow for such a little quantity of meat? Therefore, when a cow is brought after the guest has partaken of *madhuparka* and has cleansed his mouth by sipping water, her bringing in can be either for gifting her to the guest, or for offering instantaneously drawn milk to the guest for which he will not have to wait.

**Gift of a Cow in Madhuparka**

Some scriptures specifically prescribe that a cow should be gifted in *madhuparka*.
Is Beef Possible in Madhuparka?
Gift of a Cow in Madhuparka.

1. Aruṇa-smṛti, chapter 1, (published by Mansukhrai Mor, 5, Clive Row, Calcutta):

"As there is no effect of water on a lotus leaf, similarly sin does not effect a learned dwija who accepts a cow gifted at the time of a yajña, in a religious performance, on performing expiation rites, for offerings (homa), for regaining his lost health, in the rites of madhuparka, and on fulfilment of desire (karma-siddhi)."

2. Manu-smṛti 3.3:

"Being justly applauded for his strict performance of his duty, and having received from his natural or spiritual father the sacred gift of the Vedas, let him on an elegant bed, decked with a garland of flowers, and let his father honour him before his nuptials with the present of a cow according to the Madhuparka rite." (translated by Raja Rajendra Lala Mitra in ‘Beef in Ancient India’)

Manu-smṛti 3.119, 120 prescribes that ordained person who has finished his studies should be honoured by madhuparka and Manu-smṛti 3.3 prescribes that a cow should be gifted to such an ordained one; and in the succeeding stanzas he has been permitted to marry an auspicious girl. It is clear from this that an ordained brahmacāri should first be honoured with madhuparka along with an offer of a cow. Probably its reason is that one who has been physically weakened by the hard labours of studies and by performing the strict duties of a
brahmacāri should increase his vigour and regain his health by drinking cow’s milk before marriage so that he may be able to carry on with married life without adverse effect.

3. The following sūtras of the Āpastamba-dharma-sūtra 2.4.8 are also indicative of the offering or gifting of a cow:

(i) गोमधुपकात्मः वेदाण्यायां:

“One who studies the Vedas is eligible to a cow and madhuparka.” (5)

(ii) आचार्ययतिविच्छ वशशुराय राजः तित्त परिसंघत्तराजुपतिष्ठद्वयो

“Gomadhupakam—

“A teacher, priest, father-in-law, king—if they come once a year they should be offered a cow and madhuparka.”

Immediately after these sūtras follows the enumeration of the ingredients of madhuparka:

द्विति मधुसंग्रृह्यं मधुपकः पद्यो च मधुसङ्ग्रृह्यम्। अभाचे उदकम्॥

If the sense of a ‘cow’ would have been its beef, then it would have surely been included in the enumeration of ingredients. Evidently therefore, only the gifting of a cow is desired in these sūtras.

Historical Examples of the Gift of a Cow with Madhuparka

Let us now look into the historical examples of madhuparka, wherein only the gift of a cow is mentioned and not serving its beef after immediate slaughter.

Vālmikiya Rāmāyana:

(a) When Śri Rāma went to Bharadvāja Muni, he (Bharadvāja Muni) gave a reception to Śri Rāma by offering madhuparka and a cow in gift.

तस्य तदु घचनं धृत्या राजुपुरस्य धीमतः॥
उपायवत धर्मित्मा गामच्छयमुदकं ततः॥

(Ayodhya-kānda 54.17)
Is Beef Possible in Madhudopaka?

Historical Examples of Gift of a Cow

meaning—Pious Bharadvāja Muni after hearing highly intelected Prince Śrī Rāma, offered him water for washing feet and hands and then offered arghya (madhuparka) and also a cow in gift.

(b) On the arrival of Maharshi Agastya and others Lord Śrī Rāma also offered them madhuparka in reception along with a cow in gift.

दुप्त्वा प्रातान् मुर्तन्तस्तांस्तु प्रत्युत्थाय क्रतान्तजि: ||
पाणिधायांदिमिरानच गां निवेश च साइरम् ||
(Uttara-kanda 1.13)

meaning—On arrival of those great sages, Śrī Rāma Candra got up and stood before them with folded hands and then worshipped them with high esteem by offering water for washing their feet and hands and by offering arghya (madhuparka) and a cow in gift to each of them.

Mahābhārata:

(a) When Śrī Nārada presented himself in the assembly of King Yudhiṣṭhira, the King received him with madhuparka rite and with the gift of a cow.

गां चैव मधुपक्ष च सम्राटायाथायायिस्व च ।
अर्थयामास रत्नेश्व सर्वकामित्वं धमंगिति ॥
(Sabhā-parva 5.15)

meaning—The king, conversant with religious observances & duties, worshipped them in the prescribed manner by offering water (for washing feet and hands), madhuparka and a cow in gift and pleased them by fulfilling all their desires.

(b) When Lord Śrī Kṛṣṇa arrived in the assembly of Kauravas, a cow was gifted to Him in His reception by madhuparka rites:

अथ गां मधुपक्ष चापुदक्षः च जनावने ।
उपजहुःयायायायं धृतराष्ट्रुपरास्तिता: ॥
(Udyoga-parva 89.19)
meaning—The priests of Dhṛtarāṣṭra presented water, *madhuparka* and a high breed cow for the reception of Bhagavān Janārdana.

(c) When Lord Śri Kṛṣṇa came to Duryodhana’s place, there too the gift of a cow with *madhuparka* is mentioned:

![Text continues from the image]

meaning—Kururāja (Duryodhana) offered water, *madhuparka*, cow and his palace and kingdom on the occasion.

**Srimad-Bhāgavata Mahāpurāṇa:**

(a) When Akrūra arrived in Braja, Lord Kṛṣṇa received him with *madhuparka* rite and presented a cow in gift.

![Text continues from the image]

meaning—Then, enquiring about his safe arrival and giving him an excellent seat, Balarāma washed his feet with due ceremony and fetched (for him) an offering called *madhuparka* (consisting of honey, clarified butter and curds). Again, bestowing on the guest a cow and massaging him, weary as he was, the almighty Lord respectfully and with (great) reverence brought (for him) pure food endowed with manifold excellences.

(b) When Kauravas honoured Balarāma with *madhuparka* rite, there too, a cow was presented.
Is Beef Possible in Madhuparka?

Historical Examples of Gift of a Cow

They received Balarāma with due honours and offered Him *arghya* and a cow; and such of them as knew His greatness saluted Him with their heads (bent low).

(c) When Sudāmā visited Dvārakā, the reception to him included the gift of a cow, even though reception by *madhuparka* rites is not clearly specified:

> Ṛṣyaḥ: सुरभिमितिजन्य वइधीपालितिमुखः ।
> अविचित्तव्यवेष कामूत्त गान्यां च स्नायतमहेश्वीतः ॥

(Śrīmad Bhāgavata 10.80.22)

meaning—Having joyfully worshipped His friend with scented fumes and rows of lights, and offering him betel-leaf seasoned with catechu, lime, areca-nut parings and cloves etc. and a cow, the Lord greeted the Brāhmaṇa with sweet words.

(d) On his arrival at the place of Bahulāśva in Janakapura, when Lord Kṛṣṇa was given a reception with *madhuparka* rite, gift of a cow is very explicit:

> सकेस्म्भो वहन् सूधन्य गुजच्छ इश्वरानं ।
> गन्धमादयासंबराकल्याणपतिपार्योऽगोयः ॥

(Śrīmad Bhāgavata 10.86.29)

meaning—King Bahulāśva sprinkled that all-purifying water on his head and on his relatives and worshipped the Lord as well as the divine sages by offering them sandal-paste, flowers, textiles, ornaments, scented fumes, lights, oblations of water, cow and oxen.
Brahma-vaivarta-purāṇa, Śri Kṛṣṇa Janma-khand:

(a) On the arrival of Garg Muni at the name-giving ceremony at Nanda Bhavan, he was offered cow along with madhuparka. (13.10)

पायं गां मधुपकं च स्वर्णसिहासनं बद्री || (१३.१०)

(b) When Uddhava reached Vṛndāvana and came to the house of Nanda, then Yasodā and Rohini welcomed him with madhuparka along with the offering of a cow. (92.13)

आसनं ब जलं गां च मधुपकं बद्री मुद्रा || (६२.१३)

(c) When Garga went to Vasūdeva, then he (Vasūdeva) honoured him with madhuparka and the offering of a cow. (99.4)

मधुपकं कामिगेनुं वशि शुदांशुकं तथा ||
दत्तव गन्धं पुष्पमाल्य पृजयामास मध्यमि || (६६.४)

(d) When Lord Kṛṣṇa went to the Great Sage Sandipani for studies, then the Sage honoured him with madhuparka and a cow. (102.4)

ओमित्यक्तवा सुनिष्ट्रेत: पृजयामासं तं मुद्रा ||
मधुपकं - प्राशनेन गाष्ठ रस्त्रेण चन्दनं || (१०२.४)

(e) King Bhismaka offered madhuparka and a cow in honour of Lord Kṛṣṇa. (107.93)

अध्यं च प्रददी तत्त्र दूर्वप्रपज्जलाहितिमु ||
मधु पकं च सुर्यं सर्वस्त्रेण गन्धं चन्दनम् || (१०७.६३)

Several similar examples can be found in the other Purāṇas. But there is not a single instance, wherein beef or any other kind of meat
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**Āśvalāyana Gṛhya-Sūtra**

Is served with *madhuparka*. Even at present, the meat eaters will not accept in *madhuparka* the raw meat obtained by slaughter of any animal on the spot.

**Āśvalāyana-Gṛhya-Sūtra**

Pandurang Vaman Kane in his book ‘History of Dharmasāstra’ Vol. II, Part I, Chapter 10, page 543, lines 22-23 says—“the procedure of *madhuparka* is set out in the Āśvalāyana-grhya-sūtra 1.24,” which is correct. In the ingredients of *madhuparka* it prescribes a mixture of curd and honey and if honey is not available then ghee can be mixed. This has been described before. There is no difference of opinion regarding the subsequent rites described and in their interpretation. After partaking of *madhuparka* and rinsing the mouth with sipping water, the subsequent rites are described by Panduranga Vaman Kane as follows on page 545, lines 3-8:

“When he has sipped water, they announce to him the cow. Having muttered the words ‘destroyed is my sin, my sin is destroyed’, he says ‘Om, do it’, if he desired to have the cow killed; if he is desirous of letting her go, he mutters the verse (Rig. VIII, 101, 15) the mother of Rudras and daughter of Vasus and says ‘let her go’,”

The original sūtras are:

आच्छन्तोद्याय गां बेदयन्ते || २३ ||
हतो मे पाप्मा मे हतं शितं जपित्वं कुर्वतेति कारविध्यन् || २४ ||

Its simple, straight-forward and word-to-word meaning is:

“आच्छन्तोद्याय (When the mouth has been rinsed with sipping water) गां बेदयन्ते (a cow is gifted), मे (my) पाप्मा (sin) हतं: (is destroyed) शितं (thus) जपित्वं (uttering) श्र (pronouncing *Om*) शितं (thus he says) कुर्वतं (do it) कारविध्यन् (if he wants to get it done).”
In the contents of Āṣvalāyana-grhya-sūtra with the commentary of Garga Narayana published in 1893 by Jivanand Vidyasagar, No. 2, Ramanath Mazumdar Street, Calcutta, the heading of this 23rd sūtra has been given as आज्ञात्वौद्वार गोदानम् which means ‘gift of cow after rinsing mouth with sipping water’, which has been interpreted by Pandurang Vaman Kane as ‘they announce to him the cow’.

The meaning of the word kuruta (कुरुता) in the 24th sūtra has been taken by Pandurang Vaman Kane as ‘do it’ that is ‘perform the duty that should be done’ but it is not understandable wherefrom he has inserted later on ‘if he desires to have it killed’. When the madhuparka has been taken, the mouth has been purified with sipping water, and the cow has been announced for gift, then the reply comes: ‘I accept it’ preceded by Om, the rite of gift be performed, and if it is not acceptable then the following sūtra prescribes that the mantra of Rgveda VIII.101.15 should be pronounced:

माता ख्द्दाणां दुहिताः बसुनाम्—इति जपित्वो按时संजतेत्वल्लस्ववत् ||२५||

“He mutters: ‘The mother of Rudras and the daughter of Vasus’ and says: ‘Let her go’ (to her place as I will not take her along). This mantra is also not suited to this context. We shall discuss it later. The sense ‘if he desires to have the cow killed’ is nowhere in the original sūtra. It is understandable that the cow was gifted* after all the rites of welcome were effected i.e. offering of water for washing the feet, offering scented water for cleaning hands, offering and acceptance of madhuparka, and the purification of mouth with sipping water but it is hard even to imagine her slaughter.

After it, Pandurang Vaman Kane writes on page 545, lines 8-9: ‘Let the madhuparka not be without flesh’, which seems to be the meaning of the last sūtra of Āṣvalāyana-grhya-sūtra 1.24.

नामांसं मधुपर्कौ भवति भवति ||२६||

*See the prescriptions of Scriptures regarding it under the heading ‘Gift of A Cow in Madhuparka’,
Is Beef Possible in Madhuparka?
Āśvalāyana Grhya-Sūtra

In the present day printed texts, this sūtra is found which is interpreted by the supporters of meat-eaters as 'Madhuparka is not devoid of flesh'. The sandhi can be resolved in two ways, giving two interpretations: (1) Madhuparka is never devoid of flesh; and (2) Madhuparka is never with flesh, which will be discussed in details later on. 'Madhuparka is never devoid of flesh' is not relevant.

In the madhuparka rite, curd and honey or curd and ghee have been prescribed as its ingredients and there is not even an inkling of flesh. After the rite of madhuparka has been completed, which means that after the mouth has been rinsed with sipping water taking madhuparka and if then the guest mutters Om and says 'kill it' and 'the madhuparka is not without flesh'—these things can neither be reconciled because of the sequence of their occurrence and nor are they correct as a matter of principle. If flesh would have been essential in madhuparka, then it would have been mentioned among the ingredients of madhuparka and the announcement of the offering of the cow would have been before the offering and acceptance of madhuparka and if the guest would have had a longing for madhuparka with flesh, he would have muttered Om and said 'do (kill) it' before accepting madhuparka. Then madhuparka would have been prepared, offered, accepted and the mouth rinsed with sipping water. Therefore, it is certain that the announcement of the offering of cow is only for gift and if the guest does not like to take along the cow, he can say 'let her go to her place, I will not take her'. It is impossible to fancy the presence of flesh in madhuparka, because when a guest who has already arrived at one’s door has to be honoured, there is not so much scope of time that a cow be slaughtered, her flesh extracted and then it be cooked. Therefore, the fancy that 'Madhuparka is never without meat' is entirely unjustified and improper. It cannot be conceded that such a point would not have occurred to a jurist of the stature of Pandurang Vaman Kane (M.A., LL.M., Advocate). It is a different thing that he should knowingly close his eyes to it with some other end in view and that he should try to conceal it even from other people for the attainment of his objective,
Let us now consider Āśvalāyana-grhyā-sūtra 1.24.25 which is incongruent and which we had promised to discuss later on:

माता खद्राणं दुहिता वसूनाय—इति जयति बुमुत्सज्जतेत्युस्क्ष्यन् ||२५||

It means that the leaving or taking away of the cow may be permitted by uttering the mantra ‘माता rudraT}am .....

This is the Ṛgved mantra VIII.101.15 and its full text is as follows:

माता खद्राणं दुहिता वसूनं स्वसादिवाणामवृत्तथय नामितः ।
प्र वृ वोच विकितुप्रे जनाय मा गामनागं अदिति वधिष्ट ॥

Its word-to-word meaning is:

खद्राण माता (mother of the brave Maruts who make the enemies wail), वसूनं दुहिता (the daughter of Vasus), आदितिकानं स्वसा (sister of the sons of Aditi) and अमृतस्य नामित (the focal point of ambrosia is the cow, therefore) चिकितुप्रे जनाय (to the wise man) प्र वृ वृ (I announce) मा वधिष्ट (do not kill) अनामां अदिति गां (the innocent and inviolable cow). Here aditi has double meaning—one which has been given above and the other अदितिकान (I.e., one who produces consumables like milk, curd, butter ghee etc. Both the meanings are appropriate and acceptable. मा गां वधिष्ट (do not kill the cow—this is injunction of the Veda contained in this mantra. (See Ga-jñāna-kośa, Ancient Section, Vedic Age, Part I, page 3 edited by Pt. Shripad Damodar Satavalekar).

How impossible a conjecture it is and in total contradiction to the injunction of the above Vedic mantra that after the completion of the rites of madhuparka, the guest by muttering the sacred Om should say : do it (kill it) if he (the honoured guest, who has been offered madhuparka and who has completed the madhuparka ceremony), desires to have the cow killed. Then imagine how improbable it is to mention that नामांसो सत्रापको मवति (the madhuparka is never without meat) when the madhuparka rites have been completed without meat.

Besides the above reasons, another point deserves consideration, i.e., when the madhuparka rites have been completed, is it desirable
Is Beef Possible in Madhuparka?

Āśvalāyana-Grhya-Sūtra

to feed uncooked meat of an instantaneously slaughtered cow to the guest? Even if it is accepted that the cow is killed then and there and that uncooked flesh is served, then has it to be enquired from an honoured guest whether he will eat a certain thing or not? Whatever is the best, is put before an honoured guest and it is up to him to accept it if he so desires or to leave it if he does not relish it.

Furthermore, even at present, people who take meat, never like the heinous act of slaughtering an animal in their presence. Slaughtering is done only where they cannot witness it and thence meat comes for the consumption of these meat-eating people belonging to a civilised society. Then how can one imagine something contradictory to this generality and that too about the great saints and sages dwelling in the forests?

Therefore, if the meaning of Āśvalāyana-grhya-sūtra 1.24..26 वांमांसो मधुपकर्मा भवति be taken as ‘there is no madhuparka without animal flesh’, then it will be contrary to the context and because of its being unsuitable, it can never be relevant to the sense. Therefore, it will have to be accepted as an interpolation. Other interpretations of this sūtra are given below:

1. In तनांमांसो मधुपकर्मा भवति the sandhi of तनांमांसो can also be resolved as न+आमांसो. By resolution in this manner, the prefix आ in आमांसो may be taken in the following sense according to Amarakośa 3.3.239:

आहारीपदशुभिज्ञायाः सीमाओऽधातुयोगाः। Its breaking of words is आहृ ईवत अर्थो अभिज्ञायो सीमा-अर्थ धातुयोगाः। It means that the prefix आ is used in the senses of little, pervading, limitation and addition to the root.

The meaning of आमांसो of तनांमांसो मधुपकर्मा भवति will be ‘pervaded with flesh’ and its sense comes to ‘containing flesh’ only. The whole sūtra will mean मधुपकर्मो आमांसो न भवति ‘madhuparka is not pervaded with—not containing i.e., devoid of flesh’.
This clarifies and removes any misapprehension that the cow was brought for killing. So it is explicitly pointed out that *madhuparka* is never with meat. The bringing in of the cow is not for slaughter, but for offering or gifting away. If the guest desires to take away the gifted cow he says ‘Om, do it’ and if he does not want to take her away, he says ‘let her go’.

2. Pandit Dinanath Sastri, in his book ‘Sanatana-Dharmalok’ Vol. 6, pages 337-338, has interpreted the word *māṁsa* (मांस) in relation to *madhuparka* as under:

> “The above-stated ingredients of *madhuparka* should be (मांसत) i.e. rich in fats, nourishing and should not be devoid of substance. To the word *māṁsa* (मांस), has been suffixed in accordance with अर्ध आदिभौतिक (Aṣṭādhyāyī 5.2.127) in the sense of ‘with, together’ and it gives the meaning of ‘rich in fats’.

This meaning is also relevant to the present context. In practice it means that the milk and curd used in *madhuparka* should not be that from which butter or cream has been extracted. Milk or curd from which butter, cream has been extracted will neither be rich in fats, nor delicious and tasty, nor well nourishing, rather it will be devoid of substance. Only good things should be used for an honoured guest and not things devoid of substance.

3. Pandit Madhavacharya Sastri has interpreted the word *māṁsa* (मांस) on page 39 of the ‘Removal of Doubts’ Number (शास्त्र समाधान अः) of his monthly magazine ‘Lokālok’ (published by Madhava Pustakalaya, Dharmadham, Kamla Nagar, Delhi-7). There he says that in the context of *madhuparka*, *māṁsa* (मांस) means the fleshy part of fruits, kernels of dry fruits like almonds etc., fresh newly milked warm milk, or substantial milkproducts thickened by boiling and sweetened like रकड़ी, लोया, सिस्तरन etc. This meaning is also not irrelevant as it is not contradictory to principles. Incongruence, if any, is that fruits, etc. are not mentioned anywhere in the ingredients of *madhuparka*, but curd and milk do figure among the ingredients and newly-milked fresh warm milk of a cow is desirable to remove the fatigue of the honoured guest,
Is Beef Possible in Madhuparka?

Pāraskara-Grhyā-Sūtra

These discussions make it clear that there is no place even for any surmise of animal-flesh in madhuparka.

Pāraskara-Grhyā-Sūtra

In continuance of the aforesaid description of the rites, the cow is mentioned only after madhuparka has been taken and the mouth has been purified with sipping water. Mention of a cow after the madhuparka has been taken, clearly indicates that there is no possibility of beef in madhuparka.

Mr. E. W. Hopkins writes about madhuparka in the “Cambridge History of India” Vol. 1 Chapter 10, page 208 (second edition, 1962, published by S. Chand & Co., Delhi) :

“But it is an old rite of hospitality to kill a cow for a guest and as a matter of form, each honoured guest is actually offered a cow.”

Mr. E. W. Hopkins further continues :

“The host says to the guest, holding the knife ready to slay the cow that he has the cow for him but the guest is directed to say—

“Mother of Rudras, daughter of Vasus, sister of Adityas, Navel of immortality (is she), do not kill the guiltless cow ; she is (earth itself), Aditi the goddess.” I speak to them that understand.

He adds, “My sin has been killed and that of so and so, let her go and eat grass.” But if he really wants to have her eaten, he says, “I kill my sin and the sin of so and so, (in killing her)”, and though in many cases, the offer of the cow is thus plainly a formal piece of etiquette, yet the offering to the guest was not complete without flesh of some sort ; and it is clear from the formulas, any of the worthiest guests might demand cow’s death.”

Such a statement seems to be based on Pāraskara-grhyā-sūtra 1.3.26 which reads :

आचान्तोदकाय शास्मादाय गौरिति चः प्राह॥

It means that after the guest has taken madhuparka and rinsed his mouth with sipping water, holding the śāsa (शास) the host says
thrice: ‘this cow is (for you)’. There is no such word in the original text which refers to killing or slaughtering. It seems that Mr. E. W. Hopkins has taken the meaning of शास आदाय as ‘holding the knife ready to slay the cow’.

In Yājñavalkyaśāraṁhitā as told by Brahma 8.212 (Smṛti-Sandarbha, part 4, published by Mansukh Rai Mor, 5-Clive Row, Calcutta, first edition) the meaning of śāsa (शास) has been given आचायं शास्मादाय शास शासन उच्चये i.e., after cleaning the mouth with sipping water, the meaning of holding a śāsa (शास) is “to control with a śāsa (शास)”. The meaning of the word शास is to control by the use of some object. Here a cow is brought for a guest who has just arrived and this cow is intended only to be gifted (see the heading ‘Gift of a Cow in Madhuparka’). The nature of a cow is that she does not easily go to the house of a new owner from that of her previous owner. Even nowadays it is seen that if a cow is sent to a new place then she returns to the place of her old owner at the end of the day while returning after grazing in the forest and it is only with some efforts, that she gets accustomed to and intimate with new owner. In such efforts one may sometimes have to control the cow by the fear of a stick or a rod. Likewise it has been said that a stick or a rod should be held in one’s hand to keep the cow under control so that she does not back at going with a new guest. It is not said here that one should hold a knife in hand to kill the cow. It is not understandable as to wherefrom Mr. E. W. Hopkins has brought the meaning ‘holding the knife ready to slay the cow’ when in the original text there is no indication of slaying or slaughtering.

In Monier Williams’ Sanskrit-English Dictionary the meanings of the root śās (शास) have been given as under:

- to chastise;
- to control;
- to administer the law;
- to order;
- to correct;
- to command;
- to teach, etc.
- to restrain;
- to rule;
- to direct;
- to punish;
- to govern;
- to bid.
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Pāraskara-Grhya-Sūtra

The verbal noun from the root śās (शास) has the form शास्त्र in the accusative singular which means 'to an object of controlling'. With reference to one whom the Government has sentenced to death, the meaning of the word शास्त्र can be taken as a knife or a sword, but here the meaning 'knife' or 'sword' does not fit-in.

The meaning of Pāraskara-grhya-sūtra 1.3:

which has already been considered under the heading ‘Āśvalāyana-grhya-sūtra’. Only the 28th sūtra is slightly different, whose simple and straightforward meaning is given hereunder for the information of our readers, wherein the mention of ‘leaving the cow for grazing’ also proves that the cow was meant for gifting. The meaning of 28th sūtra is:

(अध यदि) इf (उत्तिस्वर्ण) he desires to leave her (ब्रुयात्) he should say—(सम च) mine and (अमुयच्) his i.e. host's पाप्म sin (हत्:) has ended, (औम उत्त्वत) yes, leave her, (दुभानि अल) let her graze.

The meaning of न्त्वेवामांसोलग्यः स्यात् the 29th sūtra of the Pāraskara-grhya-sūtra can be taken in two ways like that of नामांसो मधुपर्कों महति भवति:

(1) न तु पच अमांसो अहर्घः स्यात्

(2) न तु पच अमांसो अहर्घः स्यात्
The meaning in the first case is: ‘Madhuparka (अध्वः) is never devoid of flesh (अमांसः)’, while in the second case the meaning is: ‘Madhuparka (अध्वः) never contains flesh (अमांसः)’. The coherence and incoherence of both these renderings together with the meaning of māṁsa (मांस) as fleshy fruit have been discussed under Āsvalāyana-grhya-sūtra.

Vasiṣṭha-Dharma-Sūtra, Śāṅkhāyana-Grhya-Sūtra


“Manu (V. 27-44) at first contains a permission to kill animals only in Madhuparka, in sacrifice (yajña) and in rites for gods and manes and on no other occasion. This is same as Vasiṣṭha IV.6, Viṣṇu-dharma-sūtra 51.64, Śāṅkhāyana-grhya-sūtra II.16.1, (Śāṅkhāyana-grhya-sūtra reads सोमे for यज्ञ).”

In the extant Manu-smṛti, meat in madhuparka has been mentioned only in 5.41 which has been considered under the heading “Manu-smṛti.” The very same text is also found in the extant Vasiṣṭha-dharma-sūtra (Vasiṣṭha-dharmaśāstra or Vasiṣṭha-smṛti) 4.6 and in Śāṅkhāyana-grhya-sūtra 2.16.1:

मधुपकृत क यहे च पितृदेवीषकर्मणि ।
अत्रेय च पुरू हिस्त्याश्रात्येष्येष्याश्रीमन्: ॥

It has not been separately and specifically prescribed in the Vasiṣṭha-dharma-sūtra or the Śāṅkhāyan-grhya-sūtra that animal-slaughter is permitted in madhuparka, yajña and rites of the manes and gods and nowhere else; but it has been quoted in passing as an opinion of Manu.

As has been proved under the heading ‘Manu-smṛti’, the above-mentioned stanza cannot be that of the Manu-smṛti 5.41. Moreover an independent prescription of this intent is found nowhere else in the Manu-smṛti. Therefore, it is also proved that the citing of
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Baudhāyana-Grhya-Sūtra

such a stanza from the Vasiṣṭha-dharma-sūtra or Śāṅkhayana-grhya-sūtra or from another scriptural text by Pandurang Vaman Kane is not genuine but imaginary and spurious, specially when such a specific prescription is not available elsewhere in the Manu-smṛti.

In the fourth chapter of the Vasiṣṭha-dharma-sūtra, the seventh stanza after the sixth one reads:

\[
\text{नाक्तिका प्राणिनां हिषा मांसमुतपवते क्वचित्} \\
\text{न च प्राणिवध: स्वयंस्तमादागे वधोवधः} \\
\]

This stanza tallies with Manu-smṛti 5.48; only the fourth quartet differs. Here it is तस्मादागे वधो वधः which means that ‘violence in a yajña is considered non-violence’, while the Manu-smṛti reads तस्मान्मांस विवर्जयेत् which means ‘therefore, one should avoid meat’. The text of this stanza of the Manu-smṛti is valid by virtue of its being in conformity with the Vedas; and the reading of Vasiṣṭha-dharma-sūtra is invalid being against the Vedas.

Baudhāyana-Grhya-Sūtra


“The Baudhāyana-grhya-sūtra says (1.2.51-54) that when the cow is let off, the flesh of a goat or ram may be offered, or some forest flesh (of a deer etc.) may be offered, as there can be no madhupakra without flesh or if one is unable to offer flesh, one may cook ground grain.”

The original reading of these Sūtras is as under:

\[
\text{तस्यामृतस्यस्यायां मेघमलं वारसहभं} \\
\text{आरण्येऽवा मांसेन} \\
\text{न त्वेदामांसोऽवर्गस्यस्यात्} \\
\text{अशकी विष्टान्यं सांसिद्येत्} \\
\]
According to the Baudhāyana-ग्रह्य-सूत्र, honey, curd, milk, ghee and water—only these five are the ingredients of madhuparka. It has been discussed already that meat has not been mentioned in the ingredients of madhuparka, neither there is any scope for serving meat after slaughtering an animal within the time for the rites of welcoming a guest (it takes even more time in bringing the meat of a wild animal, like deer etc. after hunting it), and nor is meat desirable according to the principle. Therefore, the contention that madhuparka is not without meat is incorrect and unfounded. If there can be no madhuparka without meat, then why a prescription of offering 'cooked ground grain'? This affirms that the contention that 'madhuparka cannot be without meat' is not true.

Mānava-ग्रह्य-सूत्रा

Pandurang Vaman Kane, in his 'History of Dharma-सूत्रा' Vol. 2, part I, chapter 10, 'Madhuparka & other Usages', page 545, lines 28-31, writes:

"Mānava-ग्रह्य-सूत्रा 19.2.2 says that the Veda declares that the Madhuparka must not be without flesh and so it recommends that if the cow is let loose, goat's meat or Pāyasa (rice cooked in milk) may be offered."

The original sūtra reads :—

पशुप्रङ्गः पायसम् चा कारयेत् नामांसो मधुपकों इति श्रुतिः

Shri Bhimsen Sharma, editor of the monthly 'Brāhmaṇa-sarvasva' (published by Satyavrata Sharma Dvivedi, printed by Veda Prakasha Press, available from Sanatana Dharma Pustakalaya, Etawah, pages 19-20) has translated it into Hindi, which can be rendered into English as follows:

"One should offer madhuparka with milk-rice pudding (pāyasa) which is symbolic of cattle; as milk is a part or product of cattle, they are casually present therein. It is written in Sruti that madhuparka is not without meat, so when milk-rice pudding has been prepared and milk being part of cattle, words of the Sruti are fulfilled."
Under the heading 'Madhuparka in the Vedas' on page 94 it has already been pointed out that according to Pandit Shripad Damodar Satavalekar even the word madhuparka is not found in the Vedas. The author or commentator of Mānava-grhya-sūtra has not quoted any Vedic mantra; therefore, it is not a fact that the Vedas mention that there is no madhuparka without meat. If māṁsa (मांस) is interpreted to be a pudding (पायस) prepared by admixing milk obtained from cattle and rice, then this will not be acceptable to the propagators of meat and if they accept it then we have no objection because it involves no violence. Even in the Śatapatha Brāhmaṇa 11.7.1.3 meat (māṁsa) has been termed paramāṇa परमाण—(एल्ड हैं वे परमाणाद्वं गन्नासम्) and according to Amarakośa 2.7.24 paramāṇa परमाण is a synonym of pāyasa पायस or a pudding of milk and rice with sugar added to it (परमाण तु पायसम्). But it takes time in preparing a milk-rice pudding (pāyasa). Such a scope of time does not exist in the madhuparka rites; and therefore, it seems more appropriate that instead of milk-rice pudding (pāyasa) fresh warm milk was served. In the original text of the Mānava-grhya-sūtra, there is no mention of the meat of a he-goat as alleged by Pandurang Vaman Kane, and wherefrom he has got this he alone knows.

**Manu-Smṛti**

On page 6 of his afore-mentioned 'Beef in Ancient India' Raja Rajendra Lala Mitra mentions:

"Being justly applauded for his strict performance of his duty, and having received from his natural or spiritual father the sacred gift of the Vedas, let him on an elegant bed, decked with a garland of flowers, and let his father honour him, before his nuptials, with the present of a cow, according to the madhuparka rite."

There is no difference of opinion here. Raja Rajendra Lala Mitra writes further:

"In a subsequent passage (Manu III.119-120) he (Manu) recommends the madhuparka or the 'honeyed meal' with
beef for the reception of kings and other great dignitaries.'

The stanzas of Manu-smṛti (3.119-120) read:

राजविवस्त्रनात्कगृहिणियमशुरमातुमुःस्
अहेयमधुपक्षेण परिसंबंधपरात्पुः
राजा व श्रोत्रियशैच यज्ञकमण्युपस्वति
मधुपक्षेण संपूर्णी न त्वम्यं हि त्यज्यति।

In the above first stanza it has been said that a king, priest, graduate teacher, son-in-law, father-in-law and maternal uncle should be honoured by madhuparka if they come once a year. In the second stanza it has been said that a king and a scholar of Vedas should be honoured by madhuparka whenever they are present at the performance of yajña. In both these stanzas honouring by madhuparka has been mentioned, but there is no inkling of beef anywhere in them. We are at a loss to understand wherefrom Raja Rajendra Lala Mitra or others, whosoever they may be, scent beef in these stanza while citing them.

On page 29 of the same book, Raja Rajendra Lala Mitra writes:

"Āśvalāyana emphatically ordains that no Madhuparka should be celebrated without flesh."

This has already been discussed at length under the heading 'Ingredients of Madhuparka', 'Practicability of Beef in Reception of Guest with Madhuparka' and 'Āśvalāyana-grhyasūtra'.

Pandurang Vaman Kane writes in his 'History of Dharma-śāstra', Vol. 2, Part 2, Chapter 22 'Bhojana and Flesh-eating':

"Manu (V.41) contains a permission to kill animals only in madhuparka and in sacrifice (yajña) and rites for gods and manes and no other occasions."

The text of the above-mentioned stanza in the Manu-smṛti editions available now-a-days reads :—
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मधुपर्कृः च यशो च पितृदेशतकर्मणि।
अनेचे पशौ धिश्वय नान्यश्रेयस्याविनमनुः॥ (मनु ५.४१)

The meaning of this stanza is: “An animal can be slain on the occasions of madhuparka, yajña, rites for the manes and gods and nowhere else—this has been said by Manu.”

The final words of this stanza हिश्रीन्तः (हिश्री अब्रोिैः मनुः)—‘this has been said by Manu’ are indicative of the fact that this stanza as a whole does not belong to the Manu-smṛti. All the injunctions given in the Manu-smṛti are by Manu and as such it is not necessary to specify that this has been said by Manu. If Manu’s injunctions are quoted in another work, then it can be specified that thus it has been said by Manu—Manu has thus ordained. This also goes to prove that this injunction does not form an integral part of the Manu-smṛti as propounded by Manu.

It seems that the above quoted stanza is the basis for the following attribution in the Cambridge History of India, Vol. I Chapter X (by E. W. Hopkins), page 208, (2nd edition of 1962, published by S. Chand & Co., Delhi):

“The general rule in this regard is that attributed to Manu—
‘Animals may be killed (so said Manu) at the Madhuparka and soma sacrifice (yajña) and at the rite for manes and gods.”

As proved on the basis of arguments given above, this stanza should not belong to the Manu-smṛti and hence this statement is also baseless.

The aforesaid stanza 5.41 of the Manu-smṛti is not authentic, as is proved by the statement made by Bhiṣma-pitāmaha while preaching duties to Mahārāja Yudhiṣṭhira. The stanza reads as follows in the Śānti-parva of the Mahābhārata:

लर्वकर्मस्वहिस्ता हि धर्मत्तम भुनिस्वात्ै।
कामकारात्र बिहिस्तिनि बहिर्वियां पशूनः नार॥

(Gitapress 265.5 ; Bhandarkar 257.5)
meaning—Holy Manu has prescribed ahiṁsā (non-violence) only in all performances. Out of their selfish desires, i.e. induced by the desire of eating meat and pretending that slaying of animals in yajña is not hiṁsā (violence), people slaughter animals on the outer altar of the yajña."

In the same fifth Chapter of Manu-smṛti, the 27th stanza reads:

प्रोक्तिः मक्षयेन्मांसं ब्राह्मणानां च काम्यया।
यथाविचित्रः नियुक्तस्तु प्राणानामेष वात्यये॥

Its correct word-to-word meaning in prose order is as under:

(प्राणानाम् अवैये) At the time of impending death (एव) only (i.e. only when death is imminent and under no other circumstance),
(च) and (ब्राह्मणानाम् काम्यया) at the desire of—by the permission of Brahmanas (i.e. the Brahmanas feel that it is essential for the person to live, then only), (नियुक्तस्तु) directed (यथाविचित्र) according to the rites, (मक्षयेत्) one may take (मांस) meat (प्रोक्तिः) which has been sanctified (but under no other circumstance or in no other way)."

It is clear that meat can be taken by those, whose death is imminent and who do not want to give up life, as on the non-availability of cereals during famine or in some fatal disease when no other cure is possible, but in no other circumstances is the taking of meat prescribed. According to this prescription of Manu also, meat is not possible in madhuparka.

The following stanzas are also from the fifth Chapter of Manu-smṛti:

योजहिंसकानि भूतानि हिनस्त्यातमसुखेव्याया।
स जीवंशच मृतश्चैव न कथविचलखुष्मेष्ठे॥४५०॥

“He who slays innoxious beings with the intention of one’s own pleasure, attains happiness neither in this world nor in the world hereafter.” (45)
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यो बक्ष्णवधवकेशाभ्राणिनां न सिद्धि \\
स सर्वमय हितप्रेक्षुः सुखमत्यंतमशुद्धिः ॥४६॥

“He who does not seek to keep the animals under detention, to 
slay or to cause suffering to them, and who desires the good of 
animal, attains endless bliss.” (46)

यदुश्यायति यदुक्तेः प्रृति बध्नास्ति यत्र ख । 
तद्वादापत्वयत्ति यो हिनस्ति न किंचि ॥४७॥

“He who does not injure or slay anyone, whatever he wants, 
whatever he thinks of, whatsoever he fixes his mind on, he attains 
all that without any effort.” (47)

नाञ्ज्ञा भ्राणिनां हिसां मांसमुत्पथते क्षचित् । 
न च भ्राणिवधः स्वर्गस्तम्मान्मांसं चित्रणेतु ॥४८॥

“Flesh can never be obtained without slaughtering a living creature. 
As animal-slaughter cannot cause attainment of heaven, so one 
should abstain from meat.” (48)

समुत्पाति च मांसस्य बधवन्धो च देहिनाम् । 
प्रसमीक्ष्य निवर्तेत सर्वमांसस्य मक्षणात् ॥४९॥

“One should abstain from eating all kinds of flesh having well 
considered the origin of flesh and the cruelty of fettering and 
slaying animals.” (49)

न मक्षयति यो मांसं चिंतिः हित्वा पिशाचवत् । 
स लोके प्रियतं याति व्याचिनिष्टा न पीव्यते ॥५०॥

“(यः) He who (न मक्षयति) does not eat (मांसं) meat (हित्वा) 
disregarding (चिंतिः) the rule of (what is eatable and what is 
not) like a (पिशाच) pīṣāca, that is, a person who does not 
follow the pīṣācas who disregard all the rules of what is to be
eaten and what is not to be eaten. (स) he (प्रियताय याति) becomes
dear (लोके) to all (च) and (न) he is not (पीढ़ते) tormented
(व्याधिमि) by diseases. (50)

असुमन्त सिविषिता निहत्ता कविचिक्रयैः
संस्कर्तां बुधहर्ता च खाद्यशेति धातकाः ॥५१॥

“He who permits slaughter, he who cuts it into bits, he who kills
it, he who buys or sells it, he who cooks it, he who serves it, and
he who eats it—all these are slayers (butchers).” (51)

बग्जेवङ्गुष्मेचै ये यजेत शतं समाः
मांलान्वच न खाद्यहस्त्योः पुण्यफलं समस्य ॥५३॥

“He who performs an Āśvamedha yajña annually during a hundred
years and he who does not take meat altogether, both obtains
the similar reward for their respective merits.” (53)

फलमूलाशनेन्त्यभुद्युङ्ग्धानां च भोजनेः
न तत्फलमवाभनोति यन्मांसवर्धेश्वात् ॥५४॥

“By taking fruits and roots and the food fit for ascetics, one does
not gain the reward which is attained by entirely giving up
meat.” (54)

मां स महायतास्बुत यस्य मांसमहादुम्महूः
पत्नासस्ब्य मांसलयं प्रवर्यान्त मनीषिणः ॥५५॥

थे त्वनेवाबिदर्शनं स्तव्यं सद्दिमाणिनः
पशुनू, दुष्यत्त चिस्वा: प्रेत्य खाद्यन्ति ते च तान् ॥
(श्रीमद्भागवतं ११.५.१४)

“Those who are ignorant of this real dharma and, though wicked
and haughty, account themselves virtuous, kill animals without
any feeling of remorse or fear of punishment, and are devoured
by those very animals in their next birth, (Śrimad Bhāgavata XI.5.14)
“Me (मा) he (सः) will eat in the next world, whose meat I am eating in this (life). This is the real meaning of the word मांष-सा—मां-स (me-eat) (i.e. this is the etymology of the word मांष मांस—meat).”

Again in the 11th Chapter of the Manu-smāti we find:

हिनस्या व्याधिमूयस्यस्त्वम् ||५२॥

Violence (i.e. eating of meat) gives rise to diseases.

(Please see sub-heading ‘Prohibition of Beef-eating in Islam’ under Chapter : ‘Were Cow-slaughter, Meat Sacrifice and Meat-eating Prevalent in the Vedic Age?’)

यक्षरक्ष: पिशाचान्य मध्य मांसस्तुरास्त्वम् ||६५॥

Intoxicating drinks, flesh and wine are the food of yakṣas, rākṣasas and piśācas.

(Please see sub-heading ‘Punishment for Meat-Eating’ under Chapter : ‘Were Cow-slaughter, Meat Sacrifice and Meat-eating Prevalent in the Vedic Age?’)

It is a matter of great suprise and regret, as to why learned lawyers like Raja Rajendra Lala Mitra (Doctor of Law, LL.D.) and Pandurang Vaman Kane (M.A., LL.M., Advocate) had closed their eyes to afore-cited clear injunctions of Manu against flesh-eating and why did they indulge in such condemnable efforts of propagating flesh-eating.

The above quoted Manu-smāti 5.55 is attested by Bhāgavata Mahāpurāṇa IV.25 which narrates the episode of King Prācīnabarhi, who used to perform yajñas by slaying animals. Holy Nārada told him:

भो भोः प्रजापते राजन् पशून पश्य त्वयाभ्ये ।
संबपिताःश्रीजस्वाभानिन्धर्मणे सहस्रशः ||७॥
पते त्वां सम्प्रतीक्षने स्मरनतो वैशाण्ते तत ।
सम्परतत्वाःकृतिपन्नत्युत्तिपत्रमन्यथः ||१८॥
“Nārada said: O Ruler of men! O King! behold the multitudes of creatures slaughtered by you in thousands as animals for sacrifice, merciless that you are (7). Retaining the memory of your cruelty, they eagerly wait for you, their anger having been roused (by the recollection), and will tear you with their horns, made of steel, when you have departed to the other world (8)”.

When venerable Nārada gave a glimpse of such retributions, King Prācīnabrahmi was enlightened; he gave up yajñas with violence and went away to perform penances.

How can the slaughter of animals be justified in madhuparka and in rites of the manes and gods in face of such historical truth?

**Uttara-Rāma-Carita**

Raja Rajendra Lala Mitra writes on page 3 of his above quoted booklet ‘Beef in Ancient India’:

“The passage in which Vālmiki’s preparation for the reception of Vasiṣṭha is described in Uttara-Rāma-carita, is so remarkable, that I need not offer any apology to quote it entire. The scene is laid in front of hermitage of Vālmiki . . . .”

After this he has given the running sense of that passage from the play Uttara-Rāma-Carita, which need not be quoted. Let us consider the original text itself.

Bhavabhūti’s ‘Uttara-Rāma-Carita’ is a drama in which the sentiment of pathos (karuṇā) dominates. It relates to the renouncing of Sītā Mahārāni by Lord Śrī Rāma sometime after his coronation. The plot is not based on any ancient history but it has been supplemented by a number of fancies. It has been considered excusable to add imaginative fancies even in a historical play to augment its aesthetic appeal. But fancies which mar the aesthetic sentiment and which are contrary to the scriptures cannot be considered pardonable. The playwright sends off the preceptor Vasiṣṭha, his wife Arundhatī and Kauśalayā, the mother of Śrī Rāma, to the twelve-year yajñ
the hermitage of Ṛṣyaśriṅga before Lord Śrī Rāma renounces Sītā Mahārani who is pregnant, so that no elders may be present to hinder renouncing of Sītā Mahārani. This event is not supported by any Purāṇa. This fancy can be held pardonable till here.

After about twelve years, on their return journey, they stop at the hermitage of Vālmiki.

Report of the renouncing of Sītā Mahārani spreads like lightning in all directions. Grieved at it, King Janaka, the father of Sītā Mahārani takes up the third āśrama of Vānaprastha and goes for penance to the forest, hermitage of Candradvīpa. At the time when Holy Vasiṣṭha, along with Arundhatī and the Royal Mother Kauśalyā, reaches the hermitage of Vālmiki, King Janaka also comes there to meet his friend Vālmiki after interrupting his penances.

Sītā Mahārani was pregnant and about to give birth before her renouncement. Readers may themselves consider how appropriate and justified is the dramatist’s innovation to send away the mother-in-law, Royal Mother Kauśalyā, to a far-off place leaving behind her daughter-in-law Sītā Mahārani in such a state; then to keep Kauśalyā there for twelve years, to deprive her of the likely pleasure at the birth of grand sons, to make all of them reside for twelve years at the hermitage of Ṛṣyaśriṅga even after the renouncing of Sītā Mahārani by her husband had become known to all. It is not found possible even today in a society over-whelmed by modern civilization.

In such a situation of bereavement, the reception with beefy madhuparka by sage Vālmiki in his hermitage, Janaka refusing the beefy madhuparka and the great sage Vasiṣṭha accepting the beefy madhuparka,—can all these innovations in the plot be said to promote the sentiment of karuṇā or pathos, to further which this play has been written? If such are the imaginations of Bhavabhūti, then it hardly spells well of his genius; and if somebody has interpolated it later, then he has committed an unexcusable and heinous crime. It has also to be noted that when Lord Rāma arrives there, he has not been
welcomed with madhuparka in compliance with the injunction of the scriptures.

Even today Western oriented people will not like intoxicants or meat in such an agonising situation; then readers may themselves judge how debased and vile is the conjuring up of getting beefy madhuparka accepted by Sage Vasiṣṭha at the sorrowful occasion of the sad renouncement of Sītā Mahārāni and when her father, King Janaka, is present in that very hermitage.

Once when a lion had attacked the Nandini cow of the great sage Vasiṣṭha, King Dilipa, an ancestor of Śrī Rāma, was ready to offer his life to the lion to save that cow. It is an impossible fancy that the hereditary royal precept of such a dynasty as of the Raghuvīs, the great Sage Vasiṣṭha, should accept beef and that too at a time of grief and sorrow.

Because the incident is imaginary, therefore getting beefy madhuparka served to sage Vasiṣṭha by sage Vālmīki and getting it accepted, is also imaginary and unreal. Therefore, it is proved that the incident of madhuparka with beef freshly obtained by slaying a cow, in the fourth act of the Uttara-Rāma-Carita is imaginary and false and it is not a historical truth.

The above incident is presented by two disciples of Vālmīki as a comic interlude. Readers may themselves judge as to what is the value as to the reality of a comic. Furthermore, it has already been discussed above that there is no possibility of meat in the ingredients of madhuparka or in the madhuparka rites.

Mahāvīra-Carita

Further Raja Rajendra Lala Mitra tries to prove beef in madhuparka from the Mahāvīra-Carita of Bhavabhūti. Let us now consider it too.

Bhavabhūti's Mahāvīra-Carita is the anterior story of Lord Rāma. The sage Viśvāmitra took Rāma and Lakṣmaṇa for protecting his
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Mahāvīra-Carita

*yajña*. The plot of the play begins hereafter. It continues to the exile of Rāma, killing of Rāvana and other demons and coronation of Lord Rāma on his return to Ayodhya. This is the span of events covered in this play. The plot has not been based on the history available in the Purāṇas. Dramatists usually seem to follow an independent course in this direction. Thus no play can be accepted as history. In short, the plot of the play is:—

"When Rāma and Lakṣmaṇa reach the hermitage of Sage Viśvāmitra for the protection of his *yajña*, at that very time, Kuśadhvaja, the brother of King Janaka, also reaches there along with Sītā and Urmiḻā, as a representative of King Janaka who had been invited. Seeing Rāma, he is so attracted towards him that he thinks that if there had not been the condition of breaking the bow, then Rāma and Sītā would have been married. There itself comes Sarvamāya, the royal chaplain of Rāvana, with the proposal of Sītā's marriage to Rāvana. The proposal is evaded. In his very presence, demoness Tārakā comes to disturb the *yajña*. Rāma kills her in everybody's presence. Viśvāmitra blesses Rāma and Lakṣmaṇa with divine weapons. Viśvāmitra gets the bow of Śiva there itself by the virtue of his meditative powers and gets it broken by Rāma. Then and there Rāma and Sītā; Lakṣmana and Urmiḻā; Bharata-Māṇḍavi; and Śatrughna-Śrutakīrti are engaged. Thereafter Subāhu and Mārica come to create havoc but they are killed.

"The demon Sarvamāya takes all this information to Laṅkā. At the same time, Rāvana gets a letter from Jāmadagnya Paraśurāma that demons are creating havoc in Daṇḍakāranya and it should be stopped. As Rāma has broken the bow of Lord Śiva, the preceptor of Paraśurāma, Rāvana plans to incite Paraśurāma to collide with Rāma and sends him to Janakapura where marriage preparations are being made. Paraśurāma is surprised on seeing the handsome figure of Rāma, but feigns anger as before. King Janaka comes and says that if he has come as a guest then he should be served *madhuparka*, fit for a śrotriya and if he has come as an enemy then he should be
faced. After some heroic utterances, Rāma goes inside for the marriage ceremony. Vasiṣṭha and Viśvāmitra try to pacify Paraśurāma. Daśaratha gets ready to face Paraśurāma, when his anger is not pacified, After the marriage-rites are over, Rāma comes there, defeats Paraśurāma, who then goes away.

“Mantharā, the maid-servant of Kaikeyī comes to Rāma with a letter of Kaikeyī from Ayodhyā. In the letter, Kaikeyī reminds of two boons given to her, and in this context expresses her wish that Rāma should go in exile for fourteen years together with Lakṣmaṇa and Sītā and that Bharata should get the throne.

“Lord Rāma goes to his father Daśaratha and seeks permission to go in exile. From Janakapura itself Rāma, along with Sītā and Lakṣmaṇa, goes to the forest leaving behind all the relatives wailing, including Yudhājīta the brother of Kaikeyī. On the insistence of Bharata, Rāma leaves for him his golden sandals sent by Śarabhaṅga.

“Bharata, after establishing the sandals of Śrī Rāma at Nandigrāma, starts following the directions of Śrī Rāma. With Lakṣmaṇa and Sītā, Rāma reaches Daṇḍakāraṇya, killing Virādha and other demons, passing through Citrakūta and meeting sages on his way. Khara, Dūṣaṇa, Triśīra etc, 14000 demons are killed by him on the way. Jaṭāyu is wounded in an encounter with Rāvaṇa while he is carrying away Sītā.

From the narration of Bharata’s going to Nandigrāma upto here is covered by an interlude.

“Rāma meets Jaṭāyu who informs him of the kidnapping of Sītā and passes away. Then comes Śramaṇā with a letter of Vibhiṣaṇa seeking refuge and Vibhiṣaṇa surrenders himself for asylum. Afterwards takes place the meeting with Bali, who challenges to encounter, in which he is killed by Rāma, leaving his kingdom etc. to Sugrīva.
“Laṅka is ablaze. Trijatā informs Mālyavān about the death of Akṣayukumāra. Kumbhakarṇa is awakened. Battle ensues. In the fight, Lakṣmaṇa becomes unconscious. Lakṣmaṇa regains consciousness by the herb Saṅjīvani. Meghaṇāḍa, Kumbhakarṇa and others are killed. The fire-ordeal of Sītā takes place.

All this has been told in conversation in the form of an interlude.

“Lord Rāma, Sītā and Lakṣmaṇa return to Ayodhyā by an aeroplane. All meet in re-union and Rāma is coronated King.”

We can imagine from the above plot as to how imaginary it is and how different from the historical facts in the Purāṇas.

On page 5 of his above quoted book ‘Beef in Ancient India’, Raja Rajendra Lala Mitra mentions beef in the Mahāvīra-carita:

“Vasiṣṭha, in his turn, likewise, slaughtered the ‘fattened-calf’ when entertaining Viśvāmitra, Janaka, Śatānanda, Jāmadagnya and other sages and friends, and in the Mahāvīra-carita, when pacifying Jāmadagnya, tempted him by saying, “The heifer is ready for sacrifice, and the food is cooked in ghee. Thou art a learned man, come to the house of the learned; favour us (by joining in the entertainment).”

In support, the original stanza of the third act of the Mahāvīra-carita has been quoted there in a footnote:

संज्ञय्यते वस्त्सरी सौपीष्यतः पञ्चते ।
श्रीत्रियः श्रीत्रियग्रहानागतोडसि जयस्व नः॥

It seems that संज्ञय्यते वस्त्सरी has been taken here as ‘the heifer is ready for sacrifice’. Raja Rajendra Lala Mitra has said before that Vasiṣṭha slaughtered a fattened calf to entertain Viśvāmitra, Janaka, Śatānanda, Jāmadagnya, other sages and friends. In this stanza
there is nowhere mentioned that a fattened calf was slaughtered, and in the Mahāvīra-carita there is no such indication anywhere before or after this stanza. It is not clear, wherefrom Raja Rajendra Lala Mitra has brought in the 'slaughter of a fattened calf'. Later on he says 'the heifer is ready for sacrifice i.e., slaughter'. These two statements in his text, that is (1) Vasiṣṭha slaughtered the fattened calf and (2) the heifer is ready for sacrifice, that is for slaughter, are contradictory. In this way such people try to confuse simple folk by making such absurd antithetical statements.

In the above context, Vasiṣṭha and Viśvāmitra try to pacify Paraśurāma, and in the original text their words are:

"The aged King Daśaratha, who has become a friend of Indra by performing yajñās, by constructing temples and by vanquishing enemies, who has become famous on earth as a good King like the divine King Indra in heaven, with whom we are allied and who is a scion of the Solar Race, moved by affection for his son, he requests you to be calm. So give up this futile quarrel."

We have already discussed the stanza cited by Raja Rajendra Lala Mitra in support of his contention in a footnote of his book. Neither is there any mention in the Mahāvīra-carita that Vasiṣṭha slaughtered a fattened calf for Viśvāmitra, Janaka, Śatānanda, Jāmadagnya, other sages and friends, nor is there any mention of the entertainment of them all by Vasiṣṭha.

The above quoted 'संज्ञाप्ते, दत्सत्तरी' etc. (Mahāvīra-carita 3.2) occurs just after 'इष्टपूर्तिचिधे:' etc. (Mahāvīra-carita 3.1) which is being
addressed by Vasiṣṭha and Viśvāmitra to 'Jāmadagnya Parasurāma. Earlier King Janaka has expressed:

श्रीपियमतितिवेदनिः पाठमध्ये
तदनु च मधुपर्कं कल्यंतां धोषियाय।” (2.44)
That is, if he is a rṣi (sage), he may be offered a seat, pādya (water for washing his feet) and arghya (water for cleaning hands) and be honoured by offering madhuparka, fit for a śrotriya. The expression samjñāpyate vatsatari ‘संज्ञायते वत्सतरी’ etc, is in the context of honouring with madhuparka rite. It has already been discussed and proved that there is no possibility of any kind of animal flesh in madhuparka. Prescription of the gift of a cow with madhuparka is also indicated in the scriptures. In the phrase referred to samjñāpyate (संज्ञायते) is a word which may mean violence (hiṁsā) as well as non-violence (a-hiṁsā). In the Sanskrit-English Dictionary of Monier-Williams, page 1133, column 3, samjñāpana is interpreted as ‘causing agreement or harmony; killing a sacrificial animal’. In Atharva-veda 6.74.1-2 samjñāpana has the former meaning:

सं घोयेत व्रहणस्पतिवर्गः सं घो अजीगमतु॥
सं घोयेत व्रहणस्पतिवर्गः सं घोय अजीगमतु॥
अथो भगस्य वच्चान्तं तेन संध्यायामि व:॥

Ralph T. H. Griffith, in his translation of the Hymns of the Atharva-veda, published by Master Khelari Lal & Sons, Varanasi, third edition (1962, page 285) has translated these mantras as follows:

“Close gathered be your bodies:
be your minds and vows in unison!

Here present Brahmaṇaśpati and Bhaga have assembled you.
Let there be union of your minds,
let there be union of your hearts:
All that is troubled in your lot with this
I mend and harmonize.”
Supporters of beef-eating interpret the words ‘*saṃjñāpyate vatsatari*’ as ‘the heifer is ready for sacrifice’. As there is neither *gomedha* nor another similar *yajñā* performance, interpreting ‘*saṃjñāpyate*’ as ‘killing a sacrificial animal’ is not possible according to Monier-Williams’ Dictionary. As the scriptures prescribe the gift of a cow in *madhuparka* rites, there are historical examples of the gift of a cow in reception with *madhuparka*, there is not a single historical example of beef served with *madhuparka*, and as the meat-eaters even these days would not accept raw meat with *madhuparka* obtained by slaughter on the spot and as there is no possibility of any kind of meat in *madhuparka* as discussed and proved earlier, the only justified interpretation of the words ‘*saṃjñāpyate vatsatari*’ would be offering a heifer in gift to Jāmadagnya Paraśurāma and thus making their union and harmony. The whole stanza can be translated as follows:

(वत्सतरी) The heifer (संज्ञाप्यते) is offered to you as a gift. (अन्न) Dishes (पच्यते) are being cooked (सपिष्ठ) in ghee. (श्रोत्रिय) O Śrotriya! (आगतोत्सि) you have come (श्रोत्रियग्रहान्) to the house of a śrotriya. (जुपस्वः) Please favour us by accepting our hospitality.

Let the readers decide themselves as to which is the appropriate interpretation with reference to the context of the subject.

How surprising and shocking it is that men like Raja Rajendra Lala Mitra who are considered well-read and learned, should lead astray their simple countrymen, who respect their learning, by such imagined contentions and by twisting them according to their fancy. Its reasons have been enunciated very clearly in the ‘Introduction.’ To this day his book is quoted with great pride by the Government of India to mislead the people that beef was taken in ancient India.
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Mahokṣam, Mahājam and Vehatam in the Reception to a Guest

In his "History of Dharmasastra", Vol. II, Part 2, page 750, lines 8-17, in the Chapter on Nṛyajñā, or Manusya-yajñā P. V. Kane writes:

"Yājñavalkya-Smṛti 1.109 also says that a big ox or a goat was to be kept apart for a guest learned in Veda. But the commentary Mitākṣarā on Yājñavalkya-Smṛti and other medieval writers to whom flesh-eating was an anathema and an unspeakable sin for a Brahmaṇa remark that an ox or a goat was to be understood as set apart for the guest to flatter him (with the words ‘this ox is yours’) just as one says in humility ‘all this house is yours’ and that the ox or goat was not meant to be given in gift or to be killed since it would be impossible to find an ox each time a śrotriya guest comes."

The relevant stanza of the Yājñavalkya-Smṛti 1.109 occurs in the section on the duties of a householder within the chapter on conduct (ācāra). It runs as follows:

महोक्ष्यं वा महाजं वा श्रोतियायोपकल्यायेत् ।
सतिक्यासन्वासनं स्वादु भोजनं स्नृतं चचः ॥ (याज्ञवल्क्यस्मृति १.१०६)

It simply means:

“One should offer a big bull or a big goat before a guest who is versed in the Vedas (śrotriya). (Thereafter) one should welcome him (with pāḍya, arghya, ācamana, a seat etc.). (After he has taken his seat) one should sit down near him; give him delicious food and speak pleasant words.”

In the aforesaid stanza, the original Sanskrit word for offering a big bull or a big goat is upakalpayet, which is conjugated from the root khṛp (क्रृष्ण) with the prefix upa-.
The meaning of ‘upa-kṛpa (उप-कर्प)’ in Monier-Williams’ Sanskrit-English Dictionary, page 195 column 3 is:

- to be fit for;
- to be ready at hand;
- to become;
- to serve as;
- to lead to;
- to take the shape or form of;
- to become;
- to be;
- to prepare;
- to make ready;
- to equip;
- to procure;
- to bring near;
- to fetch;
- to allot;
- to assign;
- to put or set up;
- to turn towards;
- to impart;
- to arrange;
- to communicate;
- to assume;
- to suppose.

It carries no nuisance of hiṃsā or killing. It is clear that it does not even imply the killing of these animals and fetting the guest with their meat. A śrotriya, i.e. a guest versed in the Vedas, is entertained with madhuparka—thus it is specified in the succeeding stanza number 110. In this context, either in the preceding or succeeding stanzas, there is no mention of offering meat with madhuparka, and nowhere is there any reference to killing.

It proves that animal meat of any kind is not required in madhuparka.

The commentators opine that a big bull (mahokṣa) or a big goat (mahāja) is brought before a guest, which is just a part of etiquette wherein the host as a matter of courtesy says that this is your house; this thing is yours, etc., etc. In fact, they are not intended to be presented to the guest. New guests, learned in the Vedas, visited people now and then, and if a big bull or a big goat were presented to every one of them, where could one obtain so many big bulls or big goats. Nor, does the original stanza convey such an intention. But, it is simple enough to understand that one who has the means may present the things enjoined, and one who does not possess the means to do so, he need neither offer them nor give them away.

Now we come to words of politeness and courtesy. This is the practice to this very day. Whenever a guest comes, courteous sentences are spoken, such as ‘this is your house, please make yourself free and
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comfortable; such and such a thing is yours, you may feel free to use anything you like’ etc., etc.

Whether the offering of a big bull or a big goat is significant or not, will be considered further on.

The alleged offering of a big bull or a big goat to a guest also occurs in the Śatapatha-Brahmaṇa etc. It may also be taken up for discussion.

In the same section on Nṛyajña or Manusya-yajña of his “History of Dharmaśāstra”, Vol. II, Part 2, chapter 21, page 750, lines 4-6, P. V. Kane writes:

“The Śatapatha shows that an ox or a goat was cooked for a guest, either a King or a Brāhmaṇa (III. 4.1.2.).”

Its original text is as follows:

अथ यथार्थात्मिति नाम। अतियर्थिष्यो ध प्रत्त्यागच्छति यत्तोऽन्तः
कौतसंस्मा पलथ्या राज्ञे वा ब्राह्मणाय वा महोक्ष्येऽवा महाजं वा
पञ्चमेव मानुषं हिबिद्येवानामेवस्म् प्रस्तावित्य करोति॥

(शतपथब्राह्मण ३.४.१.२)

Some people translate the verb pacet (पचेत्) in this passage as ‘cooking on fire’. The common meaning of pacet is ‘cooking on fire’. But what is the sense intended here has to be discussed.

According to Chapter 318 of the Śāntiparva of the Mahābhārata, Yājñavalkya obtained the Śatapatha-Brāhmaṇa from Śūrya. Through such a revelation he must have authored the Yājñavalkya-Smṛti. Thus there should be consonance in both the works in the matter of honouring a guest with a big bull or a big goat. Pandit Dinanath Sharma Shastri has discussed this question at length in the sixth volume of his Hindi book Śri-Sanātana-Dharmālok’ on pages 333-334 and pages 342-343.
It is translated below in extenso:

"The meaning of pacet in the Śatapatha-Brāhmaṇa is not 'cooking', but it is 'presenting; offering' (vyaktīkuryāt व्यक्तीकृयायत्). Here the root is paci vyaktikarane (पचि व्यक्तीकरणे) of the first conjugation, set, and ātmanepada. In the Bālamanorāma commentary (editions of Guruprasad Shastri and of the Chowkhaṁba Sanskrit Series Office) it is said:—pacetyeke (पचेत्येके) i.e., there is also the variant paci (पचि). It signifies to present vyaktikarana. This meaning proves the identical intention of the Śatapatha-Brāhmaṇa and the Yājñavalkya-Smṛti. Now the question arises that while the aforesaid root is ātmanepada, in the Śatapatha it is not ātmanepada. In this context it should be noted that the ātmanepada is not obligatory by the rule amudātte ṭvalakṣaṇam ātmanepadām anityam (अनूदाते त्वलक्षणम अत्मनेपदाम अनित्यम्). Hereby it is not ātmanepada in the Śatapatha or it can also be an ārṣa or aberrational usage.

Our meaning is attested by other texts also.* In the mantra ukṣaṇam priṣṇim apacanta (उक्षणं प्रिष्णम अपचनं) (Ṛgveda 1.164.43) the root pac has been commented upon by Śaṅkara as

उक्षणं फलस्य सेवकारं सोमं ऋतिबजः अपचनं
पच्चालावर्तनादरणेः तिङ्गतः।
स ब कियासमान्यवचनः। अत औचित्यायत् सम्पादितचत्वं इत्यदेः।

*This interpretation of the root pac (पचि) is confirmed by the Mādhaviya-dhātu-vṛti of Śaṅkara (Pracyabharati Prakashan, Vārānasī, 1964, root no. 107 of the bhvädi-gāṇa (भवदिगण) 1.86-87 paci vyaktikarṇe (पचि व्यक्तीकरणे). At the end it is stated:

पचि इति हुरं: तथा बर्धमानोपलं, यदाह। अनिष्विधी पच्चादिशतो दुष्परं पावे, पचि व्यक्तीकरणे इति। सम्प्रतियां तु बर्धमानवदु उवात्वा 'अयेस्वयममिद्ध पठवेतु' इत्युक्तम्। 'तिः कोशादीनि' इत्यत्र पचि गोत्रभिंशतयादय' 'पचि व्यक्तीकरणे' इति पठनू न्यासकारः परमसैपिंदिन च मन्यते।

(Contd. to next page bottom)
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Here the root *pac* signifies ‘to effect; to accomplish’. Similarly, in Diṅ-nāga’s drama ‘Kundamālā’ too:

इस्वाकृण्ड क सर्वेणां किया: पुंशनादिका: । अस्माभिनिक पव्यन्ते (१.३१)

the root *pac* means ‘to effect’. Likewise, in the famous Purānic hymn *Deva-stotra* there is the sentence:

नमो महास्वाकृण्डादिकामारुः……महाधिशिक्षापाकक्षर्वःःः

where *pāka-kartre* means ‘one who effects or accomplishes’. So in the passage in Yājñavalkya’s Śatapatha also the meaning of the *pac* is ‘to effect; to accomplish’ etc. and not ‘to cook’. This very meaning is intended by Yājñavalkya, as it has been expressed by him in his Yājñavalkya-smṛti.

** ** **

Or, *ukṣā* also means Soma, for example सोम उक्षाभव (Sāyāna’s commentary on Rgveda 1.164.43). Its accomplishment is intended here, and it is relevant too. In fact the source of Brāhmanic महोक्ष वैस्तु appears to be the Rgveda mantra उक्षान पूजिनमयन्त (Rgveda 1.164.43). Here Sāyāna has translated it as the preparation of Soma.

(Continued from previous page)

“Durga has accepted the identity of पच्छ व्यक्तीकरण and पच व्यक्तीकरणे. Vardhamāna also follows the same interpretation. The book *Sammatā* also expresses the same opinion as Vardhamāna and adds that some others read it as *paci*. The author of the *Nyāsa* commentary admits the root *paca vyaktikarne* (पच व्यक्तीकरणे) according to the Paninean sūtra 8.1.27 *tiṇo gotrādini* (तिंडो गोत्रादीन) and considers it *Parasmaipada*. In the Śatapatha Brāhmaṇa also it is *Parasmaipada* and so the meaning ‘to make evident’ (व्यक्तीकरणेष) suits the context.”
So it appears to be appropriate in the Brāhmaṇa too i.e. to prepare Soma for the guest. Or ukṣā is also the tuberous plant ṛṣabha. The names of this plant are all synonyms of ṛṣabha or bull. Because of its succulence, the plant ukṣā is one of the medicinals for long life (Ṛṣa-ṣaṁhitā, varga 5). There the following synonyms are given for it: ṛṣabhaḥ; ukṣā; gauḥ; ṛṣaḥ. Aja also means ajamodā or common carroway. Mahājā means the big carroway. It is probable that these medicinals were offered to a guest after food, as a digestive or invigorating tonic. Or, there is the sentence अजा ब्रह्मस्तावतु सत्तवार्षिकाः: in the third story of the Kākolukīya section of the Pañcatantra, and the stanza:

बीजैयंबेहु यष्टमिति वै चैदिकी भूति।
अजसंबाहिति बीजानि नो छापं हन्तुमहर्थ॥

(भ.भा.शान्तिनिर्व ३३७.४)

In the Mahābhārata (Śaṁtiparva 337.4), the word aja is clearly stated to mean ‘seven-year old rice’.

The cooking of such rice, or of the ṛṣabha tuber, or of Soma-juice, might have been intended here.

If we do not accept the aforesaid meanings and insist it to mean that a great bull (mahokṣa) or great goat (mahāja) were slaughtered and their meat was cooked on fire, then it would be against Vedic principles and thus it will be without sanction and invalid.

The Vasiṣṭha-dharma-sūtra 4.8 also refers to the reception of a guest by a mahokṣa or a mahāja. अथापि ब्राह्मणाय वा राजन्याय वाम्यागताय महोषाण्य वा महाजन वा प्रचेदेवमस्मा आलिथयं कुर्वन्तीति. After the foregone discussion, it is not necessary to discuss it over again. Some maintain that the preceding stanzas refer to meat in madhuparka and to killing in yajña, but we have discussed it at length under the caption of ‘Vasiṣṭha-dharma-sūtra and Śaṅkhāyana-grhya-ṣūtra’ in this chapter.
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In his "History of Dharmasastra", Vol. 2, Part I, in the section on Madhuparka in Chapter 10, page 542; lines 6-10, P. V. Kane writes:

"It appears that the Aitareya Brāhmaṇa III. 4, when it says that 'if the ruler of men comes as a guest or anyone else deserving of honour comes, people kill a bull or a cow (that has contacted a habit of abortion)' refers to madhuparka, though that word is not actually used."

The original text of this sentence of Aitareya-Brāhmaṇa III.9 is quoted there in a footnote:

तद्यथेवादो मनुष्यराज आगतेन्न्यस्मित्तम्भांहंति उक्षाणं प्रा वेदतं प्रा क्षणंते।

It is further stated that this is cited by Medhātithi on Manu-Smṛti 3.119 and by Haradatta on Gautama-dharma-sūtra 17.30.

In Vol. II, Part 2, in the Section on Nṛyajña or Manuṣya-yajña in Chapter 21, page 750, lines 6-8 of the same work, P. V. Kane writes:

"Vide also Aitareya Brāhmaṇa III.4, for the offering of an ox or a barren cow to king or another deserving person coming as a guest."

We have already discussed Manu-Smṛti 3.119 under caption 'Manusmṛti'. It is clear beyond doubt that there is no reference to meat therein, and the question of beef does not arise at all.

In the Gautama-dharma-sūtra 2.8 prohibited foods are listed. The 30th sūtra reads धेनु-नियुध्वस च, which simply means that the cow (dhenu) and the bullock (anaduḥ) are also among prohibited items and should not be eaten. This does not prove the presence of meat or beef in madhuparka.
The citation of Aitareya-Brāhmaṇa III.4 in a footnote by P. V. Kane is the 15th pada and the whole reads:

अरिन्म मन्त्यिनि सोमे राजन्यागणे तथ्यैवादो मनुष्यराज आगतेरवय-स्मिन्वा हेतुकुशणा वा बहृत्या स्वतः प्यषमेघास्मा पतत्क्षयनि- यदरिनि मन्त्यत्थरितिनि देवार्थेपशु॥

Earlier, it has been established that the word pacet (पचेत्) occurring in a similar context in the Śatapatha-Brāhmaṇa corresponds to upakalpayet in the Yājñavalkya-smṛti. Now we have to consider if ksadante occurring in this context of the Aitareya-Brāhmaṇa also corresponds to it. In his Hindi book, ‘Śri-Sanātana-Dharmāloka’, Vol. 6, pages 360-374, Pandit Dinanath Sharma Shastri has discussed it at length. Hereunder are a few quotations:

“Now we have to consider the root ksad. The cited Brāhmaṇa passage means: “If a king or a celebrated śrotriya comes, then the ksadana of a bull or cow should be effected in his honour.” The root ksad does not occur in Pāṇini’s Dhātupātha. So we cannot know its meaning therefrom. But we find it in the Unādi (Pañcapadī) sutra, tṛṇ-trcāu śaṁsi-ksad-ādibhyāḥ śaṁjñāyāṁ cāniţau.

(तुन्तुवी शांसि-क्ष्रादिभ्यं संज्ञायां चानिद्) (2.94; 25.1)

So it is clearly a root derived from the sutras. But its meaning is not clear even from the sutras. (page 362)

“In the Nighaṇṭu 2.8 where roots signifying ‘to eat’ are listed, there is no mention of ksad—this fact should be noted. In 2.19, which is a list of roots meaning ‘to kill’, the root ksad is not mentioned—it should also be noted.” (page 363)

“Now we should look into the usage of the root ksad in the mantras of the Rgveda Saṁhitā and also consult the commentary of Sāyaṇa on the relevant passage. We should explore the meaning assigned to it by ancient scholars.” (page 363)
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“The following passage of the Mahābhāṣya 1.3.1 is well known:

अनेकार्थं अपि भातघो स्वर्तित। तदृ यथा—वयपः प्रकरणे
(वीर्यिधाने) द्रष्ट:। छेदने चापिः घर्तं ह।.....करोतिरभूत प्रावधवि
दृष्टो निमंटीकरणे चापिः घर्तं ह, निक्षेपणे चापिः घर्तं ह। एवमहापि
तिष्ठतिरेच ब्रजिकियामाह, तिष्ठतिरेच ब्रजिकियाया निब्रुक्तिम्।

So it is possible that a single root can have two opposite meanings, e.g., the root sthā means ‘to stay’ and ‘to move’. Then, if for contextual propriety we take an unspecified meaning of a root, then it will not be against grammatical considerations.” (pages 363-364)

“Thus, bhakṣana (consuming) also means ‘to make use of’, ‘to employ’, or ‘to accept’,” (page 364)

“In Rgveda 1.25.18 Ācārya Sāyaṇa has written: हृवि क्रदसे—
अहनासिं where, after having translated kṣadase as ‘you eat’, he goes
on to take aśana to mean ‘to accept’ हृवि—स्तीकारादृ स्वर्तां। If the
root kṣad means ‘to eat’, does this meaning apply to the Rgvedic
Brahmaṇa passage उक्षाण वेहलं वा श्रदसे। Then it will mean:
‘They eat a bull or a vehata on the arrival of a king or a srotriya’.
But is this meaning applicable here? If we translate it this way, then
it will refer not to its partaking by the guest but the eating of
the vehata by the host himself. Haridatta has prohibited its eating
by anyone other than the guest. If we take kṣad in the meaning
‘to accept’, then it will mean ‘they accept the cow or the bull’, i.e. ‘they
bring them for the guest’—this is a relevant meaning. (pages 364-365)

‘In the Uṇādi, where a Rgvedic Brāhmaṇa passage is cited to
illustrate the usage of the root kṣad, there kṣadanta means neither
‘to hack to pieces’ nor ‘to eat’. The meaning ‘to hack to pieces’
would be most inappropriate.” (page 365)

“Hīnā also refers to ‘goading’ (लाङ्झन). In the Nirukta 1.3.2
hasta has been explained as (हल्ते: प्राप्तिनने)। Here the meaning of han
is ‘to goad’ and not to kill or deprive of life. Kṣattā in the sense
of ‘a charioteer’ (Atharva-veda 5.7.14 ; 9.11.1) also refers to the goading of the chariot’s horse, and not to its killing. While bringing a cow or bull to a guest, it had to be goaded and this was its *hiṅśa.*” (Page 366)

“When the root *kṣad* can have a third meaning besides ‘to hack to pieces’, ‘to eat’ as pointed out above, then this sūtra-occurring root can have other meanings too. Views of other learned people should also be taken into consideration in this context.” (Page 366)

“While explaining the word *kṣadma* Skandashwāmi writes : ‘शद स्थाईं ( सौः )’. The same view is held by Devarāja-yajvä on Nirukta 1.12.3 : स्वायं रिःशं मूर्तिः, जलाशयं व्याप्तं रिःशरीरभवतीलम् वा. Thus the passage can mean—‘When the guest comes, he should steady the cow or the bull’; this meaning is also relevant here. The author of the Subodhini derives *kṣadma* meaning ‘water’ from the root शद गति हिङ्गसनयोः. In शदति—हिनचति विपासामुस्यतां वा अम्बीपिततं वा पुष्पम्, the root signifies ‘going’, as the killing of the un-killable cow (*aghnyā*) was not possible. *Kṣadanti* can mean अतिधिपातवं गां गमयन्तीलम्, i.e., ‘they take the cow near the guest’—a meaning which is also relevant here. One who is dearly loved is never killed, and he certainly is brought near.” (Page 367)

“While explaining the word *kṣattā* in his Sudhā-Vyākhyā on the Amarakośa, Bhānuji-Dikṣita, the son of Bhāṭṭojī-Dikṣita, writes : ब्रज संवरणे सौः: (2.8.59). Here the root *kṣad* has been rendered as ‘closing’—*saṅvarana*. He accepts the same meaning in the word *kṣatriyāḥ* (2.8.1). Swami Dayananda has also accepted the same meaning in his Uṇādi-kośa.” (pages 367-368)

“Bhānuji-Dikṣita has explained *kṣattā* in Amarakośa 2.10.3 as शदति, शदते वा, शद सम्पूर्ति. Here the meaning of the root *kṣad* is indicated as ‘bringing up’. As the killing of the unkillable cow (*aghnyā*) and of the unkillable bull (*aghnya*) is impossible, the cow and bull were brought up for being donated to a guest—this can also be relevant. In the Brāhmana sentence, the locative case can be considered to be used in the meaning of ‘by reason of’, ‘for’. (page 368)
"The foregoing investigations prove that the root *kṣad* has many meanings, and it does not mean only 'to kill' or 'to eat'. A meaning that is appropriate to the context and one which does not go against the accepted principles, that meaning alone is correct in that context, and not any other meaning. If गज्जायां घीष: is a case of transferred meaning, then in गज्जायां महिपास्तरन्ति, it would not be correct to take it in a transferred sense as in the previous case, though there is no technical impropriety. In the Kusumāñjali 3.12, Udayana Ācārya holds the same view:

श्रुतान्वयां अनाकाङ्छ्यं न घाण्यं हेत्वनिद्धृति।
पदार्थान्वय-वैधिर्यां तदाभिस्पतेन सन्धिति। (कुसुमाञ्जलि ३१.२)

i.e. in the case of a logical connection no other signification is required; in the event of an incongruity another meaning appropriate to the context has to be sought. Hence, when the incongruity of killing an *aghnyā* or one who is not to be killed arises, we have to seek a meaning that suits the context." (pages 368-369)

"The readers should consider another piece of evidence from the Vedas and Sāyaṇa's commentary thereon, which clearly fortifies our interpretation. In the Ṛgveda 6.13.2 क्षता वामसय देव | चुरे, *kṣattā* is a derivative of the root *kṣad*. Sāyaṇa comments:

श्रुतस्य *उदकस्य* गा क्षता—श्रुतितत्व दानकम्या, दाता भविषि।

Here Sāyaṇa has clearly stated that the root *kṣad* means 'to give', it merits consideration as to why Sāyaṇa has translated the root *kṣad* as 'to give' against his own statement that *kṣad* is primarily used in the sense of 'killing'. It is clear that here 'killing' is not pertinent, hence the meaning 'giving away'. If it is so, then in the passage of the Aitareya Brāhmaṇa too, the 'giving of a cow or of a bull (*aghnyā*—not to be killed) is intended. It is but natural, as the killing of one who is not to be killed is a contradiction. On setting out for a journey, the meaning of *saindhavam ānaya* as 'bring salt' would be unwise; 'bring a horse' alone would be the relevant meaning.
Hence, in the sentence उष्णां वेहल वा क्षदन्ते of the Rigvedic Brāhmaṇa, the meaning ‘he gives a bull or a cow’ alone is proved and pertinent. Thus its identity with the महोक्वावनां वा महाजं वा श्रोत्रियायोपक्लप्येत of the Yājñavalkya-smṛti (1.5.199) is established. Upakalpana also means ‘donating’.

The Mitākṣarā realised the impossibility of such a big donation, and hence it interpreted it as a polite offer by words alone, in honour of the guest. It is indeed impossible to donate bulls every time. How can a person have so many of them? But here an ordinary cow and an ordinary bull are enjoined—hence there is no incongruity even in donating.

The meaning of vehata as a miscarrying cow is not appropriate here, because such cows cannot always be obtained,”

(pages 369-370)

“In this way, by these authoritative proofs it has been settled that in महोक्वावनां परेत्र, it means ‘he should present’ and in उष्णां क्षदन्ते it means ‘he should donate’. Here the root kṣad means ‘to donate’. When the root kṣad in the sense of ‘to donate’ is attested by the Vedas, Sāyaṇa also corroborates it, and all the scriptures from the Vedas downwards are replete with the glorious praises of ‘donating a cow’, then this meaning alone is correct from all points of view; it alone is appropriate.” (pages 370-371)

“Scholars mis-understood the root kṣad as ‘to kill’, ‘to eat’ because they did not find it in the Dhātupāṭha where the meaning of roots are given. Instead, they came across khad (खद स्थैयं हिंसाया च, चाद भक्षणे) and they imposed the meanings of khad on the root kṣad. Whatever be the meaning of the root khad of the Dhātupāṭha, it does not follow that the sautra root with kṣ means the same. When the root kṣad is attested in the meaning ‘to donate’, and this meaning is also appropriate; when the eating or killing of a cow and bull is prohibited and censured in the Śatapatha-Brāhmaṇa; when Vedas and other scriptures are full of the glories of donating a cow; when Sage Yājñavalkya of the Śatapatha Brāhmaṇa and the Yājñavalkya-smṛti
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desires the donation or presenting of a cow or bull in *madhuparka*; when in the Brhadāraṇyaka which is the 14th book (*kānda*) of the Śatapatha, Yājñavalkya clearly wants to perpetuate the cows गोकाम्ना एवं वयः स्मः (14.6.1.4; 11.6.3.2), then the unanimity of all these authorities proves that in the Aitareya-Brāhmaṇa passage too *kṣadana* means ‘the donation’ of a cow or a bull.” (pages 371-372)

In the reception to a guest, after the offering of *pādyā, arghya* etc., several Grhyā-sūtras and Dharma-sūtras prescribe the *madhuparka* and alongwith it the giving of a cow is also enjoined. The offering of a big bull or a big goat occurs only in the Yājñavalkya-smṛti and Vasiṣṭha-dharma-sūtra, but there is no reference to a miscarrying cow (*vehata*). Its relevance is not clear. In the Śatapatha and Aitareya Brāhmaṇas, there is no imperative injunction, but there it is stated as an illustration that as on the arrival of a human king or of a learned Brāhmaṇā, one would महोक्षः वा महाजः वा पचेत् (Śatapatha) or उक्षः वेहतः वा बद्दलः (Aitareya), likewise one should duly offer all the courtesies to King Soma who has arrived as a guest. It means that the followers of Yājñavalkya used to present a *mahokṣa* or a a *mahāja* in the reception to a guest alongwith *pādyā, arghya, madhuparka*, etc. If this is correct, then the intention of the Śatapatha and Aitareya Brāhmaṇas regarding the *mahokṣa* or *mahāja* is probably the same as that of Yājñavalkya-smṛti or the Vasiṣṭha-dharma-sūtra; for such a reference has not been found in any other book. Then how can it be that the word *pacet* in the Śatapatha-Brāhmaṇa and *kṣadante* in the Aitareya-Brāhmaṇa carry the sense of killing (*hiṃsā*) when the meaning of Yājñavalkya-smṛti is clearly of non-killing? Hence those who impart the sense of killing to *pacet* or *kṣadante*, they do so without considering the context, which is altogether inappropriate.

Another point also deserves consideration. *Ukṣā* is a bull for breeding. High pedigree stud bulls are very few in number. Everyone does not own such a bull. One stud bull suffices for a village. If a śrotriya guest does not own several cows, the presentation of a stud bull will be of no use to him, and the host giver will render
great disservice to the community of cows. Thus, bringing a big stud-bull for presentation to a guest in his reception, does not make sense, and much less so killing it. Bringing a stud-bull to receive a king also makes no sense, because the king normally owns several cows along with proportionate number of bulls in a royal cow-stall.

If we try to translate uksā as a draught bull, then such a meaning is not attested by usage. The word for a draught bull is anadūh. Secondly, if one does not present so many and such heavy things to a guest as to require a bull to carry them, then one cannot understand the propriety of such a presentation. If the bull presented is intended for agricultural purposes, it may be appropriate for a srotṛiya, but not for a king.

The presentation of a big goat can be only for carrying burden, but that too does not seem to be proper.

It is likely that महोकं वा महाजं वा has a spiritual signification, which has not been elucidated so far. Scholars should investigate it.

It is certain that the महोकं वा महाजं वा are not intended to be slaughtered. Those who try to force such a meaning, they are in the wrong.

**Meaning of Goghno’tithiḥ**

Raja Rajendra Lala Mitra quotes Colebrooke in his aforesaid book ‘Beef in Ancient India’, page 5, lines 20-24:

“Colebrooke noticed the subject in his essay on ‘the Religious Ceremonies of the Hindus’, in which he says, “it seems to have been anciently the custom to slay a cow on this occasion (the reception of a guest), and a guest was therefore called GOGHNA or cow-killer.”

Goghnah (गोघनः) has been explained as गोघनः तस्मै गोघनः। There is no scope for difference of opinion in this etymology. There certainly is difference in the interpretation of हन्यते. Those, who
propagate beef-eating, find it handy and interpret *goghnah* (गोघनः) as ‘the killer of a cow’, inspite of the fact that they are aware of the multiple meanings of the root *han*:

Besides the meaning ‘to kill’, the root हन in हन्यते also means ‘to multiply; to go; to move; to obtain; to attain; to get; to touch; to come into contact; etc. (see the Sanskrit-English dictionaries of Monier-Williams and V. S. Apte.’ But they do not want to take these meanings into account because by them their main purpose of the propagation of beef-eating is not served. According to the previous discussions, when any possibility of beef or any other kind of meat cannot be proved in the madhuparka rites to entertain a guest, but what can be proved is the gifting of a cow, then it is clear that the meanings of *goghnah* (गोघनः) can only be—one who ‘touches’ the cow for accepting her in gift and by drinking her milk; or one who ‘multiplies’ the number of his cows by taking the cow in gift, etc.

According to the Dhātupātha (धातुपाठ) of Ācārya Pāṇini which reads हन हिञ्जालयो: the meanings of the root han (हन्) are hiṃsā (violence) and gati (movement). Gati (गति) has three meanings; (i) jñāna (learning); (ii) gamana (going or moving); and (iii) prāpti (obtaining, attaining, getting). The meaning of हन्यते in गोघन्यते तस्मां गोघनः is गम्यते, प्राप्यते i.e. ‘attained, obtained’.

Scriptural proof has been adduced under the heading ‘Gift of a Cow in Madhuparka’, which makes it clear that there can be no other meaning of *goghnah* (गोघनः) except ‘one who gets a cow in gift’, or ‘one who takes a cow with him after obtaining her in gift’.

Pāṇini’s sūtra दातगोघनो सम्प्रदाने 3.4.73 also makes it clear that the words दात and गोघन are formed irregularly in the sense of the dative (सम्प्रदाने). If the dative case (चतुर्थी) alone had been intended here, i.e. if the aim had been to convey that the cow was killed for a guest, then the word सम्प्रदाने would not have been used, but तस्मां would have been employed instead, i.e. an indeclinable (अव्यय) indicative of
the dative case would have been used. But, as it is phrased सम्प्रदाने, the only sense expressed here is that of gifting. Therefore, the correct and genuine signification of गोधनोपतिथि: is ‘a person to whom a cow is gifted’.

The word हस्तच्छन्न occurs in the mantra beginning आहिरिव भोगः in the Ṛgveda and Yajurveda. Its meaning has been given in Monier-Williams’ Sanskrit-English Dictionary on page 1295, column 1, as follows:

हस्तच्छन्न—a kind of hand-guard (protecting the hand in archery RV).

When the word (हस्तच्छन्न) hastaghna can mean ‘a kind of hand-guard’ then why can the meaning of गोधनोपतिथि: not be ‘a guest who protects a cow’?

The meaning of आतिथिनिर-गाह (आतिथिनिरगाह) and आतिथिग्वा (आतिथिग्वा)

Under the sub-heading ‘Food and Drink’ in Chapter 19 ‘Social and Economic Conditions’ of ‘The History and Culture of the Indian People’, Vol. I, The Vedic Age, page 393, lines 20-22, Dr. V. M. Apte mentions the expression आतिथिनिरगाह (आतिथिनिरगाह) and asserts that its only meaning is that the cow was slaughtered for a guest. In support he cites Ṛgveda 10.68.3.

Macdonell and Keith also write under the entry गौध्नसा in the Vedic Index, part II, page 145:


Prof. Bloomfield has also written on the problem in the Journal of the American Oriental Society, Vol. 16 (1896), page cxxiv line 12 to page cxxv line 6, in the proceedings of the American Oriental Society’s meeting in New York N.Y. on March 29th, 30th and 31st
The Meaning of Atithinir-Gāh and Atithigva

1894, Item No. 17 “On the group of Vedic Words ending in gva and gvin”:

“The proper name Atithigva has so far as is known, never been translated. Grassmann’s gva ‘going’ does not yield appreciable sense.

If we analyse structurally atithi-gv-a ‘he who has or offers a cow for the guest’, ‘he who is hospitable’, we have a normal compound, normal sense, and a valuable glimpse of Vedic house-practices, known hitherto only in the Brāhmaṇas and Śūtras. At the arghya ceremony, which is performed on the arrival of an honoured guest, the ‘preparation’ of a cow is the central feature. The technical expression is gām kurute: see CGS. ii.15.1; AGS, i.24.30.31; PGS, i.3.26.30; Gobh. iv.10.1; ApGS. 13.15; HGS. i.13.10; ApDhS. ii.4.8.5. In TS. vi.1.10.1 the ceremony goes by the name go-argha. There is no reason why this simple and natural practice should not be reflected by the hymns, and it comports with the character of Atithigva as a generous giver; cf. vi.47.22; x.48.8; i.130.7; also similar statements in reference to descendants of Atithigva in viii.68.16.17. The adjective atithin is a hapax legamenon in RV. x.68.3; it occurs in the expression atithinir gāh; and, whatever it may mean, it suggests forcibly the proper name in question. The rendering of atithin by ‘wandering’, as given by the Petersburg lexicons and Grassmann, is based upon the supposed etymology (root at ‘wander’), and reflects the vagueness usual with such interpretations. Ludwig’s translation (972) ‘wie gaste kommend’ is a compromise between the etymology and the ordinary meaning of atithi. The passage in question reads: ‘Brhaspati has divided out like barley from bushels the (rain-) cows propitious to the pious, fit for guests (atithin), strong, desirable, beautiful in colour, faultless in form, after having conquered them from the clouds.’ The proper name atithi-gv-a means therefore precisely one who has atithinir gāh.”

Prof. Bloomfield gives the technical term gā kūṣṭe for the ‘preparation of a cow’ in the arghya rites; and in support thereof he has cited a number of sūtra texts. The expression gā kūṣṭe is not
found in those sūtra texts. It is just possible that the references of Gṛhya-sūtras through oversight are not correctly recorded and/or printed or the wordings in place of गाँ कुर्णे may slightly differ in the original texts; for example: Āśvalāyana-gṛhya-sūtra 1.24.23 reads आवान्तोदकाय गाँ वेदायते Gobhila-gṛhya-sūtra reads मुत्वच गां दृष्णपाशादिज्ञत न मेनुमितवहि (4.10.19) and कुर्णेत्वाधियज्ञाश्रय (4.10.22); Āpastambhiya-Dharma-sūtra 2.4.8.5 reads गोमधुपकोभें वेदाध्याय: But a number of sūtra texts from among them have been interpreted as putting forth madhuparka with meat. These passages have already been discussed under the headings 'Paraskara-gṛhya-sūtra and Āśvalāyana-gṛhya-sūtra'.

Prof. Bloomfield has taken Atithigva आतिथिगव as the proper name of a person who is described as a noble generous giver, and he has cited Rgveda 6.47.22 (6.4.4.22), 10.48.8 (10.4.6.8) and 1.130.7 (1.19.4.7) in support. In the English translations of these mantras Griffith and Wilson have also taken it as the name of a person and not as 'cowslaughterer'. Their English translations are as quoted below:

**RV. 6.47.22 (6.4.4.20)**

Griffith: Out of the bounty, Indra, hath Prastoka bestowed ten coffers and ten mettled horses. We have received in turn from Divodāsa Sambara's wealth, the gift of Atithigva.

Wilson: Prastoka has given to thy worshipper, Indra, ten purses of gold, and ten horses, and we have accepted this treasure from Divodāsa, the spoil won by Atithigvan from Shambara.

**RV. 10.48.8 (10.4.6.8)**

Griffith: Against the Guṅgus I made Atithigva strong, and kept him mid the folk like Ṛtra-conquering strength; when I won glory in the great foe-slaying fight, in battle where Karaṇja fell, and Parnaya.

Wilson: I prepared Atithigva for (the protection of) the Guṅgus, I upheld him, the destroyer of enemies, as sustance
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amongst the people; when I gained renown in the great Vṛtra-battle, in which Parnaya and Karaṇja were slain.

RV. 1.130.7 (1.19.4.7)

Griffith: For Puru thou hast shattered, Indra, ninety forts, for Divodāsa thy boon servant with thy bolt, O Dancer, for thy worshipper.

For Atithigva he, the Strong, brought Śambara from the mountain down.

Distributing the mighty treasure with his strength, parting all treasures with his strength.

Wilson: For Puru, the giver of offerings, for the mighty Divodāsa; thou, Indra the dancer (with delight in battle), hast destroyed ninety cities, dancer (in battle), thou hast destroyed them with (thy thunderbolt) for (the sake of) the giver of offerings. For (the sake of) Atithigva, the fierce (Indra) hurled Śambara from off the mountain bestowing (upon the prince) immense treasure, (acquired) by (his) prowess; all kinds of wealth (acquired) by (his) prowess.

The meaning of the word atithigva (अतिथिगव) has been given in Monier-Williams’ Sanskrit-English Dictionary as under:—

'To whom guests should go'

Besides this, no other meaning has been given. There is not even the slightest inkling of cow-slaughter in this meaning. Therefore, the noun atithigva (अतिथिगव) can never imply ‘to slaughter a cow for a guest’; or ‘a guest who gets a cow slaughtered’.

Shri Kanhaiyalal Maniklal Munshi, Chairman of Bharatiya Vidya Bhawan, Bombay, in his Hindi novel ‘Lopāmudrā’, page 34, lines 16-17 has indicated Atithigva as a particular person and has interpreted this word as ‘one who serves beef to a guest’, while Prof. Bloomfield,
after analysing this word structurally *atithi-gv-a* has interpreted it as 'he who has or offers a cow for the guest' or 'he who is hospitable' and Monier-Williams has interpreted it in his Dictionary as 'to whom guest should go'. Shri K. M. Munshi in interpreting it as 'one who serves beef to a guest' has given neither any etymology nor other testimony nor has Atithigya been shown in the story as actually serving beef to a guest. When a person of the standing of Shri K. M. Munshi propagates in this manner, then there is no wonder if ordinary public is misled.

Those who insist to find cow-slaughter in *atithigya* (*अतिथिग्य) and *atithinir gāh* (*अतिथिनिरर्गः) are clearly prejudiced. The basis of their prejudice is the predilection of Western scholars like Keith, Macdonell and others who are insistent in their efforts to prove that the Aryans were uncivilized.

The expression *atithinir gāh—अतिथिनिरर्गः* (*अतिथिनिरर्गः + गः) occurs in Rgveda 10.68.3 whose meaning has been clarified by Bloomfield in the Journal of the American Oriental Society. The original mantra reads:

\[
\text{साध्वयाः अतिथिनिररिवः स्वागद्याः अस्वरहः।}
\text{वृहस्पति: पर्वतेम्यो वित्तृया निग्नः उपे यथिष्ठ स्थिथिभ्यः।}
\]

(\text{र्गवेद 10.68.3})

After resolution of the *sandhis* this will read as follows:

\[
\begin{align*}
8 & 9 & 10 & 11 & 12 & 13 \\
\text{साध्वयाः,} & \text{अतिथिनी:,} & \text{इथिरः,} & \text{स्वाहः,} & \text{सुधार्णः,} & \text{अनवधरुः:,} \\
1 & 15 & 1 & 2 & 7 & 3 & 5 \\
\text{वृहस्पति:,} & \text{पर्वतेम्य:,} & \text{वितृण्यः,} & \text{निर:,} & \text{गः,} & \text{उपे,} & \text{यथम,} \\
4 & 6 \\
\text{इङ्ग,} & \text{स्थिथिभ्यः।}
\end{align*}
\]

The literal meaning of this as given by Prof. Bloomfield in the Journal of the American Oriental Society is as follows:

(1. वृहस्पतिः) Brhaspati (2. निर, 3. ऊपे) has divided out (4. इङ्ग) like (5. यथम्) barley (6. स्थिथिभ्यः) from the bushels (7. गः)
the (rain-)cows (8. साध्वया) (which are) propitious to the pious, (9. अतिथिनिन: ) fit for the guest, (10. इष्टिः ) strong, (11. स्पाैः ) desirable, (12. सुवगः ) beautiful in colours, (13. अनवथरुपः ) faultless in form (14. वितृया ) after having conquered them (15. पर्वंतेम्यः ) from the clouds.

H. H. Wilson has translated it as under:
“Brhaspati brings unto (the gods), after extricating them from the mountains, the cows that are the yielders of pure (milk), ever in motion, the objects of search and of desire, well-coloured and of unexceptionable form, (as men bring) barley from the granaries.”
(RV. x.5.8.3.)

And Ralph T. H. Griffith has translated it as follows:
“Brhaspati, having won them from the mountains, strewed down, like barley out of winnowing-baskets, the vigorous wandering cows who aid the pious, desired of all, of blameless form, well-coloured.”

In both these English translations of the Rgveda mantra, no-where is there any indication that the words aitihinīḥ and gāḥ suggest the meaning of ‘a guest who causes the slaughter of a cow’. Bloomfield’s interpretation of the words athisigva and atithinirgāḥ in the Journal of the American Oriental Society also does not indicate even a remote hint of cow-slaughter and to the contrary he has taken them as proper names.

The word aitithinī (अतिथिनी) can be formed only by adding the possessive suffix-inati. Meanings with the possessive suffix can be ‘with a guest’; ‘one whose the guests are’; ‘one for whom the guests come’; ‘one who is useful to guests’ etc. and the cow can be useful to the guests only by her milk, curd, ghee etc. If one contends that she can also be useful by her beef, then she will be useful only once for a guest and it will become impossible for a man of common status to slaughter a new cow every time he receives a guest. Reception of guests is as important to a common man as it is to an affluent person.
Taking into account all these considerations, \textit{atithin\textasciireg;g\textasciireg;\textasciitilde{h}} will mean ‘cows fit for guests, i.e. for serving them with milk, yoghurt, ghee, etc.’, and \textit{atithig\textasciitilde{v}a} will mean ‘the person to whom a guest should go’, i.e., a host whose hospitality with milk products a guest should accept.

\section*{Culinary Impossibility of Mixing Meat with Madhuparka}

Late Pt. Shrip\textasciitilde{d} Damodar S\textasciitilde{a}tavalekar has written in the section on \textit{Madhuparka}, in his \textit{Go-J\textasciitilde{n}ana-Ko\textasciitilde{s}a, Ancient Period Vedic Section, Part I}, which is translated below:

“We do not know it fully as none in our family has ever tasted meat, as we have been strict vegetarians. Even then we have enquired from our non-vegetarian friends who have informed us that no preparation of meat is prepared with honey or candy-sugar. Whatasoever preparations of meat are, they are all salted and spiced. If this is true, then how can \textit{madhuparka} be prepared with meat? Because it is \textit{madhuparka}, i.e. it is a sweet preparation mixed (पका) with honey (मधु). Nothing is prepared from meat by mixing it with honey or candy-sugar, but meat is always mixed with salt and spices.”

To verify its truth, we wrote and enquired from the Institute of Hotel Management, Catering and Nutrition; and a number of hoteliers. Their replies are reproduced hereunder:

Institute of Hotel Management, Catering and Nutrition, Pusa, New Delhi-12 writes in its letter No. ICT/PA/2/69/192, dated 29-1-69:

“No popular or famous dishes have been prepared so far out of meat and sugar in classical French, Indian or English cookery. Of course, this does not mean that the sweet meat preparations cannot be prepared, but the problem that has to be faced is the consumer’s acceptibility and market potentiality.”
Is Beef Possible in Madhuparka?

Madhuparka System in Siberia

It is clear from the above that no sweet dish is prepared with meat. If prepared, consumers will not relish it and it will be difficult to sell it.

Hotel Oberoi Intercontinental, Wellesley Road, New Delhi-11 writes in its letter dated 11-2-1969:

"I would like to point out that no sweet meat preparations are made by us and whatsoever no meat is used for our dessert preparations."

From this also it is evident that no sweet is prepared with meat; meat is not mixed in any sweet dish; and meat preparations are only salted and spiced. An honoured guest is entertained only by serving what is most delicious and what he likes best. When in the refinement of culinary art there is no sweet dish prepared with or from meat, then how is it possible that meat should have been added to madhuparka at the reception of an honoured guest?

Some people add a little sugar to salted spiced vegetable preparations, but it cannot be maintained on this basis that vegetable preparations are sweet. Nobody will relish vegetables prepared with sugar alone. In the same way if somebody perchance adds a little sugar to salted and spiced meat preparations, then they do not become meat containing sweets. Salt or spices are not mentioned among the ingredients of madhuparka. In such circumstances, mixing of meat in madhuparka will be a sweet meat preparation devoid of salt and spices which has neither been seen nor heard of so far. Then it is beyond comprehension, how an honoured guest would relish the addition of meat to madhuparka. If we apply our minds seriously, then the mixing of meat in madhuparka is impossible.

Madhuparka System in Siberia

Doctor Lokesh Chandra, Director of Saraswati Vihar (International Academy of Indian Culture), New Delhi and son of late Dr. Raghuvira,
the well known Indologist, has given an instance of his experience with *madhuparka*, which is narrated below in his own words:—

"Deep in the heart of Eastern Siberia lies the Aginsky Monastery which has been renowned for its inexhaustible manuscript resources and unparalleled scholarship. Till the thirties of our century it continued the academic and spiritual traditions of the Nalanda University. On the midnight of 14/15 June 1967 we reached this Aginsky Monastery, a legend for those who have taken interest in Eastern Siberia, in her thought and her deep traditions. For the first time in our life we were received in national style with *madhuparka* comprising of yoghurt (*dahi*), milk and honey in silver spoons from silver vessels."

This shows that even meat-eaters of Russian Siberia do not include any kind of meat in *madhuparka* and as such it is beyond doubt that there is not even an inkling of meat in *madhuparka* and the statement that *madhuparka* is never without meat is baseless and wrong.

**Conclusion**

It is clear from the above considerations that there is no possibility of mixing meat in *madhuparka*. Due to shortage of time, even the possibility of preparing milk-rice-pudding (पादः) then and there and serving it to entertain the guest is rather slight. It may be possible that parched barley (*sattu*) besides milk, curd and ghee was mixed with *madhuparka* as is prescribed in Baudhāyana-ṛghya-sūtra 1.2.54 (अशक्ताति पितान्ति संसिद्धवेवत्) and Hiranyakesi-ṛghya-sūtra 1.12.10. Even nowadays in the countryside of Bihar and Uttar Pradesh, guests coming from far-off places at summer time are served with parched barley (*sattu*) dissolved in water mixed with sugar,
WERE COW-SLAUGHTER, MEAT SACRIFICE 
AND MEAT-EATING PREVALENT 
IN THE VEDIC AGE?

By constant propaganda it has been dinned into the minds of 
several people that during the Vedic age killing was a part of yajña, 
even cows were slaughtered, beef and other kinds of meat were 
commonly eaten; and the total prohibition of killing (ahiṃsā) came 
into vogue in the Buddhist and Jain period. It is true that before 
the Buddhist and Jain period, by misunderstanding, killing became 
prevalent among people to some measure, but it is totally false that 
in the Vedic age there was killing in yajña, or meat-eating prevailed. 
A number of people think that the cow is considered aghnya (अघन्य) 
‘un-killable’ in the Vedas, but there is no prohibition regarding the 
killing of other animals and hence animals were slaughtered in the 
yajñas—this assumption also is false.

The high respect accorded to the cow in Vedic times has been 
described in details by the late Pandit Shripad Damodar Satavalekar 
in his Go-jñāna-kośa (published by the Svadhyaya Mandal, Anand-
ashram, P.O. Pardi, Dist. Balsar, Gujarat), by Pandit Dinanath Sharma 
in his Śrī-sanatana-dharmāloka, and by Pandit Dharmadev Vidya-
vacaspāti in his Vedōn kā Yathārtha Svarūpa (published by the Gurukul 
Kangri University). A few extracts are being cited here which clearly 
prove that in Vedic times there was neither cow-slaughter, nor beef-
eating, nor the killing of other animals and the eating of their meat. 
Those who want to go into greater details they should study the three 
works just referred to,

The Inviolability of the Cow

By a careful reflection of the Vedic mantras it becomes clear that 
the cow is inviolable. This has been spoken of in a number of ways 
in the Vedic mantras. In the Veda, the very name of ‘a cow and 
bull’ is aghnya (अघन्य). It means ‘inviolable’. Whose name itself 
is ‘inviolable’, its cutting up or slaughter is impossible. Vedic words 
are full of meaning, they are significant, and intrinsically relevant.
Therefore whose name is aghnya अग्न्य or 'inviolable', its slaughter is impossible in Vedic times. And without slaughter, the offering of beef in havan is altogether impossible. The hypothesis of the slaughter of cows and the offering of beef in gomedha are all figments without any foundation.

Thus the word go has several meanings like, cow, her milk, her yoghurt, her butter, her sour-milk, her ghee, her urine, her dung, her hide, her hair, her bone, etc. In the Veda it is used chiefly in the sense of 'milk' and 'ghee'. This is specially to be borne in mind.

गोभि: श्रीणीति मत्सरं। र्ग. ९.४६.४

The literal meaning of this mantra is: 'mix (sriñita श्रीणीति) soma (matsaram मत्सरं) with the cows (gobhiḥ गोभि)'. The words literally convey that mix the whole of soma with a whole cow. But here it means: 'mix soma-juice with the milk of a cow'. Here the whole has been used for its part. Milk is a part of the cow, and a part of soma is its juice. Here the mixing of these two parts alone is intended. Such was the idiom of Vedic speech. It is a mode of language. If this mode is understood then no doubt remains.

If in this mantra we do not translate the word go as 'cow's milk', and interpret it as 'mix soma with a cow', then it has no congruency of meaning, because soma cannot be mixed with a cow by any means. The cow is a long and broad animal specy, and soma is the juice of a creeper. How can they be mixed? Soma cannot be mixed with a living cow, nor with a whole dead cow. If the proponents of cow-slaughter and beef were still to insist that 'soma can be mixed with the flesh of a cow after slaughtering her', then we shall have to set aside the real meaning of gau as a cow, but we will have to understand it in the secondary meaning of 'beef' as a figurative extension. In such a situation when we have to give up the real meaning of the word gau गौ as 'cow' and we are compelled to resort to its subsidiary meaning of 'beef', then why should we not take gau गौ as meaning 'cow's milk', which will be easier to mix with soma juice. Those who interpret it as 'beef' they will have to go to the length of taking it as
The Primary Principle of the Veda

The primary principle of the Veda is to view all beings in friendly compassion. So we can say that those who saw all beings with friendly love, how could they slaughter others for their stomach? Friendly love will lead to the dedication of one's own life for others, and it is impossible that the loved one is slaughtered for the stomach. The primary principle of the Veda is exemplified by the following:

1. मित्रवृत्त मा चक्षुषा सर्वाणि भूतानि समीक्षन्तात्।
   May all beings behold me with the eyes of a friend.

2. मित्रवृत्त चक्षुषा समीक्षन्तन। (Maitreya-sankhya 4.6.27)
   Behold all with the eyes of a friend. (Maitreya-samhita 4.9.27)

3. प्रियः पशुनां मूर्यासम। (Atharvaveda 17.1.4)
   May I be dear to all animals. (Atharvaveda 17.1.4)

4. द्रुते हुं मा मित्रवृत्त मा चक्षुषा सर्वाणि भूतानि समीक्षन्तात्।
   O Dispeller of all pangs and ignorance (हुं मा) strengthen me
   मित्रवृत्त चक्षुषा समीक्षन्तात्। (Pujanveda 26.16)
   May all beings (सर्वाणि भूतानि) regard (समीक्षन्तात्) me (मा)
with the eye of a friend (मित्रत्व चक्षुः). May I regard (अहं समीक्षे) all beings (सर्वां भूतानि) with the eye of a friend (मित्रत्व चक्षुः). May all of us regard (समीक्षामः) each other with the eye of a friend (मित्रत्व चक्षुः) (Yajurveda 36.18)

This is the commandment of the Veda. Here it admonishes us not only to regard all men with the eye of a friend, but the entire gamut of sentient beings. Then should one kill one’s friend for one’s stomach. If he is to be killed, then where is the friendly eye. The Vedic people who followed the prime principle of the Veda to regard all beings or the entire sentient world with the eye of a friend, could never even imagine to slaughter them to eat. So it will have to be accepted that due to some extraneous causes meat-eating intruded into the Aryans. The natural diet of the Aryans was vegetarian.

In the Bhāgavata-mahāpurāṇa 7.14.9 we find the same assertion:

मुद्रोप्रकाश षडशरीरसृष्ट्यविद्यमालिकाः
अत्मनं पुज्जवत् पश्येत् तैरप्रमतरं कियत् ॥ (श्रीमयमात्र ७. १४.६)

“Deer, camel, donkey, monkey, rats, creeping animals, birds, and flies—one should consider them like one’s own sons; what difference is there between them and the sons?” (Śrimad-Bhāgavata 7.14.9)

नैतालूकः परो धर्मो गुणां सदभुमिच्छुताम् ।
न्यासो व्रजस्य मूर्तिः मनोवाकायजस्य यः ॥

(श्रीम. भा. ७. १५.५)

“For men seeking true piety there is no other such virtue as abstinence from violence to living beings, perpetrated through mind, speech and body.” (Śrimad-Bhāgavata 7.15.8)

Ahiṃśa in the Veda

The Veda enjoins the non-killing not of the cow alone, but it calls upon the non-killing of all the bipeds and quadrupeds. The prime
principle of the Veda is to view all beings with the eye of a friend. Consider the following supporting passages:

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यजमानस्य पशूनां पाहि || यजुर्वेद 1.11
मा हिष्टिस्त्तन्वा प्रजा: || यजुर्वेद 12.31
अश्वं मा हिष्टी: ···· || यजुर्वेद 12.41
अब्धं मा हिष्टी: ···· || यजुर्वेद 12.44
इम्म मा हिष्टीःद्रिपदः पशुम || यजुर्वेद 12.47
इम्म मा हिष्टीः· वाजिनम || यजुर्वेद 12.45
इम्मूरणयुः मा हिष्टीः || यजुर्वेद 12.50
मा हिष्टीः पुखम || यजुर्वेद 16.13
मा हिष्टिष्टें द्रिपदेऽ मा चतुष्पदः || यजुर्वेद 11.2.1
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"Do not kill any of the creatures, like the horse, goat, bipeds, quadrupeds, wool-giving animals and human beings." Reading these mantras along with those propounding the principle of the friendly eye, the Vedic admonition of non-killing (ahiṃsā) will become apparently clear. View the generality of sentient beings with a friendly eye, and never kill them—this is the admonition of the Veda to men. Inspite of such a clear injunction, Europeans constrain to think that non-killing (ahiṃsā) was not so strict in the Veda as it became in later times.

Pandit Dharmadeva Vidya-vachaspati has given a clear exposition of non-killing (ahiṃsā) in the Vedas on pages 498-499 of his book Vedon kā Yathārth Svarūp (published by the Gurukul Kangri, Haridwar). A few extracts from it are cited below:

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वृद्धिसिद्धामृतिशिलात् मा हिष्टिस्त्तन्वा प्रजा: || यजुः १२:३२ ||
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"May you be illumined by the mighty rays of knowledge (वृद्धिमित्रः भानमित्रः भासन्त्) and may you not kill (मा हिष्टीः) the creatures (प्रजा:) by your body (मन्वः)." (Yajurveda 12.32).
“Those noble souls who practise meditation and other yogic ways, who are ever careful about all beings, who protect all animals, they also care for our spiritual progress. They always take care that our behaviour does not afflict any animal”. (Atharva-Veda 19.48.5).

“May I be dear to the animals”. (Atharvaveda 17.4)

One who protects the animals, and regards them with a kindly heart, he alone can be dear to them, and not one who slaughters them —this is quite clear.

It may be acceded to, that the totally complete and singularly unqualified non-killing (ahiṃsā) propagated by the Jains and Buddhists is not found to such a degree in the Veda, but it is unreasonable to say that the principle of non-killing (ahiṃsā) did not exist in the Veda. The Veda preaches ahiṃsā alone as the common norm of behavior, but in special circumstances like war it does not enjoin to refrain from killing. Veda enjoins ahiṃsā of a type in which killing necessitated by a great national war is not ruled out. But should one desire to kill others for his stomach, such killing is not permitted by the Veda. The readers should clearly bear this difference in mind. In fact, it is the Vedas alone that propound the true principle of non-killing (ahiṃsā). So the Aryas who follow the Veda try to save the insects moving on the road, and if some are crushed by oversight that horrifies them and they recede back uttering ‘Rām Rām—राम राम’ in repentance, and they also safeguard sparrows and pigeons who lay eggs in their houses.

A number of modern scholars think that in the Vedic age the cow was surely killed at gomedhā. They adduce in proof that the
Were Cow-Slaughter etc. Prevalent in the Vedic Age?

Vedic Names of the Cow

kalivarjya sections prohibit gomedha in this Kali-age. But they entirely forget that in the Zend Avesta scriptures of the Parsis, there is surely no cow-slaughter in the gomez yajña which is equivalent to the Vedic gomedha, and in their soma-yāga also there is no slaughter, but the juice of the soma creeper alone is used. European scholars make a comparative study, but as soon as comparative studies prove ahiṁsā they give up this basis. When the gomez yajña of the Parsis can be accomplished without cow-slaughter, then why not the gomedha of the Vedic Aryans.

Medha does not imply killing or slaughter at all. For instance we may cite the words grhamedha (गृहमेध) and pitremedha (पित्रमेध). Just as honouring the father is intended in pitremedha (पित्रमेध), and just as sanitary and other conditions of well-being of a house are explicitly predominant in grhamedha (गृहमेध), likewise in gomedha too honouring of the cow and the preservation of her health were naturally desired. Manu has also said:

अध्यापनं ब्रह्मयज्ञः पितृयज्ञस्तु तपः ।
होमो देवो बलिमातो नृपबोधासिद्धिपूजनम् ॥ (मनुस्मृति ३, ७०)

“Teaching is brahma-yajña (ब्राह्मयज्ञ), pleasing the parents is pitri-medha (पितृमेध), offering of homa is deva-yajña (देवयज्ञ) offering of food to worms and insects is bhūta-yajña (भूतयज्ञ), and honouring the guests is mṛ-yajña—nara-medha (मृयज्ञ—नरमेध)”. (Manu 3.70)

Vedic Names of the Cow

The Vedic lexicon Nighañtus gives nine synonyms of the cow. Out of them the following three bear the meaning ‘not to be killed’.

1. aghnyā (अ—घ्न्या) = not to be killed.
2. ahī (अ—ही) = not to be killed.
3. aditi (अ—दिति) = not to be cut to pieces.

These three synonyms clearly indicate that the cow should not be slaughtered. First we showed that the names of yajñas imply non-killing (ahiṁsā), now we see that the synonyms of the cow show the
same non-killing. The intrinsic meaning of the synonyms of the cow itself proclaims that the cow is holy, and therefore she should never be slaughtered. The same meaning is the basis of a stanza in the Mahābhārata:

अद्वय इति गर्वा नाम क पता हन्तुमहिंति।
महच्चकाराकुशलं श्रृंग गान बालसमेत तु यः \( \text{कृष्णा} \) \( \text{राम} \) \( \text{राजा} \) \( \text{सन्तिपर्व} \) २६२.४७

“The very name of the cows is agnīya that is the cow is not to be slaughtered. Then who can slay them. Those who kill a cow or a bull, they commit a most heinous crime”.

(Mahābhārata, Śāntiparva 262.47)

**Synonyms of Yajñā**

From among the synonyms of yajñā, the word adhvara, (अध्वर) occurs in several mantras of the Veda. Its very meaning is ‘non-killing’. The word dhvara (ध्वर) denotes killing (ध्वर हिसा तदनावो यत्र स अध्वर), it is prohibited by the word a-dhvara. The presence of the word a-dhvara meaning ‘non-killing’ among the synonyms of yajñā proves that any type of killing is not appropriate in a yajñā or medha. The word medha (मेघ) has three meanings: ‘increasing intelligence; attending; and killing’ (मेघ हिसासंगमने च). The word medha has a nuance of killing, but it also signifies ‘increasing; attending’. Thus the etymological meanings of go-medha (गो-मेघ) can be: (1) increasing the cows, (2) attending the cows, and (3) killing the cows. The readers themselves should consider which of the three meanings is intended. By association with the word a-dhvara (अध्वर) ‘non-killing’ for a yajñā the idea of cow-killing has to be discarded, and the other two meanings remain. Rearing the cows, multiplying them and eugenic cow-breading is meant by ‘attending the cows’. All these are comprehended by gomedha (गोमेघ) but not cow-killing; this is clear even by considering just the synonyms of yajñā.

**Prohibition of Cow-Slaughter**

गाँ मा हिसारवितं चिराज्जय\( \text{कृष्णा} \) \( \text{राम} \) \( \text{राजा} \) \( \text{सन्तिपर्व} \) २६ \( \text{कृष्णा} \) \( \text{राम} \) \( \text{राजा} \) \( \text{सन्तिपर्व} \) २६ \( \text{कृष्णा} \) \( \text{राम} \) \( \text{राजा} \) \( \text{सन्तिपर्व} \) ३३ \( \text{सन्तिपर्व} \) १३
Advantages of the Cow

"The cow is illustrious and inviolable, therefore do not slay her (Yajurveda 13.43). The cow is inviolable and she yields ghee for the people, therefore do not slay the cow, (Yajurveda 13.49)". Thus, slaughter of cows is prohibited, it is a clear injunction against killing them.

The Incomparable Cow

The Veda enjoins that for everything else there is a comparison, but the cow is beyond comparison; so many are the beneficences conferred by her on man. For it, see the following mantra:

\[\text{व्रह्म सूर्यसमं ज्योतिर्यों: समुद्रसमं सरं।} \]
\[\text{इन्द्र: यृषियते वर्षीयान् गोस्तु मात्रा न विद्धते।} \] (Yajurveda 23.48)

"The effulgence of knowledge can be compared to the sun, the Heavens (छुलोक) can be compared to the sea, the earth is very vast, yet Indra is vaster than her, but the cow cannot be compared to anything."

Behold! how the Vedas describe the loftiness of the cow. Though the word gau (गौ) is used for the earth also, but in the above mantra the word gau (गौ) stands for the cow alone, and the passage expresses its (cow’s) incomparability in so many words.

Advantages of the Cow

\[\text{दुहामशिवम्यं पगो अध्ययं सा वर्षंतां महते सोभाग्।} \] (Rg 1.164.27)

"May this inviolable cow yield milk for both the Aśvinī, and may she prosper for our great good fortune" (Rg 1.164.27)." In this mantra it is said that may the inviolable cow prosper (सा अध्ययां वर्षात्म्) this mantra deserves careful reflection. Mr. Griffith translates it as 'and may she prosper to our high advantage'. When this mantra proves that the increase of cows leads to the growth of our fortune, then whence arises the possibility of slaughtering the cow?
The numerical increase of the cow and the enhancement of its quality leads to numerous advantages for man—this has been propounded by the Veda without reservations and in several ways. Such great importance was attached to the cow in Vedic times. So we can say that in Vedic times efforts of the pious were directed to the improvement of the cow. Also see Rg-veda 1.164.40:

सुप्रस्तावं भगवतः हि भूया अयो वर्ण भगवन्त: स्याम।
वद्वत्र तृणमध्ये विशवदानी धिब शुद्धमुदकाचार्यती॥

(ऋ० १.१६४.४०)

"May the cow eat the best of grass, may she be blessed, and by her may we also be blessed with wealth. O inviolable cow (अच्छे) ! ever feed on grass (तृण वद्वत्र) and coming back (आ-चर्नती) drink pure water (शुद्ध उदमं धिब)."

What the cow should be fed has been clearly spoken of in the mantra. The cow should eat grass alone, and when a cow is kept there should be such arrangements as she gets the best grass. Milk obtained from a cow that eats the best grass and drinks pure water—that alone is health-bestowing for man. The milk which is obtained from a cow fed on fried dishes, grains, decaying produce and human excreta, etc.—that cannot be so wholesome.

The following mantra is note-worthy in this respect:

यावतीनामोष्ठीनं गाष्ट्रन्त्यमध्या यावतीनामजाध्यं।
तावतीनस्तुभयमोष्ठी: शरम यक्ष्मण्याभृतं॥ (ऋग्वेद अ.७.२४)

"All the herbs that inviolable cows feed on, and all those on which goats and sheep feed, may all of them increase your well-being." Griffith has translated the word aghnyā (अच्छे) as 'whom none may slaughter'. If the word aghnyā (अच्छे) standing for the 'cow' has this meaning, and her slaughter is not proper then on what basis do European scholars opine that beef-eating was prevalent among the Aryans?
Were Cow-Slaughter etc. Prevalent in the Vedic Age?

Animals in Yajña

Whatever man offered to the gods in yajña, that he ate himself—on this basis European scholars have written:

"The usual food of the Vedic Indian, as far as flesh was concerned, can be gathered from the list of sacrificial victims; what man ate he presented to gods—i.e. the sheep, the goat and the ox". (Vedic Index, Vol. II, page 147, lines 10-13).

It means that all the offered animals were slaughtered and eaten. It appears from what follows in the Vedic Index that according to the Europeans the horse was killed at aśvamedha, but they have specified that the Vedic Aryans mostly did not eat horse-meat. It is really considerate of the Europeans that they have spared the Aryans from eating horse-meat. Because of the general European belief that what was offered at yajña was eaten, and that the horse was slaughtered at yajña, it was difficult for the Aryans to be spared from it. But in the book 'Vedic Index' it is clearly stated that horse-meat was not eaten—so we tender them our thanks.

If Europeans concede the exceptions that inspite of human sacrifice at narmedha (नरमेध) human meat was not consumed, and inspite of the sacrifice of a horse at aśvamedha, horse-meat also was not eaten, then what objection do they have to accept the fact that the flesh of other animals was also not partaken of. Now remains the question of animal-offering in the Vedic yajña. Under the sub-head 'Ahimśā (non-violence) in the Veda' and 'Synonyms of Yajña', we have come to the conclusion that in the Vedic yajña there was no slaughter or offering of animals; and as a general rule violence to all beings is forbidden in the Vedas.

According to Ralph T. H. Griffith's translation, Atharva-Veda provides that:

(i) "Horses are the grains; Oxen the winnowed rice-grains; gnats the husks (अद्वं: कणा, गावस्तंपुला, मशका स्तुपा:)"

11.3.5
(ii) The grains of corn have now become a cow; the sesamum her calf (धान धनुरभवत् कस्तोप्रयास्तिलोभवत्) 18.4.32.”

The above quotations indicate that wherever prescriptions of oblation of cow are apparent, there they mean only corn (barley), rice, sesamum etc. and not animal flesh.

According to Mimāṃsā-darśana—धनुरचायदक्षिणा समश्रण हसि पृष्णपन्यो यथा हिरण्य्य 10.3.65—a Brāhmaṇa takes away a cow or horse as a gift (दक्षिणा) just as he does in the case of gold dakṣiṇā. This proves that in yajña, cows and horses were assembled for giving away to Brāhmaṇas in dakṣiṇā.

**Cattle Exhibitions at Yajña**

Here it must be pointed out that the meaning ‘to come together’ of the root medhr (मेध्र) is supported by several episodes of yajñas in the Mahābhārata. For instance, in the Aśvamedha-parva of the Mahābhārata it is narrated as follows: (The references of chapter and verse numbers are from Gita Press edition followed by Bhandarkar Research Institute edition).

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स्थलजस सज्जना ये च पशुः केवल प्रभोः ।
स्वार्येऽ समानीताः अपशृंख्लः ते नुव्यः || 85.32; 87.6
गाढःचैः महिषीस्तवैः तत्र घुडःस्त्रियोडपि च ।
ओदकानि व सत्वानि श्वापदानि धयांसि च || 85.33; 87.7
जरायुजाण्णजातानि स्वेदजायुविदानि च ।
पर्वतानुजातानि भूतानि दहशुशच ते || 85.34; 87.8
एवं प्रमुद्यतं तर्थं पशुगोधवन्यायतः ।
यज्ञवान् यथा हुष्ट्या परं विस्तायमागतः || 85.35; 87.9
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“In the pavilion of the yajña, people saw all kinds of land and water animals which had been brought there. There were several kinds of cows, she-buffalos, old women, water creatures, beasts of
prey and birds. Viviparous and oviparous creatures, creatures born of sweat and plants of mountainous and lacustrine regions—all were to be seen there. Thus seeing the pavilion abundant in animals, cows, wealth and grains, and filled with joy, the kings were in ecstacy.”

This clearly proves that exhibitions were held at gomedha, naramedha, asvamedha and avimedha, etc.

**Meat Sacrifice**

Whether meat should be used in the yajña or not is a different matter. Our opinion is that yajñas were without meat, but for argument's sake if we consider yajñas with meat, then we will come to know that the modern altar (vedi—वैद्य) of the yajña is two-fold:

1. **pūrva** altar, and
2. **uttara** altar.

In the **pūrva** altar there were several altars in which only grain was offered, and meat is never mentioned. Meat is said to be offered only in the **uttara** altar. If the two adjectives of altar, **pūrva** and **uttara**, are understood as ‘ancient times’ (**pūrva-kāla**) and ‘later times’ (**uttara-kāla**), then it is clearly proved that only grains were offered on the ancient (**pūrva**) altar, and meat began to be offered on the later (**uttara**) altar.

The altar on which meat is offered nowadays, that is the later altar. **Uttara-vedi** clearly means the altar that came into vogue in later times, i.e. in the ancient yajñas, this altar did not exist at all. The altars which existed in ancient times, the **pūrva** (ancient) altars' are still found. In the **pūrva** altar only pure grain is offered, and meat is offered on the **uttara** altar. Not only that, but first the offering of grains was completely finished on the **pūrva** altars, and then offering on the meat-altar started. Meat is never offered in the early part of the yajña, only grains are offered, and in the later days of yajña meat is offered in the **uttara** altar,
If is clearly proved that in very ancient times, the *yajña* was performed at *pūrva* altars on which only grains were offered, and the offering of later times comprised of the offering of meat at the *uttara* altar. If somebody insists that meat *yajñas* were prevalent during the period of the Brāhmaṇas, then he will have to agree to the fact that this was not the vogue in ancient times and only meat-less *yajñas* were prevalent in those days.

If meat *yajñas* began in later times, it was to prevent meat-greedy men of sinister nature to continue this disposition. With this end in view it must have been ordained that if meat has to be eaten then partake of it only in *yajña*, so as to save daily slaughter. This seems to be the intent of the following stanza of the Śrīmad Bhāgavata Purāṇa 11.21.29:

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ते मे मतमचिब्धाय परोक्षं विषयात्मकः ||
हिंसायां यदि रागः स्वादु यष्ट पश्च न घोडना ||
(श्रीमोदास ११.२१.२८)
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Lord Śrī Kṛṣṇa said to Udhava—

“Not knowing My implicit view, if sensuous men find pleasure in violence, then they should indulge in it only in *yajña*”.

From the above it is clear that it is not a general injunction. It has been ordained only for the purpose of putting a curb on sensuous pleasures and not as a general injunction to duty.

Lord Kṛṣṇa has said further:

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हिंसाबिधारा शालन्तः पशुमिः स्वसुखेन्द्रया ।
यजन्ते देशता यष्टः पितुभूतपतीन खत्तः ||
(श्रीमोदास ११.२१.३०)
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“People who find enjoyment in violence, out of wickedness and for the gratification of their pleasures they slaughter animals, offer the
meat in *yajñas*, and thereby make a pretence of worshipping the gods, manes and rulers of evil spirit.

Śrīmad-Bhāgawata has stated clearly earlier also that animals killed in sacrifice take their revenge by devouring their killer in the next birth:

> ये त्वनेवसंविदोषसतः स्तवधा: सदामिनिः।
> पशुन दूषान्ति दिस्मधा: प्रेत्य खादन्ति ते च तान्॥

(Śrīmad-Bhāgavat 11.4.14)

"Those who are ignorant of this real Dharma (that is in *yajña*, the touching of animal is enjoined—not its killing—पशोः: आलमनः—न हिता Śrīmad Bhāgavat 11.5.13) and though wicked and haughty, account themselves virtuous, kill animals without any feeling of remorse or fear of punishment, and are devoured by those very animals in their next birth." (Śrīmad Bhāgavata 11.5.14)

In the Mahābhārata also, which is considered as a fifth Veda, animal killing is prohibited in *yajña*:

> हृष्यायायसुन्द्रहित्ततया। मागेन्युद्धोऽध्रमः।
> हृष्यायायनेन् मातस्युधु: स वै वर्कमाङ्गन:॥

(Mahābhārata, Anuśāsana-parva 115.43 : 116.45)

The wretch among men who, pretending to follow the path of religious rites and *yajñās* laid down in the Veda, would kill living creatures from greed of its flesh would certainly go to hell.

Persons indulging in 'meat sacrifice' were considered so low, that it was prohibited even to take food from their house:

> दीप्याय: पशुसलिथाया: श्रीरामण्यायाश्चस्त्त्रमः।
> अन्यायः दीप्यतीत्त्यापि नापश्मनः हि दुश्यति॥

(Śrīmad-Bhāgavat 10.23.6)
O most righteous souls! Indeed anyone eating the food cooked in the house even of a householder consecrated for a yajña other than one involving animal slaughter and different from the one known by the name Sautramani is not defiled (thereby).

(Śrīmad Bhāgavata X.23.8)

Kali-varjya Section

Some people assert that in the kali-varjya sections āsvedha, gomedha, etc. are prohibited in the Kali age, therefore before this prohibition āsvamedha and gomedha were performed, and horse-meat was eaten at āsvamedha and beef during gomedha.

Now the question arises who has written this kali-varjya section, and in which text is it incorporated? Is this found in a respectable authoritative work? This is not found in the respectable authoritative smṛti works, therefore we cannot arrive at any special and potent conclusion from such an imaginary section.

The second point is that everything becomes clear when the chronology of the kali-varjya section is fixed. According to us, the kali-varjya section has been written within the last 700-800 years. Therefore this cannot regulate the entire past preceding it. Here too, there is the aforesaid defect of chronological incongruency.

Besides, if we accede that in the kali-varjya section, āsvamedha and gomedha are prohibited, even then we cannot come to know of the Vedic rites of āsvamedha or gomedha. It can only prove that before the writing of the kali-varjya section, meat yajñas were performed.

Yajñas of the Brāhmaṇa and Sūtra texts show additions and subtractions as compared to the yajñas of the period of the Vedic mantras. Certain items are not found in the yajñas of the mantra-samhitas, but they have been inserted later on. The reason is that in the pūrva altar, meat was not employed in offering, and in the offerings of the uttara altar, that is in the yajña ritual of later insertions, meat offering was employed. It was a custom of the times when the manual of yajña ritual was composed. The Vedic usage is only that which
Were Cow-Slaughter etc. Prevalent in the Vedic Age?

Punishment for Eating Meat

has been prescribed in the metrical mantra portions. Therefore, we ask as to which Vedic mantra proves that the cow was slaughtered in the Vedic gomedha; if there is even a single mantra, let anyone bring it forward. Gone are the days of accepting statements without proof. We know that now-a-days several scholars acquiesce into the contention that cows were slaughtered during gomedha, but here the question is not the status of persons who accept it: the scholars or the non-scholars. Here we have to consider as to what is attested by the Vedic mantras and what is not attested—this is the question here and it is this that we have to consider.

Punishment for Eating Meat

Those who eat meat, such carnivores have been termed yātudhāna (violent person of a fiendish disposition) by the Veda and it enjoins punishment to them:

यः पौरुषेयेन कङ्गिण समझूक्ते यो अश्वेय पशुना यातुधानः ।
यो अजुयाया भरति श्रीरामने तेषां शरीरं हरसापि चृत ॥
(Rgveda 10.57.16)

"One who partakes of human flesh, the flesh of a horse or of another animal, and deprives others of milk by slaughtering cows, O king! if such a fiend does not desist by other means, then even cut off his head by your powers, this is the ultimate punishment which can be inflicted on him."
(Rgveda X.87.16)

य आमं मांसमदन्ति पौरुषेयं च ये कङ्गि ।
गर्भान् खाद्नि केशवास्तानितो नाशषायसि॥ (अथव० ५.६.२३)

It is said in this mantra of the (Atharva-Veda VIII.6.23) that those who eat uncooked flesh, who eat meat cooked by men, who eat eggs that are embryos, do away with this evil addiction of theirs.

This very clearly proves that in the Vedas there is prohibition of meat-eating.
A Review of ‘Beef in Ancient India’

Evidence of The Mahābhārata

कुरा मलस्या मथु मांसमास्वं इसरोद्वनम् ।
धूर्तः प्रवाहितं हेतलेऽतदू वेदेषु कल्यितम् ॥

(म. मा. शान्तितः २६५.५; २५७.५)

“Liquors, fish, mead, meat, spirits, rice cooked with sesamum (til) seeds—all these have been inserted into yajña by the wicked people. Vedas have not prescribed their use in yajña.”

(Mahābhārata, Śānti-parva 265.9; 257.9)

बीजवेष क्रयेण वष्ट्याधिवर्तिते वेदनिकी धूर्तः।
अज्ञेयाणि बीजानि चछार्गं नो हानुमहंध ॥
नेष धर्मसत्तां देवस्य यात्र वच्येत वेदां पवुषः ॥

(म. मा. शान्तितः ३३७.४-५; ३२४.५)

“Yajñas should be performed with seeds—this is the Vedic tradition. Aja are a variety of seeds, therefore it is not proper to slaughter he-goats. Wherever there is animal-slaughter in yajñas, that is not the way of good men.”

(Mahābhārata, Śānti-parva 337.4-5; 324.4-5)

Heinousness of Cow-Slaughter in the Manu-Smṛti

आचार्य च प्रवक्षारं पितरं मातरं मुखम्।
न हिंस्यादु भ्राह्मणान् गांश्च सर्वाश्च स्वपदेश सतपदिवः ॥

(मनु० ४.१६२)

“A teacher, propounder (of the scriptures), father, mother, guru, brahmaṇa, cow and ascetic—they should never be killed ;”

(Manu-smṛti 4.162)

The slaying of persons specified in the stanza has been equated with cow-slaughter. In other words it means that cow-slaughter is
on par with murder of a teacher, propounder of the scriptures, father, mother, guru and brahmaṇa.

Heinousness of Cow-Slaughter in Christianity

'He that killeth an ox is as if he slew a man'. (Isaiah 66/3)

According to English dictionaries, the word 'ox' stands for the male and female species of the bovine family.

Prohibition of Beef in Islam

Al-Ghazzālī (1058-1111 A.D.) was one of the most brilliant philosophers of Islam. At the age of 28, he headed the Institute of Islam at Baghdad. His chief book, 'Ihya Ulum ul-Dīn'—'The Revival of Religious Sciences' is respected as highly as the Quran. Its Urdu translation has been published by the Navalkishore Press, Lucknow under the title Mazākul Arafīn. In its 1955 edition (part 2, page 23, lines 17-19 the detrimental effects of beef, and the virtues of the ghee and milk of a cow are stated as follows:

"the meat of a cow is disease (marz), its milk is health (ṣafā) and its ghee is medicine (davā)."
THE MEANING OF UKŚĀNNA AND VAŚĀNNA AND THE BARRENNESS OF THE VAŚĀ COW

In the 'Vedic Index', Vol. 2, page 145, under the caption 'Māṇsa', Macdonell and Keith have written:—

"The eating of flesh appears as something quite regular in the Vedic texts, which show no trace of the doctrine of ahiṁsa, or abstaining from injury to animal. For example, the ritual offering of flesh contemplates that the gods will eat it, and again the Brāhmaṇas ate the offerings.

(Foot note: So Agni is called eater of ox and cow in Ṛ. V. VIII.43.11)

A similar assertion has been made by V.S. Apte in Chapter 19, page 389 of 'The Vedic Age', which has been quoted above under the heading of 'Cow killing and Beef in the Marriage Ceremony'.

The Blided Taddhita or the Use of the Whole for the Part

The late Pandit Shripad Damodar Satavalekar has explained the system of the Elided Taddhita (lupta-taddhita prakriya) on page 13 of the first part of the Vedic Section of his Go-jñāna-kosa:

"There are some Vedic mantras where the word-meaning seems to convey a strange sense, for example:

गोभि: श्रीपीति मत्सरम् । (Ṛgveda IX.46.4)

Its word-meaning is: Cook or mix (śrīṇīta) soma (matsaram) with cows (gobhit). Prima facie, people are misled to interpret it as an injunction to cook or to mix soma with beef. This misapprehension arises due to the ignorance of grammar. If one is fully conversant with the taddhita affixes, then this error does not arise. Regarding it Ācārya Yāska has said in the Nirukta 2.5:—
When there is at *taddhita* affix, the whole is used for a part. For example, in *gobhiḥ śrīṇita matsaram*, the word *gau* means milk. In this connection, it is well-worth to notice what Yāska has elaborated elsewhere too:

\[\text{‘अशुं दुहन्तो अध्यास्ते गवि’ द्वयविष्णुचरमणा:।}
\text{अधापि चर्म च श्रेष्ठम् च ‘गोमिसः सब्रज्ज्रो असि बीलयस्व’ इति रथस्तुती।}
\text{अधापि स्नाव च श्रेष्ठम् च ‘गोमिसः सब्रज्ज्रा पतति प्रख्युता’}
\text{इसीपुरुषती। ॥ १ ॥ ५ ॥}
\text{व्यासः पौरुषते। गन्ध्रा चेतान्तिकम्, अथ चेलः गन्ध्रा गमयतीपूत इति।}
\text{‘बृक्षे बृक्षे नियतामीमयूद्गोस्टोत्यः प्रपतान पूर्हयाद्।’।}

(Nirukta 2.5)

Here Ācārya Yāska has cited three Vedic mantras and has given meanings of the word *go* as ‘hide, gluten, ligament, and bow-string’—in all of them a part is denoted by the whole.

Arthur Anthony Macdonell and Arthur Berriedale Keith have also accepted it on page 234, Volume I of the ‘Vedic Index’:

“*The term go is often applied to express the products of the cow. It frequently means the milk, but rarely the flesh of the animal. In many passages it designates leather used as the material of various objects, as a bowstring, or a sling, or thongs to fasten part of the chariot, or reins, or the lash of a whip.*”

Instead of saying ‘the eyes see’, it is said that ‘man sees’. Similarly, for cow products like milk, yoghurt (*dahi*), ghee, hide, gluten, ligament and the string made of ligaments—for all of them—the Veda uses one word *gau*. In such cases, the meaning should be arrived at by the
context. For the convenience of our readers we will cite an instance of each:—

अंशुं दुहन्तो अध्यासते गच्छ। (Rg. X.94.9)

“Draining (duhantaḥ) the soma (aṁśum) they sit (adhyāsate) on the hide (gavi).”

Rulph T. H. Griffith has also translated it in the same way, taking gavi to mean ‘hide’, “draining the stalk they sit upon the Ox’s hide.”

See further:—

वनस्पते बीड़पोह दिस्था अस्मत्स्क्षा प्रतरणं सुबीरः।
गोभी सन्नद्ध असि बीलयस्वाध्याता ते जयतु जेत्वान्ति॥

(Rg. VI.47.26)

“O chariot fashioned out of the tree (vanaspate)! be (bhuyāḥ) strong in your parts (vidvan gö), be our mate to carry us across (prataraṇah), being full of brave heroes (svirah). Compact with (sannaddhaḥ) straps of leather (gobhiḥ) show forth thy strength (vilayasva), and may thy rider (te āsthātā) with the vincible foe (jetvāni jayatu).”

In this mantra, the whole denotes the part in two cases:

(1) the word go denotes the straps of leather, and

(2) the word vanaspati refers to the chariot made of the wood of a tree. Just as the tree is lumbered into wood, and the wood is manufactured into a chariot, so the hide is derived from the cow and string from the hide. Similarly, the cow produces milk, milk curdles into yoghurt, the yoghurt yields butter, and butter is boiled to ghee—for this reason the word go is used metaphorically for all these products.
Now let us go on to another illustration:—

“This arrow is dressed (vaste) in fine feathers (suparnam), its tip (dantah) is made out of deer bone (mrgah), it is strongly fastened with fine threads of cow-hide (gobhih sannaddhā) and when launched (prasūtā) it strikes (patati) the enemy.”

In this mantra also there are two instances where the whole denotes the part. The word mrga ‘deer’ expresses the bone of a deer. Instead of saying ‘the bone of a deer’ only the elliptic expression ‘deer’ is used. Further on, the leather straps are expressed by gobhīh. This word has also been used elliptically for ‘the straps of cow-hide’.

Also refer to the following mantra of Rgveda X.27.22:—

“The bowstring made of cowhide (gauḥ) strung (niyatā) on every bow made of wood (vṛkṣe vṛtkṣe) resounds (amīmayat) and the arrows with bird-feathers (vayaḥ) which consume men, i.e. strike them to death (pūrūṣādah) fall (prapatān) in the ranks of enemies.”

In this mantra, three words exemplify the semantics of ‘a whole for a part’:—

1. vṛkṣa ‘tree’ means a bow made from the wood of a tree.
2. gau ‘cow’ denotes the bowstring made of cow-hide.
3. vayaḥ ‘birds’ stands for arrows with bird-feathers.

From the afore-mentioned examples the readers must have understood that in the Vedic style the whole stands for its part. If this principle had been only applicable to the word gau ‘cow’, then one could have objected to it as an over-straining, but this is found
in the case of other words also. Over 2500 years ago, Āchārya Yāska has also said the same, and his examples are tabulated below:

1. vanaspati ‘tree’ stands for a chariot made of the wood of a tree.
2. vrksa ‘tree’ stands for a bow made of the wood of a tree.
3. gau ‘cow’ stands for its milk, ghee and others.
4. gau ‘cow’ stands for its hide, hide-products etc.
5. gau ‘cow’ stands for string, bag, etc. made from its hide.
6. mrga ‘deer’ stands for weapon made from its bones.
7. vayah ‘birds’ stands for the arrows made from the feathers of the birds.

Several instances can be cited; but here we have confined ourselves only to those quoted by Ācārya Yāska. These will clarify to our readers that this is the Vedic style. As such the word gau (cow) used in Vedas or elsewhere as oblation material for yajña indicates milk, ghee etc. obtained from a cow.

**The Meaning of Vaśānna**

Now we have to consider the meaning of the words ukṣānna and vaśānna which are the epithets of Agni. Europeans surmise that ukṣānna means ‘meat of the bull’ and vaśānna is beef. The Europeans opine that because these words occur for Agni (fire) in the Vedas, meat was offered in the fire and it was also consumed. If human food is inferred from the synonyms of fire, then the fire is termed viśvād which means ‘one who eats all’ as in Ṛgveda VIII.44.26:

```
swire
glorify with noble ideals Agni, the youthful, Lord of the Universe,
sage who eats all viśvā-adam, and who stirs much.
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Ukṣānna, Vaśānna and Vaśa

The Meaning of Vaśānna

In this mantra, the word viśvādam has been used for Agni. Agni eats (अद) all (विद्व), hence man ate everything; it is improper to conclude from it that men of the Vedic age were omnivorous. Agni eats all, it consumes whatever is put into it, but how does it prove that man also necessarily consumed all these things.

Faggots of seven kinds of trees were offered into the fire, but how does this lead to the conclusion that Vedic Aryans ate the wood of the seven trees of mango, catechu, wood-apple, Butea frondosa, banyan, Calotropis gigantea. Such a procedure of deductions would be disastrous. Hence it would be improper to deduce from the words ukṣānna and vaśānna, which are found in the Ṛgveda, that Vedic Aryans ate meat of the bull and beef.

We have already explained before, the principle that the whole is used for its part. In accordance with it, the word vaśānna means 'the Agni which consumes milk, ghee and other produce from the cow.' Other similar examples are:

In Ṛgveda I.137.1 there are gośritāḥ and gavāśirāḥ. They are adjectives of soma. Their literal meaning is 'mixed (srīta) with cow (go)', and again mixed (āśirāḥ) with cow (go). In both of them the word go 'cow' occurs, and here no one interprets it as beef, but as 'milk of a cow'. Mr. Griffith has translated the word gavāśirāḥ as 'bent with milk'. It is known to all that a very pleasant drink was prepared by mixing cow's milk with soma.

Ācārya Sāyaṇa comments on the words gośritāḥ and gavāśirāḥ as follows:

विकारे प्रकृतिशवन्द् | पयोमि: मिष्ठिता।
गोमि: क्षीरे: आशिरे मिष्ठिता: संजाता || (Ṛg. I.137.1-2)

To wit, here the word go 'cow' has been understood as 'milk' and soma is mixed therewith—so it is said here.
Things mixed with Soma and the meaning of Uksānna

The following products used to be mixed with *soma* according to information contained in the Vedic mantras:

1. *Gavāśirah* गवाशिरः: "Soma mixed with cow's milk (RV. I.137.1)

2. *Gosritā* गोश्रीता: *Soma* mixed with cow's milk (RV. I.137.1)

3. *Dadhyāśirah* दध्याशिरः: *Soma* mixed with curd of cow-milk (RV. I.137.2)

4. *Yavāśirah* यवाशिरः: "Soma mixed with flour made from parched barley" (RV. I.187.9)

5. *Tryāśirah* त्र्याशिरः: "Soma mixed with milk, curds and parched grain"—Griffith (RV. V.27.5)

6. *Rasāśirah* रसाशिरः: "Soma mixed with juices" (RV. III.48.1)

From the above it is clear as to which products were mixed with *soma*. This should be particularly borne in mind by the readers that nowhere is there any reference to the mixing of flesh or blood with *soma*.

In the Veda, *soma* is also termed *ukṣā*. The root meaning of the word *ukṣā* is 'one who sprinkles'. Drops of juice drip from *soma*—hence it is called *ukṣā*. At first, *soma* juice is offered at the former altar (पूर्व वेदी). Hence, *soma* is the food of fire—this is the meaning of the word *ukṣānna*—'one whose food is *soma*'. The meaning 'bull' is not intended here, because meat of the bull is never offered at *havana*, then how can it go into the fire.

For a comprehensive discussion of the meaning of *ukṣā* as 'soma', see the chapter on 'Is Beef eating Prescribed in the Brhadāraṇyaka-Upaniṣad?'

This evidence proves that the terms *ukṣānna* and *vasānna* for fire do not mean 'one who eats the flesh of a bullock or of a *vaśā* cow',
but it means that ‘one who consumes products obtained from a bullock or a vaśā cow’ as for instance:

\[\text{ukśā or soma} - \text{the fire that consumes soma juice; or}\]

\[\text{ukśā or bull} - \text{the fire that consumes grain produced through agriculture by bullock; or}\]

\[\text{ukśā or bull} - \text{the fire that consumes grain which imparts energy like that of a bull; and}\]

\[\text{vaśā} - \text{the fire that consumes milk-rice-pudding, ghee or other produce from the milk of a vaśā cow.}\]

On page 929, column 2 of the Sanskrit-English Dictionary by Monier-Williams, \textit{vaśā} (वशा) is translated as “will, wish, desire RV. etc., etc.”, \textit{vaśān anu} or \textit{anuvaiśān} “according to wish or will”.

**The meaning of Rgveda VIII.43.11**

Those who translate the terms \textit{ukśānna} and \textit{vaśānna} as fire that eats bullock’s flesh or beef, they cite Rgveda VIII.43.11 to prove their contention. The original mantra is as follows:

\begin{quote}
उक्षान्नय वशान्नय सोमपृष्ठाय वेधसे स्तोत्रविशेषमाग्नये।
\end{quote}

It has been translated into Hindi by Pandit Jayadeva Sharma, Vidyalankar, Mīmāṃsā-Tirtha and a commentator on all the four Vedas. Its English version is given below:

\begin{quote}
(1) Let us adore and perceive (विधेम) with Vedic mantras (स्तोत्र:), the soul (अत्म: अत्मा) that is ethereal like the fire (अने:), that consume food capable of procreating (उक्षान्नय), that enjoys food as it desires (वशान्नय), and that is of the nature of vigour and verve (सोमपृष्ठाय).
\end{quote}
(2) Let us revere, adore and worship (विषेष) with hymns (स्वीमः) the Supreme Lord who is effulgent like fire (अन्ने), the Giver of waters (उषा), the Mover of all, of supreme sway (सोमप्रस्थाय) and the Creator of the Universe (वैधे).

Barrenness of the Vaśā Cow

The late Pandit Shripad Damodar Satawalekar has discussed this topic on page 78-80 of his book Go-jñāna-kośa (Ancient Period Vedic Section, Vol. I). Its English version is given below:

In Classical Sanskrit, 'Vaśā' means a barren cow. By interpreting these hymns as such under the impression that they pertain to barren cows, many people have gone to the extent that barren cows were slaughtered and different parts of her body were offered at the yajña. In our opinion it is excessive overdoing in interpretation. First of all we should examine whether in these hymns the word vaśā conveys the meaning of a barren cow or of a milch cow. Let us consider the following verses from the Atharva Veda:

ATHARVAVEDA X.10

1. वशां सतेज्वारां आवधामिति ||३||
   We praise the vaśā cow which gives us milk in a thousand streams. (4)

2. शतं कल्लं शतं दोम्बारं शतं गोप्तारो अधि पृष्ठे अरुषा: ||५||
   For the vaśā cow a hundred keepers and a hundred milkers stand ready with a hundred milk vessels. (5)

3. हरास्वीरा वशा ||६||
   The giver of milk as food is the vaśā cow. (6)

4. ऊष्प्लते भद्रे पर्जनय: वशा ||७||
   The udder of the vaśā cow symbolises the rain-cloud. (7)
5. चुक्ष्यः...क्षीरं घरे त्वम् ||8||

O vaśā cow! you pour milk. (8)

6. तेस्तयः श्वीरं...अहर्द्वशे ||10||

Milk of the vaśā cow has been extracted. (10)

7. तेस्तयः...क्षीरं अहर्द्वशे...त्रिभु पात्रेषु रक्षति ||11||

After milking the vaśā cow, its milk has been stored in three vessels. (11)

8. सर्वे गर्मिद्वेपतन्त...अस्वस्यः ||सस्यैं हि तामाहुर्षेति ||23||

When the cow which generally does not conceive becomes pregnant, all get frightened. (23)

9. रेतो...अभषद्गायाः ||रेतो अभषद्गायाः ||25||

The semen of vaśā cow is her milk, ambrosia-like. (29)

10. वशाया दुग्धमिरिन्यताध्या वसचश्च वे ||30||

The Sādhyas and Vasus have drunk the milk of the vaśā cow in yajña. (30)

11. वशाया दुग्धं पील्या साध्या वसचश्च वे ||

When the Sādhyas and Vasus have taken the milk of the vaśā cow, they praise her milk alone in Heaven. (31)

12. एनामेके दुहे...प्रतेकेक उपासते ||32||

Some milk this cow, while others look after its ghee. (32)

ATHARVAVEDA XII.4

13. उमयेन अस्मी दुहे ||18||

This cow gives milk through both undder and teats. (18)
14. खटुगा....बशा....ढहे ||३५||

The vaśā cow is easy to milk. (35)

15. व्राहियमाना....बशा ||३७||

The vaśā cow gets conceived. (37)

16. गोपतये वशादुवे चियं ढहे ||३६||

Vaśā yields milk as if it were poison to the owner of the cow who does not donate. (39)

17. वशायास्तत् प्रियं यदैवेष्वर हुः स्यात् ||४०||

The vaśā cow loves those who offer her milk products in yajña. (40)

According to Atharva-Veda X.10.23 (serial no. 8 above) it appears that the vaśā cow normally does not progenerate and in a while when she conceives, the rearers get scared. According to Atharva-Veda XII.4.37 (serial no. 15 above), at certain times, the vaśā cow conceives and progenerates. This verse of the Atharva-Veda reads in full as follows:—

प्राहियमाना चरति कुञ्ज गोपतये वशा।
वेहतं मा मन्यमानो मृत्योऽपायेषु वधयताम्। (Atharva XII.4.37)

(वशा) The vaśā (प्राहियमाना) cow which progenerates (कुञ्ज चरति) roams about in anger (गोपतये) towards her master and curses him saying "(मन्यमान) he who considers (मा) me (वेहतं) abortive (वधयताम) may he be liable to be seized (मृत्योऽपायेषु) in the clutches of death."

From this it appears that the Vedic vaśā cow is neither barren nor does she progenerate often like an ordinary cow. Whether she is barren or she progenerates, she gives milk in abundance and that is why a hundred persons attend to her, another hundred remain ready to milk her, and yet another hundred carry vessels for her milk.
If it is accepted that the vaśā cow, without giving progeny, provides milk in such a large quantity, then it will also have to be accepted that only a very few fortunate persons are blessed with such a cow. Such cows surely cannot be had in numbers. In no circumstances, can a man think of destroying such a rare animal. Even in foreign countries where beef is eaten without any scruples and restrictions, even there if one were to get such a cow by good luck, one would protect and maintain her by all means and in no circumstances will allow her slaughter. As such, those who try to establish that the vaśā cow used to be slaughtered in the Vedic period are altogether in the wrong. Not to speak of the slaughter of the vaśā cow, even the killing of an ordinary cow in the Vedic period cannot be established according to the Vedas.

Keeping his self-interest and financial gain in view, even a buteher will not like to kill a cow having such qualities, but on the other hand he will protect her and will always benefit himself from her milk etc.
WAS THERE COW-SLAUGHTER AND BEEF IN THE MARRIAGE CEREMONY?

In the first volume of the History of the Indian People, entitled 'The Vedic Age', published by George Allen & Unwin Ltd., London under the auspices of the Bharatiya Vidya Bhavan, Bombay, Dr. V. M. Apte has written in the 19th chapter on 'Social and Economic Conditions', (Second edition, 1952) under the caption: "Marriage and the Position of Women" (page 389).

"A hymn in RV (X.85)—which may be called the wedding hymn—gives us some idea of the oldest marriage ritual. The bridegroom and party proceed to the bride's house (X. 17.1), where the well-adorned bride remains ready (IV. 58.9) to join the marriage-feast. The guests are entertained with the flesh of cows killed on the occasion (X. 85.13). The ceremony proper now commences. The bridegroom grasps the hand of the bride and leads her round the fire (X. 85.36, 38). These two acts constitute the essence of the marriage and the bridegroom is now the husband who takes her by hand (hasta-grābhah X. 18.8). The bridegroom next takes the bride home in a car, in a wedding procession (X. 85.7, 8, 10, 24-27, 42). Then follows the consummation which is signified chiefly by the purification of the bride's garment (X. 85. 28-30, 35)."

Thereafter Dr. Apte writes on page 393 under the caption: "Food and Drink" (page 393) :-

"The cow receives the epithet aghnyā (not to be killed) in the Rgveda, and is otherwise a very valued possession. It is difficult to reconcile this with the eating of beef, but we may get some explanation if we remember the following:

(i) Firstly, it was the flesh of the ox rather than of the cow that was eaten; a distinction was definitely made.
(ii) The flesh of the cow was (if at all) eaten at the sacrifices only, and it is well known that one sacrifices one's dearest possession to please the gods.

(iii) Even in the Rgveda, only vaśās (barren cows) were sacrificed. For example, Agni is called in VIII.43.11 as vaśānna.

The expression atithinir gāh (cows fit for guests) in X.68.3 implies the same distinction.”

In the Vedic Index, Vol. 2, page 145, Arthur Anthony Macdonell and Arthur Berriedale Keith have stated:

“The marriage ceremony was accompanied by the slaying of oxen, clearly for food.”

Before taking into consideration the 13th mantra of the 85th sūkta of the tenth maṇḍala of the Rgveda, on the basis of which the aforementioned scholars have alleged beef in the marriage ceremony, it would be in the fitness of things that all the mantras of the 85th sūkta be considered for the appropriate setting of the whole situation.

Explanation of Rgveda IV.58.9

Dr. Apte alleges that according to Rgveda IV.58.9 as the bridegroom’s party reaches the house of the bride, she is well-adorned and keeps ready to join the marriage-feast. The mantra reads:

कन्याािः वहतुमेतवा उ अवस्यज्ञना अमिः चाकशीमिः।
यत्र सोमः सूयते यत्र यक्षो घुतस्य धारा अमि तत्पत्ते॥

The padapāṭha or break-up of the constituent words is as follows:

कन्याः, इब, वहतुमु, पतचा, उ, अखी, अक्ष्णा, अमि, चाकशीमि,
यत्र, सोमः, सूयते, यत्र, यक्षः, घुतस्य, धारा, अमि, तत्, पत्ते॥

We have looked up all these words in the Sanskrit English dictionaries.
of Monier-Williams and V. S. Apte. None of these words means a ‘feast’.

The word meaning of the mantra is as follows:—

कन्या हृः — As the girls
अवश्य अस्त्राणा — having adorned themselves with ornaments
अभि पद्यते — are resplendent
वहःम् एतवा — while going for marriage

Likewise

(Physical meaning) (Spiritual significance)
यत्र सोम: सूयते — where the soma-yajña is conducted.
यत्र यज्ञ: — where the yajña takes place
लता — there
श्रुतस्य धारा — I see the shining
अभि चाकाशिमि streams of ghi.
Where there is yajña, the offering faggots are kindled being soaked in ghi and thereby the yajña becomes bright, brilliant and illuminated.

This is an allegorical mantra, and there is not even a remote inkling of a beef feast.

H. H. Wilson has translated this mantra into English and there is not even a far-fetched allusion to a beef-feast. His translation is quoted below:—
"I contemplate these streams of ghī as they flow from where the soma is effused, where the sacrifice (is solemnized), as maidens decorating themselves with unguents to go to the bridegroom". (R.V. IV.5.13.9)

Ralph T. H. Griffith has referred to the bridal feast in the English translation of this mantra, but there is no reference to beef. His complete translation is as under:

"As maidens deck themselves with gay adornment to join the bridal feast, I now behold them,

Where soma flows and sacrifice is ready, thither the streams of holy oil are running."

In the English-Sanskrit dictionaries of Monier-Williams and V. S. Apte, the following Sanskrit equivalents are given for 'feast'.

सतिक्रिया, सहभोजनं, समभोजनं, उत्तमानंसम्मारं, परमानंसम्मारं, विशिष्टान्नसम्मारं |

How this meaning 'of joining the marriage feast' has been inserted by Dr. V. M. Apte in 'The Vedic Age' or other authors into this mantra, cannot be comprehended.

Dr. V. M. Apte writes that it was the flesh of the ox rather than of the cow that was eaten, because the cow has been termed aghnyā (अघन्या) 'one who is not to be killed', and she is also a valued possession. According to him, the bulls are not valued wealth, and thus they are not referred to as the inviolable in the Vedas. But this is a misunderstanding on his part. The late Pandit Shripad Damodar Satavalekar has discussed it at length in his Go jñāna-kośa, Vedic section, part 2, on pages 8-9 of the Introduction. It is cited below in our English translation:—
As the word aghnyā (अघ्न्या) is used for the cow, likewise the term aghnya (अघ्न्य) is applied to the bull. Therefore, like the cow the bull too is to be protected, looked after and inviolable. See Atharva-Veda 9.4:

"That lord of the cows, the inviolable (aghnya—अघ्न्य), that is the bull, he listens to good tidings with his ears, he banishes famine by his eyes, he chases away the demons with his horns. He worships with a hundred yajñas, the fires do not consume (agnayah na duvanti) him (enam, the bull). All the gods promote him who offers (ā juhoti) the bull (ṛṣabha) to the Brahmana."

In the above mantra, the following points deserve attention:

1. The bull is termed a-ghnya (अघ्न्य) which means ‘not to be killed’.

2. The donation of a bull to a Brahmana is equivalent to a hundred yajñas (mantra 18). Such is the importance of the protection, bringing up and donation of a bull.

3. The fires do not consume him, such is the importance of a bull (mantra 18).

4. The bull does not hear untoward speech, because all only praise him (mantra 17).

5. The bull does away the horrors of famine (avarti hanti cakṣuṣā). The bull eliminates famine by agriculture (mantra 17).

By perusing the above Atharva-vedic description of the bull, the readers will realise the utility of the bull, so who will dare to slaughter
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Meaning of Rgveda X.85

him for filling up his stomach and who would be willing to invite famine thereby. If the bull averts famine, it is necessary to keep him well-guarded.

Dr. V. S. Apte has written: “The flesh of the cow was (if at all) eaten at the sacrifices only, and it is well known that one sacrifices one’s dearest possession to please the gods.” It should be known that to sentient being the dearest is one’s own body; so if offering of life has to be made to please the gods, the dearest possession that is one’s own body should be offered. It is his misunderstanding that the gods are pleased by the offering of a cow. See its detailed discussion under the caption: ‘Were Cow-Slaughter, Meat Sacrifice and Meat-Eating Prevalent in the Vedic Age?’

Hereafter Apte writes that according to the Rgveda a barren (vaśā) cow was offered, because in Rgveda VIII.43.11 Agni is called vaśānna. By this he means that the food of agni is vaśā, therefore, a barren (vaśā) cow was slaughtered and its flesh offered in havan. To consider the Vedic vaśā cow to be barren is due to ignorance. For its correct interpretation see the caption: ‘The meaning of Uksānna and Vaśānna and Barrenness of the vaśā cow’.

Still further, Dr. Apte asserts that the expression athithinīr gaḥ (Rgveda 10.68.3) also implies the same. See its detailed discussion under the sub-caption: ‘The Meaning of Atithinīrgaḥ and Atithigva of the caption: ‘Is Beef Possible in Madhuparka?’

The meaning of Rgveda X.85

Now we will consider the relevance of cow-slaughter and beef in the marriage ceremony. It has been discussed by the late Pandit Shripad Damodar Satavalekar in his Go-jñana-kośa, Vedic Section, Part I, pages 16-20. It is quoted below in our English translation. The following mantra is cited in support:
This mantra occurs in an allegorical context. The meaning will become clear by taking its contextual setting into account. Now let us see some mantras preceding it as well as a few that follow:

\[\text{Rgveda X.85.13}\]

\[\text{Sūryaḥ bahuḥ: prāgātśa samhitā yamvāsūṛatvā.}\]
\[\text{Aṣṭāṣuḥ hṛṣyantā gāṇḍuḥjñāṇoḥ: pṛuḥante.}\]
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Meaning of Ṛgveda X.85

While considering these mantras the readers should bear in mind that it is an allegorical description of the marriage of Suryā (सूर्या), the Daughter of the Sun, to the Moon. Its meaning is:

Earth is sustained by Truth: by Sūrya (सूर्य) are the heavens sustained. By verity the Ādityas stand secure, and Soma stands in heaven—घुलोक (1); Intellectual power was the pillow of her couch, sight was the unguent for her eyes: All the objects from the earth to the heavens were her treasure when bride Suryā (सूर्या) went unto her Lord. (7); Mantras were the cross-bars of the chariot, Kurira-metre decked it; The bridesmen were the Twin Aśvins, Agni led them all. (8); Soma was he who wooed the bride, groomsmen were both the Aśvins, when the Sun-god Śavitā, bestowed his willing Suryā (सूर्या) on her Lords. (9); Her Mind was the bridal car; the covering thereof was heaven; the two white steers drew it, when Suryā (सूर्या) approached her husband’s home. (10); The two bulls were kept steady in place by the mantras of the Rig and Sāma Vedas. The two ears were the two chariot wheels: stationary and moving were the path in the heavens. (11); Clean as thou wentest, were thy wheels; the vyāna breath was the axle of the chariot. Seated on such a chariot fashioned of the Mind, Suryā (सूर्या) proceeds to her Lord. (12); Savita gave a bountiful dowry to Suryā (सूर्या). She moved forward. This is the time of the Maghā constellation when the cows are sent as dowry (Europeans have interpreted it as cows are slain during the Maghā constellation), that is, the rays of the sun reach the moon and in the Phālgunī constellation (arjunnyoh paryuhyate) the moon Soma is wedded to Suryā, (13); O ye twin Aśvi-devas, when you came to Suryā’s wedding on a three-wheeled chariot, where was the one chariot wheel of yours? Where stood ye for the command?
(15) ; O Surya (सूर्य) the Brahmans recognize the two seasons (Uttarāyana and Dakṣīṇāyana) as two wheels of thine and the one kept concealed (or invisible in the cave of the heart) is known to those who are skilled in the eternal truths. (16)

The readers can follow the mantras and comprehend their meaning. It will be clear that there is no relevance of the slaughter of cows. If we try to insert that the cows were killed, that does not suit the context. We have given above the translation of the Europeans (in brackets) and also the real and correct meaning. The readers should deliberate and should themselves come to realise how wrongly the Europeans have misunderstood these mantras.

Dr. Wilson has translated the expression aghāsu hanyante gāvaḥ as ‘the cows are whipped along’, which is a bit better than Griffith, Whitney and others who have understood it as ‘the cows are slaughtered’ which is a grave blunder as is clear from the whole context. The meanings of the mantras as we have given above are also accepted by the Europeans; they differ only in the slaughter of cows. In fact, now it is not necessary to go into further details. Yet, we will elaborate the allegory of the bridal chariot to make it clearly intelligible to the readers.

Bridal chariot  
Spirit, mind  
(Mantra 10)

Covering of the chariot  
Heaven  
(,,,,)

Those who draw the chariot  
Two bulls  
(,,,,)

Reins  
Mantras of Rk & Sāma  
(Mantra 11)

Path or way  
The stationary and moving worlds, i.e. the inanimate and animate worlds  
(,,,,)

Axle of the chariot  
vyāna breath  
(Mantra 12)

Pillow  
Intellectual power  
(Mantra 7)
Was there Cow-Slaughter & Beef in Marriage

Meaning of Rgveda X,85

Unguent for the eyes sight (Mantra 7)
Treasure all the objects (,,)
Crossbars of the chariot Mantras (Mantra 8)
Shine of the chariot Metres of the mantras (,,)
Groomsmen of the bride The twin Aśvins (Mantra 9)
Herald Agni (,,)
The two wheels of the chariot The two ears (Mantra 11)

This description follows the mantras literally. The readers are aware that Vedic depiction proceeds on the three planes of the physical, deific, and metaphysical. This three-fold interpretation will become clear from the tabulation given hereunder:

<table>
<thead>
<tr>
<th>PHYSICAL (in worldly usage)</th>
<th>DEIFIC (in the universe)</th>
<th>METAPHYSICAL (in the body)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Father of the bride</td>
<td>Sun</td>
<td>The Supreme father</td>
</tr>
<tr>
<td>Bride</td>
<td>Suryā (Light of the Sun)</td>
<td>Intellective power</td>
</tr>
<tr>
<td>Bridegroom</td>
<td>Soma</td>
<td>Spirit (ātmā) endowed with the 16 degrees</td>
</tr>
<tr>
<td>Groomsmen of the bride</td>
<td>Twin Aśvins</td>
<td>Inhalation and Exhalation</td>
</tr>
<tr>
<td>In the bridal party</td>
<td>Agni in the fore</td>
<td>Speech</td>
</tr>
<tr>
<td>Unguent in the eyes</td>
<td>Scenes</td>
<td>Sight</td>
</tr>
<tr>
<td>Bridal treasure</td>
<td>All the objects</td>
<td>All the parts of the body</td>
</tr>
<tr>
<td>Cows</td>
<td>Rays</td>
<td>Senses</td>
</tr>
</tbody>
</table>

...
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<table>
<thead>
<tr>
<th>Chariot</th>
<th>Lightning</th>
<th>Mind</th>
</tr>
</thead>
<tbody>
<tr>
<td>Covering of the chariot</td>
<td>Heaven—चुँळक</td>
<td>Brain</td>
</tr>
<tr>
<td>Path of the chariot</td>
<td>Stationary and moving</td>
<td>Inanimate and animate</td>
</tr>
<tr>
<td>Those who draw the chariot</td>
<td>Two bulls</td>
<td>Prāṇa &amp; apāna breaths</td>
</tr>
<tr>
<td>Reins</td>
<td>...</td>
<td>Mantras of the Rk &amp; Sāma</td>
</tr>
<tr>
<td>Cross bars of the chariot</td>
<td>...</td>
<td>Mantras</td>
</tr>
<tr>
<td>Shine of the chariot</td>
<td>...</td>
<td>Metres</td>
</tr>
<tr>
<td>Axle</td>
<td>...</td>
<td>Vyāna breath</td>
</tr>
<tr>
<td>Two wheels of the chariot</td>
<td>Directions</td>
<td>Two ears</td>
</tr>
<tr>
<td>Pillows in the chariot</td>
<td>...</td>
<td>Noble thoughts.</td>
</tr>
</tbody>
</table>

On perusing this tabulation, the Vedic allegory must have become evident to the readers. So it is not necessary to elaborate it further. The readers can see this wedding within themselves and also in the world without. These Vedic mantras depict the eternal wedding taking place in the external world; and now-and-then the nuptials occurring in the human body have also been indicated by allegory to the mind, noble thoughts, etc. The light of the sun drives pleasure by reflecting into the moon; this provides the metaphor for a description of the metaphysical reality.

Use of the root ‘Han’ with the word ‘Go’

The word go (गो) refers to the rays of the sun; this is beyond doubt. In hanyante the root is han. The great grammarian Pāṇini, the Sage, has given two meanings: han hiṃsa-gatyoh, i.e., in the Dhātupātha it means ‘killing’ and ‘moving’. In the dictionaries, this root han has the following meanings:
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To kill; To multiply; To go.

The readers will find these meanings in every dictionary. If the readers will take these meanings into account, then the meaning of the expression

अघास्तु हन्यन्ते गावोहितुः पयुः हाते

in the mantra (even leaving out the allegory) will be clear,

(अघास्तु) at the time of the Maghā constellation
(गावः) the cows (हन्यन्ते) are driven along, and
(अर्जुन्योः) during the Phālguni constellation
(पयुः हाते) the marriage takes place.

Dr. Wilson has taken only this meaning. Besides the allegorical interpretation, as a matter of fact on a cursory glance too, this is the straight-forward meaning. Though the well-known meaning of the root han is 'to kill', yet the other significance of 'to move' has not become obsolete. If we take it to mean 'to multiply', then the expression gāvah hanyante will mean 'the number of cows is multiplied', the cows are multiplied two-fold or four-fold. When a marriage takes place, several people collect together and to offer them milk, cows are collected and brought from place to place and thus their numbers are augmented. See how perfectly and naturally this interpretation suits the context. A meaning which will conform to the concept of inviolability of the cow inherent in the word aghnyā and which will suit the context, that meaning alone will be correct and appropriate.

Besides, it will be clear from the tabulation that the cows of the physical plane, are the rays in the deific, and the sensory powers on the metaphysical plane. In case of doubt, the meaning should be determined by recourse to other areas of semantic usage. On there being a doubt as to the meaning on the physical plane, i.e. in worldly practice, whether the cows should be slaughtered or not duringa
marriage, how the mantra should be translated; which of the two meanings of the root *han* should be taken—we should consider and arrive at an appropriate decision after taking into account the meanings on the deific and metaphysical planes. On the deific plane, it is clear that rays of the sun are reflected on to the moon and light spreads. The rays of the sun are not killed or extinguished. Considering this we find that the root *han* in the sense of 'to kill' is not intended, but the significance of 'expansion, spreading or movement' alone is meant. If the meaning of extinction or killing is taken up, then how could the rays of the sun reach the moon after being extinct. How will light, the daughter of the sun (*Suryā Sāvitrī*) be wedded to the Moon (*Soma*)? How will the bridal party proceed in pomp and show? In short, here the root *han* does not signify 'to kill'.

On the metaphysical plane we should look within. Will there be happiness of the Spirit (*ātmā*) by annihilating the sensory powers, or will their discipline alone auger well? The bridal chariot should proceed on the path of *dharma*, disciplined by the mantras of Rāk and Sāma, on the way of the world. For this, the bulls who draw this chariot should be well-trained, and governed by the mantras they should move on the correct path. From this train of ideas, it is again evident that cow-keeping is intended.

Likewise, it is but proper that cows should be collected, moved along the proper way and not allowed to go astray so that family relations coming to the wedding ceremony are well-fed with milk. What will be gained by killing them, by slaughtering them?

From this point of view also it appears that the multiplication of cows is intended, or to move them along the proper path is meant. As pointed out above, the root *han* means *gati* or movement. This *gati* signifies knowledge, going and obtaining. These meanings are attested by the grammarians. If we take this meaning of *gati*, then the expression *gāvah hanyante* would mean to gain knowledge about the cows, to move the cows or to obtain the cows.

The root *han* also means 'to prod'. Now-a-days this meaning is
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current in the Marathi language. The word *hanana*—Marathi हानाणे (हाणे)—means to prod with a stick, i.e. a cowherd leads the cows by a stick in whichever direction he wants to take them. So this is also the signification of the word *hanana*. If we take this meaning of the root *han*, then *hanyante gāvaḥ* would mean that the cowherds prod the cows to the desired direction. In the context of the marriage, they bring them together and take them to the desired destination.

Whichever alternative we accept, this much is clear that the killing of cows is not intended. Ācārya Sāyaṇa also does not translate it as killing मध्य नम्बङ्कङ्कू गाव: हन्यन्ते दण्डः ताकङ्क्ते प्रेशार्थम्, i.e. at the time of the *maghā* constellation the cows are driven to their destination being prodded on with sticks. The cows starting from the house of the Sun are guided on the correct way to the house of the Moon. The purport of the commentary of Sāyana is that the sun god gave cows as dowry to his daughter at her marriage. To bring the cows to the house of the moon the cowherd of the sun drive them along, and is necessary to keep them on the correct path they prod them with sticks and finally the cows reach the house of *soma*, and at the time of the *phalgunī* constellation the daughter of the sun is wedded to the moon. If we accept the meaning of ‘killing of cows’, then the dowry would be annihilated and the would be son-in-law would be angered, and the marriage would be interrupted. So the meaning of ‘killing’ does not apply here.

In whatever manner we consider the passage, it will be evident that cow-slaughter is not meant here. Inspite of all this European scholars have written on the basis of this mantra that ‘the marriage ceremony was accompanied by slaying of oxen, clearly for food’. It is really astonishing how they jot down their imagination without considering the context. The Europeans may indulge in fancy, but we should arrive at a rendering after due consideration of the context. As we have seen in the above mantra in no way does cow-slaughter fit in the context, yet Europeans are bent upon presenting this mantra as an evidence of beef-eating. Can there be a bigger blunder?
The *maghā* constellation is immediately followed by the prior (*pūrvā*) and later (*uttara*) *phālguni* constellations. The moon stays in them for three nights. If Monday falls on the *maghā* constellation, then the Tuesday and Wednesday fall on the two *phālguni* constellations. Hence the dowry is sent during the *magha* constellation, and the wedding takes place on the second or third day. If any facts have to be deduced from this mantra, then we will arrive at the situation that according to the Veda, cows were given as dowry, and the marriage took place after the dowry reached the bridegroom's home. But, there is no possibility of deducing the slaughter of cows. Such a conclusion is a display of strange ignorance. We certainly have to decide which of the several meanings of the root *han* is intended here:

1. *han*—to kill. This meaning is well known.
2. *han*—to go; to move; to goad. This meaning is given by grammarians and it is also exemplified by passages. In the Vedic usage this meaning is commoner than in the classical language. It is also *gati* given in the Vedic lexical work Nighaṇṭu 2.74.
3. *han*—to guard; as in *hasta-ghna*. Here *ghna* from the root *han* means to protect. *Hasta-ghna* means 'hand-guard', which is cognate to *dastānā*. This is a Vedic usage (Ṛgveda VI.75.14).
4. *han*—to multiply. It is used in mathematical literature, *ghāta* (घात) *hanana* (हनन) *hatti* (हल्ति) *hata* (हल्त) convey the meaning of 'multiplication' etc.
5. *han*—to raise; to kick up. Its instance is: *turaga-khura-hatas tathā hi reṇuh*—'the dust kicked up by the hoofs of horses' in Śākuntala 1.32.
6. *han*—to beat; to prod; as the cowherds prod the kine by a stick.
7. *han*—to ward off; to avert. This meaning is attested by the Mahābhārata also.
8. *han*—to touch; to come in contact. It is an astronomical term in Varāhamihira’s Brhat-saṁhitā.
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9. *han*—to give up; to abandon.

10. *han*—to obstruct.

Ten meanings of the root *han* are given in dictionaries. Which of them are applicable to the ancient Vedic mantras, can be decided only after considering their relevancy to the context. If the root *han* is interpreted as ‘to kill’ wherever it occurs, that would become nonsensical.

**Conclusion**

Those scholars who have tried to show on the basis of Ṛg-Veda that the cow-slaughter was resorted to for feasting the bride-groom party, have picked up stray mantras from here and there without any coherence. They have tried to mislead the people by their academic standing or by the importance of their status. The bride is set to be elegantly adorned and dressed to be taken to participate in the bridal feast in the fourth Mandala of the Ṛg-Veda, and in the remote tenth Mandala it is alleged that the marriage party is feasted on beef. While unconnected and far removed, both of them are allegorical descriptions as has been shown earlier. Those scholars whose intellect runs over to cover such unrelated statements, far removed from each other, it is beyond comprehension that their intelligence is unable to see the reality of facts. Undoubtedly, they have moulded their researches being motivated by special considerations. This is amply attested and it must have become evident to our readers by the clarifications offered in this essay.
WAS THE COW KILLED AT CREMATION?

Raja Rajendralala Mitra writes on page 2 lines 4-6 of his booklet 'Beef in Ancient India':—

"A supply of beef was deemed an absolute necessity by pious Hindus in their journey from this world to another world, and a cow was invariably killed to be burnt with the dead."

He has further referred the readers to his article 'Funeral Ceremonies of Ancient Hindus'. On ransacking, we found it in the Journal of the Asiatic Society of Bengal Vol. XXXIX, Part I, No. IV of 1870. It was delivered as a speech in November 1870. In lines 3-10 of page 251 it is stated:—

"The Āranyaka, after arranging the sacrificial vessels, gives the mantra for covering the corpse with the raw hide of the cow, which should be entire with head, hair and feet, the hairy side being kept upper-most. The mantra for the purpose is addressed to the hide; ‘Cuirass, carefully protect this body from the light of Agni; envelope it with thy thick fat and marrow; holding this impudent Agni, desirous of seeing and consuming it by his vigour, allow him not to go astray’."

The mantra of the Āranyaka referred to above is the 7th mantra of the 16th sūkta of the 10th manḍala of the Rgveda.

In lines 7-9 of page 147 of the 'Vedic Index', Vol. II, it is asserted:—

"The ritual of cremation of the dead required the slaughter of a cow as an essential part: the flesh being used to envelope the dead body."

The late Pt. Shripād Dāmodar Sātavalekar has discussed this passage at length no pages 4-5 of the Introduction to his 'Go-jñānakosā', ancient sector, Vedic section, part II, under the heading 'Antya Yājña'. It is quoted below in extenso in our English translation:—
"According to Vedic tradition the whole life of man is a great yajña. To devote one’s entire life to the good of all is a yajña, and death of the human person is the final offering. When the final offering, i.e. the offering of one’s body, is effected, that is the completion of the life-long yajña. The readers should note the loftiness of the conception of a life pervaded by yajña. In the Vedic tradition, cremation is not mere reduction of the body to ashes, but it is the final yajña, and being the last offering it is the consummating yajña. The body is offered into the flaming fires; from this point of view the offering of flesh i.e. one’s entire body—into fire is in accord with Vedic dharma. But can this be termed a yajña with meat? Now-a-days a meat sacrifice means the offering of the flesh of a horse, a cow, or a bull. This is quite different from the final offering or cremation. In this ultimate act, the offering of the human body or of another body, is not meant to be eaten. As the dead body has not to be kept in the house, it is burnt and this is termed the last yajña. So if one says that meat is used in yajña it is true in a way, but what is intended and understood by it—that is not the truth. So we say that inspite of fire being named kravyāda ‘consuming flesh or corpses’ it does not prove the eating of animal flesh. Fire was so termed because of the cremation of dead bodies in the Vedic age. As a matter of course, men die, their corpses are cremated. In war, horses, bulls and other animals die in battle along with men—all of them were cremated in Vedic times. The readers can judge from this custom that though fire is called kravyāda, it in no way proves the eating of meat:

अनेकां परि गोभिभ्यंगत्र्यं सं प्रोण्यं पीवसा मेदस्या च ।

नेशाम् धृष्टुष्युर्वसा जहं धारणो दधुविष्णवेन्यं ज्ञाते॥

(Rg. X.16.7)

Here the word gobhiḥ is used. Europeans have surmised from it that the corpse was covered with beef, and for it, they deem cow-slaughter to be essential. Several Indian scholars also think likewise,
Here it has to be taken into consideration that the word gobhiḥ is in the plural, and according to Sanskrit grammar, plural means 'at least three cows'. If a human corpse has to be covered with flesh, will it require three cows as minimum? If this rite has to be accomplished with beef, will one cow not suffice? The body of a cow is three-to-four times the human body, so the covering of the corpse of one human being will not require at least three or more cows.

This will draw the attention of our readers to the fact that something else is intended. By the word gau (गौ) are intended milk, yoghurt (दूध), ghee, hide, etc. This is accepted even by Europeans. So we must find out for which product three or more cows can be required during cremation, and what is it that cannot be effected by one cow alone.

Flesh, hide, lard, etc. can be obtained in sufficient quantity from one cow. So ghee alone is the product which will have to be obtained from more than three cows. It is essential to smear the corpse with ghee before putting it on the fire. Those who perform havan they know well that ghee is poured over oblation-materials before they are offered into the fire. So also the kindling faggots are soaked in ghee before being put into the fire. In the final havan when the body, the consummating faggot is offered into the fire, will ghee not be required? Now-a-days ghee required for properly soaking the faggots is not available, so they are just sprinkled over with a few drops. In the Vedic age when there was no dearth of ghee, it is no wonder that the dead body was well anointed with ghee, the body that was the faggot offering par excellence into the ultimate yajña. The ghee also allays poison. When the corpse burns, poisonous air fills the atmosphere; to cleanse it the more the ghee the better, and more and more necessary it is. The atmosphere is purified by it. According to Vedic custom, the quantity of ghee used for cremation was equal to the weight of the body. Now-a-days the Hindus make 5 to 10 tolas suffice for this rite.

To comprehend 'gau' as meaning ghee produced from a cow, is not new. It is accepted by all. Inspite of this, it is amazing
how one can surmise the slaughter of a cow by the mantra under discussion.

The attention of scholars has not been drawn to the plural form of *gau*, or they have intentionally overlooked it, hence this non-sensical rendering—this is clear and evident.

The detailed consideration of this mantra also proves that in the Vedic age there was no idea of slaughtering either a milch-cow or a *valā* cow.
WAS A RED BULLOCK SLAIN FOR ITS HIDE AT THE AUSSCIOUS OCCASIONS OF MARRIAGE AND ROYAL CONSECRATION?

In ‘Cow-Slaughter—Horns of a Dilemma’, edited by Śri A. B. Shah, Śri Mukandi Lal has written under the caption: ‘Cow Cult in India’ on page 18:

“Slaughter of cows on ceremonial occasions was considered auspicious in ancient India. The bride and bridegroom were to sit on the raw skin of a red bull before the altar. The skin must have been of the red bull sacrificed on the occasion of the marriage ceremony to feed the guests.”

He continues further:

“Similarly, on the occasion of the coronation of kings, the raw skin of a red bull was placed under the seat of the king to be anointed. Probably the king had to sit on fresh cow hide to perform the ceremony.”

We have already introduced Messrs. A. B. Shah and Mukandi Lal and have given an assessment of the depth of their knowledge under the heading “Were Cows slaughtered at King Rantideva’s Place?” It is not necessary to repeat it here.

Śri Mukandi Lal has not referred to the Dharma-śāstra wherever the above facts are cited. It appears that he has no personal knowledge of their source and neither did he find it necessary to go into their details. His sole objective seems to be to do propaganda for cow-slaughter somehow or the other, making use of the stature of his position. Whatever it be, it is necessary to clarify the points raised by him in trying to mislead the common man, so that false apprehensions are removed.
Was a Red Bullock Slain for Marriage and Royal Consecration? 213

Was a Red Bull-Hide Obtained by Slaughter?

Was a Red Bull-Hide Obtained by Slaughter at a Marriage Ceremony?

For cow-slaughter in a marriage ceremony and for serving beef to guests during a marriage feast, see the heading 'Was There Cow-Slaughter and Beef in the Marriage Ceremony?'

The contention of Sri Mukandi Lal is that beef was served to guests at marriage, and for it a red bull was slaughtered then and there and the raw hide of the red bull was used as a seat for the bride and groom. Such a raw hide was also used at the coronation ceremony as a seat for the King to be coronated. Let the readers consider how practicable it is that a red bull was slain just after the arrival of the groom’s party; its raw hide was utilized for seating the bride and groom and a similar fresh raw hide was employed as the seat for a King to be coronated and to serve the meat of that red bull to guests in the groom’s party? The fresh raw hide of a red bullock slain instantaneously will be dripping with blood and its flesh will be oozing, which is a horrid sight. It will be smelling horrible. Is it possible that such an item fits in the festive decorations of a marriage or of a royal consecration? Inspite of this, men like Mukandi Lal try to mislead people by such impossible fantasies without a proper analysis of the whole situation, taking undue advantage of the stature of their position.

In recent times, Pandurang Vaman Kane has made a detailed study of the Dharmasāstras. Its results have been incorporated in his book ‘History of Dharmasāstra’. From the description given in its Vol. 2, part 1, page 530, under the caption ‘Ceremonies of Marriage’, it is clear that according to the Sūtras, only the bride is seated on a bullock-hide and that too when she comes to the bridegroom’s house after the performance of the due departure ceremony. On that occasion the groom makes a few offerings in the marital fire. All the grhya-sūtras we have been able to gather, prove this very situation. Thus it clearly proves as false and unfounded the contention of Mukandi Lal that a bullock was slain then and there by the bride’s party to
serve beef to the groom’s entourage and that its freshly obtained hide was used to seat the groom and bride for the marriage ceremony.

All the grhya-sūtra texts are not available now-a-days. After strenuous efforts, we have been able to consult Āśvalāyana, Kāṭhaka, Vārāha, Baudhāyana, Pāraskara, Gobhila, Bhāradvāja and Khādīra grhya-sūtras.

All of them refer to the red (रोहित, लोहित) hide of the bullock. But the Baudhāyana-grhya-sūtra does not specify the red colour. Nowhere have we come across a seat of bullock-hide instead of the usual seat. Wherever a seat of hide is referred to, there only the deer-hide is prevalent. Even if, for argument’s sake we accept a bullock-hide seat for any ritual of the marriage ceremony, it does not prove that to obtain bullock-hide for a seat, it was incumbent to slay a bovine animal. The hides of animals who die a natural death are available, which can be utilised for all appropriate purposes. Cows and bullocks of a red colour also die. If, in case ox-hide or red ox-hide is required for a ritual during marriage, then an ox-hide obtained without killing can also be used as a seat on such occasions. Even by straining or twisting the interpretation of words in the original text we do not arrive at the meaning that it was essential to obtain hide for a seat by slaying a cow or a bull on that very occasion, nor can we come to the meaning that the groom’s party was to be served with beef.

Here below are the texts of the grhya-sūtras on which we have been able to lay our hands. Readers conversant with Sanskrit can conclude for themselves:

1. Āśvalāyana-grhya-sūtra 1.8.9 :-

विवाहात्मनिमयसमाधाय पर्वातस्यास्ट्यसन्नहुं चर्मस्तीर्य प्राप्त्रीष- 
मुन्तरलोम तत्मनुषविप्रान्तं समन्वायायम्। भा ० प्रजां 
जन्यतु प्रजापतिरिति वत्सुभिः प्रस्यें हुत्वा समस्सन्तु विश्वेवा 
हृति द्वन्द: प्रायश्च प्रतिप्रयाच्छद्याभेषण वासनकं हुत्ये॥
2. Śāṅkhāyana-grhyā-saṅgraha:

अनुभूति कर्मणि पद्य:। अन्त: सत्तानाचाराराज्यांग्राग्नि: पादिकम:।
उपलेपनोऽहकाराराज्यांग्राग्नि: फव्या ततो लोहिते द्रुतीवेदवर्मणि
वधुमृदेवर्णयनि:। ततो वधूः कृतानताराम्भे पतितूः होति।

3. Kāṭhaka (Laugākṣi) grhyā-sūtra 3.4.4 (28.4):

रोहित्या मूलेन वा यद्य पुष्पोक्तमपरेणात्रािमानं रोहिते
वर्मणयुपवेश्यापि वा दर्मेचे जयप्रभृतिमिदुः त्वां ग्रिजेदु प्रथम इति च।

4. Vārāha-grhyā-sūtra: (Gaekwad’s Oriental Series No. XVIII, Edited by R. Sama Sastry B.A., 1921 edition योक्त्रबद्धनमृ प्रकरण, page 18):

पश्चादने रोहिते वर्मणानुवृत्ते प्राणिवे लोमतो दर्मानातीर्यं तेषु
वधूमृदेवर्णयनि:

5. Baudhāyana-grhyā-sūtra 1.5.8:

अथैनामानं वृत्ते वर्मणयुपवेश्याति। “इह गायः प्रजायभृतमिदाश्च इह:
पूर्णः। इहं सहस्रदक्षिणो रायस्यपो निषीदु” इति।

6. Pāraskara-grhyā-sūtra 1.8.10:

तां द्रुपुरुष उनमय प्राणोद्वेषाणं जुजुस आगारे आनंदेः रोहिते
वर्मणयुपवेश्याति। इह गायो निषीद्विन्तिहाश्च इह पूर्णः। इहं
सहस्रदक्षिणो यह इह पूर्ण निषीद्विन्ति।

7. Gobhila-grhyā-sūtra 2.2.3:

अपरेणाः प्रिमानं रोहिताश्रम प्राणीवमुखरलमोमास्तीणमिष्वाति।

8. Bhāradvāja-grhyā-sūtra 1.18:

पुन्रानुन्यस्या देवा नयनतु यत आगातय इत्याधैं युजानुपचारं रोहिते
वर्मणयुपवेश्यातीह गायो निषीद्विन्तिहाश्च इह पूर्णः।
9. Khâdira-grhya-sûtra 1.4.2 :

श्राक्षणकुदंगिःसिंहपुरसमाधाय पश्चादतन्तरोपितः चर्मनुहस्वस्तरलोपः
श्राक्ष्रीवमात्स्यव वाप्यतालपवेशयेतः

10. We could not get the original Sanskrit text of the Mānavaghrhya-sûtra but only its English translation by M. J. Dresden. Herein too the sequence is that the bride is seated after coming to the house of her in-laws, and there is no inkling of any slaying here. It also enjoins the spreading of kuśa grass on the hide, and alternatively it prescribes that the bride should take a kuśa seat. Below we quote the English translation:

“To the west of the fire, he causes the bride to sit down upon a red bull-skin, of which the neck is turned eastward, on the hairy side, after having bestrewn it (i.e. the skin) with Darbha-grass, or (he causes her to) sit down on Darbha-grass (only).”

Even a person like Max Muller, whose intention was to eliminate the feeling of reverence for the cow from the minds of the Hindus, has not been able to twist the meaning of any grhya-sûtra in his English translation, to signify that at the occasion of marriage, a seat of raw hide was provided for the bride and groom by killing a red bullock at the spur of the moment and that its flesh was served to the groom’s party (see ‘Sacred Books of the East’, edited by F. Max Muller, Vol. XXIX & XXX Grhya-Sûtras Parts I & II). Besides the grhya-sûtras, rites of the marriage ceremony are not detailed anywhere. We are at a loss to know whence Mukandi Lal has found out that in ancient India cow-slaughter was considered auspicious at a marriage ceremony and the bride and groom had to sit on a raw skin of a red bull before the altar, and that the skin had to be of a red bull which had been sacrificed on the occasion of the marriage ceremony to feed to the guests.

From the foregoing discussion it is clear that there was no on-the-spot slaughter even if the bride had to sit on a bullock-hide
to consummate certain rites after reaching the house of her in-laws after the marriage ceremonies.

The meanings of the word rohita (रोहित) in Monier-Williams' Sanskrit-English Dictionary are as follows:

(i) a red deer;
(ii) a red mare;
(iii) a red or chestnut horse.

So the meaning of रोहिते चर्मणि can also mean the hide of a red deer, red mare or a red horse.

The Meaning of Anaḍuh and Gocarma

According to the texts of Baudhāyana, Pāraskara and Bhāradvāja grhya-sūtras given above, where आनंदूहे रोहितेः चर्मणि उपवेशयति occurs, it is followed by इह गावो निषोदन्तु, इह अहवः, इह पूर्वः: which means 'may the cows (oxen) sit here, here the horses, here men'. In Sanskrit the word gau also connotes a bullock. It can mean that on the return of the marriage party the bullocks yoked to the chariots may also sit, i.e. remain there, there also the horses, there the people, i.e. the groom's party. How can the sitting area of the hide of a bullock or deer accommodate so many bullocks, horses and men? To make the sentence इह गावो निषोदन्तु, इह अहवः, इह पूर्वः: significant, what can be the intent of the Pāraskara-grhya-sūtra अनुगृह आगः आनंदूहे रोहितेः चर्मणि उपवेशयति? This ought to be well-considered. Its correct interpretation has been given by Pt. Dinanath Šastri Sārasvat in his Sanātan-Dharmāloka, Vol. 6, pages 436-440 whose resume is given below:

1. According to the Ranti-kośa, the word anaḍuh (अनंदुह) signifies the main residence or the gaiety room in the marriage pavilion. The etymology of the word anaḍuh (अनंदुह) is अनो वहति—ष्टि अनद्वाद. So the meaning of anaḍuh (अनंदुह) given by the Ranti-kośa is correct as being the main residence which bears the chariot in the form of husband and wife.
The Vācaspatya lexicon says अनुदुह आसन्नेदशादी which means that the word anaduh (अनुदुह) is used to connote ‘an adjacent place’ etc. This refers to the gaiety room near the marriage pavilion, where it is appropriate to seat the bride, or the groom and the bride together.

2. रोहिते चर्मणि can also mean ‘red hide’ and also ‘the hide of a red deer, or red horse or mare’. A deer-skin seat has been in vogue for ceremonial sitting. Thus the meaning of the sentence अनुगुळे आगारे आनुदुहे रोहिते चर्मणि उपवेष्यति in Pāraskara grhyā-sūtra 1.8.10 according to the two preceding interpretations will be: (उपवेष्यति) he seats (her) (रोहिते) on deer-hide (अनुगुळे) in a covered (आगारे) building (आनुदुहे) in the gaiety room near the marriage pavilion.

3. The hide of a bullock is also termed go-carma (गोचर्म ‘bovine hide’). Let us now consider the various meanings of go-carma (गोचर्म). The technical senses of go-carma are as follows:

(a) In the Mitākṣarā commentary of the Yājñavalkya-smṛti —

दशहस्तने वधेन त्रिशदू-दण्डनिवर्तनम्। दशा तात्वेय गोचर्म

i.e. ‘ten hands make a rod (दशड), 30 rods a nivartana (निवर्तन). A land area of ten such nivartanas is termed a go-carma (गोचर्म).

The meaning of nivartana in Monier-Williams’ Sanskrit-English Dictionary, page 560, column 1 is as follows:

“a measure of land 20 rods or 200 cubits or 40,000 square hastas”.

The counterpart of the English word ‘rod’ in Sanskrit is daṇḍa (दण्ड). The English word ‘cubit’ is defined in an English dictionary as the measure from the elbow to the end of the middle finger which is 18 to 22 inches. An English dictionary defines the length of ‘rod’ as 5.1/2 yards or 16.1/2 feet, which is approximately ten hands. In the Yājñavalkya-smṛti too a ‘rod’ (daṇḍa) has been reckoned as ‘ten
hands' which tallies with the English dictionary. According to the Yājñavalkya-smṛti a nivartana is 30 rods long × 30 rods wide area of land, i.e. 300 hands × 300 hands = 90,000 sq. hands. But, according to the Sanskrit English Dictionary of Monier-Williams, a nivartana is 20 rods or 200 hands, i.e. 200 hands long × 200 hands wide = 40,000 square hands.

(b) Grhya-saṁgraha 1.39:

श्रवणेकसंह यथा गच्छ तिष्ठति संबृतम् ।
बालवस्त्र-प्रासुतानं गोचरम् इति संबिहतः।

that is, an area in which 100 bulls and cows can sit with their calves, that is termed gocarma (गोचर्म).

The Candra-kānta-bhāṣya comments on the above:—

गच्छ शतं भृष्टरैको यथा तिष्ठितेदयन्नितः।
पत्तं गोचर्ममात्रं तु प्राशुभृंदन्निव च कनाः।

that is, where a 100 cows and bullocks can sit without restrictive restraints, that land-area is termed gocarma (गोचर्म) by those conversant with the Vedas.

(c) The lexicon Padmacandra-kośa defines it on page 136 as a measurement of land 100 yards long and about 3 yards wide.

(d) It is stated in the 9th stanza of the Brhaspati-smṛti:

साप्रयं गोसाप्रयं तु यथा तिष्ठतयतन्नितम्।
बालवस्त्र-प्रासुतानं तदु गोचर्मं इति स्मृतम्।

i.e. where a 1000 cows and bulls can sit comfortably with their calves, that measure of land is termed a gocarma (गोचर्म).

The measurements of gocarma given in the Sanskrit English Dictionary of Monier-Williams on page 364, column 2 are as follows:—
(i) A particular measure of surface—a place large enough for the range of 100 cows, one bull and their calves; Gṛhya-sūtras;

(ii) or a place 10 times as large; Parāśara-smṛti;

(iii) a place 300 feet long by 10 feet broad; Wilson;

(iv) or a place 30 Dānḍas long by 1 Dānḍa and 7 Hastas broad. Brhasp. (Mahābhārata xiii, 3121 Sch.).

Thus, gocarman means a land area where, according to the Gṛhya-saṁgraha, a 100 cows and bulls can sit along with their calves, or according to the Brhaspati-smṛti where a 1000 cows and bulls can be accommodated along with their calves. These meanings are appropriate to the context, because where चम्पण उपवेशयति is prescribed, there it is also enjoined that इह गावो निषीदन्तु, इह अश्वाः, इह पूर्णा: i.e. 'may the cows sit here, here the horses and here men'. If we take the connotation of an animal-hide, then how can a hide accommodate all the numerous chariot-bullocks, horses and men assembled for the marriage ceremony? The aforesaid technical meaning alone is appropriate to the context as it refers to a measure of land which can be occupied by cows and others. So sometimes a meaning based on the etymology alone becomes irrelevant and absurd; only a signification arrived at after due consideration of the context can be faultless. Thus, it will mean:—at the groom’s house, near the marriage pavilion, there should be an area of land which is sufficient to accommodate all the bullocks yoked to chariots, riding horses, and all the people who have arrived for the grand occasion, and where there is a seat of red deer-hide for the bride in the illuminated gaiety room.

In his article, Mukandi Lal opines that at a royal consecration the king had to sit on a fresh and raw skin of a red bull. Just as the
technical meaning of \textit{gocarma} (गोचर्म) alone is relevant in a marriage ceremony, likewise the same meaning is appropriate to the ceremony of a royal consecration, because during a coronation too, there is a multitudinous crowd as at a marriage.

\textbf{Hide Seat in a Royal Consecration}

It has not been possible to trace a text which details the rites that are performed when a king ascends the throne. In the consecration, during a \textit{rajasūya yajña}, a seat of bullock-hide is referred to here and there, but there is no reference that a fresh and raw hide should be obtained by slaying the animal then and there. Now we will consider all the descriptions that we have found.

\textit{Johannes Cornelis Heesterman} has written a book "The Ancient Indian Royal Consecration", wherein it is said on page 106, chapter 13, paragraph 1:

"The unction will be administered to the King while standing up a tiger skin."

(At \textit{Mahābhīṣeka}, described by \textit{Kauśika Sūtra}, likewise a tiger skin is used (17, 13). At the \textit{Laghvabhiṣeka}, however, a bull’s hide is used (17,3).)

Besides the tiger skin, Āpastamba-śrautasūtra and Vārāha-śrautasūtra prescribe also a throne of \textit{Khadira} or \textit{Udumbara} on which the tiger skin is to be fastened. The other authorities do not use a throne at the unction. The actual enthronement takes place later, after the chariot drive."

According to \textit{Monier-Williams’ Sanskrit-English Dictionary}, \textit{Khadira} (खदिर) means:

\textit{Acacia Catechu} (having very hard wood, the resin of which is used in medicine called Catechu, Khayar, Terra japonica), page 336, column 3.
and Udumbara (उदुम्बर) means:

The tree Ficus Glomerata. page 196, column 3:

In the above cited texts, there is not even a hint that tiger-skin or bullock-hide was obtained by slaying them then and there, and that it was a raw hide. It may be possible that a new (unused) skin-seat was necessary for the royal coronation. Consecrations are not of daily occurrence; they take place once in an age, for which a new skin which has never been used for any purpose can be preserved, and such an un-used new skin can be used for the coronation ceremony. A new skin does not mean a raw skin obtained by slaying the animal then and there. A skin which has never been used for any purpose and which has been kept in a store-house, is a new skin. Whichever śrauta-sūtra could be found and wherever a hide-seat is referred to, all such passages are cited below in original for Sanskrit-knowing readers, so that it may become clear that a new hide-seat does not mean a raw skin which has been obtained by slaying the animal at that very moment:

1. Āpastamba-śrauta 18.15.5. :

This description agrees with that given in J. C. Heesterman's 'The Ancient Indian Royal Consecration' as to the type of wood used for the throne.

2. Kātyāyana-sūtra 15.5.1 :

3. Baudhāyana-śrauta-sūtra 12.10 :

अज यज्ञमानायतने शादूर्लघम्म प्राचीनप्रीच्छमुक्ताद्रोमोपस्तुणाति।
4. Vārāha-śrauta-sūtra 3.2.43 :—

The throne used by Kings is called a *sīnḥāsana* (sīnha सिंह + āsana आसन) which means ‘lions seat’, or ‘a seat made of a lion skin’. In the śrauta-sūtras, the seat of tiger-skin is referred to frequently. In his book ‘The Ancient Indian Royal Consecration’, J. C. Heesterman says that according to the Kauśika-sūtra a bull’s hide was used at the minor consecration (*laghu abhiṣeka*) of a king, which can be correct. We could not have access to the original text of the Kauśika-sūtra. Yet, this much is clear that there is no context which proves that bull-hide was raw and it was obtained from a bull slain instantaneously.
WAS YĀJṆĀVALKYA USED TO ‘AMSALA’ BEEF?

Macdonell and Keith have written as follows in the Vedic Index, Part 2, page 145, under the entry ‘Māṁsa’:

“The great sage Yājñāvalkya was wont to eat the meat of milch cows and bullocks (dhenvanaduḥa) if only it was amsala (‘firm’ or ‘tender’) (Satapatha Brāhmaṇa 3.1.2.21)”

Following them blindly, and without going into the crux of the situation, a number of Indians have started humming their tune.

This has been discussed at length by Pandit Dinanath Śastri Sārasvat in his Sanātana-Dharmāloka, Part 6, pages 375-380. Here below follows a gist of his arguments for the benefit of our readers. The original text of Satapatha-Brāhmaṇa 3.1.2.21 is:

In the Vedas the cow and bull are inviolable. So the question of eating any type of flesh of a cow or bull does not arise. By the principle of the elided taddhita (तद्धित) the word dhenu (धेनु) ‘cow’ means products from the cow, i.e. milk and products from milk, and anaduḥ (अनन्दुḥ) ‘bullock’ means the produce from farming done with a bullock.
Was Yajñavalkya used to ‘Aṁsala’ Beef ?

The context of the Śatapatha is quite different. Śāyāna Ācārya has made it clear beyond doubt. After the householder has shaved, bathed and dressed, the _adhvaryu_ should lead him to the pavilion. Then the householder should undertake a fast to fulfil his initiation into the _yajña_, and he should not eat even cream and its sweets prepared from cow’s milk and food obtained from farming with a bullock. Here the words of Śāyāna are:

अस्यापि (शालाह्वेश-कत्) अशनकाल्लवादु अत्र अशने कांवित्त नियमराह—धेव-धेवोऽऽशीरा-विक्रम, अन्दुः सम्भवित्त कर्षणसाधयमाः इत्याः; तदुभार्त नाश्नीयात्।...तदु अशनत्तम सर्वाश्नेन भवति, तस्य व जायाया गर्भ-सम्भवे सति तत सर्वाश्नेन तं रतीहुः परिणतं गर्भं हिस्यात्, तत पापकीतिः स्यात्। तदु उभयोः (धेवनमदुह्योः) (पायसम्) अन्त्यं (व) नाश्नीयात्। तत्र यावस्यक्यक्षमाहैधेत्-यस्मात् उभया-(धेवनमदुह्या-)—श्राशने शारीरम् अंसले [मास्क] भवति, तस्मात् तयोर्ग्रहमशनीयामेव।

Śāyāna Ācārya has very clearly translated the two words as ‘cows’ milk’ and ‘food procured from farming with a bullock’. There is no mention of any kind of flesh.

Yajñavalkya is not a householder for whom fasting would have been obligatory. He is a chaplain. Fasting in a _yajña_ has been prescribed for a householder. So Yajñavalkya in his capacity of a chaplain says:

अस्तामि पव अहं अंसले चेतु भवति इति।

“I can eat what is _aṁsala_ (अंसल).” Alternatively it can also be understood as follows: In the opinion of Yajñavalkya if the performer of a _yajña_ totally abstains from eating and as the _yajña_ lasts for a long period, he will become emaciated and then he will not be able to perform the _yajña_. To keep up his bodily needs, he will have to eat...
something. So Yājñavalkya opines that even as a performer of the yajña I can eat what is aṁśala (अंसल). And those householders who follow him can also partake of such victuals.

The antagonists have translated aṁśala (अंसल) of the cow and bullock as ‘tender flesh’, which is not relevant in any manner. The flesh of young cows and bullocks is not tender; only the flesh of a calf is tender. In this context the calf is neither mentioned in the original passage nor in the statements of the antagonist.

The word aṁśala (अंसल) does not mean ‘the flesh of an animal’. According to sūtra 5.2.98 of Pāṇini व्याकरण नियतान तु कामबले it means ‘nourishing, strength-bestowing’. In Amarakośa 2.6.44 also it has been translated as मांसलंपुसलः which means ‘aṁśala is Māṁśala’. Māṁśala (मांसल) does not apply to flesh (māṁsa). Māṁśala is used for cream and sweets therefrom, fresh and dry fruits and such other nourishing eatables. It is clear that the word aṁśala (अंसल) does not refer to ‘animal flesh’. There is no basis or authority for translating aṁśala (अंसल) as ‘tender flesh’. The correct and genuine meaning of aṁśala is ‘nourishing’ or ‘strength-giving’.

So in his capacity as a chaplain or as performer of a yajña, Yājñavalkya can partake of milk or milk-products like butter, cream, cream-sweets, or milk-rice pudding (khīr), and his followers can also do likewise. And if these be forbidden, they can take strength-giving fruits, both fresh and dry, which are not produced from a cow (धनु धनु) or from cultivation with a bullock (anaduh अनादुह); and this will sustain the prohibitive injunction of the Śatapatha-Brāhmaṇa ‘तस्माद धनु-अनादुहयोः न अशनीयाः’. 
DID AGASTYA SLAY A HUNDRED BULLS?

Macdonell and Keith have written as follows in the Vedic Index, Part 2, page 145 under the entry ‘Māṁsa’.

“The slaughter of a hundred bulls (uksan) was credited to one sacrificer, Agastya. (Taittirīya Brāhmaṇa 2. 7. 11.1 ; Pañcaviṃśa Brāhmaṇa 21. 14.5).”

The English translation of Taittirīya Brāhmaṇa 2.7.11.1 is given below with all the original Sanskrit words in parentheses:

“(अगस्त्यो) Agastya (प्रोक्षत्) performed the prokṣana (उक्षणः) of the bulls (सर्दूभ्य) for the Maruts, (इन्द्रः) Indra (आदत तान्) carried them away. (ते) They the Maruts (अभ्यायन्त्) came upon him (वज्रम्) with their vajras (उदध्य) uplifted. (आगस्त्य चेव) Agastya (इन्द्रः च) and Indra (असमयताम्) pacified (तान्) them (क्यासुभीयेन्) with the Ṛgvedic hymn beginning) kayāsubha. (शान्तान्) When they were calmed down (उपाह्यत) he called (तान्) them (यत्). The (क्यासुभीयम्) kayāsubhiya hymn (भवति) is (शान्त्वे) for pacifying.”

Pañcaviṃśa Brāhmaṇa, also known as Tāṇḍya Brāhmaṇa, 21.14.5 is cited below in its English translation with the original Sanskrit words in parentheses:

“(अगस्त्यो वै) Agastya verily (प्रोक्षत्) consecrated by sprinkling (उक्षणः) the bulls (सर्दूभ्यः) for the Maruts. (अवधनात्). He bound (तान्) them (इन्द्राय) for Indra. (ते). They (अभ्यायतन्) fell upon (आदय) him taking up (वज्रम्) the vajra, (च) He, Agastya (अपस्तत्) saw (परत्) this (क्यासुभीयम्) kayāsubhiya hymn. (तेन) By it (असमयत्) he pacified (the anger of the Maruts).”
In the Sanskrit-English Dictionary of Monier-Williams *prokṣaṇa* has been translated as 'consecration by sprinkling'. The context clearly indicates that consecration cannot be for violence. In the Vedas, the bovine family has been declared inviolable in every way. Yet beef-gluttons see cow-slaughter everywhere as a lascivious person sees only a woman whether awake or asleep. When the cow-family is unkillable under all circumstances, then there is no hinderance in accepting consecration by sprinkling for gifting.
CHRISTIANITY ON NON-VIOLENCE

1. For ‘meat’ destroy not the work of God.
   (Romans 14:23)

2. It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.
   (Romans 14:21)

3. He that killeth an ox* is as if he slew a man, he that sacrificeth a lamb, as if he cuts off a dog’s neck.
   (Issiah 66:3).

* According to dictionary ‘Ox’ represents both male and female of Cow progeny.

PROHIBITION OF BEEF IN ISLAM

Al-Ghazzâli (1058-1111 A.D.) was one of the most brilliant philosophers of Islam. At the age of 28, he headed the institute of Islam at Baghdad. His chief book, ‘Ihya Ulum ul-Din’—‘The Revival of Religious Sciences’ is respected as highly as the Quran. Its Urdu Translation has been published by the Navalkishore Press, Lucknow under the title Mazâkul Ārâfîn. In its 1955 edition, Part 2, page 23, lines 17-19 the detrimental effects of beef, and the virtues of the ghee and milk of a cow are stated as follows:—

‘the meat of a cow is disease (marz), its milk is health (ṣafā) and its ghee is medicine (dayā).’